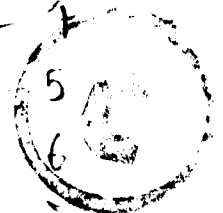
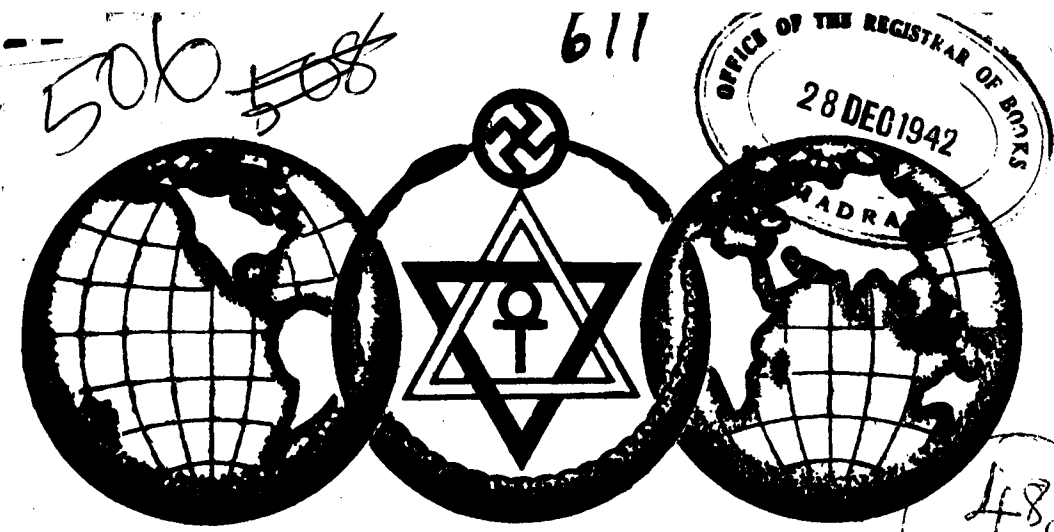


The Theosophical Worker 1945

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THE THEOSOPHICAL WORKER

January 1943

ADYAR

Vol. 8, No. 1

Notable Editorials

CURSE OR PRIVILEGE?

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of ages they are aware that “he who can take advice is superior to him who gives it,” and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends.

—H. P. BLAVATSKY, 1890

THE BOND OF UNION

These notes on Current Events . . . written by myself . . . whether dealing with what are technically called “Theosophical teachings” or with the ideas of the Editor on the things dealt with . . . are not binding on any member of The Theosophical Society in any part of the world. Freedom of thought in the Search for

Truth belongs to each of us, and I regard the *Search* for Truth as our bond of union, not any individual or group opinion. The Search for Truth is our duty as human beings—while the claim to be in possession of Truth, the whole Truth, cannot be reasonably justified, surely, by any one of us. Was it not Leibnitz who said that if God asked him whether he desired Absolute Truth or the Search for Truth, he would answer: “The Search for Truth. Absolute Truth is for Thee alone.” Because our bond of union lies in that Search, the expression of all opinions rationally maintained and courteously expressed will be welcome.

—ANNIE BESANT, 1929

AWAY WITH ANONYMITY

Some of the more irresponsible newspapers have the peculiar habit of periodically addressing anonymous communications to people more or less in the public

eye, printing these for all to read. Now, and then even I have been thus honoured, and the communications generally consist of reprovals, admonitions and expressions of contempt for the individual addressed as wholly without influence and entirely undeserving of notice. One wonders why such a person should then be noticed at all, and one wonders still more why the newspaper should feel obliged to skulk in a cowardly manner behind that refuge of the ignoble—anonymity.

I personally detest all anonymity, be it of the cowardly type above or be it of the "Disgusted Citizen" and "Pro Bono Publico" type so rife in the correspondence columns of almost every newspaper. I feel that those who want to make use of the press should have the courage of their convictions. If they have not, then their letters should not be published at all. And then what about the leading articles and that tiresome "we" which gives the impression to the unsophisticated that the article has weight behind it when as a matter of fact it has been written by some person just as ordinary as the reader himself: Why cannot leading articles be signed? I am sure there is not a single newspaper which is ashamed of its leading articles. On the contrary, it regards them as the *ne plus ultra* of truth. Of course, if an individual signs a leading article it will at once have less, or possibly more, weight than if veiled in anonymity, on the principle that the anonymity of a newspaper is greater than the individuality of its contributors, except when the contributor is someone out of the common. But I say—away with anonymity. It is not dignified, nor is it fair. It is hitting below the belt.

—G. S. ARUNDALE, 1941

HE KNOWS HIS THEOSOPHY

Your editor does not feel that he is such a wonderful editor. He is likely too conservative for one thing. Also he has little "zeal" in writing. Also he has no "business acumen,"

but he feels that he does know Theosophy fairly well (the Adyar kind), its principles, facts and especially its spirit, and he has no idea of letting by unchallenged anything different. For him, life is just too short to waste a thought on other kinds or strains of Theosophy. By "Adyar Theosophy" he means the focussing of its light which shines through Mrs. Besant, C.W. Leadbeater, Mr. Jinarajadāsa, Dr. Arundale and others of their school. Other would-be lenses claiming to transmit a different and clearer light are, for him, simply not good enough.

All this is assuming a sort of censorship but an editor is just for that. That is the way in which he serves his readers—by deciding what shall be inflicted on them and what shall not. I am willing to serve, if asked, but if not, I am content.

—YOUR EDITOR

The Canadian Federation Quarterly

AN EDITOR'S PRINCIPLES

May I state here the principles I have in mind as Editor? I wish only to provide each member with that which will cheer, inspire, and help his understanding and courage, keep him in touch with our Leaders and Headquarters and with what is transpiring in the Lodges and amongst his fellow-members.

Do not let us be too set in old ways. A very interesting remark was made to me recently by a very old member returned to our ranks after many years. He was astonished at the difference in tone and atmosphere of The Theosophical Society today to what it was in the days when he first belonged. When asked to define that difference, he replied that whereas in the older days Theosophy was largely intellectual, in these days there was a much deeper understanding of its application to life. In his opinion The Society is much more alive today than it was many years ago.

—C. M. CODD

Adyar News and Notes

THE NEW YEAR

To every reader I send a wish for a useful and therefore a Happy Year, and the hope that the First of January may find each of you stronger, calmer, more tolerant, more loving, and therefore a better channel for the rays of the Spiritual Sun, ever shining down on our world.

—A. B.

INDIA AND THE SOCIETY'S FOUNDERS

When H. P. Blavatsky, the Great Messenger from the White Lodge, landed in India, she brought in her strong hand the Charter of India's Freedom.

—A. B.

How much depended on H.S.O.

H. P. B., writing in 1890 to Col. Olcott, on his wish to resign, speaks with solemn emphasis:

"If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape. . . Let the Karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern is *India*, for you will have proved a traitor to them and to every unfortunate Indian. . . Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the Karma for the ruin of a whole Nation will fall on you."

THE PRESIDENT'S BIRTHDAY

December 1st was a great day at Adyar as usual with programmes for the livelong day arranged by the Recording Secretary, by Besant School and Kalākshetra, and by Olcott School, though sometimes the celebrations

seemed to some of the spoilt among us like the drama of Hamlet without the Prince-Hero.

The great combined meeting in the Hall was under the chairmanship of Mr. Sri Ram who received on behalf of the President the greetings of the Sections and Lodges of The Society and of the Adyar Departments and other organizations, such as the Hindustan Scouts and Sino-Indian Cultural Society. Every greeting was given with a brief speech as usual, but without the usual garland.

Thus greetings of the Adyar Library were given by Dr. Srinivasa Murti in the following words: "This is Adyar Library calling: Here is the news—good news—that 64 years ago an auspicious event occurred in the birth of George Sydney Arundale, the present President of The Theosophical Society. A message on the mental radio line has been transmitted to this effect: 'Heartiest good wishes and most affectionate birthday greetings to the President.' The Adyar Library every year brings out, on this auspicious day, the Arundale Number of *Brahmavidya*. This year also, it offers the special number to commemorate the auspicious occasion, and in this number you may read a very beautiful and instructive article by Dr. Arundale."

The chairman read the President's message "To My Dear Adyar Family," and made a speech long enough and just right in every way. At the end of the meeting came the President's presents—his message-leaflet to every Adyar resident and cloths to every employee.

Besant School came out in procession very early in the morning and placed their offering, a flower garland, on the President's desk in his office. Later, they held meetings, sports, parties, and gave an art entertainment.

Olcott School programme included: Inter-Elementary Schools Sports, and a meeting for unveiling the President's portrait and for prize distribution.

There was another portrait unveiled—by the Scouts of their Chief Commissioner Arundale, at the headquarters of the Hindustan Scout Association, Mylapore, Madras.

A large number of cables and telegrams, letters and resolutions and cards of birthday greetings were received at Adyar and re-directed to the President at Bikaner; another lot of greetings reached him direct, including about 30 from Adyar.

Among this all stand out 2 or 3 highlights. One: the President's message which is printed below. Two: the mass of greetings mentioned above, personal and intimate and eager to give something. Three: the art entertainment given by Besant School and Kalāshetra at Pavlova Theatre. It began punctually, it proceeded and ended smartly as scheduled, and it contained surprise items—no Sanskrit play, no Tamil play, no Kummi, no Kolattam which the reviewer expected and came to *endure*, but remained to *enjoy* the songs in Hindi and Bengali, scenes from Shakespeare and Rāmāyana, recitations, and a heart-touching item by Montessori girls.

TO MY DEAR ADYAR FAMILY

MY DEAR FRIENDS:

How I should have liked to be with you all at Adyar during the 1st of December, being my sixty-something-th birthday. You always electrify me and invigorate me by all the kindness and affection which you shower upon me, very specially on this day, but also, let me say most thankfully and fervently, every day of the year.

Still, physical presence was not to be. But there are many other kinds of presence, and I am with you in all the other kinds.

I know you will be happy because you will be giving me happiness, and it is impossible to give without sharing the gift. And I know, too, that you will be ascribing to me a number of entirely undeserved qualities. This will be very generous of you. But I am sure you know full well that any use I may at all have been in this incarnation is because of my beloved spiritual Mother, Dr. Besant, who is the spiritual Mother of so very many of us

throughout the world. So, however much your generosity may extend itself towards me, I beg of you to bow on this my birthday in grateful reverence to her, as I shall bow so happily, so lovingly, so gratefully, so reverently, with my heart quite full and overflowing.

October 1st may be the great Besant Day. But December 1st is a little Besant Day, since it symbolizes for the time being an event in the life of a humble member of the Besant Constellation, so glorious with the shining of the Besant Sun.

I am proud to be one of her young men—spiritually so very, very much younger than she. I am proud I have been able to some small extent to serve her while she was in incarnation and afterwards. Above all, I am thankful that forty years ago in London at the Queen's Hall where she was lecturing to a large audience, and I was just an usher near the roof, there flashed into me, as I gazed enraptured upon her, the knowledge that I had been her servant in previous lives and that I would once more be her servant in this life. A few months only passed and then this actually happened, and I have tried to be faithful to her and to be her man in whatever way she could best use me.

May I be faithful to her unto death and through the everlasting beyond.

Your affectionate friend and comrade in our age-old and glorious adventure in the service of the Great,

GEORGE S. ARUNDALE
1st December 1942

SCOUT BULLETIN

The *Hindustan Scout Bulletin* for Nov-Dec. 1942 is called Arundale Birthday Number and carries on the cover a picture of Dr. Arundale in Scout uniform, with "Hearty Congratulations to our beloved Commissioner. . . . Long may he lead us!"

The issue contains Dr. Arundale's Birthday Message to his brother Scouts; more felicitations; news and notices and articles of Scout interest including A. R. P. for Animals. Of international interest is the following item:

1943

ADYAR NEWS AND NOTES

"Lord Baden-Powell's life work for Scouting is to be commemorated by a hostel for overseas Scouts, which is to be built near the Scout Headquarters in London and will be known as 'Baden-Powell House.' The hostel, which was Lord Baden-Powell's own wish, will be open to visiting student Scouts from all over the world."

"WORK FOR ADYAR"—WORDS OF DR. BESANT

These words of Dr. Besant have at this time a very special significance. During such periods in the history of the world as the one through which we are at present passing—periods of destruction and of violence in every form—it is necessary, for the transition to a new form of civilization, that there should remain in the world throughout the cataclysm, certain centres of enlightenment, peace and brotherhood. Every Lodge of The Theosophical Society should be such a centre, and Adyar naturally should be the greatest of all such centres in the world today. Adyar should be a Centre in which every resident realizes fully his responsibility for its preservation as a "Flaming Centre" of the Light and Life and Love of the Great Hierarchy, the Inner Government of the world.

To "Work for Adyar" at this time means to give oneself wholly, without reservation, spiritually, mentally, emotionally, physically to the strengthening of Adyar as such a Centre so that the transition to a period when peace, truth and brotherhood shall be established in the world, may be made more easily and quickly by Those whose work is concerned with the evolution of consciousness in all the kingdoms of nature in this world.

—I. M. PREST

BESANT STATUE AT BENARES

Four years ago when we built the new staircase on the South of the Headquarters Hall, I casually remarked to our friend, Dr. S. S. Joshi of the Science College, B.H.U., how nice it would be to have Dr. Besant's bust near that place. He was delighted at the

idea, and offered Rs. 50 for the purpose. The seed slowly germinated, and as we thought that a statue near that place would be too exposed, so came the idea of rearranging our Hall itself. What shape it has taken, you will see for yourself when you come here. I wish I could give some pictures, but that would be too costly. You will see that not only has the local potter helped in the work, but you will find Jodhpur and Udaipur also there. The Marble Bust made by a local artist in the new niche will perhaps remind you of Adyar, and I am sure you will join me in conveying our gratitude to all who have helped in making this possible. In the list of donations received for the purpose are eminent men, like Sir Tej Bahadur Sapru, vieing with us in paying their tribute to Dr. Annie Besant.

—G. N. GOKHALE

*Annual Report, 1941-1942,
of the Indian Section*

BROTHER RAJA IN ENGLAND

(From a friend's letter)

Life in England is perpetually changing, always something new happening, and this, I suppose, has led everybody to live in the present, which is of course a good thing, but has the effect of causing them to regard things a week old almost in the light of last century's history. This is an exaggeration, but nevertheless an indication of what is true.

I expect you know already that Brother Rāja has arrived safely here, and he will take part with us on Foundation Day and the Support Convention at Christmas. The title we have chosen for this is "Preparation for Post-War Activity," and we are having three separate meetings for discussion on England, Europe, and the World. We hope to be able to send you a note on the proceedings later on.

—J. C.

H. P. B. AND "GREY EMINENCE"

I notice, in a review of Aldous Huxley's "Grey Eminence," a statement that Père Joseph may have been H.P.B., partly because

of a certain resemblance in the eyes. I have certainly heard that in one of her past incarnations H.P.B. had been known as Père Joseph; but "Père" is a common enough name, not only for any priest whose name was Joseph, but also for any old man. But could "Grey Eminence," this bigoted fanatic whose dream was to organize another Crusade against the Turks, for whom the Roman Church's supremacy over all religious and secular affairs was the only salvation for the world, who was a "crook" in politics if ever there was one, be our H.P.B. in a previous incarnation? I shall not presume to answer the question for all.

But there is a statement that H.P.B. was Abul Fazl, the famous prime minister of the Emperor Akbar. That the equation Abul Fazl = H.P.B. has nearly everything to justify it can be seen by anyone who will read my monograph, *Abul Fazl and Akbar*, where I have gathered what material exists regarding their joint work for a reform of religion. That work (which failed) appears very much like H.P.B.'s preliminary attempt to create The Theosophical Society in 1875.

Now, Abul Fazl was introduced to Akbar in 1574. Though we do not know his year of birth, we can presume that he was then twenty-five or thirty. It was eight years later, in 1582, that Akbar's "new faith" was launched. Abul Fazl was killed in 1602. Père Joseph was born in 1577, three years after Abul Fazl entered Akbar's service.

—C. JINARĀJADĀSA
News and Notes

NERVOUSNESS

"Do not be nervous," people often cry. "I am not at all nervous," some proudly declare.

But only those who are nervous can be sensitive, and I venture to think that there is no cause whatever for shame as regards nervousness.

To be nervous about death, or about operations, or about dangers, or about ill-

ness is natural nervousness. Only when it entirely sways an individual is it to be deplored.

If we were not so afraid of being nervous, or of being regarded as nervous, we should, perhaps, be less nervous, or at least we should have far more effective control over our nervousness.

Often, our nervousness is without justification. That which we fear may happen is, perhaps, not destined to happen at all. Still, it is not too much to pay this price for a nervousness which may give us intense fellow-feeling with those who suffer.

Let us not be afraid—not even of nervousness or any other so-called weakness.

—G. S. A.

A COMPREHENSIVE RESOLUTION

The members of the Bengal Theosophical Society in a special meeting assembled on the Foundation Day of The Society express their gratefulness and offer their homage to the memory of the Founders, Mme. H. P. Blavatsky and Col. Olcott, for starting this world-wide organization with the object of establishing fraternity between different faiths, cultures and nations of the world. They offer their loyal co-operation to the present President, Dr. G. S. Arundale, and to Mr. C. Jinarājādāsa. Members on this day pray for the re-establishment of peace in the world by the fulfilment of the Objects of The Society.

MAGAZINES RECEIVED

from overseas

The Canadian Theosophist, August.
The Liberal Catholic, September.
Pretoria Lodge Newsletter, Sept.
Revista Teosófica Cubana, March.
Theosophical News and Notes, Aug.-Sept.
Theosophy in Action, September.
Theosophy in New Zealand, Oct.-Dec.

The Adyar Departments in 1942

CONDENSED from the year's reports, this forms Part II of the Presidential Address to the Annual International Convention, held at Benares, Christmas week, 1942. Part I of the Presidential Address entitled "Building the New World," appears in the January *Theosophist*. Part III (condensed annual reports of the National Societies) will appear in a forthcoming issue.

ADYAR LIBRARY

Five works have been completed and issued, and there are 12 books in progress, through publication in *The Adyar Library Bulletin* and independently. The Director notes that the needs of the Library are a new building for the better accommodation of books and manuscripts and of the staff, and greater facilities for research on an international basis of mutual understanding and goodwill.

ADYAR LODGES

The Adyar Lodge has maintained an even tenor, the most unusual addresses being those delivered by Mr. Kruisheer and Mr. van Dissel on their personal impressions of European conditions in war time.

The Vasanta Youth Lodge has done good work not only in holding meetings but also in practical work, such as A.R.P. activity, rousing the interest of flagging Lodges in Madras, and in social work in the surrounding villages.

THE ARCHIVES

Very little work has been done in this department, as the archives have been packed in metal-lined boxes and sent away to a place of safety in the country.

A. R. P.

This service is under the efficient control of Mrs. Jane Clumeck, formerly of Singapore,

who has succeeded Dr. Arundale as Area Warden. The Control Centre has been transferred from Headquarters to the Vasanta Press, where a staff personnel has been installed, also a siren. All the residents are thoroughly acquainted with their duties.

BESANT THEOSOPHICAL SCHOOL

Dr. Arundale, in a preliminary note to the Headmaster's Report, attributes any success the School has achieved "very largely to the vision, efficiency and devotion bestowed upon it by the Director, Shrimati Rukmini Devi, and by the Headmaster himself." The reputation the School has gained for all-round excellence among the general public and the educational authorities is due to him, and its "unblemished success as a co-educational institution is very largely due to his own example of reverence and chivalry." Dr. Arundale stresses the urgent need for more financial help.

The Headmaster notes great advances in curricular study due to the association of Dr. Montessori and Signor Montessori with the work, specially in the Middle School where an experiment is being watched which is "of great importance to the educational future of this country." The Headmaster notes that the Art Exhibition at the Adyar Convention in December 1941 was arranged by the School, whose students also took part in a Variety Entertainment arranged by Shrimati Rukmini Devi. Their participation in her activities forms an integral part of the cultural education which the School affords. The School has organized a system of A.R.P. in the villages around the School, and an Animal First Aid Post and Dispensary, besides other war-time amenities.

BHARATA SAMAJA

The membership and the number of groups is practically the same as in the previous

year. At the Adyar Convention 1941 the revision of all the sacraments and rituals was referred to a committee, but "so far as I know," the Secretary reports, "nothing appears to have been done." Inquiries are being received as to what the Samāja is doing in this respect, as many T.S. members look to it for guidance.

THE BHOJANASALA

Besides providing Indian food to residents, the Bhojanasala has done fine service by supplying villagers with stores when the Madras shopkeepers fled to the country. The Superintendent recommends that the stores section should be managed as a separate department. (This has since been arranged.)

CHILD WELFARE CENTRE

This department is doing splendid work in preserving the health and very often the lives of children in the Adyar neighbourhood. In the twelvemonth the staff have attended to over 4,000 cases and given nearly 4,000 treatments for minor ailments, besides conducting maternity cases, while the nurse has made over 7,500 visits to families in the villages. In addition to all this, the "Baby Welcome" has provided food for starving nursing mothers and placed abandoned children with foster parents.

"CONSCIENCE"

Conscience has now its own Press, purchased by the help of generous friends and accommodated in the premises close to the Vasanta Press. Dr. Arundale and Shrimati Rukmini Devi attended the inauguration on 20 September 1942, and the latter started the machinery. An illustrated souvenir entitled "A Votive Offering" was presented to those who attended and sent to all subscribers. The circulation of *Conscience* is on the increase. *The New India Survey* is now sent to a smaller number of Indian newspapers owing to the press restrictions, but as these affected mostly Congress journals, the amount of our material published is very little affected.

THE DAIRY

The only incident to record was the evacuation of all the cattle to a safer place inland during the invasion scare in the summer. All the animals stood well the strain of a long march.

THE DISPENSARY

The number of cases treated during the year was 11,000, including 4,000 new cases. As many as 80 cases were treated on certain days. These figures show an increase on the previous year because of the immigration of evacuees to the neighbouring villages, most of these being famished and suffering from malaria. The health of the residents is satisfactory. A First Aid Post has been established in the Dispensary, which is located in S. Michael's house.

ENGINEERING DEPARTMENT

Because of war conditions and the need for economy, routine repairs to buildings have decreased, but there has been extra expenditure on special A.R.P. protection. The whole staff is equipped for A.R.P. and First Aid work. Mr. K. Srinivasa Iyengar is now in charge of the department.

THE GARDENS

On the ornamental side the gardens have been beautified by the collection of flowering trees and shrubs. On the production side more food is being grown, specially rice.

KALAKSHETRA

We have been honoured by a visit from Lady Hope, wife of the Governor of Madras, and her daughter, who went round the various departments and witnessed a short dance recital. Other distinguished visitors have been the Rt. Hon. V. S. Srinivasa Sastri, who inaugurated the academic year in July: His Highness the Maharaja of Bikaner during his temporary residence in Adyar; Mr. Svetoslav Roerich, whose paintings were shown at an Exhibition organized by Professor

Cousins during the 1941-1942 Convention: Mr. T. R. Venkatarama Sastri and Mr. T. K. Chidambaramatha Mudaliar, who were guests of honour at an "Arangetral" dance recital by Shrimati S. Radha which completed her course of study in Bhārata Nāṭya.

Among the new methods of teaching has been introduced a series of celebrations at which homage is paid to great men and women of the world. Important religious festivals have also been observed in the spirit of Universal Brotherhood.

Several talks and two music recitals have been given from the Madras All-India Radio, and Shrimati Rukmini Devi has produced a Tamil play.

Kalākshetra continues to produce saris and other clothing material from its weaving establishment, which has been evacuated to Conjeevaram. Publications from Kalākshetra include a book of plays by Professor Cousins entitled *The Hound of Uladh*, and a volume of songs by Mr. Papanasam Sivan entitled *Kirtanamala*, with a preface by Shrimati Rukmini Devi.

The crafts department continues to manufacture the Montessori materials and a new line of hand-made paper.

LEADBEATER CHAMBERS

This institution passed through a critical time in the summer, but fortunately evacuation was not necessary. The service is satisfactory and very much appreciated.

MYSTIC STAR RITUAL

The Ritual has been celebrated once a month except during the evacuation from Adyar in the summer. At the 1941 International Convention at Adyar Mr. Jinarāja-dāsa, author of the Ritual, was the chief officiant. It has been performed also in other places.

OLCOTT HARIJAN FREE SCHOOLS

These comprise the Olcott Memorial School and two smaller schools, with a total strength

of approximately 650 boys and girls. The Government Inspector has reported on the Olcott School as one of the best schools of its kind and that it has "achieved a high level of efficiency and a good school tone and discipline." The work is based on principles of education given by Dr. Besant and Dr. Arundale. In July 1942, at the special request of the Inspector-General of Prisons, the Olcott School conducted a training course in lezim exercises for physical training by instructors of the Certified and Borstal Schools in Madras Presidency. The Schools are financed by Government grants-in-aid, interest on endowment, and a balance of Rs. 4,700 depends upon the generous support of sympathetic friends.

PEACE AND RECONSTRUCTION

This department after reviewing world trends presented the fruits of its study under the title "The Pulse of the World," which was later published in *The Theosophist*. The department maintains a study of political and cultural movements as set forth in *The International Theosophical Year Book*. It has devoted much of its activity during 1942 to the study of India's needs and the results have been published in the October *Theosophist*, and in *Annie Besant—Builder of New India*, a book published on December 1st, which embodies her great principles of Indian and World Reconstruction.

PRESS DEPARTMENT

Besides supplying news of Theosophical activities to the Indian Press and to overseas correspondents, the Press Department at Adyar has contributed items to the Adyar journals, has produced *Conscience* and the *New India Survey*, and has helped in the publication of books by the Theosophical Publishing House and by Kalākshetra.

RECREATION CLUB

The Besant Theosophical School has brought a happy and enlivening influence by adopting the Club's premises for their sports and games. Outside contacts have

been made through matches with three other groups.

ROUND TABLE

Sri Devi Mehta, leading Knight, reports that since she took charge of the Vasanta Round Table, Adyar, in July 1942, regular meetings have been held every Sunday morning. The total membership is 65, and nearly 45 attend the meetings. The Table has been divided into seven groups so that the Knight or Senior Companion in charge may give individual attention to members. The Table is becoming a fruitful field for future workers in the Theosophical movement.

THEOSOPHICAL JOURNALS

Reconstruction has been the chief theme of the Watch-Tower in *The Theosophist*, and the February issue carried the Convention Lectures on Reconstruction; the whole of the January WORKER was dedicated to Reconstruction and the issue was entitled "Building the New World." Three special issues of *The Theosophist* have been devoted to Poland (August), China (November), and the Besant Commemorative issue in October. (The complete report appeared in the December WORKER, page 243.)

THEOSOPHICAL PUBLISHING HOUSE

In spite of the war conditions which have affected publications adversely, the Manager reports a better result, the turnover being larger and the expenses less. There has been a slight increase in the sale of Theosophical literature, which has become our mainstay. We have been able to supply books, without loss in transit, to America, England, South Africa, Australia and New Zealand. We note a greater demand for our publications in South Africa than in normal times. Sales of other publications have shown a slight decrease due to import restrictions and stocks of certain books are nearly exhausted. We have published several best-sellers during

the year, also other books and pamphlets, but the publication of several books scheduled for this year has been postponed owing to the enormous rise in prices of printing materials and scarcity of paper. All the issues of our journals, except the April issue of *The Theosophist* to the East, and THE THEOSOPHICAL WORKER in the same month to Europe, reached the subscribers. There was a fall in the number of subscribers to both journals, but we were able to meet the expenses without a deficit. The Publicity Department has been amalgamated with the T.P.H., and we are planning to supply to the Theosophical Federations and important Lodges either free or at a very nominal cost an abundance of literature for distribution to the public.

VASANTA PRESS

All our journals have been regularly published on the scheduled dates. There have been fewer publications, only a few booklets, several books for outside organizations, and steady and continuous work for the Adyar Library. The site on which the Press building is situated has been finally purchased from the trustees of the Tiruvannamalai temple. A bust of the late Mr. A. K. Sitarama Shastri, founder and first superintendent of the Press, has been set up in the garden in front of the building.

WATCH AND WARD

A scheme has been introduced for the regular patrolling of the frontiers and gates of the Adyar Estate in order to exclude undesirable visitors and to prevent thefts by neighbouring villagers. The service is now highly effective.

WELFARE FUND

Out of grants allotted to this fund a number of employees on the Estate have been enabled to repair or rebuild their houses, some have received medical aid, and others have been helped with the education of their children.

The President's Correspondence

MESSAGE TO NEW ZEALAND

I SEND my very best wishes for a happy and constructive Convention to my brethren of The Theosophical Society in New Zealand, (to be held Dec. 26-Jan. 3).

We shall, I most sincerely hope, be able to hold the International Convention of the whole Society and the Annual Convention of The Theosophical Society in India at Benares, in which sacred city we hold these Conventions alternately with Adyar. But the times are difficult here in India as everywhere else. So we cannot be sure of holding these Conventions in any particular place.

But we shall hold them somewhere in India, for I feel most strongly that no country in which there is a Section must ever miss its Annual Convention, during the course of which not only is the spirit of Brotherhood renewed and fortified but opportunity is taken by our Elders to give Their Blessing to the whole people through the members of Their Society gathered together. Whether few or many are able to attend is of secondary consideration, for even where only two or three are gathered together in the name of Theosophy and of The Theosophical Society there will be in the midst of them the Power and Blessing of the Elder Brethren and of the messengers They have from time to time sent to speed The Society on its great Way and to reveal more and more of the all-embracing Truth of Theosophy.

The supreme note of your Convention must be Happiness—happiness in meeting each other, happiness in planning the further conquest of New Zealand for a great National Brotherhood, part of the International Brotherhood which The Society under the illumination of Theosophy exists to make a living reality in the lives of all.

Of course, we are passing through very difficult times. We need courage and stead-

fastness in them, and unshakable loyalty and devotion to our mighty Science of Theosophy and to its potent channel The Theosophical Society.

To me it is wonderful that you have been privileged to be the lines of communication between your young country with its great future and Truth which is age-old but eternal. I am sure you must yourselves feel the privilege to be wonderful—almost too good to be true, and yet in fact very true because so very good. And in this revealing war you must be working for our cause as perhaps you have never worked before, just as so many of you must be working to intensify the war effort itself.

I hope you all feel that this war is as much a war for the preservation of Theosophy and The Theosophical Society to the world as it may be a war for any other high purpose. It is for this reason that I do not hesitate to speak of the war and write of the war whenever opportunity offers. I must. It is my duty, however much war as such may be abhorrent to us all. If we lose the war Theosophy recedes into the background and our Society disappears. Better the war than this calamity, for the whole world would become enveloped in darkness and have to begin again a weary ascent into such light as it at present enjoys.

But I am afraid I have been taking up far too much of your valuable Convention time, so I will close this happy link with you so far as physical expression is concerned. We are members of one Universal Brotherhood and therefore of one great family. You may disagree with me, or I with you. But our mutual friendship includes, and in time resolves, all differences, shines upon them all and causes us to be forever together—however differently.

God be with you, dear brethren, till we meet again, and may that "again" be soon!

MESSAGE TO S. AFRICA

I send my very best wishes to The Theosophical Society in South Africa on the occasion of its forthcoming Convention in Cape Town, to be held January 1—3, 1943. I am very happy to hear that my Presidential Agent, Mr. Kruisheer, will preside, for not only is he a very distinguished Theosophist but he has for many years been a stalwart both for Theosophy and for The Theosophical Society in the storms no less than in the sunshine. Adyar was happy to have had him as its guest for a short time, and it was with the greatest pleasure that I nominated him my Presidential Agent, partly because of my own personal esteem for him, but also partly because I felt that I should thus be drawing nearer to my brethren in South Africa.

I do hope that the Karma in store for Rukmini Devi and myself will provide for a visit to a land which so evidently is one of the great creative Workshops of the Elder Brethren. Of course, you have your problems and your difficulties, your clashes of temperaments, and also, of course, your clashes of interests. These are all parts of the Workshop at work, and while they may produce both disturbing and distressing circumstances, in the long run they will evolve some aspect of the Plan which will take the whole world more quickly on its evolutionary way.

Here in India we have another great creative Workshop, and there are clashes and differences here, perhaps, even on a greater scale than in South Africa. I do not know. But we are faced in India with tremendous problems and tremendous difficulties and differences. Nevertheless, out of these will come that New India for which our beloved President-Mother worked during so many tumultuous years and which she shall still achieve through her own splendour and incomparable Messengership from the Gods.

Throughout the world creative Workshops are more strenuously engaged than almost at any other time in the history of the world. Life is far more difficult to live than ever it

has been. But life can be lived the more splendidly than ever. And, in the words of one of our British statesmen, we can achieve in a few brief years progress which ordinarily have taken centuries.

I am therefore very sure that you brethren who hold the Masters' Fort in South Africa are not only yourselves rapidly developing your natures but are also hastening the time when South Africa will give to the world that gift for the fashioning of which she has been dedicated. I earnestly wish I could come if only to see you all at work. I might not be able to help. I might not know enough to help. But by being in your midst I should know much that otherwise I could not know of God's Plan for His world.

A Master once said of another great land that it was "a Land of the Larger Hope." I am sure that Theosophists in South Africa are helping South Africa to take her place among such lands, so that when the war is over there may be a new world and a new peace and happiness for all God's creatures in it.

GREETINGS FROM WEST TAMILS

Proceedings of the annual general body meeting held on 11 October 1942 in the Coimbatore Theosophical Lodge.

Proposed from the chair that the West Tamil Theosophical Federation expresses its great loyalty to (1) Dr. G. S. Arundale, President of The Theosophical Society, (2) Bro. C. Jinarājadāsa, (3) Shrimati Rukmini Devi. (Carried Unanimously.)

AND FROM EAST TAMILS

The 15th Session of the East Tamil Federation assembled in Sivaganga on 25-10-42 hereby records its trust, confidence and loyalty to Dr. G. S. Arundale, President of The Theosophical Society, Mr. N. Sri Ram, Vice-President, Shrimati Rukmini Devi and Mr. C. Jinarājadāsa, and hereby resolves to communicate its hearty greetings to them.

Among the National Societies

PERSONALITY AND EGO

BY CHARLES E. LUNTZ

Dear Ego,

I trust I shall not be intruding,
If, just for this once, I break in on your brooding,
I know that an Ego must needs be exclusive,
And cannot, to strangers, be very effusive.

I approach you, dear Ego, in greatest humility,
I realize well with what sad instability
My life has express'd your high purpose and plan,
Though it's only through you that today I'm a man.

But still, Ego dear, if I thus may address you,
My aim is to live so that I may express you
In all of your wisdom, completeness and glory.
Yet in practice, alas! it's a different story.

I try very hard to remember I'm you,
But my cuss'd elementals won't take up the cue.
They push me around, make me think that I'm they,
And I rather enjoy it, I'm sorry to say.

But repentance sets in with the dawn's sober light,
And to vanquish my failings I endlessly fight;
Won't you help me a little, dear Ego, I pray?
After all, it's for you I am working each day.

That's my purpose in striving to gain your attention,
For of merit I've none—or none worthy of mention,
So hoping to meet you, when in your locality,
I remain, with respect, "Just a Poor Personality."

—Transvaal Fed. Newsletter

"SAVE THE CHILDREN," 1919

We are organizing an entertainment which will take place in the Lodge Hall on Friday, October 16th at 8 p.m. Admission will be free but there will be a collection in aid of the "Save the Children Fund."

The "Save the Children Fund" is "an Association whose aim it is, irrespective of race, country or creed, to preserve child life wherever menaced by conditions of hardship or distress, and to raise the standard of child care and protection throughout the world," and as such it should appeal to Theosophists. Like the Red Cross Society it owed its inception to the work of a single individual, a woman, Eglantine Jubb, who was appalled at the terrible conditions of the children, especially in Central Europe, after the war of 1914-1918. She literally sacrificed her own life to this work but before her death at a comparatively early age had succeeded, in 1919, in getting the Fund incorporated at Geneva and its aims and principles embodied in "The Declaration of the Child." On Friday, October 16th, we shall plead the cause of our little brothers and sisters, the world's children. . .

"And he who gives a child a home
Builds palaces in Kingdom come."

(Masefield)

—Pretoria Lodge Newsletter

CHILDREN'S CHARTER, 1942

The Inter-Allied Conference convened by the New Education Fellowship and meeting in London in April 1942 humbly requests the Governments of the Allied Nations to approve and adopt the following Charter for Children as a statement of the basic and minimum rights of children to be secured and guarded above and beyond all considerations of sex, race, nationality, creed or social position.

1. The personality of the child is sacred; and the needs of the child must be the foundation of any good educational system.
2. The right of every child to proper food, clothing and shelter shall be accepted as a first charge on the resources of the nation.
3. For every child there shall always be available medical attention and treatment.
4. All children shall have equal opportunity of access to the nation's stores of knowledge and wisdom.
5. There shall be full-time schooling for every child.
6. Religious training should be available for all children.

—*Theosophy in Action*

NEW ZEALAND SERVICE ROLL

Prisoners of War

Athol Davies (Auckland), Germany.
R. W. Ingerson (Wellington), Italy.
Sydney W. Sanders (Christchurch), Italy.

Wounded

Gordon Burges (Hamilton), wounded Middle East, returned to New Zealand.
Dorian A. Pavley (Christchurch), reported wounded Middle East.

Overseas

Anthony A. Ashforth (Wellington), Royal Navy, Middle East.
B. L. Burn (Hastings), Middle East.
Edwin C. Dann (Christchurch), R.A.F., England.
H. W. Davis (Napier), Suva until recently.
Frank A. Eden (Auckland), R.A.F., England.
William F. Harris (Auckland), R.A.M.C., Cairo.
Fred M. Hilder (Auckland), R.A.M.C., Syria.
J. O. Hill (New Plymouth), Hospital Ship, Middle East.
E. P. Middleton (Auckland), Australia.
J. G. Patterson (Auckland), Royal Navy, Middle East.

In Camp in New Zealand

Auckland members: Bruno Archibald, Charles Athya, Hugh Bennett, Arthur Eden

(R.A.F., recently returned from Canada), Basil H. Gossage, Jack Hill, Frank A. Jenkins, Mervyn W. Lynch, Jack Mills, Stuart G. Nicholls, W. C. Tennent, Milton Thornton.
Christchurch member: Leonard J. Sutton.
Dunedin members: John M. McEwan, Donald S. MacKenzie.
New Plymouth members: A.W.E. Bailey, Thos. Eric Bodley, H. A. Warner.
Timaru members: Ray Carr, Edwin A. Reeve.
Wellington member: H. F. Fleming.
Section member: J. D. Scott.
These are some of the members of our New Zealand Section who are serving with the Forces. We shall be grateful to Lodge Secretaries, or to individual members, who will help us to complete the list.

* * *

[This appears in *Theosophy in New Zealand*, and it is such a good idea to print such a list. It will be generally appreciated if similar lists are compiled by the other National Societies and printed in their own journals, or they may be sent to THE WORKER at Adyar.]

T.O.S. IN AMERICA

(Short Report for 1941-42 of the Social Service Department of the American T.O.S.)

The Social Service Department worked with more than 25 outside organizations during this last year. More than 35 Lodges and Groups worked with the Red Cross.

Besant Lodge, San Diego, California, made the most articles for the Red Cross of any Lodge that reported. They made 781 articles besides sending money to many of the relief organizations and working in all the other social service departments. They sent in a splendid report.

Cleveland Lodge was first in the number of books given to camps—one member donated 500 and the Lodge gave 70.

Thirteen Lodges worked with Boy and Girl Scout Groups; 46 Lodges gave to the many relief organizations; 18 gave in money or time to the United Service Organizations; 18 Lodges gave money to the Braille work;

INDIAN FEDERATIONS

Bihar Federation held an intensive course of study at Patna, covering a wide range of the Ancient Wisdom.

"In spite of the present disturbed conditions, the course was attended by a number of delegates from Chapra, Muzaffarpore, Hajipore, Darbhanga, Samastipore and Benares. A number of Muslim gentlemen from Patna City also regularly attended the classes with sustained, growing interest. The course was an unexpected success and tended to create a nice, peaceful and uplifting atmosphere, so urgently needed today. All who joined went back deeply impressed, highly inspired and intensely dedicated to the great cause of Theosophy and The Theosophical Society."

* * *

Reports have come from other Federations of various activities:

East Tamil Federation held 15th Annual Session with Mr. Sri Ram for chairman;
Coimbatore Lodge (West Tamil Federation) celebrated Foundation Day;
Poona Lodges (Maharashtra Federation) had a combined great meeting for Foundation Day.

FOR HUMAN PROGRESSION

The Hall of Theosophy, Madura, is a centre of continuous Theosophic activity in the form of public lectures and members' meetings, Bhārata Samāj Puja and celebration of great days.

On Foundation Day Mr. A. Rangaswami Aiyar, Advocate, made a speech in which he emphasized the role which Theosophy has played in the progress of the world. Take any question which agitates the mind of the world, Theosophy has a solution which solves the trouble satisfactorily. Theosophy teaches that there is a Plan for the whole world, for each country and race. That which goes counter to it, cannot succeed, but can, if at all, only delay the early success of the Plan. But if the step advocated fits in with the

one Lodge gave 15 holiday baskets to the poor.

All types and departments of social service work were represented in the reports this year. I sent all the reports to Convention at Wheaton so that they could be observed at first hand.

For many years I have been suggesting the use of the little book, *The Spirit of the Unborn*, for use in the T.O.S. and especially in the Social Service Department; the challenge for the Order is from "A Message to the Members from an Elder Brother," page 10, "You cannot be truly students of the Divine Wisdom, save as you are active in the service of the Divine Life," etc. A wonderful challenge!

—EDITH LEE RUGGLES

National Head, Social Service Department

T.O.S. IN ENGLAND

We have had an interesting letter from Worthing Lodge summarizing the personal activities of members quite apart from the work done for The Theosophical Society, and from earning a living or keeping house. These include a working party under the Theosophical Order of Service, which has made and distributed 500 garments to date, work done for Rest Centres in case of air raids, and making and painting camouflage suits for the Home Guard, under the auspices of the Women's Voluntary Service; performing fire-watching duties one night a week and taking part in practices, lectures and demonstrations; taking part in First Aid classes and practices; sewing, mending, etc., for Hospitals and Troops; knitting for the Forces and for Russia; taking part in the lectures and meetings of the Women's International League, League of Nations Union, Health Society, Anti-Vivisection Society, Practical Psychology and Friendship Club, Workers' Educational Association, and in Church and Chapel activities.

If this were the correspondence column of any of our more popular dailies, one might legitimately add: "Can any Lodge beat this?"

—News and Notes

Plan, it will succeed without much difficulty. The Unity of India is in the Plan. The British advent has done much to further it. Any attempt to divide India must necessarily fail, however much it may delay the completion of the unity which already exists on the higher planes. This is one of the instances in which intuitively one can perceive the working of the Divine Mind. There are other problems to which Theosophy supplies the solution, which have to be intuitively grasped, though any number of reasons can be advanced for the contrary position by the critical mind.

CARRYING THEOSOPHY TO THE BLIND

On 17th November last, was formed in Bombay a group of three blind members of the Indian Section of The Theosophical Society, with the object of affording mutual assistance in Theosophical study, work, propaganda, etc. The members of the group undertake *no financial obligation* but offer their services to the extent of their capacity and inclination to help.

The present tentative idea of mutual assistance extends to securing the help of some sighted friend for *occasionally* going to the Lodge and back home, or securing the assistance of the sighted for reading or studying *occasionally* Theosophical literature, or enabling the blind member to stand on his own

legs by learning Braille and by providing him with Theosophical Braille literature, etc., or providing sympathy and assistance through correspondence etc., etc. Such assistance is to be always voluntary and is to be given only if acceptable to the other party. Blind members wishing to have the benefit of the group, and sympathetic friends wishing to help the blind members or seeking further information are requested to communicate with: R.M. Alpaiwalla, 177 Foras Rd., Near Grant Rd. Station, Bombay 7.

It may be pointed out that there is a considerable Theosophical literature in English Braille available.

—*The Bombay Theosophical Bulletin*

TRAVEL AND FOOD IN BRITAIN

I am as ready now as ever to visit parishes if I am needed. By "needed" I mean needed as a Bishop for confirmations or ordinations, or to provide services at places where no priest is available. But if not needed for those purposes perhaps it would be as well not to make engagements for episcopal visits. We are asked not to travel unnecessarily and indeed who would wish to travel in these days of travel discomforts? Also there are food difficulties to be considered. We must all rather shrink from being guests of others, even for a single meal, now that practically all food-stuffs are rationed.

—F. W. PIGOTT

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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ADYAR

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Seeker or Soldier?

By the Editor

EVERY one of us should possess a genuine knowledge of the fundamentals of Theosophy. If he does not possess that, he is not a qualified Theosophist. The books are plentiful, the science is unique and vast, so there is no excuse for any member not possessing a genuine working knowledge of Theosophy. He can obtain it from whatever sources he pleases, but the principal point is that he should have it.

It should be of such a nature that it is part of him, not outside of him. It should not be merely something that he takes up when he has a leisure moment, but something which becomes a vital part of his daily life, affects his motives and changes them. And in this connection I venture to suggest three short sentences that may prove helpful to the earnest student:

From the known Theosophy in the books, lead me to the unknown Theosophy of my individual life.

From teaching lead me to intuition and imagination.

From study lead me to experience.

These, to me, embody the vital application of genuine Theosophical knowledge to our unfoldment, development and growth.

So, first there must be the genuine knowledge of Theosophy, but that is not enough, as there must be a specialized application of it. In other words, you must be a student in a particular field of Theosophy. No one can know the whole of Theosophy. No one can have more than a very very limited knowledge of the science of Theosophy as a whole, but each one of us can be a specialist in one particular department, become an expert, able to go to his Lodge and give a lecture on his special subject with very telling effect. It may be Reincarnation, it may be Karma, whatever is most congenial to him; but

side by side with his general survey and understanding of Theosophy, he should be a specialist. Sometimes people think they are only on one Ray and that the most exclusive and popular Ray, but everybody is on all the Rays, as well as being on one Ray predominantly.

Every member should be a general student of Theosophy, and should be active in some field of outer work. In my mind there are several fields of outer work in one or another of which we should be engaged: religious, educational, political, economic, cultural, social and physical. There are these seven fields at any rate—we always like sevens in our Theosophical Society!

A student should be a person of action as well as a student, and he can always do something in one of these fields even though he is not able actually to work in the outer world itself. He can always contribute to the irrigation of the field in one way or another by digging channels, or by generating life which can flow through these channels.

To repeat: no member is really a Theosophist unless he first has a general knowledge, second, is a specialist, and third, uses his Theosophy for the betterment of the world. Every one can make an acid test of himself by these three principles.

Still more, every member of The Society should try to understand that he is a soldier of The Society. He should follow the motto of the Rotary Club, "For Service and not Self." With very many people it is for self and not service, which is more convenient and congenial. But the Theosophist has his Lodge, his Federation, his Section, the whole Society to serve, and in our case the heart of The Society, namely, Adyar. Of course, there is the whole of the youth spirit to serve. Unless we are helping the young to grow into the spirit of Theosophy, we shall not have the necessary members to take our place later on.

Now we know it does sometimes happen that people are not soldiers. In fact there are two types of members of The Society—one type is the soldier and the other type is

the seeker, though sometimes seekers are soldiers, and soldiers seekers. Ordinarily, there is a distinction between the two: the soldier wants to be, to give, to guard; whereas the seeker wants to know, to gain, to get. The soldier is always faithful unto death. He stands by The Society through thick and thin. It does not matter what the leaders say or do, it does not matter what phases of Theosophy may happen to be dominant at any particular time, it does not matter what A, B, C or D say about The Theosophical Society, it does not matter what happens. The soldiers are faithful to The Society unto death, and that is what eternally stands. Many seekers are much more of the butterfly type. They come to get rather than to give. So long as they get what they want, they remain. If they feel that they are not getting what they are wanting, that The Society is not lifting itself to their high conceptions, they leave it. They seek new Gods.

Each one of us should be a soldier, whatever else we may be. If you seek and want to get for yourself, there will come a time when you find you are not getting all you want and you will become dissatisfied, and off you go. When once you remove yourself from The Theosophical Society, it becomes increasingly difficult to get back. It is a tremendous privilege to be a member. You have seized that privilege, but you throw it away, it is not going to come to you again quite as quickly as you would like. I should ask you, therefore, to realize that your main function is less to see what you can get, less to see whether you can get truth here, there and elsewhere to solve your individual problems, and more to be a soldier serving Theosophy and The Theosophical Society.

The Society and its leaders do not function perfectly, of course. We are all imperfect instruments, so The Society never has been as perfect an instrument for the Masters as we could wish. But its imperfections do not make it less a servant of the Masters. We know They have to deal with people where they are and make the best use of what

human material is available. They endeavour to remedy the difficulties which perhaps we generate owing to our own lack of wisdom and knowledge. But the soldier-member does not mind what is happening: he stands by The Society at all costs. Whoever attacks it, he defends it; whatever happens to it, he stands by it; whatever its needs may be, he seeks to satisfy them.

Now to be a soldier of The Society means to have some kind of intuitive knowledge of the Masters' Plan, as disclosed to us in our books, and perhaps in the teachings we may gain from this, that, or the other individual. What is *Their* Plan, what do *They* want now? That is very much more important

than for us to ask ourselves the question of what we want now. What do *They* want now? Let us try to give it to Them. Let us have differing conceptions of service, of course. Perhaps among the many conceptions one or two at least will be right. Let us try to give to the Elder Brethren what we think *They* want, and in that way serve our Theosophical Society. Let us have constantly in our minds, in our hearts, in our wills, in our consciousnesses, in our beings, the Masters, Their principles and Their policies. Let us remember Them constantly, and as constantly test our own living in terms of what we know of Their life: that is real, practical Theosophy.

The President's Correspondence

ILLUMINED MESSAGE

(An exquisitely illumined and bound Resolution)

RESOLVED that The Theosophical Society in America assembled at its Fifty-sixth Annual Convention, being the first held in the American Section since we entered this war, sends affectionate greetings to its International President, Dr. George S. Arundale, and pledges to him its continued loyalty, support and constant effort until the fight for freedom has been won.

*(Lettering and illumination done by
A. Theo Bondy, Wilmette, Illinois, U. S. A.)*

Dr. Arundale's Reply

Dear Colleague: What a beautiful present you have all sent to me. I can assure you it is very rarely that I have ever cherished a gift as much as I have cherished yours. Not only is it supremely beautiful in its form, but it is supremely encouraging in its life, and while I can of course, and do, carry on the Masters' work to the best of my ability and understanding, and shall continue to do so whether I receive praise or blame, neverthe-

less such a generous declaration of comradeship with me is priceless, especially at the present moment.

You must thank Mr. Theo Bondy for what I regard as a work of veritable genius. How fortunate The Society and your Section is to have such an artist!

14 January 1943

GREETINGS

The President has received a large number of greetings of several kinds—Birthday greetings, Convention greetings, Foundation Day greetings, Christmas and New Year greetings. He is not able to reply individually to each friend, nor print lists in *THE WORKER*, as before. But Dr. Arundale's sincere appreciation and grateful thanks are hereby expressed to all and each whose greetings have been received on any of the several occasions from November to January.

"In conserving materials, I am certainly not going to conserve in my warmest and most sincere GREETINGS to you. I send you my heartiest wishes, with no priority on goodwill, no rationing of sentiment, no ceiling on cordiality."

Adyar News and Notes

"ADYAR AND ITS DAY"

February 17

I WISH to draw attention to the article entitled "Adyar and Its Day" by Mme. I. de Manziarly [in *The Theosophist*, February 1922]. She is right in saying that Adyar should be a more living image in the hearts of our members than it is, and I welcome her suggestions made to this end.

The place of Adyar in the history of The Theosophical Society is unique, and centuries hence it will still be the spiritual centre of The Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life.

So will our members help us, as we will try, in increasing measure, to help them?

—ANNIE BESANT

ADYAR SUPPORTS BROTHER BENARES

Well!—a little hesitant over the title; for is it the Indian-Section-Centre at Benares that may be called Brother, or was it the International Centre, Adyar, that was the Brother, of the title of Brother Convention at Adyar, 1942, the title given by the President? Brother Convention was a name of happy omen, brother-members from so many parts of the South seizing an opportunity to visit Adyar, and join activities there in its golden atmosphere. Even absentee delegates enrolled, within the total of 177, and nearly 170 were present.

Neither rumours of raids "due" in Madras for Christmas, nor the rigours of night black-outs, and the rationing of sugar, with the difficulties of getting small change—so that coffee tickets had to be bought two at a time—blocked the enthusiasm of the delegates. With the splendid chairmanship of Dr. G. Srinivasa Murthi and the good organizing of the Secretary, Mr. M. Subramaniam, the group was well shepherded. The days were full, though part of the time was left free for general intermixing, but there was one welcome lengthening of the programme in an additional "Art Evening."

The note throughout was one of vigour and refreshment, partly due—save their gracious presences—to the absence of so many of the generally outstanding figures of current International Conventions. Because of this there was a sense of unexpectedness in the tone and quality of some of both lectures and speeches that was refreshing. We were very sensible of the absence of our leaders, yet there were left to us others of high quality, and the Four Convention Lectures, of the same subjects as the Main Convention, were far-reaching. They were given by Mr. A. Rangaswami Aiyar of Madura, "the Doctor" himself, Mr. C. R. Parthasarathi Aiyengar, and Mr. J. H. Cousins. The additional lectures, by Prof. R. Srinivasan on "Indian Musical Heritage," Bhikkhu Arya Asanga on "H.P.B.," with his love of her great freedoms and directnesses, and that one, unannounced, by Mrs. Margaret Cousins, on what I shall call "The Progress and Soul of Vegetarianism," strongly supported the others.

Some of the immediate traditions of Conventions at Adyar were maintained. There were few to give Christmas Carols on the Eve of Christmas, but their happy rehearsals helped them to bring out good volume and expression.

THE FLOWERS OF LIFE'S KINGDOM

Earlier on that day, as usual, the Children's Party, for those of the Estate-workers, was held. This gathering at any rate was even more crowded than usual. The monies collected had been wisely spent on good savoury and sweet foods—in these days of shortage so welcome—and the clean cloths, or the upheld corner of dhoti, shirt, or sari, uplifted to receive the overflowing leaf-basins, were a symbol of the solemn or smiling, but always uplifted faces of the 450 children, showing their joy. Tamil music was played while they waited near the Christmas Tree, under the great Banyan.

The Banyan too played its other part, as "room" for a tea party, another tradition—this time given by the Adyar Lodge. Only one of the lectures was held there, and the Art Evenings could not be produced there, or in the Open-Air Theatre, through the brown-out, but were given at the Pavlova Theatre. At one of these the note of the dance recitals given at great Conventions in these years by Rukmini Devi, was maintained by her pupil, Shrimati Radha, whose skilled and dramatic performance was sincerely admired. In another, the scholars of the Besant Theosophical School, appearing very youthful, with the help largely of the Kalākshetra pupil-teachers produced an evening of warm creative self-expression, recitals, drama, music and dance, with a somewhat humorous "living tableau" by members of the Youth Lodge. The third such evening gave the strong note of the glowing sympathetic arts of music and poetry, as exemplified by Mrs. and Mr. Cousins, yielding much pleasure to the audience.

The discussions, that of the World Federation of Young Theosophists, and on "A Theosophist's Duty to India," were alive and of practical interest. The latter preceded the Closing of Convention, when Mr. Cousins, invited to speak, gave a resounding call to all to portray the sense of unity that drew us together, in life, and showed that that was the matter that could be given to the restive but waiting world.

—E. M. LAVENDER

Sometimes we speak of the Flowers of earth's humanity as we think of the Noblest and Greatest of all who have passed through its ranks. But I wonder if They so think. Would They not rather think of the flowers of humanity as the children, the child souls, even, and work for their blossoming, even if it be into the humblest of field flowers? There is a saying that he who loses his life shall find it. Have not the Greater Ones lost Their lives that human beings may come into flower? Is it not the children who are seeking continually to come into their flowerhood? Into their blossoming? Sometimes a picture vividly comes before the eyes, of the Tree of Life and on that tree are variegated blossoms of its children. The twigs and branchlets are ourselves who seek to bring to the flowers that which will aid them in their unfoldment. The greater branches are humanity's leaders. Its trunk from which all the branches depend is the mighty Hierarchy of Adepts with seven great Chohan roots, the earth itself Their matrix. Those Beings who have still further lost Their lives have become the Bodhisattvic waters that nourish all life and remove all impurities. Still the imagination soars into the air realm of the Buddhas, a further negation of stable form but expansion of life in essence. Finally, dare we lift our eyes to the Highest, the Sun of Life, that warms and vivifies every living being and whose blessed sustaining rays are caught by the deva leaves of the tree for the sustenance of all?

Have we who are Theosophists not passed the time for seeking to flower? Shall we not be busy about our work of aiding others to flower? In their flowering will we not then have our true flowerhood, for the branch knows itself as all that grows upon it, as the trunk knows itself as the tree, and the Earth knows herself as all the lives that live on Her warm bosom? Does not the water live in all that it nourishes? The air in all that it permeates? The Sun in all He vivifies? So shall we live in all life and seek our flowering

in true Self-expression which is the flowering of the Self of all that lives.

—JASON

SIMPLE THEOSOPHY

One of the gravest problems that confronts us is the financial situation. We must do all we can without endangering those depending on us. Were we to plan that kind of retrenchment, it would cause a diminution in the Masters' interest in us.

Also when we decided upon retrenchment, it was not of our spiritual output, which is to be increased. We must make our Theosophy more vivid to people than ever before. That is why I am going to yoke Mrs. Lavender to the publicity plough again, because we must set forth Theosophy far and wide, not only in as attractive a form as possible but in as pure a form as possible.

I have been feeling that the Peace and Reconstruction Department has shown us that we do not need a Peace and Reconstruction Department. From abroad we get the conventional outlook which we can expect from those foreign to Theosophy. The Peace and Reconstruction Department can be closed down and the nails put in the coffin. What we want is an appreciation of Theosophy and a knowledge of its application to the problems of today. Theosophy alone can solve these problems and not until Theosophy is applied to them will they be solved. There is no use floating in the stream of a number of schemes which simply deal with the problems from the ordinary and conventional point of view. Away with these and let us concentrate on the pure and decisive solution from Theosophy. I am perfectly certain that all problems can find their solution conclusively in Universal Brotherhood. To use the language of the day: we need to have a very strong inoculation with the serum of Universal Brotherhood and we shall be immune to the toxins of nazi-ism. I am going to ask Mrs. Lavender to resume her labours and set forth plain truths for simple people—plain Theosophy for those eager to find simple solutions. The problems will be solved the sooner as we get back to simplicity.—G.S.A. in a Roof Talk

OLIVER TWIST ASKS FOR MORE

Dear Dr. Arundale: It seems to me that I have never written the Editor of *The Theosophist* and *THE THEOSOPHICAL WORKER* for the fine articles that appear in these two publications. Upon due consideration this is an omission. Too often we take many things for granted.

Aforementioned consideration was initiated by the opening article of the September issue of *THE THEOSOPHICAL WORKER*, entitled: "Squirrels, Some Unmentionables, and Us." I happened to read it riding to work in a crowded Chicago Elevated Train.

Tending to slight introversion, I was at considerable pains to allay the dilation of my face into ever-widening grins. I exceedingly regretted reading this article under conditions which caught my emotional body unawares. How can an eager dog frisk and play tied to a leash? Perhaps this is lack of proper control. But, admittedly, at my present stage of evolution I like to aid and abet my emotional body on occasions of this sort when a spree is deserved, even to the undignified extent of slapping my thighs.

Dr. Arundale, more of these articles, please. We need more of this type of merriment in the world (even in war time). We need it especially in *The Theosophical Society*.

Schiller was probably right, at least with regard to the general run of mankind, when he said: "Man is completely human only when he is playing." He might have added: man to become divine must develop with his depth of wisdom a corresponding depth of humour.

Now that some time has elapsed since I have read "Squirrels, Some Unmentionables, and Us, and the flush of excitation has subsided, I can say in sober judgment that this article is a delightful gem.

Dr. Arundale, Oliver Twist is asking for more.

Chicago,
24 Dec. 1942

—A. HERBERT PERON

AMI

(*Association Montessori Internationale*)

Dr. Maria Montessori and Mr. Mario Montessori, Rosebank, Kodaikanal, send warmest Christmas greetings to the members and their sincere wishes that with the New Year will dawn on earth a brighter hope, a greater understanding and a final joy.

"The unknown energy which can help humanity is that which lies hid in the Child" (*The Secret of Childhood*).

Dr. Maria Montessori hopes to hold the Fifth Indian Primary Course in her Method at Kodaikanal from April to June 1943; and an Advanced Course from September 1943 to January 1944 at Adyar or Kodaikanal.

More detailed notices will be sent later but intending students to either Course can send their names to the Association at Rosebank, Kodaikanal. *The Association reserves the right of final decision in admittance of students to the Courses.*

ALL FREEDOM TO YOUTH

(*To Young Theosophists in England*)

My dear young Friends: Rukmini and I thank you so much for your greetings, and also, I am sure, would the International Convention, had the cable arrived in time, but it has only just reached me here at Madras.

It is a great pleasure to have greetings from Young Theosophists, for they are the hope of the future, both of Theosophy and of *The Theosophical Society*. I hope every Young Theosophist feels free in our Society and entirely untrammelled by any orthodoxy or convention which may afflict us of the older generation. The older we grow, the more we have a tendency to erect our own individual principles and ideas and idols and not only worship them ourselves, but demand that others shall worship them also, and such demand is, I think, one of the grave injustices that old Theosophists sometimes do to their younger fellow-members. We older people

do like to lay down the Theosophical law as well as other laws, with the consequence that the young people often feel that they have entered a movement of "Do's and Don'ts."

As I have just been writing to one of our friends, each of us must have his own Theosophy and interpret it in his own way for his own illumination. I adjure all of you to preserve to our Society the utmost freedom to every individual member and the utmost liberty of interpretation for the science of Theosophy.

—G. S. A.

20 January 1943

ADVERTISEMENT

The President's office still has for sale some copies of the Besant Commemorative Issue of *The Theosophist* (October 1942).

The articles, all compiled from Dr. Besant's writings, give "the principles she set forth years ago, but which apply as forcibly and truly today as they applied then, and which will more and more apply as the world draws nearer to its rebirth."

The copies are available now at Eight Annas each, *post free*. Write to the President's Office, *The Theosophical Society*, Adyar, Madras.

MANY THANKS

The President has received a contribution of £10 from Mr. Jack Bean of Hobart, Tasmania, for the Bengal Cyclone Relief Fund.

MAGAZINES RECEIVED

from overseas

The American Theosophist, September.

The Canadian Theosophist, September.

Contact, October.

Espiritualidad, August.

Johannesburgh Lodge Newsletter, Sept.

Mothers Bulletin, July.

Revista Teosofica Argentina, July-Aug.,

Sept.-Oct.

Theosophy in Australia, Dec.-Jan.

Theosophy in Ireland, July-Sept.

America: The 56th Convention

THE Fifty-sixth Annual Convention of The Theosophical Society in America was held from 25 to 29 July 1942 inclusive. The setting was Olcott, The Society's Headquarters. Those Headquarters are not merely a building, but an estate. The reception and registration of delegates, the displays of various departmental activities, the serving of meals, these took place in the executive building, approached by a curving drive-way, bordered by shrubbery, through a wide expanse of lawn.

All the Convention meetings were held in the Besant Grove, where a large tent was erected for the purpose. Delegates to the Convention and Summer School that followed numbered 337, far beyond the capacity of the Headquarters rooms and dormitory, and large numbers were housed in the neighbouring village of Wheaton.

Not only the setting, but the weather, also, was perfect for the occasion. Bright sunshine and cooling breezes made possible the fullest enjoyment of Olcott's growing beauty.

On the opening evening, in the course of the reception in honour of our guest, Mr. C. Jinarājadāsa, there was presented to the delegates that splendid bronze of "Lincoln Freeing the Slave," created for The Society by that talented young negro sculptor of rising acclaim, Mr. Richmond Barthe. This sculptured piece is now the property of Adyar, to be permanently displayed to typify there the Spirit of America. It was created in response to the President's suggestion of several years ago that each Section be thus represented at Adyar by some art work symbolizing its spirit. Shipment to Adyar will be made after the war.

The great contributions to the Convention programme were of course made by Mr. Jinarājadāsa. Appropriate to the time was the lecture, "The Theosophist as the Ideal Citizen in War and in Peace," which has since been

separately printed for wider distribution.¹ Mr. Jinarājadāsa sets forth the ideals of Theosophy and presents them as concepts practical for living and constructive of the new world to be.

Then followed at a later session his "Plato's Conception of Immortality." This analysis of the immortal Greek Philosopher's idea of the eternal nature of man was related by Mr. Jinarājadāsa to the views generally held by Theosophists and added new richness to Theosophical understanding of the problem of immortality.

Practical, also, was Mr. Jinarājadāsa's talk on "What kind of a Devachan are you planning for?" What we long for and intensely desire, those things we thus create, if not attained here in the course of an incarnation, await us in our Devachan. Are our dreams, as yet unfulfilled, such as to bring us happiness in Devachan?

Others among the Convention speakers were Mr. Sidney A. Cook, the National President, and Mr. James S. Perkins, National Vice-President, who participated in the opening and closing sessions, and Mr. H. S. L. Polak, who gave an inspiring talk on the "Ancient Law of Brotherhood," and another informative exposition regarding the Indian problem.

Among the departmental activities were a series of three talks conducted by Mr. E. Norman Pearson on Successful Service, initiating a national programme designed to improve and enhance the value of the working technique of those responsible for the work in the Lodges.

The Round Table under Mrs. Elise Staggs, Chief Knight, made a contribution of its ritual, and the Theosophical Order of Service, of which Miss Esther Renshaw is Chief Brother, gave a demonstration of its departmental activities in pageant form.

¹ Also in *The Theosophist*, January 1943.

The Olcott Lecture award was made to Miss Joy Mills, who delivered her lecture, "The School of Tomorrow," setting forth Theosophical ideals in education and urging steps to their practical fulfilment. Awards were also made to Mrs. Idel Le-Marquand for her poem, "Allegro to Ariel," and to Miss Pearce for her Radio Script, "Take the Helm."

The Young Theosophists presented a round table discussion on "Youth and Tomorrow," stimulating as these young Theosophical presentations always are. Another round table by five members of Detroit Lodge presented a discussion of the subject, "The Evolution of Mankind."

Interspersed with these various and interesting activities, the business of the Convention was carried on, concluding with a picnic supper on the lawn and among the adjacent trees and shrubbery, and a final meeting at which Mr. Jinarājadāsa gave the closing word of inspiration for the future.

So ended the four days of a most encouraging and constructive and harmonious Conven-

tion of The Theosophical Society in America. It was followed by a week of Summer School, in the course of which Mr. Jinarājadāsa gave four additional lectures. These were supplemented by a series of Student Talks by the Rt. Rev. José B. Acuna, a guest from Costa Rica.

The proceedings of the Convention and Summer School are being prepared for printed distribution.

The programme also included a number of practical demonstrations and training courses in various aspects of Theosophical work.

In the course of the Convention business greetings were received from the President, from the General Secretaries of various other Sections, from numerous Lodges and individual members. Resolutions of appreciation and loyalty to the President of The Society, and one honouring the President and the Vice-President of the United States were among the many transactions.

SIDNEY A. COOK,
National President

Australia: Eight Good Booklets

(Win-the-War-Congress, T.S., Sydney, Australia)

OF these two were reviewed in the November WORKER. Of the new propaganda booklets arriving now from Sydney, two out of the six are by Mr. Jinarājadāsa. The title, *The War—Does God Know?*, is the exact challenge that is required for the whole series. The ultimate question of why man is endowed with power to do evil is not touched, but that addition alone is needed to present a most powerful case for a Theosophical answer to the problem that there is injustice in the world, and yet "God is Love." The clarity of perception of the working and nature of law given here will truly be enlightening to perplexed inquirers. The next leaflet, "The Brute in Man and How to Control It," shows Mr. Jinarājadāsa eminently at home, and at home to respond to the general level of querist in the field of character develop-

ment. To understand that bodies have their rights in the arena of evolution in their own line, is to respect them and to wipe out the results of repression or of wrong expression, and to uproot ancient prejudices, and thus to bring about ease and harmony, and increased capacity.

The three booklets by Miss Neff reveal again her practical mind, and her love of poetry and the poetic in apt quotations—the former, in the synthetic fashion in which gathered facts from her wise reading, or her experience, are seen to apply to Theosophical truths. The manner is bright and might almost be said to be "chatty," save that the word is without meaning from the angle of the simple depth of treatment of these topics. The booklet, *They Shall Come Back*, has its subject-title so fittingly

quoted from Kipling's strong statement on Reincarnation,

God never wasted a leaf or a tree;
Do you think he would squander human souls?

Clever figures and illustrations support this suggestion. The slow advance of evolution—the idea that the Human Era on earth measures only as one inch if the earth's story is reckoned as one yard—and the 300,000 generations of 3,000 million souls that need an accounting if individual souls for each birth are supposed; and the problem, how could such continuous progress be made with this discontinuity; these make one treasure the help given to the plan of the evolution of life through Reincarnation, and the point is thrust well home. In this book the quotations are almost too numerous, yet they are very well applied, and interesting, and the conception of Whitman that "Underneath all, (lie) individuals," is so well worked out that this very greatly needed idea of the worthwhileness of the individual should receive notable forwarding in the hearts of readers of the booklet. That note is sounded in another way in a companion, *The New Era—Our Brother Man*. Here the perception of the universe as evolving is based on the concept of the changing note of the religions, that are the root of manifestation, since they are the expression of man's relation to God. The alteration thus shows the tone of the next civilization. Whereas in Christianity, the comparatively modern religion, God is the Father, now we have changed, and begin to see God is in our brother-man, He is in us; it is the immanence of the Divine that is now our urge. We become not only our brother's keeper, but our own keeper, and our drive lies in the thought that what we do is important, and that the method is here and now service—declared by H. G. Wells to be the new password for the era. The booklet on *The New Pacific Race-Type* is valuable. The Austro-American is painted in vivid colour psychologically, and made living with anecdotes and illustrations from the writer's ripe experience. Giving a glimpse of a plan at work, expounded by the Great Rishis, and

unfolding before us, when we find how clearly the goal of his evolution is seen within the first man, and visioning the racial background as this continuing experience for ourselves as individuals, Miss Neff builds up a sound case for the destinies of the nations, intertwined as they are with groups of workers reincarnating together with one race after another. It is perhaps a misfortune that this basic presentation is somewhat weakened—to me—by a permissive instead of a positive use of information. For example, the succession of the British to their own inheritance as Romans, and of the United States to its inheritance from Egypt, is so clearly portrayed that it is a pity to introduce the one as a revival of the other with the phrase "so-to-say," or to speak of clearly suggested relationships with Egypt with an, "I am inclined to think." If we think that the Great Rishis have unrolled this plan to us, and find such weighty evidence to support our intuition of its rightness, stronger and definite phrases may be used.

Mr. Burt's booklet, *Christian and Soldier*, discusses the basis of this war from the angle of his co-religionists. But it goes wider than that, since his appeal has a general basis that is fundamental to religion, and to our conceptions in them of our direction to God. The picture of the evolution of forms but the unity of life within them, and the outworking of a planned purpose, so that the worn-out forms are destroyed to be replaced by more fitting ones, is applied to this historical struggle between democracy and autocracy, freedom and totalitarianism. New forms to spread out the plenty of production, and to enable the individual to live in the free wealth of his being, are to replace the separative and possessive ones. When we see this mighty plan, we must live for it, or if need be, die to protect its growth when attacked, but always in the spirit taught by Shri Krishna, fighting without passion.

Attention should be paid to the use of the brown ink, which is trying, especially when the small print of the longer booklets is used; and the alignment of the type page with page is needed.

—E. MARION LAVENDER

The Pole Star of Truth at Benares

[A Review of the 67th International Convention, held at Benares, 26-31 December 1942—by M.]

ON December 24, the eve of Convention, there was unveiled on the South Lawn at the Section Headquarters at Benares a statue of the Child Dhruva, the youngest of the Rishis, a symbol of India, and well may that great Rishi, pictured as looking towards the Pole Star, the guiding star of Truth, be taken as symbolic of the 67th International Convention. That statue, reproduced in photograph, and imposed on the map of India, formed a striking badge for delegates.

THE PRESIDENT CALLS TO TRUTH

"What is our Theosophy and our membership of The Theosophical Society if when such a Call as the whole world now sounds in our ears is not answered with our glorious Truth, and our no less glorious Brotherhood?" said the President, greeting the Convention on the following day. Thus at the outset came out one of the main themes of Convention. It was the Call of Dhruva the Pathfinder; it reappeared outstandingly in the richness of the Presidential Address, where there occurred another of those deep visions the President gives from time to time where the Truths of Theosophy, stated widely, and trenchantly also in the clear-faceted summary of them, crystallizing thus as a jewel this compact and gleaming outline of Theosophy. When he so re-faces Theosophy the statements that result are from the master-hand of one who has sought and found the need of others—possibly as well, and first, his own—to understand life, and Theosophy, from a new day's standpoint. Nor does he leave only the direct statement of truths so found, but like his predecessor demands that they be put into action.

He called: "Every Truth applies to every problem, and is likely to be partly instru-

mental in solving it . . . and at no time could it ever be more urgent for problems to be solved than now, when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace." He called to India to play her part; he called to Theosophists everywhere to find their duty to India and to their nation; he called to Young Theosophists to join with the elders—who would be young in spirit—in holding aloft the flag of Theosophy; he called to spread the Light of Theosophy, and for the cessation of cruelty and ugliness. And the Convention talks carried out all these things practically and in a steady rhythm.

THE FORMATIVE POWER OF A CONVENTION

It would seem that the President provided the threads of purpose, that organizers, workers and speakers had seized upon them, maybe even in the world of thought, and had woven them into a fabric where each of the diverse colours took its place in the pattern. Leaders present and past were united in invocatory thought by the preliminary ceremony of unveiling of three of the new decorations of Benares grounds and buildings—a bust of Dr. Besant, in the Hall extension, by the President; the portrait there of the late Vice-President, Mr. Hirendra Nath Datta, to whom hearty and worthy tribute was paid, by the now duly elected Vice-President, Mr. N. Sri Ram; and of Dhruva, the Child Rishi, by Shrimati Rukmini Devi. The forces of will, of creative thought, and of the intuitional faculty appeared to be summoned and contacted in this gracious ceremony, and to pour their force then on through the whole.

The treatment of the Convention Lectures is an example. Mr. N. Sri Ram, talking on "The Present World Crisis and the Future," showed the necessity for action, the use of the will in national reorganization and not a new order, such as a "World State as a lid placed on national volcanoes." Even the required freedom for each individual meant also order; and with these two postulates there was possible the true growth of individuality in egos and nations. It was a vision of the future, he said, and was about to be realized, using the philosophy of Theosophy to bring about the coming synthesis of mankind.

Mr. G. N. Gokhale, General Secretary of the Indian Section, and cordial host on its behalf at its Headquarters to the Convention, when he spoke on "The Reconciliation of Religion and Science," indicated the will-aspect strongly on his thought of the rule of occultism, picturing the world as it does, not using the idea of Determinism, with no probability, and no miracles either. "Thus this ordered Universe is ruled by Law, and being based on such eternal verities there can be no conflict between Science and Religion." In India and in the West in old days, scientific study included the whole man, with the noumena behind the phenomena, and such study formed the best and truest purification of the soul. So Occultism gave the religious way of studying Science and the scientific way of understanding Religion. Theosophy, launched into the world for this duty, is the restatement in terms of today of this Scientific Religion, the Eternal Dharma culminating in Action—Brotherhood.

The lecture on "The Planning of a Happy Society" by Mr. Rohit Mehta drew the mind-power fully to an examination of existing systems and conditions, and to the ways out of the impasse. But again philosophy was to be the foundation, and Theosophy was the philosophy of reconstruction, with its needed concept of the Spiritual Man, and its resulting idea of a necessary Family State, blending in harmony with the Laws of Individual Growth, and those of Social Growth.

THE CREATIVE FORCE OF ART

Shrimati Rukmini gave one of the Convention Lectures on "The Arts in India's Renaissance," joining together the two running topics of Beauty and India. First she spoke of the essential place of the Arts in the living cultural activity of nations, to which the Arts gave a greater expression. Culture was a sensitiveness that made one receptive to the higher things of Life, with its aspects of sensitiveness, fineness, and beauty, building creative power. Of beauty there was no expression, just as with culture, unless it was an expression of the Divine. India had one special teaching, that the Arts and Religion were sides of one and the same thing. That genius that linked life to spirituality had to be realized anew in modern days, making ordinary things great, and placing great things in beautiful forms. In conclusion she said that if there is greatness of spirit the form will come, and India's gift to the world could show how perfectly united a nation can be when all great departments of life are blended together.

BEAUTY IN CONVENTION

In recent Conventions the newer trend of emphasis on the Arts and on beauty has been shown diversely. Not that there never had been an Art Exhibition, but now there are many, and with fuller stress on them, and there is a truer freedom of expression, and a bringing of the Arts to beautify the ordinary work in life, drawing each to fulfil himself in his own way, though not a genius. The presence of scholars of the Besant Theosophical School, both here and at Adyar, and Kalākshetra, aids this expression of artistry in living. The children, of the School and of the compound, gave first an evening with a varied performance, including playlets, one being noteworthy for its dreamy lights and its colourful cave-paintings; then later came Tagore's *Autumn Festival*, acted creditably in English; and last, a Bengalee dramatic tableau by a local author, with mute rhythmic

movements and gestures, described in our *Convention Daily* as a thrilling performance.

ACTIVITY IN MANY DIRECTIONS

A delight at Convention-time in Benares is the energy with which kindred groupings hold their meetings. The World Federation of Young Theosophists planned for the future by planning for leadership, with extremely active suggestions from their great leader as to how to do this. The Bhārata Samāj held a business meeting, as well as an interesting "Veda Pathan," with seventy Brahmins of Benares chanting in the new Temple and its Hall—this to be described elsewhere—who afterwards were entertained to dinner in orthodox and sumptuous fashion. Then the League of Parents and Teachers; the Hindi-speaking delegates, planning to revive magazines and other T. S. publications in Hindi; and a Mel-Melap Conference where the President, Mr. M. Yunus, Ex-Premier in Bihar, with Dr. Bhagavan Das as Chairman, valiantly refuted the two-nation theory for India. With such busy times there was yet time for a Question-and-Answer meeting where Dr. Arundale declared that India was best fitted to stand for non-violence, which was our future law; that he did not stand for students taking part in violence, though his work had been with them, but such were the views he held, and in The Society there was freedom, indeed, "if we cannot feel free in The Theosophical Society it must be dissolved"; and where too he teasingly defended himself against the idea that his political views stood in the way of the propagation of Theosophy, saying that he was sincere in his convictions, and that this was better in a President than popularity, but Lodges were free, and our slogan was, freedom for all, and that though he might go grey because of his political opinions, others would shine in greater splendour because of his greyness. A symposium on "A Theosophist's Duty to India," and a diverse activity, the Indian Section At-Home on the lawn, with Northern dainties for tea, preceded and succeeded respectively the Closing of Convention.

"THE THEOSOPHICAL SOCIETY AND THE NEW WORLD ORDER"

At the Indian Section Convention this was the President's subject. He proclaimed with vigour that the foundation of the world was Universal Brotherhood, that our Second Object made us wise in Brotherhood in practical groups of life's activities, and that the Third Object proved that we could know the Laws and thus bring to pass freedom to enable us to reach undreamed-of heights. A miracle could be performed, The Theosophical Society becoming "the very foundation to solve all the problems that surround us and seem so difficult of solution." To re-make the social order is no small work. But the supreme confidence of the President that we can do it was felt throughout. As Shrimati Rukmini said at the commencement: "We may feel helpless to give the helping hand that can change misery into happiness. But when we meet—dedicated as we are—and with all our hearts pray for the blessing of the Great Ones upon this unhappy world, surely there will be an answer. Let us go forth from this Convention with that answer." In the same spirit did the President send delegates on their way at the Closing, "knowing that The Theosophical Society is in the sacred and safe keeping of these Mighty Masters of the Wisdom and that They will use this movement to those purposes for which They originally intended it . . . Our gratitude should demand that we work for Them as best we can, that we give to Them all that we can . . . We must be more than ever faithful to Them and helpful to Them wherever They may place us, in city or town or village." Here is the next turn of the key for our New Year.

—M.

OLD FRIENDS

As usual a number of messages of greeting were sent by the International Convention to some of the more venerable workers of The Society, namely:

1. Rao Saheb G. Subbiah Chetty, Adyar;
2. Mr. V. V. S. Avadhani, Masulipatam;

3. Mr. N. P. Subramania Iyer, Bangalore; 4. Mr. Bertram Keightley, Allahabad; 5. Mr. Upendra Nath Basu, Benares; 6. Dr. Bhagavan Das, Benares; 7. Mr. T. G. Krishnamurti, Gudivada; 8. Mr. D. P. Kotwall, Karachi; 9. Rai Bahadur Panda Baijnath, Benares; 10. Miss Esther Bright, London; 11. Mr. R. Seshagiri Rao, Madanapalle; 12. Mrs. Ethel Whyte, Isle of Wight, England; 13. Miss C. W. Dijkgraaf, Netherlands; 14. Miss Sarah E. Palmer, Adyar; 15. Mr. A. Ramaswami Sastri, Conjeevaram; 16. Mr. T. V. Gopalaswami Iyer, Tanjore; 17. Miss Marie Poutz, Ojai, California, U.S.A.; 18. Mme. Zelma Blech, Nice (Unoccupied France); 19. Dr. Anna Kamensky, Geneva, Switzerland; 20. Mr. Gopalji Odhavji Thakkar, Bhavanagar; 21. Munshi Ishwar Saran, Allahabad; 22. Pt. Devi Prasad, Etawah; 23. Mr. W. L. Chiplunkar, Akola; 24. Mr. Shakti Narayan, Allahabad; 25. Mr. L. W. Rogers, Los Angeles, California, U.S.A.; 26. Mr. W. Hanumantha Rao, Bellary; 27. Mrs. Marie Hotchener, Hollywood, Calif., U.S.A.; 28. Miss Mary K. Neff, Sydney, Australia; 29. Mr. Claude Bragdon, N. Y. City, U.S.A.; 30. Diwan Bahadur V. K. Ramanuja Chariar, Royapettah, Madras; 31. Mr. Toddiwala, Bombay, 32. Mr. Anklesaria, Karachi.

So far replies have been received from Nos. 3, 4, 6, 23.

The Order of the Round Table

[Mrs. Elise R. Staggs, Chief Knight (U.S.A.) for the Order of the Round Table, in one of her Letters to her fellow Modern Adventurers, gives the following notes written by Knight Elsie Pearson, Brotherhood Table, Detroit, on the splendid Motto of the Order, *Live Pure, Speak True, Right Wrong, Follow The King.*]

LIVE PURE

Live Pure is the first of the four objects of the Order of the Round Table; this is placed first for a very special reason—because unless one lives a pure life, it is quite impossible to Follow The King, or Lord Christ, or any Great Spiritual Teacher.

To be Knights in His service is a noble thing, and if we would serve Him well, we must make our lives as pure as we can in every way, in our actions, our feelings and our thoughts. Our *Physical Body* must be kept clean and wholesome, we should eat only pure food that it may be kept as healthy as possible. Plenty of sunshine, fresh air and exercise are very necessary. We must remember that our physical body is our instrument for expression in this world, and if our instrument is not strong and efficient we shall not be able to accomplish in the world all that we otherwise could. For its condition limits our activities in the world, and though

a Knight may be ever so devoted to his King and earnestly desire to serve Him, he will not be of much value as a servant if his devotion and service are limited by a weak and sickly body.

Then our *Emotional Body* must be controlled to prevent it from becoming irritable and angry, for these things are ugly and horrible. Such feelings are useless to us and only add to the misery and fear of those who are weaker than we are. We should train our emotions to respond to the truly beautiful vibrations of kindness, gentleness and love. Such things as *these* become great powers for good and strengthen not only ourselves, but all life about us. Remember Sir Galahad, whose strength was as the strength of ten, because his heart was pure.

Also our *Thoughts* must be watched. Jesus said: "As a man thinketh in his heart, so is he." Thought is the most powerful of all things that God has bestowed upon man, it is with this great power that we build our

own destiny and help or hinder others with theirs, so we must be very careful how we use this precious gift. Our thoughts should be as pure as we can make them, strong, clear cut, shining thoughts that will be of service to the world.

As we build our lives into this pattern of purity so shall we become worthy Knights in the service of The King.

SPEAK TRUE

Speak True, the second of our objects, is very important, for if we would truly Follow The King, we must learn to guard our lips.

Govern the lips as if they were palace doors,
The King within:
Tranquil and fair and courteous be all words
Which from that Presence win.

Once we have spoken, it is for ever and ever, the words are gone, and no power in heaven or on earth can recall a single word. The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six.

We are all acquainted with the proverb "A soft answer turneth away wrath." The way we speak indicates the kind of person we are; if we speak true, gentle and kind words, they are the hall-mark of our character, and through them shines our sincerity and goodwill to all.

"Before the voice can speak in the Presence of the Master, it must have lost its power to wound," we read in that deeply occult book, *Light on the Path*, by Mabel Collins. And long ago a very wise man said these words: "A wound from a tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit."

As true servants of The King we must be watchful of our words, and see to it that they are kind and true. It is far better to remain silent than to say things we are not sure of, or to exaggerate something we have seen or heard, for people very soon learn to discount the words of a person whose speech is inaccurate and exaggerated. Such speech is neither honourable nor true and has no place

in the life of those who have dedicated themselves to the service of The King. If we would draw near to the Presence of Our King, we must learn the value of silence, for wonderful as speech is, there are feelings and thoughts too deep and holy to be expressed by words. Only in silence and meditation can we ever reach the innermost part of our being—our true self—the God within, which when we find it, will truly lead us to the Presence of The King.

RIGHT WRONG

Right Wrong, our third object, gives us the opportunity to joyfully offer ourselves a channels for service, as indeed it is the object of every true Knight to serve his King to the very best of his ability. There are many wrongs to be righted today even as in the days of the Knights of old. The modern Knight does not ride abroad clad in shining armour with flashing sword, to redress the many wrongs, but he does dedicate his life to service and try to do his duty come what may.

We have to learn to be of service wherever we happen to be, and also to live lives of purity, truth and justice, in order to recognize that which is wrong. For if we remain in ignorance of wrong we shall be unable to set it right. Many are the ways of service, one can find the way to serve very easily; often the simple things such as a smile, a kind word, a gracious act, will do more to make a heaven on earth than we realize. These are the things we can all do whether we are young or old, rich or poor. The seemingly small acts of service that we do, prepare us for the greater opportunities when they offer themselves to us. Our power for useful service will increase as we make full use of such opportunity that comes to us in our daily life.

We must try to make our own lives examples of knightly living, remembering that "the ideal Knight is strong, brave, truthful, tender, courteous, self-controlled. He never raises his hand against anyone weaker than himself, nor takes an unfair advantage of

another, nor speaks ill of the absent, nor is unfaithful to a friend. Honour is his watchword, and gentleness his ornament. He is helpful and considerate, especially to the weak; is fearless in danger, compassionate in triumph, forgiving when wronged, kind to the child and the animal."

As our lives become more purposeful, we shall find greater joy in all the work we do; it becomes our offering to the world, to the Glory of God and for the Service of The King.

FOLLOW THE KING

Follow The King (of the Light) is the fourth object, and the goal of the other three; it is to make this possible that we try to Live Pure, Speak True and Right Wrong, for it is only by doing these things that one is able to Follow The King. If we can make these objects living powers in our daily lives, they will most surely set our feet upon the ancient path which leads us from the unreal to the Real, and we shall not only Follow The King but shall eventually be brought into the Presence of The King, and His Star shall shine over us for evermore. And for us, this is the great moment for which we have worked, through life after life, as the Divine Spark has been slowly unfolding its God-like powers within us.

This motto, "Follow The King," comes echoing down through the ages. Long ago it was given by a great Lord of Light to a Pharaoh in ancient Egypt, in a slightly different form, but its meaning was the same, the form then being "Look for the Light," for this great Master said that "only as a King saw the Light in the heart of each, could he rule well." And to the people he gave as a motto: "Thou art the Light, let the Light shine."

So "Follow the Light" became a favourite motto, and this became later "Follow The King," being used by the Knights of King Arthur's Round Table of old and is re-echoed today by the members of the modern Order of the Round Table.

To follow The King is the noblest of all things that we can do, it means constantly living to the highest we can reach, being helpful to all life about us, showing the spirit of Protection to those beneath us, the spirit of Co-operation to our equals, and the spirit of Reverence to those who have a greater understanding of life.

As we Live Pure, Speak True, and Right Wrong, we shall truly Follow The King, and we shall find Him when we have learned to serve Him well. So shall we some day enter the Great Brotherhood of those who are pledged for ever to give knightly service to the world.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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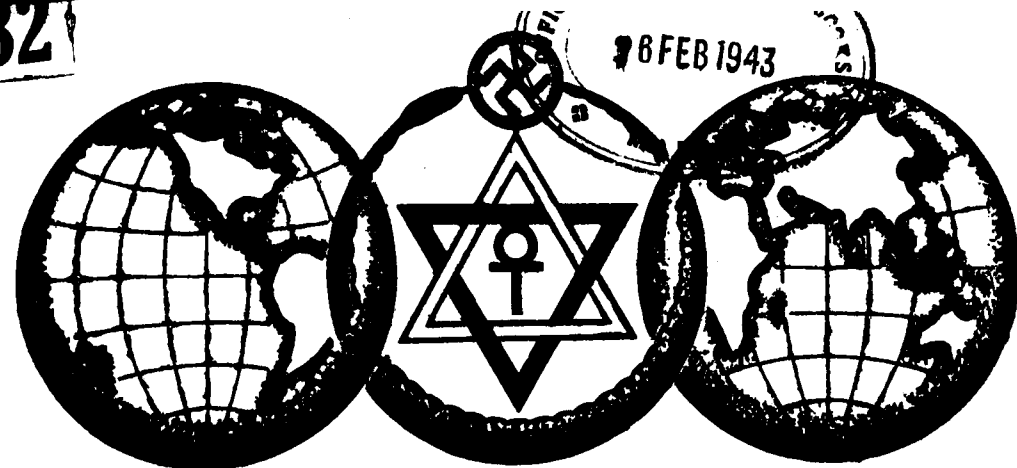
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Be Gracious: But What Is Graciousness?

By the Editor

I HAVE so often to give advice to other people that I find myself in some danger of forgetting to give advice to myself. Obviously, advice should begin at home, even if it cannot end there. And it is far more important that I should begin with advice to myself. How otherwise can I hope to give effective advice to others?

There seems to me to be one very special quality which I ought to intensify in myself—and it is graciousness.

I find it lacking everywhere, in all. I would say to every one without exception: Be gracious. And I need to say it to myself most of all. Of course, one is gracious on occasion. One has flashes of graciousness; but in how many of us is graciousness constant, under all circumstances of living?

Graciousness is one of the most beautiful jewels of culture and refinement. And since this is emphatically not an age of

graciousness, all the more must some of us try to develop the quality.

What is graciousness? It is an amalgam of many virtues. I would put first among such virtues the virtue of positive *appreciativeness*. I need, I think we all need, an ever-flowing appreciativeness towards all, be they equals or so-called inferiors. We must instinctively and intuitively perceive the sparkling good in all with whom we come into contact, respecting that good, feeling definitely thankful for it. Unless we are automatically appreciative, we cannot be constantly gracious.

Second, among such virtues I would put a very sincere *respect*. Respect is the child of appreciativeness, and it is garbed in the clothes of kindly and understanding words. There may be occasion for sternness, for rebuke, for strong condemnation. Even then the words may be kindly, never harsh or unduly shattering.

Third, among such virtues I would put a very real sense of *comradeship*, bereft of any sense of superiority, and still more of any sense of comparison as between one's own capacity to do something and the capacity of another.

Many people lack graciousness, because they are constantly comparing everything with themselves. They constitute themselves the centres of all circles, those of others as well as their own. They are constantly intruding their own lives into those of others, providing an unceasingly running commentary on the lives and activities of other people in relation to their own. They are ever constituting themselves standards of other peoples' conducts.

This is not graciousness. It is the antithesis of graciousness.

Instead of this, there should be a very real brotherliness, and very especially towards those who are substantially unlike ourselves. That which we have not, others may have. Each one of us lacks much. Others may have that which we lack, just as we may have that which others lack.

Graciousness, to mention a fourth virtue, is a definite *thankfulness* for others. We are thankful that others are not like us—which is quite another matter from being thankful that we are not like other people—that they have other gifts to give which we cannot give. Graciousness never implies for a moment that it is a pity others are not like ourselves. True graciousness rejoices in differences, and is bereft of all sense of superiority.

Let me not forget a virtue which in some ways, perhaps, outshines the rest—the virtue of being as gracious to an individual, to any individual, *when he is absent* as when he is present. Graciousness, if real, is a habit, not a cloak; and I should so much like every one to feel safe with me in absence as well as in presence.

Nor must graciousness disappear before the lack of it. There is so much ungraciousness abroad that the little graciousness there is must be as a rock amidst the surging waves of ungraciousness. The more ungraciousness surrounds us, the more must graciousness go forth from us. And very specially those of

us who happen to be in any authority whatever, be it but to servants, are under a particular obligation to be gracious. It is easy, as well as expedient, to be gracious to those above us. On the whole it pays to be gracious to those who are our equals. The truly gracious person is particularly gracious to those who are dependent upon him, be these children, or servants, or otherwise subordinate to him.

I think the world would change unbelievably were graciousness to become a characteristic of most of us. And as for our individual selves, how smooth-running would be our lives, how serene, how warm and happy, how treasured we should be by those around us, were we to acquire the habit of graciousness, being gracious because all living things around us are so worthy of our graciousness as we are so worthy of theirs.

How I wish I had this virtue of graciousness. It would make all the difference to my work, and to my peace and happiness. I must become gracious, even though I can never be as gracious as my President-predecessor, she who was Graciousness personified.

Finally, be gracious! Is not graciousness the very flower of Brotherhood?

FAITHFUL SERVICE FUND

Fellowship Lodge, of Chicago, Ill., U.S.A., enclosed a contribution to the Faithful Service Fund in their message of greetings to the President. The message, signed by 31 members, was received in Christmas week. The contribution has just arrived (February 11). Both the message and the money are much appreciated at Adyar and by the President. The signatures add to the interest of the message which is as follows:

"The members of the Fellowship Branch of The Theosophical Society send greetings to Dr. and Mrs. Arundale and to the staff at Headquarters.

"They wish particularly to send warm birthday greetings to G.S.A., upon December first, and the undersigned wish to be enrolled as absentee delegates, and send herewith \$ 20.25 for the Faithful Service Fund.

A Living Poem of Patriotism

[Adyar celebrated Rukmini Devi's 39th birthday on February 19 this year.
This article by L. G. S. is reprinted from "The Modern Times" of 3 May 1941.]

"INDIA? Yes, India has everything to give to the world. Her Art, her Culture, they have a message for the world of today; a message of love and peace for a world full of chaos and conflict. It is my one desire, my one ambition, to interpret this message to the world; to express India's soul to the millions through the medium of a universal language—Art. This is the spirit behind Kalākshetra."

It was Shrimati Rukmini Devi. The din and bustle of a hum-drum City life was far, far away; a soft, silent breeze was slowly fanning through the lovely verdure around; from the walls surrounding, Prophets of ages and Muses of art and learning spread a halo of spiritual happiness about this seat of Beauty and Art. Seated in this home of Peace and Calm—the great hall of the Adyar Theosophical Society—the great lady was unfolding her heart's sublimest yearnings.

Half a decade has passed since Rukmini Devi founded this International Art Centre with a view to emphasizing the essential unity of all true Art, and working for the recognition of the Arts as vital to individual, national, religious and international growth. During this period she has done yeoman's service to the cause of Bhārata Nātya. If, today, Bhārata Nātya is recognized as one of the supreme schools of Art, if it is acclaimed as an art nearest perfection, it is due to the untiring efforts Rukmini Devi has put forth in that direction. She has, by her beautiful representation, saved this classic art from the rut into which it had fallen, revived it in all its pristine glory, and given it a new meaning and a new message.

"I do not believe in an art which has not absolute culture. It is here that I admire Bhārata Nātya. It is a channel for the mes-

sage of spirituality," she said. "Bhārata Nātya is a portrayal of the transcendental emotions of the Divine Ones. While you dance, you feel a sense of dedication to the Lord, your heart throbs with the elements of pure devotion, and in such a mood of spiritual ecstasy you express and convey this lofty message through rhythmic movements."

This accounts for the highly devotional nature of Rukmini Devi's dance performances. While you witness her movements you feel yourself inspired and lifted to a super-cosmic plane. What a happy change she has brought about in the nature of nātya! We slowly persuaded her into a retrospective reflection.

"Music was a passion with me in childhood days. But I had never seen a dance. The art of dance was so much abused in those days that no parents would allow their children to witness a dance performance.

"The 'dancing girls' were—perhaps justly—looked upon with contempt and with a certain amount of horror. I do not condemn those poor girls. Even today, some such 'exponents' of the Dance exist. The fault is not theirs. The public wanted them to be so, to satisfy their cravings. What an appalling taste our people possess! They would applaud even the coarsest and the crudest—at times, vulgar too—performances. How could Art progress in such circumstances?"

As she grew up, her love for Indian Culture and Art too grew up. Her one aim has always been to interpret India's soul to the world by reviving the true spirit of the age-old Indian Culture.

"In 1926 I was in Australia. There I met Mme. Pavlova, the celebrated Russian dancer. I saw her closely at work and I was impressed by her love for the Art." This, in no small

degree, enkindled the fire of Rukmini Devi's future work of the dance. It was about 1935 that she met Shri Meenakshisundaram Pillai of Pandanallur at a Bhārata Nāṭya recital in Madras.

"I decided to dedicate myself to the service of our ancient Art." It was not easy sailing. Her mother was surprised at this new undertaking but she has always been in sympathy with her daughter's life-work. She secured the goodwill and co-operation of friends and comrades, and started this Art Centre in January 1936.

KALAKSHETRA is slowly growing into a fountain-source of artistic regeneration and cultural inspiration. Eminent teachers of Sanskrit, of Music, of Dance, of Sculpture and Dramatic Art are there helping Rukmini Devi to achieve her ideals. The art of making hand-woven materials of old designs is also revived at the Centre. No wonder, many young souls are flocking to the Centre for instruction.

"I want the pupils to feel the spirit of Art and not merely master the technique. I want them to learn the meaning of the Art, I want them to be inspired by the divine source of our Art. Dance is not a mere physical exercise; it is a spiritual reaction; it is a dedication to the spirit beyond. I am inculcating this into my pupils."

Her interest is not confined to Bhārata Nāṭya only. In Kalākshetra, drama, music, kathākali, painting, sculpture and other arts are taught, while she herself has studied many forms of art, both Indian and western. So many dancers today mix many styles of dance, though they know very little of each style. There may be some good ideas in the different arts of India which might be suitable to incorporate into one dance, but she does not believe in mixing the different techniques, because, she says, "the result shows such a lack of harmony that it is unpleasant to see. Those dancers who try to incorporate a bit of every art usually know the least of every art. Wherever Kathākali and Bhārata Nāṭya have been mixed, it is quite obvious that movements are taken from an impression

rather than from deep study and understanding.

"I wish very much that the people would not encourage such things. I wish that the artists would aim at something more than mere applause. For my part, I like praise; I am encouraged by the public applause. But I do not seek it. My one aim is to raise the standard of Art. If I work, India must benefit for centuries by that effort of mine. It is to India, the India of ages, that I dedicate my work. I always remember that it is through our interpretation of her soul that India is being judged by the world."

The talk slowly turned to the realm of Films. She was deeply pained at the plight of our Film Industry. "People have to get together and work together to save it from degradation," she said. She also revealed her desire to produce a few Model Films. "I wish to start with a short film such as a 10-minute picture, and see how I succeed. I shall then proceed to a full-length film. There can be no freedom for India without the rebirth of our Art and Culture. Art can be successfully used to bring about unity between our peoples and stir patriotic consciousness in the masses. It all depends on how we use our medium. If enthusiastic and art-loving film people would extend their co-operation, I would love to produce pictures with a meaning and a message, for the film is one of the most potent instruments of educating the nation."

These were the outpourings of the yearning heart of this great artist. Her heart throbs with the love of India; her lofty soul rises above the mundane level of materialist philosophy; her visionary eyes see the dawn of the day when India's Art and Culture will secure her the much-longed-for Freedom, and when the world will look to India for inspiration and guidance. It is this living poem of patriotism and culture that is the inspiration of Kalākshetra, the presiding deity of this sacred Temple of Art at Adyar. Here she toils day and night for the release of the hidden soul of India. Let us, then, co-operate with her in her noble efforts.

Adyar News and Notes

WHAT WOULDST THOU BE?

A blessing to each one surrounding me:
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart,
To the storm-tossed vessel a beacon-light,
A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul:
Such would I be,
Oh that happiness were for me!

—F. R. HAVERGAL

ADYAR DAY—THE TWENTY-SECOND

Early morning hours mark the opening of these celebrations at Adyar—and, so pleasantly cool for February, as well with the advantage of the advanced time. The meeting at Headquarters began at 8.5 a.m. (by the clock), twelve minutes before the passing-hour of Colonel Olcott. The inspiring prayers of all the religions, a few words of explanation, and then came a period of silent stillness, when all stood in memory of the President-Founder, thinking too of C. W. Leadbeater whose birthday this was.

The Hall was well filled, for Adyar Day makes a special appeal; representatives of the many Departments, and of the clerical Staff, the Young Theosophists, and the stirring group of scholars from Kalākshetra and the Besant Theosophical School, with the teachers, and among them all, the beloved figure of "the oldest resident," Mr. Subbiah Chetty, gathered in a warm friendly group to attend the President, Shrimati Rukmini Devi and the Vice-President in their homage on this great day. Shrimati Rukmini Devi spoke first on C. W. Leadbeater giving from her living picture the impression of a great Soul, with a rather conventional youth and early manhood, who threw aside conventions when needed for occult living, in his devotion, wide and deep, to

the Masters. His training of others was in friendly informal fashion, but his discipline for character was strict. The outstanding note left upon the mind was that of a happy spirit, thinking depression a disease. The President spoke on the tone Colonel Olcott also gave to his work, and charged us impressively to realize how little persons as such mattered—yes, even the individuals at Adyar, dedicated to the constant building of the ideal Adyar. The important matter was for all to give their work, thought and emotional impetus to Theosophy and The Theosophical Society.

Meanwhile the 600 children from the Olcott Harijan School marched in a way imposing and picturesque, singing, with banners and pictures garlanded, to do reverence to their Founder where his bust marks the place of his cremation. On their return to school, Shrimati Rukmini Devi presided over their meeting, where two of the teachers spoke—in Tamil of course—to the children about their Founder, and his junior co-worker. Then trophies were presented to Bulbuls, Girl Guides, Cubs and Scouts, and many useful and attractive prizes were given for sports events. The lighting ceremony and the unfurling of the flag that preceded the speeches and prize-giving were dignified, and the concluding words of Rukmini Devi, encouraging the children to work in the light of the inspiration of the Founder, lifted up the same tone.

At S. Michael's Church, in the morning, the Rev. R. Balfour Clarke, who was one near and dear to C. W. Leadbeater, celebrated the Holy Eucharist, and there was a fine note of dedication and blessing added to the day. A very good photograph of Bishop Leadbeater was in the Church, and seemed to add the happy radiance of his own personality.

The children of the Besant School found a fitting close to the whole happy day in that

which may well be called a chat, so direct and simple in touch was it, by Shrimati Rukmini under a banyan tree in Damodar Gardens, when she told them intimate details of the lives of the two great leaders, making them very real, and at the same time a fine urge towards noble character-making.

—E. MARION LAVENDER

OLCOTT SCHOOL REPORT

"*Resisting fate, put forth manliness with strength of soul.* The Olcott Harijan Free Schools present their compliments and request your generous support to the Olcott Memorial School, Adyar, the School for the poor"—so runs a neatly printed slip, enclosed in the year's report (1942). It is a fine record of work done in three Schools, and is issued in booklet form, with a Foreword from Dr. Arundale as follows:

"I am publishing this little booklet containing the Annual Report for 1942 by the Correspondent of the Olcott Memorial School, because I regard it as signal testimony to the great worth of the work for so many years done in the School by Mr. M. Krishnan and his colleagues.

"The School has received innumerable appreciations both from members of the general public and from educational authorities who are concerned with the inspection and administration of the institution. The little booklet is, therefore, a tribute which I most happily offer to Mr. Krishnan and his colleagues, and I hope it will be the means of causing further interest to be taken in this great memorial to Colonel Olcott's affectionate interest in those who in his time were much more downtrodden than they are today.

"I should like to draw very special attention to the beautiful words of Dr. Maria Montessori on page 13."

"MAZDAZNAN"

This is a little journal published monthly by Mazdaznan, Kashmir, for Mazdaznan, India. The Editress is Mrs. Clarence Gasque, a very good friend of Adyar institutions, specially of Olcott School.

The December issue of *Mazdaznan* carries a portrait of the late Dr. O. L. Ha'nish and articles and notes from his writings. All these are of special interest to his admirers and followers but there are also items of general interest and helpfulness.

A NIGHT SCHOOL

Night Schools are a good part of welfare work in the villages around Adyar.

Mrs. Chase was invited to open a new Night School in a village inhabited by "fishermen of the Coromandel Coast." It was an impressive function. A welcome address to Mr. and Mrs. Chase set forth the story of the 100,000 fishing population on the coast from Vizagapatam to Negapatam. Their past is interesting history, and their present a poverty-stricken existence. A village welfare group, begun in 1940, Bharathvar Sangam, has undertaken to help them along "Education, Health, Temperance, and the improvement of their fishing methods and their social life." The Night School was opened and Mrs. Chase said she blest it with all her heart. "They deserve all the help and goodwill we can give them—both the villagers and their helpers."

100 SUBSCRIPTIONS

The Joint Editor of *The Young Citizen* writes in the February issue:

"We are happy to inform our readers that there was a welcome response at this Convention to the Editor's appeal for more supporters of our Journal. Already we have enrolled nearly 100 new subscribers and there are promises for 20 to 25 subscriptions from each of the following Theosophical Federations in India: Bihar, United Provinces, Central India and Rajputana. We do hope that other Federations will come forward and take up an equal number."

BROTHER RAJA IN ENGLAND

News and Notes for Nov.-Dec. just received here says: "Stop Press!!! Mr. C. Jinarājādāsa has arrived in England, and has agreed to take part in the proceedings both

on Foundation Day and at the Support Convention."

Mr. Jinarājādāsa's address to the American Convention, *The Theosophist as the Ideal Citizen in War and in Peace*, is being sold for the Red Cross.

MAGAZINES RECEIVED from overseas

The American Theosophist, Oct. and Nov.

Espiritualidad Oct.-Nov.-Dec.

Evolucion, October.

The Liberal Catholic, October.

Pretoria Lodge Newsletter, December.

Theosophical News and Notes, Nov.-Dec.

Theosophy in Action, December.

Theosophy in Australia, Dec.-Jan.

The Torch, Sept.-October.

Transvaal Fed. Newsletter, December.

The Middle East Forces

Theosophy amongst the Arabs

THE Centre in Cairo has become in a fashion a permanent nucleus for members in the army in the Middle East. Mr. Tom Naylor, whose work has been mentioned here before, sends reports from time to time of work done and thoughts centred. "The Newsletter" that was, and, it is hoped, is, circulating from Cairo Centre among these scattered and migratory members, has had a definite tone directed towards reconstruction, and to the much-needed foundation-of-Theosophy applied, to be given to it. Discussions and study to that end, when at Cairo, have led to articles being sent to the Press. In one case *The Eastern Times*, printing both article and a leader on it, offered to the American University space in its columns for articles, so widening the scope of its policy of aiding hygiene and reconstruction processes among rural Arabs. Mr. Naylor is having articles translated for Arab readers, urging the need that the Arabs should have the influence of two movements, the one for the elementary education of the people, and the other for the religious-educational-university. These were the outcome of the "individual uniqueness" he sees grounded of necessity in Theosophic teachings, when applied in that environment to prevailing conditions.

There is a wider vision also, that has two aspects. First the ideal of Cairo becoming more than what it is already, a centre to which both Iraq and Syria look for some

leadership towards united activity in the Middle East, which is described as "a newly developed area for tomorrow." This area requires the radiation of Theosophical teachings applied to the immediate problems that arise in constructing a base for Muslim unity, and for a Mid-East-Federation, that might become one of the nuclei in the active wholeness of the cell-life of a World Federation.

The second aspect is the very essential thorough consideration of the bearing of Theosophic principles upon the general position of construction. This earnest group of practical students sees the need for a study course in social organization, dealing with today's problems and new and vital efforts towards their solving, with day-to-day reference to events in the Press. To them the fulfilment of life needs technique and organization, and, "the Theosophical basis of unity and co-ordination." It is such work as this that specialized groups are doing in certain directions in the Theosophical World University Centre. Enquiries can be made at the Section Headquarters in England and in the United States. Attention must also be drawn to the two Study Courses based on the Laws of Manu, available both from London and from Wheaton, U.S.A., the second founded on the former. Here is a good beginning for those who wish for direct study towards the practical effect of the principles in re-building the

—E. M. LAVENDER

The President's Correspondence

35th CONVENTION IN S. AFRICA

DEAR DR. ARUNDALE: Your splendid message to our recent Convention was received with great acclaim and enthusiasm. Under the Presidentship of your special Agent, Mr. Jan Kruisheer, we had a most wonderful and inspiring Convention recently at Cape Town. I was directed by Convention to send you by post a special Reply to your Message as it was drafted out by a little band of the members and warmly and unanimously endorsed by all. The following is the text of this Reply:

"The Convention of the South African Section, which met in Cape Town on January 1st, 1943, received with the deepest gratitude and appreciation the Message from you which was read by Mr. Jan Kruisheer when the Convention opened.

"We have, as you so justly observe, many deep-seated problems, racial, economic and others, though to compare these with those which exist in India would be invidious.

"We feel encouraged by your welcome message to face these problems of ours with a deeper understanding and a more sympathetic insight.

"We shall keep in mind your injunction to regard our country as one of the creative workshops, and mean to make our Section worthy of its part as an instrument of the Great Plan."

I am now deep in the business of getting all Convention reports off to the printers for the next *Link*, where you will see a very full report. It certainly was one of the happiest and most fruitful Conventions ever held here, and Mr. Kruisheer, as usual, endeared himself to all. An exceptional number of delegates attended. Considering war restrictions and the difficulty of travelling this showed their

enthusiasm. One even came all the way from Rhodesia.

—CLARA M. CODD,
General Secretary

Dr. Arundale's Reply

Dear Colleague: I am very much obliged to the Convention of The Theosophical Society in South Africa for their appreciation of the message I sent them some time ago.

South Africa is, of course, a melting pot, and while for the moment the fires of tribulation may be rendering the work difficult, in due course pure gold will be the result, and it will be of its own kind and beauty. If South Africa is the home for wonderful diamonds and other precious stones, it must also be the home for wonderful gems of instruction in every department of human life.

13 February 1943

CONVENTION IN IRELAND

Irish Theosophists assembled Annual Convention send loyal sincere good wishes for health happiness and to Sri Rukmini Devi.

—KENNEDY

Dr. Arundale's Reply

Dear Colleague: Many thanks for the gracious cable from Theosophists in Ireland. They are very good to remember us, and I can assure you that we so often think of your beautiful land with all its great opportunities in the future.

13 February 1943

ADYAR DAY: NEW ZEALAND

New Zealand Section sends loving gratitude Adyar Headquarters seventeenth February.

—HUNT.

[Received in time to be read at the morning meeting on the 17th at Adyar.]

The Order of the Round Table

BY ELISE STAGGS

Acting International Secretary-Treasurer of the Order

CONVENTION, U. S. A.

THE annual Convention of the Order of the Round Table in the U. S. A. was quite "International" this year. We had several beautifully illustrated magazines from Australia and New Zealand, the small magazines *Torch* and *Onward* published by the New Zealand Round Tables; some little, carved, wooden shoes from Holland; two wooden animals finely carved and polished from Poland; the exhibit made by the scouts and cubs of the Olcott Panchama School, Adyar; and a scrap-book. This scrap-book has been made by Mrs. Ben-Allen Samuel who has the longest consecutive record of Round Table work in the U. S. A. For years she handled the International work, Friendship Letters, Panchama School gifts, 400 boxes packed by the Round Table children, exhibits of dolls from the U. S. A. to an International Convention, exchange of small exhibits such as the shoes, animals, etc., and many post cards and pictures. The old letters, pictures, postcard exhibits, R. T. magazines, etc., not only make one of the most fascinating scrap-books I ever saw but are also valuable for the archives.

AUSTRALIA

Encouraging work has been done in Australia. While Knight of Honour, Rāja, was in that country, last May, he wrote me as follows: "I have to inform you that the Senior Knight of the Order, Knight Rukmini, has, by a cable dated 25 April 1942, appointed Mr. Morris D. Briggs (Knight Servitor) of Brisbane, Chief Knight of the Order in Australia. Mr. Briggs was a stretcher-bearer in the last war, and was decorated with the military medal "For Valour." His address is Box 389 E., G.P.O., Brisbane.

Knight Servitor wrote me immediately, and before leaving for Olcott I was able to send him all the help possible. With a real hero at the helm Australia will surely go forward into the bright future with the old banner of chivalry going before.

CANADA

A little more work has been done and we are that much nearer finding Leaders and a Chief Knight for Canada. Odd but the two best and most recent prospects are a Mrs. Dorothy Anderson of Calgary and a Mrs. Amy Anderson of Walkerville.

COLUMBIANA

Another number of *Revista Teosofica Colombiana* was sent to me but no letter. They at least remember me, and now that they have their own Chief Knight to help them in Spanish the work may progress more rapidly.

COSTA RICA

Mrs. Carmen de Madrigal, P.O. Box 1911, San José, has been delayed from starting the work last spring. Mrs. Esther de Megerville wrote me that now she had returned from a voyage Mrs. de Madrigal would soon undertake the work. This letter came while I was at Olcott, and Mr. José B. Acuna, of Costa Rica, translated it for me. Mr. Acuna was giving us a splendid series of lectures at our Summer School.

CUBA

Miss Maria Duany writes that they are closing their weekly meetings about the middle of June until September, and will have only a monthly meeting during the vacation. She goes on to say:

INDIA

"Yes, German Valdetarro wrote me. He is an enthusiastic young Theosophist whom I have known through correspondence for sometime, and I do think the idea of naming him Chief Knight for South America is a good one. Since you have already appointed me pending ratification—[now given]—Chief Knight for Cuba and Central America, his appointment to South America would cover all territory in Latin-America and make work between these countries easier. I certainly agree to the appointment.

"We have a copy of *Mary Jane's Party*, thank you. It is lovely. I hope to translate it so we can use it here sometime. Our children love dramatics and this little play is most interesting.

"The other day we asked the children to write down a few suggestions as to activities they would like when we open again after September, and I am copying a few of them in case they can be of use, or if you like to know what some of these youngsters of ours think and like:

"To continue studying foreign countries; To correspond with other Round Tables; To commemorate the foundation of the first Round Table group (I am sorry but I do not know the date—does anyone?); To study interesting things, industries, plant and animal life, etc.; To make a plant museum; To have periodic picnics; To make a small garden; To make sweets and candy occasionally; To have a party or an entertainment once in a while; To visit interesting places in the community; To make drawings and pictures; To increase our library."

It would seem children are the same the world over, because that is about what our children in the United States want, and many of these things we are doing in one or another of the Tables.

From *The Bombay Theosophical Bulletin* of January 1942, we gain a very fine picture of the work of the Round Table in India. There are 16 Tables in India with a total membership of 275. "The different Tables have been conducting ceremonial and non-ceremonial meetings, and the members have interested themselves in social and cultural work. Miss Tehmina Wadia, Chief Knight for India, has been doing her work by sending monthly letters to all the Tables and by visiting various towns where she either revived dormant Tables or founded new ones. We wish Miss Wadia all success in her strenuous work for the Round Table, and we trust that during the coming year she will be able to carry the message of the Order of the Round Table with its splendid motto, 'Live Pure, Speak True, Right Wrong, Follow the King' to a larger and ever-increasing circle of the youth of this country. Miss Wadia's address is: The Theosophical Colony, Juhu, Bombay."

OUR LEADERS

Knight Rāja was gracious enough to give some of our active members about an hour of his time. Several troublesome points were straightened out and we all received much help. Probably we have been progressing along lines they would approve, and if we keep our Great Leaders close to our hearts we shall not go far wrong. After the war we will be ready together to work for the New Age and for the Youth who will inspire and lead it.

Perhaps you feel, as I do, that through this small organization we are weaving strong bonds of Brotherhood. A little leaven is a mighty thing when They are using it.

Arnold Bennett, author of *How to Live on 24 Hours a Day*, refers to Dr. Besant's *Thought Power* in his book, and praises it very highly: Another example of how the concepts of Theosophy are becoming more and more popular as the world begins to understand.

—The American Theosophist

Count de S. Germain—Some Notes

"THE Count of S. Germain was a great personage who appeared in the last century, and early in the present one in France, England and elsewhere."

In the literature of the time he is referred to as an enigmatical personage. Frederick II, King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his "biographies," and each is wilder than the other. By some he was regarded as an incarnate God, by others as a clever Alsatian Jew. One thing is certain, Count de S. Germain—whatever his real patronymic may have been—had right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone—in fact never accepted a glass of water or broke bread with anyone—but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. "S. Germain rivalled Paganini himself," was said of him by an octogenarian Belgian in 1835, after hearing the "Genoese maestro." "It is S. Germain resurrected who plays the violin in the body of an Italian skeleton," exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and

never making a mistake. It is he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of 18th century who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmins in India, who taught him the artificial crystallization ("quicken") of pure carbon. As our Brother Kenneth Mackenzie has it: "In 1780, when on a visit to the French Ambassador to The Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or."

He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in S. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions. . . .

"However that may be, Count S. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone."—Compiled by A. P.

Among the National Societies, 1941-42

[Condensed from the General Secretaries' annual reports received at Adyar. It is heartening to note that despite the ravages of war there are Sections of The Theosophical Society active in the five Continents—Asia, Europe, America, Australasia, Africa.]

ASIA

1. *India*: A very satisfactory increase in membership is recorded and a good deal of work has been accomplished. Early in the year the General Secretary of the European Federation, Mr. J.E. van Dissel, who had come from England to attend the Adyar Convention in 1941, but who, with Mr. J. Kruisheer, arrived a little late after it was over, visited many Lodges in India and greatly helped to rouse interest in Theosophy. Mr. G. N. Gokhale himself also visited many places in March, April, July and August, giving a total of 82 talks in 24 places.

Although war itself has touched India but lightly, it saw something of its distress with the thousands of refugees who streamed into the country with the occupation of Burma, while political unrest also accounted for disturbed conditions which prevented the General Secretary from travelling as much as he would have liked to for the visiting of the many Lodges.

The Headquarters in Benares has seen the completion of the Bhārata Samāja Temple which was dedicated by Shrimati Rukmini Devi with a Veda-pathana on 23 December 1942, just before the opening of the International Theosophical Convention at Benares.

The Headquarters Hall has been renovated and is now adorned and blessed with a beautiful bust of Dr. Besant.

The Besant School is continuing under the enthusiastic guidance of Bro. Kanitkar, and is helping "in maintaining a standard in a standardless world."

In conclusion Mr. Gokhale assures us "that The Theosophical Society is again coming into its own . . . but we cannot remain un-

mindful of the great deal that remains to be done. . . . Living as we are in the most critical period of the world's history, let it be said that we quit ourselves like men."

2. *Burma*: Until the occupation of the country by Japan The Society continued to do very useful work. Although The Society as such has now ceased to function in Burma, as in other occupied countries, many members in Burma are believed to be still carrying on the work to the best of their ability. Over half the members have now returned to India as evacuees, and, scattered throughout the various provinces there, are making use of this opportunity to aid the Indian Lodges where they now reside.

At the 30th Annual Convention, held at Rangoon on 16-17 November 1941, a vigorous programme for the year was drawn up. One of the Resolutions was to start a Theosophical College in Rangoon, and a Theosophical University Association was immediately formed to carry out this object and to collect funds, so that it might be started in June 1942. Owing to the war this plan is now in suspension.

The B.E.T. Schools recorded more admissions during the year, but these had to be closed owing to the war.

The Young Theosophists "carried on their work excellently well and much work was done by them for the Burma Humanitarian League."

The General Secretary concludes: "We hope that ere long we shall be able to go back to Burma to renew our work for the cause of Theosophy and spread the great Message with greater vigour for the helping of the people so that brotherhood and happiness may reign throughout the world."

1943

AMONG THE NATIONAL SOCIETIES

45

EUROPE

3. *European Federation*: The work on the Continent has more or less come to a complete standstill, only Sweden, Portugal and Switzerland being able to continue their activities. The work in the four sections of the British Isles is being carried on splendidly.

The General Secretary, Mr. J. E. van Dissel, made an extensive tour of the Lodges in Ireland, and also visited Scotland and various parts of England. A stay of five months in India and Adyar gave opportunity for full discussion of future work with the President and the making of many valuable contacts.

Remaining in contact with workers everywhere as far as present circumstances allow, Mr. van Dissel writes that special mention must be made of the fine spirit and devotion of all members of The Society in the occupied countries where such difficult times are being experienced.

4. *England*: Period, April 1941 to March 1942. The General Secretary, Mr. J. Coats, stresses the continuance of all activities through a most difficult war period. Greater interest in Theosophy is shown by an increase in inquiries, more subscribers to the Library at Headquarters, and larger numbers attending public lectures. The Information Department carries on regular correspondence with inquirers whose letters come to Headquarters.

As it was impossible to arrange study week-ends and summer schools on a national scale the Federations held many gatherings in their own areas, for the most part well attended. The General Secretary and Headquarters' touring lecturers gave much time to visiting the Federations and meeting many members personally.

Several new pamphlets have been published, but it is being questioned whether "haphazard distribution of this kind is at all worth while," though individual approach obtains satisfactory results.

The Peace and Reconstruction Committee published a statement of its findings which

was sent to Adyar in time for its consideration at the International Convention, 1941.

Realizing the "great responsibilities laid upon us in helping to usher in a new world in which a true understanding of brotherhood shall be an indispensable foundation-stone," the General Secretary concludes his report with the cheering assertion that "it can be said that in all its parts The Society is well able to compete with the very difficult times in which we live," though "there is room for much improvement, new ideas, new means and other methods of presentation in a world which is changing so rapidly."

5. *Scotland*: All the Lodges continued their work, their study groups and public lectures.

Work parties for war activities are doing well everywhere. Five members of the Arundale Youth Lodge are on active service, one already having made the great sacrifice. The 32nd Annual Convention, held in spite of many travel difficulties in 1942, with Mr. John Coats presiding, was a great success. Publicity work has been kept up mainly by the distribution of literature and pamphlets, and by individual contacts.

6. *Ireland*: The work of the Lodges has been carried on steadily, and membership numbers have slightly improved in spite of practical isolation from Britain where representatives generally attend Conventions and other activities. Travel restrictions have made this impossible during the current year. In spite of the neutrality of Eire, war conditions press more and more heavily on the whole of Ireland, making the continuance of Theosophical activities more difficult also.

The Ritual of the Mystic Star, regularly performed in Dublin, is attracting an increasing number of the general public. *Theosophy in Ireland* comes out regularly; the Theosophical Order of Service does much work in both Dublin and Belfast among the poor and the troops.

Although there is an increasing tendency towards disharmony and friction in the

country generally, the General Secretary, Mr. T. Kennedy, asserts the faith of the Section "in the ultimate triumph of the Good, the True, and the Beautiful, in spite of the darkness of the immediate outlook."

7. *Wales*: War conditions and rigid economy have severely curtailed all normal activities, both at Headquarters and in the Lodges. The National Library service was therefore more important than ever and more use than usual has been made of it in consequence.

During the time under consideration the Twentieth Anniversary of the founding of The Theosophical Society in Wales took place on June 28, and 44 of the original Fellows are still giving their loyal service now. Having acted as General Secretary for the whole of the 20 years, Mr. Peter Freeman intimated to the Council his intention not to stand again, but no other nomination being forthcoming, he consented to his name being put forward again.

An unusually successful Twentieth Annual Convention was held at Cardiff on October 25-26, 1941, and though small in size, "it performed a useful purpose in these times of stress."

8. *Portugal*: The Section has carried on. The membership is 153; there are 7 Lodges. The Section's Bulletin appeared regularly and published the translation of Miss Clara Codd's little book, *The Technic of Spiritual Life*. Theosophical anniversaries were celebrated, Convention was held, a public lecture given every month. The T.O.S. helped the war-stricken. The General Secretary, Mme. J. S. Lefèvre, sends the Section's greetings to Adyar and hopes that "our Headquarters will be protected from any harm"; also that "Peace will come soon and then we shall be able to work better next year."

9. *Finland*: The work of the Lodges went on without interruption. The Easter Convention of 1942 was a happy gathering of

127 members from all parts of the country, and besides the usual activities the Youth Lodge performed the Ritual of the Mystic Star in Finnish. The magazine *Teosofi* continues to appear regularly. A new flat has been bought for the Section Headquarters, and the General Secretary notes with satisfaction that "the Section is alive."

10. *Russia outside Russia*: As most of the countries in which there are Russian Lodges have been overrun by the Axis Powers, the Geneva Headquarters of the Section has had little or no news from them. Lodge Svetlana, Boston, has continued to meet and study and pay all dues regularly. Private letters from Paris, London, Brussels, Berlin, Belgrade, Marseilles, Hamburg, Warsaw and Shanghai tell that all members remain faithful to their ideals in spite of very trying conditions.

Since Conventions could not be held these last two years, the Geneva group held a friendly and successful "Russian Day" instead.

As the Swiss Section needs lecturers, the General Secretary of the Russian Section has helped and her courses of lectures have been well attended.

The Russian workers in Geneva have also strongly supported the Order of Service in Switzerland and has collaborated with the Red Cross in work for refugees, prisoners in internment and concentration camps, as well as with correspondence.

AMERICA

11. *United States of America* (July 1940—1942): During this period the United States of America abandoned neutrality and came in on the side of the United Nations, taking its own place on the fighting fronts. Besides this stirring event of immense importance, general elections were held for General Secretary of the Section, or National President as he is called in the United States. Mr. Sidney A. Cook was re-elected for a further term by a larger number of votes cast by a greater

proportion of the membership than ever before. He intends to emphasize three basic elements:

1. Study Theosophy and promote friendship; 2. Encourage members to put Theosophy into practice; 3. Draw the young near to Theosophy.

There was a gain in membership and the numbers of those who resigned or became inactive were the lowest for the last thirty and twenty-eight years respectively.

The financial account was not yet available, but promised to be encouraging, the Section having operated well within its cash income.

All departments of work were pushed to the extent that availability of personnel and strength permitted, and practically all the Lodges were covered by the tours of several well-known lecturers.

An experimental radio series over two Detroit stations was instructive, but did not produce results considered to be commensurate with the cost and effort and was discontinued. Recordings in the programme of "Dear Mr. Cheer" has a very gratifying acceptance with radio stations, the demand being beyond the Section's capacity to supply, and further sets of sample recordings are under consideration.

Publicity work has gone ahead to the limit of resources available; the sales of the Theosophical Press have increased considerably.

A survey among members for the improvement of *The American Theosophist* is under study and will be acted upon so far as is possible.

A new but extremely important activity has been inaugurated in the Successful Service Bureau, which is collecting and correlating the experiences and ideas of members for the purpose of improving the methods and technique of work in all departments.

Summing up, the Report appeals for "greater knowledge and for greater brotherhood, and of the two, brotherhood is infinitely the more important." It also sounds the reassuring note that "The Society in its physical

welfare and in its spirit was never sounder than today."

12. *Canada*: The General Secretary, Mr. A. E. S. Smythe, reports a growing interest in Theosophy and a coming-in of many new members. "Our work and our leisure are alike dominated by the call to arms and the noise of battle. Canada for her size has out-rivalled all other nations in her service of production, in contributing food, munitions and combatants."

The Canadian Theosophist plays an important part in the life of the Section.

The Fraternization Convention was a great success in spite of travel limitations, and five young men gave especially inspiring addresses.

The Section mourns the loss of many staunch old friends—who had known H. P. Blavatsky, H. S. Olcott and Dr. Besant personally.

Mr. Smythe himself has reached the ripe age of 81 and looks "forward to further co-operation with them in due season."

13. *Canadian Federation*: The Secretary-Treasurer, Mr. J. T. S. Morris, reports regular work from all the Lodges, many including public lectures and study classes for inquirers in their programmes. In support of the President's campaign, most Lodges devoted special meetings to the study of Post-War Reconstruction problems. Towards the end of 1941 Mr. Morris visited all the Lodges and Groups, doing much public speaking as well as holding members' meetings and succeeded in welding "the Federation into a more unified whole." He is also paving the way for a reunion of all Theosophical activities in Canada and was hoping to further this end with visits to Section Lodges as well as Federation Lodges in the autumn of 1942.

AUSTRALASIA

14. *Australia*: Owing to war conditions no Convention was held, but wherever possible Lodges in the Capital Cities held meetings in the nature of Support Conventions.

Registered No. M.4135

The highlight of the year was the visit of Mr. C. Jinarājadāsa, who, arriving in Sydney on 5 February 1942, remained until after Easter. A "Win the War" Congress, held by Blavatsky Lodge in lieu of Convention, had the privilege of having Mr. Jinarājadāsa in the chair. "Prior to leaving for his home in London via the United States of America, Mr. Jinarājadāsa was enabled to include Brisbane in his itinerary, much to the delight of the Queensland brethren."

A new Lodge, chartered in December 1941, shows promise of doing excellent work in the important city of Newcastle.

Six issues of *Theosophy in Australia* were published and sent gratis to all members, while Broadcasting for three sessions each week has been an important branch of The Society's work in Australia.

"The whole Australian nation," reports Mr. Litchfield, "is solidly behind the tremendous war effort now being made, and many members are actively engaged in war work," while two members have made the supreme sacrifice—"killed in action."

15. *New Zealand*: Good progress has been made. "We are fortunate in being able to keep Mr. Geoffrey Hodson here and Theosophical thought is spreading in consequence."

"Most of our young men and many of the older ones are away on active service, they are missed in our Lodges but our Society is strengthened and honoured by their service."

The General Secretary, Miss Hunt, visited all the Lodges. All the subsidiary Theosoph-

ical activities are well supported. There has been a steady increase in membership.

The Vasanta Garden School is gaining steadily increasing prestige in the country.

In addition to the Annual Convention, a special Easter Festival was arranged in the South by Christchurch Lodge when all kindered movements combined in a spirit of consecration.

Owing to import restrictions the Theosophical Book Depot has found it difficult to meet all the demands of increased sales.

AFRICA

16. *South Africa*: In spite of the war or because of the war, "quite a number of new members" have been enrolled. Because of travelling restrictions and blackouts there has been less propaganda than usual, but all Lodges have kept up their meetings, and some, like Johannesburg Lodge, have inaugurated a new approach to the public through dramatic art, which has been very successful. The war has increased the great value of Cape Town as an international seaport, and the Lodge there has met the new conditions with lectures which have proved most successful.

War service of one kind or another is going on in all Lodges. In Rhodesia interest in Theosophy is steadily growing. Young Theosophists are everywhere doing enthusiastic work and propaganda.

Mr. J. Kruisheer, General Secretary of Holland, who went to South Africa as Presidential Agent in July 1942, has started work which is much welcomed.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

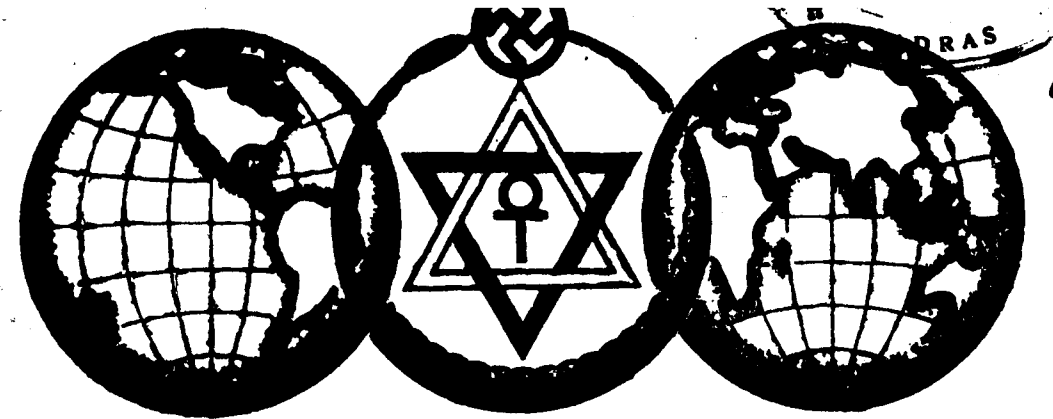
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THE THEOSOPHICAL WORKER

April 1943

ADYAR

Vol. 8, No. 4

At the Garden of Remembrance¹

By the Editor

WE are living here for the time being, and perhaps we live here much more than some of us think we do, in this particular hallowed spot, hallowed, first, because of the establishment of Sevashrama built by Mr. and Mrs. Henry Hotchener for the use of the Brothers of Service movement; and second, because adjacent to that building was to be a great Temple to Surya. As we can see from the tablet, it was to be the place of worship not only for the Brothers of Service but for the residents of Adyar generally, and all who might enter the Temple with the appropriate respect. Unfortunately there could be no actual building of the Temple. Funds did not permit, even though that beautiful little building, "Sevashrama," was able to be built. Some day I hope a Temple may be erected on these foundations. There is hardly a more sacred place than this

throughout the whole of the Adyar estate, partly because of the cremation of our beloved President-Mother's physical body on this very spot, partly because some of the ashes of Bishop Leadbeater's physical body have been deposited here, mingling with those of his beloved and great comrade, and partly because of the whole area of a very great dedication accepted by the Elder Brethren Themselves.

I am in hopes that some day the Brothers of Service may reincarnate, and some day we may be able to build on these foundations a very marvellous Temple to Surya. Surya, as you see here, is spoken of as the Supreme Teacher, the Light of the World. It was to Him that the great dedication took place. I remember well the occasion and how glorious an occasion it was. Really, of course,

¹ From a talk on 1st March 1942 at the Garden of Remembrance, in commemoration of the passing of Bishop C. W. Leadbeater.

through camouflage, Sevashrama has lost much of its beauty. But there it is—a little testimony to the wonderful love Mr. and Mrs. Hotchener had for Adyar and still more, of course, for the Masters' Work.

All of you here, whether you be conscious of the fact or not, are offering yourselves for the service of the great Rishis and Saviours of the world. Whether you belong to The Theosophical Society or not, whether you belong or not to any of our special movements, there can be no greater consummation for anyone in any life than to have an increasing dedication to the Service of the Rishis, our great Friends who understand us and cherish and protect us and inspire us far more than any of us have any conception.

As I look around on all of you and others who might be here, but for the moment are elsewhere, as I gather them in into this little midst, so that the whole of this place becomes full of devotees, I feel we are blessed in being able to be here, no matter how small our realization of what dedication to a Rishi really is.

This is the day of the passing away, nine years ago, of our beloved elder brother Bishop Leadbeater. Some of you probably remember him very well indeed. I remember him even from my childhood. It sounds very funny to say this, seeing that I am old, but indeed it is true. As I look back upon year after year, sometimes with him and sometimes away from him, I feel overwhelmingly the sense of his great benediction, of his great love, his very beautiful care, especially of the younger generation. No one who ever knew Bishop Leadbeater could be otherwise than transfigured by his benediction, by that intimate human love which came from the greater love of the Spirit. How well I remember him and how strongly I think of him just now, as many of us must be thinking of him, full of gratitude, full of reverence, full of love for him.

Everything for the time being seems to pale into insignificance compared with his overwhelming and splendid Brotherhood. He was, of course, not as well known to the public or even to members of The Theosophical

Society as was his great colleague, Dr. Besant. She was always in the public eye. She had to work constantly amidst crowds in the outer world, and now she was revered and now perhaps fault might be found with her non-compliance with the dictates of public opinion. She was an international world-figure. Bishop Leadbeater lived more in retirement, and whenever he came out of retirement was far more misunderstood than understood. There were many within and without The Society who treated him as no great personage should be treated. But then, the lot of the greatest in the world is always crucifixion and sacrifice. He gave and sacrificed himself to the fullest extent, and his crucifixion, while tremendous, was a crucifixion of which he took no notice at all. If anyone at any time expressed affection and sorrow that he should be so badly treated, he merely shrugged his shoulders and would say that he did not perceive any ill-treatment. "I am quite happy and what they do is their business, not mine." He set us this most splendid example.

I think little by little we are beginning to give him his rightful place, at least within The Theosophical Society. He deserves a most honoured place, a place no less honoured than that occupied by H. P. B. and Colonel Olcott, and other great luminaries of bygone days. We have these splendid leaders, and I hope as the years pass the great services of Bishop Leadbeater to the world and not merely to The Theosophical Society will become increasingly recognized and revered. I can say from my own testimony as a pupil from very early years, first quite young, then a little older, and then older still, that I owe him more than I owe anyone, except perhaps the President-Guru herself.

How delightful it was to be near him, even though he could be from time to time tempestuous, even though for our sakes he might take his spiritually surgical knife and lacerate us, but always for our good. We had to learn not to be so sensitive as to shrink from the knife wielded by his hand.

We who come after him must try to enter into the spirit of the greatness of Bishop

Leadbeater and the President-Mother. What a glorious couple! How I look back on the time when they were both here at Adyar. What tremendous times they were in the presence of two of the greatest personages the world has ever known since perhaps the days of those who have been Rishis and have occupied the most exalted places in the outer world. Save Them where have there been greater? To whom does The Society owe more than to them and that other glorious couple, H. P. B. and Colonel Olcott?

Wonderful as H. P. B. and Colonel Olcott were, they were a delightfully funny couple. So were Dr. Besant and Bishop Leadbeater in some respects. They were tremendously different but supremely united. The little differences were very amusing to some of us, though it was not so desirable always that the amusement should appear on the surface of our faces.

My dear friends, I do not want to take up your time but in such a place as this with such a theme as this, one feels not only exalted and eager to rededicate oneself to the Masters' Work, but immensely anxious to bear testimony, as best one can on such a Day as this, to one's deep gratitude to a very marvellous friend.

* *

"REMEMBRANCE FOR VICTORY"

Easter Week-End

There is an Easter in every Faith—a time of year symbolizing the ascent of Victory from out the Fires of Tribulation.

India and the whole world are in the midst of Tribulation, or Crucifixion as Christian terminology has it. But out of this Tribulation must come triumphant Victory—a Resurrection-Ascension from darkness into Light.

From April 22nd to April 25th next the great drama of this Crucifixion-Resurrection will be symbolized throughout the world in its Christian language.

We propose that here in India there shall be a Week-End of Remembrance, from April 22nd to April 25th inclusive, dedicated to India's release from her darkness into the Light of a mighty Resurrection, that her soul may be awakened into freedom and find honour throughout the world.

Let there be Victory to the forces of Righteousness working for India's salvation!

Let there be Victory to the forces of Righteousness working for the salvation of the world!

Adyar will observe this Week-End of Remembrance and Call to Victory in accordance with a programme given below.

Will Theosophists throughout India organize a "Remembrance for Victory" Week-End in their various localities with such programmes as may be appropriate, so that there may be an All-India Call to Victory for India and for the world which shall speed them on their respective ways?

Let us remember what Dr. Besant has said of India: "What shall her resurrection be but life to the world?"

Though the Victories may be twain, yet are they but one Victory—the universal Victory of Light over darkness.

ADYAR PROGRAMME

Thursday, 22nd April: Let India conquer herself unto Victory and the world become suffused with the Light of Peace.

Note for the day: SELF-DEDICATION.

Friday, 23rd April: Let everywhere be gifts offered upon the Altar of the Motherland and upon the Altar of the world's Peace.

Note for the day: SELF-SACRIFICE.

Saturday, 24th April: Let these gifts grow from more to more until at last the giver gives himself.

Note for the day: SELF-SURRENDER.

Sunday, 25th April: Let darkness vanish and Light reign supreme.

Note for the day: SELF-REALIZATION.

—G. S. A.

Rukmini Devi—An Appreciation

[The following appreciation of Rukmini Devi appeared a short time ago in a programme published by the Rasika Ranjani Sabha, in connection with a Dance Recital given by her under their auspices in Madras. The Recital was described in one of the Madras daily newspapers as "magnificent," and I thought the appreciation might be of interest to the readers of THE WORKER.—G. S. A.]

RUKMINI DEVI'S career gives us an example of single-minded firmness of purpose united with outstanding artistic genius. Even in early childhood, her great interest in, and preoccupation with, the arts of music and poetry might well have prompted a keen observer to prophesy for her the present pre-eminent position that she occupies in the world of Indian culture. Fortunately for her, her childhood was lived against an inherited background of a completely Indian, cultural, learned and artistic atmosphere, her family being renowned in the Tamil country for these qualities. This rich natural endowment has been accompanied by that equally important ingredient of greatness, namely, concentration of purpose. Her work for the freedom of India through the freeing of her cultural integrity has by no means been an easy task. She has had to overcome prejudice, lack of co-operation—particularly on the part of musicians and artists—and ignorance, and has had to fight against the indifference of her own countrymen. Even after the day she gave her first important Bhārata Nāṭya recital in March 1936, when the public realized for the first time that a genius of the dance had appeared, till now, she has had an uphill road to tread, and it was with the utmost difficulty that she was able to establish Kalākshetra, her gift to India, the Sacred Abode of the Arts, as it might be called.

Rukmini Devi is interested in all the arts and is a student of many arts. To her, the essential spirit of all the arts is the same. The fact that she has chosen the dance as her chief medium of expression probably

overshadows in the eyes of the public her keen interest in, and knowledge of, the other arts. But her main contribution is to the rebirth of human culture in general and of Indian culture in particular, as a unity. She cannot be labelled a dancer alone though she is a great dancer. She is a great prophet of that spirit which sweetens and spiritualizes human life—Culture.

Her contribution in the special field of Bhārata Nāṭya is too well known throughout the length and breadth of the land to need much mention here. It is due to her alone that, today, this great art again finds an honoured place in the life of our country. She alone has again invested it with that significance and supremacy with which our forefathers regarded it. Up to the present day the songs to which dances are composed have been exclusively those rich in Shringara Bhāva. But Rukmini Devi derives her inspiration from the music of the great composers of South India which rises in adoration to the Gods. Thus, Bhakti is the key-note of Rukmini Devi's dance. She was the first to dance to the Kirtanas of Shri Tyagaraja and the other great poets and saints of South India. She also shines as a composer of the dance. Some of her best dances are those that she has composed herself. To be a dancer means to her very much more than the actual rhythm of the dance itself. A perfect knowledge of music and nattvangam, deep learning, a fine sense of stage production and presentation; all these are essential parts of her equipment. According to the Shastraic injunction she takes Drama as a part of Bhārata Nāṭya and, to many, her dramatic

productions have been sources of lasting enjoyment and inspiration. Presiding over her recent birthday celebrations the Hon. Mr. Justice Patanjali Shastri said: "I am glad to have this opportunity to pay tribute to one who is so closely associated in the public mind with art and all that stands for. Before

a Madras audience it is unnecessary to dwell on the marvellous expositions of Bhārata Nāṭya that you yourselves must have seen. Adyar is justly famous for her superb dance recitals. For me her brilliant rendering of *The Light of Asia* is an unforgettable memory."

The President's Correspondence

"THE LOTUS FIRE"

[A letter from a group of students in Durban]

DEAR Dr. Arundale: Mr. Kruisheer has advised us to carry out our desire to write to you.

We have been studying your book, *The Lotus Fire*, in our Friday group meetings and because we have been so greatly helped and uplifted, we want to express our gratitude and thanks to you and to tell you very briefly how the book has appealed to us.

The book seems to have a magic power, and we could not attempt to analyse, or put into words, our experiences on the excursions we have made to the playgrounds of Reality.

To begin with, we understand very little of the book, and yet we experience a great deal—in fact the reading of the book seems to induce experience, to induce a deep state of meditation, but we cannot bring it through precisely into our waking consciousness. Something, however, does filter through during the following days.

You were so anxious that the book should help your readers to evolve their own individual Yoga. Such an achievement would, no doubt, be the fruit of work of many lives—possible for one who was ready for it. Something, however, in our experience does stir along this line, but the impacts of life are so loud and continuous, requiring nearly all our waking consciousness, that it is so very difficult to examine and bring forward any treasures we may have within.

It is impossible to represent the feelings and reactions of all the group accurately in a

letter, but these general statements we can all share, and we send them to you in deep gratitude, for the help we have received.

Dr. Arundale's Reply

Dear Friends: It is very gracious of you to write your kind appreciation of my book, *The Lotus Fire*. I know how difficult it is to understand, for I have yet to understand it myself. But I do believe it contains valuable matter and will help each individual to enter into his own Yoga more quickly and more effectively.

I think you may well be satisfied if the reading of the book from time to time gives you a wider outlook through the various layers of your consciousness. This is what it is intended to give, and I can clearly see that you have been studying it with the will, with vision and imagination rather than with the intellect, which is exactly what you should do.

27 Feb. 1943

RESOLUTIONS

Resolutions of greetings and loyalty have been received by the President from:

1. Salem Lodge at a meeting held on Adyar Day.
2. Ananta Lodge, Trivandrum, also at a meeting held on Adyar Day.
3. Andhra Circars Federation, assembled at Masulipatam for their annual conference.

Dr. Arundale acknowledges these with very many thanks.

Adventures of the Soul in Verse

"PSYCHE"

A maiden came with me to earth
And took the name that gave me birth.

She came along the shifting sand,
And took my jewel from my hand.

She came again from o'er the Sea
And took my Lover's heart from me.

The maiden came along the Shore
And took away the child I bore.

Again she came, grown straight and strong,
And overthrew my Will with Song,

And bound me to her wingéd feet
And brought me to the Judgment Seat.

She told my Hours, and weighed my Days,
And led me many weary ways.

And far I sped 'neath changing skies,
And still she held me with her eyes.

In vain I turned; behind, before,
Was flung the starry robe she wore.

And then she came from out the sky
And took my life and watched me die.

She watched beside me, after Death
Had closed my eyes and sealed my breath.

And then she took my Harvest Whole
For this, the Maiden, was—my Soul.

—IVY S. MITCHELL

AZRAEL

They said to me:
"One day thou, too, shalt die."
I trembled, fearing death,
For dawn was in my soul.

The dark to be
And youth, like morning skies
In April, alien seemed,
Unreconciled.

An angel came to me
In robes like embers glowing,
A light shone at his feet
And love dwelt in his eyes.

"To set you free,
One day I shall come again,
Shall come to you leading Life
Whose bride thou art," he said.

"Oh, who and whence art thou?"
I asked. May's mystery
Stole on me when he spoke:
"My name is Death."

—GERTRUDE FARWELL

REBIRTH

("Except ye be born again . . ." Matth.
"Can a man be born a second time?")

Except a man is born of earth
he is a cripple from his birth;

except a man be born of fire
he's broken, twisted, in desire;

except a man be born of air
his mind is gross and nothing fair;

except he's born of water's flow
his intuition's weak and slow;

from all four elements he must
create an instrument to trust,
not only from the whirling dust,

but dreaming water, sun-bright air
and glowing fire, his robes to wear

and fashion finely; even then
except this man be born again
through travail of the spirit's pain,

born of that spirit, strong and free,
so he may reap his destiny,

except he find this second birth
better he's not returned to earth.

—HELEN BEDDALL

NEW FORMS

How shall I know my love again?
How shall I recognize his face,
When these old bonds that bind us twain
Are born to a new time and place?

How shall I find, in that vast throng,
My soul-companion of this star,
Acknowledging: We two belong:
When all about us strangers are?

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ADVENTURES OF THE SOUL IN VERSE

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It were so simple, might we bear
The marks that here we learn to prize;
I never could mistake the rare
And tender wisdom in his eyes;

Nor fear his step, his voice, his touch
Remembered there might be denied;
Such little things, and yet so much,
To lead me straightway to his side.

But since these mortal features fade
When the loosed cord has set us free,
How, in new forms once more arrayed,
Shall we reveal identity?

(There was an hour when memory slept,
When consciousness itself forgot . . .
Yea! even Love Transcendent wept:
"I called ye, but ye knew me not!")

Ah, surely must there be some sign
Upon that far-off, waiting sphere,
When the known spirit pledged to mine
In unknown body wanders near—

Let but a quivering stir the air,
As from some sudden, new-lit flame:
And I shall turn and see him there,
And he will call me by my name.

—MARY CORRINGHAM

WHEN IGNORANCE IS GONE

When ignorance is gone, then pain shall cease
To stab our aching hearts. Our bitter tears
Will flow no more when wisdom brings release
From all our self-created, childish fears.

When ignorance is gone, then time and space
Shall vanish as illusion; and no cry
Of longing for some absent, dear-loved face
Shall pierce the night. Spirit can never die!

Divine we are, nor ever have we strayed
Beyond His love. This pilgrimage of woe
Is guided from within. When debts are paid
Our selves as one with others then we know.

When ignorance is gone, then pain shall cease,
The soul shall enter bliss, eternal peace.

—RUBY LORRAINE RADFORD

RE-BIRTH

Far hadst thou wandered, and by devious
ways

Before Life lit his flame within thy heart—
And now a radiant light dispels the haze:
The azure deepens where the paths converge,
And morn uncloses round thee where thou art.

Long hadst thou sorrowed, and by lonely seas.
Ere yet Love breathed his song within thy
heart—

And now the gloomy shore where fell thy tears
Shines golden in the splendour of the sun:
And all thy woes at Love's warm kiss depart.

Farewell, dark days of doubt and loneliness!
Now Love and Life bloom ever in thy heart—
One flame eternal burns within thy breast;
One song awakes the music in the soul;
One path leads upward to the shrine of Art.

—HAROLD HENRY.

"THEOSOPHY CALLS TO THE NEW AGE"

Attractive leaflets (7) for dignified publicity. The New Age
calls for practical idealism, to replace materialism. Here are apt
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Adyar, Madras. 105 (15 sets) for Re. 1, India and abroad. Orders
from here are Post Free.

Theosophical Education in Kashmir

BY MARGARET E. COUSINS, B.MUS.

IN 1926, a group of ardent young men members of The Theosophical Society in Srinagar, capital city of Kashmir State, India, were inspired to band themselves together to give education to their women-folk, of whom at that date only 5 per thousand were literate.

The Kashmiri Hindu women speak the Kashmiri language. Urdu is the language of the few existent Government schools for girls. No school books had at that time been published in Kashmiri. The first step of these young knights of Kashmir was to compile and publish a series of school primers and textbooks in the Kashmiri language.

They formed a "Women's Welfare Trust" with the following objects: (1) the impartation to women of sound knowledge; (2) the stimulation of home industry, and (3) the promotion of women's physical health and wellbeing. This Trust started its first school with 5 pupils, but with the greatest faith in the Masters who guide the activities of members of The Theosophical Society, under the auspices of which the Trust had been organized.

It became my privilege to meet these crusading brethren the following year (1927) when I first visited Kashmir. They brought me to their first school which then had 30 girls. I was much impressed by the sincerity of their devotion to their plan for improving the condition of their country. "Educate the mothers, and you educate the race."

They asked me to try and get them a donation from H. H. the Maharaja of Kashmir for the Women's Welfare Trust. After my pilgrimage to Kashmir's holy Cave of Amarnath, an opportunity unexpectedly opened up through which I was able to gather together a number of men and women interested in this work. We drew up a Requisition to His Highness for a Grant to be allocated for educational, industrial and health schemes for

the advancement of the women and girls of Kashmir. His Highness graciously gave Rs. 10,000 in response to our appeal. Several thousands from this amount were given to the Women's Welfare Trust which set its work on a sound financial basis.

During the following years I had regularly heard from some of the members that their work had been successful beyond their expectations, but I had not realized how greatly till I was asked to address our Theosophical members of Srinagar Lodge, in September 1941 when my husband and I went to Kashmir as speakers at the All-India Educational Conference held in Srinagar.

The Lodge meeting was held in the third story Hall of the Trust's Girls' High School. My surprise was very pleasant when I found my audience consisted of about fifty young men, all teachers in the Trust's schools, all members of The Theosophical Society, supplemented by some older members.

Then I learnt that the W. W. Trust is today the largest non-official institution working for the education of the women of Kashmir. Its schools have 1,400 girls of the Hindu and Muslim communities on their rolls. The Trust now possesses and carries on one high school, two middle and seven primary schools, all for girls, and one adult women's literary and industrial school called the Seva Sadan. The fifty women on its rolls get a stipend varying from Rs. 3 to Rs. 7 per month and are trained as elementary teachers or as wage-earners through home industries. There is also a Boarding House for orphans and widows (the first of its kind in Kashmir State), who are pupils of the Seva Sadan. A Girls' Association and a Women's League also have been organized by the Trust in Srinagar, and a primary school for Harijan girls and an adult school for destitute women in Jammu, the other large city of the State.

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THEOSOPHICAL EDUCATION IN KASHMIR

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It is very heartening to know that it has been Theosophy which has inspired all this beautiful activity. What a precious privilege was brought to the intuition, heart and mind of Srinagar Theosophists of spreading the enlightenment of education "without distinction of sex" to the neglected "household females"! With what eagerness and steadfastness they seized their opportunity—the younger men being led in this activity by an older retired teacher, who was also a T.S. member, and who still moves amongst them, despite his extreme age.

I visited all these good works in Srinagar. In every schoolroom there were quotations from famous writings and pictures directing the eye and mind to unity of communities, to uplifting thoughts, to remembrance of great men and women who have been national and religious leaders. The teachers had admirably succeeded in creating beauty and inspiration on walls in rooms that had never been intended for schoolrooms. There was a minimum of the usual school equipment. It was cheap, austere and simple. But walls and blackboards spoke. A tangible sense of dedication to an ideal permeated the inadequate buildings. It explained how health was maintained without a single yard of playground. The infant classes were held in the highest rooms of the houses (so that they might get the best air and light), but it was a miracle that the tiny tots did not slip and fall down those steep stairs. There was no self-consciousness because all these teachers of girls and women were young men. With the greatest difficulty only two years ago the first woman teacher was procured, a graduate who is now headmistress of the High School. It is their membership of The Theosophical Society that has given the teachers a unity of outlook, a knowledge of reincarnation, a belief in the guidance of the Masters of Wisdom, and an aspiration for a pure life.

As a background to this flowering of Theosophical educational activity for women one has to remember that the late Maharaja of Kashmir was such a personal friend of Colonel Olcott that he became a member of The

Society and gave it many valuable gifts, that Mrs. Annie Besant was closely connected with the foundation of the Shri Pratap Singh College in Srinagar, the first College in the State, that one of the principal Professors of the State's Colleges tells with pride that he was a pupil of Dr. Arundale during the latter's Central Hindu College days; that such a woman as the late Mrs. Gildemeester gave herself wholeheartedly to the service of Theosophy in Kashmir; that such men as Dr. Shri Ram, Pandit Aftab Kaul, Professor Toshkani, Mr. D. N. Dhar and, most recently, Mr. and Mrs. Lavender have kept the Theosophical flag flying; that Tandra Devi (Mrs. John Foulds), Mrs. Clarence Gasque, Mr. and Mrs. Hopman (ex-workers at the Ommen Camps and devoted students of Krishnaji) are all working there along their own lines in unison with T. S. ideals. Last, but not least, there is the State's Prime Minister, Sir Gopalaswami Iyengar, a Madras, who was a personal friend and a political colleague of Dr. Besant's. Perhaps his most fundamental service to Kashmir people has been his direction of the State Education Policy and Practice into the new method of Basic Schools (in which instruction is interlinked with a chosen art or craft).

Kashmir is famous for its arts and crafts—wool and silk embroideries, hand-made carpet-making, wood-carving, papier-maché work, brass-work, hand-woven silk and woolen goods, and basketry. It is a land of fruits and flowers, exquisite scenery, entrancing public gardens laid out in the great Mughal times, numerous lakes mirroring the surrounding snow-topped peaks, the holy Jhelum river which houses on its surface as many snug house-boats as the noble expansive chenar trees hold nests for birds. All these have their eternal reactions in the philosophical scholarship of the respected Kashmiri pandits, and in the yearly pilgrimage of thousands of Hindu devotees to the sacred Amarnath Cave of 14,000 feet elevation, in which legend has it that Lord Shiva instructed the Goddess Parvati, His Consort, in the mysteries of manifestation, and the laws of the universe.

Among the National Societies

WHAT THE MASTER TAUGHT ME

HE knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colours here—light and dark, attractive and repellent. You know they say there are only three primary colours in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far-away realm? I have only painted the portrait of you *as you shall be*." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures *for others*. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

—C. J.

[From *The Cincinnati Theosophist*, the Editing Board of which "is proud and happy to present to the readership this beautiful article which our beloved Mr. Jinarājadāsa was kind enough to write for our magazine."]

"THE CINCINNATI THEOSOPHIST"

Cincinnati Lodge, U.S.A., has grown into such a strong and lively body that it had to have a voice of its own. So says Number one in March 1942. Number two followed in May with an original cover design—simple but clever, namely, the second "O" in "Theosophist," the middle letter, is made the seal of The Society and the rest of the title arranged around it. Number three is dated September 1942. The contents of the three numbers are alive and interesting—worthy of the "strong and lively Lodge."

ENGLAND'S ROLL OF HONOUR

A number of boys, who at one time have helped us as servers at our various churches and oratories, are now serving in one or other of the fighting forces. Many of our people in various parts of this Province will no doubt be interested to hear of them and to remember them at our services. Those known to me are—Stephen West, Hugh West, Desmond Carlisle, Nicholas Rashleigh, George Martin (all of London); Jack Weatherill (Guildford); Norman Myers (Bath); Hyde Hills, Edward Hills, Francis Morgan, Ian Adam, Michael Mellish, now a prisoner of war in Germany since Dunkirk (Letchworth); Michael Frere, Anthony Cridge (Cornwall); Harry Moores (Manchester). Only one, so far as I know, has made the great sacrifice, namely, Douglas McLellan (Glasgow). I shall be glad to have the names of others who are serving.

Let us never forget these young men, who after serving the Church for many years are now serving King and country with the same faithfulness and devotion. But how different the conditions—the sanctuaries of Holy Church and the grim battlefields or training establishments for battle. God help them and bless them!

—F. W. PICOTT

WAR DISTRESS RELIEF COMMITTEE

The Theosophical Society War Distress Relief Committee, operating in London, administers the funds for War Distress Relief on behalf of The Theosophical Society as a whole, and for the benefit of Fellows of The Society. It began in the early months of the war as a Polish Relief Fund, but as country after country became involved, it was extended to include F.T.S. of all Sections administered by a central bureau. This is the present arrangement, and the work has been supported

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AMONG THE NATIONAL SOCIETIES

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by members throughout the world: in the three war years the money at the disposal of the Committee has amounted to nearly £2,250, subscribed not only by Lodges and members in the British Isles, and by Lodges and other bodies of the Co-Masonic Order in Great Britain, but by members and groups from fifteen Sections of The Society in other parts of the world, while very substantial help came from the International Headquarters at Adyar.

With this money it has been possible to maintain, wholly or partially, twelve F.T.S. refugees in Great Britain, in addition to temporary help given other individuals, and assistance to a few who were able to go abroad to other fields of activity. In addition clothes have been collected and distributed, and parcels are sent weekly to three F.T.S. Polish officers, prisoners of war in Germany. These are frequently acknowledged as received safely. Help would gladly be sent to many friends in the occupied countries, and every endeavour has been made to do so, but it is no longer possible to forward assistance abroad except through such channels as the Red Cross. Other methods almost certainly mean that the gifts fall into enemy hands.

The Committee considers that a principal part of its work after the war will be to assist those of our friends who wish to return to their homes, as soon as this becomes possible, and provided that we have the means to do so. Naturally, the maintenance of our friends here has left the funds almost exhausted, and a very considerable further amount will be necessary if repatriation is to be financed.

The support so far received has been very generous, and the Committee is most grateful for it, but with the cessation of hostilities drawing nearer we must again appeal to members for further gifts, especially to those who have not yet helped in this most urgent work. All that can be given will be needed, and most gratefully received and acknowledged, on behalf of the Committee, by its chairman Christopher Gale, at 50 Gloucester Place, London, W., England.

—*Theosophy in Action*

NEW ZEALAND CONVENTION

As our New Zealand Convention is just concluded, I write to convey a few impressions thereof, and also of the work generally in N.Z. from my angle of vision.

Despite the travel restrictions, Miss Hunt was able, by dint of persistent enquiry, to obtain permits for a large number of members, and infected by her glowing enthusiasm, the largest number of members from the North Island on record, as far as I know, responded; well over 60 in all, 18 from Auckland alone. The arresting feature was the number of new faces, new members garnered mainly from the splendid public work of Geoffrey Hodson during the past two years. Naturally, it was their first Convention, but for new as for old members, it was one of the most stimulating and successful of any in my experience of 35 years. Miss Hunt was most inspiring and eloquent throughout, and at a special meeting the note struck was a lofty one which gave a broad sweep of vision, "N. Z. the Birthplace of a Nation." This theme was the dominant idea at every gathering, and Mr Hodson's fine public lectures to capacity houses of 230 embodied the same master-idea, the final one especially; at this meeting we were regaled by a group of accomplished musicians with songs and carols, the words and music of which were composed by a N. Z. lady for N. Z., who happens to be a special friend of the wife of the Minister of Education for N. Z., the Hon H. G. R. Mason, who is a T. S. member, as is his wife also. It was a worthy climax to a notable Convention, and many of us felt that the Gods specially blessed the occasion and inspired it, and through it, "N. Z.'s Advance to Nationhood," the title used on one occasion, will be definitely accelerated.

An outstanding event was a lecture by an authority on Maori Lore and Music, Johannes Anderson, whose books on the subject are classics, and he enchanted us with many stories of Maori life and customs and examples of their music, which, in its finer

shades of tone, resembles Indian music in some respects. A leading light in Education gave a fine résumé on what N. Z. had accomplished, and what she hoped to achieve in the near future; and our Miss Bertha Darroch, who has made such a splendid success of Vasanta School, worthily upheld Theosophical Ideals in Education in her beautifully presented talk.

Mrs. Mason spoke for the Theosophical Women's Movement recently formed in Wellington, and a prominent lady of the National Council of Women spoke also. Much emphasis was placed at all the meetings where discussions took place on the part women should play in the coming re-habilitation of the world, in fact many used the phrase that this was a "Women's Age."

Speaking of Vasanta School, it is gratifying that this year has been a record year, 70 pupils, and a waiting list of 9, with the necessity placed upon us to engage another teacher! The School has a considerable prestige in the city and even further afield.

Several Question Afternoons were held by Mr. Hodson, from one of which emerged the idea of forming Meditation Groups for the irradiation of Theosophical thought in the district.

The Round Table has been affected by so many men members being in the Services, but we are still fairly vigorous. The younger children are being gathered in slowly now, and the Golden Chain has as many as 124 on the Register now; these, and some 120 Round Table members are written to personally by myself on every Birthday, with a Card, as a means of direct contact and an endeavour to revivify them as far as letters can do. It means much work, but it is a labour of love and does a little to help orient Youth towards the ideals so inspiringly pictured in Dr. Besant's "Ideal Knight."

The Order is sending for the Besant School at Adyar a small donation, something over £3.

Our loving homage to Shrimati Rukmini Devi, to Mr. Jinarājādāsa, and Adyar Residents *in toto*; and to Dr. Arundale, our beloved Leader, our re-affirmation of our best

endeavour to further the Master's Work in this far-flung corner of the Field.

—HARRY H. BANKS

AUDIENCES OF NON-MEMBERS

Miss Hunt writes:

"I have been back from the southern tour for three weeks; they have been filled to the brim with work in preparation for the Convention and the next magazine, and the end of the financial year, etc. I had some very good opportunities for outer contacts while south—on several occasions I spoke to audiences of hundreds—one can give quite a bit of Theosophy in a mild way to such audiences, without calling it such. I am surprised in the advance in this thought, and I like to speak to these completely new audiences of people who have scarcely ever heard of Theosophical ideas. Quite often after these talks, strangers stop me in the street and thank me—it has happened several times and one feels that the war is making people think. It is quite wonderful to me that during these war years our N.Z. Section has been able to advance its work and not just mark time. Membership is up, and finances are up, and the School is flourishing.

"Mr. Hodson is just back from his Wellington work. . . He has done excellent work in New Zealand with the public. He is such an expert with the public lectures, and answers to questions—with the latter he shows a touch of genius at times. I am deeply grateful to him for all the help he has given."

LATIN AMERICA

Dr. Alfonso Tavera, of the Spanish Department, Adyar, gives news of Latin America:

Peru

A cable has been received from the Presidential Agent: "Re-established National Section." We wait for particulars by the mail.

South American Federation

Señora Julia de La Gamma, President of the Federation, sent an official invitation, on behalf of Argentina, Brazil, Chile and Uruguay, to the President and Rukmini Devi, and any others selected by them, to be guests of the Federation on the occasion of the first Latin-American Congress, (or the first after-war World Congress), to be held at Rio de Janeiro, Brazil, in 1944.

Dr. Arundale's reply was:

"Of course, I cannot at the present moment be sure whether it will be possible for Rukmini and myself to come to the Latin-American Congress. We are not yet through the war, and I do not yet know what I shall be called upon to do when the war is over, or in 1944. But it would of course be a very great happiness for both of us to be present at so important a Congress, and we must hope that the Fates will be favourable to our visit. It is certainly time that the President of The Theosophical Society visited the great Sections in Southern America."

Uruguay

Señor Enrique Molina is now the General Secretary, from 1942 to 1945. Writing from Montevideo, he sends his greetings and good wishes to the International President. Dr. Arundale replied: "My congratulations to the General Secretary for Uruguay on his election, and my very best wishes for a most useful period of office."

The retiring General Secretary, Señora de La Gamma, reports: A new Lodge "Pallas Atena," formed recently of some old and some new members, is doing good work. The group of Young Theosophists is two years old, they are active and enthusiastic and thinking of joining the Adyar Federation.

In May, four public conferences were held, the subject being "H.P.B."

The Uruguayan Theosophist was compelled to postpone publication till after the war, owing to paper shortage.

Lodge Harmony has carried on group meditation for World Peace since the war began.

The 66th anniversary of The Society was celebrated.

Uruguay Section appreciates greatly the establishment of the Spanish Department at Adyar, and the Monthly Adyar Letter from it which brings them into close contact with the International Headquarters.

Señora de La Gamma concludes that after 14 years of General Secretaryship she is happy to hand over the office to a new General Secretary.

LIAISON OFFICER FOR EGYPT

The Presidential Agent in Cairo has nominated Dr. Alfonso Tavera as their Liaison Officer in Adyar. Dr. Arundale has accepted the nomination.

INDIA

Paper shortage in India has affected both *The Indian Theosophist* and *The Bombay Theosophical Bulletin*. But the editors continue to make very good use of the few pages available, and have brought out specially good March issues.

The Indian Theosophist reprints an excellent article on India from *Tidings* of S. Africa; a symposium on Tapas and Fasting, so appropriate and opportune; and Mr. Gokhale's editorial about the Indian situation is brief and just right.

The Bombay Bulletin includes two inspiring articles, and a very good report of the year's work entitled "Theosophy in Bombay."

Reports printed in these and other journals of Theosophical India, and reports received at Adyar, of lectures, conferences, study classes and social welfare work, tell us, now strongly, now feebly, that individual, national and international situations may arise and subside, but Theosophy goes on for ever.

PROF. KANGA'S TOUR

Prof. D. D. Kanga, of Adyar, Ahmedabad and Bombay, Editor of the four volumes *Where Theosophy and Science Meet*, has

concluded a lecture tour in Bombay Federation. He writes:

"The central theme of my talks was the awakening of the spirit in man and the bringing about a change in the outlook on life, a change of heart, a becoming free from the prison of the lower mind and passing on to the higher mind. For this purpose I gave a series of four talks, all related, which served as a unit." The talks were:

1. You and Your Food;
2. A Survey of the Present Situation in the Light of Modern Science and Theosophy;
3. Self-Exploration;
4. Self-Development and Change of Heart.

"The first two subjects served as mere illustrations to show that knowledge may be there, e.g., knowledge regarding the relationship between health and balanced diet, and yet people may not make use of that new knowledge regarding nutrition which the latest investigations of science have given us because of wrong eating habits, perverted palate and want of self-control, control over one's tongue; spiritual background and spiritual strength are necessary. Therefore knowledge alone is not of much help.

"Science (lower mind) may have given us control over forces of nature, but this knowledge may be misused if there is no wisdom accompanying it. Knowledge is power, but power without wisdom is dangerous, a marriage of knowledge and love is needed to give us wisdom. Love and wisdom are spiritual qualities.

"Science and engineering have so much advanced that the Economics of Plenty is in sight and yet we have poverty and starvation in the midst of plenty. The World Economic Conference held in London in 1933 where representatives of 52 countries were present, broke up and could not come to a settlement, for each representative wanted a lion's share for his own country; they could not co-operate. And co-operation is a spiritual quality.

"Arguing on these and similar lines I said that knowledge, science, lower mind, alone are not enough to solve our presentday prob-

lems, and there are deadlocks everywhere. A spiritual background (a change of heart and outlook) is necessary also, along with knowledge, to solve these problems.

"This way of presenting the subject has appealed to the people. Large numbers attended at each place and gave very good response.

"It has been a strenuous tour but a very happy one, this being my first experience of such a long tour."

"THE LIBERAL CATHOLIC LITURGY"

So the *Liturgy* in its third revised edition goes forth to the world. It is, of course, impossible to revise a Liturgy in such a way as to please all, but it can at least be claimed for this edition that an immense amount of care has been bestowed on it and a real attempt has been made to gain the consent of as many bishops as possible to as many alterations as possible. The priests also, at least in Great Britain and, I believe, in America, Australia, the Netherlands and Netherlands Indies, were given the opportunity at the outset to express their opinions and asked to confer with their flocks.

"Upon the whole," wrote Edward Gibbon, the famous historian, "*The History of the Decline and Fall* seems to have struck root, both at home and abroad, and may, perhaps, a hundred years hence still continue to be abused." It was a true forecast, so events have proved. *The Liberal Catholic Liturgy* cannot be compared to the *Decline and Fall*, in size at any rate, yet we may dare to believe that it too a hundred years hence, and perhaps even more, will still be used and loved and not doubt abused. It is in so many ways so rich and so good and so obviously inspired, yet it is too much to hope that it will ever please all.

—F. W. PIGOTT

SIC OBIT

England's West Country will miss a well-known figure with the passing of Mrs. A. E. L. Tucker, Hotel Medina, Weston-Super-Mare,

last autumn. For over twenty years she stood by the local Lodge, through all its vicissitudes, changes of personnel, changes within The Society, changes of opinions. Combining firm one-pointedness with sweetness and charm, her work went far, whether behind the scenes, as often, or forced to work as Secretary or President. She was more widely known for work in allied activities, and her knowledge of work in the Southern Federation and abroad gave impetus to her home work. Our love rests with her.

—M.

MR. KRUISHEER IN S. AFRICA

Mr. Kruisheer, General Secretary of the Netherlands Section, who was at Adyar for 6 months last year, is now the President's Agent and very busy in South Africa. He is appreciated and loved wherever he goes by all—from the General Secretary to the humblest member. He presided over the Section's Convention held January 1-3 in Cape Town. In Cape Town also he was scheduled to give 5 public lectures and hold 4 members'

meetings. Despite strenuous work Mr. Kruisheer seems very well and looks younger than when he was here, judging from his recent portrait illustrating the Convention programme.

MAGAZINES RECEIVED from overseas

The Canadian Theosophist, October.
The Cincinnati Theosophist, Nos. 1, 2, 3.
Evolucion, November, December, January.
Johannesburg Lodge Newsletter, February.
The Liberal Catholic, November.
New History, October.
Revista Teosofica Argentina, Jan.-Feb.
Theosophical News and Notes, October.
The Torch, Nov.-December.

* * *

Wherever I go in India, though my political views may by no means be those of the majority of my fellow-members, my welcome is always warm and understanding, and I thus know that our Society is a brotherhood in fact as well as in intention.

—G. S. A.

The Ritual of the Mystic Star

[From *Theosophy in Ireland*]

SOME may not have heard of this beautiful ritual, "The Ritual of the Mystic Star," written by Mr. C. Jinarājadāsa, and which we have been working at our headquarters here in Ireland.

This ritual is for all, and not only for the few, all can join in it, and all can receive the power and benefit derived from it; those who pledge themselves to work in the ritual can wear the simple dress and sit in the circle round the Star.

The aim of this ritual is that of Unity, it shows how man may lift to a higher plane all professions and activities and so reach that greatness within himself in different ways, and not only through one, or one religion alone. It shows us how each great Teacher, although

his teaching varies according to the time he lives in, or the people he lives amongst, the reality behind all is the same and each leads to the same goal; we learn that the passing away of religions or creeds does not matter, as that which gave them birth is forever the same.

In the ceremony we light a candle to each of these great Teachers, then we light a larger candle to that Teacher who is to come, signifying that He is already with us in the world today. In the Ritual we who are pledged to it and are working in it, dedicate our lives to the service of that Great Teacher who is to come again. We have lit a candle to His memory as Shri Krishna, and we have lit one to Him as Christ, Lord of Love, then

we are told that He came no more to teach the way of the Star, but sent His disciples to teach that way.

The Ritual goes on to tell us that the world is in darkness without His presence, it is all in confusion and calls out in anguish, men's hearts are dark with doubt, and brother injures brother. Then comes that beautiful cry: "The heart of the world is Love and Joy," "not for long can it remain in darkness," and we work in the service of our Lord and Master, praying that He will be with us to lead the world to salvation, to happiness, and peace for all men. In His Name we light the great light which is "the symbol of His presence in our midst"; we pledge ourselves that in life and in death we labour in His service, knowing that the misery and darkness the world is going through is but a preparation for His coming, for before all birth is pain. Then we have the beautiful Invocation which brings Him into our midst, and we ask that we may bring a little of what we receive here into the world today.

Our symbol is a five-pointed Star, which is the symbol of the Divine, the Mystic Star, it represents the Divine in the universe and the Divine in man. "We serve the Mystic Star by the ray of it within ourselves." On the points of the Star are Wisdom, Love, Beauty, Joy and Power, representing different paths which man may tread.

In the first part of this ceremony we gather this power together, and near the end there is a pause. The last part is the culmination in which we disperse this power to the world, giving it to those present by means of magnetized water which is the Indian method of distribution. It is shared by us in His Name linking all into one unit. And by this Unity we make that channel through which can travel some of those things which the world so badly needs today.

For those who can see, this Ritual can be a very beautiful thing to watch, for it is making a centre which can be seen as radiating light of the most wonderful colour and power, a light that is living, pulsating, beautiful, because it is lit from that radiant light of the SELF.

As we work in this Ritual giving ourselves to be used as a channel, although we try to give without thought of self, we find that we gain something for which no service is great enough, and which we can carry with us into the world, something which will make our lives increasingly real, happy and full of Peace.

And in the Ritual can be found a depth, a beauty, something complete yet without limitation, guiding us to that which is without limit, beyond all conception beautiful where can be found everything, and in everything the ONE.

—E. H.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

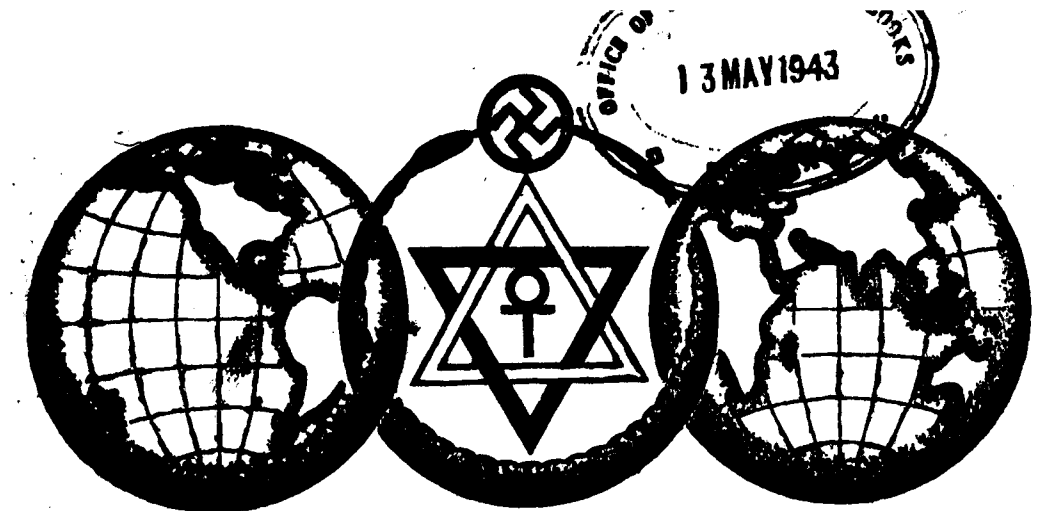
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THE THEOSOPHICAL WORKER

May 1943

ADYAR

Vol. 8, No. 5

White Lotus Day

By the Editor

ON this "Theosophical All-Souls' Day," we want to remember the members of The Theosophical Society who have passed over to the other side of death, for indeed they still belong to us. They have only gone before us to prepare the future way of The Theosophical Society.

If we think of them, it is naturally with gratitude, as a company to whose number we ourselves in due course shall be added, for the time will come when people will be thinking of us as we now are thinking of those who have passed away. I hope we shall have so lived as to be as worthy of remembrance to our successors as those we commemorate today are worthy of our remembrance.

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

So many of us inevitably at our particular stage of evolution live largely for ourselves alone and for our immediate families and immediate circles of friends. We have our special ideals and conceptions of life. There is always at our stage of evolution a tendency to a certain narrowness of living. What is wanted from us is less of narrowness and more of that breadth which includes all that can be included, of that vision which is able to see afar, and specially a real devotion to The Theosophical Society.

There are so many people who become members, and that is all that happens to them. Many join and feel a certain interest for a period of time. Then that interest ceases and fades away into the ordinary light of common day. The Theosophical Society needs soldiers, and every worthy member of The Theosophical Society is a soldier who in himself feels a deep and

abiding interest in The Society, no matter what The Society may be doing, no matter who its leaders may be, no matter what may be its overt policies. The true member of The Theosophical Society is independent of persons, of the particular objective which may be dominant in The Society for the time being. A true member rises above all these and lives in the Eternal Principles for which The Society stands, as expressed in its three great Objects. I know sometimes persons tend to dominate The Society, and specific activities and policies tend to dominate The Society. We may either agree or disagree, we may either accept or reject those policies, but nothing should interfere with our deep and abiding loyalty to The Society, as such, and to our own individual conceptions of the Elder Brethren who gave The Society to the world.

I have myself been a member for over forty years, and there are others who have been members for a longer time than that. I can assure you that those of us who have had the privilege of long membership of The Theosophical Society are the more attached to it than perhaps those with lesser membership and lesser experience of the tremendous value of The Society and Theosophy, both to the individual and to the world. I hope that all of us, as we grow older and add dedication after dedication to the constituent elements of our membership, we shall be more and more steadfast, fanatic, if you like, strong, no matter what public opinion may be with regard to The Society, no matter how the outer world may view The Society, and no matter whether we can or cannot approve the particular policies prevalent in The Society for the time being.

There is a magnificent philosophy, science, and religion at the disposal of every member, and the Three Objects embody what The Society can mean to every one, what happiness it can confer, what strength, what peace it can give in blessing. We older people, who are gradually preparing the way of the younger generation to succeed us, are looking for the member-soldiers in The Society,

whose supreme desire is to serve The Society, whose supreme eagerness is to sacrifice all they have and all they are for The Society.

There is nothing else worth doing, and on this particular day which we associate with H.P.B. and with her great colleagues, both with her and those who lived after her, such as Dr. Besant, Bishop Leadbeater, Colonel Olcott and other great ones, on such a day as this we think of their example of devotion, loyalty, strength, steadfastness, of their utter and complete self-surrender to The Society, helping it in all possible ways, giving themselves to The Society entirely, and reverently seeking to fulfil the will of the Elder Brethren, who sent them as messengers into this outer world of ours. When we celebrate this day, we hark back to them and think of them as "Fire-Pillars" to use Carlyle's phrase, the fire that they were and that they are. Let us look into ourselves to see to what extent we are Fire-Pillars, or are becoming such. Have we those enthusiasms, those devotions, those self-abandonments that give us the power to penetrate through all obstacles? In these days particularly of tremendous cataclysm and stress, each one of us has the opportunity to achieve some measure of greatness by entering into the spirit of the storms around us, turning them into beneficence, instead of the destruction which for the moment they are spreading around about them.

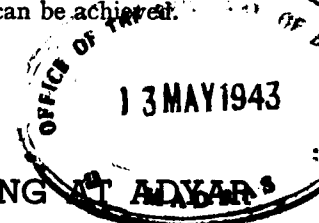
Let each one of us as we live through this day rise above our small selves with all their limitations and inhibitions and live for the time being in an atmosphere of greatness, the greatness of those who have gone before and any other greatness which we can conjure up, so as to try to give something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

PROGRAMME OF THE EASTER GATHERING AT ADYAR

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

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



PROGRAMME OF THE EASTER GATHERING AT ADYAR

When this WORKER reaches the readers of the South Indian Theosophical Conference and "Week-End of Remembrance for the Year" will have been held at Adyar from the 25th April 1943 under the presidency of Dr. G. S. Arundale, the Programme is as follows:

Friday, April 22

9.00 a.m. Introductory Instructions by the President.
Group Meditation—Key note: SELF-DEDICATION.

Saturday, April 23

9.00 a.m. Bhārata Samāja Puja.
9.30 a.m. Prayers of all Religions.
10.00 a.m. Opening of the Conference and a Talk by the President on "The Spirit of Victory"
11.00 a.m. Symposium: "Our Work During the Coming Year"; Chairman: Mr. N. Sri Ram.
12.00 p.m. Group Meditation—Key note: SELF-SACRIFICE.
1.00 p.m. "Roof Talk" by the President.

Sunday, April 24

9.00 a.m. Bhārata Samāja Puja.
9.30 a.m. Prayers of all Religions.
10.00 a.m. A Talk by Shrimati Rukmini Devi.

4.00 p.m. The Ritual of the Mystic Star.
6.10 p.m. Group Meditation—Key note: SELF-SURRENDER.

Sunday, April 25

7.00 a.m. Bhārata Samāja Puja.
8.30 a.m. Prayers of all Religions.
10.15 a.m. Celebration of the Holy Eucharist. Sermon on "The Fruits of Victory."
4.00 p.m. Discussion: "Principles in Practice": How is our programme of Work to be made practical? Chairman: Mr. N. Sri Ram.
6.10 p.m. Group Meditation—Key note: SELF-REALIZATION.
6.30 p.m. Music.

Hourly Service of "Remembrance for Victory," with intent of the day, from 7.00 a.m. to 9.00 p.m. At each hour for five minutes there will be two responsible workers where meditation will be held, but others also may attend there, if they come at two minutes before the hour.

Members and delegates are invited to join daily in the Prayers of all Religions in the Headquarters Hall, the Group Meditation at the Headquarters, and the services at different Shrines.

Adyar News and Notes

THE EMBLEM

OF THE THEOSOPHICAL SOCIETY IS A
MANTRAM



DO YOU KNOW HOW TO USE IT?

A DISTINGUISHED GUEST

The President and Shrimati Rukmini Devi have been very happy to welcome to Adyar as their guest Lieut.-General Michael Tokarzewski, Deputy Commander-in-Chief of the Polish Army in the East, and a stalwart of the Polish Section of The Theosophical Society of nearly twenty years' standing. The General arrived on April 2 and stayed a fortnight. "I have been longing for years to come here," he said, just before leaving; "Adyar is a charming and beautiful place, and powerful." The General went on to Pondicherry to inspect a camp of French refugees, and later was to visit the Jam Saheb's camp of 1,000 Polish refugee children in Nawanagar, finally flying back to his post.

—J. L. D.

CHINESE VISITORS

The Chinese Educational and Cultural Mission, which has been touring India during the past month, visited Adyar on Wednesday, April 7. Kalākshetra had the honour of organizing all details of the visit. The programme included items of Bhārata Nātya presented successively by a junior and a senior

pupil of Kalākshetra and Rukmini Devi herself, which were greatly appreciated as something entirely new and revealing, by the Chinese and several other guests. A brief address, setting forth the work and ideals of Adyar for China and India, was presented by Rukmini Devi to Dr. Y. H. Ku, leader of the Mission.

A full report of the visit, written by the President, will appear in the June *Theosophist*.

"THE YOUNG CITIZEN"

The April issue is different with new ideas from a new joint editor and a new manager, namely, Mr. Rohit Mehta and Mrs. Shridevi Mehta respectively.

Among the contents we note and appreciate a special column to give, month by month, brief information of Rukmini Devi's activities; a gem of a quotation entitled "What Is Artistic?"; and fascinating notes on Astronomy, which will be continued. The other items also look attractive.

170 CUBS

The Madras District Hindustan Scout Association held a camp for Cubs at Besant Gardens, Adyar, 20th and 21st March 1943.

The Camp Bulletin says:

The First Central Camp for Cubs was held during February 1941, at the Besant Scout Camping Centre, Adyar, and nearly 120 Cubs took part in it. Mr. M. Krishnan, Group Scout Master, Olcott Group, Adyar, was in charge of the Camp. The Cubs had a nice and enjoyable time then, and they have been very eagerly looking forward for more such camps.

This camp was the second of its type, and was attended by over 170 Cubs representing thirteen units. The programme had been so arranged as to give the children a happy, healthy and useful time.

Camping affords the boy a unique opportunity to live in and enjoy the open air and draw the lessons of Nature at first hand. His power of observation is enlarged and the healthy atmosphere prevailing brings out the best that is in him.

The enormous fun through games, songs and yells, the cheery faces all round him, the many lessons he comes to learn, and the time spent in the company of those like himself, surely make such an impression upon the young boy as he is never likely to forget.

This camp aimed at providing the maximum benefit coupled with the maximum fun. A spirit of brotherhood and a sense of buoyant happiness pervaded the whole atmosphere.

No wonder the young boy yearns for many more such experiences!

The Hundred and Seventy Cubs attending the Central Camp greeted with joy their Chief, Scout Commissioner G. S. Arundale, who attended the Rally, wearing the Scout Commissioner's uniform. As well as the demonstrations of physical prowess, the programme also included some short skits and characterizations by various Cub groups; yells; and closed with the singing of the National Song.

OUR LADY OF COMPASSION

In these times of suffering especially is it right that the wonderfully compassionate influence of the World Mother impinges the consciousness of humanity. Disregarding whether the needy are friend or enemy, disregarding whether the sufferer be of this or that race, Her boundless compassion tenderly and strongly embraces them and gives courage to face the trials which life on our globe at the present time brings to almost every person.

On the 25th of March, the day of the Annunciation of Our Lady, two services were held at the Liberal Catholic Church, Adyar, with Captain Balfour-Clarke as the officiating priest. In the morning was the Holy Eucharist, and in the afternoon was the Benediction at which both the President and Shrimati Rukmini Devi spoke. The

atmosphere was super-charged with the magnetism of our Lady, the World Mother, and this shone through the faces of the speakers, so that the element of compassion was paramount. Every one seemed to be a channel and the Church was filled with children who under Her influence must also have served Her in pouring out to the world that healing influence to those thirsting for it. As Shrimati Rukmini Devi said, let us all emulate Her great quality of Compassion which is of the greatest use now, and let us remember Her daily; in this way, it may be possible to bring comfort to a few more as each conscious helper in Her army surely is another channel through which the World Mother can more effectively pour Her unlimited Power so needed by the world.

—JANE CLUMECK

A NEW THEOSOPHICAL SOCIETY

Not another!—but this one, living again with the fresh flow of life that must come since The Society is "alive," and too lives in fulfilling the demands made upon it. The President is now urging The Society in a fresh way—to face the idea that now, while the world is being born anew, The Society shall be re-born, through its Lodges, through its members.

There shall be a new Theosophy, says the President, as this life throbs in the veins of the workers, a Theosophy that is new since it is taken differently. Studies made in the past are to be lived and applied, and the peoples of the world brought into contact with this vivid life. It is not a re-direction of the mind alone towards the ideals; it is rather the gift to our fellows of the results we have found in ourselves. It will be an active Brotherhood in that we shall be brotherly in tone and manner, in the discovery of what brothers are in this medium—and others—as well as in the world of action. There will be the re-discovery that the world longs for happiness, and that as happy Theosophists only can we give it to them. It may be a happiness that comes of understanding, but it is more, a

happiness of strength gained in practice, when actual depression has been laid aside and replaced by an uplifting of heart.

It is not easy to tell of this, for it is most often the thing that we have not yet done, not made our own. Further it is not a mental description of the President's findings that will fit the case, for belonging as it does to the region of Theosophy-in-Living, it must be part of the intuitional way of life we have not yet properly trodden. It is another Theosophy to be found, always existing, yet not fully seen. Since the world needs it and others have found it, it must be present in Theosophy, and present for us if we arouse ourselves to see it.

Thus the President has begun upon work at once; to the various groups working in Adyar, including an extraordinary meeting of the Adyar Lodge, he has put some of the aspects of Theosophy in different fashion. He has been out to the combined Madras Lodges; he is the inspirer of visits from workers at the Centre to neighbouring Lodges for this purpose; he is the inspirer of a new tone in Publicity, where the expression is to be of the needs of the people as they are felt rather than understood merely.

Rukmini Devi, speaking here informally, gave another impetus to this aspect of the work, questioning the reality of our Theosophical life when seen from day to day. That is correlate to the President's idea that every single Theosophist has the urgent duty to do all in his power to convert all in the world to the *spirit* of Theosophy—that might, or might not, include membership. In that light the President examined again the basic truths of Theosophy and re-applied them. He gave the work in India a most essential place, for from India, as the heart of the world, the steadily pulsing life-blood must flow. From one angle of vision the new attitude to life could be applied through the words of Charles Kingsley: "If you wish your neighbours to see what God is like, let them see what He can make you like, Nothing is so infectious as example."

—E. M. LAVENDER

AN ADVENTURE IN MEDICINE

We had invitations in these words: "In connection with the opening of the Ashtanga Polyclinic on Monday, 12 April 1943, there will be a Vedaprayanam celebration commencing at 5 p.m., at the Polyclinic, Besant Avenue, Adyar. The honour of your presence is earnestly solicited." We went, we saw, and we report with much enthusiasm:

To the many activities of Adyar workers within and around Adyar is added this fresh one, a "polyclinic," with Dr. G. Srinivasa Murthi, who has played and is playing so many parts so well here, as Director. Retired now from his work as Principal of the Government College, Madras, he is devoting a part of his indomitable energy to this service of the Ancient Wisdom. In the well-known and well-tested medical system of India, the Ashtanga Chikitsa, there was treatment along the lines of the "eight-divisioned" therapeutics—the meaning of the name. Provision has been well made for their advancement and revival in this small and dignified institution, with its accommodation for in-patients and out-patients, and its own pharmacy. The latter promises almost magically to the uninitiated, with its meltings of metals to the required *n*th number of times, and their mixing with leaves and herbs of a suitable and possibly similar nature. To see the oft purified gold or iron changing its original colour under each purification and admixture, and to learn that in this way they become assimilable to mankind, gives respect for the old-time experimenters that is probably long overdue. Again maintaining old ideals, this institution will care for both paying and non-paying patients, while medical practitioners and research students will be invited by the staff of seven physicians to lectures and demonstrations showing the tested course of cases following this new-old method.

It is indeed a great blessing to have this devoted work for the preservation of this part of India's cultural heritage here within the Adyar area, extending benefits to man in another direction, as does the Village Welfare

work in one; and in another kingdom, the benefits of the Animal Welfare group. The blessing was strengthened by the presence of distinguished members of the medical profession attending the opening; and indeed the feeling of blessing poured forth very strongly on that day of dedication, when a group of priests chanted from the Vedas, and singers also took part. The inner rooms also were ascribed to the deities with the medium of sacred water and the visitors too shared in the picturesque ceremony—within the beautiful compound where the two houses are situated—by accepting gifts of flowers, betel-leaf, rose water, and sandalwood, offering in their turn wishes for the prosperity of the undertaking.

—E. M. LAVENDER

A MASTERPIECE OF INDEXING

Every Theosophist will find it useful to have on his desk not only the book *Annie Besant—Builder of New India*, published in December last, but also the very comprehensive Index which the T.P.H. is putting out before Easter. It is a separate volume of 224 pages, priced at Re. 1/8, and is in four sections: General Index, India and the Indo-British Commonwealth, Dr. Besant's Writings and Activities (chronologically arranged), and Proper Names and Book Titles.

The book is a masterpiece of indexing, compiled by Mrs. Adeltha Peterson of the President's special staff. Its supreme value is that it is a key to Dr. Besant's "thoughts, utterances and activities in almost every department of human life, especially as regards India," says Dr. Arundale in his Introduction to the Index.

The President says the "Index is in itself indispensable to all who are in a position to realize that Dr. Besant was the harbinger of the new era in world affairs and in the life of the individual in all his varied aspects. Those who are interested in reconstruction in any of its phases, and who are eager to gain a glimpse of the fundamental bases of true living, need both this Index and every one of the volumes of the Besant Spirit Series. . ."

The President regards the book as the nucleus of a *contemplated* larger and more detailed Index of every pronouncement which Dr. Besant made in the whole field of reconstruction throughout her life.

Annie Besant—Builder of New India, 560 pages, Rs. 2, postage extra; *Index to Annie Besant—Builder of New India*, 224 pages, Re. 1/8, postage extra. Order from the T.P.H., Adyar, Madras, India.

—J. L. D.

ADVERTISEMENTS

The Publicity Officer, Adyar, writes that their advertisement in the last *WORKER* (p. 55) brought an order for 2,100 leaflets. So again space is righteously claimed in this issue for the following advertisement.

THE GIFT OF RELIGIOUS UNITY

In this book the Teachers of the World Religions practised in India are shown united in their work, under a trinity of headings:

The Oneness of Life;
Harmlessness;
Righteousness.

India's Noblest Speak to India and the World.

Compact copies, 4 as. each; or at exchange rates. *Direct from Publicity Office, Adyar, Madras.* Orders from here are *Post Free*.

WHY "WHITE LOTUS" DAY?

Mr. Jinarājadāsa, speaking at Blavatsky Lodge, Sydney, on the 8th of May, last year, mentioned that Colonel Olcott was in Sydney at the time of H.P.B.'s passing in London, and that it was he who had coined the term "White Lotus Day" because in May the white lotus blooms in India.

—*Theosophy in Australia*

THE FULL MOON OF VAISAKH

The Festival of Vaisākḥ comes this year on May 19-20, the Full Moon in India being at 3.43 a.m. on Thursday, May 20.

MAGAZINES RECEIVED

from overseas

Boletin . . . Mexicana . . . July-Aug., Sept.-Oct.
 The Canadian Federation Quarterly, October.
 The Canadian Theosophist, Nov.-Dec.
 The Liberal Catholic, January.
 The Link, February-March.
 Pretoria Lodge Newsletter, February.
 Theosophical News and Notes, Jan.-Feb.
 Theosophy in Australia, Feb.-March.
 Theosophy in Ireland, Oct.-Dec.
 Theosophy in N.Z., Jan.-March.
 U.S.A. Committee on Membership Circular No. XVI.

AN EDUCATIONAL FESTIVAL

At the close of its school year, the Besant Theosophical School offered to visitors a three-day educational festival. This opened with Parents' Day on April 8th, when a delightful afternoon was arranged under the chairmanship of Rukmini Devi who is—to its great good fortune—the Director of the school.

The chief guest of honour was Mr. S. V. Ramamurty, C.I.E., I.C.S., Advisor to H.E. the Governor of Madras, who gave us the first taste of the good things in store for us, when he declared open the Exhibition of Educational Work which was the product of teachers and children, and to which we all adjourned immediately for a short visit to be repeated at more leisure later. On returning to our shady seats under a fine mango tree, we were entertained by pupils of Kalākshetra and the School. Shrimati A. Sarada who is becoming so well known to us delighted us as usual with a fine performance of Bhārata Nāṭya and the dancing of a younger pupil A. Giriya earned well-deserved applause. Another interesting feature was the set of Pinnal-Kollatam involving an intricate weaving of coloured braids, which had never been performed before at the school, and which was very attractive. A spirited performance of Mohini in Tamil acted by a group of boys with S. V. Lalitha as Vishnu followed, and some tableaux

of incidents from *Rāmāyana* presented by the smallest children of the Montessori classes delighted us by their simplicity and freshness.

After the entertainment the Headmaster's Report was presented by Dr. Arundale in the absence through family bereavement of Mr. Sankara Menon. This absence of the much-loved Headmaster was the one cloud on an otherwise flawless day; only the staff and pupils, perhaps, can know how great a benediction even his presence is in the school, but the signs of his influence and the affection in which he is held by every one to the tiniest baby was apparent to us all. From the Report it is evident that the manner in which the school has tackled the peculiar difficulties which all schools have met during this last year of scares, evacuations and other problems, is proof of the high vision and the will to achieve which is the dominant note of the Director, the Headmaster and the Management. The very form of the Report with its consideration of physical, emotional, mental and spiritual wellbeing gave in itself a new educational outlook to many of the visitors. Dr. Arundale added his own stirring, inspiring tribute to that of the school on the magnificent work of its two great friends and guides, Dr. Maria Montessori and Mr. Mario Montessori, whose vision of real education and whose principles are now being applied to the Middle School classes including Form III, and some of the fruits of whose work were to be seen in the Exhibition.

Mr. Ramamurty then gave a beautiful address on India's Mission as a World Teacher, putting forward his conception that she should reconcile democracy and religion, the freedom of man and the love of God, and paying eloquent tribute to Dr. Besant's energy, vision and strength of purpose in working for India's real place in the world. The singing of the school song *Devi Vasante* closed activities for that day and sent us home ready to come again.

—E.F.P.

[A full account of the next two days' exhibition which included a visit from Lady Hope, and Mr. Ramamurty's address are reserved for the June *Theosophist*.]

Among the National Societies

THE TWO WORKMEN

THERE is a story told of Sir Christopher Wren, who beheld the vision of a wonderful London rising from the charred ruins of the Great Fire. He was visiting the scene of the future Church of St. Paul's in the early stages of its building, and stopped to talk to the stone-masons. "What are you doing, my man?" he asked of one who was intent on his job. "I am trimming a stone," was the reply. "And what are you doing?" Wren asked another, near by. "I am helping to build a great cathedral," answered the man, his eyes glowing. He had caught the vision of the great architect, and saw beyond the stones and mortar the glorious edifice that is still one of the treasures of Great Britain.

We may well ask ourselves whether in our daily endeavour, and looking forward to a better world where there shall be food and work for all and the end of all strife, we represent the first or the second workman?

—J. J. VAN GINKEL

A LETTER FROM ENGLAND

There is no such thing as "corresponding" with anyone in India these days. Your letter in reply to mine of August came here in February. Aug. to Feb.—six months! But it was good to get it all the same. . .

Our General Secretary is doing extremely well in The Society, giving a definite lead, and having more to give. . .

European Federation matters are shaping well. I do admire Mr. van Dissel so much. . . We shall be ready to act as soon as reasonably possible, when hostilities cease. Money for relief is beginning to come in, and will come of course far more quickly when special needs can be stated and begged for. I believe the President may issue a general appeal to all Sections. We shall cer-

tainly need all the help that other members from everywhere and anywhere can send, for those who have lost everything except their souls. The little news that leaks through is too horrible to think of more than necessary.

I confine myself to the European work, for . . . it is always good to use people who have not been used, rather than the "general chars" like myself. Under Brother Rāja's direction, and with Miss Preston's admirable enthusiasm to keep things moving, I believe, the Research Centre and/or the Theosophical World University will really do good work. You know how badly we need really informed Theosophists these days. The trouble is that with so few well-trained lecturers the membership is not very well informed and needs a lot of plain schooling in the basic Theosophical stuff. We have a few good students of the right quality—life-plus-form, not just form-minus-life. . . So I do very much hope that the University gets going again as a "Theosophical College in London," with a few classes held at Headquarters as a beginning and some summer schools and study meetings in the provinces. . .

We think and pray about India. Mr. Gandhi has just gone on his fast as I write this. What a man! and how much good he could do if he were a little wiser! The articles in *Conscience* are very clarifying.

I do appreciate all that our President is so splendidly doing at the source and fountain-head of The Society.

WALES

21st Annual Convention at Cardiff, October 10 and 11, 1942. In view of war conditions, it was decided to limit our Convention to the usual formal meetings and other necessary activities. About 25 members attended, though, owing to travel and other difficulties, it was not possible for any members to come

from North Wales. We were, however, very pleased to receive their greetings and good wishes.

We were pleased to welcome Mr. Iwan A. Hawliczek, B.Sc. (London), National Librarian for The Society in England, who presided over the Convention and brought greetings from England and the European Federation, T.S. Mr. Hawliczek gave two public lectures on "Occultism, or the Future of Humanity" and "A Spiritual Vision of Psychology," respectively, which were much appreciated and appropriate to the present condition of world affairs. His talk to members on the Sunday evening was especially valuable, when he dealt with "The Deeper Side of Lodge Life" and spoke of the opportunities of Lodges of The Society in helping to usher in the new regime which must follow the war. We are most grateful to Mr. Hawliczek for his valuable talks and general helpfulness throughout the Convention, which was appreciated by every member.

Greetings of loyalty and affection were cabled to the President and Mrs. Rukmini Arundale.

At the Annual Business Meeting the reports and accounts of the General Secretary and National Treasurer were duly adopted with the thanks of The Society to both officers for their work. Our financial position showed a deficiency of £23, but one of our most loyal members, who wishes to remain anonymous, made a very generous gift of £30, which was handed in cash to the General Secretary at the closing meeting to clear this deficit.

It was announced that the present officers of The Society (Councillor R.G. Robinson and Mr. Peter Freeman) had been unanimously re-elected as National Treasurer and General Secretary, respectively, for the coming year. Mr. C. Williams, A.C.A., was thanked for his services and re-elected as Auditor.

Our best thanks were also accorded to Cardiff Lodge for assisting in the arrangements of the Convention and to Miss Banks for carrying out the detailed activities.

Though small in numbers, the Convention was an indication that, in spite of the most

difficult external conditions, our enthusiasm for Theosophy remained unabated, and the decision to continue our efforts was renewed and encouraged.

—PETER FREEMAN, *General Secretary*
January 1 1943

FRIENDS OF INDIA JOINT MEDITATION

On the suggestion of Miss Nisewanger, of Adyar, Friends of India Joint Meditation Groups have been formed at more than 60 centres in India at all of which the members meditate at 7.30 a.m. on the ideal India to be and send their best thought for its early realization. Dr. Besant wrote some years ago: "If only every one of you would give one quarter of an hour's thought each morning to the future of India and send your earnest wishes for her welfare, hopes for her revival, aspirations for her spiritual greatness, believe me, you would make a force that would raise the nation and would mould her future. Your thoughts would gather together, modelling, as it were, an ideal India that should take shape in the external world." Who is willing to undertake this work of devotion and service to the country?

—*The Bombay Theosophical Bulletin*

A GATHERING AT GWALIOR

Rajputana and Malwa are two of the most romantic areas in the whole of India. History is replete with the tales of matchless heroism and valour, of wonderful sacrifice and martyrdom, of wise statesmanship and profound thinking, of poetry and philosophy, of learning, literature and art. Bhoja and Kālidās, Pratāp and Padmini, Mirabai and Laxmibai of Jhansi, Vasishta and Vikrama, all rose before my mind's eye as my train speeded on its way to Gwalior where I was going to attend the session of the Central India, Rajputana Theosophical Federation.

Gwalior is the most outlying bulwark of the great Maratha Empire, and for a fairly long time has been a stronghold of Theosophy.

Gwalior Lodge can boast of probably the most picturesque Lodge premises in the whole of India. Set like a diamond in a public park, on a small hill with big shady trees and beautiful lawns flanked by temples of religions, surrounded by a terraced garden, the Lodge building is artistic and commodious, and the birds complete the harmony of the whole scene. Indian Theosophists must feel grateful to the late Maharaja Scindia for his munificence in donating the site and financial assistance. Two Theosophical stalwarts, Shyam Sunder Lal and Rai Bahadur Pran Nath had the vision and the capacity to do it and the Lodge stands today as a monument to their blessed memory. The Razdans and the Gurtus and the Kulkarnis have continued the noble work and the Lodge strength is maintained at fifty. Theosophical work any day is an uphill task and mere numbers do not matter. It is the quality of the work that counts, and the patient toiling that matters. Gwalior has a good deal of that.

The Federation meeting itself was a very agreeable surprise. I had attended an earlier session at Indore and even then I had been struck with the vitality of the Federation. The number was naturally small, but Jhansi, Ujjain, Dhar, Indore were well represented, even Delhi and Agra. It was a happy family gathering and the atmosphere was ennobling, uplifting. The speakers were well chosen, Principal Pearce, Prof. Bhambhani of Agra, Swami Samatananda from Jhansi, and Mr. Gurtu of Delhi were all at their best. Prof. Prabhavati Kulkarni led each day with the Bhārata Samāja Puja, and she did it well, her musical voice adding to the charm of it. The introduction of the delegates took the shape of self-introduction, and it was a treat to hear the personal revelations of work done and hopes and aspirations cherished. One blind brother told a unique story. Very poor, humble, serving as a peon to a great Theosophist, he worked his way up to a teacher. Even today, though blind, he waters the trees and the shrubs of the Lodge premises. His presence was a blessing. There is a Ladies' Lodge at Gwalior, and women dele-

gates from other centres were also there, and for their sake most of the speeches were in Hindi. The youngsters too are coming up and their evening entertainments on the front lawn were enjoyable and inspiring. Prof. Badri Narayan and his wife and daughters played the hosts, and left nothing to be desired. Bro. Garde, the genial archæologist, was our guide, friend and philosopher, showing us all over the Fort, and the Museum and the Samadh of Tan Sen, the Mausoleum of Mahomed Ghous, teacher of Akbar, and last but not the least, the memorial to Rani Laxmibai of Jhansi, where we shed tears. A very interesting silent figure was Mr. Kunte, who having spent a lifetime in Gwalior had returned to his old haunts, from Nasik where he has retired. It was a gathering where lessons were learned, notes compared and ideas exchanged in happy companionship and a brotherly atmosphere. Our gratitude to the Razdans, the Gurtus, the Narayans, Nandans and the Kulkarnis. Really Gwalior is delightful.

—M. G.

SOUTH AFRICA

The Link for Feb.-March is a Convention Number. The Convention was held at Cape Town during January 1st to 3rd under the chairmanship of Mr. Kruisheer. Miss Codd writes that "under his inspiring and wise leadership we all enjoyed a most harmonious and lively Convention. I have now attended five successive Conventions in this country, and not once did we even have a cross word! I wonder why members at Conventions ever quarrel? They should just come here."

Minutes of this 35th Convention testify to the busy-ness and liveliness of the gathering. Besides many greetings and reports and business, there were two very interesting and helpful discussions—"Mere Goodness is not enough!" and "Are we Theosophists practical?" The next Convention will be held at Easter 1944, at Johannesburg.

Of the messages to Convention first was read Dr. Arundale's inspiring letter; then a cable from Mr. Jack Coats bringing England's

greetings; followed by messages from Lodges and members widely scattered in the Section.

"Impressions of Convention" by delegates stress the notes of happiness and brotherhood and appreciation of Mr. Kruisheer.

The General Secretary's report reviews the year's work and previews the future in a spirit of fairness, graciousness and optimism.

The Treasurer-Registrar reports that "financially we are in a sound position." *The Link* costs £100 a year (7 issues of 400 copies). The World Fund stands at approx. £112. The membership of the Section is 376; there are 6 Lodges and 28 Unattached Members.

"Report by the Editor of *The Link*," Miss Codd again, is worth reprinting in THE WORKER, but space forbids. Miss Codd explains both the business side, her ideals for the magazine, and its growing popularity in a charming way. Briefly the ideals are, first, to make the readership Section-conscious as well as World-conscious, and second, to help to develop the hidden writing capacity of every member.

There is only one Round Table in S. Africa, and that working under difficulties, but it looks forward to a new lease of fresh and fruitful activity "to the glory of God, and in the service of the King."

The Theosophical Order of Service and Reconstruction work are reorganized, have attained Swarāj, details of which somewhat overbalance the reports of good work done in the year. But all good wishes to the new

T.O.S. and to The Theosophical Society in South Africa.

NEW ZEALAND

Theosophy in New Zealand—which Miss Codd claims as a successful and approved imitation of *The Link* in format—carries on despite war restrictions. The January-March issue is an excellent number for helping us all to become New Zealand-conscious and the N.Z. members to become Adyar-conscious and World-conscious.

"Power" was the note of their recent Convention held during Christmas week, says Miss Hunt, in her editorial notes: "the theme of New Zealand as the Birthplace of a Nation has been a recurring motif throughout . . ." There is a long account of Convention in this issue—a condensed report of which has appeared in the April WORKER.

There is a lot of Adyar in this issue including an appeal "Remember Adyar Day."

An article of special interest is "Peopling New Zealand: N.Z. as a Haven for the Orphans of Europe," by A. Leigh Hunt, being the basis of an address given to the Dominion Settlements Association on 25 Nov. 1942.

The Lodge Directory, lists of Annual Meetings of the Lodges, New Members, Service Roll, Deaths, as well as the usual notes and news of work and workers—all these show labour and thought towards the ideal of bringing the membership together as One Family.

The Order of the Round Table

[*The American Theosophist* prints this very interesting letter, dated 31 August 1942, from Mrs. Whyte, of England, wife of the founder of the Order.]

DEAR KNIGHT: I write to tell you how much pleasure I had from seeing (in the April number of THE THEOSOPHICAL WORKER) your interesting report of the Order of the Round Table in America and the other countries you have heard from.

Let me introduce myself! I had the honour to marry Herbert Whyte, "Lancelot," with whom, in about 1905, I co-operated in starting this movement. It was his idea, to turn the existing "Lotus Movement" into an Order for the young people who were growing up in

Theosophical circles; or rather, the inspiration came to him (surely from our Masters) and he asked and obtained the blessing and help of Dr. Besant and Bishop Leadbeater to start the Order on something of the lines and with the ideals of King Arthur's Round Table—with Tennyson's watchword for motto. Lancelot worked very hard at all the details of it until 1914, when he entered first the Red Cross, and then the Army, being killed, as you probably know, after the entry of the troops into Jerusalem. He worked out the four grades, originally three, and asked Mrs. Besant to write several parts of the Ritual, e.g., *The Ideal Knight*, and much of the *Admission of Companions*, which she graciously did. Later Dr. Arundale gave us the *Charge to Knights*.

She addressed many meetings and admitted many Companions, and was of course a tremendous inspiration to us in all the work connected with the Order, as was Bishop Leadbeater to the end, and as Dr. Arundale and Mr. Jinarājādāsa now are.

The ceremony for admission of Knights was put together by two or three of the elder "young people" who were working with us in England, and the "Pages" admission was written by Edith Pinchin (Knight Calidore), who had come into the Lotus Circle as a child with her sister and brother, and became a fine worker as Chief Knight of the Round Table for England, until she left for Adyar (where she is now teacher in the Montessori School).

After the last war, I had to carry on, as best I could, with the help of those who were interested, and then Calidore was a valuable assistant. We always had a meeting at International Congresses, e.g., Paris, Vienna, Stockholm, Budapest, and in India in 1925 and later. In the earlier days there were meetings at Ommen also.

I was International Secretary for many years, but was able—somewhere about 1925—to hand on the work to a very capable and splendid Knight, Serge Brisys of Brussels. She did much for the Order.

We had of course a *Round Table Annual*, and she produced this in French and in English. Her successor was Mme. Trudy Kern. Is she still the International Secretary or has our Senior Knight placed you in that office? I think this must be so.

Just before the war started I was in Holland and we were then working over the new *Constitution*. I then lost trace until my eyes fell upon your Report and my heart rejoiced.

Since then I have heard from the Chief Knight of India, Miss Tehmina Wadia, who sent me from Bombay her report, showing 18 Tables and a membership of 275.

I am an old lady now—73—but pretty active still, working for the T. S. and the L. C. C. All I can do in England is to keep some touch with Miss Joan Gale in London, who keeps a Table or two going. Brother Rājā, when he is in London, always takes a meeting, but you will understand how everything has been dislocated. Is it beginning to be the same with you? The U. S. A. has always supported the Order splendidly, and your Chief Knight for so many years, Ray Harden, was a great ally, both to my husband and later on to me.

I still have rather interesting Archives—early numbers of the *Round Table Annual*, letters from Mrs. Besant about the work, and so on. I feel that—after the War—these should go to the Chief Knight of the country which is the Headquarters of the work. Will you let me know what you feel about this? Meanwhile they are distributed amongst my few remaining possessions which (since my flat was bombed) are stored in this town.

I hope that you will make any use of me you can for giving information you may need. I worked with the Round Table in Adyar in 1930, 1931 and 1932, and still have one of the original silver badges; also one they made for me in Australia where for so many years Mr. Studd was Chief Knight. I remember well H. Banks, Chief Knight of New Zealand.

Most sincerely wishing that your fine work may prosper and be evermore blessed, I am,

—ETHEL M. WHYTE, *Knight Libra*

The President's Correspondence

NOTE FROM U.S.A.

THE following dates have been set by the Board of Directors for our 1943 Summer Sessions:

Convention—July 16 to 20;

Summer School—July 21 to 27.

You will note that the opening day is on a Friday this year, instead of the usual Saturday. This is in accordance with the Government's request to avoid week-end travel.

—S. A. COOK

Dr. Arundale's Reply

Dear Colleague: I send you by Air Mail my address to the American Convention, with all my most brotherly and most affectionate good wishes. I am endeavouring to strike a special line with regard to the work of our Society and its Lodges in the immediate future. I shall be sending you, if paper allows, comparatively voluminous notes regarding the scheme which I have just outlined in my message. I shall be very much obliged if you will kindly give it prominence in *The American Theosophist* and in any other way convenient to you.

Please convey the good wishes of Rukmini and myself to "Olcott" generally. I am sure you are very happy in a most loyal and efficient staff.

19 April 1943

CENTRAL AMERICA

Greetings were received from Florentino López y R., Cebadilla, Mexico; and from Juan Cruz Bustillo, Habana, Cuba.

Dr. Arundale's Reply

Dear Brother: I am very much obliged to you for your kind New Year greeting, which I can assure you I heartily reciprocate, and needless to say, we both hope that the

war may soon be over and peace restored so that The Theosophical Society may function more actively in the outer world than is possible at present, although, of course, it is functioning in the inner worlds more strongly than ever, by very reason of the urgent need. 3 April 1943

INDIAN FEDERATIONS

Bengal

My dear Friend: I am in receipt of your letter dated April the 12th. I do so much wish that Rukmini Devi and I could have been present at the Annual Conference of the Bengal Federation, especially as it is the first time you are meeting without the presence of our late revered Vice-President. But we have an Easter Convention here at Adyar and numerous engagements round about it, so I am afraid we must deny ourselves the pleasure of coming.

We do indeed feel with you the tremendous gap caused by the passing of our beloved elder brother. He was wonderful in so many ways and of priceless asset both to the offices of The Society and to the Theosophical movement generally. I sometimes say to myself that I do not know how we shall do without him. But it is just our business to show that when a gap, however large, occurs in our ranks, we must hasten to fill it up and as usual stand shoulder to shoulder.

Our late Vice-President's passing is a tremendous opportunity for all Bengal Theosophists. It is an opportunity for them to raise a great monument to him, not in the shape of a portrait, or of a bust, or of a building, but in the shape of a great accession of strength in membership to the Bengal Theosophical Federation. Your work is to be ardent as never you were before in Theosophizing Bengal. I am afraid that for many years, despite the great aid of our revered

1943

THE PRESIDENT'S CORRESPONDENCE

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brother, Theosophy in Bengal has not been all it should be. No doubt there have been many difficulties in the way, some of them because of the actual situation in the Province. But I have no doubt that you look back, as I look back, upon past years with the feeling that more might have been done. I feel sure this is so in my case, and therefore I imagine it may be so in your case and in the case of your fellow-members.

But Mr. Hirendra Nath Datta will lead you on from the super-physical plane if not on the physical plane itself. You will receive guidance and inspiration from him. I am sure he feels himself responsible for the well-being of Theosophy and The Theosophical Society in Bengal, and if you will listen, I am sure you will hear his call and his guidance.

I shall be very glad to know if at your coming Twenty-fourth Annual Meeting you are able to plan new and vigorous activity, especially among young people, to make our movement so strong that it proves a blessing to one of the greatest Provinces in India.

We are trying to launch a campaign throughout India to make Theosophy practical and to show that we are not merely intellectual students of Theosophy, but messengers of Theosophy among the people for their healing, their comfort, and their happiness. If I am able to send you a few notes in this connection before your Federation meeting, I shall do so. If not, they will come later on. But I most sincerely hope you will do your best to make use of them.

15 April 1943

Karnataka

Dear Brethren: I send my very best wishes to the Karnataka Theosophical Federation for a happy session under the chairmanship of our Recording Secretary who, as doubtless you know, is one of our finest workers.

I have been talking to him about various points I should like to have emphasized during the gatherings. The help of your Federation is very urgently necessary in these days and I am particularly glad that Brother

Rohit Mehta should be able to go in order to acquaint you with the special help that seems to me to be required at the present moment.

With most brotherly greetings to all who will be assembled. . .

5 April 1943

Central India

The Central India Rajputana Theosophical Federation Gwalior session tenders loving loyal greetings Dr. Arundale, Rukmini Devi, Rajaji.

Sind-Multan-Baluchistan

Dear Mr. Advani: I am afraid it is impossible either for the Vice-President or for the Recording Secretary to preside over your Federation gathering. It is with difficulty that we have had to spare the Vice-President to attend on his sister, Dr. Sivakamu, on the occasion of an operation which has had to take place in Calcutta. With all that has to be done and with the difficulties of the work we have to keep our principal officers, as far as we can, at Headquarters.

I know this is a disappointment, and I wish it could be otherwise. But I am afraid it cannot be helped. I can assure you that were it possible to spare one of them I should be the first to be eager that he should go to give inspiration to the great outposts of the Masters' consciousness in various part of India.

I am sure, however, that your Federation will be able to stand bravely and finely on its own feet. The Federation has among its members a good array of very stalwart brethren and they will be able, under the blessings of our Masters which you certainly will receive, to hearten with new life the work of the Sind-Multan-Baluchistan Federation.

I send my very brotherly and indeed loving greetings to every member of the Federation who will be attending the gathering at Easter. I am sure many of us who cannot be with you physically will certainly be with you otherwise, and you must be on the look-out for us all.

31 March 1943

Mr. Advani's Reply

Dear President: I am very grateful to you for your kind letter dated 31 March 1943.

The Sind-Multan-Baluchistan Federation will understand the necessity which prevents either Rukmini Devi and yourself or the Vice-President or the Recording Secretary to accept their invitation to preside over the Federation gathering.

I am very happy to inform you that our General Secretary, Bro. G. N. Gokhale, has found it possible to accept our invitation to preside, and we hope to have a very successful session under his guidance.

The blessings of the Masters conveyed to us by you will, I hope, be an inspiration to us all during the sessions, and we too shall do our best to deserve them.

To Bihar Federation

Best wishes for happy Federation under distinguished presidentship Brother Bhuvaneshwar Prasad Sinha and all success to Mel Milap.

A NEW LODGE

I send my very best wishes to the Jamshednagar Lodge in Karachi, as it begins what I hope will be a great service both to Theosophy and The Theosophical Society and therefore no less to India. It is a great opportunity for a Lodge to be born in such times as these, for there arises an immediate call to

ardent service which a Lodge of our Society is ever able to provide in unique measure.

I most sincerely hope that there will always be harmony among the members of the new Lodge, however different may be their opinions and activities. Disharmony is the clearest indication of the unfitness of a Lodge to exist, for it shows that its members are unable to be loyal to that spirit of Brotherhood to which on joining The Society they gave allegiance.

I hope, also, that the Theosophy the members will, of course, study will be actively applied in the service of the surroundings of the Lodge. No Lodge of The Society can effectively live by itself. It must live in the service it gives. I shall be hoping, therefore, that every member of this new Lodge will exemplify in himself the spirit of Theosophical service and give cause to the surroundings of the Lodge to rejoice in its existence.

31 March 1943

AUSTRALIA

Local Conventions meeting six Commonwealth States unite sending you, Rukmini affectionate greetings, best wishes.

—LITCHFIELD

Dr. Arundale's Reply

Grateful thanks, affectionate wishes, hope various Conventions met happily. Am sure our Elders' blessings are on Australia in all danger.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

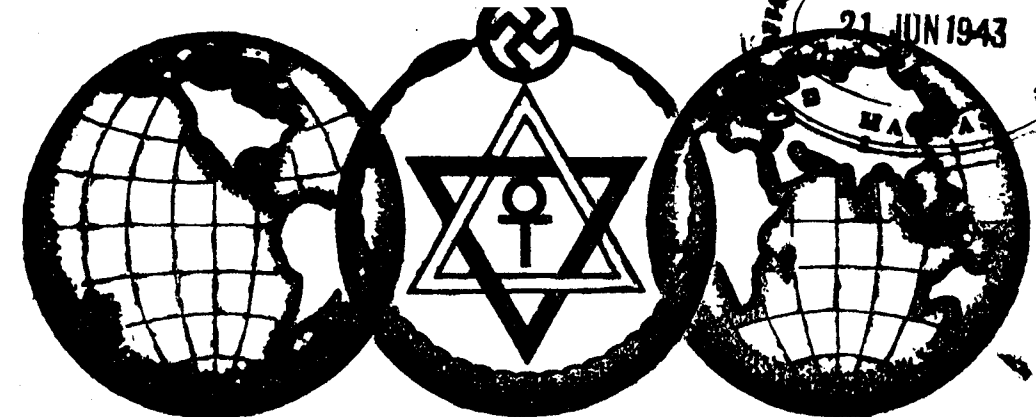
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THE THEOSOPHICAL WORKER

June 1943

ADYAR

Vol. 8, No. 6

How Much There Is To Do

By the Editor

MY dear brethren of the English Section: Your General Secretary asks for a little message from me. I have already sent you a message which I have also addressed to our brethren of the American Section, for there is, to my thinking, but one great message for any individual Theosophist to write to a brother in the same all-embracing fold.

It is that just now, at this critical period in the history of the world, there are three duties incumbent on the majority

us:

1. To help in every possible way to win this tremendous war for Righteousness by working ceaselessly to ensure that throughout the world Righteousness reigns unchallenged. Almost everywhere in one way or in another Righteousness, Justice, is challenged. Theosophists everywhere, at all costs, must stand shoulder to shoulder with Righteousness and Justice

as they understand these, and march onwards to Victory.

2. To bring to the afflicted and hopeless wherever they may be the succour Theosophy and the power of The Theosophical Society alone can bring. We have the Science of Peace and Happiness. The whole world urgently needs it. Let the fruits of our studies over these many, many years now bear vitalizing fruit and healing leaves to all who have been rendered desolate by the war in all its horrors. Lectures matter less. Study-classes matter less. Theosophy for self-satisfaction matters less. Theosophy in action, Theosophy in service, matters infinitely more. Not that there should be no lectures or no study-classes. But these must be positively designed to intensify action and service, and they must be directed towards attracting the youth of every country to Theosophy and to The Theosophical

Society, so that as we elders move forward into the future to prepare a newer way for our beloved Society, and perhaps a newer presentation of the age-old Truths of Theosophy, the youth of today may take firm and joyous hold of the Fiery Torch which we shall so thankfully place in their hands, as we so reverently received it from our elders.

3. To work for a post-war world, the basis of which shall be that Universal Brotherhood of which The Theosophical Society became the dedicated herald nearly seventy years ago. The three great Objects of our Society—the first proclaiming Brotherhood, the second proclaiming Understanding, the third proclaiming Freedom—are in fact the three great Pillars of the Temple of the New World. It is our Theosophy and the structure of our Theosophical Society which we have the honour and immense privilege to offer to the world. The outer world may indeed confuse itself in the man-made intricacies of all kinds of laws—economic laws, industrial laws, international laws, and many others. But the Laws of Theosophy, as set forth in our great and classic literature, and the fundamental Principles which characterize The Theosophical Society—these are the essential foundations of all reconstruction, of the re-birth of the old world in its new incarnation. We Theosophists must have the intensity of conviction and the one-pointedness to sound the note of Theosophy and The Society at all times. Let others sound whatever notes they please in the symphony of reconstruction. Who but Theosophists can know the essential theme of the symphony? Who but Theosophists have been entrusted with its unceasing sounding?

I send you this by airgraph in case the other message comes too late. Please read it to my brethren in England and send it to my brethren wherever they can be reached.

Your fellow-soldier,
GEORGE S. ARUNDALE

FORWARD, THEOSOPHISTS!

[Article written for Columbus Lodge Bulletin, U.S.A., 2 May 1943]

I am so immersed in Indian affairs and in war work of various kinds that I really can only write upon these, except to exhort your members to do their utmost to send forth everywhere that succour Theosophy alone can bring to the innumerable afflicted throughout the world. It is in this sense that I have sent a message to your Annual Convention at Olcott, for I know from physical plane and inner planes experience that there are literally millions who have become submerged in misery and despair on account of causes directly attributable to the war with all its horrors. These are round about us all and the more sensitive we are the more shall we not only feel their hopelessness but we shall be restless save as we try to help them on the physical and on the inner planes.

We have Theosophy. They ardently need it. We must use every ounce of force on every plane accessible to us to strengthen them with the power of Theosophy, and we must be sure that we could not be more helpful to them than in this way. With our wills, with our minds, with our feelings and aspirations, with our actions, with our speech—with all these must we help them. We must live as Theosophically as we can. We must make our membership as vibrant with brotherhood as we can. We must drench ourselves to the utmost possible extent with the Truths of Theosophy. Thus must we become individual Centres of Comfort and Happiness, not alone for those near to us, not alone for our own people, but for the suffering throughout the world. We must succour the Jews. We must succour the Poles and the down-trodden central European nations. We must send the spirit of Theosophy into Holland and Belgium and France. We must do all in our power to help brother China. And there is India, too, whom we must help to find herself, so that she may play her rightful role both on her own account and in the world.

How much there is to do! And how particularly well equipped are Theosophists to help to do it!

Every Lodge in the United States should be marshalling its forces to help to win the war against evil with the great resources of Theosophy, the Science of Sciences, the Essence of Truth.

Lectures matter less. Action matters more. That is what I am trying to say to our Indian Lodges, whose responsibility is so heavy just now. We know enough. We have studied enough. We are, or should be, trained enough.

We should be in battle array with our gifts of comfort and happiness for those to whom Theosophy and the spirit of The Theosophical Society should be as most potent healing balm and purifying light in these diseased and dark days.

Let us help to conquer the world for Peace and Happiness. We could not do better than this. For what higher purpose could Theosophy and The Theosophical Society have been vouchsafed to a world in the process of being re-born?

I am myself at work on all this, as I am also at work trying to do my little bit in actual war work and in following that mighty Clarion Call which the Great Messenger of the Rishis and Saints and Saviours of the world, Annie Besant, brought from the mountain-tops and sounded forth throughout the world. I hope there is available to you the ten volumes of the Besant Spirit Series, in which the Voice of Annie Besant speaks in her own words the Message of Peace and Happiness for the new world. But I am sure you know what her message was, and what it would be in an unhappy world.

Forward, Theosophists! Range yourselves under her unerring leadership, and show to the world that Theosophy and The Theosophical Society are great agents for Righteousness and healing Truth.

* * *

P.S. I could not resist the bold appeal of the Columbus Lodge for a message. But my acquiescence is no precedent. If another Lodge wants a message, here it is. I could not give any better as at present advised.

We Bow in Homage to H.P.B.

ADYAR had a fine celebration of the 51st White Lotus Day. In the morning there was the usual meeting, beginning with Prayers of the Religions, after which came the readings from books chosen by H.P.B., then a brief talk, and finally offering of flowers. Dr. Arundale read from *The Light of Asia* depicting how Lord Buddha saw the life in nature and mused thereon, thus attaining "Dhyana, the first step of the path." For reading our President easily deserves a Gold Medal, no, a Diamond Medal; and the sublime passage was of stirring appeal to all, and no doubt specially inspired those of us who are animal-welfare workers. The talk was by Rukmini Devi—simple, spontaneous and vital as her talks usually are.

In the evening, organized and presented by Rukmini Devi in the Pavlova Theatre, were

partially dramatized readings reproducing the famous scene in the London Lodge where C.W.L. first saw H.P.B., and the scene later in Mr. Sinnett's drawing-room when he was introduced to H.P.B., and the scene of the first visits of Dr. Besant to H.P.B. This turned out to be a most successful function, was appreciated by all, and Dr. Srinivasa Murti suggested that we ought to have such meetings for our Conventions.

In the afternoon was the usual distribution of rice which is described by Mrs. Lavender as follows:

THE APPEAL IN THE RICE DISTRIBUTION

Traditionally on that day of festival-remembrance, White Lotus Day, the poor are fed

at Adyar. What a comment on war conditions, affecting the economics of the world, was this current observance. Last year two ollocks of good rice, uncooked—1 pint—were given to each grown-up, that is, sufficient quantity for one person, for two meals. Even then there were difficulties in obtaining supplies, but they did not develop to the present pitch until later in the year. Now the price has risen as well, from four to five times as high as formerly.

Picture what this means to the poorer villagers and the coolies in towns, and the record of happenings here this year will tell how war affects so vast a mass of India's population. Wages have risen, yes, but probably only by 20 or 25 per cent, and the result is evident in the daily lives of the villagers, where there are families that have only one meal in two days. Though the quantity of rice given was halved—one ollock—the cost to The Society this year was 250 per cent higher than that budgetted. How good it is in such days that The Society can continue to "mother" to some degree in this and other ways the people in the surrounding villages.

Some hour before the time announced for distribution, compound gates were thronged with many types of people, excitedly chattering over what chance each might have. Nearly 4,000 of them came, walking anything up to a mile and a half, some fairly respectable, in shirt and cloth, but the majority in old clothes, or remnants of them, many men with the simple loin-cloth of the worker, and many among the children with no cloth at all. Women carrying babies, with other children clustered around them with rough home-made baskets that would hold what became a family allowance, old men, old women, tottering on with the crowds, many too painfully thin; with containers of any description, a small display of the scarce paper, many cloths used, or earthenware pots or brass vessels, or—often—the corner of some one thin garment. When one ollock is the normal allowance for an adult meal, when a family had collected its ollocks together, and added up their various copper coins (for as usual, grown-ups were given

half-an-anna—two pice—and children one pice) that meant something extra to buy, and make at least one good meal for these people.

And Theosophy has yet to add the final word. This is one path of practical brotherhood, yet only when the reality of that universal principle of brotherhood is more widely felt and radiated will this type of its expression be unnecessary. The brotherhood of provision for the necessities of life should come quickly, and the life in Theosophy make the feeling behind it warm and glowing.

OTHER PLACES

The active Lodges in India all celebrate this day as laid down by H.P.B., completing the day's programme with "feeding the poor" in large or small numbers. Triplicane, Chapra, Sivaganga and Madura have sent special reports; and there appeared in *The Madras Mail* the following entitled "White Lotus day at Pudukottah" (Pudukottah is a small Indian State in South India):

"White Lotus Day was celebrated yesterday at the Sri Sadasiva Brahmandra Theosophical Lodge, Mr. A. Mahalingham Ayyar, presiding. Speeches were made on the life and works of Madame Blavatsky. Later sweets were distributed to children."

MAGAZINES RECEIVED from overseas

The American Theosophist, December, January, February.
The Beacon, January.
Contact, March.
Espiritualidad, Dec.-January.
The Liberal Catholic, December.
Michigan Fed. Bulletin, December.
Mothers Bulletin, Vol. 8, No. 4.
New History, January.
New Year 1943.
The Temple Artisan, Oct.-November.
Theosophy in Australia, April-May.
Torch, March-April.
Transvaal Federation Newsletter, April.

Notes by Adyar Residents

21 JUN 1943

MADRAS

IS NOT FEAR WORSE THAN PAIN?

IF one were to propose in a Theosophical Lodge, that the Lodge might take up some animal-welfare work, one is likely to receive the reply: "Well, there are so many excellent Societies which make the protection of animals their exclusive business. We have other work to do."

This may be true to a great extent.

Yet it seems to me that there is one aspect of cruelty, the importance of which only a Theosophist can rightly understand and should make it his business to eliminate, and that is the element of *fear*.

Strangely enough it is the ardent animal-lover who is often the greatest sinner in this respect. His interest in animals is so great that he will enjoy catching some little wild creature just for the pleasure of holding it in his hands and admiring it. And if one anxiously begs: "Please, put it down; please let it go," the surprised reply is inevitably: "But I don't *hurt* it!"

Does he not notice its throbbing little heart, its anguished eyes? Does he ever ask himself first whether the animal likes it?

To me, fear seems far worse than physical pain. Its effects last longer, and whereas inevitable pain may add to the store of experience of the animal and so help its evolution, fear can only produce a lasting inhibition and thus hinder its harmonious growth.

Many parents pride themselves on their children's love for animals, and so their backyards are littered with cages, boxes and jars in which the unfortunate objects of that love are being kept.

Could we not teach our children to love, admire and observe animals in their natural environments?

And is it really so necessary to take children to the Zoological Garden or other places where animals are "on show"? It may be

good for the child's education, yet is this not very much like vivisection which is equally meant to help us and which we so condemn?

We who have the advantage of some knowledge of Theosophy believe that fear greatly hinders a harmonious evolution. We praise the Montessori system of education which has done so much to remove the element of fear from our present education. Should we then not follow this same principle in our dealings with those creatures whom we rightly call "our younger brethren" and whose evolution we have the power to hasten or hinder?

—RIE VREESWYK

MY CREED

I know where I am going. I am inspired to work for an ideal which is far above my present capacity, yet I know I shall reach it only to aim still higher in the service of mankind. Peace, happiness, joy in my heart, serenity in my mind, stamp my path as with unshaken purpose I tread that road which is the only one which never dims. By whatever way other men aim for the light, we shall one day meet, for all paths lead to the same mount though they may take the traveller along various routes.

All the great brotherhood of humanity is inspired by Those Great Ones who reflect the Divine Consciousness; some part consciously and some part not yet awakened. In my humble minuteness, may I hasten to prepare myself to help in the awakening of those still asleep who cross my path. The joy to be able to bring happiness to others, to lighten the sorrows which must be borne, to be used as a light-bearer by Those who ever aid mankind!

I want to serve! The cry is wrung from my heart. Yet I realize that I myself am the deciding factor. Until I make myself ready, I can be used only in so far as I am

serviceable. Even deeper than reason wells up that restlessness which ever pushes relentlessly: work harder, do more, let not opportunities slip, make of the personality an instrument for that higher self which is so glorious, so beautiful, so eager to function if allowed.

My enthusiasm, my restlessness, must be directed so that that energy flows where it can be of most use. Useless longing is of no value; it must be turned into the *will to serve*. The small actions must precede and become the foundation, the basic structure well laid, for the action of the great ideal which ever kindles the fire burning so strongly—that will to serve, to become fit to serve; that fire whose flames now are inner peace, joy, love which burns ever stronger and brighter as the unshaken resolve proves itself worthy of each effort.

I know where I am going!

—JANE CLUMECK

A NICE STORY

This morning we met an English officer, here on rest-leave because of a wounded leg—shin-bone gone, and walking is painfully difficult. He is on our route to Ooty and so we are collecting him and his family every time we go by car. He was in the E. African Campaign. In the hospital ward where he was a patient, were many other wounded soldiers and one Italian. They often played ball from bed to bed with large Jaffa oranges—and every time such a game went on the Italian soldier sat on the English officer's bed, so as to protect the wounded leg! Isn't that a nice story? True and unembroidered, told to me this very morning by the officer himself.

—LAURA CHASE

RICE

Let Tunisia Day be dedicated to the poor, as also the many other Days of Celebration which will, I am sure, follow Tunisia Day. *It is the only way.*

We are very happy to note that at least by the Madras District War Committee advantage has been taken of Tunisia Day to collect funds for the feeding of the poor.

The Committee estimates the costs of the celebration at Rs. 3,000. This is but a drop of help in the ocean of need, but it is well done.

The Theosophical Society is also arranging for the distribution of rice to 5,000 people living in the villages around its Adyar Estate.

—Conscience

A MATTER OF RESPECTABILITY!

In a most readable and highly illustrated article in a recent issue of *Look*, New York, on Mr. Henry Wallace, Vice-President of the United States, appears the following paragraph:

"At one time or another he was known to have been interested in Theosophy, Astrology, Oriental religions. Friends hastened to explain that Wallace, a devout man, was a respectable Episcopalian, with only scientific interest in outlandish faiths."

We do not know whether Mr. Wallace is a member of The Theosophical Society or not, but we sincerely hope he is not going to be regarded as being without respectability on that account. Those friends who dub him a respectable Episcopalian are asked if they would approve of him were he a Roman Catholic.

The article in *Look* is entitled: "Wallace—Roosevelt's Choice for President."

—J. L. D.

THE UNIVERSAL NAME

Every one has a different name and yet we all call ourselves "I."

If the trees could speak they would call themselves "I"; and the stars and the stones and the sun and the birds.

My parents called me "X,"

but I am also "I" just as all others.

Everybody is "I"; I am "everybody";

I am likewise the stones, the stars and the trees.

The whole of Nature calls itself "I"—the common name.

The "I" and the "All," the "All"-embracing "I"!

—SPR.

A House of My Dreams

By G. S. A.

I SEE before me a most delightful and alluring vision of a mountainous region, of the slope of a mountain, and of a valley down below. I am on a roadway which leads somewhere to a large clearing on which stands a house entirely in keeping with the surrounding mountain splendours. It is roughly built in the spirit of nature's roughness—sturdy, disdaining artificial smoothness, one-storeyed, large rooms with wood-covered walls thick enough to deaden sound and to stand all weathers. The house is built of stone hewn out of the mountain, and with its wood-surfaced walls and smooth wooden floors is rich with the fragrance of wood and of the burning of great logs in the large open fireplaces.

A great waterfall descends close by and plays constant music by day and by night. It provides electricity for the whole house and all the necessary irrigation for the growing of foodstuffs and fruit and vegetables of all kinds.

During the day there is always a cool breeze which at night-time accentuates into cold.

All-pervading is the rich silence of the mountain—with the sounds of swaying trees, of singing birds, and of buzzing insects. Trickles from the waterfall splash upon damp moss and make little gurgling noises as they pass on their way. Where the wood and the earth are damp they give forth a wonderful fragrance almost as of burning peat, and little tiny flowers rejoice in the heavens fashioned for them by the marriage of earth and water.

Sometimes the winds lash themselves into a fury and storms come to test the strength of the mountain and all its many denizens. Rain falls in torrents. The trees shout aloud their mighty war songs and sometimes die as they shout, though not often. The mountain herself shivers, though imperceptibly to her children. It is at such times as these that the Guardian Angel of the mountain—the Devi of the mountain—shows herself forth to revel exultingly in the great tension-thrills of nature

whereby mountains and rivers and hills and vales and seas and plains move onwards to their unfoldment. And it is at such times as these that the dwellers in the house feel the life of God flowing through them in ecstatic waves. Out into the storms they go to open out their very physical bodies themselves to the surging outpourings from a world at work bringing up her many children.

Who are the dwellers in this dream-house? Physical people are living in it, but they are as dream-people, for I am looking at this house through a dream-consciousness which envelops them too. Perhaps I am looking at myself and my own people. Perhaps this is a house of retreat into which some of my friends and I may dwell awhile in future years. I do not know. I only know that the house is wonderful and that I want it for my own. Of course, there are people who live in the vicinity of the house—peasants and agricultural workers. There are beautiful animals. There are birds of all sects and communities, praising God in their way as His other children praise Him in theirs. There is Nature, Evolution, in all her moods and in all her incarnations and stages.

Above all, however, there is the marvellous and exquisite fragrance of the earth in moisture and in heat, of clinging moss, of happy flowers unexploited by man, of grass and other little things living and growing close to their mother earth. And then there are the rhododendron and other bushes forming great colonies of splendour, while above them tower noble trees, some encreepered with gorgeous blossoms, some rising straight up into the sky, others spreading their leafy branches far and wide.

Thus to the fragrance is added song, and it is difficult to say which is the fragrance and which the song. How beautiful is the house, and how inspiring. I wish I could live in it, or retire to it awhile.

The President's Correspondence

GRATEFUL THANKS AGAIN TO U.S.A.

DEAR Mr. Pond: Words really do fail me to express our gratitude to the brethren of the American Theosophical Society for their wonderful contribution to the Adyar Day Fund for 1943. I had already thought that the 1942 contribution was remarkable, considering the circumstances of the war. But in 1943 you more than doubled the 1942 contribution from the United States of America, and this is nothing short of a miracle. How you are able to organize such collections and how our brethren are able to be so generous and so self-sacrificing passes my comprehension.

I repeat again with more emphasis than ever that the American Theosophical Society is the good Karma of our International Movement throughout the world.

I do beg of you to communicate to each and every subscriber the gratitude of the International Headquarters for the help which will not only enable us to keep active and functioning the Adyar Library, the Baby Welcome, the Dispensary, Rukmini Devi's Kalākshetra and the Besant Theosophical School, as you helped us to keep them going in pre-war days, but this special blessing will enable us substantially to reduce what we were afraid would become a mounting deficit. Obviously, very many of our Sections, having been overrun by the Axis powers, can give nothing at all, while there are others which cannot export money under any circumstances. The result is Adyar's means of international livelihood would be greatly reduced but for the extraordinary generosity of The Society in America.

I want every single donor to feel that he is a tower of strength to The Society throughout the world. And I should like also that those who, for one reason or another, have been unable to contribute should feel that if the spirit

is willing, it matters far less that the flesh should be weak.

When I thank you and all the donors, I especially thank the President of The Theosophical Society in America, for I know how his blessing upon your collections very substantially increases them. I know, too, that the money which is sent to us could be most valuably employed in strengthening The Society in America. But I also know that he does not for a moment grudge the help that comes to us from you all. On the contrary, I feel he is constantly inciting you to help Adyar more and more.

So my gratitude and the gratitude of the whole of the International Headquarters, indeed of the whole Society, goes out to the stalwart and self-sacrificing brethren in America. How greatly must we expect that The Society in America will flourish on the basis of these yearly splendid sacrifices, especially in these times of utmost need. The troubles you may have to confront in the future will certainly be minimized, the efforts you will be able to make will certainly be intensified. The influence of Theosophy and The Theosophical Society upon the United States will certainly grow from more to more. Why? Because, inasmuch as you have given greatly during times when it has been more difficult to give, so will you receive in richer measure as may be necessary for the salvation of your country.

Herewith a statement of the allocation of the blessing we have received from you:

	Rs.
1,2. Allowances for Adyar workers.	1,800
3. Adyar Library	2,000
4. Baby Welcome	300
5. Besant Theosophical School	3,000
6. Kalākshetra	3,000
7. War Refugees' Fund	2,500
8. Faithful Service Fund	1,000

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THE PRESIDENT'S CORRESPONDENCE

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PUERTO RICAN CONVENTION

Dear Brethren: I send my most affectionate greetings to the Puerto Rican Section, and appreciation for your loving and loyal greetings forwarded from your Convention assembled.

The cable arrived just after we had completed here a most successful Easter Conference, together with a Week-End of Remembrance for Victory.

	Rs.
9. Olcott Harijan School	2,000
10. World Federation of Young Theosophists	250
	Rs. 15,850

From the balance, Rs. 10,000 is to be utilized for reducing the general deficit.

SWISS CONVENTION

Dear Colleague: Your cablegram dated the 2nd of May reached us on the 4th. I wish I had known of the time of the meeting of the Swiss Convention, for I should have been very glad to send you a message of greeting. And I should be very much obliged if you would kindly greet them all on my behalf and say how happy I am that they are able to be stalwart and true to our great brotherhood through all these difficult times.

I note with deep appreciation the renewed consecration of your membership to the cause of Theosophy and to The Theosophical Society. I hope that after the war is over we may all be able to meet in Switzerland to plan the new work.

BRISBANE CONVENTION

Dear Colleague: I am indeed glad to receive "loyal greetings" from Brisbane on the occasion of the Annual Convention which, I believe, is necessarily held in various Australian States on account of the present situation.

Of course, I have no doubt whatever that Australia will acquit herself splendidly in the great tests she is called upon to undergo. As a Master once said:

Australia is a Land of the Larger Hope, and I am sure she will rise equal to His great commendation. I hope every member will remember that phrase as Australia has to take her place in the forefront of the strife and to be assailed by the enemies of Righteousness.

27 April 1943

INDIAN FEDERATIONS

Greetings have been received from the annual gatherings of:

Behar Federation,
Bengal Federation,
Karnataka Federation,
Sind-Multan-Baluchistan Federation.

Invitation from Marathi Federation to attend their 27th Annual Session. Dr. Arundale replies that no one from Adyar can be sent just now.

GREETINGS

A pretty card bearing 31 signatures and carrying Greetings from a meeting of Besant Lodge of Hollywood, U.S.A., dated 1st Dec. 1942 reached Adyar in May. The meeting was dedicated to the President. An informal account of the meeting was enclosed written on another pretty card. There were more enclosures—little presents for schoolchildren. For which all the President says: Many thanks.

A GOLDEN REALITY

Mrs. Margaret Hemsted, a Chief Representative of the Order of the Golden Chain, sends from 52 Springvale Terrace, Glasgow, Scotland, a beautiful little Membership Application Form and Promise Card of the Order. Dr. Arundale in acknowledging it wrote: "It is a very fine way to picture the golden reality for which it stands."

Among the National Societies

A WARTIME PRAYER

HERE is a good prayer, as used at Westminster Abbey, which I commend to our clergy for use . . . on the occasion when the King asks for certain days to be observed as special days of intercession or thanksgiving:

"O God, Almighty and Everlasting, who holdest the nations in the hollow of Thy hand, to Thee at this time we commend our King and all his Dominions, his Counsellors and all leaders of the people. Give protection and victory to all who through perils of war are serving this nation and grant that our realm being always devoted to Thy glory may ever be defended by Thy power; through Jesus Christ our Lord. Amen."

—The Liberal Catholic

MR. JINARAJADASA'S 50TH ANNIVERSARY

[On 14 March 1943, Mr. Jinarājadāsa celebrated his 50th "birthday"—his 50th year of membership in The Theosophical Society. On which *The American Theosophist* writes as follows:]

How many of us have cause for rejoicing on that day! He has always preferred that this day be remembered by his friends as his birthday, rather than the anniversary of his entry into this "vale of tears." Many members and Lodges in the American Section will send him congratulations.

We take so much for granted those who are great among us, expecting their greatness as we expect the seasons, accepting their ministrations to our spiritual hungers as young robins accept their food. Anniversaries such as these are therefore real opportunities to express appreciation ordinarily withheld for lack of opportunity—to lay flowers, as it were, before those whom we have reason to revere.

It would take a volume to record all the reasons Theosophists have to be grateful to Mr. Jinarājadāsa. Since he joined The Society in 1893 he has served as lecturer, author, Vice-President, Manager of the Adyar Estate, Presidential Agent and in many other valuable capacities, for all of which The Society is infinitely richer.

But permeating this outer activity and endearing him to thousands is the personal inspiration he has been to them to make their lives sublime. For as deep calls unto deep and nobility invokes nobility, so has he called forth the mysterious flame of aspiration and set it burning upon altars in hundreds of hearts.

This, it seems to me, is the supreme achievement. Others have held office and given lectures and written books, but he has been a fountain of living water among us, an Apostle of Truth and Beauty and an inspiration.

He has himself best phrased the secret of this special influence in the lines from *The Master*:

"Long I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none;

Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a sun."

So may we all be touched and left to shine for Theosophy.

Mr. Jinarājadāsa's address is 33 Ovington Square, London, S. W. 3. First Class mail from U.S.A. to England takes two to three weeks now, and air mail about seven days.

A LETTER FROM CUBA

Here in Cuba young and old Theosophists are straining to develop and impress on our environment the will to a righteous Victory and adequate Peace, using for leverage in our Lodge meetings and public lectures the

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AMONG THE NATIONAL SOCIETIES

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orientation given in Dr. Arundale's superb articles on the present war and in those of Mr. Jinarājadāsa and others, such as old articles by Dr. Besant and Bishop Leadbeater which might bear on the present crisis. We Young Theosophists specially dedicated the year 1941-1942 to work on a Chart of Peace . . . and I am enclosing the composite result of the efforts of our different Young Theosophist groups. We are conscious of its very small importance but . . . this collective effort along a definite line must surely help to clear a little the confused atmosphere about post-war world needs.

A year ago we began, under Mr. Jinarājadāsa's inspiration, to work for children in the Round Table. Also, a few of us girls try, without talking about it, to put something of the spirit of the World Mother, as far as we can contact it, into our talks and artistic entertainments at the Lodges, and everybody loves to read Rukmini Devi's articles in our Young Theosophist magazine, even if most readers do not realize perhaps just why they feel so attracted to her.

The news about a Theosophical Congress in Rio de Janeiro in 1944 has roused keen enthusiasm, and we mean to do all in our power to point our work and efforts towards its success. It would be marvellous tonic for all of America, and specially for our Latin American Sections. And Members are delighted over the possibility of seeing the President and Rukmini Devi in our part of the world and so meeting them "in the physical body."

—MARIA G. DUANY

LIFE MEMBERS IN U. S. A.

Your reference in a recent issue of *THE WORKER* to the appointment of life members in the journal of The Theosophical Society in South Africa leads me to the belief that you may find interest in the Life Membership practice of The Theosophical Society in America.

A number of years ago, prior to my election to office, I initiated a change in our Na-

tional By-Laws providing for graded voluntary dues according to the ability of members to pay, and for the designation "Life Member" for those who as Sustaining Members paid \$ 100 annually in dues for ten years. A number of our members have achieved life membership, but in every case they have voluntarily continued to pay annual dues as well.

We have another group who to all intents and purposes are life members, although not so designated. They are members who have long been faithful and who in their later years have fallen upon hard times beyond hope of recovery in this incarnation. These we keep permanently on our active membership list.

Thus does the American Section express its gratitude to these two fine classes of our members—those who give money so steadily to support the work and those who as faithful workers in the past can give only their continuing faithfulness.

—SIDNEY A. COOK

U.S.A. SERVICE ROLL

The list of Theosophists now serving our country steadily grows. Following are the names most recently reported to us:

Miroslav Adamacho, National Member, U.S. Army.

Thomas Herbert Cranford, Meridian Lodge, U.S. Army.

Lt. Benjamin M. Hobbs, National Member, U.S. Army.

Perry Karsten, Portland Lodge, U.S. Navy.

Lewis J. Sheffield, National Member, Army Air Corps.

John Swanson, Besant Lodge (Cleveland), U.S. Army.

Robert Summerfield Young, San Antonio Lodge, U.S. Army.

Pvt. Voyle Stewart, recently of the Headquarters Staff, now stationed at Camp Wolters, Texas, writes occasional items for *The Bugle*, the Camp newspaper. This is a useful activity, for Theosophists have much light to throw on the real significance of the present conflict.

—The American Theosophist

NEW ZEALAND SERVICE ROLL

In addition to the list printed in the January WORKER, the following members of the N.Z. Section are serving with the Forces:

In Camp in N.Z.

Hamilton member: Miss Ivy Bowles (R.N.Z.A.F.).

Wellington members: H. G. Lyttle, R. E. Reynolds.

Whangari member: Walter Hadwin.

Section member: Matthew A. Carver.

MR. HODSON

Theosophy in N.Z. tells us that Mr. Geoffrey Hodson will not continue to tour the Lodges during 1943. But he will remain in Auckland at his home in Epsom, and will be available to help where needed in the H.P.B. Lodge.

"NEW YEAR, 1943"

This is the title of the 4th number of the little magazine issued by Mr. and Mrs. Ransom of England. It is an intriguing periodical in several ways—the coming out, the title, the contents, the size are all surprise items each time and good. The only criticism of this latest issue came from the sub-editor of *The Theosophist*, namely, that the article entitled "Living Statues" might have been credited to *The Theosophist* which some time ago printed it both in English (July 1940) and in Spanish (Nov. 1941). But perhaps such courtesies are out of date and unnecessary in this wartime and in the coming new age, judging from very many articles and notes which appear simultaneously or successively in several magazines without a word of crediting or reference.

EASTER, 1943

It may have been noticed that Easter Day this year was on the latest day possible. It fell on the same day (April 25) in 1546, 1641, 1736 and 1886, and will not again fall so late in the present century. It means that we shall keep all the six Sundays after Epiphany

in their appointed place and not have to transfer any of them to fill up the gap between Trinity XXIV and Advent. This is the second occasion in the lifetime of those who are now 57 years old or more that this has happened; such as these will not be alive when it happens again, for which they may be thankful or otherwise according to taste. Personally I should prefer a fixed Easter on the second Sunday in April, but for no very convincing reasons.

—F. W. PIGOTT

"THE LIBERAL CATHOLIC"

The Editor writes:

I am sorry to have to drop the monthly issue of this periodical after 18 years, but it had to be either that or a much smaller monthly edition. The difficulty of the second alternative was that it would have been impossible to bind the smaller with the larger numbers, and, as the change may be only for a short time till paper and labour are plentiful again, it did not seem worth while changing the size. Also the longer articles, which are valuable, would have to be much divided, sometimes provokingly so, in a much reduced monthly issue. So we proceed to publish a 32-page pamphlet quarterly and can only hope that by so doing we shall not lose half our subscribers. We hope to issue it on or about the 15th of January, April, July and October each year till we get through the dreadful war and its aftermath.

PRETORIA LODGE

Miss Muriel Ford submits an excellent report of work done in the Lodge during her one year's presidentship. Besides the inevitable library and classes and lectures and social service that every Lodge reports about, Pretoria Lodge has a Healing group, Music group, Tea group, Flower group, Plays, Garden, Hospitality—so every member must be active and responsible in one or more of these groups. The report includes a nice tribute to Mr. Kruisheer who visited and helped the Lodge, and ends with the very beautiful statement that "at the heart of our

Lodge there is Brotherhood, Friendship and Co-operation."

Pretoria Lodge was 38 years old on December 1st, and is very proud of its birthday which coincides with that of the International President.

LODGE IDEAS

The American Theosophist has a way of remaining conservative and yet ever introducing new features. In a recent number we note in the usual section on "Theosophy in the Field" a special paragraph stands out entitled "Lodge Idea of the Month"; and follows:

"Los Angeles Lodge recently entertained twenty Service Men at a dinner party in the Lodge Rooms. The Chairman of the Local Service Committee wrote 'the people were so extremely friendly that they (the men) hope they can attend another of their parties.' This seems to be an excellent idea, for it not only provides a welcome diversion for those engaged in the business of defending our country, but at the same time makes a potentially helpful contact between them and The Society."

RUSSIAN CLASSES

The Theosophical Order of Service in London announces that it is proposed to hold Russian classes in the New Year, for the purpose of giving those members who are interested in the future work in Europe a grounding in the most important of the Slavonic group of languages. A member of the Russian Section has kindly undertaken to take such a class once a week.

INDIA

The General Secretary presided over the annual sessions of the Sind-Multan-Baluchistan Federation at Karachi, April 23-26. The Federation printed a worthy Souvenir for the occasion. Mr. Gokhale gave a series of public lectures on "The Present Crisis." There was an exhibition about which a newspaper reported:

"A very interesting and instructive exhibition has been put up in the Hall of The

Theosophical Society in connection with the Annual Sessions of the Federation. A new feature added to it today was a collection lent by Raizada Pandit Balmukund Trikha, an advocate from Multan. The collection consists of three manuscript copies of the Holy Quran, four ancient Hindu manuscripts and a collection of paintings of the Mogul and Rajput periods.

Among other exhibits the works of Madame Blavatsky and Mrs. Annie Besant were prominently displayed. A model of Adyar village (world-headquarters of Theosophical Societies) compelled admiration. Allied branches of Theosophy such as child-welfare, sociology, rural uplift, *karma*, and others were also to be seen in the exhibition.

Bombay Federation held a Week-End of Remembrance for Victory at Easter to synchronize with the Week-End held at Adyar.

The Hall of Theosophy, Madura, never lets any "Day" go unobserved. May 9th was suitably celebrated as the birthday of Shri Shankaracharya and of Shri Ramanujacharya.

Shahjahanpur Lodge sponsored the opening of a Charitable Allopathic Dispensary on March 11 with much formality and official support.

Organized by Theosophists, Berhampur celebrated All-India Humanitarian Day on April 18.

"A procession went round the town, and the animals such as horses, cows, etc. in the town were fed with green grass, and birds were fed with grains. Leaflets on kindness to animals and the books and literature on food and dietetics, supplied by the Bombay Humanitarian League, were distributed to the public in the town. There was a lantern lecture in the evening on 'Kindness to Animals' in the vernaculars and it was much appreciated by the public."



The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1-11-1942 to 30-4-1943 are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in United States of America. 1941-42	4,280	2	10
.. .. England £54-10-4	720	10	0
.. .. South Africa 1941-42	170	8	0
.. .. Egypt £4-10-1	59	8	5
.. .. Ireland £2-3-0	28	6	7
.. .. Canada	222	1	0
.. .. Wales £9-4-1	121	10	6
.. .. Mexico £24-14-0	326	2	6
.. .. Cuba £19-7-7	255	10	6
.. .. Portugal £4-3-9	55	5	6
.. .. New Zealand £34-15-4	457	9	10
Nairobi Lodge, T.S.	164	15	3
Narayana Lodge, T.S.	36	5	6
Mr. L. F. Pedris, Colombo, Entrance Fees and Headquarters Dues	17	0	0
Miss H. E. Preston, Canada. Headquarters Dues £1	13	0	0
Miss E. M. Casey	8	0	0
	6,937	0	5

Donations (Adyar Day)

	Rs.	A.	P.
The T.S. in England £13-16-6	182	11	8
Mr. Jose Arroliga, Nicaragua \$3.00	9	12	6
Pratiba Lodge, T.S., Nicaragua \$20.00	65	5	0
Mr. C. N. Thimmappiah	1	8	0
The T.S. in Bowringpet	4	4	0
Ahmedabad Lodge, T.S.	49	10	0
Salem Lodge, T.S.	10	0	0
Mrs. Kirtadagowri	1	0	0
West Tamil Theosophical Federation	3	0	0
City Lodge, T.S., Bangalore	20	0	0
The Bombay T.S. Federation	114	0	0
The T.S. Lodge, Hajipur	5	0	0
Mr. G. S. Marathe, Poona	100	0	0
Members of the Poona Lodge, T.S.	12	1	0
The Indian Section, T.S.	37	0	0
The T.S. Lodge in Laheria Sarai	9	0	0
The U.S. Adyar Day Committee	27,009	5	0
The T. S. in New Zealand	1,245	10	11
	28,879	4	1

Donations (General)

	Rs.	A.	P.
Nairobi Lodge, T.S. £1-0-0	13	3	5
Blavatsky Lodge, T.S., Bombay	250	0	0
The T.S. in U.S.A.	163	4	5
"A Friend"	5	0	0
Dr. George S. Arundale	4,111	6	10
Miss Savitri P. Advani	25	0	0
	4,567	14	8

Baby Welcome

	Rs.	A.	P.
D.R.D., Adyar	25	0	0
H. F.	44	11	0
The Rising Sun of India Lodge	50	0	0
Chapter Herakles	60	0	0
Mark Lodge Shukra	25	0	0
Chapter Loyalty	50	0	0
	254	11	0

Dispensary

	Rs.	A.	P.
The Rising Sun of India Lodge	50	0	0
Holy Royal Arch	15	0	0
Chapter Loyalty	50	0	0
D.R.D., Adyar	25	0	0
	140	0	0

War Distress Relief Fund

	Rs.	A.	P.
Mr. C. N. Thimmappiah	1	8	0

G. SRINIVASA MURTI,
Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-11-1942 to 30-4-1943 are acknowledged with thanks:

	Rs.	A.	P.
D.R.D., Adyar	50	0	0
Mrs. Clarence Gasque	1,200	0	0
The T.S. in England. £5-7-4	70	14	11
The Rising Sun of India Lodge	50	0	0

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ANNIE BESANT SCHOOL AT ALLAHABAD

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	Rs.	A.	P.		Rs.	A.	P.
The T.S. in Wales. £8-6-0	109	11	6	Mr. T. V. Gopalaswami Iyer, Retired, Deputy Collector, Tanjore	20	0	0
Diwan Bahadur K. Sundaram Chettiar, Retired High Court Judge, Salem	50	0	0	Mr. H. Sakham Rao, Bangalore	35	0	0
Miss Meher P. Dubash, Karachi	5	0	0	Allocation from Adyar Day Collections.	2,000	0	0
H.F.	2,000	0	0		5,722	10	5
Mr. Ned Clumeck	20	0	0				
Dr. K. V. Hora, Surat	12	0	0				
Mr. Gopalji Odhavji, Bhavnagar	100	0	0				

ROHIT MEHTA,
Ag. Hony. Secretary-Treasurer.

Annie Besant School at Allahabad

[From *The Leader*, daily newspaper of Allahabad, U.P., India.]

THERE are in India few leaders who have inspired so many workers in so many fields of national activity as Mrs. Annie Besant did. In Allahabad we owe to Mrs. Besant's inspiration the Annie Besant School for children which celebrated its 16th anniversary on Friday evening, March 13th, and which we regard as one of the most important institutions of Allahabad.

We are sorry to learn that such a school which deserves the whole-hearted support and encouragement of the people and Government should be in financial difficulties. Man does not live by bread alone. But bread is essential to his life. A school does not live by money alone. But money is essential to its existence. It is to be hoped that Dr. Taimini's appeal for funds for the school which has accumulated a deficit of Rs. 6,000 will evoke a generous response.

ANNUAL REPORT

The annual report of the school was presented by the secretary, Dr. I. K. Taimini.

Dr. Taimini said:

The school was started with the sole aim of providing the best conditions available for the education of children, both boys and girls. The promoters desire to make the fullest possible use of the educational experience both of the East and West in developing methods of teaching which may best suit the Indian temperament and bring about an all-round growth of each individual child's faculties. With this end in view we have adopted the widely reputed and well-tested Montessori Method.

The natural blossoming of a child's faculties is a very gradual process and the young plant has to be carefully and patiently handled, and forcing the pace to produce quick results is likely to lead to permanent injury to the seedling. We have, therefore, always stressed the importance of individual attention to the child—helping it to unfold all its faculties easily and naturally, instead of trying to pump knowledge forcibly into its head. That is why we insist on keeping teachers in our school who are not only qualified from the academic point of view, but are interested in children and can guide sympathetically this natural unfoldment.

There is another point which we are apt to overlook in the education of very small children, and that is the environment and general mental atmosphere prevailing in the school. Researches in psycho-analysis have shown how important it is to guard the child against all kinds of psychic injuries; injuries which continue to influence his life long after he has left the school and forgotten most of what he had learnt in the school. The harmful effects of fear engendered by cruelty and harshness, which unfortunately are quite common in our schools, are very far-reaching, even though not quite apparent, and it is really a pity that the importance of a harmonious atmosphere of love, encouragement, and freedom for the healthy mental and moral growth of children is not more widely appreciated. The happy faces of the children in our school, their zest for study, their abhorrence of holidays, all speak of the happy

and joyous conditions prevailing in Krishnashram which make the work of the children a delight instead of a drudgery.

Like many other educational institutions we have our deficits. These are not only a source of worry to us, but hamper our work and prevent us from improving our school in many ways that we would like to do. The Education Department has all along treated us generously and helped us to get out of our difficulties occasionally by giving us a deficit grant. But I think we deserve to get better financial support from the public of Allahabad than we have received so far. We have served them for 15 years and have now earned the right to appeal to them for financial aid. We have an accumulated deficit of over Rs. 6,000 and if they give us even half of this sum we can approach the Education Department to give us the balance to wipe out the deficit.

MR. VENKATACHAR'S SPEECH

It is indeed very appropriate that the name of that great personality, Annie Besant, is associated with the school. Her name and her memory are associated with great events and are writ large in the history of modern India for nearly four decades. This is not the occasion to dwell upon them. But the association of her name with the schools for young children will keep alive her fragrant memories for many a year.

The report that was read to us by the secretary dealt with the need for funds. We

certainly do not wish to minimize the urgent need for funds for the running of the school. But I venture to submit that money is not the only pressing necessity. We also need the co-operation and services of workers. I take this opportunity of making an appeal—particularly to the educated ladies of this great city—to come forward and help an institution of this nature. . . .

CIVIC PATRIOTISM

There is another small submission before I conclude my brief remarks. We should look upon with pride institutions of this nature for they constitute the civic pride of a city. In future we should be able to point out in our great cities and towns institutions of which we naturally should be proud but which would also excite the admiration of visitors, be they from another part of the country or from outside India. In this great city of Allahabad, it is not the Sangam or the hallowed nature of Prayag that I would like to impress upon our visitors with monotonous regularity, but would like to show with pride more and more of our civic institutions—our hospitals, clinics, parks, libraries, cultural institutes and institutions, centres of social services and so on—all of which would be silent but eloquent witnesses to the highly organized life of the community. The foundation of all such activities is a strong sense of civic patriotism, which after all is a part of that higher patriotism of the country of which we all aspire to be devotees.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

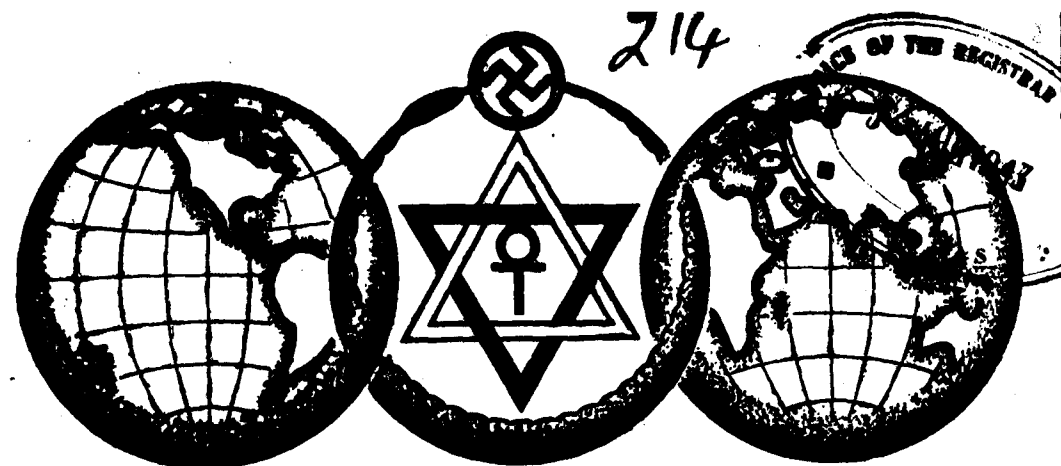
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THE THEOSOPHICAL WORKER

July 1943

ADYAR

Vol. 8, No. 7

Asala Festival—the Full Moon of July

By the Editor

ALL of us who have lived at Adyar know that Theosophists in particular attach the very greatest importance to the Asala Festival, and they attach importance to it because all those Buddhists who are real Buddhists, who are real followers of the Lord Buddha, themselves know that this Festival is observed as the anniversary of the delivery of the First Great Sermon of the Lord Buddha, in the Deer Park near Benares. That great Sermon, it is said, is recited every year on this Full Moon Day of Asala, by His successor. Just as there are Buddhas, so are there Their successors who are called Bodhisattvas, and it is the Bodhisattva who reproduces, recites, the Sermon originally delivered by the Lord Buddha, and then adds His own special comments to relate the Sermon to what is happening in the world at the particular time when the Sermon is recited.

Thus we have this year on July 17, at the very moment of the full moon, about 6.51 p.m. (new Indian Standard Time), this tremendous Festival held at the house of the Lord Maitreya, who is the successor, as we know, of the Lord Buddha, and at that moment He begins the recital of the Deer Park Sermon. Having recited it—and it is a short Sermon—He uses it as the fulcrum for a comment relating the Sermon to events of today.

Those whose consciousness extends beyond the physical consciousness, the waking consciousness in which we are at present living and moving, those who have developed a more penetrating consciousness, will be able to bring back here the memory of that recital, and will be able to bring back the invaluable commentary on it. There are quite a number of people who are thus able to bring back the memory of the Festival, but, unfortunately,

I suppose there will not be very many who will bring back the memory.

At least during that day we can think of the Lord Buddha, we can think of His Sermon delivered in the Deer Park at Sarnath, we can think of a commemoration and a recital being given by His great successor who is to become a Buddha in due course. And we can *will* before we go to sleep that we shall be present there, for there is no restriction on anyone who wishes to be present astrally at that recital. And if that will be strong enough we shall be able to make continuous the link between our consciousness there and our consciousness here. I know it is possible. I have done it now and then myself in moments of great adoration, of great ecstasy, of great uplift. It can be done by those who have the will to do it.

Earlier during the day of the festival we may have our little and lesser commemoration of the tremendous event, to help us, when we go to sleep, to enter into the spirit of the festival, to be bathed in the unique and marvellous magnetism which is available at that time, and perchance, to bring back vague memories of the great figure of the Bodhi-sattva Himself, a memory of the Great One who stands behind Him, a memory perhaps of the setting of the event, even if there be no memory of the actual words used in the commentary. Thus, then, we begin our little consecration to the great event and to the great Festival which perpetuates it every year.

THE REJOICINGS OF A THEOSOPHIST

I REJOICE

1. In the splendours of Theosophy.
2. In The Theosophical Society and in my Membership of it.
3. In The Society's Three Great Objects.

4. In the Freedom and in the Understanding with which they permeate me.
5. In the ardour for Truth with which they inspire me.
6. In the brotherhood with all my fellow-members with which Theosophy and The Theosophical Society make fragrant my life.
7. In their innumerable divergent ways of incarnating brotherhood, freedom, understanding and the pursuit of Truth.
8. In the wonderful illumination I receive as to the nature of the evolutionary process and my individual place in it.
9. In my certainty that the Gods are in Their Heavens and that all's well with Their worlds.
10. In my certainty that all creatures are moving ceaselessly towards their glories, and that even suffering, despair and hopelessness are ever redeeming them to quicker growth.
11. That Theosophy and The Theosophical Society are ever strengthening me with courage and happiness to bear all afflictions that are due to me for the diminishing of my ignorance and of my separateness and for the intensification of my wisdom and of my essential unity with all life.
12. Above all, I rejoice that through Theosophy and The Theosophical Society I become more and more sensitive to the sorrows and hardships of my fellows in every kingdom of nature, and the better able to help them.

THEREFORE DO I PLEDGE MYSELF TO STRIVE MORE AND MORE FAITHFULLY TO SERVE THE MASTERS WHOSE GIFTS MY REJOICINGS ARE AND IN WHOSE SERVICE IS PERFECT FREEDOM AND PERFECT PEACE.

In the Villages around Adyar

GOODWILL DAY

ON May 18, Goodwill Day, this year, the Village and Animal Welfare Groups, Adyar, under the leadership of Rukmini Devi, assembled to inaugurate a vigorous campaign for helping the 10,000 people living in 16 villages around Adyar, whose latest and most acute poverty-problem has been the continuing difficulties and often impossibility of obtaining their only staple food-grain, namely, rice.

THE SCOPE OF THE WORK

Rukmini Devi devotes her editorial in the June *Young Citizen* to this subject of helping India's villages. Of the work being done by Adyar she writes: "In Adyar I am trying my best to gather people together for village and animal welfare work. We have about 16 villages (some 10,000 people) which is our area for help. These poor people have the advantage of whatever aid can be given from The Theosophical Society, such as a dispensary, child-welfare centre, village group workers, who investigate the problems of the poor and try to collect clothes for those in need, and subscriptions to pay for milk for some of the children who are dying of starvation, and who try to collect rice to distribute to these poor people. And still more there are those who find out employment for those in need. But in spite of all the efforts we make, we are unable to cope with the dire necessities of the people. This leads us to think: What about those villages where they do not have even this help? . . ."

THE HELP OF "CONSCIENCE"

Dr. Arundale has taken up the campaign in *Conscience*. Each issue carries vigorous articles by the Editors, by the Village Welfare Group, by others, all constructively attacking the rice and other village problems.

POLITICS CAN WAIT—POVERTY CANNOT!

Dr. Arundale writes: "How I wish this slogan could be taken up throughout the country, and that everywhere could be arrayed Indian warriors to do, or to try to do, that which the Governments appear unable to do, to stamp out the worst of the poverty, all the poverty that is leading to almost certain death of men, women and children, and animals, too. Let us be arrayed against the war that threatens us from without. But let us be no less arrayed against the war which is in our very midst, which assails us now, and which threatens to kill India if a victory be not soon won.

"The defeat of poverty in India will be a victory of the highest significance in the most historic battle that has ever been waged in the history of the world. The Mahabharata may have been a great war and the victory a great victory. The victory of the Allies will have been in perhaps a still greater war.

"But India's victory over her own poverty, the release of her people from the lowest depths of their miseries into a little happiness at least: this will be the greatest victory the world will have ever known. And there will be no cruelty in it, only compassion; only compassion and real brotherhood. . . .

"Is this the time for marriage feasts and other marriage extravagancies? Is this the time for expensive tea parties and luncheons and dinner parties at expensive hotels? Is this the time for celebrations involving great wastage of food?

"At every marriage feast, at every expensive tea party and luncheon and dinner party, at every extravagant celebration, there are the countless spectres of the Indian poor, looking on at the laughing and gormandizing and almost cynical extravagance of the rich

who do not know what it is to be poor, still less what it is to be starving.

"Even if there have to be these celebrations, they might be reduced to a minimum, and what they might have cost be sent to some central fund for the relief of distress. And if the cynical tell us that we can hardly affect at all with such donations the tremendous suffering of the poor, may it not be replied that even the gesture is something, and in all probability a little from everywhere would mount to a very considerable sum. . .

"Let the call of poverty ring through the land from every platform and from every voice. POLITICS CAN WAIT—POVERTY CANNOT!"

"Let us array ourselves against the miseries of our brethren throughout the land."

"CHARITY BEGINS WITH THE POOREST"

This is another slogan introduced by *Conscience*. But what is the Village Welfare Group actually doing to help the 10,000 villagers around Adyar, apart from negotiations with the Collector of Madras and other officials for the supply of grain? The A.R.P. Office in The Theosophical Society is being shared by the Welfare Office and here the relief work is centralized. All money, clothes, and other gifts are received and distributed here. This work is in charge of a committee of four: Mrs. Jane Clumeck, office work; Shrimati Bhagirathi Sri Ram, for clothes, Baby Welcome contacts, and all other points of discrimination; Mr. K. Shankara Menon, Headmaster of the Besant School, for school contacts; Mr. P. S. Krishnaswami, village work. The Headmaster has incorporated Group activities as a fundamental part of the School work; students will divide the area and find acute cases of poverty and help them. . .

Under the Village Group Adult Education Scheme a census is being taken of villagers from 16 to 40 years in the following detail: numbers of the family, age, sex, em-

ployment, standard of education, adults illiterate, adults to be taught, remarks. . .

Gifts are needed in clothing, food, milk, money, to help distressed villagers. Clothing is received at the Secretary's office and passes through experienced hands to needy people. House to house visits are being made by Group members to collect clothing, and regular monthly calls will follow. Old kurtas are valuable for many kinds of children's clothes. Two dhotis will make a sari.

Children need milk. At the Baby Welcome in The Theosophical Society, Shrimati Bhagirathi Sri Ram is in charge of this health centre, which gives food and medical treatment to thousands of children in a year. One o'clock of milk per day for a child costs under Rs. 2 per month, and the average need of a child per day is 2 to 4 o'clocks. Some children are being "adopted" by generous helpers.

The Group is working steadily on suppliers, including officials, to increase the obviously inadequate supply of rice to the villagers. During this food shortage much help is needed, and if hoarding grain merchants could be hounded out by sympathizers, not only the villages of this Group but also all other starving villagers of India would be to some extent relieved till favourable crops again eliminate distress.

A later issue of *Conscience* gives practical suggestions to individual village welfare workers, and also "ingredients for the making of a Village Welfare Group." To inquire for particulars, write to the Secretary, Village Welfare Group, Adyar, Madras.

The President has addressed a letter to the Indian Section to circularize the Lodges that the most burning of all the questions of today is, the problem of the poverty of vast millions of the people. "Every Lodge in India, without exception, should be at work to discover in its immediate vicinity what is the nature of this poverty and what Theosophy can do about it, what members of The Theosophical Society can do about it."

And the Youth Federation has also been circularized by their Secretary, on similar lines.

Adyar News and Notes 98483

ARE you settling down or are you aspiring up? —G. S. A.

HEROISM IS ABROAD

We must open ourselves to the influences of the forces of Good which are prevalent throughout the world. Even in little things we can accentuate in ourselves the Good which is also in us. Any account of heroism of which we read, not merely in connection with the war but in any other department of life, is something to which we should affiliate ourselves, into which we should enter, so that the heroic in us may become intensified. No one ought to read the newspapers without making a special point of experiencing from the standpoint of his own unfolding life all that is fine that is being done throughout the world, as he may be able to come into contact with it. We must remember that all the fine things disclosed are infinitely few as compared with the fine things of which we may know little or nothing.

All this is for us a tremendous opportunity. Those opportunities are being taken everywhere all the time by many people. There is heroism abroad in Europe, in every country. I am quite prepared to assert there is a very wonderful heroism in France of which we have no conception, and which under the enslavement of France has no chance for expression. Similarly in Holland, in Belgium, in every polluted country there is bubbling up to be released in God's own good time those purifying waters of heroism which will restore the country to the Greatness to which that country belongs, that Greatness which it is its mission to embody, and to send it on its future way in far greater purity, depth of purpose, and one-pointedness than it has known heretofore.

There is very much more heroism in the world than we realize. I often think that the

poorer the people, the more there is likely to be among them that heroism that the more well-to-do folk have not the opportunity of displaying. To me the lives of the Indian people as a whole, and especially of those poor people about which many of us know very little, those lives of the poor people are the real strength of India. Not the lives of the well-to-do, the educated, and especially the foreign-educated, the western dominated, not the lives of the leaders, not the lives of the politicians or even of the statesmen, but the lives of the poor people, those enshrine, as it seems to me, the heart of the Indian people and therefore, no less, the hope of the Indian people.

—G. S. A.

THE BOOK OF THE MONTH

The latest T.P.H. book is a reprint of *Daily Meditations on the Path and Its Qualifications*, compiled by E. G. Cooper from the Works of Annie Besant. Price one rupee. It would be interesting to know when this book was first printed and how many times it has been reprinted, but the new book does not give us any such information.

The subject of Meditation is both intriguing and important to the Theosophical worker, and attracts many outside the Theosophical world. Dr. Besant, among our leaders, is easily the outstanding practical Yogi, and her writings have the power of understanding, sympathizing with, teaching and guiding the reader. And so this carefully compiled book needs no further recommendation.

The Theosophical Publishing House and the Vasanta Press, Adyar, are to be congratulated on issuing this book in the midst of a serious situation of paper shortage which is one of the problem-gifts of war to India.

ADYAR IS OUR HOME

A friend writes from overseas :

"I often have a great longing to be at Adyar again—there is a nostalgia which never ceases. One would think that time would cure it but it does not, and to me, it is India as well as Adyar that calls. I hope to come again though it will not be easy to leave the work here, and I do not wish to force the position. Adyar is our Home.

—E. H.

"ADYAR—WORK AT THE CENTRE"

This is the title of a nice-looking illustrated pamphlet, compiled and issued by the Publicity Office, Adyar, some time ago, but the latest on Adyar and still very up to date. Price five annas.

What is Adyar to the Theosophists and to the world?

Adyar is, first, the Masters' Home.

Adyar is a veritable Mecca.

Adyar is a workshop.

Adyar is the hub of the Theosophical universe, and its spokes reach every country in the world.

Adyar is a sacred place.

Adyar was made and always will be a throbbing CENTRE OF VITAL FORCE.

Adyar is beautiful.

Adyar is a focus-point for Indian Education and Art.

This is our Home—and yet it is not ours.

These thoughts are beautifully expounded and delightfully illustrated in this pamphlet entitled *Adyar—Work at the Centre*.

THE PRESIDENT REQUIRED POSTERS

BY E. M. L.

He supplied them too! Practical work has been begun already at Adyar and in India to uncover ways by which the life of the New Theosophy, of which the President is writing and speaking so urgently, may flow through the membership and the Lodges of The Society. Both need to arouse themselves to

apply the truths of Theosophy anew, and above all, the fact of Universal Brotherhood. These are to become alive within us, as working forces in daily use in the many domains of active life. The President asked for new posters, to go directly to the core of Theosophy-in-Living. Some were worked out with him at a group meeting. Then, when examples were to be drawn for a poster display in Publicity Office during the South Indian Easter Conference, he himself planned the wording of many, both pithy and longer, and driving always at the root of the matter, that The Society is to be a workshop, wherein we joy in labours that are a direct and simple help to mankind.

Posters have a vital use. Posters such as these in many instances may be displayed outside Lodge rooms, and will attract or challenge the attention of the public. But some of them have another application. They should make us question ourselves: What have we done and what are we doing with the knowledge Theosophy has given us? Have we found out ways in which we can show Theosophy-at-Work to others?—it is the way Theosophy works that must matter now. Do we know the way to show others the replies to the points the President raises? Posters shown in Lodges or at Federation meetings for a period, exchanged, withdrawn, from time to time, will help the eye to rouse the mind to reply to the challenge.

Posters are a special service. This is work for Theosophy, and therefore to be based on both efficiency and beauty. There is, too, art and technique in poster-work. In the examples to be printed in this magazine from month to month, attention will be paid to the relative position and importance of the wording, and to the spacing. In another brief article suggestions will be made for the make-up of posters for display.

It will be remembered that the President gave us some time ago an arresting example of wording for poster or card, namely,

Is Life Worth Living? Yes.

Is Life Worth Leaving? Yes.

AND THEOSOPHY TELLS YOU WHY.

And here is a sample from the new lot of posters written by the President :

THEOSOPHY TELLS YOU

Why Pain and Suffering—

And how to Conquer them ;

Why Death—

And what death does for You ;

Why Unhappiness—

And how it helps you to become Happy.

THE CRABS ON THE ADYAR BEACH

Remarkable little creatures they are. Every morning when I sit on the seashore I watch them, and every morning they are busy.

All around, as soon as the wave has withdrawn, as soon as the tide has turned, they peep out of the sand. A little hole opens, a little creature comes out of the sand, shakes the sand from its body, and two curious round eyes on two little periscopes look round, one moment dazzled from the light. Now the work begins. The house has to be built. Therefore it digs and digs till a round hole is made. It is hard labour, and where do they get all the energy and strength to carry the sand between their tiny feet and their claws, which they shove behind them, even two, three inches and more, into little heaps on which they sit to rest and watch, for food, for the rising sun, for the wave that is coming?

The eyes on the tiny periscopes do not turn, they see, as it seems to me, only what is in front of them, because when something falls behind them they do not notice it. When I throw a piece, or better a crumb, of bread to them they rush to it when it happens to fall before them, but not when it falls at the side. The bread is taken between the claws and carried to the house. They know exactly their own hole even when they are a yard or two from it. If the piece is too big then it is divided and partly eaten. When a piece falls beside them, no one sees it because it does not move. But there comes a fly, runs over and around the crumb, and immediately the

attention of the crab mind is attracted, there is movement, and the nearest crab rushes to the spot and carries the bread in triumph to his hole.

Poor little house. A woman or fisherman passes by and treads on it ; did she crush the little creature inside? No, it peeps out again and starts to build again, digging with all its might, for how long? Till somebody else passes by. Oh, how often have I wanted to call out: "Do not tread on them ; be careful where you go, the area is full of little creatures all around"; but nobody would care or understand. Does Nature herself care for the work and labour of a little crab? The waves come and go, disturbing thousands of little crab-holes. It is curious to see how they watch the coming wave, rushing into the hole as it comes, peeping out as it passes. Sometimes the bigger crabs run up to meet the water, letting themselves be carried along and put some yards farther on the shore, and again running back to their own hole, because they know the place where they were. As I mentioned they seem to know the hole they made even when they are some yards from it. The crabs enjoy the water immensely ; do they find enough food? It seems so!

The little ones are afraid of the big crabs. As soon as there comes a large crab the tiny ones run into their holes. Shall they be killed by the big brother? I have not seen it happen ; but they do fight when they happen to meet. Nature does not mind destroying her creatures ; the big ones eat the small ones, the small ones eat the smaller ones. All want to live and have to take their chance when they get it, and nobody seems to care for the others. A dog comes along, all rush inside, the dog smells the big crabs, digs them out and finishes them. Nature creates, nature destroys, and creates again in infinitude. Life is indifferent to what happens to the forms moulded out of the clay, the One Substance—an atom or a universe, a crab or a human being, for she is that Substance herself.

—SPR.

American Journalists Interview the President

I. TOM TREANOR

A San Franciscan Pops up in Madras!

MADRAS (by Mail)—There seems to be a Californian popping out of the woodwork anywhere you go.

Two days ago, in Bangalore, it was Southern Californian aircraft workers. Now in Madras it's a Theosophist girl from San Francisco. When I arrived today at Adyar, the hub of the Theosophical universe, Mrs. Ned Clumeck, formerly Jane Levison of San Francisco, was assigned to show me about the premises.

She came to Adyar, the Theosophists' gorgeous 300-acre Headquarters on the Bay of Bengal, after the fall of Singapore, and is living here for the duration, with her 8-year-old daughter, while her British husband does flying instruction for the R.A.F. elsewhere in India.

She introduced me to Annie Besant's successor as President of The Theosophical Society, Dr. George S. Arundale, a saintly looking gentleman with handsome silver hair on a well-shaped head, striking, bushy, black eyebrows and luminous eyes shadowed with distinguished dark rings.

Dr. Arundale, who was dressed in the simple white Indian clothes and was walking around barefoot, looking the perfect part of a pious man, spoke with the ferocity of a conquering General.

"We must fight the war to the ultimate decimation of the Germans and Japs," he rang out in a resonant, religious voice. "We must fight it to their desolation."

His well-shaped head was thrown back dramatically as he concluded with splendid timing:

"We must fight it, if you like, to all the D's. We must fight it even to their damnation."

So having disposed of the Germans and the Japs, the 65-year-old leader of the Theosophists passed to other matters less violent.

Mrs. Clumeck told me later that he had been pulling my leg with his short oration on all the D's.

On the other hand, Dr. Arundale has good reasons for hating Hitler. The conquest of Europe robbed him of thousands of dues-paying members. Still he said magnanimously:

"If Hitler wanted to join, we would have great difficulty preventing him, provided he believed in Universal Brotherhood."

Boiled down with juice extracted, as Dr. Arundale put it, the aims of The Theosophical Society are to practise a right attitude to humans and sub-humans (animals) and to every living thing, even vegetables.

"I am always saying," said the doctor, "that animals are just as much citizens as men, although the average human thinks they are given to him as slaves."

Adyar has become not only a religious centre. Recently it has developed into a force for the renaissance of the Indian dance.

Dr. Arundale's wife, the beautiful young Rukmini Devi, an emancipated Brahmin who broke away from her caste taboos to revive the ancient Indian dances, maintains her studio in the beautiful Theosophical Park.

Here she has achieved a sharp reversal in public attitude toward the classic, basic dances of South India which had come into discredit because of the morals of the temple-dancers.

"The art was too old," she said. "Any system which lasts through thousands of years becomes degraded and must be given a new life. It was not the art itself which was looked down upon. It was the dancers with whom one had to associate."

She said that in its renewed form outside the temples the dance was gaining vigour. Among the Brahmins it has become quite

fashionable to study the dance and give home performances on auspicious occasions.

My memory about Theosophist affairs is generally bad, and I didn't like to put myself wrong by inquiring too closely into the difficulty which arose years ago between the Theosophists and Krishnamurti. When I brought the subject up, Dr. Arundale didn't volunteer much. He said Krishnamurti is now living in the Ojai Valley, and the subject was dropped there.

Adyar itself is a dream, 300 acres of palms, mangoes and banyans, girt on one side by the Bay of Bengal, on the other by the River Adyar. Through it run paths of meditation, framing lovely vistas of water, and scattered about are Hindu and Zoroastrian temples, a Christian church and a Mohammedan mosque. Theosophy embraces all religions.

The second largest banyan tree in India, the Theosophists say, spreads across a half acre near the administration building, a mysterious tree, rather like a temple itself, with its strange branches reaching into the ground in series like colonnades.

In this gentle environment the permanent inhabitants of Adyar carry on the work of The Society, which has been severely hit by the war. Living in an atmosphere of great tranquillity and beauty, they seem removed at once from the strife and the reality of the world.

—*The San Francisco Chronicle*,

Saturday, 8 May 1943

II. "ON THE FAMOUS BALCONY"

MADRAS, India, Jan. 19. (Delayed)—Neither the war nor politics is interfering with the work of The Theosophical Society, whose headquarters in the Madras suburb of Adyar *The New York Times* correspondent visited this afternoon.

Dr. George Arundale, Annie Besant's successor as President of The Society, sat on the famous balcony overlooking the sea and talked politics with youthful ardour, despite his 65 years.

Theosophy as such has nothing to do with politics, but just as Mrs. Besant spent much

of her life working and fighting for an independent India, so now Arundale is trying to do his part to bring about a unified, free India, run along strictly Indian lines and with a friendly, helpful Britain in the background.

The Society's publishing house has just issued a new volume entitled *Annie Besant—Builder of New India*, which contains many of her writings on Indian Nationalism.

So the Besant tradition goes on. Meanwhile the teachings of the universal brotherhood are not being forgotten even in a practical way, for The Theosophical Society is virtually keeping five or six of the surrounding villages going by selling the peasants rice at cost price from stocks.

Here in the Madras Presidency the food shortage is getting to be exceptionally acute because the people are rice-eaters and they used to import their rice from Burma. The Society—and the British authorities for that matter—could help the villages much more if they would permit the establishment of community kitchens, but the caste and subcaste prejudices are so strong in this part of India that the people would rather starve than take food cooked or handled by Indians or foreigners outside of their caste.

—*The New York Times*

* *

LIBERATION DAY

Let this United Nations Day inspire us not only to look forward to the future but to give of our utmost in the cause of victory and to feel, when the time comes, thankful that when there were strife, difficulty, catastrophe and disaster, we did our best.

We must now hope that events will move rapidly to their appointed climax and that by this time next year we may be able with the utmost fervour to celebrate Liberation Day—the liberation of the whole world from its enslavement to the forces of evil. Thenceforward the spirit of Liberation will be abroad and every country throughout the world will enter upon a new Freedom for its peoples, a new Liberty, a re-awakening of its soul.

—G. S. A.

The President's Correspondence

19TH EUROPEAN CONGRESS

To the Congress

REGRET war exigencies have prevented receipt message. Affectionate greetings and wishes constructive Congress intensification our great work.

May 31

From the Congress

Nineteenth European Federation Congress sends loving loyal greetings. Congress deliberations envisage needs new Europe.

June 12 — C. JINARAJADASA,
VAN DISSEL

ENGLISH CONVENTION

Most warm and loyal greetings to you and Rukmini Devi from over 300 members of the English Section assembled for 4th Wartime Convention. We thank you too for your inspiring message and will in our turn seek to reflect in this great land of ours an ever greater measure of the Theosophical light and service.

—COATS

June 15

NORTHERN EUROPE

Dear Colleague: I am indeed grateful to the Swedish Convention and to Brother Rankka representing brother Sections for their hearty greetings and good wishes. I very often think of our Sections in the Northern lands of Europe and pray for their happy and peaceful emergence from the terrible war in which the greater part of the world is involved.

I am thankful to know from your cablegram that our Theosophical work in Sweden and elsewhere is continuing satisfactorily, and indeed it should since our Society stands

before all else for the peace and happiness and comradeship of the whole world.

All at Adyar is going on quietly and with full vigour. We are most earnestly hoping for the time when peace will be restored and we shall all be able to meet again to plan a new world.

I am sending you herewith the programme for our International Convention at Adyar to be held in December 1943. You will see that we are helping to feel our way in the direction of the true foundations for a post-war world. I shall be so happy if the Swedish Section and any other adjacent Sections can send a contribution to help at the forthcoming Convention, so that we may, as far as is possible, know the general trend of opinion among our brethren everywhere.

June 11

MEMBERS OF BRISBANE

Dear President: I was very glad to receive the latest issue of *Contact*. I noted with very great interest and appreciation the fact that Mrs. Hawkes has given sixteen years of continuous service in the capacity of Secretary, and that Miss Wakeford has been Librarian for twelve years. Indeed does the Brisbane Lodge owe a deep debt of gratitude to these stalwart members. I shall be very much obliged if you will kindly convey my appreciation to them and tell them how splendid an example they have set to us all. The strength of The Theosophical Society lies in such service.

June 14

AN EXCELLENT EXHIBITION

[Organized at Karachi during the last annual gathering of the Sind-Multan-Baluchistan Federation.]

Dear Secretary: Thank you very much for your letter dated the 24th and for the most interesting photographs which Rukmini Devi

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THE PRESIDENT'S CORRESPONDENCE

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and I have looked at with very great pleasure and admiration for the really excellent exhibition organized by your Federation. Indeed it must have been one of the star attractions of your recent session. We regard this as very practical work and as very definitely linking Adyar with all of you so far away.

We have published news about this in the June *WORKER* in the hope that your fine efforts may stimulate many Lodges and Federations to follow your example.

Again congratulating you most heartily...

COLOMBIA

[The new General Secretary, Señor Ramon Martinez, sends a card of New Year greetings and writes under date 1st December 1942]

I have the pleasure to announce that I have been appointed as the General Secretary of the Colombian Section.

I wish to assure you of my sincere co-operation in the interests of our beloved Society so that Liberty, Justice and Human Rights may triumph at last.

PERTH LODGE

Dear Dr. Arundale: On Easter Sunday the W. A. Members held a short conference, which was a great success. About 70 mem-

bers from all W.A. Lodges were present and there was a remarkably strong feeling of harmony and quiet spiritual strength.

On behalf of all our members I desire to convey to you the following resolution:

"We, the Lodges of Western Australia in Convention assembled, send to Dr. and Mrs. Arundale and Mr. Jinarajadāsa our expressions of affection and loyalty. We who have the privilege of knowing them personally know that they have given their lives to the work and have on their shoulders in these trying times a great burden."

The work goes well here in W.A. We have splendid and enthusiastic members' meetings especially, and quite a steady flow of new members and new library members. Kindred activities are also well supported in spite of the exigencies of war and I should say that Perth centre is well maintaining its spiritual strength as a centre. We send you a special thought every meeting night—Wednesday—and our thoughts are constantly with you all at Adyar and those of our Brothers in Europe. We feel that our present opportunity is great to make Theosophy a "living thing."

CLARE TRACEY

Hon. Secretary

May 11

Mr. J. J. van Ginkel—Autobiographical

[From his last Newsletter as Provincial Secretary of Transvaal Federation.]

I AM now able to carry out what has long been in my mind as a dream, but which I could not have carried out if I had been re-elected, as I would have felt it my duty to remain at my post, but that is now no longer necessary. I am therefore leaving Pretoria at the end of this month (April) and will settle on my farm "Ananda" (meaning bliss) situate high up in the mountains and just outside Rustenburg. My office has been exceedingly generous in not only allowing me

to leave long before my pension age has been reached but also in making my pension a very liberal one and above my expectations. My Directors, no doubt, had in mind that, during my 32 years in their service as Manager, I have had rather a rough time in having had double pneumonia and four major operations. Although I am now sound in body and limb, nevertheless, you will appreciate it that I welcome this opportunity of being able to go away. I have had a very

busy time for many years, as I belong to many movements, including the S.P.C.A. As I cannot sit still (can you imagine J. J. sitting still?) I will, as a hobby, make my farm a very attractive health and holiday resort and will cater specially for vegetarians.

I will carry the Theosophical torch in this large and important citrus district and hope soon to start a Lodge and work for our own building in Rustenburg. Nothing like being optimistic, it is my nature!

In bidding you farewell, I take this opportunity of thanking you one and all for your kindness during the many years I have worked amongst you. I don't think I have ever missed a Convention during the 18 years of my membership, or have not held an official position as is the case at present. I flatter myself that there is nobody who is unkindly disposed towards me.

I have received scores of letters in which members were kind enough to express their regret that I shall no longer hold the position I have held for so many years, . . . and many have asked me to insert them in this Newsletter, but I am afraid that it would serve no good purpose and moreover it would take too much space. I can only thank you one and all, and urge upon you that this episode or little flutter in the life of The Society must not affect or harm a movement which is so close to our hearts.

No doubt it is all for the best, and whilst you work in Pretoria and Johannesburg, I shall, in a quiet way, do my little bit in Rustenburg, where I hope you will visit me and you can always expect a warm and Theosophical welcome.

Having two sons in the Air Force who are going through all the terrifying experiences of war in the air, the following written by Dr. Arundale was very interesting: ". . . It is indeed entering another kingdom to visit an Air Force station anywhere, and it becomes a tremendous experience when a flight is about to take place. Everybody becomes galvanized into vibrant duty—men, machines, angels. Everybody and everything is ready at the appointed post. A word of command and off go

three orders of life—the human Devas, the living machines and the angelic guard. Sometimes there is quite a little host of guardian angels. Sometimes just a couple or so. Sometimes a great angelic Personage condescends to take an interest in a particular flight. Sometimes some old angelic friends of the airmen, or of one or more of them, friends possibly from long ago, rally round, and all are together as if on a picnic, exchanging as they go, wireless communications at many varying levels and wave-rates. Sometimes there will be special duty angels to be on hand for what is known beforehand to be a flight from which one or more airmen will fail to return. For one reason or another there comes a crash, and guarding angels must be on duty to make the passing away from the physical plane as easy as possible, and this they do with extraordinary tenderness and efficiency. And the very machine itself must not crumple up without receiving a blessing, for it is more than a mere machine, indeed, are not all machines more than mere machines?"

The above was especially interesting to me as my one son, Capt. Ben van Ginkel who uses a fast fighting plane, (the other son is in a bombing squadron), once told me that when he is on the point of attacking enemy planes he is conscious of a presence. Although he is alone in his machine the sense of danger and possible death ahead is compensated by a wonderful presence which gives him a feeling of comfort and encouragement. Both my boys belonged to our Pretoria Round Table, which experience has been a great help to them in the dangers they are going through now. During a Round Table ceremony Ben, who was only a boy at the time, could plainly see the Devas assisting Mr. Gyde, our Chief Knight, and he noticed the fairies also taking a keen interest in the proceedings and their antics were sometimes very amusing. . .

My address will be P. O. Box 15, Rustenburg.

If we Aryans knew the meaning of the word I wonder if we would not live up to it better? It comes from the Sanskrit word "Arya," meaning "noble."

Among the National Societies

BROTHER RAJA, 1893-1943

THE March issue of *The American Theosophist* is dedicated to Mr. C. Jinarājādāsa, who, on 14 March 1943, "contributed to The Theosophical Society a half century of membership and faithful service."

This was a great idea, the number is beautiful and worthy with very good items by or about Mr. Jinarājādāsa: there is also his portrait as a full-page illustration.

Brother Rāja himself remembered the day by sending out to friends a simple "wartime" leaflet entitled "Theosophical Jubilee: March 14, 1893-1943" and enclosing two of his own poems—"Harvest" and Epitaph."

A NEW THEOSOPHICAL IMPULSE

The 19th Congress of the European Federation was held this year in London at Whitsuntide, June 11 to June 14, in connection with the Annual Convention of The Theosophical Society in England. There are many members of other Sections now living in England, so there must have been a representative attendance. Mr. Jinarājādāsa was the guest of honour, and the general subject was "A New Theosophical Impulse."

This year is the fortieth anniversary of the inauguration of the European Federation. A short historical review of the early years, written by Mrs. Ransom, will appear in our June issue, says *Theosophy in Action*, which will be published a little later than usual, in order to include reports of the Congress.

Three years ago the Federation Congress, held in London, coincided with the over-running of the Continent by the enemy. May this Congress be the last to be held under present conditions!

VEGETARIAN NEWSPAPER

An advertisement in *The American Theosophist* tells us that if you are a vegetarian

you will like *The American Vegetarian*—the only vegetarian newspaper in the world. Send 10c. for specimen copy, to E. L. Pratt, Editor, Pismo Beach, Calif.

"THEOSOPHY IN ACTION"

The March issue is very interesting and newsy. The English Section has been discussing ways and means to improve the work of the Section and the report gives useful suggestions.

An article by Mr. Jinarājādāsa, "To Believe or Not to Believe," concerning Spiritualism today, is both amusing and informative.

The International Centre of The Society in England held a social gathering. Mr. C. Jinarājādāsa was present and said he was very happy to be there as he had found that Lodges composed of members of several nationalities had a certain breadth of view which those whose members were all of the same nationality naturally lacked. It was a privilege to have the gift of languages, and this entailed certain responsibilities. He wished the International Centre every success in its effort to bring together those who might differ in language and outlook, but not in their devotion to Theosophy.

There are notes and articles from the Adyar, and Section journals—all well chosen; news of Mr. Jinarājādāsa's activities; and an obituary note of fine tribute to a Polish hero, Dr. Janusz Korczak, F.T.S.

24 NEW SUBSCRIPTIONS AND MORE

The response to my appeal last month [March] for subscribers to our international magazine, *The Theosophist*, was very encouraging. Anticipating the demand of new subscribers, Mrs. Retief placed an order for 12 copies monthly; but even before the first issue had arrived she had increased this order to 24. Now she finds that she must increase the order once more.

The good work which was done by the series of lectures by Mr. Kruisheer, has been continued during the past two months by Miss Codd. Each time Miss Codd returns to us she appears to be in better form than ever before, and she never fails to be appreciated by members and visitors alike. Audiences at our Sunday evening lectures have been excellent, sometimes numbering between 70 and 80. Our Monday classes for inquirers and beginners is thriving again under the able direction of Miss Codd, and some members have recently been recruited from this class.

Thanks to our visiting lecturers and to the keen work of the Committee we have enrolled 20 new members since January this year.

T. P. WATSON,
Johannesburg Lodge Newsletter

[Many thanks from Adyar for the 24 subscriptions. We wish other Lodges and Sections could help similarly. Congratulations to Johannesburg Lodge on all the work being done and best wishes for the future.]

BESANT SCHOOL, BENARES

With a farewell function arranged in the Bhārat Samāj Temple, the Besant Theosophical School closed for the summer, completing four years of its existence. During these years the school has received generous support from the Theosophists in India, which it has striven to justify. Yet much remains to be done, especially in these trying days, when life is so difficult. As suggested elsewhere, in the June issue of *The Indian Theosophist*, if the various Lodges take to the study of Theosophical Education, and the Theosophical Educationists give us the benefit of their experience, and some, of their services, the school will be better fitted to shoulder the onerous duty it has undertaken, which is to keep alive the Besant Spirit in education.

—G. R. P.

AN INDIAN LODGE OVERSEAS

Accra Lodge, the Indian Lodge at Accra on the Gold Coast, seems to be particularly

alive and enterprising. They not only have a religious and scientific bookshop, but also a "Society for Self-Education and Service," and send round an excellent little News Bulletin to their members in outlying stations. Mr. Affram, the Manager of the Bookshop, writes: "You want to know about the Self-Education and Service Library. It was proposed before the war to open a library to which the outside people could come to read about Theosophy. Owing to the present condition this service is only doing the duty of a Book Steward in a Lodge. We are also lending a few books freely to friends outside the town."

They wish to start a T.O.S. there, so I am putting Mr. Stakesby Lewis in touch with them. They have already begun to care for the poor near by. The two Bulletins which have reached me are full of good thoughts clearly and well expressed. There is a brief account of the celebration of their 7th Anniversary, and also an account of the visit of Captain Tucker, an English Theosophist. The Bulletin says: "Very significant was the meeting because it was the first time in its history that the Lodge was visited by an English brother."

Now, if any of you have any books you can dispose of, remember Mr. E. Affram and his Bookshop, Box 671, Accra, Gold Coast.

—C. M. CODD

NEW ZEALAND AND INDIA

I have opportunities all over N.Z. to speak about India. Many organizations and Rotary Clubs invite me to address them in all the towns I visit. I never refuse for I am glad to serve India by giving a different outlook (or insight) from the addresses they usually have from travellers. The time Dr. Srinivasa Murthi and others spent giving us talks about India and her philosophy and science, whilst I was at Adyar, have proved fruitful so far as I am concerned, for they drew me into the spirit of India and revealed the Soul of India. All outer happenings are as nothing when once one has touched the deeper life.

—E. HUNT

MR. HODSON IN N.Z.

Mr. Hodson is not touring this year, but is working here in Auckland. He has done a quite wonderful work in New Zealand with the public. He gives very fine lectures and the audiences keep up well. Usually there are 200 at a lecture which is good because New Zealand is not a largely populated country. Many of the new members who have joined through his lectures are now proving quite useful in the Lodges.

—E. H.

IMPORTANT, MORE IMPORTANT

Mr. Geoffrey Hodson contributes a note to the U.S.A. Committee on Membership Circular No. 16:

Of course, good advertising in newspapers, on movie screens, and by large posters outside the hall is essential. Good appearance and comfortable chairs inside the hall are important, but the key to the whole situation is the personality, knowledge, magnetism and faculty for teaching of the speaker himself, and the attractiveness and practical value of his subject matter. Without these there cannot be real success. However wonderful Theosophy is, the people simply will not come to hear an uninteresting and poor speaker! I do hope that some day we shall be able to establish in each Section a well-conducted training School for public lecturers, field workers and class leaders. The Society suffers, do you not think, from the lack of this?

26,000 BOOKLETS DISTRIBUTED

Report on the Activities of the "Win the War Congress" Committee, Australia. During a period extending from Easter to Dec. 1942, 26,000 pamphlets were printed by the Committee and 600 donated by Bishop Burt. Of this number, approximately 18,000 have been distributed per medium of the various Lodges and members throughout Australia, and 8,300 despatched to the troops in the Red Cross Xmas parcels. A balance of 300 remained on hand at the end of the year, and it was expected that further supplies would

be printed and available early in the New Year.

Donations received during the same period, plus proceeds from the sale of pamphlets, amounted to £227-13-6, whilst expenditure totalled £200, including £136 for printing.

—Contact

AUSTRALIA IN 1942

Theosophy in Australia for April-May prints the General Secretary's report for the year 1942. The Section has 17 Lodges and 985 members. The experiment of holding Local Conventions in place of the Section's Annual Convention has been found a success and will be continued for the duration. Mr. Jinarājādāsa's fairly long visit during the year was very welcome and widely appreciated. The Section journal carries on well, despite difficulties arising from the war. Broadcasting continues to be a most important feature of the Section's work. This is the gist of Mr. Litchfield's concise and clear report. He concludes:

"The Australian Section as a whole is whole-heartedly behind the tremendous war effort now being made to combat and overthrow the powers of darkness. Many Lodges are carrying on under difficulty, and numerous brethren, apart from being actively engaged in war-work generally, are endeavouring to acquire an intelligent understanding of the problems of post-war reconstruction. The success of our work depends largely on the loyalty and enthusiasm of its members. The Theosophical Society, as a body, has much to contribute towards the new world order now being born."

MAGAZINES RECEIVED from overseas

Boletín . . . Mexicana, December, January.
The Canadian Theosophist, February.
Contact, March-April.
Evolucion, February.
The Game of Life, (No. 1) January.
Johannesburg Lodge Newsletter, April.
The Link, April-May.
Theosophy in Action, March.
Theosophy in N.Z., April-June.

PRICELESS MSS.

An old issue of *The O. E. Library Critic* gives thus the "Final Fate of the Mahatma Letters to Sinnett and the Letters of H.P.B. to Sinnett: The originals of the *Mahatma Letters* and the *H. P. B. Letters to Sinnett* have been given irrevocably to the British Museum to preserve them for posterity under the care of MS. experts as a kind of National Trust. There is no one in Theosophical circles with the necessary skill to handle, bind and preserve such delicate and fragile documents. Actually they have been arranged most beautifully, so that every line can be read and yet is pasted and bound into large calf-bound tomes in the Department of Select Manuscripts. Now a special permit is needed to get into that Department at all, and the *M. L.* and *B. L.* will not be shown to anyone for a period of ten years which should be enough to discourage unhealthy curiosity or malice."

ILLUSTRIOUS ASSOCIATIONS

I am happy to tell you that we have secured a delightful house by the riverside overlooking Richmond Bridge, the Thames, and the Old Palace Richmond. We are actually living in the grounds of Francis Bacon's home, Twickenham Park. In the Old Palace Richmond, as you may know, Queen Elizabeth passed her last days on earth. I have the photograph of an original letter written by Francis Bacon to a friend. The writing is

rather difficult to decipher. But standing out very clearly is the following sentence:

Giving you all good from Twickenham Park.

FRANCIS BACON

Aug: 1692

In the Happy Future it is one bright and hopeful thought that the President and Rukmini Devi will visit our Lodge. We have a beautiful lecture and meeting room and a garden—not large but charming.

Although we are not by any means in order, we have had a series of lectures and a good deal of discussion on India. Our thoughts and good wishes are ever with the President at Adyar in this great cause, and may our hopes and prayers help to bring India into her Great Blessing speedily. —K. P.

ABOUT MEMBERS' MEETINGS

At a discussion meeting of the English Headquarters, Mrs. Ransom reminded members that The Society was founded to select those who might found the Sixth Root Race, and hence was organized to evoke a certain inner attitude in individuals. Members were to be trained individuals capable of sustaining the pressure of spiritual life at a slightly higher level than before. Members' meetings were essential for this, and progressive training of officers, who would not seek office or hold on to it, but would use official work to train themselves in impersonality and dedication. The need today is to return to the original purpose of the movement.

—*Theosophy in Action*

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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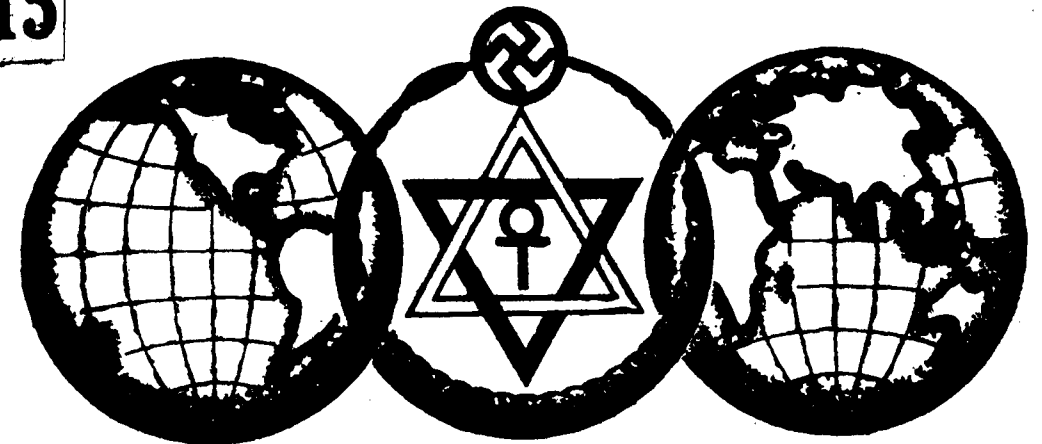
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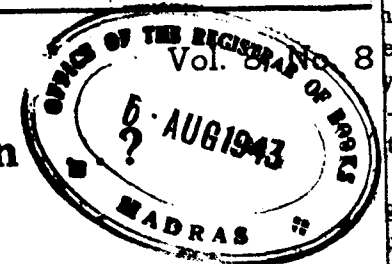
THE THEOSOPHICAL WORKER

August 1943

ADYAR

Why Did You Join

By the Editor.



I SOMETIMES wonder, when I look over a big assemblage of members of The Theosophical Society and sympathizers, why are they members and sympathizers. Why did they join, and naturally I wonder why I joined. But if you ask me: "Why did you join The Theosophical Society?" my answer would be quite emphatically: "I do not know!" That seems like a strange statement to make, but from my childhood I had been brought up in the atmosphere of The Theosophical Society and the spirit of Theosophy, and in a way my joining The Society in 1895 was automatic. Though I was a little young in 1895, Mr. Sinnett asked me if I wished to join the London Lodge, and so I joined it. Since joining The Theosophical Society "every day in every way," to paraphrase M. Coué, I have been more and more thankful that, I am, first of all, a

student of Theosophy, and second a member of The Theosophical Society. I have a few degrees conferred upon me by universities and other institutions. I have no interest in these and no particular use for them, though they were very useful in earlier days, but I cling to my membership of The Society and my studentship of Theosophy.

FREEDOM EVERYWHERE

My profit from my studentship of Theosophy has been the widening of my outlook so far as all faiths, races and nations are concerned. My sympathies are not merely for one faith, for one race, for one nation, but for all faiths, for all races, for all nations, for all political opinions, even though I have at times to differ. For all differences I have sympathy, because I am a student of

Theosophy and my study of Theosophy shows me that we are all children of one Father and are moving in the direction of the same Goal. Therefore I feel myself at home in every faith, race and nation. So when Dr. Besant called me, while still a young man, to leave England, a very much loved country, and to come to India to become an adopted child of this country, I had no hesitation. If I could do any useful work in India, let me do it. If Those who are in authority should call me to go to Kamaschatka or to the land of the Esquimaux, if They would give me time enough to find sufficient warm clothing to bear the stress of the climate, I should be quite happy to go. One has the feeling that the whole world is one's own, though one may work ardently in some specific Cause, as I have myself worked in India for a land which I regard as my adopted Motherland. All of that is the result of the widening influence of Theosophy.

FRIENDSHIP EVERYWHERE

My membership of The Theosophical Society has revealed what a tremendous amount of Friendship there is everywhere if only one can tap it. A Theosophist, a member of The Theosophical Society, can go anywhere and he will find his fellow-members, though they may not know him, to welcome him and serve him in every possible way. This has been my practical experience on every tour throughout the length and breadth of India, and throughout the world no less. All of this is a wonderful testimony to the worth of Theosophy and the friendship in The Theosophical Society, and so of the very real expression of that spirit of Brotherhood of which it rightly professes to be a nucleus.

As I grow older and older, I am more and more patriotic and ardent for Theosophy and The Theosophical Society. The older I grow the happier I am to realize that there is nothing but friendship anywhere if one understands how to arouse it. How wonderful it is to contact the unity, the solidarity of life, beneath, in fact animating, all differences which may cause us to distrust one another,

which may separate us, which may produce the quarrels and wars by which the world is devastated. So one is very happy, though of course there are difficulties always.

ADVANCE GUARDS ALWAYS

I feel that Theosophists and members of The Theosophical Society represent in a way a people apart from the average individual living in the outer world. We are an Advance Guard for certain truths which must come into active recognition sooner or later. The world has ever had its Advance Guard. The early Christians were the Advance Guard for a new type of living. When the Lord Muhammad brought His tremendous power to bear on a distracted world, He and His followers constituted an Advance Guard for wonderful principles. The same was no less true in the remote past of India's great Rishis, Saints and Saviours.

Today whether we are recognized, and appreciated, or condemned, whether we are popular or unpopular, whether we are judged leniently or harshly, whether public opinion is with us or against us, we have our Theosophy and our great Theosophical Society which have been entrusted to us for propagation, and we do our best to propagate them. We know our mission and as Theosophists are not concerned with recognition, with appreciation, with popularity, but are extraordinarily loyal to our splendid principles. We may have great intelligence or we may have little, we may be poor or rich, famous or little known, but that does not matter to the loyalty of our members to Theosophy and to The Theosophical Society in a way which is really quite wonderful. It is owing to such steadfastness that The Theosophical Society is always safe and pursues its way in a remarkable manner. Even throughout the war and despite the difficulties and diminution of income to which The Theosophical Society has inevitably been subject, we have been able to move on our appointed way and to fulfil our obligations, due to the loyalty and devotion of innumerable members scattered throughout the world.

ON THE PASSING OF A YOUNG FRIEND

[The following letter was sent by the President to a friend and his family who have been in deep sorrow on account of a very grievous bereavement. It was thought by those who read the letter that it might help others. So it is placed here.]

Dear Friend: Rukmini and I very deeply sympathize with you in a loss which is not only yours but of your Benares Centre. We both of us remember your son very well and, of course, liked him immensely with all his vitality and generosity of living. The loss of so fine a young man will be very great to all our work as well as to the family which loved him and admired him. Our very deep sympathy goes to his wife.

You ask why the blow should have fallen. It is impossible for us small people to understand the wonderful benevolence of the Laws of Karma. But it sometimes happens in the case of those whose lives are thus cut short with apparently no reason whatever that there is some great opportunity for reincarnation under exceptionally favourable circumstances and that the opportunity is allowed to be taken, because of the worthiness of the individual in the incarnation which has thus been cut short. It generally happens that on the inner planes there is concurrence in the transference, though it is generally impossible for the concurrence to be remembered on the physical plane. Therein indeed lies the tragedy. But as I am very very sure, there is no loss but gain. We think of loss and are prostrated by loss, because we only see a very short distance and only know that which is accessible to us within the limitations of the physical brain. I am very very sure that this loss of so fine a young man is a blessing to you all, and no loss to him, and I pray that perhaps when you are very near to him on the other side, and even on this side as you know you are, there will come a flash of

illumination to show you that these Great Powers who guide our destinies never give aught but a Love which passes our understanding but which helps us wonderfully, generally without our knowing it, on our way.

I realize to the full the physical plane loneliness and the grief that one who is so near and dear seems forever inaccessible. But the loneliness and the grief, as we Theosophists know, are but symptoms of the illusion of ignorance. We know that intellectually but we do not know it as it must be known by us all sooner or later. Of course, your dear son has not gone away. Of course, you and he are all happy together everywhere else but here. Perhaps if you could in some way bring yourselves to imagine that there is that happiness somewhere, though not here, such imagination may help you to cause the happiness to shed its light upon the prevailing darkness. I think that in the course of time it will come to you all, even though it cannot be expected to come at once.

Whatever Rukmini and I can do to help him—though he really needs no help at all—we will certainly do, and we will try to help to make for you all channels between the serenity within and the misery without. We will both be on duty—it is in fact, of course, a privilege—to help, and I hope you may feel this help from time to time . . .

P. S. As I send you this letter I find myself entering fully into the spirit of your unhappiness. I must enter into it if I am to help. So please think of me as a friend who is with you in fullest measure in all your suffering, but who feels he is able in some measure to be a guide to help you, first of all to resignation and then to understanding and thus to peace.

—G. S. A.



The President's Correspondence

IN courtesy to the General Executive body of the Canadian Section, we are herewith publishing a Resolution adopted by them 31 January 1943 as regards the report of a sermon by the President on "The Festivals of Our Lady."

"On motion of Lt.-Col. Thomson, D.S.O., seconded by Mr. Kinman, the following motion was adopted: 'That the General Executive of the T. S. in Canada strongly disapproves of the article by the President of

the Theosophical Society which appears in THE THEOSOPHICAL WORKER of October 1942, the article in question making a sectarian appeal which we feel definitely to be contrary to the broad general principles of Theosophy or Divine Wisdom as set forth through the millenniums of religious history.'"

[Due to lack of space, we are unable to publish several articles sent to us in support of the President's Sermon by members who have seen the Canadian Section's Resolution.]

Nature—Poems to Her Loveliness

PEAR BLOSSOM

(From my window)

Cascade of blossom gleaming in the gloom,
white waterfall that flows upon the night,
you are so lovely scenting all my room,
ethereal drapery in the dense twilight.

Like old-time lady in a swirling dress
you seem to float against the fading sky,
you hold all spring within your daintiness,
—a searchlight wanders by—

A bar of silver, blurring evening star,
while other stars shine redly and make
sound,
but from serenity their light is far—
an airship, homeward bound.

The houses stand there, solid blocks of grey,
while windows golden glow across the night,
the trees are slender figures far away,
a late bird is on flight.

Like a dim pool of faded green the lawn,
while far beyond is hushed the traffic's
hum;
I kneel, so grateful that it is not morn
and I can watch you; nor has night yet
come.

All windows are a doorway for our dreams,
a frame for all we seek, and long to know;
lulled in your beauty, for a time it seems
wrapt in your warm white snow.

—HELEN BEDDALL

THE SONG OF THE HAZEL

I am built of dust and sun,
The rain, the air,
I am strong and very fair.
When at last my day is done,
Back to dust, sun, air and rain
Will my being pass again.
Yet my Spirit never dies,
But in newness shall arise;
So in me behold and see
Your own mighty Destiny,
Rising slowly from the sod,
Ending in the Life of God.

[This verse, translated from the original Celtic poem in the Dindshenchas, one of the earliest Irish MSS., and preserving the original metres, is a meditation on the Druids' sacred tree, the Hazel. To the Druids the Hazel Tree is a living Bible. Man's own life, that of the Universe, the union of the

Divine and the material—all this is symbolized in the Hazel. Lu Lavada (Celtic, *Lug Lamfada*, "All-reaching Light") whose name occurs in London, Lyons, Ludgate, etc.—was the Sun-God, the supreme Druid Divinity.]

—F. H. ALDHOUSE

THE WOOD

In silence there I rested
Amidst the whispering trees,
Where blackbirds idly fluttered
In search among the leaves.

This wood so fair in Springtime,
A Haven sheltering few
Of Nature's dearest children
Hiding in the misty blue.

'Tis sweet to linger somewhere
And let the world pass by,
To rest in Nature's Harbour
Beneath the blue-domed sky.

—B. A. COOPER

BARALING EVENFALL

Veil on veil of purple velvet drapes the silent
forest hill,
And a sheet of silver glory is the river smooth
and still.
Now the golden hues are fading; in the east
a bluish haze
Steals amid the crowded treetops at the close
of autumn days.
Overhead a star gleams lonely, gleams against
the azure sky,
And an owl across the water glides to where
the shadows lie.
Evening shades now gather slowly, as the
day withdraws its light;
Little birds all go to slumber when the dark-
ness mothers Night.

—DUNCAN GREENLEES

SPRING

Silence and Solitude and Snow;
The calm glitter of an icy star,
A sighing breath;
The choking murmur of a freezing stream
Passing beneath the Moon's white beam,
And this is Death.

A little slumber—and a waking dream,
A faint stirring—and a clearer call
Within the dell,

The song of Morning in the waving pines,
High overhead the bright sun shines,
And All is Well. —IVY S. MITCHELL

CAN WAR ENDURE?

Can war endure where Nature binds her
tresses
With winding links of tender verdurous green,
Where murmurous wavelets wander through
the cresses,
And the whole wide sky refracts such radiant
sheen?
Evanescence wraths of puerile mortal mind
May shed their vain shadows on quiet leas,
Till *Her* green veil shall mantle fragrant
haunts of bees;
Where are those stirring strifes of men?
Ah! who will find?

—M. A. A.

A TRUE INCIDENT

[From *The Liberal Catholic*]

A noble statesman sauntering through
At sunset hour
His garden sweet with perfumed breath
Of many a flower,
Beheld some ragged children on the lawn;
His kindly face
Prevented fear, and one, an elder child,
Took heart of grace.
"We're very sorry, Sir," the maid began,
"We did not know
This place belonged to you; we saw the gate
Was open, so
We thought we'd like to come inside
And play awhile;
The flowers looked so lovely, Sir."
But, with a smile:
"What were you playing at?" the master
asked.
"O, we made up
That this was fairyland, and fairies slept
In that gold cup;
That pretty Summer-house we called
Their banquet-hall;
Those red-hot pokers were the wands—
Against the wall.
But now we'll go away at once."
"Nay, little one,
Finish your game; 'tis I, not you,
Away must run;
For fairyland belongs by rights
To little folk,
And not to grave old fogies," thus
He laughing spoke.

—A. WILLIAMS

Among the National Societies

HERE is rather a nice quotation from "The Agamemnon" by Aeschylus. It is a prayer by Clytemnestra, Agamemnon's wife, when she hears that the Greeks have captured Troy:

"Oh, if these days they keep them free from sin

Toward Ilion's conquered shrines and them within

Who watch unconquered, maybe not again
The smiter shall be smit, the taker ta'en.

May God but grant there fall not on that host

The greed of gold that maddeneth and the lust

To spoil inviolate things!"

If only the Nations had realized this after the last war! These lines were written in 458 B.C., yet they are as true today as they were then.

—R. S.

A WIDE PROGRAMME

The Theosophical Order of Service, 428 Euclid Avenue, Cleveland, Ohio, U.S.A., have distributed a very well-compiled pamphlet. Page one reads as follows:

There is certainly no international organization that has a wider programme than this: THE THEOSOPHICAL ORDER OF SERVICE

To protect, cherish and salvage the poor, the sick and the blind; to guard the young, and comfort those in prison.

To seek and demand for animals the same right to a happy life and a just and gentle deliverance therefrom as we demand for human beings.

To labour unceasingly for World Peace; to become better citizens, and to establish goodwill amongst men and nations.

To lead the world back from a cancerous civilization to the vigour and serenity of natural living.

To heal the sick and the afflicted; to comfort the sorrowful.

To make beauty our incessant companion and to spread its influence far and wide.

MAY WE PROVE WORTHY OF OUR TRUST!

A CHILDREN'S CHARTER

drawn up by the New Education Fellowship

1. The personality of the child is sacred and the needs of the child must be the foundation of any good educational system.

2. The right of every child to proper food, clothing and shelter shall be accepted as a first charge on the resources of the nation.

3. For every child there shall always be available medical attention and treatment.

4. All children shall have equal opportunity of access to the nation's stores of knowledge and wisdom.

5. There shall be full-time schooling for every child.

6. Religious training should be available for all children.

—Theosophy in N. Z.

A SUGGESTION FROM INDORE

We all know that our Lodges are expected to take up some active work so that the ideals that have come to us through the study of the Ancient Wisdom may be presented to others, and so that our knowledge may result in some kind of useful work in the service of the Masters.

There are many different activities that Lodges could take up but it seems to me that as Education is of so much importance, and as the present system of Education is so faulty, we should in our Lodges study our Theosophical principles of Education, and then endeavour to interest educationalists, school teachers, college professors and perhaps Ministers of Education in them, with a view to bringing about eventually some fundamental changes in the present very faulty system.

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We could also contribute suggestions to educational journals.

We Theosophists have in our possession a wonderful knowledge of this particular subject, for we know what a child is, what Education should mean, what should be the true purpose of Education, and what should be the qualifications of a true teacher. And we know what are the defects of the present ugly system of Education which has been referred to as the "Tragedy of Education." We know that the present system of Education seeks only to develop the separative, concrete mind, from which most of the existing evils of the world have arisen, and which leaves out of account altogether the main features of Education, which should be the unfoldment of the child's whole inner nature. It seems to me that we should endeavour to pass on to educationalists all that very important knowledge which we possess.

But before taking any active steps we should first study the subject and discuss it in our Lodges, so that we may understand it more deeply in order that we may be able to explain it to others with a clearness that would carry weight. We should also be able to explain to others the main defects in the presentday system, showing the enormous amount of harm they do.

If groups in our Lodges throughout India would take up this interesting study and after some months of study and discussion take steps to pass on to educationalists the knowledge they would possess on the subject. I really think our endeavours would not be in vain. And even if they are not completely successful we shall have learnt a good deal about Education and spread our thoughts throughout the thought world, and in that way we shall have sown seeds which will bear some fruit. But I really believe that if Lodges took up this suggestion seriously they would succeed in bringing about some important reforms in Education.

In our Indore Lodge we have already commenced our studies, and in time we hope to be able to spread our ideas amongst our local

educationalists. Later on we should like to invite some of our leading T.S. educationalists to visit our centre and deliver public lectures on the subject, and preside at discussions in our Lodge to which local educationalists would be invited.

—L. ARATHOON

IRISH CONVENTION, 1943

The Convention which was held in Dublin on 7 February 1943, will be remembered by all those who were able to attend as perhaps one of the most outstanding of the twenty-three Conventions which have been held in this country.

We who have felt rather cut off in this country had the privilege of welcoming Mr. van Dissel, Gen. Sec. of the European Federation, who came to preside at our Convention. We always welcome an occasion such as this, but this time even more than usual, for we were welcoming a friend who had been with us and helped us before. And this was a little different for he came to preside at Convention, and also he came from Adyar, and he brought with him some of that Power and that Peace of which he spoke so beautifully, to us here in Ireland. He brought us greetings from our President, Dr. Arundale, who, he said, was very much with all of us and with all the Sections in his care. He also brought us greetings from the twenty-six European Sections, although they were not all working; eighteen of them being overrun by the enemy had been obliged for the time being to give up their work; Theosophy was forbidden them, yet, he said, all these Sections which he represented would wish their greetings given to this little meeting in Ireland. Preparations for starting the work again in these countries after the cessation of hostilities were in full swing.

In the course of his talk to us Mr. van Dissel spoke of that New World that is coming into being, that New Civilization that is now being born, that we must move forward and leave behind the worn out things of the past and bring into use the things of

the future, that the study of Theosophy brings us to that future, but that future must be brought into the present and we must give to the world the Theosophical plan of peace. To do this Theosophy must not only be mental knowledge it must be lived in daily life, in the small things as well as the large. In our subjects for lectures we must have a long-range view, we must not only give our pet subjects but must find out what is needed and what is going on around us. That members should remain students and try honestly to find out what is the message of the New Age. Members have a great responsibility, it is no mere chance that they are brought together, they must see how they can fit in with the needs of their country and their Section. The suffering and ignorance in the world are so great that we must give the wisdom, but before that wisdom can be given we must learn to know it ourselves, reconstruction must start with the individual, with ourselves, before we can give it to others. Entering into The Theosophical Society means a real step, it is an occult step, and it means sacrifice.

Mr. van Dissel spoke of Adyar, of that wonderful feeling of Power that it radiates. When there, one feels it is the heart, the centre, the power beneath everything, and that although the world is suffering so greatly at present, its sufferings are the birth-pangs of a new future, a future of peace and security for all, and although the suffering is felt so is the assurance that all is well with the world. The other quality that Adyar gave was that feeling of deep Peace, a peace that raised one up above the emotions for it was the peace of Spirit. Adyar will become more than ever a centre in the New World that is to be.

Mr. van Dissel spoke of some of our activities in Eire, especially he spoke with appreciation of our magazine, *Theosophy in Ireland*. He said that he had seen it on the table at Adyar where it was read and appreciated. He spoke of the Theosophical Order of Service, saying that study and action should go together, but above all he spoke of our head-

quarters in Dublin as "a Living Centre," a place where in Eire we have a beautiful group at work, and where there are great opportunities open to all.

And we would like to say to him as he said to us in closing Convention: "God's blessing to you and God's speed to your work."

May we continue to keep with us a little of that Power and Peace, may we keep alive the inspiration that this Convention has given us, may we uphold the standard which Mr. van Dissel has set before us, may we learn to understand more deeply the wonderful teaching of Theosophy so that we may give it to others. May we make our centre in Ireland a still more living thing, so that those who would pass by may be drawn within, and so be helped to contact that Infinite Source of Life and Strength which is within each one, so that they in turn may give a little more of Its Light to the world.

—*Theosophy in Ireland*

SIND-MULTAN-BALUCHISTAN

From this energetic Federation of the Indian Section flows quite a stream of propaganda literature—leaflets, pamphlets, letters, programmes. The programme of their annual gathering is always a nice little book containing all kinds of information and illustrations. The periodical, *The Light Bringer*, of July 1943, begins with an inspiring article, by Jamshed Nusserwanji, on the Psychology of Peace-Making. And the latest is a vigorous letter-circular from the Propaganda Secretary, who introduces his theme by saying:

"This year . . . said to be the meeting point of the disappearing Kali Yuga and the dawning Satya Yuga . . . is being corroborated by the military war situation."

YOUR FEDERATION BULLETIN

Michigan Federation Bulletin is one of our very nice intimate family journals, and as such is appreciated in THE WORKER office. It rightly says:

"Your Bulletin serves two purposes. It gives you a spiritual help, a feeling of brotherliness, a tying together of the Michigan

members, so you no longer feel—how few, how impossible; but—how great a centre here, another there, *all* nuclei of the Masters' work. And these Bulletins contain our programmes for Federation meetings, and such items as we in Michigan like to know of our fellow-man. . . . The Bulletin gives the readers an opportunity for 'Self' and 'Lodge' expression." Here is a fine sample:

HOLLYHOCKS IN MICHIGAN

Hollyhocks so bright and fair
Standing staunch as soldiers there,
Growing tall and straight and true
These lines I dedicate to you.
In joy you greet the glorious sun
Reflecting its colours, one by one,
Revealing the life, which is a part
Of that One Life, which lives in every heart.

As twilight shadows gently fall
Causing a stillness over all,
Pausing serene, in your quiet way
You bring a benediction to the close of day.

—MILDRED NORTHAM,
Lansing Lodge

A FRUIT-PICKING PARTY

At the conclusion of Convention some Auckland members went to Nelson to help with the fruit-picking. The farm on which they worked was some 30 miles from the city; they lived in a wharé and were supplied free with wood, coal, milk and fresh vegetables, and as much of the fruit (raspberries) they cared to eat. They worked 8 hours daily—sometimes longer. The farmer, who was quite an influential man in the district, and a Lay Reader in the Anglican Church, for the first time in his life gained some knowledge of Reincarnation and Karma. It was evident that he enjoyed his chats with the party, and remarked that it was refreshing to meet people whose conversation was of deeper problems.

An invitation to remain longer to help with tobacco work had reluctantly to be refused,

but assuring the farmer that an effort would be made next year to provide him with raspberry pickers, the members left for home feeling that they had been useful in a really essential piece of work.

—*Theosophy in N. Z.*

JEWELRY

A member has asked me to give the birthday stones, here they are: January, Garnet (Constancy); February, Amethyst (Sincerity); March, Bloodstone (Courage); April, Diamond (Innocence); May, Emerald (Happiness); June, Pearl (Health); July, Ruby (Contented); August, Sardonyx (Felicity); September, Sapphire (Wisdom); October, Opal (Hope); November, Topaz (Fidelity); December, Turquoise (Prosperity). As I am a December child, having first seen the light of day on the 31st of that month, and also being a seventh child, I can vouch that the designation for December is correct, because I have always been very lucky in all my undertakings and have been fortunate as regards my friends.

You will be interested to learn that the T.S. badges I had made at the S.A. Mint have sold like hot cakes. I even received orders from Egypt. Something like 40 have been disposed of.

—J. J. VAN GINKEL

A VETERAN THEOSOPHIST

We regret to announce the passing of a veteran Theosophist of Bombay, Mr. Muncherji Pestonji Khareghat, retired I.C.S., on 2 July 1943, aged 78. Joining the Indian Civil Service in 1884 he began his career as Assistant Collector and Magistrate and serving in various parts of the Bombay Province he finally officiated as a Judge of the Bombay High Court and retired in 1910. Since then he was on the Board of Trustees of the Parsi Panchayat and was elected as its President in 1934.

He joined the Blavatsky Lodge of Bombay in 1891. Though he did not take any active part in the management of the Lodge, and hardly attended it, he was a deep student of Theosophy. He was an oriental scholar, got prizes in Sanskrit and other oriental

languages. He was a keen student of Astrology, Numerology and Numismatics. As member of the K. R. Cama Oriental Institute, an ardent member of the Zoroastrian Research Society, as President of the Dnyan Prasarak Mandali, he served these and other literary Institutions. He was a staunch vegetarian, and of noble and gentle nature. —K. W.

MISS ALICE RICE

In the May issue of *The Theosophist* appears an appreciation of Miss Alice Rice in the section "The Passing of Prominent Theosophists," and I would like to add a little word of affectionate remembrance.

My husband and I spent one day in Honolulu in May 1939, and it was filled with happy friendship because of her, from the moment of our arrival, when she greeted us with that delightful Hawaiian welcome of garlanding us with flowery "Lais," until, as we slid away from the shore that same evening, we threw those lais on the water towards the little figure watching us on the pier, as a token that we hoped to return some day.

Alice Rice will, I am sure, be long remembered with affection for many reasons, but she is, I think, unique in that she adopted the family of her Japanese cook when he was deserted by his wife, and left with several small children. Unfortunately I cannot remember the exact number, but it was certainly not less than four, and Alice took them to her heart and mothered them.

At the time of our visit they were already grown up; all College educated, charming young people, cultured American citizens, but none the less pure-blooded Japanese. When the tragic news of Pearl Harbour reached us—at the moment when we ourselves were facing our own ordeal in Malaya—it was to Alice Rice and her Japanese children that our thoughts turned in love and sympathy.

She has now passed beyond the narrow boundaries of a world in which racial prejudice and enmities are rife, and we may be sure that her ardent spirit works on in THEIR service, without distinction of race, creed or colour.

—ELWIN HUGHES

PUBLICITY FOR PAMPHLETS

Sydney—Win the War Congress. This Committee of this Congress has functioned in order to publish and distribute suitable Theosophical leaflets to further the Congress purpose. Its first annual report was presented at Easter, but has only now reached Adyar.

The delay is symptomatic of the war to-be-won, and, in spite of congratulating the Committee on its work, the quick thought arises,—that they too will prefer not to present a *second* annual report, but to complete their function!

They report a slowing down of distribution, so that approximately 27,700 had been sold and used in the year, as against the 26,000 noted in the report till December published in the last issue of *THE WORKER*.

There are other outstanding and revealing items in the report concerning ways to spread Theosophical teachings. Where it is advisable to circulate pamphlets it is also advisable to advertise these wares! Miss M. K. Neff, formerly National Lecturer in the U.S.A., gave series of lectures on the same lines as the leaflets in both Sydney and Brisbane, and spoke on Radio Station 2GB also on Sunday evenings, when she invited inquirers to send in stamped envelopes. The response was encouraging.

It was possible to arrange with Red Cross branches to send leaflets out in "Comfort" parcels; and also to hold a competition among members for the best article fitted to be printed as a pamphlet. The prize was a year's subscription to *The Theosophist*.

With these life-channels of work running through the Continent it is no marvel that the leaflet-series met with a welcome. Printing the pamphlets does not produce the demand, nor does placing them upon a table though that achieves something. But there is, and will be, a demand for literature that is short, interesting in title and appearance, and presenting subject-matter where thoughts and queries are already at work. In the same way that these pamphlets in Australia have met the needs of wartime readers—just

as the leaflets-series on "Theosophy and War," and "A Theosophic World" issued from the International Publicity Office have met the differing world needs—so will literature now prepared in readiness fit the needs of those with diverse perplexities who are now endeavouring to plan for the welfare of humanity in present and post-war times. But as with this Congress Committee, so with the members of this great international organization—the work will need to be pressed forward, so that while pamphlets are used for publicity, there must be publicity for pamphlets.

An interesting byword—in many cases the pamphlets were sold at a penny each, (slightly less than their cost), and it was members who took them, passed them on, and made the publicity pay to a degree. The international post-war leaflets will then be avail-

able for such use at once, and even more reasonably. The 985 members in Australia are to be congratulated on their efforts; distributing so widely. —E. M. LAVENDER

MAGAZINES RECEIVED from overseas

Blavatsky Lodge Newsletter (Sydney), April.
The Canadian Fed. Quarterly, January.
The Cincinnati Theosophist, December.
Espiritualidad, Feb.-March.
El Estudiante, Nov.-December.
Evolution, April.
The Link, June-July.
New History, March.
Ex Oriente Lux, April.
Revista Teosofica Argentina, March-April.
Theosophy in Ireland, Jan.-March.
U.S.A. Committee on Membership Circular, February.

Theosophical Research Centre

REPORT FOR 1942

THE spiritual forces liberated by the war are rising to a level comparable with the stage of evolution reached by the wave of life of this cycle.

Each group of people, each tiny cell in the cosmic consciousness may manifest this spiritual life in the way best fitted to its nature and purpose.

The group which has worked since 1931 under the name of the Theosophical Research Centre is now preparing itself to take a larger part in the interpretation of Theosophy and its application to life. For this purpose regular Council meetings have been held in London to discuss a restatement of some of the great principles upon which our teachings rest. During the course of these discussions it has become evident that the time is approaching for the establishment, in suitable centres throughout the world, of Theosophical Colleges, all to be unified under the central

organization known as the Theosophical University.

The work of such colleges would fall into two categories. (1) The teachings of Theosophic principles and their relation to current affairs. (2) The continuation of existing research groups and the development of further research activities. Training of lecturers and students will naturally form part of the work. Emphasis would be laid upon the universal aspect of all studies and everything possible will be done to enable students in many countries to participate in the work, so that it may be truly international.

The series of lectures planned to be given by Mr. C. Jinarājadāsa in London in April 1943,¹ will outline some philosophic conceptions of life's activities. It is hoped to hold a conference after these lectures for the discussion of future plans.

¹ [The lectures were a great success, the big Besant Hall being full each time. We have not yet heard what the reactions of the public were except that they kept coming again till the series was completed.]

Greeting to all members throughout the world! May we go forward not only to peace but to spiritual victory in the years to come.

—E. WINTER PRESTON, M.Sc.

A NEW NAME FOR THE THEOSOPHICAL WORLD UNIVERSITY?

A close relationship exists between the Theosophical World University and the Theosophical Research Centre, attached to the English Section, but with branches in other lands affiliated, and students attached individually. This Research Centre was formed in 1934 to continue the Research Groups. Its work has been and is dedicated to the aims and objects of the Theosophical World University previously active in the University.

A London Conference of the Centre was held on April 17th, when animated discussions of possible future activities and useful trends of such work took place, and the much vexed question of the title of the original parent-body was one of the topics. It was decided that the necessity for some such organization as the Centre continued, and a resolution was sent to the Theosophical World University Council (which meets regularly), recommending that, while the University should continue as a legal entity, some change should be made to a more suitable title. Although some of the workers think the present name has undesirable associations, it was only a narrow majority that passed the resolution, and asked that copies of it be circulated to other groups abroad of the Theosophical World University for their information.

The Conference in planning its own work suggested the formation of a small committee to foster the work of its research groups in art, education, medicine, science and symbolism and others as considered desirable. It was decided to hold another general conference in the summer, if possible residential. A written recommendation, sent by Mr. E. L. Gardner, the Chairman of the Council of the Theosophical World University, was then sent

forward to the different centre groups as a method of work to be considered—that is, that two types of groups or of work should be inaugurated, one to work on intuitional lines, and a second to deal with the more objective study of Theosophical material, e.g., *The Secret Doctrine*, *The Mahatma Letters*, etc. This would form an interesting and workable division of Theosophical research.

The note in the annual report of the Centre on the formation of Theosophical Colleges should also be kept in mind. (See above.)

The President-Principal desires a world-wide University. The question of recommencing active work in the University itself had been discussed by its Council in 1942, and was known to the Centre members. A statement on this point, just received from Dr. Arundale, who is the Principal of the Theosophical World University, was read to the Centre Conference. Extracts from it bring up vitally the need for pure Theosophical Research, fit work for the University:

"I think it is very necessary to have a revivification of the World University, but I do not think that now is just the time for it . . . It would be quite as good to have the whole situation discussed so as to avoid all duplication and overlapping and to ensure concerted effort in the direction of a University which shall really be world-wide, however it may achieve its world-wideness. I do not personally mind the title 'World University.' If 'International University' is thought to be better, I should personally have no objection, but I do not want that we should take any definite steps at present.

"I feel that Adyar must be in some way administering centre for the University . . . I am trying to encourage all members in India to do research work, and I actually chose the subject of Karma as one in which research could be made, not so much from the standpoint of the old books but from the standpoint of the new life, and of well-directed personal experience."

Adyar News and Notes

UNLIKE BUT UNITED

TO dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of The Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. S. OLCOTT

H. P. BLAVATSKY

[This is "A Joint Note" in *Lucifer*, 1888. August is the joint month of their birthdays.]

KALAKSHETRA

Rukmini Devi has been very busy. Kalākshetra prepared two evening programmes of classical dance to be given at the Adyar Open Air Theatre. With the Government's kind permission part of the Theatre has a cudjan-roof once again. With the Weather Devas' gracious co-operation, the first evening brought perfect weather. And a crowded house added to the success of the work. It was Sunday, 4th July, and the programme was *Bhārata Nātya*, by Rukmini Devi. Superb dancing by her alone for over two hours. She presented some new and original items.

The second evening is to be *Nātya Māla*, literally, a garland of dances. The items are contributed by pupils of Kalākshetra, and produced by Rukmini Devi.

Appreciation was and always is plentiful. "She is good!" "They are good!" "So

beautiful!" "Simply lovely." But what is further needed is that she and they must be rightly understood.

HOMAGE TO SCHOLARSHIP

"I think it is fitting that this Library of manuscripts should be housed within the precincts of the Adyar Library, for The Theosophical Society is an international, non-denominational and non-political body. The Theosophical Society has its Headquarters at Adyar, because the great Founders knew that India was the sacred land of the world, that in India are housed the sacred traditions also of the world, and that there is a sacred future before her. Because of all these tremendous Realities, the Headquarters of The Theosophical Society was moved very long ago from New York to Adyar. Thus, the more Adyar can stand for these great traditions, the more Adyar can embody them, the more Adyar can be a channel for them—the more will Adyar be fulfilling its highest purpose. . . .

"Of course, this is only the beginning of a great work. Money will be necessary for publication and various purposes. We must try to make the necessary collections, so that great publications may go forth into the world. This is likely to come about. All good work sooner or later receives recognition. If this is not a good work, a patriotic work, a spiritual work, I do not know what work can be given those adjectives. I am very happy to be here to assist at this inauguration and in this renaissance of India's greatness. I hope we shall always be worthy of the trust reposed in us by Mr. Kalyanasundaram Aiyar."

This is part of Dr. Arundale's speech made at a public meeting held in the Headquarters Hall, Adyar, on Monday, 5 July 1943, at which was formally and ceremoniously installed a large Tamil Library of

leaf-manuscripts—the fine collection of a great Tamil scholar, Mahamahopadhyaya Dr. Swaminatha Aiyar.

The collection was offered to and accepted by Rukmini Devi from Mr. Kalyanasundaram Aiyar, who inherited from his great father the valuable collection. It now belongs to Kalākshetra, but is being housed and cared for by the Adyar Library.

Music and speeches were contributed at the Monday meeting, expressing deep emotions of patriotism, and gratitude and praise to the illustrious collector and the generous donor.

THE FULL MOON OF JULY

The 17th of July was Asala and Vedavyasa Day. Kalākshetra arranged a celebration under the Banyan Tree at Adyar. It was a bright and cool morning after a night of rain. The gathering was large—Besant School, Kalākshetra and Adyar residents. The programme was as follows:

1. Introductory Talk:
Dr. G. S. Arundale;
 2. Vedic Chanting;
 3. Panchasila: Bhikku Aryavamsa;
 4. A few words on the Lord Vyasa by
Dr. G. Srinivasa Murti;
 5. Short Meditation
(closing with "O Hidden Life");
 6. Offering of flowers before a large
handsome picture of Lord Buddha.
- And so the day's dedication was made.

BROTHER RAJA

Mr. Jinarājādāsa writes by airgraph from Leeds, England, under date 29 May 1943:

"Yours of 9th was given me as I was leaving hotel for North Federation Jubilee Celebrations. I gave them the President's message. To Scotland tomorrow. It is raining and cold—what you need."

Writing from London, on June 8, Mr. Jinarājādāsa says:

"I got back from Scotland this morning. I thought I might need to sit up all night as all sleepers are reserved by Government, but a friend who had some influence at Glasgow

was able to get me one from those reserved for the Navy. Your talking of difficulties of travel in India reminds me to tell you of the very great difficulties here. From Leeds my trip was to Aberdeen, involving two changes, at Newcastle and Edinburgh. Some members had prepared for me the day before some vegetables, and I got the coffee from the hotel. The vegetables served for lunch and dinner, but from 12-30 to 11-30 p.m. when I reached the hotel I was not able to get a drop of any liquid. At Newcastle the train was very long and stopped 10 minutes, and the tea trolley was a long way off with a big crowd. At Aberdeen was half an hour between trains, but there was a long queue and impossible to get anywhere near any drink. From Edinburgh to Aberdeen there was a diner which served only dinner, and not a cup of tea.

"This morning at St. Pancras I had to wait half an hour for a taxi. In all the places there is great difficulty in the matter of taxis. In some hotels there is not much for vegetarians except plain cabbage, and on occasion an omelet from dried egg. Anyway this is the last of the touring, and I am settling down to get my knee completely cured. Very busy days this week with Masonry and Convention."

As regards this very busy week, Mr. John Coats writes:

"We have just had a very successful Congress with Brother Rāja presiding, and I read out the President's splendid message to us all. It was very fine and every one appreciated it very much. I think the whole tone this year was very positive, centring as it did largely on the subject of the immense importance of the composite Lodge life as opposed to the activities of individual members.

"Brother Rāja gave us a wonderful talk upon what kind of Devachan we are planning, and made us all feel in a way, which many of us had not realized before, the possibilities of beginning to plan now the surroundings of a Heaven world we are to inhabit later on. He amused us all by saying that his would

not be complete without at least one lion!—this of course among many other things."

On 14 March 1943, Brother Rāja completed 50 years of membership of The Theosophical Society. The American Section showed its wide-awakeness and gratitude by bringing out a special Anniversary Number of *The American Theosophist*. As to how the day was remembered at 33 Ovington Square, we hear:

"We had quite a little celebration here; lots of little gifts, flowers, his own poem leaflet distributed, and there was a big gathering at the Mystic Star Ritual held as usual, as it was a Sunday, in which Brother Rāja was the Leader and we all took part. He also referred to it at a previous day's informal meeting of members."

Finally, the Centre at 33 Ovington Square is now four years old:

"We are having an Anniversary meeting here today as we came in exactly four years ago—8 May 1939; and in the evening Brother Rāja is lecturing at the English Headquarters, so we are busy, and it is wretchedly cold weather."

THE BOOK OF THE MONTH

Another book for meditation, and a classic this time, Mabel Collins' *Light on the Path*, 4th Adyar reprint, price twelve annas.

This latest edition has been edited by Bhikkhu Arya Asanga, and contains:

Introduction by C. W. L.—most interesting and informing;

Light on the Path, Parts I and II—the main book, a wonderful guide to the Path of Holiness;

Comments—which have sometimes been left out as irrelevant, but found very worthwhile to include, by the present editor;

Karma—a most beautiful essay.

This book is about the finest example we have of how Supermen write for the helping of aspirants.

A MESSENGER FROM ADYAR

Mr. Henry van de Poll, of Adyar, has just completed a long summer tour for Theosophy

in Mysore State and around. Instead of writing the usual report he gave an informal account at an Adyar Lodge meeting. The touring and work were also refreshingly informal and different from the usual lecture tours. The object being to contact members and bring them a blessing or greetings from Adyar, the places visited were small, out-of-the-way, distant or different, not where there are Lodges or Centres but where there are lonely members. Mr. van de Poll was accompanied by an Indian friend, who did the interpreting throughout the tour.

Some glimpse of the difficulties which they faced, and how cheerfully, and therefore successfully, will be had from the following two notes contributed by Mr. van de Poll.

GREETINGS FROM ADYAR

The tail of the cyclone has been silently menacing the little town as some uncouth gloomy spectre; then, suddenly, it starts wagging, of course, just at the time when we are on our way to visit an old bed-ridden member. Our backs drenched, fronts dry, we just manage to "make" his little house.

Wonder and amazement from the inmates at this sudden invasion, and then we are led to a corner of the one and only room, where on a clean mud-floor, on some bedding, we find our old colleague, hardly able to move, gradually disentangling himself from the body with which he was able to serve The Society for so many years. A tired yet happy smile comes over his wrinkled face, as he understands that we have come from Adyar to bring him the greetings of our President and of Rukmini Devi, and he sinks back into his pillow.

Nothing more is said, only the clatter of the rain is heard. Umbrellas are borrowed, a silent namaskar to the inmates, a last look at our old friend who seems to be happily dozing, unaware of our departure, and we step out into little streams, where half an hour ago there was a village road. There is ample compensation in the life of

—A MISSIONARY

A GOOD LITTLE THEOSOPHIST

We are camping on the floor of a small temple in a village, miles away from towns and sophistication. It was already dark when we were jostled in by a wobbly bullock-cart, and it takes us some time to find our bearings by the aid of a diminutive oil lamp, but finally we manage to spread our beddings on the very hard stone slabs, all of them sharp-edged and at different levels; still after some wriggling both of us manage to fit ourselves in between the ridges and cracks. The brass horse on which the image of the Deity will be taken out on festival occasions dimly glows right in front of me, a well-made and nicely polished horse. The barred temple door remains open, we are in a village, so there is no need to worry about possible thieves.

In the middle of the night I wake up, one of my legs is feeling extraordinarily warm. A dog has found the hollow of my knee a comfy place and he insists on snuggling up to me. After all, why not? Here am I, a Dutchman invited to pass the night right in front of the shrine dedicated to Vishnu, whilst my friend sleeps in front of the shrine of Shiva—it is an accommodating temple as both aspects are worshipped under the same roof—so why should not my little dog be allowed to remain where he is? Of course, a dog is not a Brahmin animal, it is not even a Sudra, it has no caste at all, even the Panchamas may spurn it. I wonder what the priests will think of this intrusion of their sanctuary.

The next morning, I have just had a bath and feel nice and clean, my companion of the night spots me and instead of making the usual dismal howling greeting which village dogs produce, he comes up to me, sideways as only dogs can do, and starts licking me wherever he finds a spot of skin. The villagers do not understand this friendship at all. But this doggie is a good little Theosophist, he has received numerous lickings through sticks and stones at the hands of the villagers, and now, having passed a blissful night in the canine devachan, he spreads the happiness he received by *his* way of licking. Hygienically it may be all wrong, but I do not feel at all polluted by this friendly tongue. After breakfast, to the great astonishment of many, this little friend accompanies me to the bus, 3 miles away. What a sweet way of expressing freedom and friendship!

—H. P.

**THEOSOPHY
SHOWS ONE HOW
—TO LIVE—
—AND DIE—
AND LIVE AGAIN**

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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**THE THEOSOPHICAL WORKER**

September 1943

ADYAR

Vol. 8, No. 9

Looking Forward

By the Editor

WE are supposed to be captains of our fate and masters of our destiny. We are supposed to be Kings, to be Gods-in-the-becoming. We ought to plan.

I can assure you I *do* plan. I have my own little conceptions as to the kind of incarnation, if any, I should like to have next. I will tell you quite frankly I *cannot* decide upon the place where I intend to be reborn, if I am to be reborn. If I can get the right kind of Indian family, perhaps that would be best.

There is only a little bit of us down here, only a fragment of little light is shining through the particular facet of the diamond of our being. We do not know ourselves. We do not know what is in store for us both of hard and of soft Karma. The Lords of Karma know and They do not generally tell us. We cannot be quite certain what is going to happen.

Even then we should plan, so far as is possible, setting our wills to the future that it is best for us to have in order gradually to complete the evolutionary process.

You can say, if you like: "Where the Masters will, let me be born." But we must not be too presumptuous about our worth to the Masters. We may not be so vital, so important, that They must take a keen interest in our next incarnation. But if They do condescend to take any specific interest in us so much the better.

So many think that membership of The Theosophical Society is a kind of investment, a kind of insurance, so that we may gain a measure at least of salvation a little earlier than is usual and a little more certainly than might otherwise be possible. That is not our primary purpose. Our primary purpose is to live

in the present from the future that awaits us. As I so often say, the rules and resolutions and disciplines that we may impose on ourselves are anticipatory. They are intended to help us to live, before we are quite ready and with a certain amount of difficulty, the kind of life which will be entirely normal to us in the future. At the present time disciplines are a little irksome, a little tiresome sometimes, because we are not quite ready. We are trying to force our evolution somewhat, so that we may become ready before our normal time. Karma becomes precipitated inevitably when people join The Theosophical Society. Life becomes more difficult, more disappointing, more full of loss than ever before. I am sure that there are comparatively poor members of The Society who can say: "If I had not been a keen member of The Society I should be far richer materially than I am." In fact members do often say to me: "Why is it that since joining The Theosophical Society life has become so much harder?" It is because you are going more rapidly than the stream of your life would ordinarily flow, you are burdening yourselves with tribulations, with Karma that would normally be withheld from you until another incarnation, or at least spread over a long period. I know very many people at Adyar who have a very hard time. They sometimes feel very sorry for themselves and feel that life is very difficult when they hoped it would be very easy. If they are having a hard time, and are taking that hard time with equanimity, they are doing extremely well. That must be the case also with very many members outside Adyar. I do not wish those of you who are rich to become poor nor that those of you who are poor should become poorer still, nor that you should be surrounded with troubles, difficulties and anxieties. But if they come and you can be comparatively normal and serene in the midst of them, then you are making good use of your membership of The Theosophical Society.

Now what is it that can be unfolded in you, and then what is there that you can give to the Masters' work in the outer world? There

are always those two points, remember, the unfoldment and the gift. You yourselves have to be wondering all the time how far you are growing and how far you are giving. It may be giving of any kind—will-full giving, mind-full giving, emotion-full giving, speech-full giving, action-full giving, it may be any kind of giving, so long as you are giving, for interdependent are unfolding and giving.

So I pause between my sentences a little to have a look at my audience and to say to myself: "These are the Masters' soldiers. They are not soldiers for the first time in this incarnation. They have been soldiers many times before. Here they are again, soldiers on a tremendous battle-field. In the midst of the battle are they growing. In the midst of the battle are they fighting, are they giving. When I think of those of you at whom I am looking I also think of those who are meeting all over the world at other times—I think of you all as one great Gathering of the Army of the Lords of Light.

Not only is there at our meetings the gathering on the physical plane, but we have round about us those who belong primarily to other planes.

Then I think, and rightly think, that not only have we been together in the past, not only are we together now, but we are going forward in the future together. It is wonderful to know that instead of growing more tired of one another as time passes, we shall grow more appreciative of one another, not through that absence which is supposed to make the heart grow fonder, but through increasingly joyous and happy work together. That, in our case, makes the heart grow fonder.

We have everything to give, we have everything to look forward to. There is a splendid past behind us, tremendous opportunities in this time of a world Kurukshetra, then a future that is ours to command, a future that is more full of friendship, peace and happiness than any time we have so far known.

It is very nice to know these things to help us in difficulties and to encourage us in adversities.

Spell-Binders

BY ADELAIDE GARDNER

IN the December 1942 issue of THE THEOSOPHICAL WORKER Dr. Arundale outlines the essentials of the art of rhythmic speech. The vistas opened are large and provoke exploration.

Personally, since I can remember anything I have been interested in words, poetry and music. It has also been my good fortune to hear many famous "spell-binders" including Eugene Debs, W. J. Bryan, Mrs. Pankhurst, with a vast host of lesser lights; of course Dr. Besant and, more recently, Mr. Churchill. These were all orators of larger and smaller calibre who gripped their audiences and—for the moment—held them enthralled, for better or for worse. Let us dismiss at once those who use the lesser arts of speech, who make their effects through personality, mannerisms and cheap wit. Such are the typical political speakers—very effective but out to down their opponent and get the immediate vote, without larger moral or social ends. Such, too, are many preachers who seek to move souls to a particular act of belief, and who do not hesitate to appeal to fear and hatred to attain the ends which seem to them to be pleasing to the Almighty. Through some knack of words, or emotional appeal, even these are sometimes "spell-binders," that is, they work their will on the average audience, but they are not orators, and it is with the different forms of pure oratory that we are concerned.

Of course there are seven. They all have in common the need for a full and flexible vocabulary, for a variety of mood, and each naturally expresses the personal rhythm of the speaker, of which he himself may be unaware, but which is so well established in him that it affects his every syllable. The true spell-binder, the orator, as compared with the brilliant speaker, will also always have great sincerity and conviction in what he says, and will speak from experience, as well as from belief, and life will flow through

him because of this. It is the flowing life which constitutes the "spell," and everything consciously or unconsciously is subordinated to the conveying of that life.

I want to suggest that in some cases this is done by rhythm, in some by pauses and silences, and in some by pure mental lucidity. The greatest orators combine all techniques, though they may still have a dominant style.

To me the art of rhythmic speech, so clearly described by Dr. Arundale as a combination of words and musical tone, is predominantly a fourth ray gift, the ray of art and music, although the great orator will always possess some of it, as all great people are to some extent, in one form or another, artists.

It seems as if the purely seventh ray type would only rarely be an orator. He often is a fine speaker, with clarity of vision and a fine choice of words, but not, in lecturing or public speaking, a spell-binder. His peculiar type of magic is worked through familiar rituals, where the form is determined beforehand and well known, so that words flow automatically from the lips, leaving the inner consciousness free to address itself to the magic art of invocation.

The sixth and second rays have a way of their own, for form matters less to them than life. To this type words are of less account and may even be twisted from their usual meanings and bent to new uses of bewildering content, if for the moment life flows through them easily in their new guise. Mr. Krishnamurti is such a speaker, preferring dialogue to monologue, yet reaching in his talks a magic of potent spell-binding that actually changes hearts and enlarges the mind in those who are affected by this mode of approach. George Lansbury was probably a sixth ray orator, from whom words flowed in a warm stream of imagery, memory and incident, with strong pauses through which his inner radiance

blazed. The pure second ray orator often uses pauses too, as he will sometimes use the sharp outline of a philosophic concept as a theme upon which to play variations; he will indeed use anything to convey the *meaning* of his thought. For *meaning* is his sole concern, with its impact upon the consciousness of his listeners. He subtly follows the impact of his speech upon the audience, with whom he becomes peculiarly one, not perhaps drawing them up into his aura, as the great first ray people do, but flowing out to and around them so that each feels that what is said is being said to him personally and to no other.

The fifth ray, like the seventh, is not likely to produce greater orators, as they tend too much to detailed incident, but Mrs. Pankhurst might well have been on this line, and possibly Eugene Debs, the American labour leader. Each had the gift of liberal illustration, of incisive incident, and a rapier thrust at opponents which was sharp and sure. One would have called them merely brilliant speakers had they not at times, and often, risen to the peak of sublime appeal for large issues of personal liberty, freedom of speech, and equality of opportunity for all men and women. Both went to prison for their faith, and spoke the more effectively for that experience.

The third ray is a purist in speech, and when also an enthusiast and a great person, like Lincoln, has the gift of austerity in words. His oratory is not music but a statue of pure Carara marble stripped of every accessory or decorative effect. He speaks of law, of fact, of purposive impulse, with a main eye to the exposition of their perfect relationship, and if the listener can lend his mind to the mind of the speaker he emerges with his mental aura stretched and illumined. How long he can hold the effect upon himself will depend, as in every other case, upon his nearness to the speaker in type or stage of growth.

There remains the first ray, again not often an orator, being more concerned with work than words, but when an orator invariably a great one. Mr. Churchill may be on this line, with his intuitive gift for usually hitting the

right word and note for the minds which he must influence, but his love of the perfect phrase, and his gift for alliterative repetition, would indicate the influence of the fourth ray. Dr. Annie Besant is the obvious and great example of first ray oratory. She spoke of laws as a law-giver; her structure was as clear and closely knit as the iron framework of a skyscraper; her vocabulary was wide and flexible, and her rhythmic periods often arrived at purely mantric effect in a peroration. The spell of such an orator swept the audience up into her world of vision for the time; over them she poured the current of spiritual life that flowed around and through her, so that at times when she left the platform there was no applause, but impressively the audience rose and stood in utter silence while she turned and left the hall.

That was and is a summation of all kinds of oratory in one, and few will ever match it, for she had the perfect material of fundamental law to present, a wide and deep experience behind her words, illumined wisdom in her understanding, and a rare gift of verbal rightness.

So, as Dr. Arundale says, each group will have its own adaptation of words and quality of life to use in the moulding of its public speech or writing. Speaking very generally, modern mind is slowly getting used to simplicity, elegant simplicity at its best, stark essential outline in its nakedness. Modern writing of the greater quality is extraordinarily limpid and unadorned,—as in John Oxenham's *Nine Days Wonder* or Hilary's *The Last Enemy*. Yet in public speaking clarity and terseness may easily be over the heads of the ordinary audience, unless the occasion is one of emotional uplift, such as a funeral oration, or a call to arms. Hence the fourth ray, element of rhythmic speech, with which Mr. Churchill flavours his public utterances, and which Dr. Arundale has made his special study and uses with deliberate effect, is an almost essential ingredient in great oratory, today, as always. This is as it should be, for great oratory is an art, and must partake of the fourth ray qualities.

"Let him . . . that is chief be as he that doth serve"

BY G. S. A.

I HAVE just received a copy of *Successful Service*, a publication reporting a "Successful Service" week-end gathering at the Headquarters of the American Section of The Theosophical Society, held in the first days of January of this year. As the title of the gathering sets forth, its object was to seek and find the essentials of successful service in the Theosophical field, so that there may be an ever-increasing efficiency in our service of Theosophy and The Theosophical Society.

It seems that Mr. Norman Pearson is the father of the *Successful Service* movement whereby it is hoped substantially to raise the level of Theosophical service to the outer world. He is much to be congratulated on his own successful service to his fellow-members of "Successful Service," and from what I know of the energy, enthusiasm and efficiency of our American brethren, the American Theosophical Society, under the inspiring guidance of its National President, will rise to new heights of ability to put Theosophy and The Theosophical Society across, to use the expressive phrase of the new English as it is being developed in the United States.

I hope that the admirable report of the gathering will find its way to every General Secretary, that is, to every accessible General Secretary, for there can be no service more vital to the world by us Theosophists than planned and trained service such as the *Successful Service* activity provides.

The world is athirst for Theosophy, but just as a horse may be led to water and yet may not drink, so may many people be led to Theosophy and fail to profit from it. We must take our Theosophy and all that The Theosophical Society means to us to those who are athirst for it but may not feel disposed to go out of their way to get it. And I

take it that "Successful Service" intends to do just that. We must go to people with our Theosophy, instead of expecting them to come to us. And when I say we must go to people with our Theosophy I mean that our Theosophy must be so plastic that with a little kneading it will become *their* Theosophy, the Truth they have so long been waiting for, and of which they have been in such urgent need.

I think we must be very clear about this. There is not only one Theosophy—the Theosophy that happens to suit us and that we derive from the sacred literature of Theosophy. There are as many Theosophies as there are human beings in the world, for Theosophy is Truth and Truth must needs be all things to all men. At the same time there is but one Theosophy, and in the contradiction between my two statements lies, perhaps, the Truth.

Successful Service is an admirable production full of practical experience and wise thought. The theme running through the pages is the guidance The Theosophical Society and Theosophy offer towards an understanding of the nature of the Holy Path that leads, through the Elder Brethren, to the perfect service of the world. That path is nothing if not practical in every detail, and while it abounds in marvellous wisdom, that very wisdom is for service. Therefore *Successful Service* stresses the practical application of the lofty teachings of Theosophy and of true membership of The Theosophical Society. Indeed, it occurs to me that every new member should first of all try to make service the keynote of his life, be trained in service, become enthusiastic for service by very reason of his membership of The Theosophical Society: and then begin with ardour his studies in

Theosophy and the duties of his membership of The Theosophical Society, with the incentive of the eager desire for service to stimulate him.

Service matters more. Service matters more than anything else. It matters more than learning or than wisdom. It matters infinitely more than any amount of self-satisfaction and personal happiness in feeling that one is safe at last. Indeed, only through service can an individual truly reach himself—from service to self. He cannot know unless he serves. He cannot be happy unless he serves. "Successful Service" is the key to deep self-knowledge. "Successful Service"

is the way to the Holy Path and to the Masters. And even unsuccessful service will take us a long way if we are never depressed by our lack of success.

Whatever other key-notes there may be to the Theosophy of the new world and to The Theosophical Society of the new world, I have not the slightest doubt that Service is one of the most prominent among them. The world now needs service, and it will need it the more as the years advance.

Hence a most warm welcome to *Successful Service* even if it cannot always live up to its title-ideal, and may it spread throughout our Theosophical world.

Vasanta Garden School, Auckland

[A very interesting Report of the Principal, Miss B. H. Darroch, for the year ended 30 November 1942]

VASANTA Garden School was founded by the N. Z. Theosophical Educational Trust Board to give expression to some of the ideals of the New Education Fellowship. It is annually inspected and receives satisfactory recognition by the Board of Education. It provides a complete scheme of education through the various stages from Kindergarten to Form II (Std. 6). It is a co-educational school with girls and boys growing up in work and play with an absence of self-consciousness. Self-reliance and initiative are encouraged through the children conducting and arranging their own group-lessons and undertaking a large measure of their own organization; a knowledge of the actual principles of democratic government is gained in this way, the school's court of justice, the election of officers, all being conducted by the children themselves.

The children are taught to understand that only he who allows others to be free and happy has earned the right to be free and happy himself. The development of this

freedom becomes possible in an atmosphere where fear is absent.

It is true that our children have a great deal of free time in which they may pursue at their leisure the occupations that are generally considered "extras"; but in spite of this, or perhaps because of it, they are expected to, and do, reach a reasonably high academic standard. Last year, owing to the necessity of closing our secondary department, our Form II (Std. 6) pupils scattered to the nearby post-primary schools. After being at the Auckland Grammar School for a year in "B Modern" form, one of our girls received the first prize, while another received the second. One of our boys was placed in 3A (top form) at the beginning of the year and is amongst the first 24 boys in the end-of-the-year final exams. Another of our lads went to King's College and has come first in his form.

I place on record the above results for, as these children have spent their entire school days at Vasanta, it is a fair test of the outward success of our teaching methods; and,

too, it is difficult for many to believe that children can successfully cope with the demands of an exacting world after being nurtured in an atmosphere of ease and orderly freedom.

At the end of 1941, we closed with a roll number of 65, including six secondary pupils. We close this year (without a secondary department) with a roll of 70, an increase of eleven primary and kindergarten pupils. I have interviewed nine or more parents who wish to enrol children next year, so it would appear that during the coming year our school will have reached its accommodation capacity. Perhaps the time is propitious for a reconsideration of the entire policy of the Trust Board with regard to staffing, school-rooms, out-buildings, playground space and general equipment. If we admit all suitable applicants, the time is not far distant when a qualified and trained teacher will be necessary for Standards 2 and 3.

Subjects: The Subjects of the departmental curriculum have received the attention and time due to them. In addition to the usual academic course, the following subjects are taken: Singing, Bagot Stack Exercises, Revived Greek Dancing, Cooking, Sewing and Dressmaking, Gardening (we have a properly made compost-heap this year), Handwork, Woodwork, Aeroplane-making and Art.

School Outings: Mr. R. O. Gross, New Zealand's distinguished sculptor, periodically invites us to visit him at his studio. On such occasions, he very generously gives us of his time and attention, explaining and demonstrating much of the various processes connected with his work. This year we had the oppor-

tunity of seeing his work for the "Savage Memorial."

On another occasion we visited 1 Z.B. Commercial Broadcast Station, where we were courteously received by the Manager, who arranged for us to be shown over the entire building. This proved a most interesting and instructive afternoon.

A delightful morning was spent at the Botanical Gardens and the Museum. The Superintendent very kindly gave us every assistance in our research work and afterwards treated us to "movie" pictures of the Maoris.

We spent a jolly evening at the "Children's Theatre," where we saw a clever staging of the "Mid-Summer Night's Dream." The coloured moving film of our school and its various activities, taken by Mr. Geof. Hodson, was shown to our children and parents. The H.P.B. Theosophical Hall at 371 Queen Street, Auckland, was filled to its full capacity by parents, pupils and friends. A "Christmas Tree" function is to be held on Friday, 11th December, when every one of our children will receive a gift, and Mr. Harry Banks is to be Father Christmas. Our parents and friends will be entertained by singing, recitations and choral-speaking.

The banquet for the departing pupils in Form II, to be given by the Senior pupils on our breaking-up day, the 16th December, will be a jolly ending to a year of good fellowship and fine endeavour.

May all the joy and love that surrounds our children at Vasanta Garden School help them to face the vicissitudes of life with fortitude and courage.

The Poster for the Month

Beauty in poster-art. Actually many of these here called posters are rather mottos, arresting attention and drawing the onlooker to thought. They are notices of the work done by Theosophy-in-Living, the work upon

our lives and characters. The posters displayed last month (p. 128) and this month (p. 138) are illustrations. But when displayed in poster-form, poster-art should be mastered for their production. The art of writing them

is a different matter. The current one is indeed well-written, psychologically, and by the nature of its provocation to Theosophic thinking. Its brevity is an advantage, it is so easily carried in memory, while the terseness of each component phrase is telling. It meets the need discovered in the science of advertising, that the eye grasps best only so many words at a time. It must be remembered that beauty in lay-out will support and enhance the telling quality of the wording.

Simplicity is the key-note. It is not a picture that is to be made, but a clear plan of the thought. Following out that idea, necessary care will be given to the main outlines, and equally to the details. Our plan of the thought is thus strongly based on the two essentials, the whole and its parts. This implies simplicity in the design and in the lettering, and the absence of flourishes or added lines. There is no need for emphasis of this nature in the display, for it can and often does defeat the purpose of the whole scheme. When besieged by stress on one part only, can the mind be expected to see the wholeness of the idea? So underlining will be used only when some one part of the whole thought needs especial emphasis. This basic simplicity will also fulfil the real purport of the poster, that it shall be readable. The absence of distraction for the eyes will make each part more easily legible, and must mean absence of distraction to the mind—always provided that the mind is attending to the task in hand. This question of visual legibility producing possible mental clarity is interesting, by the way, in illustration of the idea that the eye as formed corresponds in the body to the way the mind is constituted.

The rhythm in proportion. Spacing of letters, words and lines is an important factor in connection with legibility. Lines must be balanced, each in itself and all in relation to the others. In hand-worked posters where two lines are within one or two letters of being of equal length, it is possible to regulate length by a minute increase of spacing, so that the two lines form a good solid "block," and begin the "pattern" that can

be made in the poster with the length of the lines. The same thing can be achieved in printed posters to a different degree. Such a harmony of proportion can be founded on the relative importance of the phrases in the poster, that which is dominant being given perhaps added length of line, as well as extra stress by using larger letters. The reader may be consciously unaware of these points, but unconsciously the eye will have led the mind to the relative importance of the parts, by this process of rhythmic "carry-along."

The snares of varied "types." A word to the wary and the wise. Another possible source of distraction occurs in the use of different styled types in one and the same poster. Two styles may occasionally be used with effect as contrast or pattern, but it is possible to attain dignity of pattern, and the requisite simplicity within the scope of different sizes of *one style*, and the variations of capital and small letters. To some these remarks may sound fussy, but first let the suggestions be tried out, and the results watched, and then mark how they will be enjoyed. It is notable too when posters are being made ready for bill-boards, for, when a simple plain one appears, those that are ornamented, or over-ornamented, appear tawdry in comparison.

Poster-artists are not born. They are made, praise be, for Lodge-work can thus become distinguished, where there are one or two people who will take themselves in hand. It is easy to learn to observe, to try different ways of spacing the same wording, to train eye and hand. Progress in pattern-making and in accuracy can become very fascinating. To use plain styles of letters helps the new worker, as well as bringing simplicity. The President's poster-wordings should be in every Lodge in these coming months. If Federation workers and national lecturers will watch for their appearance, use and development, Lodges may be encouraged in this work, which in its turn will hearten both members and sympathizers through the challenge of the thoughts.

—E. M. LAVENDER

How to Be Seventy

[Travancore Radio. Broadcast, Friday, 23 July 1943, by Dr. J. H. Cousins, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of Travancore University.]

THE first qualification for telling others how to be anything, is to have been it oneself. In the early hours of 22 July 1873 (I am told, but I have quite forgotten the event), I arrived. And if I am the same person as that which arrived, I finished seventy years of life early yesterday morning. Hence this broadcast.

There is nothing unique or bragworthy in having arrived at the end of seventy years. Anyone can do it if he or she only keeps on living. The Hebrew Psalmist, some centuries B.C., put down seventy as the life of man. But for some reason, probably connected with those modern inventions humorously called civilization and progress, the average length of life now differs from country to country, and in all countries is a long way behind "three score years and ten."

I fancy if David the Psalmist were asked to explain the fall from his time table of individual human existence, he would ask whether chanting poems, playing the harp, and "dancing before the Lord" were as common as in his day. And getting a fairly negative reply, he would say: "Well, there you are." And he would be partly right, as I shall show.

As one moves towards seventy, one hears instances that do not encourage a rule-of-thumb. I knew a youth who lived an ideal life and died young. I knew a man who was drinking himself to death when I left my native city in 1897, and was still doing so at the age of 84 when I revisited it in 1925. These, of course, are exceptions, born perhaps to keep the rest of us from being too cocksure. So I am not going to say what anyone *must* do in order to have the satisfaction in due time of telling others How to Be Seventy.

Indeed, I did not set out deliberately to do so, and therefore have no code of conduct to dictate or even to recommend. The struggle that I made against a long list of ailments from before memory awoke was directed, as I see now on looking backwards, towards quality of living rather than length of days. At twenty-four I was rejected by an insurance company in Ireland whose medical officer certified me, on examination, as being unfit for insurance. This was not inspiring; but it roused something in me to deny it. Whatever span of years lay before me, I determined to make myself as fit as possible to give the best service I could to my fellows. There was no sense in taking the trouble to get born, and then petering out prematurely. I began to study ways and means to health. Amongst the thou-shalt-nots, drinking presented no difficulty. The alcoholic tragedies that I had seen among my friends put a complex into me that had lasted all my life. Nicotine, which the doctors said was a more insidious foe to health than alcohol, had to be faced. In a group of young aspirants to literature, smoking was a ritual. Kipling had achieved fame and fortune on perpetual smoking, and why shouldn't *we*? But the rule didn't work. None of us attained fortune, and of the group only I attained what chairmen at lectures who have not read one of my forty books grandiloquently call "world fame." The ritual had not become a habit with me; and my determination in the pursuit of health would itself have given the go-by to what Barrie called "My lady Nicotine." But other items in my health-programme helped. I rejected kind but ignorant parental coddling and took to fresh air, cold water and exercise. I discovered

vegetarianism and adopted it. Friends poured contempt on my folly; parents bemoaned my anticipated early death. But a year and a half later I was a bewilderingly healthy man; and the insurance company accepted me, much to its surprise, as a first class life. Thirty-six years later, at the age of sixty, I collected my insurance policy, and instead of handing the capital amount plus substantial interest to someone for my funeral expenses, I squandered it in literary adventures; and now, when I should be counting ten years back to retirement, I am planning much work, useful work, I hope, for the future.

I give physical health therefore an essential place in the attainment of seventy, essential but not exclusive. The negative avoidance of substances and habits that are known to injure the body, and the positive use of such substances as nourish and energize it with the minimum of ill-effect, will fail in the attainment of physical fitness unless the same principle of avoidance and selection is simultaneously practised in those regions of our nature that differentiate a healthy human being from a healthy creature of the jungle; I mean the mind and the emotions.

It is a recognized experience that a worrying thought or an emotion like fear can upset the digestion, and, if long continued, can produce functional disease. Having been born with a very sensitive temperament and imagination, I suffered much myself in this way in my youth. But circumstances led me to a knowledge of Indian methods of controlling the mind; and these, and a growing knowledge of the facts of life and death through pondering the philosophies of East and West and scientific experiment, helped me to keep my mind free from the mental complexes and obsessions that are one of the main causes of individual and group disorder in the world today. I reached the health-giving calm, not of indolent acceptance, but of active understanding.

But it was in the appreciation of works of art in general and the practice of the art of

poetry in particular that I found what to me was the most potent agent of healthy life. What was, indeed is, commonly regarded as merely the ornamentation of the outer life, secondary to things called practical, became to me the meaning and primary purpose of the inner life, the life of thought and feeling, on which the outer life hangs. It is good to make "two blades of grass grow where only one grew before." It is, as I understand life, much more drastic and beneficent to give, through the arts and crafts, utterance and form to dreams and intuitions, impulses and aspirations, noble will, pure wisdom, pure affection, ideal beauty. On these foundations may be well and truly built the edifice of the New World Order; not on unstable "balances of power" or the shifting sands of material necessity, important as these are in their own place; not on these, but on the bases of the creative life of the universe; on the artistic principles of unity, harmonious and helpful interrelationships, and the development of the finer powers of humanity. Through these the race may, I am convinced, attain the true prosperity that brings happiness and peace, and the individual may reach, not as an exception but as a rule, the "three score years and ten." And to these should be added, as happened in my own case the discovery of the ideal life-partner who completes one's incompleteness.

**THEOSOPHY
IS THE TRUTH
ABOUT BIRTH
AND DEATH
AND REBIRTH**

The Order of the Round Table in the U.S.A.

THEY CARRY ON

Detroit: Founded in 1923, Mrs. Elsie Pearson Leading Knight since foundation. Detroit has had its difficulties, loss of membership, transportation, heavy duties for older children, Canadian membership cut off, sickness, etc., but they "carry on." They had a nice Christmas party and sent me an autographed card.

OLD AND BEAUTIFUL

Minneapolis: So old they don't themselves know the date of organization. I believe Mrs. Helen Loenholt has held the office for around 15 years or more. This is a successful L.C.C. Table of good Theosophists. It functions beautifully, always sends reports and dues and causes Headquarters no worry. In fact I only hear about once a year, but I know that all is well.

NOTED FOR CHANGE AND EXCELLENCE

Portland: Founded in 1922 and has flourished under many Leading Knights. It is noted for changing Leading Knights about once a year. This and marriages has caused me to become acquainted with many through letters and felicitations. There is a freshness here, with excellent ritual work, new ideas, parties, gifts for the International work, correct keeping of records and prompt payment of dues.

Do you remember the Knight of Honour, Rāja, once wrote that a Lodge which has work for the children has a freshness about it which others do not have? Most of our best Round Tables are in Lodges which are also among the best in the Section.

GOOD IN RITUAL

San Francisco: Organized 1941. I am told it carries the ritual work beautifully. Mrs. Eleanor Lago, Leading Knight, has rendered great service in helping reorganize Oakland Table, for which I certainly want to thank her publicly.

A CHRISTMAS TABLE

Oakland Table: Entirely reorganized, Mrs. Della Larson Leader. They have changed the name to "Inner Light." We might almost call it a Christmas Table as the actual charter was sent in December. But work has been going on since summer. One difficulty has been that the former Leading Knight did not turn over the equipment and funds and it was thought better to wait . . . than to get another supply thus entailing additional expense.

While some Leading Knights do invest personally when starting their groups, Headquarters always stands ready to help, sometimes to the extent of complete equipment and remittance of almost all dues. When a Leader does have to leave it would be appreciated if they could give the new Knight the materials or send to Headquarters in case sufficient time has elapsed to be sure the Table will not be revived.

HE HAS BROAD WINGS

St. Alban: Organized in 1934. It is in the Pro-Cathedral of the L.C.C. and Bishop Hampton, an Honorary Knight of long standing, has always had it under his wing. His wings are broad but when the Leading Knight is called away it is hard for him. Mr. Basil Andrews had to leave for the Service, and

Miss Ruth Williams, who took over, became too busy, so it lapsed for a time. This fall Bishop Hampton found a new Leader, Miss Patricia Matthews, and Mr. Basil Andrews assures me she will make a fine one. We are most happy over this as this old Table has stood for a great deal in Knighthood.

WRITING PLAYS

Seattle: Dates from 1924. Its present Leader, Miss Mildred Larson, has an assistant, Miss Ruth Allen, who is a sculptor, can paint and write poetry. She also wrote a Christmas play which was given at the Round Table meeting and at a Lodge Members' meeting. I have asked for a copy and perhaps next year others can put it on, if she is willing. Plays are always in demand at Headquarters. Who will write a simple, easily adapted play for Olcott next summer? Seattle has its problems of transportation, older members in Service, etc., but those who can come are happy. The ceremonies are properly performed. This is another Table to be depended on with little work for the Chief Knight. Justine Samuels' name is added to our role of honour: Navy.

PROMISING

Akron: Akron is a new Table, organized last May. We hope next Bulletin to give you something quite fine and definite.

YOUNG AND BRIGHT

Baltimore: Our baby Table, not yet officially named. Mrs. Frieda G. Johnson in charge. Although the ceremonial part has

not yet been attempted the equipment is ready. . . The children have met for weeks. They made a beautiful scrap-book for a children's hospital, toys were mended, clothes gathered and distributed, some to a coloured family which was given its first Christmas Tree. Their own party was a great success too with its tree near the altar and peace and happiness and Knightly manners. Mrs. Johnson received her official initiation through Mrs. Pauline Bair of Buffalo, who quickly summoned her Table and put on a very beautiful ceremony, serving refreshments afterwards. We want to thank Mrs. Bair for this great service and trust her health will soon enable her to resume work in Buffalo. We understand most of her members visited her on Christmas Day. She has a wonderful way with children.

We carry on in the midst of a veritable crucifixion of the world in a global war. But the resurrection springing from victory to come is certain. Winter is indeed here but as Patsey Farnes, aged 12, so quaintly puts it in one of four much appreciated poems sent by her Unity Table in Portland:

"But months from now, when spring comes round,
Then we'll see, sprouting from the ground,
Golden flowers and daffodils yellow,
And trees will sprout buds and yield fruits mellow."

Spring with the green of leaf and grass,
the sky with its blue and the abundance of young life! Let us work and rejoice in the coming spring.

—ELISE R. STAGGS
Chief Knight for America

MAGAZINES RECEIVED from overseas

The American Theosophist, May.
Boletin de la Seccion Mexicana, Nov.-Dec., Jan.-Feb.
Bulletin of Columbus Lodge, U. S. A., March.
The Canadian Theosophist, March.

The Liberal Catholic, April.
The Liberal Catholic Quarter Hour, March.
The Pilgrim Way, Spring 1943.
Successful Service, January.
Theosophical News and Notes, May-June.
Transvaal Fed. Newsletter, June.

Among the National Societies

SERVICE ROLL, INDIA

Mr. Felix Layton, of Besant School, Adyar (Indian Army);
Mr. R. Gopalaratnam (Indian Army);
Mr. Jagannath Ganpatrao Jambotkar (Indian Army);
Dr. T. P. Sundaram of Adyar Dispensary (Indian Army);
Mr. P. D. Venkatesan (Indian Army);
Mr. Bhagavatheswara Iyer (Indian Army);
Mr. Ananta Mudaliar (Indian Army);
Mr. P. V. Sontake (Indian Army);
Mr. M. S. Ganesa Iyer (Indian Army);
Mr. Ragu Bhadbhade (Indian Army);
Mr. R. Sivakumaran (Indian Air Force).
Miss Lillias Gale.

Note: There may be many more F. T. S. serving in the Indian Army, Navy and Air Force whose names have not been included. If readers of THE THEOSOPHICAL WORKER know any of them, will they please communicate their names to R. Gopalaratnam, care of The Editor, THE THEOSOPHICAL WORKER? In order to enable the undersigned to correspond with such members their designation and addresses should be given, which, of course, will not be published.

—R. GOPALARATNAM

SERVICE ROLL, U.S.A.

Recently added to the roll of Theosophists in the Service are:

Bettie Douglas, Buffalo Lodge, WAACS.
Katherine V. Dixon, Gainesville Lodge, WAACS.
Norbert R. Orszula, Copernicus Lodge U.S. Army.
Henri Paul St. Charles, Memphis Lodge, U.S. Army.

MAHARAJA OF GWALIOR, F.T.S.

As Dr. Besant used to put it, as regards membership of The Society, we never say:

"Come," but: "Welcome!" and whenever anyone expresses, of his or her own accord, a desire to join our ranks, it gladdens our heart. We are a nucleus of Universal Brotherhood, and in our Society there is room for everybody, the King or the commoner, the rich or the poor. If we are interested in the removal of poverty, we welcome the rich equally eagerly, because we know that their voluntary sacrifice is the best way of bringing about the readjustment. Believing as we do not in a drab equality, "where we count heads but not the contents thereof," but in Brotherhood and in the Rule of the Wise, which is perfectly compatible with Individual Freedom, a really good, enlightened and Theosophical Ruler is almost a logical necessity for the new World Order.

And so, I am sure, you will all join with me in extending a most hearty welcome to His Highness the Maharaja Jiawaji Rao Scindia of Gwalior, and in offering him our most cordial and respectful greetings on his joining The Theosophical Society on 27 July 1943. If we specially rejoice in the happy event, it is only because a Maharaja's opportunities for doing good are so very much greater than ours can be; and we have every hope that the future will justify the great step His Highness has taken, with the blessing of the Great Ones, which always rests on every noble impulse.

—G. N. GOKHALE

A VEGETARIAN SOCIETY

An interesting development has just occurred in the founding of a New Zealand Vegetarian Society in which most of the organizers are members of The Theosophical Society. A provisional committee has been formed, and already it has framed a constitution, organized a public meeting, and drafted a petition to the authorities for generous

rationing of dairy products for vegetarians. As the potential home of an Anglo-Maori variant of the sixth sub-race, New Zealand greatly needs a strong vegetarian movement. Expansion may be rather slow as meat production is a basic industry and opposition is to be expected. However, a start has been made and this is a great gain; for surely humaneness as an attribute of consciousness, character and the conduct of life is of supreme importance in sixth sub-race lands as throughout the world.

—G. HODSON

A VEGETARIAN OPPORTUNITY

Taking advantage of the topical subject of meat rationing, a member in Tacoma wrote a letter to a local paper on vegetarian recipes and on well-balanced substitutes for meat. The letter mentioned the Theosophical Press, named the book *From Hand to Mouth*, and quoted the price. Thus not only did this live-wire member set forth some principles of well-being, but orders for the book have reached the Press. Live wires always find at hand useful ways of work.

—*The American Theosophist*

NEW EDITION OF THE LITURGY

The 3rd edition has now gone forth to the four corners of the earth, if a sphere can be said to have corners. The binding is rather limp, otherwise the finished article seems to be good. Only 500 copies have been bound. After the war we shall get better bindings, and, we hope, a few *de luxe* bindings. We have printed an 8,250 edition, which ought to last fifteen or twenty years, or thereabouts. Who will be the first to discover and to make known any error due to imperfect proofing?

A copy has been sent to each of our bishops not in enemy-occupied countries. If any bishop has not received his copy I should be glad to be notified so that another may be sent.

—F. W. PIGOTT

THE NOTE OF BROTHERHOOD

By G. S. A.

The President writes under date 25 July 1943 to the Kerala Theosophical Federation, India:

I send my very best wishes to the ensuing session of the Kerala Theosophical Federation to be held at Trivandrum, and I especially send my congratulatory wishes to the Trivandrum Lodge on the attainment of its Diamond Jubilee. This is a very fine feat of loyalty and enthusiasm and I wish the Lodge a further long period of the splendid work for which it is noted.

As for the future, you probably have read in the August Watch-Tower my suggestions regarding the forthcoming International Convention. If you could discuss at least one of my suggestions I think it would be very helpful. In the September Watch-Tower I have included a note by Mr. Jinarājadāsa who writes he has been working along more or less the same lines.

In any case the one supreme note to be sounded is, of course, the note of Brotherhood in all its many practical applications. In India there can be no application more practical than that of Brotherhood in connection with the terrible poverty which at least exists in British India. I hope that many of those attending the Federation meeting will have read in recent issues of *Conscience* of the work that is being done by the Adyar Village Welfare Group. I regard that work as Theosophical in the truest sense of the word. It is practical Theosophy that is needed today, and I think that Theosophists throughout the world must make a brotherly attitude part of their practical application of Theosophy and of their membership of The Theosophical Society. Unless we are known everywhere for our brotherliness we are not honouring our membership of The Society or our student-ship of Theosophy. I am sure that Lodges belonging to the Kerala Federation will do more than ever their best to make Theosophy a living force in their lives.

The President's Correspondence

A BRIDGE TO THE INNER PLANES

A WOMAN grieved beyond endurance by the recent loss of her dearly loved husband, writes: "I feel so depressed and lonely that I seem to lose confidence in myself. Why does he never see me on the astral plane? Is it that he has so much work to do that he has forgotten me altogether and is busy in better work? Is it not his duty to come and see me at least once and buck me up? Perhaps my astral sight is not developed. Even then when I crave to see him, why should not any invisible helper not give me that sight temporarily so that I can have a talk with him and remember it on the physical plane so that I will be much relieved?"

The answer from one of the President's secretaries at the President's request is:

Your grief is quite understandable and the President does not in the least mind your writing to him as you have. In fact he is happy that you have done so.

You ask: "Why has he never seen me on the astral plane?" But he does see you and knows all that you think and especially what you feel, because he is living now in a world that responds to feeling and desire, with his lowest body one that is completely responsive to such feeling. Your very wanting him goes out to him like a call and undoubtedly distresses him when he finds he cannot make you realize he is near. He will answer you, is, in fact, now answering you in waves of feeling, and if you will stop wanting to see him with your physical eyes, you will become responsive to these waves that are constantly enfolding you.

When you could actually see him in former days, what was most real to you—that sight or what he felt and thought about you? If for a moment you had some little disagreement, did the sight of him make you as happy as the wiping out of the difference and the

re-establishing of those waves of love between you?

The astral plane is not somewhere far off. It is here about us now and always. You ask: "Has he forgotten me?" Certainly not, only you are making it so difficult for him to reach you and make you understand his nearness. If you would only realize he is near, then it would be easier for him.

Every night, the very act of sleep is the going out of the physical body. Then you can see as he can see. To remember, the President tells us what is necessary in *From Visible to Invisible Helping*, a copy of which I am sending you. No helper needs to give you the power to see him. You do that by yourself by the very act of sleep. To remember, one needs to clear the channels so that the memory may come through.

The President will help you to grow strong if you call on him for help. But to help you to see for yourself is much more difficult. Even the most skilful surgeon could not give sight to a new-born creature before the sight naturally develops. Even little babies only see most partially until they learn how. They reach for the Moon, thinking it is near at hand. Even the Greatest has not performed the miracle of changing a new-born child overnight into an adult body, so far as is recorded. Growth takes place in time and inevitably takes time. We are all more or less new-born in our relationships with the higher planes.

But if you do not ask to see with your physical eyes, you will surely be helped to realize the nearness of your husband and perhaps even (though that cannot be promised) to remember your contact with him at night. It depends more on you than anyone else.

Also, please stop grieving for his sake, for every wave of grief you send outward reaches him and hurts him—he is SO NEAR. Think of relieving his anxiety rather than of

relieving your own and you will accomplish both. Later on, he will be strong enough perhaps to help you, but now he needs your strength and courage to relieve him of anxious thought about you.

The President added a hand-written note:

"I entirely endorse all this. It is absolutely right in every point. I do hope that with an effort of the will you will bridge the little gulf between you. He has already made his bridge. Make yours.—G.S.A."

CHINA AND U.S.A.

Dear Dr. Arundale: How much we are all delighted with the China Number of *The Theosophist*. The make-up is fine, the contents extremely good, and it is being distributed in the United States at a very opportune time, since during the past week Madame Chiang Kai-shek has been before the public in the capacity of lecturer, etc., for China. She makes a fine ambassador for the cause. She comes very well liked, as her work for the war-orphans and blind soldiers has been fairly well publicized.

So, dear Dr. Arundale, we thank you for the China Number of *The Theosophist*. Kindly convey our appreciation to Mrs. Arundale for her share in making the number such a splendid success.

MRS. M. E. WEIRICK,
Corres. Secy., Berkeley Lodge

GREETINGS

Airgraph from England

Dear Dr. Arundale: The Northern Federation of The Theosophical Society in England is today celebrating its Jubilee, and the members gathered together here in Leeds, May 29, send you, Rukmini Devi and the residents of Adyar, loyal and joyous greetings.

We have just enjoyed singing Brother Rāja's favourite song—"Waltzing Matilde"—which he discovered in Australia twenty-three years ago, and we in England only now.

Signed by C. Jinarājadāsa,
Sidney Ransom, John Coats, and others.

Cable from Scotland

Loving loyal greetings Scottish Convention Brother Rāja with us.

—ALLAN

June 25

STUDIES IN THE S.D.

The Theosophical Society in England has sent notes on "Studies in *The Secret Doctrine*," in six parts, issued by their Correspondence Section Information Department.

In reply the President appreciates their sending him the notes. He feels there could be no better work than such a study, provided the study is allied to practice in the helping of the world.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

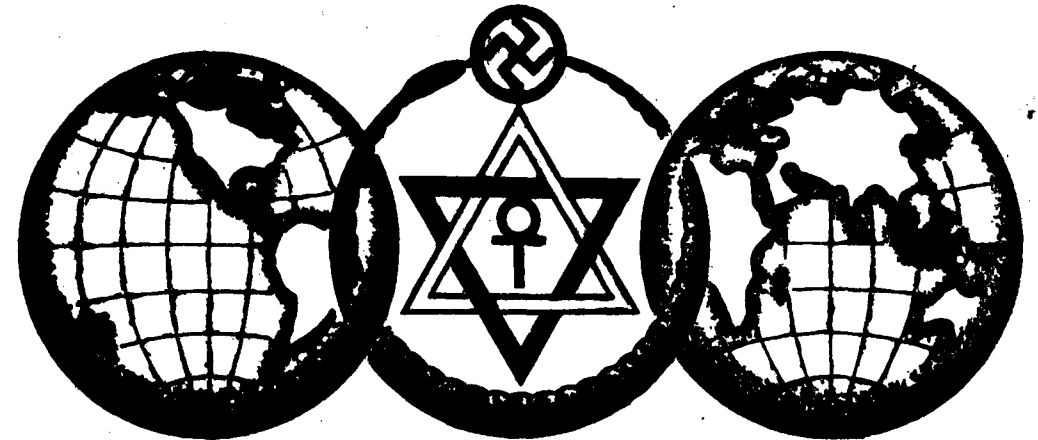
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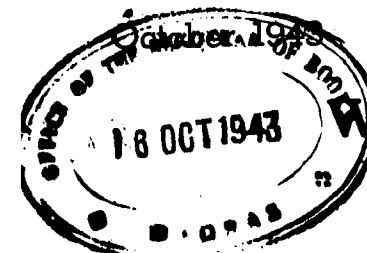
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THE THEOSOPHICAL WORKER

ADYAR

Vol. 8, No. 10



We Salute Annie Besant

By the Editor

THE first of October is a great day for us all, being the birthday of our President-Mother. September 20 is the occasion of our commemoration of Dr. Besant who passed away here at the Headquarters, upstairs in her room, at four o'clock in the afternoon of September 20, the year being 1933. Some of you probably remember this, but most of you probably do not.

I should like you to think of her not as the great statesman that she was, or as the great religious teacher she was, or in any other capacity of her greatness, but as the wonderful and beautiful Mother, not only to her own children, for she was indeed a beautiful mother to her son and to her daughter, but to all children, whether little or big, whether grey-haired or white-haired children, or children with very little or no hair at all. To every one of these, to us all, she is a wonderful Mother. If only

she had been on the physical plane today, you might now have the opportunity of listening to her, naturally not in commemoration of her passing. But you being all assembled here, she would have talked to you and would have said all kinds of delightful things to you, and you would have loved her. Even those who were far away from her in other lands, and had not the hope of seeing her, revered her, loved her, respected her, and felt that there was no champion or friend like her, as many of us knew with regard to her devotion to India.

She liked to play. She liked to laugh. After all her work in Madras, the time would come, about a quarter to eight, when she wanted to laugh with a beautiful silent laughter, and it was our business to see what we could do to help her to laugh. Around her were often very solemn people who felt it was respectful

not to smile. They did not want to be gloomy but only respectful, but she liked people to laugh and liked to laugh with people. I used to try to see that I had some funny stories to tell her evening after evening. Then she would laugh, a beautiful laugh, a silvery laughter like pebbles being thrown into a pool—delightful laughter.

While we think of her as having lived in the past, she is in fact most richly living now, and some of us can, from time to time, see her and talk to her. She is not "dead," an arbitrary word that is used by ignorant people. She is more alive than you are—than most of us are. She flutters her glorious wings and flies about beautifully, swiftly, delightfully, strongly. How true all this is! I am not telling you anything but the exact truth, except perhaps for the wings. She is all wings.

We want to think of her today as being very near to us. I loved and worked with her for years and years. Having lived with her those years, I especially like to think of her and give her all my love, my devotion, my reverence, and I hope that I am doing her work as well as she could expect me to do it. There was nobody like her. And everybody can see the difference between Dr. Annie Besant, President of The Theosophical Society, and Dr. George S. Arundale. From one point of view there is the same office, but from another, she towered like a big tower, and here is this little tower of George Arundale—a tiny little thing. So on the 20th of September we should feel very happy. We can draw particularly near to her. This is one of her "At Home" days. She also receives us on her birthday, October 1st. So do we go and see her on these two occasions, and she comes to see us and she gives us strength all mixed up with happiness—a beautiful dish perfectly blended.

I suppose even the young among us are tired sometimes. Dr. Besant was never tired, and especially she is not tired now. She is working for India like a Trojan, or perhaps it would be better if we said she works for India like a Besant. We need not compare

her with the Trojans, the Greeks, or any other people. She worked like a Besant, and each of you can work like a little Besant.

I will close with the beautiful little mantra composed by her:

"O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness,
May each who feels himself as one with Thee,
Know he is therefore one with every other."

—G. S. A.

HER INSPIRING MEMORY

I met Mrs. Besant for the first time at the Pioneer Club, Grosvenor Street, London.

This Club had not long been founded, yet already it numbered among its members women distinguished in art and literature.

Mrs. Besant had been asked to give a Talk, and when it was over many of us stood in the hall waiting for her to pass through on the way out. Then she came, greeting members here and there whom she knew. I was not one of these, yet it so happened that our eyes met. There must have been some expression in my own that arrested her, for she stopped and, without speaking, held out her hand to me. . .

For long afterwards I felt the grasp of that strong, soft hand.

Subsequently I wrote to her on certain difficulties of my own, and had in reply a letter of wise and tender counsel. I have it still. It is dated August 1893.

Does anyone remember the lectures she gave at the Queen's Hall—now so hideously shattered? The memory of one of these lectures will never leave me. It was given in the smaller hall adjoining.

As ever, the music of her voice, the magnetism of her presence, the grandeur of her theme swept us upward to her own high level of thought. For her theme was the struggle towards ultimate Perfection through lives as countless as the leaves of a tree. With one of her rare and eloquent gestures she ended with these words—words that ring through all the years between that day and this:

"You can—every one of you—become Christs."

—SYDNEY SNELL

HER GUIDING PRINCIPLES

Dr. Besant is not merely a person or an institution that will live forever in the centuries to come, because she has given such a marvellous message, but because her guiding principles were service and the creation of a new world. Never was there such a need as there is now to understand the principles she laid out. Though Annie Besant is not with us physically, we have her wonderful message. If we can realize it and try to apply it, we shall be able to help in the building of a better world. To the Theosophist there is a great privilege and a great truth—the wonderful message of Dr. Besant. It is not given to us to become individual leaders like she was herself, but as collective leaders we can give the great message she proclaimed.

If only we can resolve and rededicate ourselves to her, telling her we shall ever be faithful to hold aloft the flag she unfurled, and to keep alight the torch she lighted to dissipate the darkness of the world! With such a resolution should we live. Only so can we cherish her memory.

—ROHIT MEHTA

HER GRACIOUSNESS

As I write to you I am thinking of a picture I have of Dr. Besant. One evening, long ago, she was lecturing at the Portman rooms. I remember, as she came out to her car, with a bouquet of pink roses, a soldier in khaki pressed forward carrying his baby daughter whom he held forward for Dr. Besant to bless, I suppose. With a charming gesture she, Dr. Besant, took from her bouquet a tiny pink rose-bud and put it into the baby's tiny hand.

Another memory, years ago, when I was a young girl, rather shy, in the midst of a crowd around her in Queen's Hall, London. She came to me and took my hand! That is a memory cherished, and an unforgettable link.

—K. P.

A TRIBUTE FROM ALLAHABAD

BY BENI PRASAD

Dr. Besant's life-work might be reviewed under four categories: politics, social reform, education and Theosophy. Dr. Besant sympathized with the cause of Irish Home Rule, and took a leading part in the political enfranchisement of women and the removal of social and educational handicaps from which they had suffered in England. She was one of the most active members of the Fabian Society which included Mr. and Mrs. Webb, Graham Wallas, Bernard Shaw, Sydney Olivier and others. The Fabians realized the vital significance of socialism for the modern age, that is to say, for the uplift of the whole population to a high plane of comfort, affluence and education partly through the socialization or social control of the means of production and the communal provision of essential services. At the same time the Fabians grasped the imperative need of adapting socialist programmes to the intellectual climate, economic frame-work and political conditions of the country. Dr. Besant was amongst those who worked out schemes for municipal socialism in Great Britain. Long afterwards, Dr. Besant founded the Home Rule League in India in 1915 and was responsible, more than any other single individual, for the intensive country-wide campaign which led to the Montagu-Chelmsford Reforms of 1919.

As a social reformer, Dr. Besant was associated in England with the labour movement and with Neo-Malthusianism. In India she stressed, specially in later years, the necessity of outgrowing caste and other obsolete institutions.

As an educationist, Dr. Besant's name will always be associated with the Central Hindu College which blossomed into the Hindu University 25 years ago. She inspired the establishment of many other schools and colleges all over the country. What was equally important, she introduced those principles of education which have been worked

out by John Dewey and others in succession to the line of educational reformers which begins with Rousseau and includes Pestalozzi, Froebel, Montessori and others. That explains Dr. Besant's deep interest in the Boy Scout and Girl Guide Movements, in the foundation of the Young Men's Indian Association, etc.

As a leader of The Theosophical Society, Dr. Besant sought to further catholicity of outlook in that adaptation of the individual to the sum total of the universe, to the life within and the life beyond, to nature—its inner essence and its outer manifestations—which constitutes the core of religious belief. She called for a sympathetic understanding of all faiths. Dr. Besant preached the doctrine of Universal Brotherhood, the greatest of all needs of the modern age. Like her associate and predecessor, Colonel Olcott, she did much towards awakening pride in India's past among the educated classes who had been dazzled by the superficial glammers of western civilization.

Behind the manifold activities of her career, there lay an underlying unity. In politics, in social reform, in education, as

well as in the domain of religion, Dr. Besant sought to foster the spirit of freedom, growth, expansion and ethical elevation. She realized that freedom is the basis of discipline, of personal development and of the spiritual life. That was the key-note of a public career extending over nearly 60 years. The greatness of her cause was in accord with the greatness of her personality. Dr. Besant consciously disciplined and developed powers of exposition through ceaseless reading, reasoning, writing and speaking. For the sake of her convictions she endured terrific suffering, deprivation of home, husband and children, which brought her successively almost to the verge of suicide, collapse of mind and body, and death. But from the vale of tears and misery, poverty and illness, slander and persecution, she emerged at last strong and triumphant, consecrated to the cause of humanity, irrespective of creed, colour or race. Dr. Besant resorted to yogic discipline to raise her powers to the nth degree and left to the world, specially to India, the legacy of a great example—the very incarnation of the idea that life is a noble and earnest calling.

POEM BY MARSYAS

Greatest of Women, hail! Who know Thy worth
Bless the High Gods this Day, and in their hearts
Burn choicest incense of delicious laughter:
This Day it was, brought Thee again to Earth
To tread Life's stage in this of all Thy parts
The head and front—so shall men know hereafter.

Herald of Him that cometh, Thine the toil
Ceaseless, all but heart-breaking, which at length
His Way hath verily prepared before Him;
Thine Principalities and Powers to foil,
Warring with wit on wit, with strength on strength,
That men might see their Lord, fall, and adore Him.

O perfect Servant of Thy Lord and ours,
Can we forget this thing that Thou hast done?
Shall Thy name fade from out our human story?
Nay, but till Night the palsied Earth devours
Ye stand—Thou, He, Forerunner and Forerun—
Radiance in Radiance lost, one blinding glory!

Adyar News and Notes

THE PRESIDENT

I VERY much regret that I have not been able to attend to my various and many duties for the last six weeks or so, as I had at short notice to undergo an operation on my foot. The operation was performed by the leading surgeon of Madras most successfully, and I am now in process of recovery, and shall hope, as soon as possible, to resume my various activities.

—G. S. A.

5 September 1943

A LETTER OF CONGRATULATIONS

Dr. Maria Montessori reached her 72nd birthday on 31 August 1943, and the event was celebrated with homage and gratitude, particularly at Adyar, where she has made her home since arriving in India in 1939. Dr. Arundale addressed the following letter greeting Dr. Montessori who is carrying on her work at Kodaikanal:

Very dear Madam: Our affectionate and very grateful thoughts are always with you, as I am sure you must know, and they are affectionate and grateful thoughts from every part of the world. But on the occasion of your Birthday they go forth with greater intensity, and I should imagine you must be almost invisible through the shining clouds of love which will be swirling round you.

It was a very beneficent and happy concentration of circumstances which brought you here to the Motherland of the World, both to receive her Blessing for all you have given to her children everywhere and to gain therefrom an added power to bless the Child-World on its new pilgrimage when the war is over.

It is true, of course, that India as she is for the moment has not given you that recognition which she has owed it to herself to

give. So much the worse for her. But there are many in India, and we Theosophists count ourselves among them, who know the *real* India and who know, therefore, that you have been taken forever into her eternal heart.

And with you is your beloved Mario whom we all love so much and to whom we all are so grateful.

If I may dare to say so, I feel very certain that the work before you will have even greater significance and blessing than that which you have already so magnificently performed. You may be getting old, but the spirit in you is ever young, and no advancing age can ever conquer that. I think that your visit to India, despite its frustrations, is the beginning of a great reincarnation of all that you give, and perhaps as the years pass you will look back upon your long stay here with a sense of deep satisfaction, even though for the moment so many obstacles seem to be round about you.

A great chorus of praise rises up to you from the Besant Theosophical School, and to Mario too, for you have shown our teachers and the whole School how to be young with their youth. Would that it had been possible for you and Mario to be here on the occasion of your Birthday and to take the School a step further on the Montessori Way. But your spirit broods over us all, and the great celebrations which will be taking place on August 31st will mark a new year of life and dedication.

I do not want to make this letter interminably long, but I should like just to add my personal homage and affection which, of course, you know you have had for a very long time, but which gives me great happiness to say over and over again as opportunity offers.

Ever affectionately,
GEORGE S. ARUNDALE

AN ACT OF HOMAGE

Late in the afternoon of the 31st of August, at Adyar's Headquarters Hall, the platform and niche which customarily set off the statues of The Society's two Founders, became a temple shrine with Shri Krishna a focus of reverence. A wonderful bronze image of the Divine Child who represents all children—young or old—occupied a garland-draped pedestal, and puja lamps, incense, and many small oil lamps flickering in the breeze, all against a background of green, framed by plantain trees and a mango-leaf arch, added to the temple atmosphere.

A rose-garlanded picture of Madame Montessori was placed at one side of the image, for the students of the Besant Theosophical School and of Kalākshetra had arranged a programme in honour of her birthday. While the beloved honour-guest was away in the hills at Kodaikanal, she was nevertheless very much present, for her beautiful spirit seemed to shine through her smiling pictured face, and the seventy-two dancing lights from the small lamps reminded all that she has blessed the world with that number of years of her gracious presence.

After greetings and expressions of affection to Madame Montessori, the temple atmosphere was further heightened when, to the chanting of a shloka, Rukmini Devi became a priestess who lighted the fire before the Divine Child, and the children processed in groups to pause before the shrine and bow low in homage.

As in olden times in India, music, dance, drama, poetry were presented in the Temple as an act of dedication and homage, so now one side of Headquarters Hall became, as it were, a temple-theatre. Against a simple dark blue back-drop bordered by potted plants and festooned with leaf-garlands, the children presented their simple but well-chosen items of songs, solo and group recitations of poetry, folk-dances displaying gay costumes and enchanting rhythms, and two picturesque Chinese mimes which particularly delighted the audience—especially the younger

portion of it when they recognized this or that classmate masquerading beneath a colourful Chinese costume and convincing make-up! The little entertainment closed with hearty and feeling singing of the song with which all School programmes end, "Devi Vasanté."

Who can doubt that the happiness engendered by this charming commemoration was received as loving thought and reverent homage by the Divine Child, and by her who has worked so selflessly for the sake of the divinity she has perceived in every child?

—E. N.

A SHRINE OF GREATNESS

The Besant Theosophical School, Adyar, is perhaps unique in the fact that in cultivating reverence for greatness it celebrates every day in the year some great personage—hero, statesman, author, musician, poet, painter, scientist, lawgiver, King, and on religious festivals some Prophet or Saviour. To develop this side of its life the School is expanding its International Shrine of Greatness, which, though at present a nucleus, promises to become a magnificent permanent gallery of the world's great people—both men and women. The School will be thankful to anyone who will send portraits—paintings or photographs—of great people to enlarge the collection, preferably men and women who have passed over, and not contemporaries. If the pictures are framed, so much the better. Those wishing to help may communicate with the headmaster, Mr. K. Sankara Menon, M.A.

This Shrine effort is to be wholeheartedly commended as a means of building greatness into boy and girl students who will be among India's future leaders.

—J. L. D.

THE BIRTHDAY OF A LIBRARY

If it was a universal custom that all libraries were welcomed to life as the Swaminatha Aiyar Library was welcomed at the Theosophical Headquarters on July 5, I would

better Yeats' decision to give a future rebirth in *homo* (not too) *sapiens* and turn up as a bit of Byzantine craftsmanship; I would put in an application to the Karma Devas to be reborn as a library.

Imagine framework up and down and across (the skeletal form of the new entity) within which rest its tangible cells and tissues (disguised as neatly wrapped palm-leaf manuscripts). Then realize (if you can realize the unrealizable) the imponderable psychological forces secreted in those tangible aspects of the entity; the involutions of over a thousand minds and the calligraphic labour of twice as many hands from knowledge of millennia of history; age-long ponderings of the whys and hows of life; generations of experience in music and dance and the magic and music of speech; condensed through the miracle of writing on a section of a palm-leaf before the glibness of pen-and-ink and the plethora of printing made broader (some say shallower also) the river of verbal expression: all this awaiting its evolution into new times and circumstances through the service of the twin fosterers, interpretation and translation.

If you are at all sensitive to this in-and-out movement that is twisted like an invisible mainspring in every atom, and vastly and elaborately so in the entity of a manuscript library, you will agree with me that nothing could be more temptatious for re-incarnation, or more appropriate to the occasion referred to, than the early-morning reception of the new-old entity in the room set apart for its infant years off the Adyar Library. The immemorial voice of Vedic India chanted salutations to Sarasvati Devi, the celestial embodiment of culture, whose traditional pictorial image was surrounded by fragrant garlands of jasmine. Consecrated water was sprinkled over these at ceremonial intervals. Coconuts were broken. Incense curled and uncurled in the air. Burning camphor on a brass plate was waved in front of the shrine that through the spiritual imagination of India had become a throne of divinity.

The godfather of the library (Shri Kalyana-sundaram Aiyar) was there, delegating for his late father and the library's father-mother. So was Shrimati Rukmini Devi, its foster mother, to whose care it has been entrusted. And (surrounded by the band of willing servers of the Theosophical ideal gathered from east and west and north and south) the President sat in the midst, and (*mirabile dictu*, i.e., believe it or not) never said a word. *Mangalam* (benediction) was sung by Indian girls to fiddle accompaniment.

When I first lived at Adyar in 1915, I saw there, and elsewhere, a number of things that I wished to be (a tree, a flower, a butterfly, a Himalayan peak, and the like), and in Ovidian (or is it Ovidious?) manner wrote a series of versified metamorphoses. Some day I may write another beginning:

If those shape-changings yet may be
That Ovid and his kindred sang,
Into a palm-leaf libraree
Let me be turned. . . .

—J. H. COUSINS

OUR LATE VICE-PRESIDENT

An Appreciation by Calcutta University

[The following appeared in *The Calcutta Review*, a cultural monthly journal published by Calcutta University, soon after his passing on 16 Sept. 1942.]

The death of S. Hirendranath Dutta has been announced. One of the most brilliant students of this University, he chose law as his profession and practised for nearly half a century as a solicitor in Calcutta. But though a very learned and acute lawyer, his profession did not absorb his interests. In the earlier years of his life he took a prominent part in the political movement of the country. But he devoted most of his spare time to intellectual and cultural pursuits. His acquaintance with our literature, both ancient and modern, might excite the envy of professional scholars. His knowledge of philosophy, and particularly Indian philosophy, was profound.

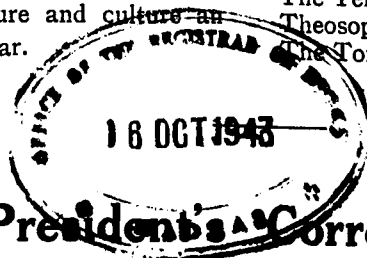
His interest in education was not limited to the National Council of Education, of which he was for years a Secretary and latterly the senior Vice-President. As a follower and co-adjutor of the late Mrs. Annie Besant, he also helped in the foundation of the Central Hindu College, Benares, which became the nucleus of the Benares Hindu University. The University of Calcutta appointed him Kamala Lecturer in 1937 and the lectures which he delivered in this capacity, on "Indian Culture—Its Strands and Trends (A Study in Contrast)," have been published by it. The University also awarded to him the Jagattarini Gold Medal in the same year, in appreciation of the great services he had rendered to our literature.

By his death Bengal has lost a great son and the world of literature and culture an erudite and finished scholar.

THEOSOPHY REVEALS DEATH FOR THE FRIEND HE TRULY IS

MAGAZINES RECEIVED from overseas

The American Theosophist, April.
The Canadian Federation Quarterly, April.
The Canadian Theosophist, April.
Evolucion, May, June.
Mothers Bulletin, Winter-Spring.
New History, April.
Revista Teosofica Argentina, May-June.
The Temple Artisan, Feb.-March.
Theosophy in Australia, June-August.
The Torch, May-June.



The President's Correspondence

DIAMOND JUBILEE

I SEND my very best wishes to the Secunderabad Lodge on the accomplishment of a Diamond Jubilee. This is, indeed, fine testimony to the loyal stalwartness of the members of the Lodge who for fifty years have faithfully served the Elder Brethren in this post.

The accomplishment of a Diamond Jubilee must bring its own reward, and I have no doubt that coming years will find Theosophy and The Theosophical Society strengthened throughout the area served by the Lodge.

I wish I could be present on this very auspicious occasion, but among other hindrances is an operation which still leaves me weak and confined to the upper floor of our Headquarters. I am very glad the Vice-President is able to be with you, and I should like him to convey to you all my most brotherly good wishes and to assure you that

when the opportunity arises I shall hope to come and congratulate you in person.
16 September 1943

GREETINGS FROM MICHIGAN

Dear Dr. Arundale: Hearty Greetings from the 37 members of the Michigan Theosophical Federation meeting in the Lansing Lodge rooms today (April 4). All Lodges were represented excepting one.

It was a most successful gathering... members reaffirming their devotion to the cause of Theosophy. —EDNA M. SCHULTE

GREETINGS FROM BOMBAY

Twelfth Annual Sessions Bombay Theosophical Federation sends respectful greetings loving homage to President, Rukmini Devi, Brothers Sri Ram and Jinarajadāsa.

—GINWALA
[Dr. Arundale's reply is printed in the October *Theosophist* under the title, "A World-Wide Change of Heart."]

Among the National Societies

THE THEME OF THE INTERNATIONAL CONVENTION

IN response to the President's Question addressed to all members and Lodges and Sections, printed in the Watch-Tower Notes of the August *Theosophist*, Mr. Jinarajadāsa was the first to write on the subject, and his letter appears in the Watch-Tower of September *Theosophist*. Mr. Kirk has written an article which will be printed in the November *Theosophist*.

Bombay

The Bombay Theosophical Bulletin tells us that the Bombay Theosophical Federation arranged a series of meetings to discuss the questions sent out by the President on The Application of Theosophy to Politics, Industry, Economics, Education, Religion, Arts, the Individual, and the Search for Truth. At each of the meetings a few members who had made a study of the subject spoke. Some of them had sent written statements on the subject. The trend of these discussions will be sent to the President.

A strong plea was made for a government of the wise, for the spirit of internationalism, for a more equitable distribution of property, raw materials and the profits of industry, for experiments in collective farming and community life.

It was pointed out that the application of Theosophy in education consists mainly in the recognition of the fact that the child is a Divine Spark who comes with a wealth of experience and therefore should be treated with understanding and reverence, that greater emphasis should be paid to the education of the body and the emotions, and that care should be taken to train the intuition of the child. Some wanted histories to be re-written omitting references to conquests and destruction and emphasizing the growth of culture.

A plea was also made for the abolition of prizes and all idea of competition.

As regards religion, it was explained that Theosophy has a particular work to do in eliminating fanaticisms of all kinds, in cultivating among the people a reverence for all Faiths, and in popularizing the esoteric side of every religion.

Andhra Circars

This Federation has published the President's fivefold Question in Telugu in the Federation journal, *Divyagnana Deepika*, and extra copies have been distributed to all the members in the Andhra Circars and Central Federation areas.

Dr. Arundale is particularly pleased with this endeavour to circulate far and wide the theme for the coming Convention. How helpful it will be to have all in the Telugu District alive to its implications.

PROBLEMS OF POVERTY AND RECONSTRUCTION

The whole of the world and India in particular is today concerned with the one moot problem, arising out of mal-production and mal-distribution of food, the fundamental economic needs of man. The problem of food and the problem of land is one and the same. War is but a phase thereof, Revolution is another.

This fact is dawning on the peoples of the world as our President, Dr. G. S. Arundale, puts it pithily: "Politics can wait, Poverty cannot." Politics is but an illusive superstructure which divides man from man, nation from nation, but the effort to come to grips with the Problem of Poverty and Reconstruction can unite man with man.

The Theosophical Society suggests a way, based on Universality, out of the troubles that beset the peoples of the world.

A Conversazione Class is therefore being started to study the Problem of Poverty and Reconstruction, taking into cognizance divers viewpoints enunciated by world-leaders and experts, both modern and ancient.

Our first Conversazione will be held on Friday, 30th August, when Mr. C. Jinarāja-dāsa's contribution "A Seven Seas Charter" will form a basis for study.

JETHMAL PARSRAM,
Hon. Propaganda Secretary,
Sind-Multan-Baluchistan T.S. Federation

AN EXPERIMENT FOR MEMBERS

Various are the ways in which Lodges can see to the needs of their members, keep themselves "alive"—that is the only way! none can make alive from without—and maintain touch with central activities. Poona Lodge is active at the moment in endeavouring to help members to discover each for themselves, "What is his own Theosophy?"

The Lodge servant is delivering to each member a small memo-book, with an accompanying letter that mentions the straight effort that the President asks each member to make to discover his individual Theosophical outlook upon the various departments of human affairs. In the memo-book is a "first list" of leaflets issued by the Publicity Office, Adyar, and members are asked to choose those where the titles interest them, and afterwards these are delivered by the Lodge servant. Further provision is made for two other lists to be sent, and for an open hour each day at the Lodge, when questions and discussion on points raised in the leaflets will be welcomed.

The first list numbers the ten leaflets of the series "A Theosophic World"—Theosophy applied in a scheme of life. (This issue is now out of print.) The second list gives the twenty-two subjects of the *Next Step Booklets*, in which workers experienced in their own subjects have shown how Theosophical principles inform seekers of the progress to be made in different walks of life. As the

world has not yet put such principles into effect at all widely, such booklets are full of matter for the guidance of members.

With the third list, that of the titles of the ten pamphlets of the *First Correspondence Course*, "Theosophy at Work," the Lodge endeavour turns towards the practice of Theosophy in the life of the individual. Where members respond to this Lodge work, an unusual and commonsense revision of the general position will have been made—sound common sense—and taking little of one's time in days of such pressure.

—E. M. LAVENDER

BESANT SCHOOL, MANGALORE

The Report for 1942-43 of the Besant National Girls' School is once again interesting and good.

"With the opening of the new year, the School enters upon an eventful period in its career. It becomes a full-fledged High School.

"On 17 June 1943 it completed twenty-five years of useful work. The Silver Jubilee Committee was started in 1942 to celebrate the occasion in a fitting manner in the course of this year.

"The year has also seen the birth of a new organization, the Women's National Education Society (registered on 26-2-1943) to which the Mangalore Theosophical Society has most gratefully entrusted the future management and conduct of the School. Inspired by the noble zeal and example of Rao Bahadur Dr. M. Kesava Pai, a band of enthusiastic and generous patrons of Indian Women's Education have rallied round the School in the confident hope of making it a nucleus for the revival of the ancient spirit of true Indian enlightenment and culture. An institution started under the direct blessing of a great woman—Annie Besant—to whom India was in the deepest and truest sense a Motherland, could not wish for a better mission. The Council of Management of the W. N. E. S. has happily drawn together workers old and new, and has taken up

the work in the fervent hope that public sympathy and support will be afforded to them in the fullest measure. The Council is anxious to give every encouragement to the large number of poor girls for whom sound education will be the mainstay in life. For this purpose it has provided an amount of Rs. 750/- for award as scholarships. A provision of Rs. 250/- has also been felt necessary for giving concessions to poor midday boarders of Padmavihar, the School Hostel. Contributions towards these will be specially welcome. The need for increased accommodation in buildings and playground will entail a good bit of capital expenditure. So, too, will the equipment for a growing High School. The appeal of the Silver Jubilee Committee has dealt with these needs fully, and it is the earnest hope of the management that the appeal will meet with a ready and generous response."

ENGLISH HEADQUARTERS

March-December, 1942

The year's Report has been arranged to cover a shorter period than usual, i.e., from March until December. The reason for this is that the financial year of the Society runs from January to December, and it has been considered more helpful that statistics of membership, library books lent, etc., should conform with this, so that in future the Annual Report of the General Secretary should cover the same period.

Work throughout this 10-month period has shown a steady growth. Reports from all sides show an encouraging increase in public interest in Theosophy and in members' interest as well. Judging by conversations held with not a few of the younger members in the Forces and in civil life, there would seem to exist everywhere a very real search into the realms of the less known for more acceptable explanations of the perplexities with which the present-day world is surrounded.

Lectures and study groups for public and members have continued regularly and attendances have risen on the average.

Besant Hall, however, has remained closed except on special occasions, such as Convention, White Lotus Day, etc. Due to the demolition of the block between the Hall and Baker Street it can now be seen from the main road. The words "The Theosophical Society" in large letters have therefore been painted on an open part of the front wall of the Hall and can be seen very well from Baker Street. The office of the New Education Fellowship is now housed on the top floor of Headquarters, and we are very glad to have this association with them.

Members of the staff maintain, together with any visitor who may happen to be present, the regular noon meditations. By means of these we seek to keep Headquarters in continual touch with the Section, The Society throughout the world, and more particularly with the International Headquarters at Adyar. If our contacts with the Centre are strong, so can be our work in the world. With wartime mails so variable and untrustworthy, Adyar seems far away and news in some ways old even before we receive it.

But we have in the person of Mr. Jinarāja-dāsa, who returned here in October, a most real link with Adyar and the Great Realities of that place. Happy to welcome him again, we are grateful for the many lecture tours and other activities he is undertaking throughout the Section.

The work of the Information department has continued increasingly during the year. The demand for information about The Society is quite clearly growing. This is largely due to the general sense of insecurity which the war brings, thereby causing people to think and seek a little harder than they would usually do. Over and above this, the department paid more attention this year to advertising. Particularly with regard to the Library it seems that the number of new subscribers has definitely been influenced by such advertisements. The fact that advertising is very expensive somewhat limits this

mode of approach to the public, but it is hoped in the coming year to try out further methods.

A large number of parcels and pamphlets and old "Theosophists" have been handed in at the G.P.O. for convoys and isolated units, and many packets of literature have been handed or sent to individual members of H. M. Forces. Distribution of leaflets and pamphlets has also been made to canteens, clubs, etc. Over 100 letters from enquirers were received and appropriate literature sent to them. Of these seven have since joined The Society.

Lodges were asked to approach their local libraries and offer additions to the Theosophical books they already had. As a result, many gifts have been made.

During the year the pamphlet *Conquest*, by Mr. E. Korving, was published and over 1,000 copies have been sold.

One hundred and forty study courses and 66 lecture notes have been sold or lent. There were 72 applications for the "Secret Doctrine" correspondence course issued in six fortnightly parts, including one from the National Secretary of the American Section.

Sixty tours and week-ends were undertaken, principally by Mr. Hawliczek, Mr. Tomes, Mrs. Ransom and Mr. Gale. This, considering wartime conditions, is a very admirable piece of work.

A weekly Enquirers' Group had been led by Mr. Gale, and Dr. Stede has held study meetings on Thursday afternoons on *The Bhagavad Gita*. Miss M. Franklin has continued to lead the "Secret Doctrine" study class, which is as popular as ever.

—J. COATS

NO FEES IN GLENDALE

The Theosophical Society in Glendale, California, has given me the privilege of reporting to you the result of our experiment of operating without fixed dues.

When Dr. Arundale was last in this country, he made the statement to the effect that fixed monetary obligations should have no

part in Lodge rulings: that it seemed too much to expect at the present time, but eventually Lodges should function by means of voluntary contributions.

We, of Glendale Lodge, were much impressed with that ideal, and voted to put it into practice without delay. In every way we have been more prosperous financially. A budget is drawn up based on the average expenditures of previous years; this figure divided by the number of paying members, (there are always some unable to pay), gives the per capita needed, but no member is asked to give that amount. In other words, each member knows what it costs to run the Lodge but is expected to give only what he feels he can, based on his own income.

Our contributions to special funds have been more generous since we adopted this plan.

Always we have had a harmonious, friendly Lodge, therefore the channel is open for Higher Forces.

Since the possibilities of black-outs we are running all our activities on Sunday beginning with an informal Group from 12.00 to 1.00; Healing Group from 1.15 to 1.25; Lodge 1.30 to 2.30; and public class 3.00 to 4.00.

—BETSEY JEWETT

WORK FOR THE BLIND

The Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California, does excellent work with its two main activities, namely (1) a free lending library of Theosophical books in Braille, and (2) *The Braille Star Theosophist*, a free monthly magazine for the Blind.

The American Theosophist summarizes their report for 1942 as follows:

The Annual Reports of the President, Mr. F. A. Baker, and the Secretary, Mrs. Flavia B. Snyder, have just been received. The Association is in the course of being incorporated. The Officers and Directors were re-elected, with the addition of Mr. Roy C. Snyder.

Resolutions provided for changing the *Braille Star Theosophist* to a quarterly during the period of labour and material shortages, and that one member of the Board shall at all times be a blind member of The Society.

The President reports 1,800 copies of the magazine circulated among the blind. This and some other publications total 75,000 pages of embossed material, not including the hand-copied work of voluntary transcribers, of which there were thirty-eight volumes. Seven hundred and twenty-five Braille volumes were loaned to the blind in the course of the year.

The faithful few who carry on and support this Theosophical work for the blind surely are deserving of our approbation.

THE OLCOTT FOUNDATION

This Foundation (of Olcott, Wheaton, U.S.A.) has for its object the fostering of creative expression and the spirit of research, and the activities comprehended by it include:

1. Public Lecture,
2. Short Story,
3. Poetry,
4. Drama,
5. Symbolic or Mystical Painting,
6. Musical Composition,
7. Radio Script.

Successful contestants in each class will be given the Olcott Foundation "Award of Merit," and so far as is practicable winning entries are given a place on the Summer Sessions programme. In the case of the Olcott Lecture the winning entry entitles its author to be the guest of the Section at the Annual Convention with a place on the Convention programme.

Rules and other particulars of this activity, which is successful and growing, are printed year by year in *The American Theosophist*. (This note is from the April issue of this year.)

IT DEPENDS ON YOU

Mrs. Golda Stretch, in her annual report of the Michigan Theosophical Federation, writes:

My sincere appreciation to all those who have co-operated and assisted so graciously

in our Federation work the past year; also to the officers and members of the Executive Board.

I want to thank each and every one of you of the various Lodges who have been so helpful at all times. It is you, each one of you dear folks, who have helped to make our Federation gatherings so successful.

Please accept my personal sincere gratitude for having given me the opportunity of serving within the Michigan Federation for seven years . . . five of those years as the Federation President. The work has been a great joy and a glorious privilege. *Thank you.*

And now a new year dawns . . . new officers . . . new ideas . . . a new vision, and may we know a deeper understanding; even a closer co-operation; a still stronger sense of comradeship and dedication; and that the accomplishments of the years which are to come will far outshine all records of the past.

May the year 1943-1944 bring greater opportunities for service to Them.

N. Z. THEOSOPHICAL WOMEN'S ASSOCIATION

The Association now numbers nearly 200, and is a Dominion Organization with its Executive centred in Wellington. There are seven Branches, five of which are affiliated to the National Council of Women. Our members work actively in many women's movements. The Theosophical Women's Association has Associate members also, and several of these have joined The Theosophical Society. The Theosophical Women's Association fully subscribes to the Objects of the Parent Society, but has five special Aims which are:

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

We all feel the extreme urgency of working for our third object, the present conditions here in New Zealand being anything but desirable—the World Mother influence is so much needed and many of our members daily invoke Her love and wisdom. However we meet with some prejudice and opposition along that line. The Branches each select their own line of work and send in reports quarterly for our Newsletter, the first number of which was issued in April 1943.

—DULCIA MASON,
Dominion Secretary

DISTANTLY—TOGETHER

Australia once again has held Local Conventions in different Lodges, all during Easter, in place of the Section's Annual Convention. The following is from a report by Edriss Noall, printed in *Theosophy in Australia*:

Newcastle and Sydney Lodges held a most successful and inspiring Convention in the Savoy Theatre on Good Friday, with an attendance of over 100 members, and a fine spirit of unity was manifest throughout.

After the singing of the National Anthem, the Rt. Rev. Lawrence W. Burt delivered the opening address and sounded the keynote of the occasion. He said that Conventions dealing with similar topics were being held in Adelaide, Brisbane, Hobart, Melbourne and Perth, and reminded the members of the emphasis Bishop Leadbeater placed on the value of such gatherings as providing members with the opportunity of meeting together and realizing something of the real nature of their unity. Furthermore, such Conventions enable us to rise to causal realms and come into closer touch with the Great White Brotherhood in whose service we gather. Bishop Burt then recited the opening invocation, and all sang "The Hymn to Shiva."

Nominations were called for Convention Chairman, and Bishop Burt was unanimously elected, with Mr. Ian Davidson Vice-Chairman, and Mrs. Goodman Convention Secretary. Resolutions of goodwill were cabled to the President, Dr. G. S. Arundale, and Shrimati Rukmini Arundale, and to Mr. C. Jinarājādāsa. Telegrams were dispatched to the

other Australian Lodges meeting in Convention.

The Win the War Congress then held its first Annual Meeting, with Mr. Ian Davidson in the Chair.

Bishop Burt then resumed the Chair, and introduced the speakers for the Symposium entitled, "World Reconstruction and the Individual from the Theosophical Viewpoint." [These are reported in full in the June-August 1943 issue of *Theosophy in Australia*.] At 12.30 p.m. Convention adjourned for luncheon, which was served in Adyar Hall, and resumed at 2 p.m. An open discussion followed the Symposium until 3.30 p.m., when Mr. F. W. Houstone addressed the gathering on "Mystical Trends in Modern Poetry."

At 4 p.m. members were entertained at a social tea by Blavatsky Lodge. The same happy friendly atmosphere prevailed which marked the whole day's proceedings.

The Convention concluded with the presentation by the Young Theosophists of a narrative entitled "How Theosophy Came to Australia," compiled by Miss H. Zahara from Miss Neff's new book, *How Theosophy Came to Australasia*. The matter presented was most interesting, and gave us a taste of the pleasure in store for readers when the book is published.

The Convention closed by members dedicating themselves anew to the Master's service in a final invocation and by reciting Mr. C. Jinarājādāsa's poem, "In Thy Name." We left with the feeling that we had indeed drawn nearer to one another, and that we had been strengthened in our resolve to continue the work in Their Name.

A STUDY CAMP

There will be a Provincial Study Camp in the Bihar Federation Headquarters Buildings at Patna during the Puja holidays, October 1st to 7th. A full programme is printed, but it is not rigid. Attempts will be made to add to the list of speakers, and the period of the camp may be extended, or another camp arranged, as required.

A Story for the 4th of October.

THE 4th of October is for us animals a special day, most of us do not know about it, but still there is something in the air that speaks of something different from other days. It is for this occasion that I will write you my autobiography.

When I was born and where, I do not remember, but that I was born is a fact which came to my mind on the day that a nice young lady found me under the staircase of the T.P.H. godown. I had dug a hole in the sand and deposited my four young pups therein. After some time my young friend came back with an older lady, and they found it necessary to move me with my children to the back of the building.

I was very shy and afraid of these two women, but by and by I saw that they meant well, they gave me food and they were very kind to my little ones. We stray dogs do not trust the humans because they throw stones at us, or beat us, when we try to secure some food. We have no one to feed us, and so we have to look for food in dust-bins and rubbish heaps—a very poor existence.

From this time on, my life changed and became more doglike in the proper sense of the word. I was tolerated in the T.P.H., the head of this office was a kind man in yellow robes, so I remained around that place after my children had left me. It must have been about February 1940.

In May 1940 I had a car accident and my young friend nursed me very carefully and cured me. Then it happened that a young dog (probably one of my former children because it was very attached to me, but my mind does not go so far back) was run over by a car and killed. From that time to July 1940 I was alone in the T.P.H. garden. And then a very happy thing occurred to me, I met my husband Black.

In October, on the eve of Deepavali, I had a litter in which another good friend played a

great part, because she and her little son took care of me at that time.

Since then I have led a really happy life. Black and I are still very great friends, we really love each other. We leave each other absolutely free. But not a day passes that Black does not come to see me. Then I kill his flies and fleas, nasty insects.

In June 1941 I had again four puppies, but something happened, from that time I left the T.P.H. garden and was moved to Blavatsky Gardens, where I came under the care of my older lady friend. I took full possession of her, and in January 1942 she had to obtain from President the permission to keep me and look after me. I was declared a T.S. dog; a great honour. Everybody in the Compound knows me and I know everybody. I am good friends with all the people and they like to see me side by side with Black as we run along the roads.

In August 1942 I had another litter, but was unhappy, because my older friend was in Kotagiri and nobody to look after me properly except my younger friend who gave me food, but my health was not good, so two pups died from disease, the others were distributed by the servant of my older friend, a kind man who looks after me and finds good homes for my puppies.

When my older friend was back again everything went all right. I got my bath, was cleaned from fleas, etc., my sores cured with neem-oil, a nasty medicine, but it does wonders.

In May this year I had six puppies of which two had to be put to sleep because they were covered with sores. Two grew up and have a good home.

I was very ill, so my friends took me to the hospital and a doctor examined my sores and gave me medicine.

Now we live in Sevashrama, a wonderful place with a nice garden where Black and I

can play. I found there also Spotty, he is white and black. Spotty is a very kind friendly dog and has come to stay with us.

Every morning, after our piece of bread, we go together to the beach but we wait till my friend is ready to go, for we do not go when she does not come with us. On the beach we find the rest of our breakfast in the form of crabs. Not all are good, do not think that, but there is a specially good kind.

Now I must tell you about some of the activities of our Compound. First of all the Animal Welfare Group, the head of which is Shrimati Rukmini Devi, a kind lady, I know her well, and my two friends belong to that Group. That is the reason why many animals are brought to us. Once we had a young dog who was a finger thick covered with lice. You cannot believe how that was, terrible. My friends treated him with neem-oil, the dog fell asleep, all the lice were dead, but all the fur came off. It took weeks before he recovered, but it was a nice black dog after the cure and lived happily till about a year later he suddenly died. Cats are brought; squirrels, but they go to Madame C., she is the expert for squirrels. I like to chase them. Pussy cat likes to eat them. Of Pussy cat I will tell you later.

My younger friend has several times organized a bazaar for Animal Welfare work with good success, she told me this, because both my friends talk to me and I understand them. Black talks also to them. No! I never shall leave Adyar. One day my friend went to visit a friend who lives now outside

the Compound. We went to the Press, but I accompanied her not further than the gate. She called, tied me on and tried to force me to come, a peon would carry me, but I refused. I refuse to leave the Compound, for I think the remembrance of something bad is still in my sub-consciousness.

Really I must have made good Karma that I am so happy. And I wish that many dogs could find homes like mine. —BROWNIE
(written down by SPR.)

I USED TO KILL BIRDS

A friend of animals sends us the following lines from a poem by M. C. Edwards published in *Our Dumb Animals* (Boston), September 1934:

But one clear day in the springtime,
I spied a brown bird in a tree.

I fired and my aim was too true,
For a moment the little thing fluttered,
Then off to the bushes it flew.
I followed it quickly and softly,
And there to my sorrow I found
Right close to its nest full of young ones
The little bird dead on the ground.
Poor birdies! for food they were calling,
But now they could never be fed,
For the kind Mother-Bird who had loved them

Was lying there bleeding and dead!
I picked up the bird in my anguish,
I stroked the wee motherly thing,
Who could never more feed its dear young ones,
Nor dart through the air on swift wing,
I made a firm vow in that moment,
When my heart with such sorrow was stirred,
That never again in my life time
Would I shoot a poor innocent bird!

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

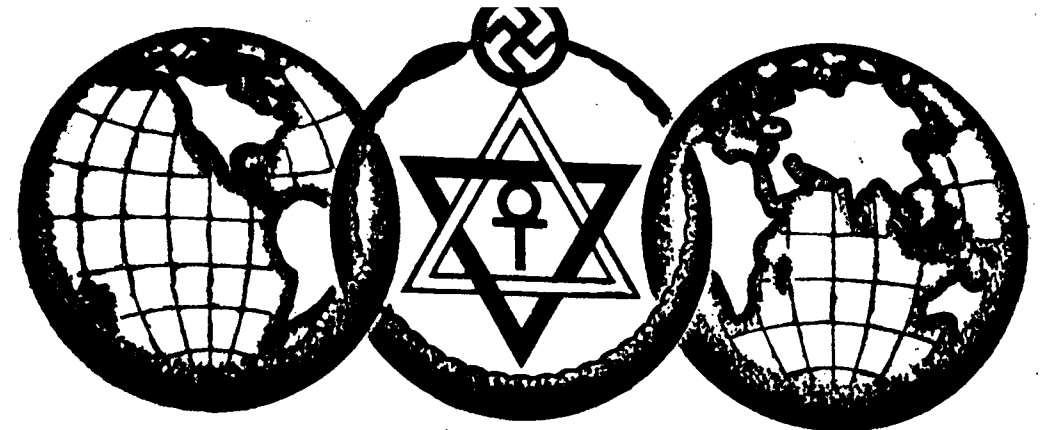
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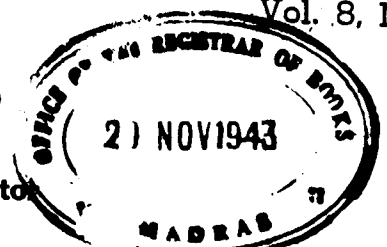
November 1943

ADYAR

Vol. 8, No. 11

God?

By the Editor



I OFTEN wonder what those people really mean when they deny the existence of God. Do they mean that they have seen the non-existence of God? This would indeed be a remarkable assertion. Or do they mean that the idea of God, let us say as a Person, does not fit into their scheme of things? But that would not necessarily mean that God does not exist. It could only mean that they have no place for the kind of Being which is generally connoted by the term "God." Or again do they mean that they believe in some authority who denies the existence of God? Do they declare the non-existence of God on the basis of statements to this effect by some Person, some Scripture, some philosophy? Will they challenge me, if I assert the existence of God, with what they will deem a crushing blow—that some authority before whom, or which, I am accustomed to bow in reverence

states that there is no God? Or will they say that there cannot be God, as a Person at all events, because it is quite impossible to conceive any Person, however transcendent we may regard him, however much endowed with vastly super-human powers, as God in the usual sense of the word?

If I say, on the other hand, that I believe in the existence of God, then they are open to say that He cannot be of the nature of the God whose existence they deny. But they must at least concede the existence of God as a thought-form, or as some definite conception of some kind. They cannot really deny the existence of the non-existent. They can only deny the right of an appearance to the title "God." They can only deny that God is that which some people call God. They can only take a concept and refuse it the name by which some people call it.

But surely if they deny the existence of God they must have some idea of what the God is that they deny. Are they prepared to tell us that whatever we may call by the name of God is non-existent? Suppose there are a hundred definitions of God, will they tell us that the moment we begin to define we enter the realm of non-existence?

Of course, they may insist that to personalize God is to deny all that God could possibly be, for we must not anthropomorphize that which supremely transcends even our loftiest conceptions of Personality.

I suppose it need hardly be said that to deny or affirm the existence of God, in whatever terms we may define the word, is just one person's word against another's. Is there anyone on earth who dares to arrogate to himself the right of judgment as to the existence or the non-existence of God, however He may be defined? Or, shall I say, is there aught higher than an individual's experience so far as he himself is concerned, save where he himself accepts the experience of someone else?

I think we ought to be careful about our assertions, especially in these regions of well-nigh complete inaccessibility. I feel sure we shall the more go wrong as we the more dogmatize for ourselves, or even rely upon authority, and I would almost recommend that we learned to reconcile the pairs of opposites which somehow seem to be the basis of the constitution of our world. We might well learn to reconcile the existence and the non-existence of God, accepting both. Existence? Yes, in one light. Non-existence? Yes, in another light. We must learn to see many contradictory things simultaneously and to give assent to them all. *Credo quia impossibile* is a very good maxim, provided it is used judiciously.

Now I am one of those who affirm the existence of God, and of a personal God at that.

My experience, be it as untrustworthy as you like, denies the denial and affirms the existence, though perhaps I ought to say that I affirm the existence of God even though I may deny the existence as God of some experience or conception other than my own. And as I write this I see how foolhardy I am to presume to deny, more foolhardy than I am to presume to affirm.

But let me define my supreme conception of God as Person. He is an ineffable omnipotent Serenity, both endowed with form and formlessness—the Heart of a Myriad-Petalled Lotus. I perceive Him as the form I have described. I see Him clearly, and then behind the form, yet permeating it, I sense with my highest consciousness, reinforced I think, an indescribable Formlessness which is both there and not there.

There is nothing to argue about, still less do I ask a single soul to believe, for in the first place language has no place in such regions as these and my language must needs be wrong; and in the second place there must be an infinitude of perceptions, each of which must be a distortion of whatever Reality may be their *fons et origo*.

Still, there is a Personal God for me, let the Heavens fall about me as I so state. And why should there not be a Person who is a God, define we the word as we will? To say there cannot be is to deny omnipotence whencesoever we may deem it to come. Perhaps there is neither omnipotence, nor omniscience, nor omnipresence. I do not care. I live as I perceive, and my perceptions surely change. *Tempora mutantur, nos et mutamur in illis*, for as I perceive, so do I grow out of one perception into another. I contain ever-increasing and expanding multitudes. Let there be a personal God. Let there be no personal God. Let there be no God. *I am*.

Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.

—H. P. B.

The Seventeenth of November

ON this Anniversary Day of the founding of The Theosophical Society we must remember what happened in 1875. . . We are none of us Olcotts or Blavatskys, we are none of us Besants or Leadbeaters, but we can do our utmost. We can have our devotion, our enthusiasm, our fire, our eager recognition of the work of our leaders and of the example they set us. We can do on a smaller scale that which they were able to achieve on a greater scale, and many of us together can try to do that which they, the two of them, the four of them or the five, six, ten of them were able to achieve.

—G. S. A.

OUR PRESIDENT-FOUNDER

It was in San Francisco in 1891, at a meeting of the Golden Gate Lodge, of which I was a member, that I was introduced to Col. Olcott, by Mr. W. Q. Judge, the American General Secretary, who happened then to be visiting California.

The President-Founder had just arrived from Australia where he had been to Queensland to clear up matters concerning a legacy left to The Society by Mr. Carl Hartmann, in which members of the Hartmann family felt that they had been badly treated. The Colonel, feeling the justice of their claims, generously cleared up the matter to their entire satisfaction and was publicly complimented by the Judge in the court where the case was adjudicated.

During Col. Olcott's visit I happened to call on a fellow-member, Mr. Sven Ryden—my first Theosophical friend—who was helping his landlady to "wash up." She heard us talking of the Colonel, and declared she must have known him when he was a boy, for in those long ago days she was the "hired help" in an Olcott family in the New England States. We took her to the meeting and found

that it was the same family, and the Colonel was glad to meet again a friend and servant of his youthful days.

On leaving San Francisco, Col. Olcott returned to India via Japan, and a few of the members went on board the ship to bid him farewell. American men in those days, like most Australian city men of the present time, wore dark and sombre clothing, whereas on board the ship the Colonel wore a very light and becoming suit—a quite unusual sight in those days. An enthusiastic lady exclaimed to me: "How mahatma-like he looks!"

Soon after this [in 1897], the President-Founder paid his second visit to Australia. Sydney Lodge arranged for him to be put up at my lodgings where Mr. and Mrs. Page, the concierges of the place, looked after him very satisfactorily. This dwelling was remarkable, as it was an old jail and dated from the earliest colonial days, and was haunted, as some of us had reason to know.

Previously, some Sydney members had formed the Civil Ambulance, Messrs. Staples, Scott, Page, Starkey, and myself being on the first committee, and we induced Mr. Page to act as Superintendent, the Government permitting us to use this old building; it was at the junction of Pitt and George Streets, but has long since been demolished and large emporiums are now raised upon its valuable site close to the Central Railway Station.

I, too, boarded with Mr. and Mrs. Page, and so, together, we three managed to look after the Colonel. He stayed with us several months and, his room adjoining mine, I saw much of him. Every morning at six o'clock, he came to rouse me up, which I stoutly resisted until seven, so we had much discussion; also, late at night, when he came in and took away any book I might be reading which was slightly trying. We were very fond of the old gentleman, and I think that he did us all good. He did very little publi

lecturing, but had many talks to members and was especially popular with the ladies. One of his favourites was Miss Evangeline Moore, who fortunately is still with us, having continued valiant Theosophical service during all the long years. She was then a young and pleasant-looking girl; now even more pleasant, but not so young.

A number of more or less distinguished people kept calling on the Colonel, some of the University professors being especially interested. His wonderful healing power he did not use extensively when with us, but several cases he treated were immediately successful. Readers of his *Old Diary Leaves* will find some interesting accounts of his work in that field of beneficence.

It was interesting to see on his finger the ring which H.P.B. had phenomenally produced out of a rose growing in a garden, in which ring, later on, with a wave of her hand three diamonds were inserted! He kindly let me examine the ring; also, the silver cylinder containing some of the hair from the head of his revered Guru, the Master M., which the Colonel always carried.

The Colonel was very affable; on one occasion he took Miss Edger and myself to the theatre, and several times at night took me out to late supper. Seeing again so much of him, I am convinced that he was entirely as true as steel, with no pretension of occult advancement for himself, but devoted heart and soul, even to death, to his Blessed Masters and Their work for the progressing and perfecting of humanity.

When we parted, he confirmed rather sharply my feeling that we should meet again; and so we did, in Paris in 1906, for I was with him there when he was suddenly stricken down with his last and fatal illness. He was slowly moved to his home at Adyar, and his last days were sweetened by the assiduous and loving care of Annie Besant.

The Colonel, like H.P.B. (and myself), was an inveterate smoker, and at intervals, only, a vegetarian, but for health's sake avoiding red meats. In India the sympathetic Colonel, noticing the ill effects on the people

of so much rice-eating and similar starchy food, had written a pamphlet entitled *The Food of Paradise*, advocating nuts and fruits as chief articles of diet.

—GEORGE H. CHAPPEL

THE GREATNESS OF H.P.B.

Our President, Dr. Arundale, has said that although Dr. Besant, our late President-Mother, has been spoken of by H.P.B. as "The one and only one," H.P.B. herself was also "The one and only one."

We all look up to H.P.B. as the great Founder of our Work, as the person to whom we primarily owe all the knowledge and the inspiration which have come to us through Theosophy and The Theosophical Society. The Society will of course continue through the centuries to come to extend its beneficent influences, but although generation may succeed generation, yet the brightness of her personality will remain undimmed. So long as our movement is a living one, its present must continue to be influenced by its past, and one of the channels of such influence is our recognition of the worth and greatness of those who have preceded us. Our reverence and recognition of them will enable them to guide and influence us. As Theosophists we know very well that H.P.B., Colonel Olcott, Dr. Besant and Bishop Leadbeater not only led us in the past, but in a very real sense do help us even now, and that we may look forward in times to come to their leadership descending again to the physical level.

I need not say much about H.P.B.'s worth or life or about the splendid qualities which shone from and distinguished her. If you read Dr. Besant's small book *H.P.B. and the Masters of the Wisdom*, you will gain a very good idea of her greatness. Bishop Leadbeater has left on record his impressions of H.P.B. in the book *How Theosophy Came to Me*. Each one of us will do well to read these books now and again, so that our impression of H.P.B. may remain fresh and be periodically strengthened. There is also a very vivid pen-sketch of H.P.B. in

Dr. Besant's *Autobiography*. By reading about her and by reading her writings we can permeate ourselves with her spirit, we can feel her greatness, even though none of us present has seen her in the physical form. That touch will help each one of us very greatly to fulfil our particular part, whatever it may be, in The Theosophical Society.

Whenever we commemorate her Anniversaries, our meeting, though small, should serve as a channel through which we can

offer our homage, our gratitude, and our reverence to our great Founder. We can do that all the more easily here at Adyar because of its close and continuing association with her. She lived here for a short period, about three years, and founded Adyar as a spiritual Centre. I remember that Bishop Leadbeater used to say how her room upstairs, which is now the President's Office, is still full of her magnetism.

—N. SRI RAM

What Is Theosophy?

A Theosophical Questionnaire

Q. What is Theosophy?

A. Theosophy is the divine Wisdom at the heart of every religion.

Q. Why is it called the *divine* Wisdom?

A. Because it was not gradually evolved or invented by primitive man, but was communicated to him by the Masters of Wisdom.

Q. Who are the Masters of Wisdom?

A. Perfected Men who have completed their evolution in this or other worlds, and who voluntarily incarnate on earth to guide and teach its infant humanities.

Q. How can this be definitely known?

A. It can be known, firstly: By the fact that every race of mankind has preserved records of their existence, their civilizing influence, and the main lines of their teaching, a teaching invariably far above the mental and moral level of their day. In myth, legend and folklore their memory has been enshrined, and their life-story told to successive ages and nations in their sacred Scriptures.

Secondly, it can be known by the fact that at the beginning of every new cycle, as of every new race and sub-race, a great Teacher appears among men, who reiterates the same ancient truths in the language and with the symbolism best adapted to the needs of the new race or the new cycle. Thus we have Manu, Vyasa, Gautama the Buddha in

India; Zoroaster in Persia; Thrice-greatest Hermes in Egypt; and many others who lived as men among men, yet were often worshipped as Gods or demi-Gods after their death.

Thirdly, it is known by the fact that those who earnestly and selflessly strive to develop the necessary qualifications may, *here and now*, enter into conscious relationship with them.

"If you want to know us," a Master of the Wisdom is reported to have said to one of his pupils, "come out of your world into ours."

If we wholeheartedly try to live in our higher Self instead of in the lower, find our own divine Centre and adjust our life according to its dictates, instead of obeying every irrational impulse of the moment, we shall inevitably enter that world, the world of glorious Reality of which this world is but the broken and often distorted shadow.

Q. What is the central point in the Master's teaching?

A. The potential divinity of man—of all that lives—for, in the words of Krishna-murti: "There is no God, if you are not one." As Dr. Besant has so often reminded us, it is the God-in-man, our own immortal Self, that seeks, *and that alone can find*, the God of the universe.

Q. How can man know the God within himself?

A. By the process of regeneration, or what is known in all the world-religions as "the second birth," or "initiation," the moment when the Soul becomes aware of her divine origin and immortal destiny. In human birth the Soul "descends" into the body in unconsciousness of her real nature: this is the drinking of the waters of Lethe—the enchanted sleep of the Fairy Princess—the forgetfulness of his Father's house of the Prodigal Son. . . . "And I knew no more that I was a King's son, and I became subject unto their king," as we read in the Apocryphal *Acts of Thomas*. To awaken the Soul out of this death-like sleep is the *raison d'être* of all religions, the supreme end of all mystery-cults and ceremonial initiations. The final accomplishment of this quest—"the discovery and the deliverance of the God hidden within the heart of man"—is Regeneration or Second Birth.

Q. If man is essentially divine, why does he forget his divinity? Why does he sin and suffer?

A. Because man is not God—yet—but a God in the making. This is why, in the Hindu sacred Scriptures, Nature is called his "field" of evolution: for just as a seed is sown in the earth, there to germinate a long while in darkness till it wins its way up to the sun, so man must struggle and fight, and fall and rise again, till he attains to the full stature of his divine humanity.

Q. Is it possible for man to accomplish this task in one short human life?

A. If, according to the theory of evolution, it has taken innumerable ages to develop the body of man to its present stage, is it logical to assume that he will reach his full moral, mental and spiritual development in three score year and ten? That a development far beyond the normal one is possible to man is shown by the presence among us of the intellectual giants of our race, the men of genius, the great philosophers, the supreme artists, prophets, saints and seers, the very flower of our humanity; and where they stand

today, all of us—if we will—may stand tomorrow.

Q. Is this why Theosophy teaches that Reincarnation is the logical outcome of the theory of Evolution?

A. Yes, for to the continuity of life taught by the facts of evolution Theosophy adds the *continuity of consciousness* which alone explains these facts—for it is not the *Form* that evolves, but the *Life* within the form, the vital urge (*élan vital*) that ever builds for itself more adequate vehicles for its ever more perfect expression. In other words, it is the universal divine Life that creates Evolution, not Evolution that creates Life. And Reincarnation is but the rhythmic ebb and flow of that One Life in humanity; its periodic appearance, disappearance, reappearance, as Birth—Death—Rebirth.

Q. Why is *Karma* always mentioned together with Reincarnation?

A. Because the Law of Karma and the process of Reincarnation are indissolubly connected: it may be said that Karma, the Law of Cause and Effect, Action and Reaction, expresses itself as Reincarnation on the plane of humanity. All life is a divine incarnation—and reincarnation—but in mankind, wherein this Life has become individualized, the moral factor comes into play, ushering in Karma, the law of absolute justice which demands, not only that "as a man sows, thus shall he reap," but that *where* a man sows, there also shall he reap. Thus man must return to earth again and again, to play many a role upon the stage of life: when all his lessons have been learnt; when all his latent powers have been developed, all his limitations overcome, then he becomes—as it was said of the Buddha—"master of the three worlds": then he becomes consciously what he has ever been unconsciously, a Son of God, one of those to whom was made the promise in *Revelation*, III, 12:

"Him that overcometh will I make a pillar in the temple of my God. And he shall go out no more. . . ."

—*The Christian Theosophist*
March-June 1943

Dr. Besant's Living Fire

By E. MARION LAVENDER

THE anniversary of the passing of Dr. Besant, and "Her Day," the birthday October 1st, with the brief span of time between them, marks an "octave" full of life, and always the celebrations appear to carry through markedly the spirit of devotion she aroused by her actual presence.

On September 20th the Besant School and the Olcott School made special pilgrimages in the early morning in procession, singing songs to Dr. Besant and bearing a large portrait of her enshrined in a patterned frame of flowers, to the Garden of Remembrance. Others too paid tribute there, and when work-hours ended the meeting held there crowned the day. The special song to Dr. Besant from the School, the chanting of priests, the quiet thread of people offering flowers, and the movingly simple talk by Shrimati Rukmini Devi, deepened the thoughts of the people on this great warrior-soul. But it was of her as one who knew how to treat the young, as beings who had ways of their own to do their work, and their own manners to learn to give to the world, that Rukmini Devi spoke with direct power, and of her as one who understood the loving devotion of youth to a leader, expressed in little acts of service.

On the Birthday, instead of the morning celebration in the Great Hall the meeting was held on the Roof, more intimately, although some 200 people were present. The President made his first public reappearance, to the delight of the group present, which included many Madras members. After the Prayers of the Religions, two veteran workers spoke, Rao Bahadur Subbiah Chetty, who gave a vivid and clear-cut account of her work for education and reform, and Mr. M. Subramania Iyer, who sounded an intimate local note by speaking in Tamil. Rukmini Devi recounted tellingly the personal incidents that made her recognize Dr. Besant as the

great leader she was. The President concluded telling anew in strong and inspiring words his realization of her never-failing greatness.

The climax of the Madras celebrations, outwardly at least, always appears to be the meeting in Gokhale Hall, dedicated as it is to Dr. Besant, its donor, by the Young Men's Indian Association, the Society she founded. This time the meeting was more impressive than for some years past, due in part to the constantly increasing deeper note that appears in the youth, and their desire to understand the ways of her work for India. But this year the strength of the impression developed through the remarkable tributes paid to the President-Mother by two of India's outstanding figures, neither of whom knew her as a Theosophist, nor understood Theosophy; and by two of her avowed pupils and devotees.

First, for the latter, Mr. A. Ranganatha Mudaliar, ex-Provincial Minister, and leading worker for the Y.M.I.A. since the days of Dr. Besant, the organizer of the meeting, proclaimed her as the Worker-Mother, fostering and guarding the works she had so well founded even in small details through which she poured a fount of life; yet always seeing that she herself stood aside, not dominating its activity, but letting it make itself—the most natural way of developing it, and the hardest. Mr. Ranganatha Mudaliar, who stood as a thrilling example to India's youth in his surrender of an outer career to follow the demands of a less-recognized inner work, was succeeded by Rukmini Devi. Rukmini's greatness is perceptible within the circle of her Theosophical and allied activities, indeed outstandingly perceivable. Still when she appears to a non-Theosophical public her greatness seems more pronounced. Standing in her young maturity to speak to such an audience, a leading woman in India's newly reawakened appreciation of the place of

women in the public life of culture and the State, sharing the platform with such notables among India's political workers, she showed as an equally gleaming brilliant jewel for India's adornment, and declared the polishing and cutting of the stone to be the work of Dr. Besant's powerful life—as did the other speakers. Rukmini Devi's capacity for direct eloquence, her spiritual inspiration and mental keenness, and her wonderful feeling marked her narration of Dr. Besant's standing and methods as an educationist, and also her description of the leader's magnificent heart, which caused her to lose herself in the work, and to show others how mighty was detached service.

The Chairman, Sir N. Gopalaswami Ayyangar, formerly Diwan of Kashmir, and now a member of the Council of State, held the almost breathless attention of the packed hall when he told of the influence Dr. Besant had upon his life, although he did not meet her personally. But as a student in Madras her devotion and magnetic power had drawn him to tramp miles on pilgrimage with great numbers of other pilgrims to hear her speak, no matter what the subject, or his understanding thereof. Always in his political life he found himself inspired by her ideals, finding for himself the methods and applications that brought the inspiration to fruition in his own case, centring his work on the expression of India's true Self through his outer political activities. His great opening speech, and the final great one by the venerable and the Rt. Hon. V. S. Srinivasa Sastri will be produced fully elsewhere in our journals. With tributes so wide, deep and intimate, with oratory so fine, so noteworthy in maintaining the great Indian tradition of noble achievement in the sphere of language, for splendid speech in English was the order of the day, it was indeed a memorable meeting. The Rt. Hon. Srinivasa Sastri, having asked to be given the opportunity to put on record his appreciation of Dr. Besant, did so in a manner heartening not only to his hearers, but to India, as well as to the Theosophists (at least) throughout the world,

who know of her greatness, but gladly and proudly add still another aspect of her to their veneration, the acknowledgment of her spiritual force and uprightness by one not of her country, yet recognizing her right to be accounted the citizenship of his own in the strength and impetus of her vision of India's renaissance, and the degree of its achievement thereof through her. The depth and strength and sweetness of the speaker's own character shone out in his appraisal of her worth as a greater citizen still, that of the world, one of those who are "born not once in a generation but once in many many generations." It was a stirring experience to find our dear President-Mother thus honoured by one not of her beliefs either political or Theosophical, who is himself world-renowned. Such a day should be marked by its effects on the world of thought as a red-letter day, though may be a lesser one, of the same type that Dr. Besant again and again must have offered to the New India of her heart's blood. The impulse from it should set India forward further on the road to her glorious self-realization.

Incidents from the Life of Giordano Bruno, the play by Alex Elmore which has been performed previously at Adyar under the auspices of Kalākshetra, was presented at Gokhale Hall after the speeches. In it the fervour and zeal for truth of the scientist-martyr, so often extolled by Dr. Besant, is ably presented, and held too her own note. Shrimati Rukmini Devi was the narrator, reading the passages that link the interweaving years between incident and incident. Seated at the front of the stage, and clad as a white-robed nun, her clear voice and picturesque presence ably maintained the key-note of the play. Fresh talent from Adyar was brought out, and many latent possibilities for the future were made clear. Mr. Yagneswara Shastry as Giordano Bruno, and the author Mr. Elmore, as the King of France, played the leading parts with their accustomed skill. In a word, it was a great success, and the large audience seemed attentive and to have enjoyed it hugely.

The President's Correspondence

SHE HONOURED INCARNATION

WE join in homage to Ammaji who honoured incarnation today ninety-six years ago. —COUSINS
1st October

THE WARRIOR SPIRIT

On the occasion of this celebration (October 1st) we who are in the army are proud to send a word to you, the present President of the T.S.

Throughout the year the Besant spirit flows through our hearts and it will ever flow to make us withstand the troubles yet to come, and we will be ever remembering her golden words:

India! Onward! Ever onward.

From the den of slavery, to the glories of Freedom. India! Onward!

Let this be our final victorious year.

WE REMEMBER THE SOCIETY AND ITS FOUNDERS. —K. VASUDEVAN

CHOOSE A BESANT THEME

Dear Friend: I send my best wishes to the Theosophical Youth Lodge and Adult Centre in Coimbatore as you celebrate the birthday of our beloved Mother. Rukmini Devi joins me in these greetings.

However, I do not think you have chosen very well the subject of a lecture on this Great Day. I think you should have asked prominent people in Coimbatore to read beautiful passages from Dr. Besant's writings, so that you might all be inspired by them. This is the best tribute you could pay to her. There are plenty of lectures on the *Gita* and the Spiritual Life, and unless the lecture is full of reference to Dr. Besant, it would seem to me to be more appropriate on another occasion. However, this is your business. I am only thinking of the best way for you to

draw down the blessings upon your work of our beloved leader, so that you may feel inspired by her.

AM I USEFUL?

Dear Friend: Very affectionate wishes on the occasion of your birthday. I am afraid that you seem to think that because you cannot so much be outwardly active on the physical plane there is no use remaining on it any longer. I am afraid this involves a great misconception as to the way in which the Masters use Their servants. Think how long Dr. Besant, no longer capable of working as she used to work, remained seemingly helpless out here, because she was a unique vehicle for the Masters' inner Purposes. None of us can be a vehicle such as she was, but we can remain useful, and I have no doubt whatever that you are indeed useful to the Elder Brethren in your own way, so that it is not right for you to be anxious to go. You must go in *Their* good time, not in yours. So will I say: Many happy returns of the Day!

INDIAN SCOUTS

I send my greetings to the Boy Scouts of Mysore on the occasion of the unveiling of the portrait of Rajadharmaprasaktha K. Shankaranarayana Rao, late Chief Scout Commissioner of the Boy Scouts of Mysore. There could not be a more noble subject for the portrait nor a more distinguished unveiler than Rajadharmapravina Dewan Bahadur K. S. Chandrasekhara Aiyar. It is a happy event that these two great and distinguished friends should thus be once more associated.

To my mind the Boy Scout Movement in India to a very large extent represents the future of India, not necessarily the Boy Scout Movement as it is at present but the Boy Scout Movement, and the Girl Scout

Movement no less, as these will be when they become supremely Indian under exclusively Indian direction. The Boy Scout and the Girl Scout Movement in India have yet to become truly Indian, but when they do so, they will be one of the most splendid youth movements in India. They will not only serve India gloriously but they will also set an example to the whole of the world and be a very potent force in the establishment of that Universal Brotherhood which must in due course characterize the New World.

My most brotherly greetings to the Boy Scouts of Mysore both in my individual capacity and as Provincial Chief Commissioner for the Madras Province of the Hindustan Scout Association.

27 September 1943

STALWARTS

Dear Brethren of Tanjore Lodge: Very hearty congratulations to you all upon the attainment by the Lodge of a Diamond Jubilee. This is, of course, a really great event, and I hope it will be fittingly celebrated, so that Tanjore realizes in increasing measure the benefit to the City of a Lodge of The Theosophical Society in its midst. To achieve a Diamond Jubilee has meant great loyalty, devotion and self-sacrifice on the part of many members, and The Theosophical Society is the stronger for such stalwarts among its members.

I wish I could have been present to rejoice with you, but I am still confined more or less to my room as a result of my recent operation. I am steadily improving but at my age recovery obviously takes more time than in the case of a younger person.

26 September 1943

AMERICAN FEDERATIONS

Dear Dr. Arundale: Western New York Federation of The Theosophical Society in America sends greetings to you and Rukmini Devi.

The attendance was not large partly because of restriction on travel which prevented

more members coming from Syracuse and Buffalo, but those present made a very interesting and helpful meeting.

Adyar is often in our thoughts and we are ever grateful to you, who are doing so much toward creating and holding this great world centre.
—E. M. D.

Dear Dr. Arundale: The Michigan Theosophical Federation, convening on June 6 in Lansing, Michigan, has instructed me to send heartiest greetings and good wishes to you.

Although the attendance was small in comparison with previous ones—thirty, to be exact—we feel that it was large when considering the obstacles of gasoline rationing and lack of time which had to be overcome by those who attended.

The spirit was very fine and we had a short but enthusiastic discussion on "After the War—What?," in which all took part.
8 June 1943 —LLOYD MERRICK

INDIA

United Provinces Federation, Moradabad, send respectful greetings President and Rukmini Devi.

WALES: HOW IS PRESIDENT?

Cordial greetings Welsh Convention. Trust recent operation progresses favourably.

—FREEMAN

Dr. Arundale's Reply

Dear Colleague: I am very grateful for the greetings of the Welsh Convention.

I am glad to say that the operation seems to be quite successful, though I am not yet able to get out without assistance and I am suffering from a very troublesome form of neuralgia which, for the moment, pulls me down. However, I am doing very well and am thankful that everything has gone so successfully, thanks to the eminent Indian surgeon who operated and to all the kind friends who have helped me through a troublesome piece of Karma.

26 September 1943

Among the National Societies

COME TO CONVENTION

THE CONVENTION, this year, will be held in Adyar during the last week of December, and it is hoped that members will muster there in large numbers. . .

Many an earnest and enthusiastic member is prevented from attending the Convention merely because of his financial condition. But, on the other hand there are several who can well spare enough to enable a needy brother to make a pilgrimage to Adyar. Let there be a brotherly co-ordination of the two.

We propose to start a fund, to be managed by the authorities of the Bombay Theosophical Federation, to help thereout needy brothers to attend Conventions this year and in years to come. Contributions may be sent to the Editor, B. T. Bulletin, or to the President or the Secretary of the Bombay Theosophical Federation, Blavatsky Lodge, 7 French Rd., Chowpatty, Bombay, 7.

—The Bombay Theosophical Bulletin

A LETTER FROM CUBA

The means of communication are so uncertain that it may be weeks and weeks before you receive this letter if you do receive it at all. Mail from India reaches us sometimes as late as six months after the letters have been written. I suppose that the same condition exists with correspondence sent from Latin America.

I have desisted from forwarding to Adyar the documents (lists and register blanks filled in by the new members) and papers corresponding to the year ending 30 September 1942, as well as those of the previous year, for the sake of safety. I shall wait until conditions become normal to send them to you, unless you order otherwise.

Our Annual Convention this year was held on January 19th. It was the best we have had for a long time. Quite a number

of delegates from the different provinces were present. As you know, the island is long and narrow; it takes about two days to travel from one end to the other in normal times. Now, from lack of means of combustion, old tires, etc., the buses that regularly cover the route are held up on the way and the passenger never knows exactly when he shall finally arrive at his destination.

Well, notwithstanding this inconvenience and uncertainty, we had two visitors from Santiago de Cuba which is at the extreme eastern end of the country. For various reasons, too long and uninteresting to enumerate, up to the present, the Cuban Section has never held a Convention that lasted over one day. That is why Convention Day is replete with activity. The programmes may vary, but the order of the proceedings is as follows: during the morning hours, the Convention, with its Symposium, etc.; at midday, luncheon; in the afternoon, the first meeting of the board of Directors; in the evening, a public lecture.

This year all the lectures hinged on the same subject: World Reconstruction. The lecturers presented a most harmonious effect, for we grouped the talks to correspond to the Seven Rays. Besides the talks there were musical numbers and recitations. We can say, without boasting, that our Convention this year has been a success.

We have moved the Cuban Headquarters to other premises. For twelve years the Section was established in a large room rented from the Masonic Temple. From year to year we had been wishing to find some place more suitable to our needs. Finally, this year we decided to make a change, and without any regrets we moved out of the old quarters. We now have a flat on the first floor of a two-story house, with rooms on the top floor. During twelve years the members never enjoyed the use of private rooms such as these.

We are glad to hear that you are all back in Adyar. We do not doubt that Headquarters shall always be protected.

Loving greetings from the Cuban members to the President and Rukmini Devi, and to all the loyal members sharing their "home" in Adyar.

—ESTER DE LA PENA

General Secretary

THE HIDDEN DESTINY OF A NATION

"All things are noble there," was a message brought back from Athens in the days of Ancient Greece. There had been built a civilization which has remained the wonder of the whole world. There, through the creative genius of art, the nature of God stood revealed to man.

As Greece consecrated her country to the development of art, as Ireland gave birth to her saints and mystics, as China gave her message of beauty, and India that of spirituality, as England spoke for freedom, so is each nation, great or small, called to give her unique contribution to the sum of world civilization.

Each nation is born to greatness. Each has her own particular work to do, the development of the distinctive culture which expresses her mode of being, for each nation is an expression of a divine idea born from the mind of God. His is the life ensouling each nation and He is the only Builder. In each He reveals some new aspect of His divine consciousness which is the hidden destiny of the nation.

The hidden destiny of New Zealand is yet to be revealed. As the youngest child of the British Commonwealth of Free Nations she is an offshoot, a new branch of the Aryan Race; a free country, a new democracy with a culture of her own.

—From E. HUNT's Editorial
in *Theosophy in N.Z.*

INDIA

The highlight in the news of the Indian Section is the special October issue of *The*

Indian Theosophist, noted elsewhere. Mr. Gokhale is also to be congratulated on his touring during 1943 covering thousands of miles despite all the difficulties of travel. He is very welcome and much appreciated wherever he goes.

Besant anniversaries were celebrated at many centres of Theosophy, in a variety of ways—with public meetings, almsgiving, School festivals, Besant week.

Shri Krishna Jayanti, Āsala Day and Dr. Cousins' 70th birthday also feature among the reports of Lodge activities.

Karnataka Federation presents a nice report of good work done during a difficult year of shortages.

Mr. Henry van de Poll, of Adyar, has been touring Tinnevely District in South India. Three reports have come appreciating his visits and praising his excellent help with formal and informal talks, public lectures, contacting individual members, specially youth. "He touches the hearts of the members and the public rather than appeal to their brains."

"Kadambur Lodge sends through Brother Henry its deepest loyalty and gratitude to the two Presidents, Dr. Arundale and Rukmini Devi. We are exceedingly glad to report that Brother Henry's tour has been proving such a success. To our School and Lodge here he has left a benediction, for he brought to us a bright page from Adyar."

The Study Camp held by Bihar Federation, Oct. 2—6, at Patna had lectures on the Great Plan, Man, Devachan, Ways of Release, Mysticism. Daily attendance averaged 40, and delegates from the moffasil numbered 31.

MISS ASHWORTH

Miss Eleanor Mary Ashworth, a member of the Australian Section for over thirty years and a most devoted worker of Blavatsky Lodge, Sydney, has passed away after two years in a hospital. She did innumerable acts of service for the Lodge, for the Church, and for Masonry in which she held high office. She had a delicate hand for arranging flowers.

—J. L. D.

Adyar News and Notes

20 NOV 1943

MADRAS

ANNIE BESANT THE WELL-BELOVED

Great Soul! strong Warrior for the right,
Foe to injustice, Friend to all,
Thine eagle eye doth pierce each wrong:
Lover of good both great and small,
Imperial toiler for the race
We plead for thee the Masters' grace.

For fifty years by voice and pen,
The poor, the suffering and oppressed
Have found in thee their shield and tower,
A mighty Mother now confessed.
We bless thee on this festive day
And at thy feet Love's tribute lay.

—R. EDWARDS JAMES

NOVEMBER 1893-1943

In 1924 Dr. Annie Besant completed Fifty Years of public work. England honoured her with a great celebration of her Golden Jubilee. The above poem was written then.

In 1943, November 16 is the Fiftieth Anniversary of her landing in India. Mr. Gokhale, General Secretary of the Indian Section, is to be congratulated on remembering this Golden Anniversary in the October issue of *The Indian Theosophist*. It is an exceedingly good number, wherein the several articles, culled from various little known journals, set forth the story of Annie Besant in India in a clear and interesting way.

So 16 November 1943 gives us a special occasion to pay our homage to Annie Besant
Warrior, for India *par excellence*.

ROAD NAMED AFTER DR. ANNIE BESANT

To commemorate the memory of Dr. Annie Besant, the Karachi Municipal Corporation has unanimously decided to name Kacheri Road, as Annie Besant Road.

—*The Madras Mail*

MOTHER OF THE HINDI MOVEMENT

A Letter to "The Hindu"

Sir: It is remarkable that none of the speakers who appealed to the public not to forget Dr. Besant, mentioned one of her greatest services. She was the mother of the Hindi movement. She wanted Hindi to be as widely known as English. She devoted a column of her *New India* to teach Hindi, by sight with the aid of English transliteration. Her great nature sought to make all religions co-operate, all castes and classes to develop a united Indian patriotism, to forestall evasion of political concessions by drafting the Home Rule for India Bill, to train Indians in Democracy by establishing the Home Rule Parliament, and getting Justice Sadasivier to be the first Speaker.

—R. S. SANKARIAR,
(Retd. District Judge).

SYMBOL OF COMPASSION

Adyar people on September 3 congregated near a cement tank, a fine piece of concrete work, by the way, on the south side of the road and about midway between the main gate and the Theosophical Headquarters—a tank or trough dedicated to the animals. Half a dozen beautiful cows from the Adyar Dairy were drinking.

Rukmini Devi, as head of the Animal Welfare Group, humorously remarked that the trough had been opened by the cows already. "Let this be a very symbolic occasion," she said, "let it show that we really love the animals. Let us also show that we are happy to be loved by them, and we must do that not only by caring for them here but by encouraging animal welfare everywhere. There is suffering everywhere, and more among the animals, but they cannot express their troubles. Let us invoke the most

compassionate and kindest influences of more Superior Life to give blessings to the animals. We should send our loving thoughts to the animals here present which symbolize animal life all over the world."

The tank bears two inscriptions: one in Tamil, that the protection of cows is equivalent to the protection of children; the other based on a Russian prayer: "To the humble beasts who with us bear the burden and heat of the day we offer this water."

The Madras Cow Protection League has organized several demonstrations recently, with the help of Theosophists. At a meeting in Triplicane, on September 19, the organizers were Adyar Theosophists, helped by the Triplicane Lodge and by the Temple trustees who also attended. Miss Rie Vreeswijk is Joint Secretary of the League, Mr. P. S. Krishnaswami the Organizer, and Shrimati Rukmini Devi is a Vice-President, all of Adyar.

—J.L.D.

"A BIRTHDAY SOUVENIR"

The students of Besant School have become expert in producing Souvenir booklets. The latest is *Annie Besant: A Birthday Souvenir*, a handsome production with cover of home-made paper. The contents are varied, interesting, well-arranged, and illustrated with sketches—all showing much talent among the young contributors, whose ages vary from 7 to 16. The frontispiece is a portrait of Dr. Besant. The Souvenir is lovingly dedicated to Annie Besant but the dedication includes Maria Montessori—a happy combination. The language of most of the contents is English, including two poems, but there are items in Sanskrit, Tamil and Telugu.

A SCOUT WEEK AT ADYAR

The Olcott Group of the Hindustan Boy Scouts celebrated the National Scout Week from Friday the 1st to Thursday the 7th October 1943.

On the first day, the Olcott Group with the whole School celebrated Dr. Besant's Birthday with earnestness and reverence. At

8 o'clock in the morning all the teachers and pupils of the School marched in procession, with the profusely garlanded and decorated portrait of Dr. Besant, to the Garden of Remembrance. Arriving at the garden, the entire assembly of nearly 600 stood in silent prayer for a couple of minutes, after which Shri P. Venkatarama Ayyar of Kalā-kshetra gave a short address in Tamil on the life of Dr. Besant. The procession then marched to the Besant Scout Camping Centre, singing in chorus a song specially composed about our Great Leader.

At the Camping Centre, under the presidency of Shrimati Bhagirathi Sri Ram, a Scout Rally and an investiture ceremony for Cubs were held. The children of the Kup-pam School and the boys from the Damodara-puram Night School were also present. After reading the very kind and inspiring message sent by Dr. G. S. Arundale, our Provincial Chief Commissioner, Mrs. Sri Ram spoke in Tamil on the service that Dr. Besant had rendered to the children of India, and appealed to them to cultivate the three great qualities of courage, power of understanding and the spirit of service so abundantly possessed by her. The meeting came to a close with the ceremony of the renewal of the Scout Promise and the presentation of shields to the winning Patrols in the Group.

Special arrangements had been made to provide breakfast to all the 600 children. In the shade of the mango grove they enjoyed a substantial meal of rice and curry at noon.

The second of October was a holiday for the Schools on account of Dr. Besant's Birthday; the Scouts, Cubs and Bulbuls went hiking to Olcott Kuppam for village work. Over 80 children of the village were given a bath, and had their hair combed and dressed by our Girl Scouts. The boys meanwhile were busy clearing street corners and house fronts of nettles and prickly growth. After some tea, prepared by ourselves, the Group were at play. An amusing thing happened when four of our Scouters invited four of the Indian soldiers who were looking on, for a tug of war. Our Scouters beat

His Majesty's Army twice in succession! The soldiers however took it quite cheerfully, and we wished them better luck next time. As dusk was falling, the entire Group of over a hundred walked along the beach to the T.S. grounds and then dispersed.

On the 3rd, our boys and girls accompanied by all the officers, attended the grand District Rally at the Y.M.C.A. Grounds, Royapetta. The thatched huts put up by our Scouts at the Rally, with the help only of the staves and a few cudjan leaves, drew the appreciation of the visitors. It was great fun going and returning—footing the distance to Mylapore and thence by tram—though we elders were a little weighed down by a sense of responsibility for the safe escort of the Group.

The fourth of October was the celebration of the World Day for Animals. The Vasanta Group also joined us and, thanks to Shrimati Rukmini Devi, the Humanitarian League also participated. At 9 a.m. the two groups repaired to the T.S. Dairy, and soon the boys were busy helping to wash the cows and the girls in decorating them with kunkum and flowers. Go Puja over, the two groups adjourned to the Besant Theosophical School Prayer Hall where a commemoration meeting was held. A report of the meeting appeared in *The Hindu*. Shrimati Rukmini Devi gave an inspiring talk in Tamil, followed by a lucid and impressive speech by Rao Sahib N. C. Rangaswamy Ayyangar of the Humanitarian League.

The 5th was New Chums Day. Boys and girls managed to rope in a number of their friends into the movement.

The 6th was Home Service Day. The Scouts, Cubs and Bulbuls were asked to bring from home notes from their parents or guardians testifying to the service they had done at home. Many a parent, you will be glad to know, has written to say how thankful he feels that his child has joined the Scout movement. In the evening Mr. N. Sri Rām was gracious enough to be with us and give us a talk. Reading through some of the letters from the parents, he was pleased to

remark that our Scouts had developed a sense of cleanliness and exhorted them to be clean in body, in speech and in thought.

The 7th, the closing day of the celebrations, synchronized with Sarasvati Puja. That morning, girls were busy washing and cleaning Schwarz Hall, decorating the floor with ornamental patterns of rice flour, and putting up the picture of Sri Sarasvati and arranging books for the Puja in the evening. Shrimati Rukmini Devi accompanied by Captain Srinivasamurti, Messrs. Sri Ram, Rohit Mehta and Sankara Menon, graced the occasion with her presence. The Puja was performed by a Shastri and prasadam distributed.

After the Puja, Shrimati Rukmini Devi and party left the School with the exception of Mr. Rohit Mehta who had kindly consented to give a talk to us. He addressed the gathering for 20 minutes in English which was translated sentence by sentence into Tamil by me. In the course of his speech, he told the Scouts that the three qualities a Scout had to develop were healthiness, helpfulness and happiness, and exhorted them to cultivate these qualities.

—S. K. SHARMA

CONVENTION NOTICE NO. 2

Accommodation

In continuation of the previous Convention Notice (printed on pp. 378-79 of the September *Theosophist*), the delegates intending to attend the Convention at Adyar, are informed that although we have received many more applications for reservation of rooms than actually we have rooms available, the allotment of these to respective delegates will be done only in the first week of December. While allotting rooms, the wishes, if any, communicated by the applicants will be implemented, as far as possible, subject of course to preference being given to the aged and the sick.

Free Meals

As during previous Conventions, free meals for such members as are recommended by officers of Lodges and Federations will be

Registered No. M.4135

provided during the days of the Convention by the Hindu Dharmasala Trust.

Officers of Lodges and Federations are requested to send their recommendations as early as possible to the Recording Secretary.

—ROHIT MEHTA

12 October 1943

Recording Secretary

NEW LODGES

The following new Lodges have been chartered at Adyar :

1. Vellore, Madras, India : Olcott Youth Lodge, T.S., 4-11-1942.
2. Hyderabad, Sind, India : Youth Lodge, T.S., 30-11-1942.
3. Agra, U.P., India : Radha Ladies Lodge, T.S., 18-2-1943.
4. Calcutta (Bengal), India : Sanatan Dharma Lodge, T.S., 10-3-1943.
5. Sitapur, U.P., India : Naimisharanya Ladies Lodge, 25-2-1943.
6. Karachi, Sind, India : Jamshed Nagar Lodge, T.S., 16-3-1943.
7. Mount Vernon, New York, U.S.A. : T.S. in Mount Vernon, 17-10-1941.
8. New Castle, N.S.W., Australia : City of Greater New Castle Lodge, 3-12-1941.
9. Montevideo, Uruguay : Pallas Atenea Lodge, T.S., 10-3-1942.
10. Pilibhit, U.P., India : Prem Lodge, T.S., 27-3-1943.

11. Hardoi, U.P., India : Hardoi Lodge, T.S., 1-6-1943.
12. Calcutta, Bengal, India : Shakti Lodge, T.S., 7-5-1943.
13. Jaipur, Rajputana, India : Jaipur Lodge, T.S., 16-7-1943.
14. Koilkuntla, Madras, India : Shri Pandu Rangaswamy Lodge, 21-7-1943.

ROHIT MEHTA,
—Recording Secretary

MAGAZINES RECEIVED from overseas

- The American Theosophist, July.
The Canadian Theosophist, May.
Espiritualidad, April-May.
Evolucion, July.
Ex Oriente Lux, June.
New History, June, July.
N. Z. Theosophical Women's Association Newsletter, No. 2.
Pretoria Lodge Newsletter, June.
Revista Teosofica Argentina, July-August.
The Temple Artisan, April-May.
Theos. Educ. Foundation in America News Bulletin, June.
Theosophical News and Notes, July-August.
Theosophy in New Zealand, July-Sept.
U.S.A. Committee on Membership Circular, June.
The Vaccination Inquirer, July-August.

WE ARE GODS IN THE BECOMING
THEOSOPHY IS GOD HELPING

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

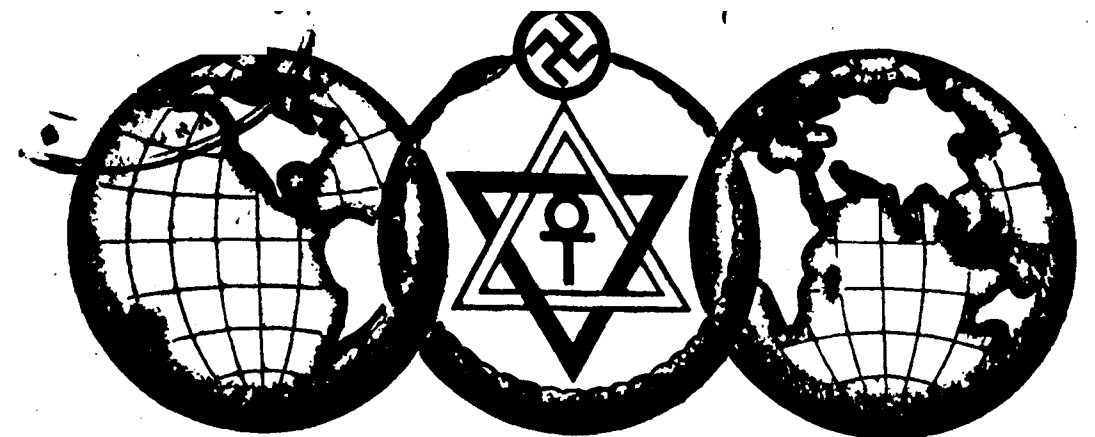
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THE THEOSOPHICAL WORKER

December 1943

ADYAR

Vol. 8, No. 12

Our Convention: To Strengthen the Foundations of Peace

By the Editor

THIS forthcoming International Convention will be one of the critical Conventions which our Society has held—critical in the sense of much more depending upon its harmony and power than will meet the eye.

The Convention will need, in order effectively to be used by the Elder Brethren, all possible strength and peace, without the sounding of a single discordant note whereby its atmosphere would immediately be vitiated and thus be unable to be charged with those influences which the Masters desire to pass through it into the world.

The Convention will be taking place at a turning-point in the world war. We shall be definitely moving away from the outer manifestations of war into the outer manifestations of Peace. The role of the

Convention will be twofold: in part to stimulate the forces at work to bring about a so-called Victory, in part to help to prepare for a real peace—a task of far greater difficulty than that of bringing the Axis powers to their knees.

Having won the war, the urgent efforts of the forces of Light will be needed to win the peace, and it is the wish of the Elder Brethren that all Theosophists and other keen-visioned servants of Brotherhood shall from now at least declare the nature of the foundations upon which alone a true and lasting peace can be built.

Let the workers of the outer world plan the superstructure according to the plans familiar to them. Let our more far-sighted workers be intent upon those simple foundations of sincere goodwill and

mutual appreciation which all men and women can help to build in the spirit of the heart.

Our Elders desire to use this forthcoming Convention largely to strengthen the foundations of peace. If the conditions under which the Convention takes place are favourable They will be able to send through the channel it will constitute a volume of force which will spread throughout the world and incline its recipients to help to prepare the way for the dominance of altruism in the counsels of the nations.

The Convention should, therefore, be inspired by a spirit of dedication in all its delegates and well-wishers to make the channel as pure as possible, and all who are determined to enjoy the great privilege of forming part of the channel by being present at the Convention could not do better than to begin from now a vigil of preparation to bring in their persons material suitable to the Masters' use.

Adyar is, of course, the outer Cup into which a measure of the world's salvation will be poured. To the residents of Adyar is this Cup entrusted for their faithful keeping. But there is a living and changing Inner Cup composed of all who are members of The Theosophical Society in all parts of the world. Every member, and especially every participant in the Convention, can, by his attitude, cause the Cup to shine more or less brightly. The more brightly it shines the more splendid the channel. The less brightly it shines the smaller the channel and the less able to receive and pass on the pure forces which the Masters would release through it.

It must always be remembered that this Convention on the physical plane is but the outer vehicle for an inner Convention of very considerable size, comprising a large number of Theosophists no longer in physical incarnation, as well as Theosophists belonging to other departments of the Masters' work.

These help to fashion the Inner Cup of which the outer is the shadow, and from the Cup within flows the force of the Masters into the Cup which is the immediate channel of distribution.

Hence there is a twofold filling of the shadow Cup—the force it receives from within, and the force directly contributed to it from those in actual physical incarnation.

There is a call to every resident of Adyar to make Adyar ready for the use to which the Masters hope to put it when the Convention assembles. This call can be answered by meditation and self-discipline. Those who are not residents but who intend being present can join in this preparation. Members throughout the world can unite their own channels with the great channel of Adyar and thus help to irrigate the work with the power which shall build the foundations of a righteous peace.

From now onwards the inner preparations for the International Convention must begin, and every qualified resident is expected to be busy about these in the various ways available to him.

[And the President's business is to try to make his colleagues happy as they concentrate on this noble work.]

16 NOVEMBER 1893—1943

Both Adyar and Benares specially celebrated on November 16 the Fiftieth Anniversary of Dr. Besant's first stepping on the shores of India—the actual time being 10.24 a.m., 1893. This celebration was, of course, followed by the usual commemoration on November 17 of our Society's 68th birthday.

Two very great events are these—each of world-wide significance, for, as many of us know, both took place under our Masters' directions in furtherance of Their great plan for a new spiritual impetus to meet the needs of the world.

How urgent were these needs we now tragically realize, but we are thankful to be able to witness how potently Theosophy and The Theosophical Society have helped innumerable people throughout the world to find sure refuge in Truth and to sound the note of Brotherhood amidst the clashing discords of pride and greed-evoked dissensions. The world would have been in far worse case

even than she is now but for the pure and steady Light of Theosophy and the impregnable oasis of Universal Brotherhood constituted by The Theosophical Society.

Had she been heeded in later years as she was acclaimed in earlier days, the Masters' Messenger to India might have accomplished her mighty mission of establishing India as a free and independent Nation within a world-wide Indo-British Commonwealth. To achieve this great work she stepped on India's shores fifty years ago, and she strove as never for many centuries has any man or woman striven to serve the Indian Motherland. She gave herself to India in all abandonment and was full of confidence that she would see the triumph of her service before she passed away.

Alas that she was rejected both by Britain and by India! Her inspired voice ceased to be heard, and she was at last withdrawn from her mission by those who first entrusted it to her, departing with unabated passionate love for India and intent to the very last on her adopted Motherland's wellbeing.

Had her voice been heeded India would have been free under a National Constitution long before the present world-wide war.

Britain and India and the Dominions would have formed a Commonwealth so strong in its resources that the world war itself might have been prevented, and a spiritual comradeship of the East and of the West might have arisen ensuring peace to all the Nations and peoples of the world.

Such was the purpose of Annie Besant's mission, but neither India nor Britain was yet ready to respond to it, and from what was at one time almost a certain hope both countries receded, so that the war became inevitable, while estrangement between them unhappily increased.

But we commemorated November 16th of 1893, partly to do our utmost honour to the Masters' trusted Messenger and to pour forth our gratitude for the marvellous service she was able to render to India for forty strenuous years, and partly because we are sure she herself will fulfil her mission when at last the hour finally strikes, she herself will be the channel for India's long-deferred redemption.

We hail her for all the blessings she has conferred upon India, and we believe that in remembering these on November 16th we may have helped to prepare the way for her return and triumph.

The President's Correspondence

A GENEROUS CONTRIBUTION

RECEIVE rupees 2,500 through National sent by Krishna Lodge your disposal for urgent relief distressed poverty-stricken people.

—DWARKADAS

This was followed by a very nice letter from the Lodge, (Krishna Lodge, Zanzibar, British East Africa). Dr. Arundale replied as follows:

Dear Brethren: Your most generous contribution to flood and famine relief has been

duly allocated. We have given Rs. 1,000 to the Adyar Village and Animal Welfare Group, which looks after about 6,000 to 10,000 people. Rs. 500 have been sent to the Mayor of Madras for city relief, and the remaining Rs. 1,000 has been allocated to Bengal, Malabar and Rayalaseema. All have been acknowledged as coming from Zanzibar Theosophists, and each fund is duly grateful.

Your generosity is really fine and redounds not only to your credit, but no less to the credit of The Society.

10 November 1943

ANOTHER CONTRIBUTION

Captain M. V. Sarma, F.T.S., now of the Indian Army, on reading the last October *Theosophist* was moved to write a charming letter to the President, offering a monthly donation for the work. Dr. Arundale replied:

Dear Friend: Your exceedingly kind letter dated the 24th of October has touched me very much. It is certainly true that the financial situation of Adyar has been difficult, but we carry on somehow.

I think I shall dedicate your very kind contribution to the War Distress Relief Fund which is always in urgent need of help, so that it may perform its duties to members who are in distress on account of the war and other services of a similar nature. You who are in the Army will perhaps be glad that your generous monthly contribution will be used in this way.

I send you my very best wishes. I am sure that you are very successfully preparing yourself to tread the pathway of Theosophy, on which generosity is one of the greatest virtues.

29 October 1943

PRACTICAL THEOSOPHY

Of course, I send my best wishes to the 17th Annual Session of the East Tamil Theosophical Federation, and I am especially glad to see our beloved brother K. Srinivasa Iyengar will grace the occasion by presiding over it.

I regret it is quite impossible for me to be present, but the only message that I can truthfully and sincerely send is that I hope the East Tamil Federation is going to urge its constituent Lodges to a practical expression of Brotherhood so urgently needed in India at the present time. I feel very strongly that in whatever activity a Lodge may engage it must certainly take active steps to relieve the distress of the poor and to try in every rightful way to help India more rapidly on

her way to Freedom and that without any entrenchment on party politics. If a Lodge through all these tremendous tribulations just goes on with its ordinary lectures and study class activities and pays no collective attention to the existing horrible situation, then I say such a Lodge is surely not worthy of the Masters' Blessing, nor are its members the type of Theosophists we need for the promotion of that Universal Brotherhood which is The Society's supreme Purpose.

I have made up my mind when next I shall be able to travel among the Lodges that I shall visit those that are doing practical work on however small a scale. Very little may be able to be done, but the little will count, and I do not feel I have any right to spend my time on Lodges which do nothing but repeat over and over again lectures which may be all very well when everything goes well but which are certainly not very well when things go ill.

My Message to the East Tamil Federation is that it shall set an example of inspiring its Lodges to serve India in the most practical ways possible. Such is true Theosophy and and such is true membership of The Theosophical Society.

21 October 1943

MORE PRACTICAL WORK

Dewan Bahadur K. Sundaram Chettiar was delighted with the above message, as he himself believes in practical work for the poor. He writes about some of his fine work in Salem and schemes for further service. To which Dr. Arundale replied:

Dear Judge: I am delighted to hear that you are throwing yourself into really practical Theosophy and active membership of The Theosophical Society. The work you are doing is certainly splendid.

Of course Lodges are poor and their members are probably poor, too, so we cannot expect much from them. Those of us who can help must try to do what we can, and your example will certainly strengthen us.

Dr. Besant's Historic Landing in India

AT TUTICORIN

THE Golden Jubilee of Dr. Besant's landing in Tuticorin was celebrated in Tuticorin by a public gathering on the 16th of November at 6.15 p.m. The Collector of the Tinnevely Dt. presided and there was a very fine gathering.

FROM WITHIN

What gorgeous influences drenched the Great Hall, and almost all of Adyar, as we celebrated the Fiftieth Anniversary of the landing in Tuticorin of our President-Mother in 1893 at 10.24 a.m.

From the beginning there was the overwhelming presence of the great Messenger herself. I felt strong and radiant fragrance pouring forth from her in veritable waves as she stood near the picture of her which had been brought in procession by the staff and students of the Besant Theosophical School with a number of other friends in loving and reverent homage.

I think she welcomed the procession with a tender blessing and then stood near the picture receiving our homage and wonderfully heartening us on our way.

I seemed to see her clothed in one of her wonderful gold-and-white saris and jewelled as usual. Her hair was its beautiful white, and her face and form glowed with spiritual fire. Thus was, as it were, the centre. But out from the centre shot forth her colours in shining rivers, baptizing Adyar and centres far away. I do not know if she still uses the Besant form, but I always see her robed therein, and on this great day of homage and remembrance it was thus I feasted my eyes upon her.

She was not alone, of course. As a background to her figure was the Blessing of Those who sent her to India, pouring through

her and deeply enriching her own benediction. But on either side of her were Colonel Olcott and Bishop Leadbeater, while also present were very many others who came as the tail of the Messenger-Comet.

The great three seemed to be as on a mountain top even though they were in the Hall, and vividly there came to my mind the Mount of Transfiguration. Of course they were transfigured even though visible to almost ordinary eyes. I saw them as through a mist, yet were their figures clear as crystal.

There was a tremendous surging forth of ecstatic devotion to her from the whole audience with the longing here and there that just for a moment the law might permit her even if only a semi-materialization. I know I had this longing in the intensity of my adoration. But it was not to be so far as I could see. Still, her Blessing was all but visible and it filled to overflowing the vital centres of most of us, going further near and far on its healing and strengthening way.

She remembers us all, not only those of us who served her in her more immediate surroundings, but the whole membership of The Society, and in her consciousness could be perceived a marvellous host of those who down the ages knew her and loved her, know her now and love her more than ever. Even those who have injured her know they have their place in her heart.

I felt as if I were gazing into the unfolding consciousness of a Manu-to-be, as He gradually gathers together a centre out of which a Race shall someday spring forth. Incarnation after incarnation the Manu-to-be is already busy about His preliminary work, making contacts here, making contacts there, enrolling here, enrolling there, assembling through the ages innumerable threads of life wherewith to weave His new Race-pattern.

She and her colleagues stayed throughout the proceedings. H.P.B., if I mistake not,

flashed in and gazed benevolently around, but stayed only a very short while.

I think this gathering, and other similar gatherings elsewhere, notably the gathering at Benares, have ushered in the beginnings of a new relationship between the President-Mother and the general Indian public, especially after the unveiling of her statue on the Marina in Madras, if she can use it.

I think she endorses this thought and will try to make use of the communion thus established to hasten India's and Britain's realization of that which each owes to itself and which each owes to the other and to the world.

What she can make of the communion evidently largely depends upon its ingredients as contributed by the public. This remains to be seen, but I was able to register the fact that she had in mind how she could make use of this unexpected force.

—G. S. A.

THE OUTER CELEBRATION

A large gathering in the Headquarters Hall, Adyar, celebrated on the 16th November the Fiftieth Anniversary of Dr. Annie Besant's landing in India, which took place at Tuticorin on the same date in 1893 at 10.24 a.m.

Dr. Arundale, presiding, said Dr. Besant's first benediction on India was bestowed by her landing on these shores. But her landing was merely an episode in her triumphal march as she reconquered India, her eternal Motherland. Though born in a foreign body she wore an Indian heart. Her clarion call to India—which she relayed from beyond the Himalayas—to awake, arise and enter into her glorious destiny, had not yet been answered, but fortunately it has been heard and we are echoing it throughout the land today that it may be answered more truly.

Shrimati Rukmini Devi remarked that Dr. Besant fought not only for the freedom of the soil of India, for the freedom of the individual citizen, but for the Soul of India, and she made all Indians know and love India

more "and therefore she has given us release of the hidden God that is within us."

Passages from Dr. Besant's works were read by Dr. G. Srinivasa Murti, Mr. Sankara Menon, Mr. Arthur Chase, Shrimati Rukmini Devi and Dr. Arundale, and Mr. N. Sri Ram (Vice-President) briefly reviewed Dr. Besant's work for India's freedom.

Dr. Srinivasa Murti, citing a verse from Shri Shankaracharya that Vasanta ("Spring" in Sanskrit) makes all Nature beautiful, said the Sage's words fitted Dr. Besant very aptly, Vasanta being her name in Sanskrit. He spoke of Dr. Besant as a mighty, cosmic figure—she lived brotherhood the whole of her life, and it was a brotherhood not merely of humanity but of the whole universe.

Dr. Arundale announced that Sir C. P. Ramaswami Aiyar had most generously but most fittingly to this occasion sent a cheque for Rs. 3,000, the income of which is to be spent year by year on the 1st October, Dr. Besant's birthday, for helping the poor. This would be a valuable addition to what we were already doing. Adyar was grateful to him.

Referring to the statue of Dr. Besant, (which Sir C. P. Ramaswami Aiyar unveiled the same day), Dr. Arundale observed: "We are all hoping that that outward and visible sign of our invisible and grateful hearts will bring her into the minds and activities of our fellow-citizens of Madras in unexampled measure during these years of transition from war to peace and from what she so clearly called 'other rule' to Home Rule."

Dr. Arundale said also that a Bombay group of Theosophists had donated Rs. 1,000 to be equally divided between the Besant Theosophical School and Kalākshetra in grateful homage to Dr. Besant.

Flowers were offered before Dr. Besant's picture and similar homage was paid at the Garden of Remembrance at 11.24 a.m. corresponding to her landing time (10.24, old time).

The meeting began with chanting in Sanskrit and with "Devi Vasanta," a song to

Dr. Besant, and ended with "Vande Mātaram," one of her most cherished hymns. This was followed by music by the eminent musician, Sri Varadachari, affectionately known as the "Tiger."

Later in the day, sweets were distributed to the children of our employees.

—J. L. D.

A BESANT STATUE UNVEILED

The same evening, Tuesday the 16th, a statue of Dr. Besant on the Marina was unveiled by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, an old friend of hers whom she greatly admired for his capacity and courage. Several hundred guests were seated in a huge pandal erected because of the rainy weather, but happily the rain stopped before the meeting. Among those present were the Rt. Hon. V. S. Srinivasa Sastri, an elder statesman, a number of High Court Judges, and other prominent citizens.

Sir C. P. Ramaswami Aiyar gave an eloquent address, tracing her career, praising her services to India, and summing up a total estimate of her influence in the world. [An extended report of the Dewan's address will appear in *The Theosophist*.]

Many fine tributes to Dr. Besant from eminent Indians unable to attend the meeting were read out. The general effect of these tributes was to extol her greatness and to suggest regret that her efforts to bring India to her freedom were not more fully supported by her contemporaries.

The statue is one and a half times life size, modelled by a Madras sculptor and cast in bronze. It has been raised by public subscription from donations by all classes in all parts of India, including Maharajas and nobles, and poor people also whom she helped. The statue stands on a prominent site at the junction of the Marina and Ice House Road, facing east. The Madras Government have granted the site and the Madras Corporation have undertaken to maintain it.

Dr. Arundale, in addressing a gathering in Headquarters Hall on the 17th, voiced the hope that the statue would usher in a new

relationship between Dr. Besant and the public. "The only statue of her," he said, "that could be all that it should be would be a Pygmalion and Galatea. While we have the Galatea we have no Pygmalion. I hope it is adequate and dignified and that it will be able to be used by her."

—J. L. D.

BOMBAY

The Bombay Theosophical Federation celebrated the Fiftieth Anniversary of the landing of Dr. Annie Besant in India by holding a Public Meeting, under the auspices of different bodies at the Besant Hall, French Bridge, Chaupatty, on Tuesday, 16 November 1943, at 6-30 p. m. under the chairmanship of the Rt. Hon'ble M. R. Jayakar.

Under the joint auspices of the following:

- The Bombay Theosophical Federation
- The Youth Lodges, T.S.
- The Zoroastrian T.S. League
- The Order of the Round Table
- The Youths' Parliament
- The New India League
- The Bombay Spiritual Centre
- The Hindustan Scout Association
- The Buddha Society
- Bhagini Samāj
- The Jain Yuvak Sangha
- The Servants of India Society
- Bombay Provincial Muslim Youths Federation
- The Tagore Society
- The Kalam Mandal and several others.

As mentioned above Bombay Theosophists sent a donation to the Besant School and Kalākshetra at Adyar. And *The Bombay Theosophical Bulletin* for November is a special Besant Number, notable among its contents being A Tabular Survey of Dr. Besant's Life in and Work for India from 1893 to 1933.

COIMBATORE

Coimbatore Lodge met to celebrate the Golden Jubilee of the landing of Dr. Besant in India. After the speeches, a Resolution was passed expressing gratitude to Dr. Besant for her enduring and invaluable world service.

Adyar News and Notes

H.P.B.'S books are like major mountains in the eternal Range of Theosophy. —G. S. A.

FOUNDATION DAY AT ADYAR

The Great Hall at Adyar was dressed with the national flags of all countries in which Theosophy is represented—except the Axis—for the celebration of Foundation Day on the 17th November at 9.15 a.m. Dr. Arundale from the chair wished “many happy returns of the Day to all who rejoice in the birthday of The Theosophical Society throughout the world, everywhere.” He proposed to send the greetings of Adyar to our “brother centre in Benares, because spiritual life flows pendulum-wise between these two great centres for the vivifying of India.”

Greetings were received for the occasion from

New Zealand Section (Miss Hunt);
Burma Section (Mr. Naganathan);
Rajpipla Lodge;
Miss Lillias Gale (Bombay);
Mr. Kevalram Dayaram and Mrs. G. Minwalla (Karachi);
Doris Barrett (London);
Bhikkhu Arya Asanga (who is at Adyar but was unable to attend the meeting).

After reading a vivid description of the “more inner circumstances” of the meeting on the previous day commemorating Dr. Besant's landing¹ the President remarked: “I want to consider the coming Convention from the standpoint of the use that can be made of it by the Elder Brethren. From yesterday preparations are being made to lift us up to a great summit during Convention so that from that summit can radiate forth the power and blessings of the Masters to an immeasurable extent. I already feel the atmosphere of Adyar surging with preliminary forces. . . It is Adyar in vigil for the

¹ See page 181, “From Within.”

Convention to come . . . and every possible use must be made of this increasing power.”

Dr. Arundale then read from a number of messages which he had recently written and addressed to Sections and Groups in The Theosophical Society. The complete collection will appear in the January *Theosophist*.

Noting that the Village Welfare movement at Adyar has been greatly successful and is financially strong, the President foreshadowed in the coming year new accommodation for Adyar's animals with a veterinary officer in attendance.

Foundation Day was commemorated at simultaneous meetings over which Shrimati Rukmini Devi presided at Kalākshetra and Mr. Sankara Menon at the Besant Theosophical School.

In the evening of the 17th Dr. Arundale drove into Madras to preside over a meeting in the Triplicane Lodge room (Mani Iyer Hall, named after Dr. S. Subramania Iyer) arranged by the Adyar and Madras Lodges. This was his first adventure outside Adyar for quite four months. Passing the statue of Dr. Besant on the Marina he stopped to gaze on it. Talking to the combined Lodges he told us: “Whenever you pass that statue I request you to think of her and ask her to pour her blessing through the statue to irrigate the whole of the vicinity.” The President thought the statue a splendid piece of work considering that the sculptor (M. S. Nagappa, now passed away) had so little acquaintance, if any, with Dr. Besant.

Dr. Arundale, discoursing on India's urgent need of unity and the help which Theosophists can give, observed: “The general public forgets, but the fact remains that many of India's problems have been solved within The Theosophical Society. Proof of this is not difficult to deduce. There is not the slightest doubt in my mind as to not only what is to be done, but how it ought to be done. We ought to see that every Lodge is busy

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about helping India to achieve her freedom by showing the way.”

In another passage on the coming Peace the President said: “I wish I could induce every Theosophist to play his part in establishing a Peace based on Universal Brotherhood. We must establish here in India a much more substantial unity than we at present enjoy, if we enjoy any unity at all.”

70 AND 71

A notable coincidence occurred in the celebration of the Jubilee of Dr. Besant's landing in India on November 16 and the founding of The Theosophical Society on November 17, in the fact that Miss Amery and Mrs. Huidekoper became members respectively on November 16 and 17 thirty years ago, that is to say, in 1913. They have been friends for many years, are both university graduates, have been college teachers, and off and on have lived and worked together. It is a very rare and obvious case of an intimate and understanding friendship brought over from past lives. Miss Amery has turned 70 and Mrs. Huidekoper 71. For some years they shared a house in Adyar, now they are settling at Ennore, a seaside resort some miles out of Madras, and enjoying the adventure of life better than most people do at their age. Blessings on both of them. —J. L. D.

MISS PALMER

Miss Sarah E. Palmer is the oldest resident of Adyar—she will be 90 her next birthday on March 15. Miss Palmer may or may not be proud of this honour which is hers. But she is like a humble disciple of Brother Rāja in that she does not believe in celebrating her birthday.

Miss Palmer had a little accident recently, and is now being cared for in the General Hospital at Madras. Her many friends' loving thoughts will help her.

A few months ago, in the course of a Roof Talk, Dr. Arundale said that he saw “Faithfulness” as her supreme quality. As Miss Palmer did not attend the meeting a

friend wrote and told her. And this was the reply:

“Dear Mrs. Peterson: Many thanks for letting me see the very original and interesting estimate of our leading characteristics, by our President. I hope I may keep on being ‘faithful.’

“My own estimate would be *self-determination*. I earned my way through the Minneapolis High School, Minnesota State University, and four years' full course in Pharmacy. My father had died leaving mother with six children, younger than myself, to feed, clothe and educate. I studied Pharmacy to get a loved younger brother out of a lung-injuring business. After the first year he begged to be allowed to become a physician and surgeon. I consented. We were to be partners in the early plan.—S. E. PALMER.”

Miss Palmer retired after about fifty years of educational work in U.S.A. and India, to live at Adyar, retired, but she has never been workless.

OUR BLIND COW

I feel sure my readers will feel with us all the sadness we experience in the fact that one of our Adyar cows has become blind. All that can be done to restore her to sight is, of course, being done. Herbs of various kinds are being applied by a veterinary surgeon who fortunately is not himself afflicted by the blindness of not knowing of the value of Indian herbs and remedies.

The cow is a beautiful white lady, daughter of a cow given by Rukmini's mother to her daughter. The cows are of a fine family, wonderfully gentle and affectionately attached to real human friends.

Cataract is feared, but there is the strong hope it may be averted. Needless to say, the poor blind lady is receiving all possible attention and has special diet.

When she goes out she is led by two human friends to places where good grazing is available.

But how patient she is, unlike so many of us humans, how uncomplaining, but how pathetic. We all pray for her speedy recovery.

—G. S. A.

Birthdays and Blessings

I AM very happy to have a birthday, for from many parts of the world come most beautiful greetings of goodwill and affection. These strengthen and encourage me.

But a birthday is less an occasion to receive and far more an occasion to give. A birthday should be an occasion for a positive blessing from the individual whose birth-anniversary it happens to be.

He must dedicate the day to try to spread happiness as widely as he can, so that year after year people may eagerly look forward to a day of joy and encouragement.

I would that December 1st were such a day—a red letter day in the lives of all my friends and acquaintances, of all my fellow-members in The Theosophical Society, of all my fellow-workers in various movements, and of all the causes which I have at heart.

I am very grateful for the kindness and affection specially bestowed upon me on December 1st mainly because they enable me to give more; but I want to give all and not only on December 1st but on every day throughout the year.

Far from this goal am I. But it is my goal, and I am forcibly reminded of it as December 1st succeeds December 1st. I am reminded of how much I have for which to be thankful, and I am reminded of how much others might have for which to be thankful to me, if only I were a Master of Giving. But I am only an apprentice and have yet so very much to learn of the Art and Science of Giving.

May each of my remaining birthdays add just a little to the worthwhileness of my living.

—GEORGE S. ARUNDALE

December 1st, 1943

OUR PRESIDENT'S BIRTHDAY

It is a Red Letter Day for Adyar, because this is an event to which we look forward

eagerly and which we celebrate with enthusiasm. A birthday is, of course, a natural landmark in one's life, and we have been celebrating our President's birthday for a long number of years. I think we started celebrating it before he became President in 1934. It is a Red Letter Day not only because he is the President of this International Society, founded under the highest auspices and continuing to function under them, but also because our President is so much identified with the Theosophical movement that it is not an exaggeration to say that he is one of its strong pillars, counting among such pillars our great Founders, Mme. Blavatsky and Col. Olcott, and those pre-eminent leaders who followed them, Dr. Besant and Bishop Leadbeater.

I think our President has a rare power of evoking the affection of the people who are his co-workers and supporters, because he himself is so full of affection for them. He is one of the most warm-hearted people that I have come across, and he is a marvel of energy and enthusiasm for any cause which he takes up or for which he strives. Of course, he serves no other cause than that of the Divine Wisdom and of The Theosophical Society. He has laboured in many fields, such as education, politics, the uplift of industrial labour, and so on. But all that work is really the work of Theosophy applied to those problems which call to the Divine Wisdom for their solution.

So, we offer him on this day our heartfelt affection, and our loyal and reverent greetings. We are grateful to him, not only for his affection, but also for the inspiration which he has given to us for our own lives and work, and above all for his very noble and wonderful example.

He is such an example that we cannot, each one of us, have failed to have been tremendously affected by it. That is how I feel,

1943

BIRTHDAYS AND BLESSINGS

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and I am perfectly sure that I am expressing the sentiments of all who have come into close contact with him. We wish him many, many happy returns of this day, although there are other days which he himself cherishes more, for instance, the First of October, our President-Mother's birthday. We all wish him the very best of fortunes and our aspiration on this day should be that he should be more and more a greater and greater channel for the Divine Wisdom, for the Strength which protects, helps and uplifts, and for every beautiful influence that can come to him and to us, for the strengthening and adornment of our lives.

—N. SRI RAM

WHOM WE LOVE AND SERVE

A thousand mornings,
Beautiful beyond one's words
Because of your dear presence;

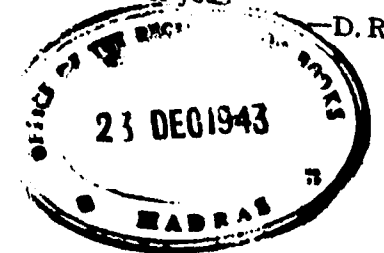
A thousand meetings,
Powerful beyond one's dreams
Because of your deep genius;

A thousand gestures,
Purposeful beyond one's grasp
Because of your high technique.

And when one searches
In one's heart for gratitude
And gifts, and love, and service—

A thousand errors
Rise; each made, beyond a doubt,
Because of love of you!

—D. R. D.



An International Roll of Honour

[From "New India Survey" of 18 November 1943.]

I SHOULD like to see a United Nations Roll of Honour in which appear the names of those upon whom the various National Governments have conferred their very highest awards for unexampled courage. And I should like copies to be distributed to every educational institution for constant uplift and inspiration.

Sir James Barrie said many years ago to the students of the St. Andrew's University in Scotland that courage was one of the finest, if not the finest, of virtues. And we all know how courage helps us on our way and over obstacles, as perhaps does no other quality.

We are from time to time reading in the press of the really miraculous courage of some of those who are fighting for us on land, in the air, on sea, and under the sea. We must not forget a single one of these heroisms, and

educational authorities should be at pains to collect them all and to make them available to every youth for eager reverence and desire for emulation.

To start with the collection may be difficult, for it will be necessary to trace them forward from the beginning of the war. But what a magnificent record the collection will make, to be added to as one act of supreme courage succeeds another.

Even if it be impossible to gather together an International Roll of Honour, it will surely be possible to compile National Rolls of Honour, as Russia is already doing, with brief descriptions of the courage displayed. Even if there are for the time only half-a-dozen or a dozen names for the Roll of Honour, let such names at least find honour among the youth of the land.

—G. S. A.

What Is Theosophy?

A Way of Life

EVERYWHERE in the world today, men and women are defending what is to them a way of life. Their *own* way of life, and so to them the only one worth living.

The average person may not define in words the loyalties he or she shares with certain other people, but they know them instinctively and so instinctively make their stand.

This is just as well, for morning, noon and night, the air is filled with brayings and trumpetings, threats and curses—creating a turmoil and bewilderment that lessen the ability to think at a time when this ability is most needed.

Normal happenings are no longer news, but when the tumult and the shouting dies down, and man looks about him in his need for a long range view, the broad sweep of that body of Truth known as Theosophy may well be the answer to the crying need of the world.

For Theosophy is a Way of Life, not just a belief that stops short with the believing. Truth is broader than any individual conception of it, and the path down the years is strewn with many outgrown beliefs and emotions once earnestly held.

Theosophy is the gateway to unexpected things and deals with the rich texture of life itself. Its fruits are Love, Understanding and Integrity of Character.

Theosophy is a state of consciousness. In the cool reaches of its silences the Spirit unfolds and knows:

1. That all Life is an indestructible part of God.

2. That man is made in His image—is a God in the Making.

3. That man is for a period "moving in time."

4. That during his period in time, man is subject to the Law of Reincarnation, and the Law of Cause and Effect.

5. That man's free will is limited by the laws he is subjected to, but that there is no limit to his possible understanding, and as understanding grows, limits widen.

6. That the human body with its nerve-brain-muscle mechanism is the instrument the Ego uses on the physical plane and is a living document of endeavour in the past.

7. That man has perfected five senses and must inevitably proceed with a sixth and seventh.

8. That as man develops his latent powers the Universe unfolds before him, and he has knowledge and power in proportion to his ability to take.

9. That spirituality is a flower that blooms where the physical, emotional and mental qualities have been harmoniously developed.—GUDRUN MILLIKEN (Wellington),

Theosophy in New Zealand

THEOSOPHY
RELEASES IN YOU
THE POWER TO FACE LIFE
WITH COURAGE
AND ANTICIPATION

Brother Raja

DECEMBER is the month of Brother Rāja's birthday—he is the same age as The Theosophical Society, only 29 days younger. And 1943 is a Jubilee year for Brother Rāja—he completed in March Fifty Years of membership of The Theosophical Society. Affectionately and gratefully we wish him very many happy returns of both December 16 and March 14—the one cannot be without the other.

—D. R. D.

C. J.

I do not think it is possible to over-estimate the services Jinārājādāsa has rendered to The Society and through The Society to the world. He is certainly unique in his own individual quality of greatness, to the beauty and culture of which there is universal testimony; while the depth of his lore, both in Theosophy and in the outer and inner history of The Theosophical Society, is equalled by none.

—G. S. A.

KINSHIP

A little loving tribute to C.J.

One with the tree, and one with the leaf;
One with the grain, and one with the sheaf;
One with the flour, and one with the bread,
One with the Word that God has said.
Salt of my tears, and salt of the sea—
One with the life that encompasses me.

—BELLE HODGES FLETCHER

CIVILIZATION?

Yesterday—I will not specify the date—the B. B. C. had a concert in its evening radio programme, and its highlight was Beethoven's Third Symphony, the Eroica. I

listened in, looking forward to the second movement, the famous "Funeral March of a Hero." But soon after the first movement began, the siren (which is very noisy, a dragon's wail of pain, at the back of my house) went, and the alert began. The alert lasted only a little over half an hour, and the raiders never approached fifteen miles of where I live. Bombs were dropped elsewhere, with a little destruction. The concert was not interrupted and I heard the funeral march.

But—Beethoven and bombs? I recall the days of youth when Tennyson's *Locksley Hall* thrilled me, and one remembered the oft-quoted line, "Better fifty years of Europe than a cycle of Cathay"—Cathay being far off, sleepy, (and to Europe then) backward China.

Today, China is in the front line of civilization; she bombs, and is bombed. In 1937 I heard in Tokyo an all-Japanese orchestra play a Beethoven symphony: the hall was packed with the aristocracy of Japan. And today we know where Japan stands when measured by the yardstick of civilization. Beethoven, the representative of the highest of the arts, and bombs the mark of the jungle stage in civilization: who today would exclaim: "Better fifty years of Europe"? Rather, many would welcome some mountain range in Cathay far away from bombs.

Have we now come to this in civilization that we have to say: "Better fifty years of—what?—than a cycle of Cathay." I comfort myself with the fact: After all we are only just past the middle point of human evolution, the middle of the Fourth Round.* We have still two and a half Rounds to go. So, since we have produced Beethoven after all, we may consider ourselves civilized—after a fashion.

—C. JINARAJADĀSA

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st May 1943 to 31st October 1943 are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in Australia £23-17-11 ...	315	5	1
" " Iceland £12-19-4 ...	171	6	4
" " Scotland £11-4-4 ...	149	4	8
" " England (1942-43) £102-13-3 ...	1,354	15	8
" " United States of America (1942-43) \$1,456.50 ...	4,788	0	3
" " Mexico £11-9-3 ...	151	5	8
" " Burma (1942-43) ...	30	0	0
" " South Africa (1942-43) ...	185	1	8
The Columbian Section, T.S. \$25.00 ...	77	8	0
St. Louis Lodge, T.S. \$139.50 ...	459	10	0
Canadian Federation, T.S. £7-12-1 ...	100	8	0
Nairobi Lodge, T.S. £0-10-0 ...	6	9	6
Mrs. E. R. Masturzi, Hyderabad (Deccan) Headquarters dues (1941-42 and 1942-43) ...	26	7	0
Mr. W. H. Barzey, West Africa £2-0-0. Headquarters dues (1941-42 and 1942-43) ...	26	6	11
Mrs. Douglas Pulleyne, Secunderabad. Headquarters dues (1941-42 and 1942-43) ...	26	6	0
	7,868	14	9

Donations (General)

	Rs.	A.	P.
Bombay T.S. Federation (in two instalments) ...	201	1	0
Mr. Hariprasad Sobani ...	50	0	0
Mr. Moolraj Mehrotra ...	10	0	0
Mr. A. R. Ramanatha Iyer ...	2	0	0
Mr. A. F. Knudsen ...	981	0	0
Mr. N. A. Naganathan ...	25	0	0
Mr. Prins ...	7	0	0
Mr. C. D. T. Shores, Vizagapatam ...	100	0	0
	1,376	1	0

Donations (Adyar Day)

	Rs.	A.	P.
Blavatsky Lodge, T.S., Sydney ...	258	8	0
Besant Lodge, T.S., Patna ...	28	8	0
Bhavnagar Lodge, T.S. ...	58	0	0
Australian Section, T.S. £2-6-10 ...	30	14	4
Mexican Section, T.S. £1-0-0 ...	13	5	6

U.S. Adyar Day Committee (second instalment) ... Rs. A. P. 2,633 8 0

Baby Welcome

	Rs.	A.	P.
Mr. Ned Clumeck ...	24	10	0
Mrs. Langdon-Thomas ...	10	6	3
Miss M. W. Morrison ...	6	3	6
Miss E. Petrie ...	3	9	6
Mr. R. D. Aria ...	20	0	0
Mrs. Tehmina Jal Romer (through Mr. N. Sri Ram) ...	19	10	0
	84	7	3

President's Travelling Fund

The T.S. in England £50-0-0 ... 660 14 9

G. SRINIVASA MURTI,
Hon. Treasurer,
The Theosophical Society.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-5-1943 to 31-10-1943 are acknowledged with thanks:

	Rs.	A.	P.
Mr. R. M. Alpawalla, Bombay ...	7	0	0
Mrs. Tehmina Jal Romer ...	25	0	0
"A Friend" through Mr. N. Sri Ram ...	100	0	0
Mr. K. G. Sivaswami, Mayanoor ...	5	0	0
Mr. and Mrs. M. St. Leger, South Africa ...	107	4	0
The Theosophical Society, Karachi ...	9	12	0
H.F. ...	2,000	0	0
Lieut. John Ingram Parkin (in 4 instalments) ...	100	0	9
	2,354	0	0

ROHIT MEHTA,
Ag. Hon. Secretary-Treasurer.

Christmas

CHRISTMAS Day is throughout Christendom acknowledged as the anniversary of the birth in Bethlehem of the Master Jesus, which occurred more than two thousand years ago. But at the same time, no historical exactitude is claimed for the actual calendar date. All we are told is that "... there went out a decree from Cæsar Augustus, that all the world should be taxed. ... And all went to be taxed, every one into his own city. And Joseph also went up from Galilee ... unto the city of David which is called Bethlehem ... to be taxed with Mary his espoused wife, being great with child. And while they were there ... she brought forth her first-born son. ..." (Extracts from Luke 2, verses 1 to 7). From the earliest days of the ancient mysteries, the Winter Solstice—that moment each year when the world begins to swing once more towards the sun—was held in reverence as a time of renewal and re-birth. From then onwards, the Northern days lengthen, the strength of the sun's rays increase, and the sap rises again, however unperceived, so that soon, above the snow, and from bare brown branches green shoots appear. What more fitting time to be associated with the birth of the Divine Child, styled by Himself as the Light and Life of the World?

So we celebrate Christmas by decking our homes with green, living boughs from the woods, gay shining ornaments, and lighted candles, and in so doing tacitly acknowledge our happiness at the approaching return of that and warmth both spiritual and physical to the world.

Yes, the Christian Church was wise in her choice for Christmas Day. But there are some who feel that too much emphasis is laid upon the exoteric or external aspect, and too little upon the esoteric or inner significance of an event which is as cosmic as the turning of the world upon its destined orbit. A Child of God was certainly born those long years

ago. But children of God are being born every minute of every day, though only once, perhaps, in many ages can they attain to At-one-ment with their Father. Light came to the world with the birth of the kingly Child. But that same Light is poured upon each of us when we have reached that Winter Solstice of our lives, when our souls commence consciously to turn towards God. THAT is the real Christmas for each of us—the birth-day of the Child of Light in our own hearts.

So now, even in these sad and anxious days, we can still with true intent wish each other "a happy Christmas!" For the earth continues to turn serenely on her way, and though bombs and shells may shatter her fair fields, Nature will see to it that her green children will soon hide the scars with loving verdure. In the face of physical death and destruction (which is of man's making) we can console ourselves with the assurance that Nature (which is God) continues to obey the Good Law unshaken; holding our little sphere upon her course, opening the flowers, inspiring each form with life.

And in our hearts a Christmas dawns; a spiritual birth and slow development. So that, first as new-born babes, scarce conscious, weak and helpless, we may in time attain through life's hard school, and after many lessons, to the "Fullness of the stature of Christ."

—ELWIN HUGHES

"CHRISTMAS CAKE"

THE GREAT CATERER looked out over the world and decided that the produce of the various countries was being kept too separate and that united together a much better result in delicacies would be obtained for the appreciation of all; so He called his Cooks together and asked if something could not be done in that direction.

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The Cooks proceeded to gather together fruits, Flour, Spices, Sugar, etc., from every corner of the earth and essayed to carry out His instructions.

At first there were violent protests, quarrellings and struggles among the diverse ingredients; the fruits were sticky and adhered together in one part of the Mixing Bowl, the butter remained in a hard lump in another, the spices rolled themselves into a marble and declined to let their choice flavours penetrate the whole, and each and all demanded that they should have full control and the upper portion of the Mixing Bowl while the rest might get on as best they could beneath

them, until it appeared as though the mixture would remain just an unmixed mess unpalatable to all.

The Cooks despairingly reported their failure to their CHIEF who encouraged them to forget their failure and to try again, which perforce they had to do, and this time they succeeded: by first beating the butter of the West into a cream mingled with the sweetness and spices of the East they found the substance which blended and united the whole into a "Christmas Cake" of surpassing delicacy in flavour and texture, to be well appreciated and enjoyed by all.

—GERTRUDE

MAGAZINES RECEIVED from overseas

The American Theosophist, June, August.
The Beacon, August.
The Children's Caravan, July.
The Christian Theosophist, Sept.-Dec.
Contact, August, September.
El Estudiante, Jan.-Feb., March-April.
Evolucion, August.
The Liberal Catholic, July.
The Liberal Catholic Quarter Hour, June.
The New Citizen, July.

New History, June, July.
News Bulletin of the Theosophical Education Foundation, June.
Revista Teosofica Argentina, Sept.-Oct.
The Temple Artisan, June-July.
Theosophical News and Notes, July-Aug., Sept.-Oct.
Theosophy in Action, June.
Theosophy in Australia, Sept.-Nov.
Theosophy in Ireland, April-June.
U.S.A. Committee on Membership Circular, May.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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