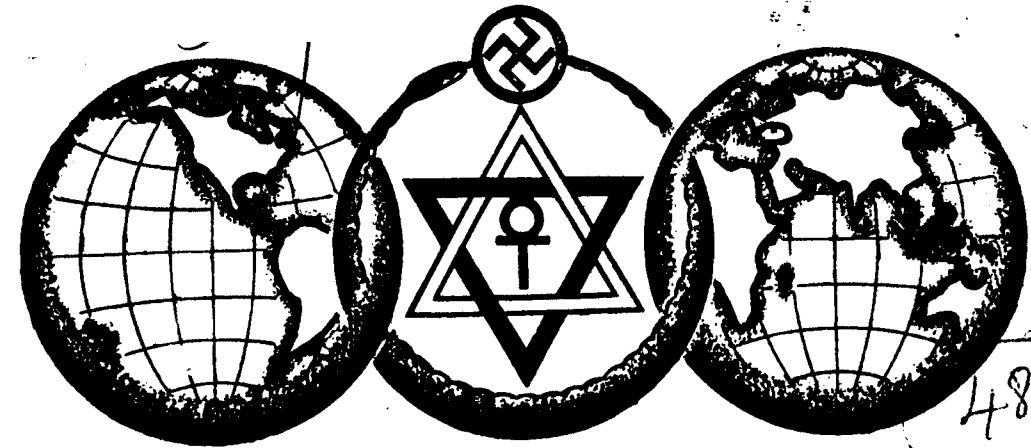




THE THEOSOPHICAL WORKER

January 1944

ADYAR. 12 JAN 1944. Vol. 9, No. 1

The Presidential Address 1943 Summarized

By the Editor

I WANT my Presidential Address this year (1943) to be *multum in parvo*. The *multum* you will read in the January *Theosophist*, or in the December issue if seas separate you from Adyar. The *parvo* is here and now.

I first greet you all as fellow-members of our own particular nucleus of the Universal Brotherhood.

I then say that the night of a great darkness is passing and that Victory is at hand.

Next I refer to the great opportunities that are ours to achieve many Victories, not officially as a Society but individually.

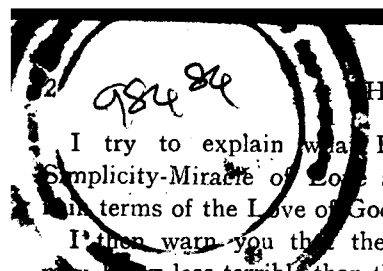
I proceed to tell you that our nucleus has steadily glowed in power throughout the war, and I salute our stricken fellow-members who have upheld the Flag of Theosophy and its Movement under terrible conditions. Then I lay stress on the

need for our Society to refrain from committing itself officially to one side or the other in the present war, even though the vast majority of members are strong for the great cause of the United Nations. Universal Brotherhood must include the darkness no less than the Light.

After this comes the main theme of my Address—the need of training Bands of Workers to present to the outer world the essential Simplicities of Theosophy, for the world needs Theosophy more than it needs aught else. I dwell on this theme at some length.

Then I venture to submit four great Simplicity-Miracles of vital import to the world:

1. The Simplicity-Miracle of Love;
2. The Simplicity-Miracle of Growth;
3. The Simplicity-Miracle of Suffering; and
4. The Simplicity-Miracle of Death.



I try to explain what I mean by the Simplicity-Miracle of Love and I interpret in terms of the Love of God.

I then warn you that the fever of Peace may be no less terrible than the fever of war. Is there to be justice or vengeance? I express the hope that the Bands of Workers will aid in the establishment of a truly righteous Peace, and I remind you that Bands of Workers were sent out by many great reformers including Akbar, Asoka and Paul. Shall not the great reforming movement of our Society do likewise?

All these things I say to you because I believe that a Day of Judgment, a Day of Adjustment, is upon us Theosophists as there is such a Day upon the whole world. I submit that a great Theosophical drive throughout the world to popularize the Simplicities of Theosophy, and to exalt, as Theosophy alone can exalt, the Blessing of Love will see The Society and all of us through our examination on this fateful Day. The International Headquarters at Adyar is the next subject of my Address. Three highlights: the Adyar Village and Animal Welfare Work as described in the December Watch-Tower of *The Theosophist*; the wonderful contribution of American brethren to the Adyar Day Fund; the presentation of a unique collection of Tamil manuscripts to Rukmini Devi and housed in the Adyar Library.

I stress the need of our War Relief Service for Sections and for individual members. I note the urgency of a great gathering in Europe to plan the rehabilitation of our Theosophical work there, in connection with which I may tell you that I have just received word that this gathering will cost about £1,000, since so many essential members of it will need financial help in order to attend it. I hope for the establishment of a Russian Section in Russia, an Egyptian Section, and also a Chinese Section.

I am bold enough to hope that a World University with its centre at Adyar will some day become a splendid reality, and that the conception of a World Religion may in due course have an honoured place in our work.

I register the fact that the Peace and Reconstruction Department at Adyar has been closed, since the work was distracting attention in its magnitude from our supreme duty of spreading Theosophy.

I note the appointment of Mr. N. Sri Ram as Vice-President in place of our deeply lamented Mr. Hirendranath Datta.

Finally, I offer my most faithful homage to all those who have been the stalwarts of the Theosophical Movement. And in so doing I take the liberty of mentioning four living heroes of the Theosophical Movement—C. Jinarājadāsa, J. I. Wedgwood, J. Krishnamurti and Rukmini. I joyfully include Krishnaji for he displays a unique and mighty facet of the Diamond of the Living Truth we call Theosophy, though he is not a member of The Society any more.

I mention the great movements which owe their origin to members of The Theosophical Society or which have been greatly stimulated by them.

I end by quoting the magnificent verses in Myers' *St. Paul* dealing with the glories of Love.

Section reports and Adyar department reports follow, and they make fascinating reading for all who are in the habit of feeling the pulse of The Society to note its virility.

SUGGESTIONS FOR CONVENTION WEEK TO RESIDENTS AND OTHER DELEGATES

1. Wander about Adyar *in silence* for half an hour every day, drinking in that message of Adyar which can only be given in the silence.
2. Make friends every day with some beautiful flowers, grasses, shrubs, creepers, trees, groves.
3. Make friends every day with some animal belonging to the Estate.
4. Visit once or twice, or even every day, the Garden of Remembrance, the Olcott

Shrine, the bust of Dr. Besant near the Lotus Pond. Offer your grateful homage.

5. Visit the Olcott Harijan School, the Besant Theosophical School, Kalākshetra, the Dispensary and the Baby Welfare Centre (in the morning).

6. Pay your respects to the Adyar Library, the Theosophical Publishing House, the Vasanta Press.

7. Visit *in spirit*—you cannot visit otherwise as the site has temporarily been taken over by the Army authorities—the Besant Scout Camping Centre (near Olcott Gardens).

8. Visit, by arrangement with the present President's Private Secretary, Miss Elithe Nisewanger, the President-Mother's rooms at Headquarters, the place where the "famous Roof Talks" were given, and also where H.P.B. used to live, both also at Headquarters.

9. Day in and day out be constantly eager to help Adyar even if only in small ways.

Ask the principal officers of The Society what Adyar needs most urgently. Ask Rukmini Devi what Kalākshetra needs most urgently. Ask Mr. K. Sankara Menon what the Besant Theosophical School needs most urgently. Ask Bhikkhu Arya Asanga or Mr. Rohit Mehta what the Olcott Harijan School needs most urgently. Ask Mr. G. N. Gokhale what Benares needs most urgently. If every member of The Society in India would just give a little to help where he feels most inclined, all would indeed be well.

10. Wherever you go be receptive to the Blessings of Adyar which pour from every inch of her sacred soil.

Make a point every day of lifting your eyes into those spiritual heights whence Adyar receives her power and peace.

When you leave carry away with you for the blessing of your home and Lodge and general surroundings somewhat of the spirit of Adyar. Remember Adyar daily and thus keep bright your link with her.

The President's Correspondence

OUR POST-WAR CONFERENCE

SWISS Section Theosophical Society ready to receive delegates at post-war Reconstruction Conference. It deeply appreciates responsibility implied and opportunity offered.

—SCHEFFMACHER

Dr. Arundale's Reply

Dear Colleague: I received with very great appreciation your telegram expressing the willingness of the Swiss Section to receive delegates at a post-war Reconstruction Conference. This is very good news indeed, and I shall communicate at once with the General Secretary of the European Federation, asking him to get into touch with you so that we may be ready when travelling is possible, to meet in your beautiful country.

I am sure that Theosophists everywhere will be very grateful to the Swiss Section for

so generously seizing the opportunity which I am sure will come to them.
20 November 1943

"THEOSOPHICAL SOCIETY BELGAUM LODGE BULLETIN"

Dear Friend: I have been looking through your Bulletin and I wish you a successful career for it. I especially noted the generosity of a number of members who were moved at a Tea Party to help the Lodge, and I was particularly glad to read that you are thinking of having a Lodge building, even at a cost of Rupees Four Thousand.

I am glad that two of your members have already shown the way in moving towards this amount, and I am sending you by money order Rupees Fifty (Rs. 50) to show my own desire to be with you in this fine service for Theosophy and our Society in Belgaum.
6 December 1943

What Is Theosophy?

The Touchstone of Theosophy

EVERY ONE feels the need to have an intelligent conception of life, that is to say, a scheme of life which is not based upon mere faith only, but can also be investigated by the mind and then only accepted as reasonable. We have already such schemes offered to us in both religion and science, and in various schemes of philosophy. Specially outstanding amongst all these is the system of thought offered by Theosophy.

Our human mind is so limited in the face of the vast problem of Truth that it is utterly impossible for us to say what to *know*, except a very few things. Most of the elements in the solution offered to us cannot be for us more than hypotheses. In the face of this difficulty, the practical result is that we must select amongst the various hypotheses that which seems to have more power to change our lives for the better than any other.

This means, of course, that all people will not select the same hypothesis as a working creed. But I do not think this matters; since people are different in temperament it is useless to expect them all to think and feel alike. But what is important is that each individual should be a harmonizing element in his environment, and not one of discord. This is, of course, the principle which has been enunciated by all the great Teachers of religion, and expressed in a very clear way by Christ that a man must "Love thy neighbour as thyself."

There are many elements in Theosophy which can claim to be unique amongst the philosophies of the world. The first is the recognition of the *unity* of all the races and

peoples of mankind, not merely as a general theory, but as the most vital factor in the life of the individual and the community. The next great idea is that there is not one approach to Truth, as is the claim of each religion, but *many approaches*, represented not only by the religions but also by science and art. The third great concept follows from the ideas of Reincarnation and Karma, for when these are examined, it is seen that the result is to promise a *universal salvation*, and a perfecting of the character, not of a few who are "saved" and enter into Heaven, but of all the millions of mankind, however any of them may be wicked or ignorant today.

There are, of course, many other leading doctrines in Theosophy. When they are all examined, a sincere seeker of Truth finds in Theosophy a "working hypothesis," which has a very striking effect on his character. This effect is that, little by little, the ideas of Theosophy cease to be mere intellectual hypotheses, for they transform themselves into moral principles of thought and feeling, which issue in beneficent activities for others. The best proof of Theosophy is, that it not only enables an individual to expand in goodness and nobility, but that it also makes him stage by stage a greater servant of mankind. Universal Brotherhood, an attitude of respect and reverence towards all who are seeking Truth, and a firm belief in a glorious destiny of happiness for all, make of the Theosophist a friend of all that lives.

C. JINARAJADASA,
The Malayan Theosophist, July 1940

Our National Societies, 1942-43

[Condensed from the General Secretaries' Annual Reports, to form Part II of the Presidential Address 1943.]

12 JAN 1944

ARGENTINA

SEÑOR ALFONSO TAVERA, head of the Spanish Department, Adyar, reports that the Silver Jubilee of the Argentina Section, likewise that of Chile and Brazil, will be celebrated at the 1944 Conventions—all three Sections were chartered in January 1920. The 24th Convention held in the city of Cordoba on 22 April 1943 was a great success; many outsiders came to hear the lectures; a good propaganda programme was outlined for the year, including 10,000 pamphlets each of 60 pages reproducing interesting extracts from Dr. Besant and Bishop Leadbeater, also 10,000 pamphlets on "The Truth about Man's Evolution." Convention approved the impression of 1,000 gramophone records of the "Theosophical Hymn" for distribution in Latin American countries.

Argentina is the most prosperous Section in Latin America, according to Señor Tavera, has the largest active membership, 884 in 45 Lodges and 5 Centres, and most Theosophical publications. The average has for some years past been 15 per month, so that the Section should have 1,000 members, he figures, by the time of the Jubilee in 1944. Argentina is financially strong, and the Adyar dues are "in a bank waiting Government permission to be exported out of the country." Señor Tavera gives great praise to Señor José M. Olivares, General Secretary: "He is a good worker and devotes all his time to Theosophical affairs."

BRAZIL

Señor de Souza, General Secretary for Brazil, a vast territory twice as big as India, is enthusiastic and full of optimism as to the

future of Theosophy in his country which, as Mr. Jinarajadāsa has over and over again informed us, is constitutionally dedicated to Brotherhood. Señor de Souza writes that over 1,000 people attended the last Annual Convention in 1942, with representatives from remote parts of the country. He was greatly encouraged by the response of members during his recent tour of the Lodges. In 1932 Señor de Souza organized a society for the protection of animals, which has a home for dogs, cats, etc., and headquarters in Rio de Janeiro; the membership is now 900 and continually increasing, and Señor de Souza would like to correspond with similar societies in India. He has a post in the Government service, is a University graduate in engineering, and is a great asset to Theosophy, for which he works hard.

CANADA

Mr. Smythe reports a slight gain in membership for the year ended 30 June 1943: "The stagnant Lodges are Calgary, Hamilton, London, these having large fields to work in but failing to get results; a change of policy is required locally," he suggests, adding that "Toronto with half the membership of the National Society presents the results of persistent effort." The Section membership is 320.

THE CANADIAN FEDERATION

The Canadian Federation has had a successful year. The Secretary-Treasurer, Mr. J.T.S. Morris, had to give up his Theosophical duties at Vancouver owing to war service, but before leaving he visited all the Lodges in the Federation and some of the Lodges in the

Canadian Section, including Toronto. "Mr. Morris feels very strongly the desirability of building up and strengthening relations between the Section and the Federation, and his work in this connection has been most valuable to The Society," reported Marjorie H. Peebles, his successor, in August.

Let us add that in spite of all the difficulties contingent on the war, every effort should be made to bring the Section and the Federation together—it may be a means of breathing new life into the National Society.

CENTRAL AMERICA

This Section, embracing Costa Rica, Guatemala, Honduras, Salvador and Nicaragua, has re-elected Miss Lydia Fernandez Jimenez as General Secretary for another two years. There are 157 members in the Section distributed in 12 Lodges. Señor Tavera judges from the General Secretary's letter that the Section is going through a dull period. We must work for an awakening in these Central Republics.

COLOMBIA

There is much life in this young Section. Ten thousand pamphlets, *Theosophical Truths*, were printed for propaganda during the year. Señor Ramon Martinez, who became General Secretary in December 1942, travelled through the Section and founded five new Lodges. It was he who brought Theosophy to Colombia twenty years ago. He is very active, in spite of his 68 years, and has duties also in affiliated organizations. New members numbered 66.

CUBA

The number of Lodges and members has not increased during the year, though there was tremendous enthusiasm at the 39th Convention in the city of Habana on the 17th January last, the most interesting event being a symposium. The Young Theosophists' Convention of the 29th August in the city of Bayamo was a very happy gathering, the

artistic side of it being unprecedentedly fine. Their monthly journal *Juventud Teosofica*, now in its ninth year, is the best of its kind in Latin America.

EAST AFRICA

Krishna Lodge, Zanzibar, a very vital group of Indians, in addition to regular meetings, has held a Bhārata Samāj Puja every Sunday morning, special musical and social gatherings on the Vaisākh and Āsala festivals, and birthday celebrations for Lord Shri Krishna and other great teachers. A story class is held every Tuesday for 50 children who thus learn about the Great Ones. Mr. Dwarkadas Morarji, president of the Lodge, brought an inspiring message from the 1942 Benares Convention. "We have sent a good quantity of Theosophical literature to the new Lodges at Kisuma, Kampala and Jinja" writes the Secretary.

Congratulations to Krishna Lodge not only for their valiant service to Theosophy, but also for a generous contribution of Rs. 2,500 to flood and famine relief. We have allocated Rs. 1,000 to the Adyar Village and Welfare Group, which looks after about 6,000 to 10,000 people; Rs. 500 to the Mayor of Madras for city relief, and Rs. 1,000 to Bengal, Malabar and Rayalaseema. This fine gift redounds not only to the credit of Zanzibar Theosophists, but no less to the credit of The Society.

EGYPT

A brief note from the general Treasurer of the Federation of the Lodges in Egypt intimates that the position in that country is "peculiar and not very flourishing," but the officers are optimists and always hoping for a reawakening of the dormant Lodges. In the last war, 1914-18, there were enough Lodges to form an Egyptian Section, but in 1926 the Section shrunk to a Federation, though the light of the wisdom has been all the time kept burning by Signor Veronesi and his friends. Even though Signor Veronesi,

the mainstay of The Society in Egypt for over 30 years, recently passed away, the Presidential Agent and others are tending the altars, and the day will come, as Dr. Besant foresaw, when age-old Egypt will stir in her slumbers, the light of her wisdom "shall leap again to enlighten the world, and the days of Egyptian greatness shall return."

ENGLAND

"The continual call-up of more and more people has depleted our ranks from the standpoint of Theosophical work," writes Mr. John Coats, General Secretary in London, "and made it difficult to renew the life of the Lodges against the very real odds which have afflicted so many of them." Being "shut up" in this Island for four years, splendid though they have been, has produced a certain fatalistic doggedness which, he says, tends to deaden enthusiasm, but in spite of difficulties there has been a substantial increase in membership and a large increase in all library activities. It may be "only after the war that we shall realize how much time and effort has been given by individuals up and down the country to keep the Theosophical flag flying."

Actually there has been a gain of 112 members, spread fairly evenly over the country. The number of subscribers to the Library has more than doubled, and a new scheme has been started of sending monthly parcels from Headquarters to Lodges as a temporary addition to their libraries.

The General Secretary sums up a paragraph on the help given by Mr. Jinarājadāsa thus: "His presence in the Section is a source of continued strength to us all."

The European Section has taken a room at 50 Gloucester Place to centralize its work. Here Mr. van Dissel and his Committee are working for the rehabilitation of the European Sections after the war, and as "England will no doubt have a special part to play as a jumping-off ground for much of this work, we are gathering our resources to be as helpful as possible when the time arrives."

Among the Headquarters activities have been the noon meditation on week-days, Sunday lectures for the public, Wednesday evening students' lectures, and various classes. Mr. Jinarājadāsa, Mrs. Gardner and other speakers have maintained a high level of lecturing. An advanced speakers' class has furnished several new speakers for Lodges in the London area. Lodges have now to rely more on their own members for lectures. Lecturers over the age limit for industrial conscription (65 for men and 60 for women) or those exempt from national service on other grounds have of course had to work harder.

A very comprehensive view of the Section's needs was obtained at a National Council meeting in January following a questionnaire to Lodges and Centres. Opinions varied, but there was complete unanimity as to the necessity of straining every nerve and using every opportunity to diffuse Theosophical ideas more widely than ever before. One interesting finding of the National Council was this, that many people join pseudo-occult movements which have similar ideals to our Second and Third Objects. "Probably," comments Mr. Coats, "it is the First Object—indeed the most important—which is the stumbling-block. We offer hard work after all, and not something for nothing." All the more reason therefore to "strain every nerve" to spread the knowledge of all three Objects, to meet all types of inquirers.

FINLAND

"Our Section is full of vitality," writes the General Secretary from Helsingfors. In spite of two wars, the work of the Finnish Section had gone on undisturbed and uninterrupted, up to the date of his report, 16 September 1942, and our Finnish brethren had acquired a new home, consisting of a hall to seat 100 people, a library, dining-room and kitchen, all sufficiently spacious for their needs. On 12 September 1942 there was a dedication festival, with music and an historical lecture by Mr. Kallinen. The Section

magazine was appearing regularly, a few Lodges had been added, and members were helping with the reconstruction of the country.

NEW ZEALAND

There is a note of nation-building sounding through the report of Miss Hunt, General Secretary, on the work of the New Zealand Section. The theme of "New Zealand as the Birthplace of a Nation" was a recurring motif at the last Convention in Wellington. The Easter Conference dealt with "The Dedicated Life"—dedicated to the service of the country. The Theosophical Women's Association is endeavouring to give a spiritual direction to reconstruction. A New Zealand Vegetarian Society with 180 members, fostered by Theosophists but outside our Society, is intent on improving the national well-being. The Animal Welfare Group of the T. O. S. is stressing New Zealand's responsibility to the animal kingdom. Miss Hunt, in her lectures to the Lodges and outside bodies, has spoken on "The Influence of Womanhood in Nation-Building," and in an experimental Cultural Community Centre under Government auspices she spoke on "New Zealand: Her Place in the Pacific Drama." Many societies, clubs and high schools have invited her to speak on the Indian situation. The 47th Convention, to be held at Dunedin—where the Lodge celebrates its fifty-year jubilee—synchronizing with our Adyar Convention, has for its keynote "World Reconstruction—a spiritual undertaking."

There is vision in all this and a fundamental application of Theosophy to the building of a nation worthy of the high splendours of the new race.

The Section Office has compiled a Service Roll of members in the Forces.

The Adyar Day donations amounted to £133-18-6. Mr. H. H. Banks is giving his whole time to touring the Lodges with successful results, and Mr. Geoffrey Hodson has spent most of the year in most effective work in Auckland, addressing the H. P. B.

Lodge and outside societies, and broadcasting. The Vasanta Garden School has 77 pupils and is unable to accommodate more. Miss Hunt sends a very appreciative note on the work of Adyar which she knows from personal experience of a prolonged stay here.

PARAGUAY

There is very little activity in this Section, but we are hoping to see new life, especially since Señor Tavera is communicating some of our Adyar fire through his communications from our Spanish Department. Señor Paats reports that only one new member came in. Let us work for better results next year.

PUERTO RICO

Señor A. J. Plard writes that some of the Lodges have shown a renewed enthusiasm which is quite extraordinary considering the "lethal atmosphere so evident in the recent past in spiritual matters." The gain in attendances at the Sunday meetings in San Juan has been due mostly to spiritualists coming in search of teachings which they need to complete their knowledge. The weekly radio talk on the oldest station in Puerto Rico is reaching "quite a good audience"; ten talks dealt with post-war problems based on Dr. Bhagavan Das's article in *The Theosophist*. The Convention at San Juan, which was cordial and enthusiastic, re-elected Señor Plard for another period of three years. The Section has reduced the mortgage on its headquarters building in San Juan by Rs. 42,000, leaving only Rs. 3,000 which will be paid during the current year.

RUSSIA

Let us hope that since the Soviets have recognized the Church, The Theosophical Society is nearing its rehabilitation within the Russian frontiers. Meantime Russian members are spread over the whole world. Dr. Kamensky, General Secretary of the Russian Theosophical Society outside Russia

reports from Geneva: "We do not know the number of members yet living and active; many have disappeared owing to war conditions, evacuation or internment. The same must be said of the number of Lodges and Centres." Members of families who cannot communicate with one another directly use the General Secretary as a link, so that her work in this department alone is heavy, and as no subscriptions are coming in the financial situation is "very difficult," money being blocked in many countries. Dr. Kamensky has been unable to visit other countries, as heretofore, and has given all her help to the Swiss Lodges, lecturing in French and German. She still publishes the little magazine, *Vestnik*, and the *Bulletin* for members, typewritten, and "in very small numbers." In May she organized a Peace Week, preceding Goodwill Day (May 18); she has helped the Red Cross and War Refugees; has written articles for reviews; and with the help of the T.O.S. has issued her book *On Destiny*. Dr. Kamensky very much appreciated "a loving message of sympathy and congratulation" from Adyar.

SCOTLAND

The Scottish band of workers have surmounted many difficulties in keeping the Section going. The best means of supplying the public with information has proved to be pamphlets and books. "Quite a lot has been done in this way," writes Mrs. Allan, "and many of our books have been included in parcels handed in for redistribution to the services." Mr. Gale's visit to Scottish Lodges in April is gratefully recognized, Mrs. Allan's letter being written evidently before he passed over in August.

SOUTH AFRICA

Miss Clara Codd reports that the year 1942-43 has shown the greatest increase of membership and enthusiasm since she became General Secretary: "We seem at this present moment to be making members al-

most every week." She records the visits of Mr. van Dissel and Mr. Kruisheer, voicing the Section's gratitude to them, also to Bishop John Cordes, a pioneer of the Section, and to Mr. A. Tranmer, once editor of the Section journal, who have been made life members. Two new Lodges have been formed, one at Buluwayo in Rhodesia, and Isis Lodge consisting mostly of meditation groups formed in different parts of the country by Bishop Cordes.

Miss Codd likens the South African Section to a miniature League of Nations, since people of all races have joined the Lodges, and she quotes the Prime Minister, Field-Marshal Smuts, as saying that "one good effect of the war is that Europeans and Coloureds have learned to work together and respect each other." Theosophy has nevertheless a tremendous work ahead before the various races will be reconciled—the "working together" has only just begun.

A striking year of work has been marked by originality and enterprise of the Lodges. Cape Town has acquired a beautiful room, with a view of Table Mountain, in the Groote Kerk Building in the main street. Durban is unique in having "more young people in its ranks than any other Lodge I know in the world," she says, "and they are all in office in the Lodge. Consequently the Lodge is humming with new ideas." Recently they took the Theatre Royal for a lecture by Mr. Kruisheer and 600 people assembled, Johannesburg and Pretoria Lodges are also full of life. Book sales have never been so high, the circulation of *The Link* (Section journal) has increased, and new subscribers have been enlisted for *The Theosophist*. Fine work is being done by the Theosophical Order of Service under Mr. Stakesby.

There is a strong movement to end the Federation system and to form a central Executive Council working under a simpler constitution. It really does seem a cumbersome arrangement to have three Federations with only six Lodges, and two Lodges are very small!

UNITED STATES OF AMERICA

Mr. Sidney Cook's anticipation a year previously that the war might cause extreme difficulties in carrying on The Society's work was happily not fulfilled, according to his report for the year ended 30 June 1943. Only a few Lodges have felt seriously the effect of blackouts and gas rationing, and in the main the work has gone on unchecked by war conditions. The Section membership increased by 112 to 3,281; and the new members have come in through the steady work of Lodges and field staff. Financially the Section faces a brighter future, having built up in the last five years substantial reserves and working balance, in addition to building and equipment. Five lecturers have been out in the field, Mr. James S. Perkins (Vice-President), Miss Etha Snodgrass, Mr. Frederick Werth, Miss Jean Glen-Walker and Mr. A. F. Knudsen, besides many Federation speakers for local gatherings. The popular setting of Theosophy in the radio series, "Dear Mr. Cheer," has been used by 21 stations who have given \$4,000 worth of free time to these programmes, and the Public Relations Office of a large army post requested the series to be broadcast over a speaker system in each squadron area of the post. The Theosophical Press has distributed an increased number of books. Several new books are being prepared, also a graded Theosophical course for children and young people, and a student course based on Dr. Besant's *Study in Consciousness*, "a work of recognized value in psychology courses." Some readers have joined The Society after borrowing books from the National

Library, which is widening its scope. New pamphlets are being written to tell the basic truths of Theosophy to the armed forces, and 20,000 copies of *To Those Who Mourn* have been circulated. Thousands of pamphlets have been distributed by the Department of Information. Young Theosophists numbering 44 have maintained contact with the armed forces through correspondence.

"During the year the Adyar Art Project has been brought almost to a close with the presentation of the bronze to Adyar and its gracious and enthusiastic acceptance by the President, Dr. George S. Arundale, for shipment after the War."

Mr. Cook commends a series of Successful Service Manuals prepared by Mr. E. Norman Pearson giving practical information for presidents and other Lodge officers, class leaders, etc.; also the work of the National Committee on Membership headed by Miss Poutz which works to promote friendship in the Lodges towards newcomers.

Specially there is much more detail in the National President's report all indicating the healthy condition of the Section's work. He specially mentions the young workers who have joined the headquarters staff, Miss Joy Mills and Miss Bertha Williams, who have lectured in nearby Lodges and are training for work in the field.

URUGUAY

Señor Enrique Molina has resigned his post as General Secretary from June 21, and Señora De la Gamma has taken charge, perhaps until a new election.

THEOSOPHY TELLS YOU WHY

SUFFERING WAR EVIL
MAN, WHENCE DEATH
MAN, WHITHER INJUSTICE
RACE, NATIONALITY, RELIGION

Birthdays Build Brotherhood

BY THE PRESIDENT

I THINK I always have happy birthdays, but the 1943 birthday seemed to be specially happy. I enjoyed every moment of the day.

Greetings came thick and fast from a very early hour onwards. The inspiring notes of the Nagaswaram, a very wonderful flute, stirred me at an early hour. But the occasion began its more official functioning at 9 a.m. in the Headquarters Hall, when a very large gathering assembled to do me great honour. The function opened with a blessing conveyed to me by the priests who had just been officiating at a religious celebration in our Bhārata Samāj Hindu Temple at Adyar. This celebration had taken place half an hour earlier and a procession headed by the priests arrived at the Great Hall at 9 a.m. A very great musician who is staying at Adyar, Sangeetha Vyaghra Varadachari, added his own blessing, and then a number of speakers were good enough to give me very much more than my due. It is only on my birthdays that I discover my Higher Self—so much more wonderful than the everyday working self with which my friends have constantly to put up. I am thankful they are able from time to time to see beyond the veil. But their annual lifting of it on each successive December 1st puts me into the difficulty of having over and over again to try to live up to that which seems to my friends to be on the other side of my normal self. However, I am grateful to them for insisting that there is a silver lining to the cloud which is George S. Arundale. May I some day know this silver lining and help it to grow. I am glad it is a lining and not an edging.

I was much privileged to be congratulated by Sangeetha Vyaghra Varadachari, and Shri Kalyanasundaram Iyer, the donor to Rukmini Devi of a great library of Tamil manuscripts

collected by his illustrious and most learned father, Mahamahopadhyaya Pandit Swaminatha Iyer.

Our Vice-President, the Recording Secretary and the Treasurer also spoke most generously, and then came beautiful garlands for Rukmini and myself from a very large number of activities, including all the departments of the Adyar Estate.

The staff and students of Kalākshetra and the Besant Theosophical School also greeted me with great warmth, and finally came a deputation from the Olcott Harijan Free School to wish me Many Happy Returns of the Day.

Of course I replied most gratefully for all the blessings showered upon me, and indeed I felt my strength becoming renewed after the depleting operation. But I felt constrained to say: "Domine, non sum dignus," as I found myself uttering on waking in the early morning after blessings received during the course of the night. Of a surety, I am not worthy of the innumerable kindnesses and generousities I so constantly receive from all my friends from all over the world. Still, they help one to try to do better.

Then came a lunch at the Besant Theosophical School, my hosts being a number of our students and teachers. It was quite informal, and all the more delightful for that.

In the afternoon there was a pleasant tea party under the venerable Banyan Tree.

At 6 p.m. in the Great Hall Sangeetha Vyaghra Varadachari was gracious enough to give a Song Recital in my honour, and the following letter of thanks describes without exaggeration the deep appreciation I felt.

"Dear Sangeetha Vyaghra: Words really do fail me to express my gratitude to you and to your colleagues for a very wonderful evening in our Great Hall. You lifted me,

and I am sure the rest of the enraptured audience, into the Mount Everest of Music, into a veritable Heaven of Music, and the wonder was not only that we found ourselves there as in a flash of your great magic, but that we ascended from heavenly height to heavenly height as you yourself more and more became one with the very great Spirit of Music. And to help us along was your subtle and incomparable humour, so that often we laughed our way upwards in ever-increasing delight.

"Yesterday's birthday was one of the happiest I have ever had, and you largely made it so.

"Your fellow-musicians entranced me. How perfectly they blended into your creative spirit.

"I salute with reverence and gratitude a Master of Music. May you live long to sing those notes which bring the blessings of Heaven so close to the needs of earth."

A large gathering was present on this auspicious occasion, including a number of musical experts and musicians who always flock to hear the great man wherever he gives a Recital, and also the Right Hon. V. S. Srinivasa Sastri, the great Indian statesman, Mr. T. R. Venkatarama Sastri, the eminent lawyer, Mr. V. V. Srinivasa Iyengar, late Judge of the Madras High Court, and Mr. Justice Chandrasekhara Iyer, all of whom were good enough to add their good wishes to the many I was receiving throughout the day. Sir P. S. Sivaswami Iyer, being in Bangalore, regretted his inability to be present but sent me his good wishes.

Telegrams and letters were received from the following :

OVERSEAS

Australia: Australian Section, Blavatsky Lodge, The Manor (Litchfield);
Australia: Miss L. Arnold and Miss J. MacDonald, Sydney;
England: English Section (Coats);
England: Mr. and Mrs. Coats, Milverton;
England: Mr., Mrs. Haller and Mrs. Magor, (London);

England: Miss Kemp, Miss Petrie, Mrs. and Miss Gale;
European Federation (Van Dissel, London);
Latin America, Spain, Egypt (Alfonso Tavera, Kotagiri, India);
New Zealand Section (Hunt);
New Zealand: Mr. and Mrs. Crawford, Auckland;
New Zealand: Dunedin Lodge (Pollard);
Scotland: Scottish Section (Allan);
South Africa: S. African Section and Miss Codd, Durban;
South Africa: Pretoria Lodge (Dec. 1st is also the birthday of this good Lodge!);
Wales Section (Peter Freeman).

INDIA

Ahmedabad Lodge;
Ahmedabad: Mr. M. C. Bhagat;
Ahmedabad: Mr. Dastur;
Ahmedabad: Shrimati Indumati Mehta (telegram and letter);
Allahabad: Mr. Ramanathan (of *The Leader*);
Allahabad: Mr. Sankarsaran;
Amaravathipudur: Mr. T. Narayanan;
Ambala: Mr. N. Clumeck;
Army: Mr. R. Gopalaratnam;
Avidha: Nauttam Lodge (H. N. Patel);
Bangalore: Mr. and Mrs. Cousins;
Baroda: Mr. Hora;
Benares: Indian Section; Lodges Kashi-tattva, Arundale, Rukmini, Nochiketas, Youth; Besant School; Dharma Lodge, Chapter Service, Round Table, Bookshop (Gokhale);
Benares Hindu University High School, Kamacha;
Benares: Besant College, Rajghat (Sanjivarao);
Benares: Co-Freemasonry Chapter Service;
Benares: Mr. Anandmurti;
Benares: Pandit Iqbal Narain Gurtu;
Benares: Dr. Phansalkar;
Bhavnagar: Mr. Venishankar;
Bikaner: Mr. and Mrs. R. Krishnamurti;
Bombay Federation;
Bombay: Blavatsky Lodge (Karaka);
Bombay: New India League;

Bombay: Ananda Lodge, Juhu;
Bombay: Besant-Arundale Lodge, Vile Parle;
Bombay: Ganesha Lodge, Arundale Youth Lodge, Jaimini Round Table, Dadar, (signed: L. B. Raje, D. V. Kanvinde, Shanta Raje, Saroj Raje, Jankibai Raje, Vijanya Raje, Jayant Raje, Chandrakant Raje, B. L. Kudlarkar, P. B. Kudlarkar, V. G. Pitale, Manakbai R. Hate, Vimalabai Raje, Mandakini Raje);
Bombay: Vasant Lodge, Santa Cruz (Ramesh Hora);
Bombay: Vimadalal-Bilia Lodge, Dadar;
Bombay: Round Tables in India (Chief Knight);
Bombay: Maitreya, Jaimini, Osiris, Leader-beater Round Tables (Tampi);
Bombay: Mr. Jamu Dani and friends;
Bombay: Mr. J. Bilimoria;
Bombay: Mr. Buch (of Adyar);
Bombay: Mr. and Mrs. Dani;
Bombay: Miss Lillias Gale (of Adyar);
Bombay: Mr. and Mrs. R. D. Hora;
Bombay: Mr. Keval Motwani;
Bombay: Pitale family and Poudwal family;
Bombay: Mrs. Tehmina Romer;
Bombay: Mr. and Mrs. Tampi;
Bombay: Mr. M. T. Vyas (letter and telegram);
Bombay: Miss Tehmina Wadia;
Broach: Atmavidya Lodge;
Burma: Burmese Section (Naganathan, Allahabad);
Burma Federation of Young Theosophists (N. Anantanarayan, Secunderabad);
Calcutta: Mr. Braja Vilas;
Calcutta: Mr. C. S. Sarangam;
Chiknayakanhalli: Ananda Lodge;
Chodavaram: Mantha Subbarao;
Closepet: B. V. Sooryanarayana Setty;
Cocanada: Young India Scout Group;
Coimbatore: West Tamil District Theosophical Federation and Mr. C. R. Venkatachari;
Ennur: Mrs. A. L. Huidekoper;
Erode: Messrs. V. V. C. R. Murugesu Mudaliar, Meenakshi Sundaram, K. C. Bala, V. A. Manikka Mudaliar;

Gaziabad: Mr. Ramachandra Shukla;
Gwalior: Mrs. Visalakshi Jhori;
Hyderabad (Sind): Mr. and Mrs. Kevalram Dayaram;
Indore Lodge;
Karachi Youth Lodge;
Karachi: Miss Savitri P. Advani;
Kodaikanal: Madame and Mr. Montessori;
Kodaikanal: Indumati Kirtane, Premala Kirtane, Malati Bhadbhade;
Kodaikanal: Mrs. Devibai Hiranandani;
Kodavalur Lodge;
Kolhapur: Vidyapeetha Society (letter and telegram);
Kotagiri: Misses Kathleen and Helen Veale;
Kumbakonam: Mrs. Sundaram;
Madanapalle Theosophical School;
Madanapalle: Jignasa Lodge;
Madanapalle: Mr. and Mrs. Gurumurti;
Madanapalle: Mr. K. T. Krishnaswami;
Madanapalle: Mr. and Mrs. Trilokekar;
Madras District Hindustan Scout Association (S. M. Dasan);
Madras: Shivaji Scout Group (letter and telegram);
Madras: Unemployed Educated Young Men's Organization;
Madras: Mr. R. Anantharaman;
Madras: Mr. L. S. Mani;
Madras: Mr. D. L. Narasimha Rau;
Madras: Lt. Col. Pandalai;
Madras: Dr. H. M. Rao;
Madras: Mr. S. K. Sundaram;
Madras: Mr. M. Venkatachellam;
Madura: Hindustan Scouts (Sethu Raman);
Moradabad: U. P. Federation;
Moradabad Lodge;
Moradabad: Mr. Chaitanya Deva;
Mysore: Mr. Kurpad;
Nasik: Mr. Rajagopal;
New Delhi: Mr. and Mrs. Shiva Rao, Dr. N. Sivakamu and Shrimati Seshammal;
New Delhi: J. V. Joshi;
Periyakulam: Miss R. Padmini;
Poona: Maitreya Youth Lodge;
Poona: Maharashtra Lodge, Co-Freemasonic Lodge, New India League and Mr. N. V. Thatte;

Poona : Lodge Maitreya No. 130 and Mr. W. M. Sohoni ;
 Poona : Mr. G. R. Bhadbhade and family ;
 Rajahmundry : Andhra Circars Federation (K. Satyanarayana) ;
 Rajahmundry Lodge (T. V. S. Ramakrishna Rao) ;
 Rajpipla Lodge ;
 Secunderabad Lodge (S. Kasivisvanathan) ;
 Theyagarajanagar : Dr. N. S. Gopalan (of Adyar) ;
 Surat Lodge (Hora) ;
 Trichinopoly : Seetha and Nilakantan ;
 Trivandrum : Ananta Lodge (R. Srinivasan) ;
 Ujjain : Vikram Lodge ;
 Vellore District Lodges (Kananasabapathy).

This happy day was flanked on the one side, November 30th, by a splendid rally of Boy and Girl Scouts in the Besant Gardens, and on the other by a wonderful little entertainment by the students of the Besant Theosophical School, entirely arranged by themselves in every detail.

The Scout rally was really extraordinarily successful. Such precision. Such enthusiasm. Such smartness. Several hundred Scouts took part in the function, and I enjoyed myself immensely. I was given a rally because I happen to be Chief Commissioner for the Presidency of Madras of the Hindustan Scouts Association, with over 20,000 Scouts as members. We are a branch of the All-India Association which number hundreds of thousands of Scouts throughout India. It is a wonderful Movement and I am proud to be an officer in it.

My invitation to the evening entertainment was very finely worded—all other inviters please copy—and I reproduce it here in homage to its authors :

"We wish," wrote the School Dramatic Association, "to make ourselves happy on the occasion of your birthday by staging an entertainment at 6.30 p.m. today at the Headquarters Hall. . . ."

I like immensely the phrase "we wish to make ourselves happy." This is a most delicate and charming variation on the usual

mode of invitation, and should be copied at all times when an invitation is issued. This is better than "we request you to honour us." It is a far more subtle, yet probably utterly genuine, token of esteem.

The nature of this entertainment was shrouded in dark mystery until the very beginning itself. No elder was allowed to have anything to do with it, or to know anything about it.

But now this mystery may be unveiled.

The play, I am now able to disclose, was "Ali Baba and the Forty Thieves," and what a play it was! I had no idea there was so much acting brilliance among the young gentlemen of the Besant Theosophical School, and young they were, dating, I imagine, from about 1929 down to 1938 or so. Of course, a few were greatly outstanding but I must not make invidious distinctions in a constellation of such equal acting-magnitude. Scene succeeded scene with breathless and gripping rapidity, and no sooner were we in the throes of one stirring episode than we were on the threshold of the next. There must have been a great driving power in the stage manager behind the footlights, and the actors themselves must have been ready for the next scene on the instant of the closing of the curtain on the one before.

Nobody seemed to forget his words, or if he did he was able to provide efficient substitutes. The costumes were most appropriate, designed and executed as they were by the young people themselves. The scenery was simple but sufficiently telling, while the curtain stuff was a marvel of linked bedsheets on one of which was painted a most realistic life-size picture of an Indian woodcutter. I hope the picture will remain. It is too good to lie upon and too good to be washed off.

Heavy rains did not mar the performance. The 1929s and the 1938s, and all the intermediate years, joined to move from the School to the Headquarters—no little distance—all the furniture and stage appurtenances needed, and these included platforms and other heavy articles. The Headmaster offered to have this work done for them. But no. Drenched to

the skin though they might be, these dramatic artists shirked no task to make their performance the great success it was.

I salute with deep respect and unbounded appreciation the skill, the artistic sense, and the thorough-going devotion of all these young friends of mine, if I may call them thus.

I enjoyed myself immensely. The actors and staff enjoyed themselves immensely. The play must have enjoyed itself immensely. And the weather too was in the mood for playful enjoyment, now pouring with rain, now ominously quiet, but just the right weather during the performance itself.

I must not forget the lighting arrangements, which provided bright lighting effects, soft evening glows, and sinister redness for the scenes of violence.

The gloating words "Gold! Gold!" ring in my ears even now. I am still overshadowed by the evil prowlings of the captain and his forty thieves, and by the former's untimely demise at the hands of a most dangerous dancer robed most diaphanously. I still see the cobbler cobbling and being led blindfold to his destruction. I see the boiling oil being poured into forty thief-containing jars. And I still see the happy ending when Morgiana is delivered over as a present to the son of Ali Baba.

I see many things still. But I am now wanting to see another play, and I am saying to the girls: "When are you going to emulate on your own these boy friends of yours? Can you equal them? I am sure you cannot excel them."

Interesting Notes

MR. SRI RAM AT SECUNDERABAD

* [Our Vice-President presided over the annual conference of the Andhra Federation during which the Diamond Jubilee of Secunderabad Lodge was also celebrated. The Press reported Mr. Sri Ram's presidential address as follows.]

The present is an age of contradictions, of which the War is an apotheosis. Increasing mechanization has made man a cog in a soulless machine. Life these days is so organized and complex that the individual has no value except as a standardized part in the mechanism of society. Yet at the same time there has been no time recently when the value of human personality has emerged with greater clarity. The whole difference between the totalitarian states and the democracies lies in their attitude to the individuality of man. More and more is advanced thought in the West recognizing this as a precious quality to be cherished and nurtured. In the East man has always been regarded as a spiritual being with intrinsic qualities developed according to his past. The conception of the child as a spiritual entity who needs

freedom for his unfoldment is of the essence of the Montessori educational plan.

Then there is the clash between the life of the mind and the spirit, expressed in the opposition between faith and science. The most advanced scientific ideas are startlingly reminiscent of our own ancient thought. Yet science and religion have not been made facets of a single experience by man. The facts of the external world have yet to be brought into harmonious relationship with the spiritual experiences of man.

In the field of politics as well as culture, the East and West express two complementary, yet at present antithetical, standpoints. Each has its points, being the product of an independent development, yet needing to be harmonized. It has been possible so far for the various peoples to live their lives apart in broken arcs unrelated to one another. They are now beginning to constitute the circle. War and commerce are global in their sweep. Civilization too is becoming global, though it has its latitudinal and longitudinal distinctions.

We need to discover the common ground between cultures, the unifying points of religions; to promote not only an international system but an international spirit, however much it might be expressed through varying national media.

The Theosophical Society has paved the way for a Universal Brotherhood, and in Theosophy there is the central wisdom, which sheds its light on every part of the circumference. That wisdom is the monopoly of no one faith, of no particular people, nor of any exclusive epoch.

THE HOUSEKEEPER

BY E. NORMAN PEARSON

[From No. 12 of Successful Service Series appearing in *The American Theosophist*.]

Every Lodge of The Theosophical Society should have a "Housekeeper," or, as some prefer to call her, a "Hostess." The member holding this position really should perform the duties which both these words imply. But some one person should assume sole responsibility for carrying out those many little household tasks, the performance of which makes all the difference between a Lodge which looks "cared for" and attractive, and one which bears the blighting marks of carelessness and neglect.

The Hostess should be the "First Lady" of the Lodge. Her duties will be legion.

To meet the needs of this situation, organization is necessary. Helpers should be secured to meet the needs. Many members who are not equipped to teach or lecture or do not care for the more public work will be glad to help—ladies especially, though men are not without their value in this field if carefully and adequately supervised! They should always be assigned to specific duties, so that each one knows exactly what to do.

Of all places, a Lodge of The Theosophical Society should look attractive in every way. Laxity in order, cleanliness or tidiness is not only inexcusable, but it is also a serious detriment to the work of the Lodge. No one could really wish to see his Lodge compelled to work under such a handicap.

The Housekeeper should make plans for the preservation of tidiness at all times. Class leaders, unfortunately, are prone to think that their duties are completed when the class is finished. The Housekeeper should make such representations to each class leader as will result in the room being left neat and tidy before it is vacated. It should never be left in disorder.

Other duties, too numerous to mention, devolve upon the holder of this important office and her associates—the occasional tea or supper, the care of china and silverware and other utensils necessary therefor, the collection and care of objects of beauty to adorn the room, washing the floor when the floor needs washing, brushing the rugs when the rugs need brushing, and an adequate array of helpers to systematically attack that ever present enemy of all—dust!

Last, but not least, let us never overlook the deeper occult fact, that loving care actually will magnetize the furnishings themselves and will help definitely to build that subtle "atmosphere" which immediately attracts the person who enters the room. "Order," it has been said, "is Heaven's first law." Let us bring that first law into our Lodge rooms; then pass on to the others.

GREETINGS

Dear Dr. Arundale: At our recent Convention by resolution of the delegates I was asked to send to you their affectionate greetings and to express to you their deep appreciation of the splendid service you are rendering to The Society and for the promulgation of Universal Brotherhood. The resolution included also a pledge to you of continued loyalty and support.

—SIDNEY A. COOK,
National President

In his reply Dr. Arundale says that he is "convalescing from a recent operation. So it is all the more welcome and I ask you to convey my very grateful thanks to those who have thus so much strengthened me."

Adyar News and Notes

BY G. S. A.

ADYAR is happy to wish you a purposeful New Year.

"WILL TO GOODWILL" MEDITATION

[Suggestions for a meditation at Adyar during December 1943].

1. Proceed to your place of Meditation with thoughts concentrated on Brotherhood in the most beautiful conception you can reach.

2. Sit down quietly for a few moments holding this conception.

3. In the spirit of it gradually withdraw as completely as you can from all the circumstances of the outer world.

Let your mind and feelings be as blank, empty, as you can make them.

4. Fill yourself with the spirit of seeking the most perfect expression of Brotherhood.

Yearn after it in a spirit of exaltation.

Climb the Everest on the summit of which relatively Pure Brotherhood is to be found.

5. Lose yourself on the summit in this Brotherhood.

Dwell in it for a moment as in an ecstatic trance.

Be supremely alive in it for a moment.

Become one with it.

6. Then, holding fast to it, descend, i.e., turn outwards from having turned or withdrawn inwards.

7. Radiate this Brotherhood, such as you have been able to retain, outwards:

(1) upon those near and dear to you who need it,

(2) upon those in your vicinity who need it, your faith, your nation,

(3) upon the warring nations, the stricken nations, the neutral nations, the faiths of the world.

8. Fill them with Goodwill, Understanding, Righteousness, and the spirit of true Peace.

All this can be done as in flashes of lightning. But it must be done full of Will—inexorable, penetrating, irresistible, carrying all before it, VICTORIOUS. You must sense that you have won all nations and faiths and people for peace.

9. A moment's quietude for return to the normal world.

10. Then the resumption of normal duties, but with a background or undercurrent of the dedication, to come into the foreground on the next occasion for the exercise.

"POPPY DAY"

The financial demands on Adyar have been very heavy, especially in connection with famine relief, so it was not possible to collect much for what is called "Poppy Day," November 11th, in commemoration of the armistice at the end of the last war and in aid of those who still are its sufferers. However, a cheque for Rs. 100/- was able to be sent to Mrs. Norah Bell, wife of the Hon. Mr. Justice Bell, who collected in the Adyar area.

It was well, I think, to honour the armistice of the last war, for in so doing we were honouring all who so splendidly suffered for the cause of Right. This war was won by the Allies, but the cause did not win. Will it win this time? We can only hope. There can be no surety. But those who this time have been fighting for the Right will themselves have won, whatever may happen to the cause. They and their comrades of a quarter of a century ago have taken a great step forward on their way to the heights, and we honour them and congratulate them.

A TEA PARTY AT ADYAR

In connection with the appointment of Mr. A. Ranganatha Mudaliar, retired Deputy

Collector, to be Administrator of the Adyar Estate, Shrimati Rukmini Devi gave a delightful tea party in November last in order that he might meet the various heads of departments and their principal assistants. The party was given in Rukmini Devi's flat and there was a full attendance.

The President welcomed Mr. Ranganatha Mudaliar to his new office and reminded those present of the Administrator's long connexion with Theosophical work and of his close association with Dr. Besant. His most recent activity was the collection of funds for a statue of Dr. Besant, recently unveiled by Sir C. P. Ramaswami Iyer on the Marina or sea-front of Madras—a site selected by the Corporation of Madras and sanctioned by Government. The President was sure the Administrator would be warmly welcomed by his future colleagues and would help them considerably to increase the efficiency and smooth working of the whole Estate.

In reply Mr. Ranganatha Mudaliar referred to his speech on the occasion of Dr. Besant's passing ten years ago, wherein he said that the best memorial to her must be the strong endeavour to cause her spirit to permeate our work and to be full of that Brotherhood which she so perfectly exemplified. He declared he would do his very best to be of service to Adyar in her name.

It may be noted that the office of Administrator has been created both for the better co-ordination of the departments at Adyar and to enable the Recording Secretary to develop long-neglected duties in connexion with his office.

N.B. We do not usually give tea parties nowadays at Adyar because of food shortage, but this seemed to be somewhat of a special case, and the refreshments were of the simplest, rice being, of course, taboo!

OUR BLIND COW, BULLETIN NO. 2

I wrote the other day about our blind cow. I have just heard that one of our very fine Besant Theosophical School teachers, Mr. M. Subrahmanyam, has been particularly con-

cerning himself with our poor friend and helps to look after her.

He says that it is not definitely determined that she is suffering from cataract, but she is certainly suffering from vitamin deficiency of some kind. Special food is already being given her to remedy this defect. He says it is very remarkable how, even though blind, she is able to move about by herself without knocking against trees and other obstacles. Her attendants let her make efforts in this direction, and so far she has not come to any harm. Her instinct must be very well developed to enable her to guard against the proximity of objects which might hurt her.

This is Bulletin No. 2. Bulletin No. 3 will come whenever there is anything special to note, for I am sure that all readers are interested in the blind cow at Adyar.

THE LIBERAL CATHOLIC CHURCH

(From the President's Notebook)

What shall be the contribution of the Liberal Catholic Church to the New World? One would like the Liberal Catholic Church to give a lead, apart from its own doctrines. What has it to say to Christian peoples? What is wanted above all is a Christian fellowship which is at present conspicuous by its absence. I wondered whether the emphasis of a Fellowship of Christian peoples without distinction of sex or creed should not be the first step towards an eventual and active Fellowship of Faiths. There must be one some time but at present there is no such fellowship. But charity begins at home and the Liberal Catholic Church would do well to make a very conciliatory drive, so that every Christian might feel no desire to interfere with the outlook of his fellow Christians but only a desire to draw them into closer comradeship.

THE THEOSOPHICAL SOCIETY

(From the President's Notebook)

At the same time I thought: What is the contribution of The Theosophical Society to

the New World? I could only at present think first of Universal Brotherhood, our first and supreme Object, and then of the unrestricted search for Truth. Each must seek and find and share the truth he discovers, honouring those who discover differently from himself, even oppositely. A person will not only feel free to live but free to dare and to discover without the restriction of priestcraft, of doctrines or dogmas of any kind.

UNDER THE BANYAN TREE

To the Hosts of the Tea Party of December First: Thank you very much, dear friends, for a very pleasant tea party. You know I like tea parties, especially under our revered Banyan Tree, and I enjoyed myself very much even though I could not get about to greet you all.

MADE IN KALAKSHETRA

I should like to offer my grateful thanks to all who thought of the splendid gift for my gramophone records and also, if necessary, for filing purposes.

It was beautifully designed and beautifully executed—and here at Adyar by our own people.

I shall cherish it and most happily use it. Thank you ever so much.

THANKS FOR A PERFECT DAY

Thank you all for a very happy and not in the least tiring birthday. I felt much better at the end of the day even than at its beginning.

A HEART IS FULL

My heart is very full as I look back upon all the wonderful tenderness and self-sacrifice which enveloped me from the very beginning of my illness.

I dare not mention names or the list would be too long. But I think of every one who helped with such generosity and warmth of affection, and I can only hope that my loving

gratitude will show that I registered with thankfulness the most trifling as well as the most arduous service. Indeed, there was nothing trifling to me. It was all one great healing blessing and I revelled in it and grew strong.

I know I was an anxiety to those who were looking after me, for my condition was not entirely bereft of danger, and they knew I had not a little pain.

Perhaps they do not know how deeply I regret the trouble I had to give, though they never felt I was a trouble. But I know I was. I know I interfered with all their duties and gave them wearing preoccupations which often must have tired them out.

I feel very selfish about all this, the more so as now that I am so much better they say no word at all about the anxieties and troubles through which they had to pass all these three long months.

And there was I, receiving, receiving, receiving, never giving, always adding to their burdens, never lightening them.

Indeed have I gained tremendously from my illness. But how little have I given.

But I have become more than ever thankful for my friends. More than ever do I treasure and cherish them. And more than ever do I yearn to become a friend to them and to all creatures as they have been friends to me.

Illnesses intensify friendships. Perhaps this is the best reason for them, save that they intensify our sense of eager comradeship with all who suffer and therefore know suffering as we have known it.

I wish I could thank as I should like all those who have given me so much. But thanks are so poor, so inadequate, so meaningless, that I am ashamed to offer them.

My friends would hate to be thanked. They love me and I love them. Is there anything to be said about it?

So many things become unreal when they are garbed in words. Gratitude is one of them, I think; and most affection, too. While to give thanks is so often to desecrate the holiness which may have called them forth.

Registered No. M.4135

But I feel intensely grateful, and my being glows as I look upon those who are round about me pursuing their usual avocations as if they were just ordinary beings and not my blessed friends as they have been ever since I knew them, and more and more as we have been in each other's auras.

I wonder fearfully if I ever could be to them as they have been and are to me. Could I rise to their heights of friendship? Have I the true spirit of friendship that they have? Have I the beautiful spirit of sacrifice that they have? Am I as wholeheartedly genuine as they are, as finely simple as they are?

I very much fear I am not thus equipped, but they have all set me a beautiful example which I shall never forget. I hope that when another illness comes—sooner or later something must come—I shall be able to lighten the burdens of those then helping me by being truly cheerful and as little dependent as possible.

NOTA BENE!

To all who are interested in schemes of reconstruction, please note carefully:

Except the Lord build the house they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. (Psalm 127. 1.)

And take action accordingly.

ONE OF THE MANY

(Selected from the list on page 12)

Lofty sentiment join us to you forever and today with all devoted to you we come to offer affection and our wishes for long life of service and happiness.

—MARIA-MARIO MONTESSORI

AND THE REPLY

Very dear Friends: It was delightful of you to send me so warm and encouraging a telegram on the occasion of my birthday.

I had been thinking of you on that day, and sending up to your hill home some of the blessings I received from those around me. But I constantly think of you and feel a deep gratitude for your making straight the way of the Messiah-child.

Ever affectionately,
GEORGE S. ARUNDALE

4 December 1943

MAGAZINES RECEIVED from overseas

The American Theosophist, September.

Boletin de la Seccion Mexicana, June.

The Canadian Theosophist, July.

New History, September.

The Pilgrim Way, Autumn.

Revista Teosofica Colombiana, May.

Theosophy in Action, September.

Theosophy in N.Z., Oct.-Dec.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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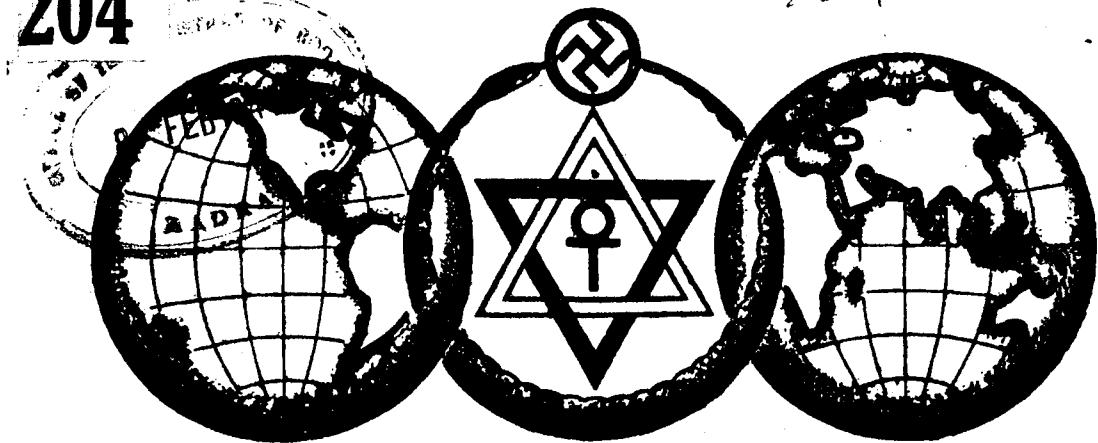
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THE THEOSOPHICAL WORKER

February 1944

ADYAR

Vol. 9, No. 2

Closing of Our 68th Convention¹

By The Editor

IN occultism if some festivity is over and even if it ceases only for a short time it is necessary to close it, even though, mystically speaking, that which has been begun can never cease to be.

In the outer world we are going today to close a fine Convention which, I think, we have all of us without exception immensely enjoyed.

As my Adyar brethren know, we have thought it desirable to prepare for this Convention by a special meditation the nature of which was set forth in a leaflet handed to every delegate. You can well continue that meditation if you feel so disposed. We wanted to have everything out of the way which was in any sense an obstacle. I think, thanks to the co-operation of a number of brethren, there have been very few obstacles in our way during the course of the Convention. I tried to participate in this preparation

as much as I possibly could, and I felt it would be only right that I should try to make links between the Convention-to-be and any land, any movement, any individual in need of the protection and benediction which such a Convention as this might be expected to be able to give.

Naturally, I thought of India first. I thought of Britain, I thought of the stricken Sections in various parts of the world. I thought of our fine stalwarts, as for example, Mrs. Cousins, so that she might in her illness be linked to the Convention and might in that way attend it and rejoice in it. There were a number of activities and individuals whom I tried to help and reach in this meditation.

I think the preparation was well made. I think the work we have done has very definitely been well done, and I must say quite frankly that I thank all of you very,

¹ Adyar, 31 December 1943.

very much for coming here. You no doubt may feel, as I am sure you do feel, that it is a great privilege to be here, as indeed it is. You come from your homes to your Home. Nevertheless, it is very largely due to all of you that I think we have enabled our Elder Brethren to utilize this channel for Their great purposes of service to the world.

The one advantage accruing to those of you who have been present lies in the fact that you have become, each and every one of you, tributaries to the great stream of Life which pours through this Convention-channel to the outer world. And I should very much like you to remember when you reach your homes in the outer world that you are dedicated and consecrated to be a tributary, and that you can help to give fructifying waters to your surroundings. You are channels by virtue of your having been present here. I do hope that every single one of you will take this Convention home with him, so that the whole spirit of it may enable him to bless his surroundings as he might not have been able to do beforehand.

Therefore, our first thanks are due to all of you—and if there were a suitable opportunity I should like to thank each one of you—for coming, and often under very great difficulties in these tiresome days. But I also thank others, as I shall mention in the course of a few points I should like to emphasize in connection with this closing.¹

I wonder whether you realize in the midst of your various preoccupations that 1944 could well be a very great year indeed. In every department of Theosophical activity, be it educational, be it art, be it political, be it social or religious, 1944 will be a year when those who know something of heaven and who live down here on earth can feel the heaven of our Masters drawing nearer to the earth of ourselves, as may not for a long time have been possible. I do adjure and beg every one of you to seize the great opportunity that will be at your very doors, wherever you may live, even if there be some risk in the seizing of it.

¹ See notes printed in the February *Theosophist*, page 283.

No opportunity of any value has ever been taken which has not been preceded by a risk. No Light can ever illumine us which has not been preceded by a darkness. You must not mind the darkness or the risk. You must realize that you can work for India as you have never worked before, that the Masters are nearer to you than ever They have been before, that you can accomplish work which ordinarily might seem to be impossible for you to achieve.

There must not be a single Lodge in India which is not in some measure at least vivified, strengthened, made purposeful, along whatever lines seem to be the lines most easy, most suited for it to utilize. And you have the great objective—December 1944, a great gathering of the International Convention and the National Convention in Benares. That 1944 Convention should mark a new era for Theosophy and The Theosophical Society throughout the country.

I think that this 68th International Convention has prepared the way. I think you have been filled with benediction, and either the benediction will depart from you or it will move you to fine activities, according to your power of remembering, remembering this Convention, remembering all that you have received here.

It might even be worth while to consider if a special Delegates' Fund could not be established which could be drawn upon for helping the poorer members to come to Benares from one Lodge or another. There must not be a single Lodge in India which has not at least one delegate at the Benares Convention in December 1944. That matters almost more than anything else.

I feel less concerned with lectures and propaganda, more concerned with getting our Section ready for all the blessing that can come to it when it is fully awake and scintillating with purpose and dedication. And I personally should like most of our lecturers to confine their attention to Lodges, to stir Lodges to a realization of their splendid opportunities, and to stir them to a pilgrimage to Kashi, a pilgrimage not only to Hindu

Kashi but equally to Theosophical Kashi. Seeing as I do a little of the possibilities of the future, I perceive what can be accomplished, and I pray to God that it may be accomplished.

No doubt the General Secretary will do what he thinks best in these matters, but I think there is no harm in my saying that the Indian Section Council has decided to draw Adyar and Benares closer together, first by sending back its trusted and tried General Secretary, Mr. Gokhale, to his Benares field of activity, and then perhaps for him to be relieved to come down here to give an impetus to Adyar.

To that end I have felt, somewhat unwillingly from one point of view, but extremely willingly from another point of view, that Mr. Rohit Mehta could well be spared if the Indian Section Council wanted him to replace Mr. Gokhale when the time comes. I think the Council has decided very wisely. I wish Benares were nearer Adyar physically.

We owe a deep debt of gratitude to Rukmini for her wonderful gifts to us all. Some of you who live in the North may not have had an opportunity of widening your consciousness to the appreciation of what in its present setting looks like a South Indian activity. I who have lived here for some time am enthusiastic about her Dance Recitals which are finished and polished productions. I think those of you who are attending the Kathakali performance this evening will be amazed at the difference between her usual Dance Recital and the Kathakali Dance Drama, as it is called. I hope you will open your consciousnesses to it, realize it is something to be greatly appreciated, and will say to yourselves: I do not understand it but I am going to try to understand it as quickly as I can.

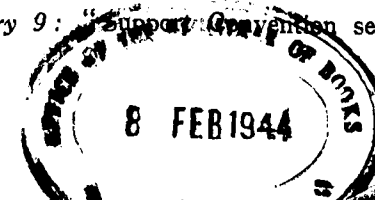
... So we thank everybody for everything, and I do not know that much more is needed to be said. But I should like just to refer to the fact that some months before the Convention I wrote everywhere I possibly could to ask Lodges and Sections to discuss the various proposals that we have made for the Convention Conferences and to send us the results of their trends of discussion, without coming to any conclusions. I am much obliged to the many brethren who responded to my invitation.

I have been so glad to see you all and I say *au revoir* to you with much regret, because we have really had a very happy Convention. I have not been able to do all I should like to have done because I am still "under the weather" owing to karmic disabilities. I do not know upon whose foot I trod in a previous incarnation, but I must have trodden upon it rather heavily because it has caused my foot to be smaller than I had previously anticipated.

It is very nice to see all these faces, some of them new faces, some of them old faces, all of them stalwarts. It is so good to feel that every one of you has had the blessing of one or another of the Elder Brethren. *Deo volente* we shall meet in December next in such large numbers that Mr. Gokhale and his colleagues will hardly know which way to turn or what to do.

And now I declare the 68th International Convention duly closed, with deep gratitude to all for having made it the success it is, until the 69th comes with its 1,000 delegates, at least. From that we will proceed to the 70th Convention here at Adyar, when the war will be over, *Deo volente*. We shall be in our 70th year, and the example Benares will have set us will cause 2,000 delegates to assemble in 1945!

Cable from London received January 9: "Support Convention sent you loyal and warmest greetings.—COATS."



The 68th Convention of The Theosophical Society

REVIEWED BY HELEN VEALE

ADYAR wore her choicest garment of natural beauty, and her most radiant smile, to welcome Home her family for the Christmas gathering—sons and daughters, grandchildren and great-grandchildren, to the number of over 850, all in fact who could anyhow contrive to come in these difficult days of peril and privation. Some of the charming young people to be met there for the first time, and often without apparent connections, must surely be departed brothers returned to us in new bodies, joyfully eager to resume their place among us, for they fell into line so naturally. Of course we could not but be conscious of meeting still under the shadow of the world's agony, not yet past its acme; but the prevailing spirit was one of thankfulness that the Theosophical Ark had thus far ridden the Flood, bearing safely the precious seeds of a new life for the regeneration of humanity. To this end were we called, by the grace of the Masters and Saviours of men, and our leaders, past and present, have nobly preserved for us this Adyar of our love and fealty, a heart of peace within the world's tortured body. Have we tuned our hearts to beat in unison with it, and so widen the extent of its influence?

As usual the warmth of true brotherliness radiated from the President, wonderfully recovered from his long and serious illness. He did not spare himself as much as some would have wished, but those nearest to him tried to spare him by making almost superhuman exertions for the successful conduct of all activities. Most of all is this true of Rukmini Devi, to whom especially this Convention owes the greatest debt, not less for her radiant presence and accessibility than for the entertainments she provided, by her

own matchless dance recitals, and performances of her pupils and artistic friends whom she has gathered round her in Kalākshetra. One such is "Tiger" Varadachari who gave us two rare treats, appreciated by all. High Priestess of India's Art is our Rukmini Devi, and some critics who have in the past thought her too uncompromising in her standards, must now acclaim her wisdom; for her scorn of vulgarity, for the meretricious and commonplace, has already performed miracles in purifying the public taste. India's Art Renaissance—and incidentally perhaps the world's in consequence—is being based on a sure and spiritual foundation, capable of bearing such superstructure as future developments will bring, but throughout true to its own fundamentals.

War restrictions were responsible for much simplification of the usual arrangements for the delegates' comforts and luxuries but no one had any reason to grumble, nor did it unreasonably. Indeed the simpler arrangements had the advantage of eliminating tiresome differences, and so helping the realization of unity. Leadbeater Chambers, the Quadrangle and the Huts were places to rest in, but delegates mostly fed at the Bhojanasala, happily once more run by old friends, C. Subbaramayya and C. Krishnayya, and at the restaurant admirably run by the Besant School; exchanged views or listened to discourses under the venerated Banyan Tree or in the Great Hall; were entertained in the same spots or in the Open Air Theatre; read the daily papers outside the Convention Office; lingered at Mrs. Lavender's Publicity stall run largely by a very young delegate, who was every incumbent's friendly and most efficient assistant; or wandered about Adyar's

many beauty spots, and places of special interest.

Unfortunately some of us were prevented by Masonic duties from attending a most enjoyable entertainment given by the Besant School, or rather the scholars, who by their unaided efforts produced "Aladin and His Wonderful Lamp."

Lectures had small space allotted to them on this Convention's programme, their place being taken by daily Conferences, on the contribution to be offered by Theosophy to the solution of various post-war problems. The speakers were many, and all worth listening to, on education, art, religion, politics, etc. But this Convention was one in which words were given less prominence than self-expression through other means; the urge was to live our Theosophy together, to feel and to be, rather than to talk.

Rukmini Devi's experiment with the Kathakali Dance evoked mixed feelings in some. If the traditional exponents of this popular art would trust her with its purification and uplift, with her unique understanding of the spiritual side of Indian art she could do for it what she has done for Bhārata Nāṭya, and

make of it a wonderful instrument for the refinement and enrichment of village life. In the Drama presented at Adyar, Rukmini's scenes were delightful, and the acting of the Brahmin's part, by Mr. Ambu Panikkar, was admirable. But there was something painful to many of us in the representation of the beloved Shri Krishna . . . though the performance was again redeemed by the sheer beauty of the last scene, in which a dance was enthrallingly performed by Shrimatis Radha and Lilavati, and by a group of younger pupils of Kalākshetra.

In conclusion of this too brief account of a great Convention, our thanks must be offered to all who so richly entertained us at Adyar, at great sacrifice of their own leisure and comfort. We are not worthy of all that is given us of the "Bread of Life" on these occasions; but we humbly partake of it in the hope that we may pass some of its benefits on to the world that so sorely needs it. Through the perils of a world in conflagration, Adyar has been preserved inviolate for the Masters' work. All who cherish Adyar and the realities it represents may be its outposts—sentries on guard.

February 17 Is Adyar Day

ADYAR

I HAVE not been to Adyar. I have not wandered along its roads under its tall palm trees; I have not stood under its great thousand-rooted banyan tree; nor have I glimpsed the Adyar river rolling majestically onwards to join the ocean in a series of white-foam-flecked waves.

What then does Adyar mean to me?

To many of us, Adyar is first and foremost the home of the Masters of the Wisdom who founded The Theosophical Society nearly 70 years ago. In 1935 The Society celebrated its Diamond Jubilee. We look upon Adyar, therefore, as a powerful centre of spiritual

force lighting the darkness of the world. Years ago, the Master known as the Mahachohan, or Great Lord, gave orders for the founding of several such spiritual centres. Adyar is the chief of these. Our own Sydney is another; and therefore Adyar and Sydney are linked in the spiritual worlds. I often wonder whether this link which we might picture to ourselves as a line, or arc, of light, acted as a "Ring Pass Not" in those early days when the first enemy attack was made, the first days of the Japanese drive southward towards Australia. For the Manu, the Leader of our Fifth Root Race, has willed that this country of Australia where His new sub-race is to develop in the near future shall

not be submerged. Thus it happened that Australia and America, the two Fifth Race nations, were joined together in battle to drive out a people unhappily obsessed by the evil forces of conquest and cruelty.

Adyar therefore represents to us a shining centre of the inner worlds of spiritual Light and Power, guarded by great Angels, like the shadow of a great rock in a weary land.

Secondly, Adyar represents to us the official home of our world-wide Society, and that means that Adyar is a place where the Objects of The Society are carried out into execution. It is a unique place because it stands for Theosophy and for the Truths of the Ancient Wisdom, which are in themselves unique. It stands for the Brotherhood of Man, the Brotherhood of Religions, the Brotherhood of Nations. It is a place of Ideals which lift man's perception of the True, the Beautiful and the Good ever onward and upward. It holds aloft in its Idealism the Flaming Torch of the Goal of Man's Endeavour—that Perfection which the Logos of our System willed countless æons ago should be its final achievement. His Will which is our Strength and Stay is ever poised and is ever propelling us, His children, forward to that goal. And not ourselves only, not humanity only, but all the Life comprised within the meaning of the word "Evolution"—life-waves passing through mineral, plant and animal, through a myriad forms.

Thirdly, Adyar represents to us the practical carrying out of those unique ideals and teachings which in their totality make up modern Theosophy. Adyar has its very practical aspect. It is a home for workers in the service of their fellow-men. It has a printing press; it publishes books, magazines, pamphlets. It is the Voice of The Society to the world. Adyar has also temples of the world's faiths. It has a centre of ancient Freemasonry. It has schools.

And, fourthly, Adyar represents to us Leadership—men and women who are leaders. The President of The Society, Dr. George S. Arundale, leads with his brilliant literary and

intellectual gifts, his large experience. Rukmini Devi, his wife, leads in æsthetic beauty of expression, in cultural gifts. And others there are who give of their leadership in many avenues of learning and scholarship, and the arts. These have made Adyar their home.

At the beginning of this talk I said that its title would be: "Adyar, to one who has *not* been there." But this title is really a misnomer. I should have called my talk: "Adyar, to one who has not been there *in the flesh*." Because all have been to Adyar—not once but many times, in subtler bodies. We ourselves have been there again and again. Is there anyone here who has never at any time brought back from sleeping hours a memory of white buildings, a flowing river, waving palms, accompanied by a deep sense of Peace and Power? Adyar is familiar to us all. Perhaps someday many more of us will go there in the flesh and will then be able to say:

"With mine eyes I have beheld the beauties of Adyar; with my soul I have worshipped; and in my spirit I have communed with the immortal Gods . . ."

—EVELYN M. CASPERSZ

BISHOP LEADBEATER

Born 17 February 1847

C. W. Leadbeater is one of the most remarkable men of the age in the field of occult science, a veritable scientist of the highest order with an infinite capacity for making the most accurate investigations into life beyond the present powers of man to know . . .

Annie Besant needed C. W. Leadbeater, and he needed her, so opposite and complementary to each was the other in both temperament and type of work. To each had been assigned the duties for which each had been fitted through incarnation after incarnation of strenuous self-preparation and through innumerable permutations and combinations of experience. Each had achieved great wisdom—Annie Besant, builder

along the line of the statesman and warrior-organizer; C. W. Leadbeater, along the line of the priest-teacher and scientist-occultist. But this is only to indicate the specialization of each, for Annie Besant was one of the greatest of teachers and occultists, while C. W. Leadbeater was well versed in the essence of statecraft and organization even though the principles he knew were by no means necessarily suitable for putting into immediate practice. He concerned himself more with the fundamental, she with that which could be applied with little delay.

Crowds were Annie Besant's field of work. Individuals were the field of C. W. Leadbeater. But the former could inspire individuals, while the latter could move crowds. Each contributed wonderfully to the splendid success the other achieved, and the friendship between the two, born in the far distant past, flowered in this incarnation into its eternal perfection.

Mr. Leadbeater never wrote his autobiography. . . . But when his biography comes to be written, and it should be written soon, it will be seen how deeply he penetrated into and permeated her life, and was influenced by it, as she herself deeply penetrated into his and was influenced by it.

—G. S. A.

COLONEL OLCOTT

Died 17 February 1907

We have met here this morning¹ to celebrate the birthday of our President-Founder, Colonel H. S. Olcott. It is a very happy occasion which I think we do well to mark in our Theosophical calendar.

It has been said that H.P.B. gave Theosophy to the world and the Colonel gave The Theosophical Society. We are equally indebted to both and are indeed under an eternal debt of gratitude to them for all that Theosophy and The Theosophical Society have done for us in our present incarnations. We should have at least one or two fixed occasions

¹ Adyar, 2 August 1943.

in the year on which we offer to them our heartfelt gratitude, our reverence and our love. That is the object of this meeting. It is not necessary to have any lengthy speeches, but if each one brings the tribute of his love, reverence and gratitude, the occasion will have been registered in the imperishable records in glittering letters.

As we look along the avenue of our Theosophical history, the Founders are still near enough to us to loom majestically before our vision. Other figures have been added since their day, and still others will be added in the course of time, so that as we look back after a century or two, we shall see this splendid avenue illuminated by all those splendid figures, each with its own great and special light.

Other friends will help this morning to keep our thoughts on the President-Founder, with whom we should always associate his great Co-Founder, Madame Blavatsky. He worked so much under her inspiration and with her strength. At Adyar we have Rao Saheb Soobiah Chetty, who is one of the few people still living who have seen and known the Colonel. I too saw him as a small boy, and have a distinct and vivid recollection of the Colonel's benevolent presence at Adyar, and on occasions on this platform.

Colonel Olcott was an eloquent orator. He used to hold and thrill very large audiences wherever he went in India—in Madras and Bombay and other places. Later on after Dr. Besant came on the scene he did not speak so much, but before that he used to speak frequently and with a tremendous fervour which carried away his audiences.

—N. SRI RAM

* * *

Come then, brother dreamers, and let us combine our efforts and our goodwill. Let us see if we cannot win happiness for ourselves in striving to benefit others. Let us do what we can to rescue from the oblivion of centuries that priceless knowledge of divine things which we call Theosophy.

—H. S. O.

Our National Societies, 1942-43

[Condensed from the General Secretaries' Annual Reports—
continued from page 10 of our last issue.]

AUSTRALIA

THE Australian membership fluctuates around a thousand—last year it was 19 less and this year is 5 over—1,005 including 55 unattached members and with 17 Lodges. An All-Australian Convention was again dispensed with, owing to travelling difficulties, and six local Conventions were held in the State capitals last Easter, with “highly satisfactory” results. An important phase of the Sydney work is the broadcasting over 2GB of three sessions weekly for Straight Theosophy and one weekly session for altruistic movements. “There is unmistakable evidence,” writes Mr. Litchfield, “that splendid work is being accomplished in bringing Theosophical teaching before the community.” Sydney is indeed one of the best-Theosophized places in the world, largely because of the work of The Manor centre and the radio publicity since 1926 and live and constant propaganda prior to that.

BURMA

Mr. N. A. Naganathan, writing from a North Indian city, says there is “nothing to report” about the activities of his enemy-occupied country, Burma. The membership was 112 and must remain the same “until we get back to Burma and can revise it.” There are 60 evacuees in India with whom the General Secretary keeps in touch, and some are helping in Theosophical work, two in Bombay and three in Adyar. As to the Section’s property in Burma, including the schools and buildings, he has made representations which have been duly registered. All our Burmese brethren are “anxious to get back to take a lead in the reconstruction of their country in the light of Theosophy.”

ICELAND

Isolated Iceland has its difficulties, mostly financial, though many “excellent members” come forward to help the work, writes Mr. Gretar Fells, our artist-friend in the Section office at Reykjavik. His report was dated October 24th, which, he writes, was a little late owing to the illness and death of his wife. The sympathy of all who read this record will go to Mr. Fells to sustain him in this difficult time. He is doing fine work and would gladly devote all his time to Theosophy, but, like all his fellow-members in Iceland, has to do his Theosophical work in his leisure time. Even so he made a tour to Akureyri, with the Section Treasurer, Mr. K. S. Kristjansson, and spent a week there lecturing. The Convention at Headquarters in September (26-27) was most successful. Mr. Fells is publishing a small booklet, the first of a new and experimental series entitled “Intellectual Viewpoints.” That sounds well, and we hope for good results.

INDIA

The Indian Section’s active membership is gaining steadily, according to Mr. Gokhale. Last year showed an increase from 4,916 to 5,104, Young Theosophists included. The Section has now 272 Lodges and 20 Centres. The membership has risen gradually from 4,530 eight years ago.

“Owing to the disturbed conditions little touring could be done,” Mr. Gokhale reports. Lecturers have been sent out, however—Mr. N. Sri Ram, Mr. van de Poll, Professor D. D. Kanga, Dr. Hafiz Syed, Rai Bahadur Panda Baijnath, Mr. Venishankar Bhatt, Mr. Radha Kant Saran, and “on the whole the record was not unsatisfactory considering the difficulties; although we know,” the General

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OUR NATIONAL SOCIETIES, 1942-43

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Secretary rightly says, “that we urgently need much more waking up throughout the land.” He acknowledges Mrs. Lavender’s valuable contributions to *The Indian Theosophist*.

Mr. Gokhale makes it plain to the Indian members that if The Theosophical Society’s Headquarters are in India and successive Presidents have spent much time in this land it is, as the President-Mother once explained, only because on the spiritual regeneration of this Motherland of the Aryan Race depends the salvation of the world. Indian members, he thinks, do not sufficiently realize that the President and Shrimati Rukmini Devi belong not to India alone but to the whole world.

Mr. Gokhale has some very fine paragraphs on the advantage which the Theosophist enjoys over even greater intellects outside The Society, from whom the public draw their leaders, inasmuch as the Theosophist knows God’s Plan and accepts it “even at the risk of opposing public opinion.” Mr. Gokhale finds that the healthy growth of The Society is hindered to a very great extent by members who while paying dues are unable to accept the Plan if it does not fit into their preconceived notions of men and things. “Such disgruntled members do no good to themselves or to The Society.”

The General Secretary goes on to review the work at Benares, both the Headquarters and the School. The School had 133 boy and girl students at the end of October, only five being boarders. The School has been hard hit by the loss of Rs. 1,000 per annum which the late Mr. Hirendranath Datta used to contribute. The Endowment Fund of the School now stands at Rs. 5,600, whereas the University demands a minimum of Rs. 15,000 on this score.

In the financial department the actual income was Rs. 18,533, which came within Rs. 132 of the budget estimate, and a small credit balance remained on the year’s working. A loan to the Bhārata Samāj Temple fund of Rs. 3,500 and a small expenditure on the Dhruva statue have been written off. The Indian Bookshop, with a turnover of Rs. 13,300, showed a loss of Rs. 799 on the year’s

working, which Mr. Gokhale considers “not bad for the times. The Bookshop is always an asset to The Society, and we must hope for better results as times improve.”

The Rai Bahadur Panda Baijnath Endowment Fund stands at Rs. 23,634-5-9.

Mr. Gokhale urges Indian members to become Benares-conscious—“we should have a Benares Day, as we have the Adyar Day.”

Order of the Round Table: Miss Tehmina Wadia, Chief Knight for India, reports that there are nineteen Tables in India and the work has progressed fairly well.

IRELAND

Mr. Thomas Kennedy at seventy years of age has asked the Executive Committee at 14 South Frederick Street, Dublin, to appoint a Deputy General Secretary who, he hopes, will succeed him in June next, the time of Convention having been changed from early February to the last week in June in order to facilitate the attendance of members. Mrs. A. H. Law has been appointed Deputy. Mr. Kennedy has held office as General Secretary from 1924 to 1931 and from 1937 until now—how well we remember his visit to Adyar for the International Convention of 1935 and his enthusiasm for social credit. He returns to the financial question in his report, commenting on the effect of the war in neutral Ireland. The membership in Ireland has slightly increased during the year and the Belfast Lodges have enlarged their premises. Mr. Kennedy writes gratefully of the help given to him by Mr. P. Leslie Pielou in the clerical work of the Section office, by Mr. A. F. Holmes, Section Treasurer, and by Mrs. Hornidge, editor of the Section journal.

[I have, however, begged him if possible to reconsider his resignation, for he has rendered priceless service to Ireland, and is, I am sure, as capable as ever he has been of giving her most faithful loyalty.—G.S.A.]

MEXICO

Our friend Señor Adolfo de la Peña Gil, whom we remember from his stay at Adyar

some years ago, sends a report of flourishing activity in Mexico, and steady growth throughout the Section. The only death reported is that of "a very popular lady, 83 years old, of Spanish origin," whose name unfortunately is not given. Theosophy was disseminated mainly by "new editions of exhausted ones" and translations of books by Dr. Besant, Mr. Gardner, Mr. Wood and others. A newly admitted member, Mr. Alejandro Steinberg, a Russian by birth and manager of a big printing concern in Mexico City, has done splendid service by printing the new editions so that they are sold at the old cheap rates.

Propaganda was very active, 5,000 copies of *To Those Who Mourn*, "edited by the Section," being sold at cost price to the public, and 5,000 leaflets on Karma, Reincarnation, etc., distributed free.

The General Secretary visited Orizaba in September and admitted new members, and Mr. Fernando Bengoechea delivered public lectures daily over a period at Monterrey.

The Section owns its own premises where some T. S. or Masonic activity goes on every day in the year. Besides some fine paintings of our great leaders by the late Daniel de Valle, a new large painting of the Wesak ceremony is now hanging in the lecture room. The "Fraternidad Universal" Co-operative Society owns the property and has already paid off \$50,000 in yearly instalments, the balance of the liability being gradually reduced as the house pays for itself.

The Mystic Star Ritual and the Golden Chain are both working regularly and the Round Table has just been started (30 October 1943). The experiment was tried of fusing four City Lodges into a larger unity, but two have resumed their autonomy.

Señor Peña Gil writes of the proposed Continental Confederation: "At our last Annual Convention held at Orizaba, Ver. (Dec. 1942), preliminary steps were authorized towards the foundation of a Pan-American Federation of all the Theosophical Sections and Lodges in this continent. Our National Board invited all General Secretaries to con-

sider several propositions which would make possible the summoning of periodical Continental Congresses: an efficient and co-ordinate propaganda; the issue of Theosophical reviews both in English and Spanish; the foundation of a Theosophical Pan-American Institute or University, etc. We suggested that Rio de Janeiro (Brazil) would be a suitable place for the first Continental Convention on the occasion of the coming International Congress of November 1944, a year when Canada, Mexico, Brazil, Chile and Argentina celebrate their 25th anniversary as National Sections of The Theosophical Society. Several Sections have enthusiastically agreed to this initiative."

PORTUGAL

Our Lisbon brethren held a well-attended Congress 11-14 June synchronizing with the Convention in London. Mr. Jinarājadāsa's "Seven Seas Charter" was discussed and 500 copies distributed by the General Secretary, an extension of the charter was read by Mr. Sanches Roque, a summary of the Charter was presented by Mr. Peyssonneau Nunes for the organization of a Health Week, and commentaries on the Charter were made by several eminent Lisbon Theosophists.

SWEDEN

A letter from the General Secretary at Stockholm, written in May 1943, reports the formation of a new Lodge, and that the membership of the Section has risen from 315 to 350. The programme at Stockholm during January-May 1943 was to invite representatives from different organizations and have discussions with them. At the Section Congress in 1942 the main discussion was about Lodge work and public lectures, after which three lecturers travelled at two-weeks' intervals to eight of the bigger towns, lecturing on Wednesdays, the Lodges using the intermediate Wednesdays for study courses. Written lectures from Stockholm were read at these meetings. The attendances were good, 100 in the larger towns, and a correspondence course aroused interest.

What Is Theosophy?

Theosophy Gives . . .

THEOSOPHY gives a sense of the worth of life, a realization of its supreme importance which inspires and nerves its students to evolutionary effort.

Theosophy provides a co-ordinating philosophy of life and opens up to the thought and aspiration of the student the vast vistas of the future with their challenge to the present.

Theosophy, by revealing the great plan of life, sends the student on his way into that future confident, serene, knowing that happiness and fulfilment await him.

Theosophy offers a scientific philosophy of life which embraces both the physical and superphysical worlds, each with their varied forces and phenomena. Nevertheless, Theosophy affirms that each man can, and eventually must, win his own spiritual experience and understanding.

Theosophy teaches that every man has tremendous spiritual power at his disposal. This power, he can discover and release both for his own regeneration and for the regeneration of the race. He who discovers and radiates this inner force becomes as a pillar of light in both the spiritual and the material worlds.

Theosophy inculcates in the student reverence for the Divine Life in all beings and in all things, reverence for those greater than himself, reverence for every woman as mother or potential mother and preserver of the race, for every child as symbol of the Christ Child, "for of such is the Kingdom of Heaven."

Theosophy gives to each his own deeply religious faith consistent with scientific thought. This faith need not be blind. It can be founded upon direct inner experience and be therefore unshakable.

Theosophy thus emancipates the spirit of man from the wall of suffocating dogmatism, which, upheld by formalism and the inculcation of fear, so long closed in upon that spirit and stifled its voice.

Theosophy strikes the note of spiritual and intellectual freedom, and this great note The Theosophical Society sounds forth continually.

Theosophy teaches the divinity of man as a spirit, the uniqueness of man as a soul, and the freedom of man as a personality. Yet within that uniqueness and that freedom exists the fact of unity. From realization of unity springs the greater love, the impersonal love for all that lives.

This impersonal and selfless love guides every thought and action of the true Theosophist. By it, he knows, the world and all within it will one day be set free from the darkness of ignorance, sorrow and pain.

To that great day of liberation the Theosophist looks. For it he works, confident that by his labours, and by the labours of all who love their fellow-men, the age of light, of brotherhood and of peace will dawn upon earth.

In abundance, these riches of the mind and spirit Theosophy gives to the world.

—GEOFFREY HODSON,
The American Theosophist

Letters from our Stalwarts

DR. BHAGAVAN DAS

THE 75th birthday of my dear and respected friend, Dr. Bhagavan Das, was celebrated, if I mistake not, on January 12th last. I am sure there must have been great rejoicings in Benares on the part of all the movements with which he has been so notably connected for very many years, and of none more enthusiastically than by the Indian Section of our Society. He enjoyed the closest friendship with Dr. Besant, and was in many activities her right hand, especially in all her educational work in the Central Hindu College at Benares. His literary productions have brought him world-wide fame, while he has played a great part in the struggle of his Motherland for freedom.

He is a great ornament of The Theosophical Society of whom we are all very proud, and both Rukmini Devi and I have for him the deepest affection. I sent him the following telegram, with a copy to one of my friends in Benares, in the hope that it might be read during the course of the celebrations :

"On behalf of Theosophical Society whose honoured and distinguished member you are and on behalf of Rukmini and myself personally I offer you warmest and affectionate birthday greetings and gratitude for your splendid services to The Society and to India for so many years. —ARUNDALE"

His Reply

Dear Brother Arundale: How can I sufficiently express to you my deep gratitude for the exceedingly kind thought of your telegram, which came last night. I wish I could be of much greater service to The Society than I have been, and thus more deserving of the kindness of yourself and fellow-members. May you keep well. Yours affectionately, —BHAGAVAN DAS

* * *

[From the 68th International Convention greetings were sent to a number of stalwarts¹ who have served very faithfully The Theosophical Society but who by reason of infirmity or other causes were not able to be present. The President has received some interesting replies as follows :]

I

Dear Friend: I beg to acknowledge receipt of your letter dated 27th inst., and to convey through you to the 68th International Convention of The Theosophical Society, my grateful thanks for its warm greetings and generous appreciation of my humble services to the Theosophical Movement.

I came in contact with The Theosophical Society and its earliest literature after I attended a lecture of the President-Founder in 1883, many years before I formally gained admission as a Fellow, and soon it was strengthened by my attendance at the Convention of 1886 when Swami T. Subba Row delivered his Convention Lectures on *The Bhagavad Gita* and Bishop C. W. Leadbeater (then Mr. C. W. Leadbeater) read his report as Secretary. My link with the Society has increased in unbroken loyalty and devotion all along up to the present; for amidst its external changes I have been fortunate enough to perceive an unbroken unity blessed with the benedictions of the Masters of the Wisdom.

Madura —A. RANGASWAMI AIYAR

II

Dear Mr. President: I am deeply grateful to you for having thought it worthwhile to make mention of my name, during the session of the 68th International Convention at Adyar, at which more than 850 delegates were assembled, as one deserving of notice for my 60 years' membership in The Society, though

¹ See complete list in the February *Theosophist*, page 272.

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LETTERS FROM OUR STALWARTS

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V

the service rendered by me to The Society during this pretty long period has been insignificant. I am exceedingly fortunate to be the recipient of the blessings and the best wishes of so many of my Brothers and Sisters. With profound salutations and warm greetings. [Bangalore] —N. P. SUBRAHMANYA IYER

III

Dear and Esteemed Brother: Loving greetings and sincere good wishes for a very happy and peaceful New Year to you and to your noble partner in life, and above all to The Society you both love!

May peace on earth and goodwill among men prevail during the New Year.

I cannot sufficiently thank you and the International Convention for remembering my poor old self and conveying warm greetings in appreciation of my so-called services to The Society in this corner of the Presidency. It is no doubt a great honour for the meagre services rendered. I value it as a most precious gift in my life.

Ever since I joined The Society in 1891, I have not missed any International Convention held in Adyar. I am so sorry that I have not been able to attend this Convention owing to my ill-health and old age.

This place was honoured by our Blessed Amma four times. I dare say her magnetism is still lurking in the place.

You must always have a soft corner in your heart for this place much loved by our Amma. [Madanapalle] —R. SESHAGIRI RAU

IV

Beloved and Respected Brother: I am very glad to acknowledge with many thanks your letter of the 27th instant received today expressing the greetings of the International Convention of our Theosophical Society for my small services to it. I am aware, however, how ill-deserving of them I am, handicapped as I have been by old age and physical deficiencies.

I beg to express my gratitude to the Convention for its wishes for my health and happiness. —A. RAMASWAMI SASTRI

[Conjeevaram]

* Dear Mr. Arundale: Thanks very many for your kind greetings and remembrances.

It gave me much pleasure to read your inspired article on "Have Faith in the Good Law." I wonder if it has been fully appreciated by our good brethren in general. As it deals with eternal truths it does not matter if war-muddled brains of the time cannot enter into their spirit. Time will surely come when their light will dawn upon worthy souls and help the uplift of mankind.

I don't know what old members of The Society are among you now. I should like very much to tender my compliments to them through you. —UPENDRANATH BASU

[Benares]

OPENED BY H.S.O. ON

12 AUGUST 1883

Dear Vice-President: I think it is a wonderful achievement of the Sundar Lodge of The Theosophical Society at Negapatam to have completed 60 years of, I am sure, valuable service to our Cause. I congratulate all those who have been instrumental in so loyally supporting the Lodge that it is able to have so notable a celebration. You are fortunate in having as President of the gathering the General Secretary of the Indian Section, Mr. G. N. Gokhale.

I wish I could have been present in person to felicitate you all and to wish you God-speed on your further adventure, which I have no doubt will be as acceptable to the Elder Brethren as has the adventure of the past 60 years. In the future more than ever will the service of Theosophy be needed throughout the world, but especially in India, for in the building of the new world the spirit of Theosophy must permeate its foundations so that they may be strong enough to bear the superstructure, insuring peace, prosperity and contentment not only to the great brotherhood of humanity, but also to the Universal Brotherhood of all Life.

12 January 1944

RUKMINI

[February 29 of this Leap Year 1944 is Rukmini Devi's birthday, and THE THEOSOPHICAL WORKER wishes her Many Happy Returns of the Day.]

Unfathomable Soul! whom one adores,
Beauty afire, that thrills this life of woe
So brackish with the salt of human tears!
Thou lovely stream, which in thy ebb and flow
Reachest the limits of formality,
And sick of victories, yet wanting more,
Scatterest thy captives over earth's unfeeling floor;
Exquisite in calm, and enigma in storm,
Who shall divine thy goal,
Unfathomable Soul? ¹

¹ With apologies to Shelley.

—D. R. DINSHAW

Adyar News and Notes

IMAGINATION covers a multitude of ineffective efforts.

—G. S. A.

A DINNER PARTY AT ADYAR

On January 13th Rukmini Devi and I had the pleasure of entertaining to dinner Mr. S. A. Brelvi, Editor of *The Bombay Chronicle*, who was on a visit to Madras as President of the All-India Newspaper Editors' Conference. He was accompanied by Mr. R. Goenka, Editor of *The Indian Express* of Madras, a very live journal which it is always a pleasure to read.

Other members of the Conference would also have been present had we been able to arrange the dinner earlier, but they had to return to their various homes on the 12th and 13th, so we had to miss the opportunity of having a really journalistic dinner party.

Mr. Brelvi is a Mahomedan gentleman of much distinction and well-proved patriotism, and his newspaper is very much alive.

We chatted over the old journalistic days when Dr. Besant was at the helm of *New India* and in the full vigour of her political

activities, and generally surveyed the Indian situation. The dinner was a successful function, and readers of THE THEOSOPHICAL WORKER may picture to themselves a party of eight or nine people seated on the floor of our dining-room just outside the kitchen, eating from palm-leaves a delicious Indian meal, and then going into the garden close to the Adyar river and enjoying happy converse with a wonderful view of an almost full moon rising out of the sea and gradually towering above scintillating palm trees to shed blessing upon us as we gazed upon the fascinating reflections of the moon's light making pathways over sea and river.

—G. S. A.

MATTU PONGAL AT ADYAR

Our Animal Welfare Group celebrated this ancient Hindu festival dedicated to the worship of the cattle, by feeding the animals of the Estate and surrounding villages with grass and bananas, and erecting a rough-hewn rock-pillar in the pasture ground for the cattle to scratch against. This has been considered from time immemorial, even from

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Tamil Sanga age, as one of the 32 charities performed by the righteous.

As this stone gives such relief and comfort to the cattle, it has by this act of service become an object of worship. It is even a common belief among Hindus that Lord Kumāra, the God of Youth and protector of cattle, is manifest in these stones.

Shrimati Rukmini Devi, the Head of the Animal Welfare group, presided over the function.

Immediately afterwards three of our Welfare workers went to the City of Madras, where, in front of the Parthasarathi (Shri Krishna) Temple they performed puja and fed the cattle of the citizens. Soon a large crowd of people gathered round them to listen to the speakers, who stressed the point of the importance of the cattle to India's wellbeing. There was an immediate response from the audience as it is a matter of great concern to all that India's famous cattle is rapidly deteriorating since the price of fodder has become so exorbitant that many people are obliged to sell their animals to the butcher.

Just when the proceedings came to a close the holy Brahmins appeared at the Temple's gate and, carrying the beautifully decorated image of Shri Krishna among them, they passed in procession our little group of workers and the animals they were so anxious to protect.

And when they finally departed to Adyar it was with the warm invitation to come again from the Temple trustees and audience.

NOTE ON THE SCRATCHING STONE FOR CATTLE

The cow is an object of veneration among the Hindus. In the national anthem found in the Vedas we see that the cow is praised at the beginning of the anthem, for she is the central figure playing the most important part in the wellbeing of the nation, irrespective of creed, caste and colour.

In all the Indian languages the word cow—Go—means wealth. Hindus have a separate festival for cattle.

Whenever a country waged war against another country in ancient India, it first secured all the cattle of the enemy when grazing and took them to safe custody. Then only the battle started.

In ancient days every village had a common grazing-ground in which huge pillars were planted. These are called scratching-stones. They are intended for cattle to rub their bodies against to scratch themselves. The planting of these pillars is considered to be one of the 32 charities which are held very high among Hindus. They believe that God is manifested through these pillars. *Tirumurugatrappadai*, an ancient devotional work on the God Subramaniam, says that the young Kumaraswamy is manifested through these stones.

In olden days pujas were performed to these stones. Even now, whenever cattle are affected with diseases people give a holy bath to the stone and adorn it with scented flowers, sandal paste, etc. Then the animals affected with disease are taken round the stone, clockwise, thrice. It is believed that this cures the disease.

It is very difficult to trace the origin of this custom, for mention of this is found even in the oldest works of Sangana literature.

—G. N. GANAPATHI IYER

OUR COW: BULLETIN NO. 3

Good news! Happy news! Our blind cow is becoming less blind, and her friend, Mr. Subramaniam of the Besant Theosophical School, tells me that it is hoped she will regain her sight in the course of the next few months. I feel very thankful about this and I am sure readers of THE WORKER will be no less glad. Our cow-sister has, of course, been the recipient of many blessings, perhaps from all over the world, and certainly from many of us at Adyar. So her probable recovery has naturally been hastened. But one feels particularly sad when an animal falls ill, for the means of communication are so very slender, while our medical skill has not been nearly so

Registered No. M.4135

much directed towards the relief of animals as it has been directed towards the relief of man. Naturally, of course. Still, it is a little hard on the animal, the more so as it cannot confide its troubles to those who so eagerly want to help it as can the human patient.

The next Bulletin will be issued when I know a little more about what I hope I may call our cow's period of convalescence.

8 January 1944 —G. S. A.

"THE FLASHING COMET"

In reading a recent copy of THE WORKER I found, in an account of the October 1st celebrations at Gokhale Hall by Mrs. Lavender, that my play on Giordano Bruno was given a title which it never has possessed! It is not important in itself, but as there is a possibility of this play being published, and a certainty that it will be performed in its full form some time both at Adyar and publicly, it is better that it should be given its proper name which is *The Flashing Comet*. (As a subsidiary and explanatory title "Incidents from the Life of Giordano Bruno" may be given.) I also would like the fact to be noted that although I have been responsible for the "slamming together" of the play, the words

are very largely and almost entirely from Dr. Besant and from Bruno himself.

—A. E.

MISS LILLIAS GALE

Her many Adyar friends are happy to hear that Lillias Gale has reached London. A worker at Adyar for some years, she recently went to Bombay on military service, but her father passed away in London, and Lillias planned adventurously to journey to London to join her mother and take up further service for Britain. Her cable of Jan. 18 to the President says: "Greetings all Adyarians. Find mother very well."

MAGAZINES RECEIVED from overseas

The Animals' Champion, Dec.-February.
Boletin de la Seccion Mexicana, April, August.
The Canadian Theosophist, Aug, Sep.
Contact, November.
Evolucion, October.
The Liberal Catholic, October.
Pretoria Lodge Newsletter, October.
Theosophical News and Notes, Nov.-Dec.
Theosophy in Australia, Dec.-February.
Theosophy in Ireland, July-September.
The Torch, Sept.-October.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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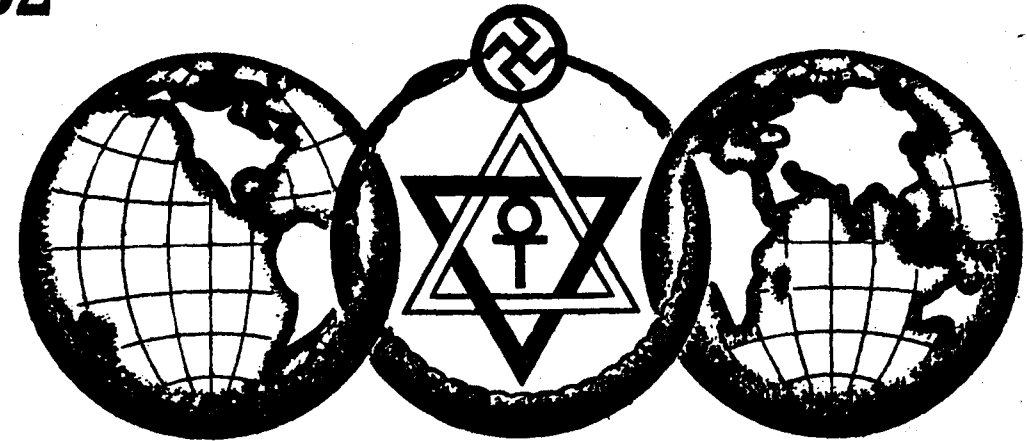
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THE THEOSOPHICAL WORKER

March 1944

ADYAR

Vol. 9, No. 3

"Neither Do I Condemn Thee and Sin No More"

By the Editor



I FEEL overwhelmed by all the privileges which have come to me in this particular incarnation.

I feel so very unworthy of them all—unworthy both of those which belong to the inner life and of those which are connected with the outer world.

So many of these privileges require qualities I fear I do not possess and a conduct I fear I am unable to attain.

I have rejoiced in these privileges as they have come to me. I have welcomed them, and I have at the time felt equal to the bearing of the burdens associated with them.

But as my heavy responsibilities have thus increased I have more and more felt within myself a sense of incapacity to honour the obligations thus devolving upon me.

I know well that failure is little short of disgrace. Yet I know also that I have failed, and often I hang my head in shame at having been blessed so richly and wonderfully and having now and again dishonoured the blessing by being so little true to it.

On the occasion of my birthday in 1943 the cry arose in my heart: "Domine! non sum dignus," "Lord! I am not worthy," as one after another friends rose to speak of my qualities and my services.

I believe I have unquenchable enthusiasm. I believe I have an ever-abiding devotion—such as I am capable of giving—to the causes and to the elders so inexpressibly dear to my heart. I believe I have fire within me the flames of which can be used to many purposes. I believe I have the power of a heartfelt affection which has few limitations.

These, may I say without an atom of conceit, are to my credit. On the whole, they serve me well, and if my privileges still remain to me, it is because my credits are more or less active and have their value.

If only these credits could be wonderful by reason of a background of greatness, of nobility, of fineness, of purity, of character, then indeed might I have said, again without conceit, that perhaps I am not unworthy of my privileges, even though perfect worthiness cannot be mine at my present stage of unfoldment.

But they have not such a background. Their background is a character truly eager to be worthy in all respects, and often trying to be worthy, but often failing, and thus being less true than it should be to the trust so generously repósed in it.

Many of my good friends may say I am judging myself harshly and untruly. They will say, perhaps, that they know me better than I know myself.

But I have at least the quality of knowing myself better than they can possibly know me. Let this quality not be taken away from me.

My friends may know themselves, but they cannot know another. Only a Master can know others. Most of us have yet to know ourselves.

Now I am not making this confession out of depression or remorse, though I know both. I am not making it out of despair.

I am making it for three reasons—first, to be sure I have no illusions about myself, or any measure of self-justification; second, to inspire myself with the will to conquer, be the defeats what they may; third, to intensify my understanding and my tenderness towards all who, like myself, fall by the wayside.

And I am no pessimist, but an optimist. My sense of unworthiness is by no means gloom or depression, although certainly it is sadness. Rather is its heart the resolve to become more and more worthy, by very reason of the unworthiness.

Fall I do, and often. But I may truthfully say that I pick myself up again. Never

do I fall down but I pick myself up. Never do I act unworthily but I strive to follow it by a little worthiness. The worthiness may not last long, but I am the better for its having existed at all. And there is more worthiness available whence the last worthiness came, however trifling the worthiness may have been.

Some day I shall fall no more, but not yet. In the meantime, again and again I hear the most merciful words, uttered ceaselessly in the assurance that some day I *shall* sin no more: "Neither do I condemn thee. Go and sin no more."

Some satisfaction and comfort I may be allowed to gain from the fact that the enemies of Brotherhood assail all who have the power and the opportunity to help Brotherhood to gain increasing access to the hearts of all.

There is not a single one among such servants of Brotherhood who will have been left untouched by the enemies of Brotherhood.

These foes of Brotherhood know well all the weaknesses of their antagonists. They know well how to affect the weakest spots. They are past-masters in the science and art of tempting.

They can even cause some of the most sincere friends of Brotherhood to fall wounded if not stricken into impotence—temporary, of course.

As Great Teachers have been tempted, so all servants of the White Light from time to time are tempted. Some fall awhile, but none forever, for none, not even the enemies of Brotherhood, can fall beyond redemption.

Salvation is assured to all, be the way to it long and dark, or short and bright.

If the present is a Day of Judgment it is also a Day of Temptation, and well may it be said: "Let him that thinketh he standeth take heed lest he fall."

How many are the temptations, each suited for the undoing of different types of individual. And how subtle and convincing each temptation is, so that it appears more as an

opportunity or as a natural and justifiable activity than as a temptation to do wrong.

I hope I am myself a friend of Brotherhood, for temptations have off and on weighed me in the balance and some have found me wanting. I see those around me who seem to have their temptations and meet them with difficulty, as I meet some of mine.

Fervently do I echo the Christian Lord's Prayer, but I cannot say: "Lead me not into temptation," for I am sure I lead myself. No one but myself can lead me.

I find for myself that the best way of successfully overcoming temptations is either to imagine that they are not at all temptations which could affect me, and therefore can be treated with the contemptuous indifference and disregard which they deserve, or if such be not altogether possible, then to look upon myself as a fighter for Brotherhood rather than for myself, and thus be called upon to fight these foes, sure of victory; and to fight them in the midst of defeat as well as to victory.

Perhaps I can be quite impersonal about the temptation and look upon the protagonists as from above. It will then not be I who am tempted, but a vehicle of mine.

Be all this as it may, every one of us who challenges the enemies of Brotherhood, and we all do, especially those of us who are members of The Theosophical Society or of any other Brotherhood movement, must needs attract the attention of the enemy and cause him to seek our downfall, so that he may have fewer against whom to contend.

I feel sure he will fail in his attempts. I am determined he shall fail in my case, and

I know he will fail in almost all cases, if not in all.

But while the temptation is at work it may be, and often is, troublesome.

The temptation may succeed and the individual may fall. But he can *always* pick himself up again, and this is the main thing.

I do not guarantee myself against falling, for I am sure I shall often fall as I have often fallen; but I hope I may guarantee myself against staying put.

I may yield once, twice, several times to temptation. But each time I will pick myself up until I fall no more.

But I must keep on picking myself up quickly, for there is no time to lose if victory is to be won soon.

It is never too late to pick oneself up, but the sooner the better in times such as these.

As to which temptations are likely to affect whom there must be a complete hush-hush policy, or the temptations will increase in their assaults.

If we blazon forth our weak spots we shall lay them open to a more insistent attack than ever. And the enemy already knows too much about us and our weaknesses and our strength.

But it is good to be tempted, for thus alone shall we learn how to be compassionate to all who are tempted, understanding them, respecting them, helping them, as we ourselves are thankful to be understood, respected and helped.

Only those who know weakness, only those who fall, know what it is to be weak or to fall time after time. Only such can really know compassion.

UNIVERSAL BROTHERHOOD
MEANS
INDIVIDUAL RESPONSIBILITY

Among the National Societies

AN INTERESTING INNOVATION

THE Mexican National Society publishes a monthly Bulletin. In its August number there is a paragraph about the death of a member. What is an innovation is the last sentence: "May he soon pass from the Astral Light to the happiness of Devachan!" Perhaps in future instead of saying: "May Light Perpetual shine upon him" we might get into the habit also of adding: "May he enter into the joys which await him in Devachan."

—C. J.

TWO THEOSOPHICAL LECTURERS

The Blavatsky Lodge of London was formed in 1887 under the auspices of H.P.B., who was a founding member. In the Minute Book and on the date, Thursday, 31 March 1892, there is the following entry:

"Annie Besant in the chair. Mr. Pryse was to have spoken but, owing to there not being a full attendance, refused to do so. Annie Besant apologized to the Lodge for his behaviour and gave an interesting lecture."

A story of a pleasanter kind is what they narrate at Rio de Janeiro. The General Secretary of the Brazilian Section was General R. Pinto Seidl. One Sunday night it was his turn to deliver the public lecture. He had the lecture written out. As he was a General on active service he was always accompanied by a soldier as his orderly. That night it rained a deluge. People in the rival city of S. Paulo say of Rio de Janeiro inhabitants: "If a drop of rain drops on their nose they all run home." So, when General Seidl came to the lecture hall, not a single person was present, neither member nor public. Undaunted, General Seidl mounted the rostrum, and said to his orderly: "Sit you there in front," and gave the lecture.

—C. J.

INDIA

It was a very large Indian Section Annual Convention which met at Adyar and contributed to the largeness and happiness and harmony of the 68th International Convention. And a number of Lodges in India held simultaneous support Conventions. Programmes and reports came from some, and news of others. Poona's gathering was entitled "Echo Convention in Poona"; others had other names; but all were "happy" or "successful."

Very good speeches have been made recently at the Hall of Theosophy, Madura, where every Theosophical and allied festival is celebrated.

Two Lodges have celebrated their Diamond Jubilees. Besides Indraprastha Lodge, Delhi, a very interesting report of which appears elsewhere, Sundar Lodge of Negapatam, S. India, celebrated its Diamond Jubilee on January 16, under the chairmanship of the General Secretary, Mr. G. N. Gokhale. This Lodge was opened by Colonel Olcott on 12 August 1883—H.P.B.'s birthday! The Lodge today has its own building and 30 members, all men, though in the Colonel's time the membership included two ladies who had the honour of being the first women F.T.S. in South India. "The Lodge premises have been at the disposal of various educational, literary, cultural and dramatic societies free of rent, and at present an A. R. P. Post is located downstairs."

SERVICE ROLL, INDIA

Please add to the list published in the September WORKER:

Mr. Swaminathan (Indian Army);
Mr. Sriramulu (Indian Army);
Mr. Donald Chase (U.S.A. Army);
Mr. Ned. Clumeck (British Air Force).
—R. GOPALRATNAM

GIFT OF HOLIDAY COTTAGE IN SOUTH INDIA FOR R.A.F.

The doors of the nifty bungalow were open to welcome the two smiling "Erks" whose distinction it is to be the first Royal Air Force guests. Set attractively among green lawns, the leave cottage is a war-duration gift to the Royal Air Force for use of their "other ranks." Furnished, curtained, linen found, meals free and—no rent; a "cottage in the country" where leave-taking airmen may for fourteen days forget exigencies of the service and laze with a book under fruit and flowering trees, dig the garden, help the cook, and generally take life easily.

There are two bed-rooms, a bath-room and sitting-room, and four guests may be accommodated at one time. Everything has received the most considerate and detailed thought for the airmen who will avail themselves of this most generous gift to them. An information list gives the names of cinemas in the neighbourhood, the dance halls, the cafes. One item states "there are civic clothes in the drawer" . . . one had noticed new pyjamas placed at the head of each bed. Another item, "hot water will be provided," while another says simply: "If anything else is needed please ask." The notes end with a wish expressed for the enjoyment of the Royal Air Force guests at this holiday cottage and that they will consider the place their home.

Nor is this all. The leave cottage is the gift of Mr. Fred Harvey, resident Secretary of the Bangalore Theosophical Society, and also placed at the disposal of his airmen guests are the lounges of the large building, also in the extensive grounds, the library, and the sitting-room in the Secretary's wing. Last and most amazing discovery—the boys may go for jaunts in Mr. Harvey's little car, driver provided. When the generosity of the host was commented on he said this is his special contribution to the war effort. The prospect of having guests for the duration of war pleases him, for he likes company.

Someone asked the lucky fellows how they plan to spend their time. Came simultaneous replies: "Sleeping!" "Charpoi bashing!" Books, bed, no restrictions placed on the electric light. . . And so started the first day of the airmen's leave at the gift bungalow. For exercise, the badminton court—also set in this veritable parkland—walks to the colourful bazaar and Timoshonko, the semi-dachshund, to run with round the block plus, of course, P. T. early mornings. The two lads, Lac J. M. Green of Hadleigh, South-end and AC (1) G. S. Melville of Aberdeen will return from their holiday fit as fiddles and brimful of ambition.

Accompanying these initial Air Force guests to the holiday bungalow were the Senior Officer of Administration, Group Captain G. V. Howard, and the Royal Air Force Welfare Officers, Squadron Leader (Padre) Rule and Flight-Lieutenant Brownlee. As he was leaving this little jewel of a place, the Padre said laconically he had a good mind to remove his stripes. . .

—From Madras War Review

"THE PILGRIM WAY"

Dear Editor: We appreciate the friendly notice you gave to our small publication, called now *The Pilgrim Way*. The issue you referred to was the one entitled *New Year 1943*. The notice concludes with a criticism by the sub-editor of *The Theosophist*, that we copied an article entitled "Living Statues" without crediting it to *The Theosophist*, in which it appeared in 1940. We would have greatly appreciated an enquiry before the discourtesy was made against us for having done so. The following are the facts: Some years ago the authoress of the article sent us a number of articles for general consideration. As we had long contemplated publishing a small magazine we collected MSS. and kept them for possible use. When we were at last able to start publication we sought permission from the authoress to publish this article, and it was freely accorded. We trust you will publish

this as you have published the charge of discourtesy.

—SIDNEY RANSOM
JOSEPHINE RANSOM

SERVICE ROLL, N. Z.

News has been received that Pte. R. W. Ingerson (Wellington), who was a prisoner of war in Italy, was repatriated in May last.

Gunner Walter J. H. Hill, member of Wellington Lodge, has died of wounds.

In addition to names published in our previous lists, the following members of our New Zealand Section are serving with the Forces:

Auckland Member: Edwin A. Walker.

Christchurch Member: Thomas W. Butcher.

—*Theosophy in N. Z.*

SERVICE ROLL, U.S.A.

Recently added to the roll of Theosophists in the Service:

Ray Goudey, Besant Lodge (Hollywood), U.S. Navy Air Corps.

Victor Goudey, Besant Lodge (Hollywood), U.S. Army Air Corps.

Clair G. Johnson, Omaha Lodge, U.S. Army.

James E. Moise, Omaha Lodge, U.S. Navy.
Theodore Anderson, National Member, U.S. Army.

Leo B. Leonard, National Member, U.S. Army.

Louis Radakovich, Joliet Lodge, U.S. Army.

Dr. Maurice Schwartz, National Member, U.S. Army Air Corps.

Joseph Harold Traeger, Besant Lodge (Cleveland), U.S. Navy.

Glenn King, Washington Lodge, U.S. Navy.
Leon W. Ellsworth, Austin Dharma Lodge, U.S. Army.

Lillian Godek, Detroit Lodge, WAC.

William Henry Finley, National Member, U.S. Navy.

Lt. Comn. Kendall R. Jenkins, Pacific Lodge, U.S. Navy.

Kathryn Menson, Aurora Lodge, WAVES,
—*The American Theosophist*,

Aug., Sept., Oct.

SOUTH AFRICAN SECTION

Miss Clara Codd wrote in January: "Mr. Kruisheer is going to be General Secretary for South Africa after Easter. I am glad to let this Section have the benefit of his great experience and organizing power."

Miss Codd is happy to find one so acceptable to the South African people as Mr. Kruisheer, who speaks not only English and Dutch but has a friendly and understanding attitude towards all he meets. Mr. Kruisheer had served the Netherlands Indies as General Secretary for six years before he succeeded Dr. van der Leeuw at the Netherlands Headquarters in 1931, so that he brings twenty years' experience of Section and international work to the office at Johannesburg. He was in London attending the European Congress of 1939, when the war came, cutting him off from his family and friends and material possessions. After an adventurous voyage to Adyar, dodging enemy submarines etc., and work among the Indian Lodges he went to South Africa as the President's Agent and helped Miss Codd to bring new life into the Section.

Miss Codd will now help Mr. Kruisheer, concentrating on lecturing and writing, and will continue to edit *The Link*, the Section journal. She entered the Theosophical field almost forty years ago, and has lectured in many countries, including England, where she was first National Lecturer, and Australia, where she was General Secretary, everywhere winning people by a natural charm and friendliness and still more by her deep understanding and mystical presentation of Theosophy. She has always rejoiced that after being released from prison after taking part in a suffragist raid with Christabel Pankhurst on the House of Commons, when her choice lay between organizer for Women's Political and Social Union and lecturer for The Theosophical Society, she chose—Theosophy.

Adyar News and Notes 14 MAR 1944

ADYAR is part of my best Self. Katherine Mansfield said after spending some hours in a pine wood that she had come away "plus the pine trees" and I can truly say I have come away "plus Adyar" and it grows in me—or should I say I grow in it?

—E. H.

PROPAGANDA FOR THOUSANDS

Theosophy Tells You Why, one of the President's arresting phrases, is now given as general title for a short series of direct Theosophical leaflets, totalling eight. They are extracts from fundamental presentations of those four leading workers, Annie Besant, C. W. Leadbeater, G. S. Arundale and C. Jinarajadasa.

The purport of the leaflets is to deal with some of life's basic questions. The answers supplied are clear and to the point, and very simply stated, probably as simply as these topics may be, since they are metaphysical in nature. Theosophy has to present them to enquirers in the West, who are often non-metaphysical in habit, but who do need some replies to these queries. Also enquirers in the East desire to know and feel the practical commonsense difference made by the teachings of the Ancient Wisdom when the metaphysical foundation is used for the structure of everyday living. By and large, in subject and in mode of publication, these leaflets are attractive, not too long for brief reading, nor too short to give a good outline of the matter, and provided with terse sub-headings to arrest attention.

The leaflet on *Death*, by Dr. Arundale, is from his less known writings, and deals with point on point in short vigorous sentences filled with the sense of the reality of life flowing on through changes, summed up in the phrase, "To die is to begin to live." The one on *War*, mainly from the writings of

the President, is a classic in miniature, emphasizing strongly that inhumanities that endured in peace are the lasting foundations of war—inhumanities above, below, around. *Suffering* takes a firm attitude, not sweetly sentimental, or that of, "Well, it was bound to happen," but one that reveals the strength and humanity gained in evolution. *Evil and Injustice* hold another note useful in days of quiet or of turmoil—"Power flows from past and present." *Race, Nationality, Religion* presents the problem of the path to unity and brotherhood through the richness of diversities, and is a cogent argument for the truth of brotherhood in these fields. *Man, Whence* is a gem of the soul-history of man, from C. W. Leadbeater; and the final one, *Man Whither*, is drawn from *The Lotus Fire* and is fresh in its story of man serving his God-head in contact with everyday life—Practical mysticism and occultism.

This series is needed now, will be still more necessary when war ends and perhaps as yet there is no complete "new world" to appear; for they show ever its reality and where to seek it. Every Lodge should be using them to broadcast, and every single worker equally.

[From the Publicity Officer, The Theosophical Society, Adyar, Madras, India. 6 pages 4½" x 5½". 80 for Re. 1.4.0. Post Free India and abroad.]

M.

"DAILY MEDITATIONS"

I have just received the July issue of THE WORKER and note with pleasure that the Book of the Month is a reprint of *Daily Meditations*, compiled by E. G. Cooper from the works of Annie Besant. The reviewer states that "it would be interesting to know when this book was first printed, and how many times it has been reprinted."

I knew Miss Eva Georgina Cooper quite well as an earnest worker in The Theosophical

Society, and bought several copies of her book for distribution. The copy I have before me is dated 1922 and was printed at the Vasanta Press, Adyar. I do not think it was ever reprinted. Miss Cooper died in November 1928 at the age of 55.

The little book has been of great service, and I am glad to know that its usefulness will be continued.

—WALTER E. FROUD

DR. BHAGAVAN DAS

Representative of Dynamic Hinduism

The Benares town hall was packed to its utmost capacity on Tuesday evening when more than 50 addresses were presented to Dr. Bhagavan Das, among others by the Benares Municipal Board, the Nagar Hindu Sabha, the Kashi Nagari Pracharini Sabha, the Kashi Vidyapith, the Old Boys' Association of the Benares Hindu University, and various public organizations and educational institutions, felicitating him on the occasion of his 75th birthday, at a public meeting presided over by Sir S. Radhakrishnan, Vice-Chancellor, Benares Hindu University.

A message congratulating Dr. Bhagavan Das and regretting his inability to attend the function was received from Dr. G. S. Arundale.

—*The Leader*, Allahabad

PROF. KANGA

Prof. and Mrs. Kanga who have been away from Adyar some long time returned just before Convention and have now commenced a tour in South India.

Last year, they spent eight weeks, August to October, visiting Lodges in Central India, during which Prof. Kanga gave

35 public lectures;

12 lectures in colleges and a school;

13 talks to members, formal and informal.

Mr. G. R. Bhadbhade writes:

"The Marathi Theosophical Federation is deeply grateful to Prof. D. D. Kanga for his

strenuous and successful tour (undertaken at his own expense) in the course of which he visited Nasik, Akola, Amraoti and Nagpur, Poona, Sangli, Kolhapur, Belgaum, Dharwar and Hubli." The titles of his public lectures were:

You and your food;

What is wrong with the world-organism?

Self-exploration;

Self-unfoldment;

Has western civilization failed?

"His lecture on 'Food' proved particularly popular everywhere. His artistic food album was specially admired. In his other lectures he attempted to prove how mere knowledge, science and the lower mind had failed to resolve the present deadlocks in Economics and Politics, etc. and suggested how the help of spiritual strength and an aeroplane view of life would assist in successfully tackling our problems. His lucid exposition accompanied by the use of diagrams and experiments and models, wherever possible, interested even the college students and gained their appreciation wherever he went. His talks heightened the public respect for THEOSOPHY and helped to dissipate some popular prejudice against it."

Mr. Bhadbhade, one of the secretaries of the Federation, accompanied Prof. and Mrs. Kanga to Sangli, Kolhapur, Belgaum, Dharwar, Hubli and helped in the arrangement of the tour in these places. In Sangli the three visitors were State guests, and were most grateful to H. H. the Rajasahab of Sangli not only for his royal hospitality but for his keen interest in matters spiritual.

All this touring and talking, the President writes, is admirable work which is particularly needed at the present time.

THE SUBBA ROW MEDAL

Prof. Cousins received the medal for 1942 with the following speech from the President on 31 December 1943:

I will open the closing of our International Convention by doing myself and The Society the honour of presenting to Prof. James Cousins the Subba Row Medal bestowed by

the General Council. I had the pleasure of giving the medal for 1943 to Bhikkhu Arya Asanga. I say I am doing myself the honour and The Society is doing itself the honour, for these medals are given for outstanding service to The Society, especially through literary production. You all know Prof. Cousins and what splendid service he has been, is, and will be rendering largely through The Society and its allied activities to the whole world.

I am particularly happy to welcome Prof. Cousins, because, as you know, his dear wife, whose services to India have been very wonderful, has been seriously ill and his presence means she is distinctly improving. In fact he told me this morning that there were definite signs of quick improvement, and we are all very happy. Those of us who have known about her illness have been thinking not only about Mrs. Cousins but her husband. It has been a very very anxious time for him. But we hope that is over and some tiresome piece of Karma has been removed out of the way, as I hope also some of my tiresome Karma is removed out of the way. I can say from my personal experience that every illness when you are able to be conscious of its nature, and not be entirely overwhelmed by the pain of it, is realized to be a benediction. Naturally for a short time in my own case, after the operation had taken place, I was hardly able to profit from the lessons of illness. But later on I was able to profit and I feel myself to be reincarnated. The operation took place on the 5th of August when there was one George Arundale. Now there is another George Arundale who feels himself much clearer in emotions, mind, and every part of his consciousness than before. I sincerely hope that will be absolutely the case with Mrs. Cousins when she is able to recover and if not the slightest vestige of the illness remains.

I have written on behalf of the Convention to Prof. Cousins that we are looking forward to the time when, freed from his more external activities, he and his wife will be able to take up residence at Adyar. They will

strengthen us immensely and will be able to accomplish work that very much needs accomplishing. I am sure Rukmini Devi will tremendously welcome his coming, because they are, both of them, artists of a very high order.

BHIKKHU ARYA ASANGA

I am very happy to announce that as from February 17 next Bhikkhu Arya Asanga has consented to resume his office as Jt. Treasurer of The Theosophical Society.

I know that our Hon. Treasurer will be glad to welcome his further co-operation in The Society's financial affairs.

—G. S. A.

ADYAR AND LONDON

I

We are just coming to the fifth Christmas of the war. It seems barely possible that it has already gone on for so long. If you are one of those who are judging the shops today by those of 1936, of course you will find that there are many things unobtainable. On the other hand, we have so much to be thankful for in that so much is still available for those who still feel that they still have Christmas presents to buy. It is a very wonderful thing that certain supplies of life, food for instance, have remained at so adequate a level. We have much to be thankful for and to those of our leaders who have made themselves responsible for the things.

Are you back at Adyar? I suppose you will be for the Convention. Many times has one said how I wish I were there—one day the wish will come true.

The Society continues to function here and we are holding our support Convention this year at New Year, with a programme as follows: a Symposium on "Leadership and Service" by Miss I. H. Hoskins, Mrs. J. Quin and others, on Saturday, January 1st, at 2 p.m., followed by tea at 4 p.m., after which Mr. I. A. Hawliczek will give a Lantern Lecture on "Atlantis and the Past" at 5 p.m.

On Sunday at 11 a.m. Mrs. A. L. Berry will talk on "Woman, what does she stand for?" and at 3 p.m. Mr. Hawliczek will finish off with another Lantern Lecture, this time on "Arya and the New Age." The two Lantern Lectures by Mr. Hawliczek are particularly interesting. I hope we shall have a good attendance.

Our membership is still growing, and we are well ahead in new members for this year on the total for last. Long may it continue!

It is wonderful for us all to have Brother Raja here with us. He lives a quiet life on the whole, attending mostly to his own work, and taking a less conspicuous part in the work of The Society. Nevertheless, he is very much with us, and we are most grateful.

II

It was nice to hear from you in person, also because it reminds me of your goodself and of Adyar, and all the pleasant things there are, although now six or seven years distant, yet all seems so vital and close. I was just reckoning the other day that it was over five years since we saw the President and Rukmini. It seems hardly possible, and if when last we said goodbye—it was in Zurich—we had thought it possible that such a long time would lapse, I think we should have felt very "blue." I am so glad to hear that he is up and about again. For someone so enthusiastic and full of life, it must have been a great trial of patience to have been tied to the recumbent position for so long.

We had a little meeting here last night, to commemorate his birthday, with some readings from his books, and a short talk by Mrs. Gardner and myself on our knowledge of him as a real elder brother and friend, and as a central dynamic force in the outer world for the whole Society. We are all so looking forward to when he can come here again. That will be a great day, and may it not be long delayed.

Hilda Kemp is here at the moment, and Margaret Flinter is typing this letter.

—JACK COATS

THE WORKERS' PARLIAMENT

Query: Some leading worker—or, the President of The Society—breaks a railway journey unexpectedly, arriving one morning. A public meeting is to be arranged for the same night. How to ensure a successful meeting?

Points raised ranged widely. Fundamentally it was felt that only if the Lodge had been actively working previously would a meeting prove successful. It should be known for its interesting meetings *and the breadth of its interests*. Yet an active Lodge would either have prepared some emergency plan, or would be so full of initiative that new plans would be quickly followed. Suggestions for ways of announcing meetings flowed in from the rapid printing of handbills and their circulation—paying a higher rate for speed, —to the friendly member on a bicycle, announcing the happening to sympathizers and members who could not be reached by telephone or post card. Posters might prove impossible, unless an artistic and expert member was conveniently free. But blackboards could be used; and a street advertising truck be used to display them. Clubs and Reading Rooms with notice-boards should be sent a typed announcement with a polite request for speedy help in display. A quickly designed notice thrown on a slide at the afternoon cinema implied another need in the Lodge, someone accustomed to design in announcements. The mention of the use of a town-crier in the West brought out the use of a tom-tom in the East, and also that of the ceremonial way of issuing invitations, where the ladies of the household take the ceremonial sweet and incense to the houses of their friends with the invitation. Every Lodge member would be informed, and hints given how they should organize themselves to send out the news to their friends, possibly a district suggested to each one to prevent overlapping. The actual interest of the lecture and in the lecturer was shown to be a crucial point by the President. Finally it was suggested that when these usual ways were

arranged, all members would individually take a brief dedication period, offering the Lodge as a centre for radiant truth. —E. M. L.

OUR COW LAKSHMI: BULLETIN NO. 4

I am glad to report with personal confidence that our cow, Lakshmi, is not only able to *sense* her way through as she used to do, but she is actually able to find out, using her eyes, where the water-trough is. Once she is untied she goes to the water-trough to drink water. This she does without anybody's assistance. Again, when I go daily to give her medicine, she is able to follow the greens in my hand whichever direction I lift the greens in order to test her vision. I feel that there is not less than about 60% improvement in her eyesight. —M. S.

LODGES AS FAMILIES

On 15 December 1943 Adyar Lodge struck out on a new line of action by abolishing all rules and regulations and deciding to take such decisions from time to time as may be necessary to its wellbeing. Dr. Arundale, who was present, reminded us that in 1555 Bishop Hugh Latimer being burned at the stake spoke to his fellow-sufferer:

"Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out."

Adyar Lodge lit its candle burning the light of active Brotherhood.

* * *

Some of us are very strongly of the opinion that a Lodge of The Theosophical Society should as much as possible be animated by the spirit of a happy family. We look askance at multitudes of Rules and Regulations providing for all manner of misdemeanours on the part of members of the family, especially in the matter of paying dues, and disciplining the conduct of the Lodge in all possible particulars.

Perhaps there must be a few landmarks for guidance, but the fewer the better; and we

have therefore tried our best both to make short everything long, and to leave most of the affairs of the Lodge to the good sense of the happy family which constitutes it rather than to subject them to severe Rule and Regulation discipline. Let us try freedom instead of servitude. If we prove unfit to be free let us return to servitude. But if we prove fit we may set an example which will be followed by most Lodges which are in the throes of a top-heavy procedure and of a general suspicion lest defaulting members "get away with it."

God forbid that it should ever be a case of: "Out with your money or away with your membership."

But in any case self-discipline matters more than Lodge-discipline. —G. S. A.

ADYAR DAY AT ADYAR

It was a whole day's programme beginning at 7.30 a.m. when Besant School led a procession to the Garden of Remembrance. Then a combined meeting of young and old in the Great Hall. Silent homage to H.S.O. about 8.17—the time of his passing; Prayers of the Religions; music; messages; talks by Mr. Sri Ram, Rukmini Devi and President; offering of flowers. All this happily over about 9, the school people hurried off to Damodar Gardens, to hold their special meeting at which Capt. Balfour-Clarke was invited to talk about C.W.L. Then Olcott School came out in procession to pay homage to H.S.O. at the Olcott memorial place and to C.W.L. and A.B. at the Garden of Remembrance before they began their own programme of a morning meeting and afternoon prize distribution and a meeting of parents. Finally, everybody gathered again in the Hall to enjoy an Adyar Film Display. So was joyous homage paid to the great trinity—H.S.O., C.W.L., and A.B. (as Bruno), and dedication renewed by the present population of Adyar to ADYAR.

On February 17 we also wish a happy birthday to *Conscience* (born 1939).

The President's Correspondence

MESSAGE TO LATIN-AMERICAN SECTIONS

MY dear Señora: I have sent you a cablegram of congratulations to be relayed amongst the Sections which are this year celebrating their Silver Jubilee—Argentina, Chile and Brazil. I shall be most grateful if you will see that the message is delivered (1) to the joint Convention to be held at Buenos Aires at Easter, (2) to Brazil and Chile at their individual Conventions, and (3) to the Annual Convention at Montevideo of the Federation of South American National Societies of which I am happy to say you are the President.

I am delighted with the progress which Theosophy is making in Latin-American countries through the united efforts of nearly 4,000 members. Not only is this success due to the pioneer work of those ardent souls who founded these Sections and built them up to be what they are—among whom I would include Mr. Jinarājādāsa and his wonderful crusades for Theosophy—but no less to the fiery zeal and enthusiasm of our stalwart brethren today who are making Brotherhood a living force in the national life of these countries. This is specially visible in Brazil where Brotherhood is officially recognized as the fundamental principle of the Constitution, and is being practised more thoroughly in the intermingling of the races than in any other country in the world. This nucleus gives splendid promise for South America as the home of the Seventh Sub-race, and for the great future which Theosophy and our Society are destined to occupy in the coming civilization.

As I intimated in my cablegram, I am hoping that Rukmini and myself will be able to visit you all as early as possible after the war, though not immediately, for the devastated Sections in Europe will need our first

attention and the rebuilding will call for much deliberate planning and the financial aid of that other half of the Theosophical world which has escaped the rigours and shatterings of the war.

My constant good wishes are with you all, my brethren, and may the Masters' benedictions give you strength and vision and inspiration to build your part of the new world in the light of Their conception of it.
To Señora de La Gamma

OUR STALWART BRETHREN

VI

"Hearty greetings and deep sense of gratitude" . . . for the message sent from Adyar. "This is a very great honour which I will cherish with profound gratitude as long as I live."

—SHAKTI NARAIN, Allahabad

A friend suggests that the name of Mr. Ayodhya Das, M.B.E., Bar-at-Law, President of Sarvahitkari Lodge, Gorakhpur, be added to the list of our "Stalwarts."

MISS POUTZ

Very dear Friend: It is our custom to announce the birthdays of those near and dear to us, and your birthday was so announced by me this morning with an appreciation of your indefatigable and invaluable work on behalf of The Society.

I am really amazed at the volume of work you produce. Editor and writer for various journals, head of a committee that is doing outstanding work in the promotion of a nation-wide friendship among our members, there is hardly a week goes by that some further evidence of your work does not come to my attention.

12 February 1944

IN VALIANT DEFENCE . . .

[Space made for this one letter out of several received on the same subject.]

I was sorry to see the Canadian Executive objects so strongly to the President of The Theosophical Society expressing his views in a sermon delivered in a Liberal Catholic Church. A little more liberality and catholicity would be a service to our Theosophical cause. Had our President, as well he might, have given an address in a Hindu or Buddhist Temple, our Canadian brethren would possibly have approved the wideness of our appeal! Why this disapproval of his exposition of the Christian line of approach? Is it a relic of that opposition to anything Christian, which undoubtedly coloured some of our work in earlier days, but which it was hoped was now finished. It is the more surprising, because the criticized sermon spoke essentially of great truths common to all faiths.

Dr. Besant referred to herself as a Hindu. Her predecessor claimed to be a Buddhist, but our present revered President is to be debarred from calling himself a Christian! No member questioned the right of our previous Presidents to speak to Christian audiences, and in language most likely to be understood.

Speaking for myself, I am first, and greatly first, a Theosophist but I am also proud to be a priest of the Liberal Catholic Church.

—SIDNEY RANSOM

NEW ZEALAND CONVENTION

Convention assembled sends affectionate greetings yourself Rukmini Devi and all workers at Adyar.

—HUNT

THAT EVENT OF 1878

Dear Dr. Arundale: Government regulations do not permit me to send you a cable of congratulations upon your birthday. All communication facilities are heavily loaded with what are considered essential messages and mere congratulations are not officially recognized as having place among essentials.

Such is the degeneracy of this twentieth century!

But, by slower and still more modern means (the aeroplane) I hope to reach you at least before the joy of the occasion has died away. For I am sure that many of your friends geographically nearer to you will have made it a joyous occasion for you as you will have done for them. But they are not really nearer to you than those here at Olcott who have been thinking of you for several days, and in some cases weeks, as your birthday approached and today on the eve of December First our thoughts are especially with you and we are glad for that event of 1878, only three years after the founding of The Society, that brought you to participate in so large and helpful a way in its destinies.

We here at Olcott, representing the members of The Society in the United States, send you our cordial good wishes and the hope that there may be many more of such years of service to The Society which you may render, and many more birthdays upon which we may congratulate you.

—SIDNEY A. COOK

"SERVICE BEFORE SELF"

I send my good wishes to the Jaipur Rajya Vidyarthi Sangh on the occasion of its first anniversary.

I sincerely hope that the motto of the Sangh is as the motto of the Rotary Clubs—"Service before self."

Mother India urgently needs in these dark days all the help her young people can give her, especially the helping of the poor. Only as we help others can we help ourselves.
29 January 1944

ADYAR DAY GREETINGS

Greetings from the following were received in time to be read at our meeting on February 17th:

New Zealand Section;
Herakles Lodge, London;
Camberley Lodge, Surrey, England.

Convention Greetings

VERY warm thanks from Adyar and the President to the following who sent kind greetings to the 68th Annual International Convention of The Theosophical Society, held at Adyar during the Christmas week of 1943:

ADYAR

Officer Commanding R.A.F., Adyar, who wrote:

"May I be permitted to express on behalf of all the Officers at . . ., and on behalf of our guests, our most sincere thanks and appreciation for the truly magnificent display of flowers and shrubs which you so kindly arranged for us last evening.

"Would you please convey to your Head Gardener an expression of our appreciation of his taste and his kindness in supervising the floral arrangements.

"I take this opportunity of wishing you all a successful and Happy Christmas."

WAR-HIT SECTIONS

Burma members (Naganathan, Allahabad);
Poland: Miss Wanda Dynowska (India).

OVERSEAS

Australian Section;
West Australian Lodges (Clare Tracey, Perth);
Australia: Blavatsky Lodge, Sydney (Arnold);
Australia: Mr. Gerald A. Trauter, Sydney;
Canada: Krishna Lodge, Calgary;
Central American Section (Lydia Fernandez);
East Africa: Krishna Lodge, Zanzibar;
England: English members (Coats);
England: Wirral Lodge, Birkenhead;
England: Miss Hilda S. Kemp, Mrs. Nora Langdon-Thomas, Miss Eunice Petrie, Mrs. Rosa and Miss Joan Gale;
England: Mr., Mrs. Charles Haller;

New Zealand Section (Hunt);
Scotland: Scottish Section (Allan);
South African Section (Codd);
Tanganyika Territory: Narayana Lodge, Dar-es-Salaam;
U.S.A.: The Theosophical Society in America (Sidney A. Cook);
U.S.A.: Lula C. Samuel;
Wales: Mr. Peter Freeman.

INDIA

Ahmedabad Lodge;
Ahmedabad: Anand Youth Lodge;
Akola: Nagpur and Akola Lodges;
Allahabad Lodge: Bharatya (Calcutta);
Allahabad: Ananda Lodge;
Bangalore: Lotus Youth Lodge;
Bangalore: Mr. K. S. Chandrasekhara Aiyar;
Baroda Lodge;
Benares Support Convention (Panda Baijnath);
Benares: Youth Lodge;
Benares: Dr. Bhagavan Das;
Berhampur: Vasanta Lodge, (M. V. Appa Row);
Bhavnagar: Mr. Gopalji Odhavji;
Bombay Federation (Bilimoria);
Bombay: Blavatsky Lodge, (Karaka);
Bombay: Vasant Lodge, Santa Cruz (Ramesh Hora);
Bombay: Mrs. Kanuben C. Mehta;
Bombay: Mr. Mani;
Broach: Atma-Vidya Lodge;
Calcutta: Bengal Federation (T. Kar);
Calcutta: Mrs. Hirendra Nath Datta;
Chodavaram: Sri Gowereshwara Lodge (Mantha Subba Rao);
Coimbatore: Mr. C. R. Venkatachari;
Cuttack Lodge;
Delhi: Indraprastha Lodge;
Ernakulam: Kerala Federation (Karunakaran);
Ennur: Miss Amery;

1944

CONVENTION GREETINGS

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Ennur: Mrs. Huidekoper;
Gorakhpur: Sarvahitkari Lodge (Ragho Das);
Hyderabad Sind: Mr., Mrs. Kevalram Dayaram;
Kallakurichi: Gomuki Lodge;
Karachi Lodge;
Karachi: Rukmini Devi Youth Lodge;
Karachi: Mr. J. Nusserwanji;
Lucknow: Besant Lodge, (Brijendrabehari);
Lucknow: Mr. Pearylal;

Masulipatam: Mr. Sivanadhani;
Multan Lodge;
Mysore: Mr. A. Venkatesiah;
Mysore: Mr. G. S. Kurpad;
New Delhi: Katherine McDougall;
Patna: Youth Lodge (Bimala Prasad);
Poona: Echo Convention (Gokhale);
Rajgir: Bihar Shadow Convention;
Rampur: Mr. Van Gelder;
Tanjore: Mr. T. V. Gopalaswami Aiyar.

Indraprastha Lodge, Delhi

BY KRISHNAJAS ROY, SECRETARY OF THE LODGE

INDRAPRASTHA Lodge, Delhi, celebrated its Diamond Jubilee on 25, 26, 27th December 1943. This Lodge received its charter on 1st March 1883. It is one of the oldest Lodges in the world. The Indian Section was formed some years after it was chartered.

Every morning of the three days Bhārata Samāj Puja was conducted, and was followed by Prayers of all Religions. The prayers on the first day were followed by the opening of the Diamond Jubilee meeting by the President, Bro. Bharat Ram, M.A. Greetings from various Lodges and individuals were read by the Secretary, and a report of the Indraprastha Lodge for the last 60 years was read by the Joint Secretary, Bro. Ram Charan Dass. We dispersed after a most interesting and impressive part of the whole function, namely, the mutual introduction of all those who were present there—both Theosophists and non-Theosophists.

The prayers on the second day were followed by Keertan (devotional songs) led by Bro. Hans Raj, of the Red Cross, and Mrs. Ramaswamy Iyer, and a religious dance by Miss Iyer. On the third day there was a wonderful discourse on the *Gita* by Pt. Dina Nath Dinesh.

Each evening there were two public lectures, the titles and speakers being:

1. The *Gita* in the light of Theosophy, by Bro. Samtanand.

2. The Upanishads, the place in Indian culture, by Prof. C. Sen, M.A., retired principal of Shia College, Lucknow, and author of *The Mystic Philosophy of Upanishads*.
3. Rishis of India and The Theosophical Society, by Bro. R. K. Gurtu.
4. Faith in God implies faith in man, by Prof. Suraj Narain, M.A., of Jaipur.
5. Fellowship of the country, by Swami Dharm Tirth, author of *Yoga for All*.
6. Theosophy in India during the last 60 years, by Bro. Ram Chandra Shukla, Principal, Mahanand Mission Inter College, Ghaziabad.

A Kavi Sammelan (Hindi Poets' meeting) and a Mushaira (Urdu Poets' meeting) were held on the 25th and 26th respectively. In both, the subject of poems was Universal Brotherhood. The recitals were highly appreciated by the public and both the functions were full of life and cheer.

The last function was a social gathering of the Theosophists to which non-Theosophists were also invited. About fifty people enjoyed the function.

A Support Convention was also held on the 26th and 27th, and discussed ways and means for making the Lodges more efficient and useful. Prof. Bharat Ram suggested

Registered No. M.4135

that every Lodge should make two lists, one of persons eminent in virtue of head and heart, possessing any conspicuous ability to give discourses, and another of people who are earnest to hear and listen to them; and then to bring them together occasionally on the Lodge platform. Bro. Krishnajas Roy suggested that every member should make it a point to give more time and money for the work of the Lodge, as a mark of his appreciation of Theosophy as a thing of primary importance.

Invitations were sent to fifty-five Lodges in Northern India. Greetings were received from several Lodges. Bro. Ram Chandra Shukla from Ghaziabad, Bro. Chaitanya Dev from Moradabad, Bro. Gokal Chand from Ludhiana, Bro. Nand Nandan Sharma from Gwalior and R. S. Prof. Suraj Narain from Jaipur responded to our invitations and took active part in the celebrations. Indraprastha Lodge, New Delhi Lodge and Simla Lodge fully co-operated in making the programme successful.

Indraprastha Lodge has decided in addition to its weekly Sunday morning class for study of comparative religion etc., to hold evening classes to study the *Gita*, "Teachings of Saints," and "Life's problems" once a week respectively, and to start a Besant Child Guidance Institute, with Prof. Bharat Ram, M.A., Diploma in Psychology (London), as its director, in order to give free advice to parents concerning problem-children and child-problems of Behaviour, Education and Vocation, on Wednesday evening at the Lodge.

The Lodge has issued a folder for the public giving essential information about The Theosophical Society, Indraprastha and other Lodges in Delhi and New Delhi, Besant Library and the study classes to be started from January 1944.

The Lodge also distributed over 1,000 books, pamphlets and leaflets in English, Hindi and Urdu to the visitors who attended our functions.

In the end I am glad to say that the function throughout was a great success.

MAGAZINES RECEIVED from overseas

The American Theosophist, Oct.-Nov.	Pretoria Lodge Newsletter, December.
The Canadian Theosophist, October.	Revista Teosofica Argentina, November, December.
Espiritualidad, June-July, Aug.-Sept.	
Golden Age Leaflets, Nos. 1, 2.	The Temple Artisan, August-September.
Johannesburg Lodge Newsletter, December.	Theosophy in Action, December.
New History, October, November.	The Torch, November-December.
Order of the Round Table in America Bulletin, October.	U.S.A. Committee on Membership Circular, November.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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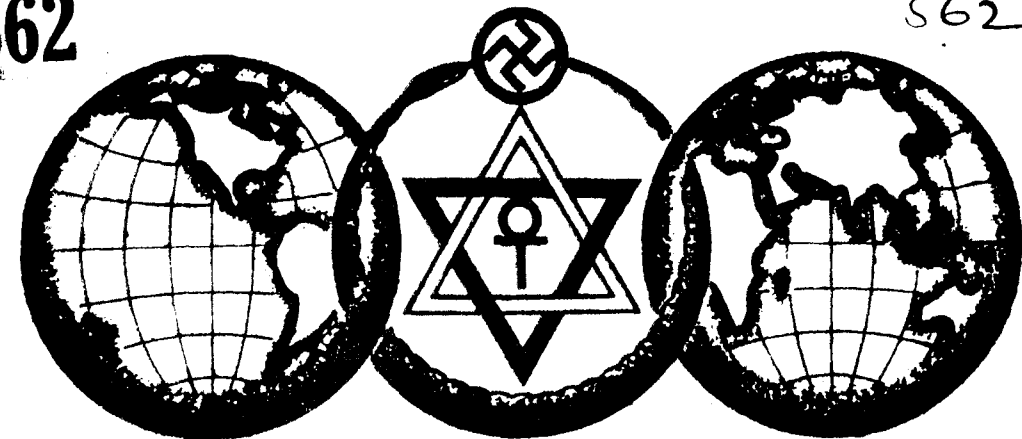
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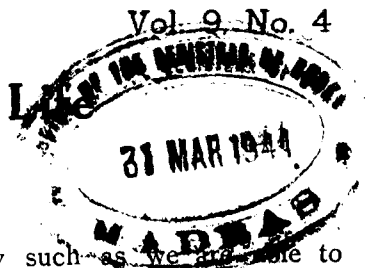
April 1944

ADYAR

Vol. 9 No. 4

Sublimity in Daily Life

By the Editor



DO the Masters loom large in the waking consciousnesses of those of us who believe in Them? There are Theosophists who do not believe in Them, at least as some of us believe in Them. But these are few.

What place do the Masters occupy in the minds and hearts of those who have a belief in Their existence, perhaps a profound belief?

I might even almost ask what place the great Truths of Theosophy occupy in the consciousnesses of those of us who not only regard them as working hypotheses but also as deeply influencing our lives in physical incarnation, in the transition stage called death, and thereafter?

Do we rely upon Reincarnation as one of the supreme factors in our existence? Do we similarly rely upon Karma? Do we no less rely upon the states of consciousness, and upon all the other revelations

of Theosophy such as we are able to understand and assimilate?

To what extent, that is, is Theosophy a living and intimate reality to us, so that we not only believe but in some inexplicable way also know?

But I am thinking less of these Truths for the moment and more of the tremendous Truth of Living Masters of Power, of Wisdom, and of Compassion. Do They loom large in our waking consciousnesses? Are They becoming our Friends from our point of view as They are already our Friends in reality, and have been our Friends for ages?

Do we try to live in Their Name and for Them? Do we try to do Their Will on earth as it is done in Heaven? Do we try to refer to Them those problems which confront us as we seek to give true service to the world? Are They constantly in our thoughts, in our feelings, in our words, in

our actions, in our hopes and aspirations? Do we, as we live lightly and happily, smilingly, and now and again laughingly, have them ever as the compelling background of it all?

Are They first with us? Not to follow blindly save when urgency demands, but to follow freely when we can, ever ready to go our own best way when it is expedient for us to be thrown on our own resources, as it so often is.

The most sublime truths are the simplest. They only become complicated as we seek to interpret them in the cumbersome language of human thought. H. P. Blavatsky's *The Secret Doctrine* is only complicated and difficult to understand as we look at its verbiage—so much is needed to explain the sublime simplicities of Life. But when we extricate ourselves from words and enter the realm of symbols we at once perceive that a small number of symbols comprise the whole of *The Secret Doctrine*. Symbols are the shorthand of words. To understand *The Secret Doctrine* we must seek the symbols as they are hidden within all the verbiage, and when we have found them *The Secret Doctrine* will be ours.

The truth of the existence of Masters, Supermen, is indeed sublime, and therefore simple. Not only is it simple, it is no less obvious. At least it is obvious when we look upon the world around us with real sight and not blindly as most of us are looking today, despite science, despite religion, despite philosophy. * As we look with real sight we perceive a ladder of growth with every rung represented round about us. Our rungs, lower rungs. *Therefore higher rungs. Therefore Masters.* Therefore the most glorious of all glorious thoughts—They exist. They live. They serve.

Theosophy has given us this thought. What place has it in our everyday consciousness? Do we take refuge in it from time to time, or all the time? We are hardly to be called thorough students of Theosophy unless and

until Theosophy's sublime truths are also our everyday truths, too. We must be familiar with Theosophy as we are familiar with those nearest and dearest to us. And we must have sufficient of the mountaineering spirit in us to be able to ascend into sublimities and breathe the clear air of their simplicities.

We shall never be able to understand the intricacies of Theosophy until we understand the simplicities of the science. Let us begin with the simplicities and dwell in them until they become close friends of ours. Then we can dissect them into their intricacies, and lo and behold! *The Secret Doctrine* will become unveiled for the delection of our minds.

To my outlook the truth of the existence of the Masters is perhaps the basic truth of truths for most Theosophists. It so very profoundly affects our living if we enter as fully as we can into the spirit of it. Of course, if it is just an intellectual idea to us, an acceptable hypothesis, a theory worthy of consideration, then it will play but a small part in our lives. It will be just a piece of scaffolding which we may or may not use as we build our various Living Houses.

But if we have reached the stage of readiness for the revelation of the truth's intimate association with us so that it is in fact part of our very being, we shall contemplate it until it discloses its heart—the accessibility of the Masters to us as we are and where we are. When the Masters become living realities to us in our daily lives and we become friends with Them, then are we understanding the truth of the existence of the Masters. And it is because of this that I have asked the question as to whether the Masters loom large in the waking consciousnesses at least of those of us who have reached the stage of having some belief in Them. The little seed of belief will someday become a glorious flower of actual experience, and in the garden of our experience no flower is more beautiful nor more fragrant.

He who holds back rising anger like a rolling chariot, him I call a real driver; others are but holding the reins.—*Dhammapada*

Rukmini Devi's Birthday

CELEBRATIONS AT ADYAR

IT was a golden morning. My heart was full of joy. I heard the sweet music of the Nageswaram (the Indian pipe). It was the birthday of our beloved Shrimati Rukmini Devi. The day was not only a happy occasion for Shrimati Rukmini Devi, but it was a thousand times happier for those of us who shared the beautiful day.

Early in the morning there was a special Puja at the Bhārata Samāj temple when Brahmins performed a ceremony, chanting hymns from the Vedas, invoking blessings on Shrimati Rukmini Devi's dedicated life. As is the custom among the Hindus she was blessed by the sacred waters brought in a silver pot in procession with music.

There was a public gathering at the Headquarters Hall at 9 a.m. To greet her many eminent ladies and gentlemen representing various organizations were present. There were blessings and recitations from the Scriptures appropriate for the occasion, with tributes from many speakers, and a public address was presented. Shrimati Rukmini Devi was garlanded by numbers of young and old workers and friends of Adyar.

There was a special lunch arranged by the students and staff of Kalākshetra and the Besant Theosophical School.

At 3.30 p.m. Shrimati Rukmini Devi distributed ragi to over 500 poor villagers. The animals also had a share of the joy as they were also fed.

Six hundred children of the Olcott Free School celebrated the birthday of Shrimati Rukmini Devi. After music and speeches of welcome, she responded speaking in Tamil to them.

In the evening at 6 p.m. there was a music concert by Mr. Tiger Varadhachariar at the Headquarters Hall. For fully three hours, he entertained the audience with his beautiful

music. The happy day began and ended with sweet music.

—P. K. SAROJINI
A Young Theosophist

A BIRTHDAY TRIBUTE

Even in her birth Rukmini Devi was exceptional, choosing for her entrance on the earthly stage a date that occurs only once in four years, and on that rare day the auspicious hour of noon. Moreover, in that noontide glory, her natal Sun was unimpeded by any squares or oppositions from planets, three of whom—Jupiter, Saturn and Mars—were strongly occupying their own signs, while the Moon alone was ill-aspected, so acting the part of the disgruntled fairy at the cradle of a well-dowered princess.

Astrology apart, this flower of Adyar's nurture has been known to many of us, through sweet childhood and tender maidenhood, to her present radiant fulfilment in womanhood, and those who seek to understand something of her mystery take increasing joy in her self-revelation. Her dominant qualities have been said to be purity and strength of purpose, and these have found striking expression in her devotion to Art. Travelling through the proudest countries in the world, at an age when she might easily have been dazzled by their splendours of cultural achievements, or bewildered by the many doors opened to her quest for Beauty and Truth, she kept the single eye, never swerving from allegiance to the ideals rooted in her by her Indian birth, or from her will to sacrifice all else to the vindication of those ideals before a scornful world. It seemed an impossible task, with few to help, even among her own countrymen. She had to be sternly uncompromising—perhaps sometimes in excess of need, for she has the Artist's ruthlessness—to preserve her own integrity of soul and rescue the Indian arts of

Dancing and Music from the slough into which they had sunk. But the miracle has been worked! Today India is awake again, after centuries of somnolence, to the call of her own divinities and splendours, no longer ashamed of them in the face of "superior" claims made on behalf of western arts that have been more perfected in technique.

It is hoped that, when fairly satisfied that her work for India has been well and truly done, Rukmini Devi will have time to give to a further purpose, namely, the vindication of Art throughout the world as One and Indivisible in Life, however variable in

Form. In any case, she has lit the pure flame in India, and devotees of Art in other lands will join with her in heart, and turn from complexity to simplicity, to a re-discovery of spiritual bases, in a Renaissance largely directed by India's teaching that Beauty and Joy are inseparable from the divine nature, that only the "pure in heart shall see God," and that the whole universe thrills to Natarāja's Dance.

—HELEN VEALE

Kotagiri,
Nilgiri Hills

What Is Theosophy?

The Divine Wisdom

THIS is a question which is often asked, and the following is an attempt to put forward, simply and briefly, a few statements with regard to the teachings described by the name of Theosophy, which it is hoped will arouse enough interest in the reader to lead him to enquire further.

Theosophy, or the Divine Wisdom, may be described variously as a science, a philosophy, or a religion, the term employed depending upon the viewpoint of the speaker.

Theosophy is a science in that it deals with the beginnings of the Universe, and the nature of the phenomena we see around us—in short, it unfolds the Scheme of Evolution, the Plan of the Divine Mind.

As a philosophy Theosophy sets out a logical system of life whereby we may live to the greatest advantage both to ourselves and others thus serving our day and generation—leaving the world a better place as the result of the brief time we have lived in it.

In its aspect as a religion Theosophy presents a code of ethics based upon the truths proclaimed by the Founders of the Great Religions of the world—truths which are common to them all but which during the

intervening centuries have become overlaid by superstition and error, and distorted by intolerance. Theosophy asserts the Unity of Life, the Fatherhood of God, and as a result the Brotherhood of Man. Theosophy does not *impose* beliefs, but asks for investigation by careful study.

Two fundamental teachings of Theosophy are the inevitable operation of the Law of Cause and Effect ("Whatsoever a man soweth that shall he also reap") and the Law of Reincarnation. The workings of the former in the world around us are obvious and need no elaboration, while acceptance of the latter is rapidly gaining ground among the foremost thinkers of the day as being the only logical explanation of the conditions at present existing. We, ourselves, have contributed to this possibly uncongenial environment by action, feeling and thought in our past lives. A realization of this fact at once indicates the wisdom of living now in such a way as to set causes in motion which will bring about more desirable conditions in the lives that lie ahead of us.

To those (and they are many) who regard the prospect of death with distaste, if not

with actual fear, Theosophy brings the light of *knowledge*. Death is robbed of its mystery and we can with confidence look forward to an existence in a wider and happier environment when the time comes for us to lay aside the physical body. We know that we shall continue to live in bodies of finer matter and learn that there is no such thing as separation by death from those we love. Every night when we sleep we leave the physical body and are with those dear ones who have preceded us into the "Unseen." Unseen, it is indeed, to the large majority of mankind; but another of the valuable teachings of Theosophy is that it can become the "Seen," provided anyone has the determination and perseverance to develop the faculty of clairvoyance. Those who have developed this faculty by dint of ceaseless effort have placed the result of their investigations on record, and have also given instructions to others as to how they, too, may do the same. Naturally such an effort calls for inexhaustible patience and an indomitable will.

Other problems that confront us in daily life are those of sickness, sorrow and failure. How great the suffering some are called upon to bear, apparently undeservedly, and yet how heroically endured! This, too, is the result of causes set going, perhaps, in the far distant past. It is only a strong soul that can stand up to such trials and emerge from them with a greater capacity for endurance, while at the same time providing a wonderful example and inspiration to others weaker than itself (because less experienced) by its courageous attitude.

The foregoing must already have shown what a radical change of outlook is brought about by a practical realization of the doctrines of Theosophy. One recognizes that the purpose of life is not the acquisition of material things such as money, position, fame or any other so-called desirable object. The purpose of life is the accumulation of experience by which alone the inner man—the real "I"—is enabled to grow and gain mastery over matter. The inner man, using his mind as

an instrument, works through the brain and gains added knowledge during each of his earth-lives. During the inter-life existence on planes of finer matter, he assimilates this experience extracting from it all that is of value, and when he returns to this earth in due course he is better equipped for another "day's" journey. It needs many of such "days" of experience to fit a man to pass out of the human into the superhuman kingdom—qualified to take his place among the "just men made perfect."

From time to time throughout past ages highly developed men, standing head and shoulders above those of their own time, and far in advance of us today, have declared these divine truths and have taught them to the few capable of receiving them. During the lifetime of Jesus Christ in Palestine the doctrine of Reincarnation was generally accepted in that and in neighbouring countries, and in the light of that teaching some otherwise obscure passages in the New Testament take on a new significance. Consider, for example, such passages as these:

"Whom do men say that I, the Son of Man, am?"

"Who did sin, this man or his parents, that he was born blind?"

"If ye can receive it this is Elias which was for to come."

The following are quoted from the sayings of another Great Teacher of past ages:

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit."

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception."

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

—BARBARA STEWART of Perth Lodge

(Leaflet issued by Publicity Officer, The Theosophical Society, Perth, Australia.)

Adyar News and Notes

THE SPIRIT OF NICENESS

WHAT is your best service of a Master of the Wisdom? First, in these days, it is the succouring of the afflicted and the forgetting of ourselves. Second, the understanding and spread of Theosophy.

I am extremely hopeful that every one of us will be more than ever before afire to spread Theosophy as we may understand it, so that it may be available for those who are eager for truth, for those who desire to build anew the world, and for those who are eager to serve.

I am anxious that we should walk with tremendous pride, so that when people say: "Why do you walk so straight and with such assurance? Why do you seem so clear about yourself?" the answer is: "I am a member of The Theosophical Society." We do not want anybody to hide his membership in any way. Not that he need show it in an aggressive manner, but he should feel: "I am a member of The Theosophical Society and I do not care who knows it." In that and in every other way we can show the splendour of The Theosophical Society. We meet a big official not in a cringing way: "Yes, Sir, I am sorry but I am a member of The Theosophical Society . . ." but: "I am a member of The Theosophical Society and I wish you were one too."

We spread our Theosophy as we intensify the spirit of Brotherhood in ourselves and in all around us. There is one word that expresses Brotherhood—*niceness*. One ought to be able to say: "What a *nice* man. That man is a member of The Theosophical Society!" We spread our Theosophy as we are moved to intensify the spirit of niceness in ourselves and all around us. —G. S. A.

MAHAGAYAKA—MASTER SINGER

Wagner who wrote his glorious opera of the *Meistersinger* would have thrilled to the

singing of Kala Kovida Sangeetha Kalanidhi Sangeetha Shastraratna Vasudevaiya, the Mysore Asthana (Court) Vidwan. The great western composer who was so very eastern, in outlook and music would have felt that here the creation of his musical imagery had come to life.

A man of seventy-nine, yet with none of the marks of external age, stepped simply onto the dais. For a moment he stood there, paying tribute to Kalākshetra, the "Home of the Arts," to the great Viagraha (Tiger) Varadachariar, another Master Singer, and then said he was happy himself to bring his "kala" or art to the Home of Arts.

And then he sang, freely improvising, singing the well-loved music but interspersing song with lucid commentary in Sanskrit. Shri Tiger Varadachariar sat very near the dais and it seemed as though the great Vidwan sang to him alone. What had we ordinary mortals to do with such greatness! We were only privileged to sit by and listen while the soul of one great artist poured forth its heart's best to the soul of his peer. In the delighted appreciation of the Tiger one could see his very breast echo voicelessly the glorious waves of tone that welled forth from the lips of that genius of seventy-nine years young. For his voice might have been the voice of youth incarnate had it not been that no young voice could have attained that mellow rich resonance and incredible self-control that sustained a tone as pure as any producible from a French horn long after by all the rights of breath and voice production that tone should have ceased to be.

And the extraordinary range of pitch extension from lowest basso to highest tenor, each register representative of the best of its type.

But how can one describe the rippling arias sung with such marvellous speed and delicacy,

¹ A title of highest distinction.

that they might have been produced by a flute had it not been for the fact that the flute could not have effected these delicately interwoven nuances of the "in-between" notes, erroneously called "half or quarter notes," which embellish all Indian music. The Indian scale has twelve tones or "swaras" just as the western scale has, though these are not tempered or equalized as has been the western scale for instrumental playing but are rather left to their own mathematical vibratory rate. The Indian feels that to proceed directly from one to another of these scale or swara tones is much too bald and uninteresting and so with a fairy lacework called "gamaka" links together the main swaras of the scale in patterns of inconceivable beauty. And a master of this art was the old-young Vidwan. To the western ear these marvellous interweaving cascades of tone had the effect of a Bach fugue played with lightning-like rapidity.

A number of original songs were sung to which surely Rukmini Devi will compose dances, for their rhythmic appeal was meant for the dance.

He sang for about two and a half hours which passed like moments. The moment the final song or mangalam was finished Tiger Varadachariar sprang to his feet and acclaimed him as Master Vidwan, saying only his own Guru could have produced such wondrous tones. That here was one of the last great pillars of South Indian art. But the Tiger is himself a great pillar in the Temple of real Music, and is helping Kalākshetra to develop the future pillars of Music from the Indian youth of today. So the future of Indian song has promise to rise to its immortal past.

—ADELTHA PETERSON

"VASANTA"

(Besant School Magazine)

I want to express my deep appreciation of *Vasanta* for December 1st.

If I am asked to single out a drawing or a picture or a literary contribution as the best,

I can only say that all are the best, and I mean it, for all are of a very high order.

Perhaps I single out the contribution by Ganeshan on page 24 because it is his first incursion into print, and to achieve this at 5 years of age is indeed a feat. It was not until I was 21 that, after innumerable rejections, I at last saw myself in print and in a Sinhalese newspaper thanks to the influence of Mr. Sinnett, Vice-President of The Theosophical Society. If it had not been for him I should still be in the outer court among the vast number of those who have all their contributions rejected and none accepted.

I think all the pictures and sketches wonderfully good, all the more as I can neither picture nor sketch. As for "A School of My Dreams" I think the students were very fortunate to have so admirable a curriculum, that is, provided the chocolate was what is called bitter chocolate. I do not care for any other brand and should have been a very poor student of a sweet chocolate class.

Miss Shilavati Buch's "Per Ardua ad Astra" is indeed dramatic. I am sure she should adopt a literary career, for she has a fine command of English. And what a fine Latin scholar she shows herself to be in the title of her drama!

The excursions in rhymes and rhythms have certainly proved most fruitful. Our school is perhaps the nursery for many poets and artists and prose geniuses.

I am afraid I am not able to give their due to the contributions in various mother tongues. But they look splendid and doubtless read as splendidly as they look.

I hope, by the way, that there will be no libel suit pending as a result of Ramakanti's animadversions on her Bangalore school!

The "re-tellings" of stories and poems are very well done, as I can either read or feel.

But I must come back to the illustrations, for I have been looking at them over and over again. They really are wonderful. Look at the last illustration on page 32. It is a gem. And then the giraffe stopping short to gaze upon something frightening in its way. Another gem indeed. I also like very much the

picture by 11-year-old D. V. Subba Rao. It has so many possibilities of meaning about it. I fasten my eyes upon it and wonder what was the intention of the artist himself. J. Patel's sketch on page 20 is nothing short of remarkable. How I should like to be in that boat, with or without the moon. A charming little bird on page 13 by Ramanlal. Let us have some more birds, Ramanlal . . . D. V. Subba Rao's very delightful tailpiece on page 2 shows that D. V. he will go far.

But what a terrible frontispiece facing page 1? I believe it represents George S. Arundale. But it should have come at the end and about the size of a postage stamp if it had to come at all. The less said about him and his picture the better. Nonetheless he is very grateful to the collectors, the contributors, and all the students of the Besant Theosophical School for loving thoughts which he will ever treasure and which will help him more than they quite realize.

Heartiest congratulations to S. Mohan Lakshmi, Seshikant Buch and Govindarajulu for their brilliant success.

—GEORGE S. ARUNDALE,
Happy Birthday-man.

THE NEXT NUMBER

After December 1st, the next auspicious date for the appearance of *Vasanta* is February 29. This number has a new cover design—which is being liked more than the previous ones. On page 2 appears "A Letter of Appreciation," by the President—reproduced above. The articles and illustrations in this present number deserve as much appreciation as is contained in the President's praise of the last issue. There is beauty, there is variety, there is originality; in a word, the magazine is *delightful*.

THE FIRST OF MARCH

This is C.W.L.'s day—the anniversary of his passing at Perth, Australia, in 1934. Adyar remembered it with a meeting at the Garden of Remembrance. Mr. Sri Ram and the President made speeches, relating inti-

mate and interesting incidents, and bearing witness to the greatness of Bishop Leadbeater. Flowers were offered by all assembled. It was evening, and an out-of-season gale was blowing which proved to be the beginning of a week of storms and rain. But we had our meeting, and it was good.

MUHAMMAD THE PROPHET

Wednesday, March 8, was Barawafat or the birthday of the Prophet Muhammad. One of the great days for all Islam and so it is commemorated at Adyar too. The weather Gods kindly permitted our gathering in the grounds of the very beautiful Adyar Mosque. There was arranged a programme of prayer, singing, chanting and speeches. Muslim friends from Madras, men and women, attended the meeting. Dr. Arundale, as the chairman, welcomed them and spoke a few words of homage to the Prophet. Speeches were made by Mr. Basheer Ahmed Syed, Mr. S. M. Fossil and Mr. Asker Ali on different aspects of the life and message of Muhammad. Listening to these one remembered other occasions of speeches by other Muslims on the same subject, and one realized how the Islamic world is a real brotherhood—surely their chief bond of union is that every Muslim knows his Koran, and loves his Prophet, is proud of both, and is not indifferent to injustice to either from peoples of other faiths.

ADYAR'S SILENT DEPARTMENT

Few visitors and residents at Adyar, not acquainted with the actual work, can realize the enormous amount of labour involved in the running of the Adyar Library. There is, as in every library, a serious and restful atmosphere, the "library-hush," and, owing to the destructive habits of Adyar insects, a curious but not in the least unpleasant smell of the disinfectant used on the thousands of extremely valuable oriental manuscripts, thus preserving them against the ravages of our very much younger brethren. The inquirer or consultant will then go to the card-indexes

OUR CHIEF ENGINEER

and hunt out the book they think is required (how many of us sweetly select a few dozen at a time, just to be sure that we will find in one of them what we are looking for, but perhaps oblivious of the fact that all these have again to be placed back in their proper place on the steel shelves); the casual visitor may just stroll in and out, after having entered his name in the visitors' book, but many visitors also have to be shown round, questions have to be answered and so on, and I am certain that this indents very heavily upon the time of the librarian. This becomes very obvious when we glance at the statistics prepared for the annual report for 1943: 14,238 books and MSS. consulted and borrowed entailing card-indexing, the sending of reminder cards for books kept too long, and numerous other administrative "what-nots." Then there is the constant cleaning of books in which our insect friends find themselves too readily at home—and, interestingly enough, they seem to have a marked preference for the rare copies. All this, however, only concerns the administrative section of this great Institution. A special staff of pandits deals with the transcription of old MSS. and other work, all in connection with the Oriental Section of the Library, details of which are tabulated for the last four years in the annual report.

The Library is Adyar's Department of silent workers and great achievements.

—HENRY VAN DE POLL

Another turn of the wheel has brought back to Adyar Mr. T. C. Anantarama Iyer, B.A., B.E., whom the President has put in charge of the Engineering Department and the Bhojanasala (Indian hostel). Just twenty-five years ago Dr. Besant appointed him to the same "Power House," which he administered for a year, and for five years afterwards, 1920-1925, he was consulting engineer at Headquarters. Engineering is his line, and it is this faculty which he brought to Dr. Besant's aid in 1918 when she made him engineer to the Society for the Promotion of National Education. Under this scheme he erected schools and buildings, in Madras and other parts of South India. For three flourishing years he not only "engineered" the schools, but served as Provincial Organizing Secretary to the S.P.N.E. and also taught in school and college, and during 1919 he was secretary of the historic National Educational Week in Madras. At that time he gave up a good post to join the President in full-time Theosophical work; today he has retired after eighteen years' service in the South Indian Railways. With his wife and family he is settling in Adyar, taking these important jobs in his stride, and hoping to help also with educational work to fulfil the cultural side of his nature. He is a great asset, and the Lords of Karma have returned him to Adyar at a most opportune time.

New Zealand's 47th Convention

DEAR President: I have to thank you, with much gratitude, for your splendid message to our Annual Convention. It was read on the opening morning to the delegates assembled, and gave the key-note for all our work. The Convention especially desired me to write and thank you for the message and a motion was passed to that effect.

I am glad to be able to report a fine and successful Convention, from which much inspiration has been drawn for the work of the

coming year. Two important motions were passed:

1. THAT this 47th Annual Convention of The Theosophical Society in New Zealand affirms its appreciation of all that Youth has to offer and makes a call to Lodges to unite in making the year 1944 one of encouragement to Youth.

2. THAT this 47th Annual Convention of The Theosophical Society in New Zealand, in answer to the call of the President, Dr.

G. S. Arundale, to strengthen the Lodges, directs that a letter be sent out to every member through the General Secretary, from this Convention, affirming the value of Lodge life in the work of World Reconstruction.

This letter to our members will go out towards the end of February, just prior to the opening of Lodge activities after the summer vacation. A copy will be sent to you later.

The five Convention Lectures under the general theme *World Reconstruction—a Spiritual Undertaking* were, I think, of a high calibre and were outstanding for the quality of their thought, the fine standard maintained throughout, and for the lofty idealism expressed. To have so great a philosophy to bring to bear upon the vital problems of the day is indeed an inspiration, and to have the lecturers capable of expressing these ideas adequately, is encouraging. There was a sense of work well done.

A dynamic meeting on Lodge Reconstruction was one of the most important of the many meetings held during the Convention. There were a number of speakers and the discussion covered many aspects of Lodge work.

One of the highlights of the Convention was the celebration of the Dunedin Lodge 50-Year Jubilee on the evening of New Year's Day. One of the Charter members, Mr. J. C. Oddie, who has the honour of having given fifty years' unbroken service to The Society, and who is the oldest living member of our Section, was present.

The Lodge members had prepared a short Historical Narrative, describing its progress and mentioning individually each outstanding worker of the past. It took the form of choral speaking and was performed by eight members. It was a unique and striking contribution and quite startling in its effects. In a mysterious way the totality of the fifty years' service seemed manifest and every worker from the past present. The Soul of Dunedin Lodge appeared to take incarnation in a powerful way in the small group, upon whom descended a wonderful inspiration, thrilling all present. It was indeed an exhilarating and revealing experience. All

were deeply stirred when, as the narrative closed, the performers rose and together gave the ringing cry of the Manu of old: JAI! MANAVE! JAI!

Miss L. M. Stone, who joined the Dunedin Lodge in the year of its formation, 1893, but who was unable to be present at the Convention, wrote a letter in which she said that stability was the chief characteristic of the Lodge and that in a testing time of difficulty, when Karma had said: "Can you take it?" the Dunedin Lodge had replied: "Yes, we can take it, Sir!" There, Miss Stone said, lay the true spirit of the Lodge throughout all its years of work.

A spirited essay was written by Miss Cecilia G. Pollard, Secretary of Dunedin Lodge, "Youth Ushers in the New World Order," and this won the Arundale Youth Lecture prize for 1943. Miss Pollard read her lecture during Convention and all were impressed by its dynamic quality. As writer of the winning essay, Miss Pollard receives *The Theosophist* for one year as a gift from the Section.

I am sure that if we who live in New Zealand can call down and embody within ourselves the Will of the Manu for our Land, there will be born in us a great power and a wonderful vision, and that mighty and potent forces will then be released to fulfil the nation's destiny. Our philosophy which is yet to be, our forms of culture and religious worship, all must be unfolded within the consciousness of the Manu, and through us in this land His Will must be made manifest. As part of the Aryan Race, which is a great act of Creation of the Logos, our branch-race will accomplish its destiny and fulfil its beauty within the Divine Law.

These were some of the splendid and inspiring ideas which were spoken of at our Convention and which will enable us to face creatively the vital problems of reconstruction.

With our Section's gratitude for all that you mean to our Society in courage, leadership, vision and inspiration. . .

—E. HUNT
General Secretary

The President's Correspondence

ADYAR AND BENARES

BENARES respectfully loyally greets Adyar today [Adyar Day].

WHO IS A GENTLEMAN?

Dear Sir: Your letter dated 5 Feb. 1944. To me, a gentleman is a gentle man.

If a man is gentle he is a gentleman, however he may be educated, whatever be his caste or class or social status, however he may eat or drink.

His quality of gentleness fully entitles him to the honour of being called a gentleman, and nobody, in my judgment, has the least title to be called a gentleman, whatever be his status, if he lacks the quality of gentleness.

And all this applies to gentlewomen.

A FORTHRIGHT PRONOUNCEMENT

Dear Dr. Arundale: May I take the liberty of congratulating you on your forthright pronouncement in the June *Theosophist* regarding occasional flesh-eating, smoking or even drinking on the part of young members or possibly old members who have not yet reached that stage where they are ready to become vegetarians and total abstainers?

I only hope your readers will recognize, as I immediately recognized, that this is not a plea for meat-eating, smoking or drinking, but a much needed declaration against the somewhat fanatical and Pecksniffian attitude of a small percentage of our membership toward those who will not immediately upon joining The Society make over their lives to suit the latter's views.

In your position I should say that this was a very brave thing to do. I have no doubt that it will bring down upon your head the wrath of the small coterie of your noisy

critics who are always ready if they can find something in your writings to tear to pieces. This will give them an excellent opportunity as you no doubt fully realized when you wrote it and to me it seems one of the most broad-minded of the many broad-minded actions you have taken during your tenure of office.

I should like to take this opportunity of expressing whole-hearted disagreement with critics of your views on a number of matters, as set forth in *The Theosophist*, notable among whom is the General Secretary of the Canadian Section and his organ, *The Canadian Theosophist*. Ancient Wisdom has tangled with him on a number of occasions regarding these views and his ill-natured and spiteful attacks on Dr. Besant and C. W. Leadbeater.

It does seem to me that the breadth of vision you are displaying in your difficult office is beyond all praise.

—CHAS. E. LUNTZ
Editor, *Ancient Wisdom*

9 October 1944

CULTURE

I send my very best wishes to the Cultural League in Madura which is to be inaugurated by my old friend Sir C. P. Ramaswami Iyer.

There is great need for India to revive her cultural splendours. There is a great Unity of Cultures in India which should, as Culture revives, solve many of India's problems, including the Hindu-Muslim problem.

I think I need hardly say that no political freedom will suffice for India save as it is accompanied both by educational and cultural freedoms. Indeed Culture is the heart and purpose of all true Education, and without Culture India can neither be free nor happy.

I hope you will make a great stand against the prevailing ugliness in the land, which so

much comes from foreign influences and from a forgetfulness of India's ancient glories. There is indeed much to be done in the cultural field and I wish the Cultural League of Madura all victory in its crusade against every anti-Indian element in the life of the Motherland.

17 February 1944

THE VIKRAMA ERA

Dear Sir: I send my very best wishes to the gathering which will celebrate the Second Millennium of the Vikrama Era.

We all look back to the great Founder of Vikramaditya Dynasty as to the fountain-source of a veritable Golden Age in India's incomparable history. And it is therefore supremely fitting that throughout the country should be commemorated the 2,000th anniversary of his reign.

We urgently need in India to celebrate as regularly and as fittingly as possible the lives of the great heroes, saints and geniuses who helped in days gone by to add lustre to the Motherland's imperishable name.

We must become far more conscious than we at present are of all that made India great in the past and will inspire India to greatness in the future. Only thus shall we become able to win for India her overdue freedom and her rightful place among the nations of the world.

I reverently salute the great Emperor, Founder of His august Line, and pray His Blessing upon those who seek to serve India under the inspiration of His example.

SILVER JUBILEE

I much regret my inability to visit Gudi-vada on the occasion of the Silver Jubilee Convention of the Andhra Circars Theosophical Federation.

I know well the enthusiasm with which Andhradesha takes up all good work, and witness to this is the present Silver Jubilee of our Federation as there will be a Golden Jubilee to come.

I congratulate the stalwarts of the Federation, past and present, who have made this Jubilee possible. It has meant great loyalty and great sacrifice. But how happy all must be that on the Federation rests the triumph of a silver crown, which from this moment is beginning to turn into gold.

I am very sure this Silver Jubilee will be a stimulus to us all to strive even harder than before to help our wonderful Motherland by spreading far and wide the strength and blessing of Theosophy and of The Theosophical Society.

India urgently needs the service of Theosophists, as does the whole world. We must be more eager than ever to tide our Motherland through her immensely difficult way. So shall we prove worthy of the Masters' trust in us.

3 February 1944

THE PRESIDENT'S CHRISTMAS CARD

Dear Bishop Arundale: Mrs. Mackay and I appreciate very much indeed the card of good wishes, showing the Garden of Remembrance enshrining the ashes of Annie Besant and C. W. Leadbeater. The Garden is a fitting tribute to the ashes of those two great Leaders, who did so much to spread the Ideals of Theosophy to a world sadly in need of them.

Mrs. Mackay and I have a very warm feeling of gratitude for their work and writings. When I first heard Dr. Besant speak in 1908, I felt that I would like to assist in the work she was doing, and from that time till now and I hope till the close of my time here, I have endeavoured to forward her Ideals of Life and Living.

You, Bishop Arundale, as her successor in the great office of President of The Theosophical Society, have been entrusted with a very big task in the very troublesome times through which we are passing, and afterwards in shaping the Peace Settlement.

Mrs. Mackay and I join in wishing you health and strength to carry your work through.

—JOHN MACKAY

Notes from America, England, India

DUES—NO DUES—DONATIONS

[The General Secretary of The Theosophical Society in America sends us a copy of a very nice-looking and well-reading statement, entitled "Membership—Its Basis and Responsibility," which "we have placed in the hands of all our members and which we now send to every new member when he joins. This has been designed for the purpose of placing the matter of *dues and dues remittance* upon a sound basis in the minds of the members." The statement reads as follows:]

The payment of dues is not the criterion of membership that binds together in one body those who have declared their allegiance to the principle of Universal Brotherhood. That declaration with its fulfilment is the binding qualification.

However, members are asked to pay dues to support the work of The Society, and notices are regularly sent to them. Dues are payable in advance in June for the succeeding twelve months. Quarterly payments are accepted.

Because we are brothers together, however, we know that the payment of dues occasionally becomes impossible. Membership then should not lapse, and if the circumstances are made known to us it may be continued without payment of National dues. Each member is relied upon to determine honourably whether—though self-sacrifice is necessary—he has done his best to support The Society's work. A member who can sincerely claim to have done that is entitled to remission of dues as a matter of right in a membership of brotherhood. Therefore none need hesitate to ask remission. There can be no giving without receiving, and among brothers graciousness is equally the responsibility of the recipient as of the giver.

Among our members there are some who justly claim this right. On the other hand,

there are many to whom the nominal amount of dues involves no effort at all. To them is presented the opportunity of the Higher Memberships. These convey no increased privileges, for there are none greater than that of membership itself. Higher Memberships are but the channel through which is expressed greater power and ability to aid the work. That work is much greater than can be supported by dues alone. Its continuance depends upon these Higher Memberships and upon Donations and Bequests.

OUR LEADERS AND EARLY PUBLICITY WORK

A Brief History of the Northern Federation of The Theosophical Society in England by C. R. Groves, M.Sc. Here is a record of early days of interest for Theosophical archives; it is good to have it published, and rescued from oblivion in old minute books. Dating back to 1893 this Federation was a pioneer in that casual method of union for work. Workers who later became well known appear there laying the sure foundations of further work, their own and of others.

Two trends are specially noteworthy. Take first the looseness of the grouping and organization, no matter how much the rules may later have been amplified and detailed. The re-grouping seems to have been a dynamic factor, dependent upon both the needs of the work and also the location of the workers. Possibly this is a Karmic factor in the spread of Theosophy. Certainly the connection between the geographical homes of workers, and the changing face of Theosophical organization is a strong factor to propagandists. When life imposes itself thus to outer conditions, changing them easily and rapidly, there is a growing chance for life to flow. The main thing is to see that changes in the organization do not take so much time from

the work that it suffers, instead of benefits, becomes formal instead of a growing change in life.

The second leading factor is the early realization within The Society of the advantages of community working and interchange of opinions on Lodge and other methods and publicity. The "baby" Federation was important enough to have meetings attended by the President, Colonel Olcott, while among others present from time to time were Mrs. Cooper-Oakley, Countess C. Wachtmeister, G. R. S. Mead, Dr. Arundale, and later, A. E. Powell and Dr. Haden Guest. J. I. Wedgwood and A.R. Orage formed an Agenda Sub-Committee. But the name and work of Dr. Besant occurs most frequently. First she is found at the second conference sending apologies for absence, on her departure for India in 1893. Then presiding for the first time in 1894, and recounting her travels in India. Again, at the second session in 1895 she is there, raising for discussion two points where opinions should be sent to the central organization, (1) The desirability or otherwise of having no central body but each Section being absolutely autonomous; (2) whether under any circumstances the expulsion of a member of The Theosophical Society is justifiable.

The First Annual Report presented to the European Convention in 1894 and signed as approved by Colonel Olcott himself, indicates well the steadfast purpose in such associations. It showed the comparison of notes on methods of Lodge work, consultation on schemes of study, the Theosophical education of children, the relation of The Society to the Churches, and so on. Its first recorded resolution similarly concerned such aims:

(1) To arrange lectures on Theosophy in the district;

(2) To promote communication between the various Lodges and Centres and generally to forward the movement.

When all Federations retain vitality in this way, no discussions will be dull, stale, flat or unprofitable, but they will go forward as has done the Northern Federation. —E. M. L.

A BAND OF WORKERS

(From "Ruha Rahan," the Sind Theosophical Bulletin)

The lead given from Adyar by our worthy President, Dr. G. S. Arundale, asking us to form T. S. Bands of Workers, requires to be immediately followed in Sind under the guidance of our Federation President.

Says Dr. G. S. Arundale: "I cannot help wondering if these twentieth century Bands of Workers will be in spirit, and who knows perhaps as to some of their members, reincarnations of bands of workers which from time to time in the past have been special pioneers of great causes. Akbar sent forth missionaries to promulgate Din Ilahi . . . Asoka sent out far and wide his own special band of workers . . . Paul was responsible for the spread of Christianity by similar bands of Workers."

I am sure Sind will respond to the call and get ready for the task; we have some of the best material available in Sind. The Karachi T. S. Groups of Zoroastrians, of Hebrews and Muslims and Hindus, should forthwith join together and get ready to visit for the present three centres, Iran, Iraq and Afghanistan. Basra Lodge is already within the jurisdiction of our Sind-Multan-Baluchistan Federation and Brother Kewalram has recently been urging on us to fulfil our duty to Iraq. Iran and Afghanistan are our next-door neighbours.

Long before the Muslims arrived in Sind, Sindhis had kothis in Makran and Iran. Let us now start spiritual and cultural kothis, for the spread of Theosophy.

It is man-made, not nature-made, borders that divide us! I suggest that this Band of Workers who along with equipping themselves spiritually in the Sufistic faith of Four Simplicities: of Love, of Growth, of Suffering and of Death, as suggested by Dr. G. S. Arundale, must also gather proficiency in languages, specially in Persian, Arabic and Sanskrit. Sind is the land of fusion of cultures. It has in the past not only imported

culture but exported it too. The textbooks prepared by Sindhi scholars in Arabic are up to now studied in Arabia. It was this Sindhi culture that produced Shaikh Mubarak Sewhani and his sons Abul Fazl and Fezi who translated into Persian the Sanskrit *Bhagwat Gita*. In Sind it is not Muslims alone who were scholars of Persian and Arabic but Hindu Amils throughout Sind had mastered Persian; as the great Sufi Poet Dalpat who wrote poetry in Persian. Diwan Dayaram Gidumal when young wrote a booklet in Arabic! Diwan Nirmaldas the great Sindhi Scholar and Sufi, who died only a few years back, was in a way an authority in Arabic

and the Koran, which he called the "fifth Veda."

The synthesis is from here.

MAGAZINES RECEIVED from overseas

The American Young Theosophist, Nov.-Dec.
Ananda (Van Ginkel's), February.
Boletin de la Seccion Mexicana de la Sociedad Teosofica, October.
The Link, Feb.-March.
New History, December.
The Pilgrim Way, Winter 1943-44.
Theosophical News and Notes, Jan.-Feb.
Theosophy in Ireland, Oct.-Dec.
Theosophy in N. Z., Jan.-March.

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st November 1943 to 31st January 1944 are acknowledged with thanks:

Annual Dues and Admission Fees			Donations (General)		
		Rs. A. P.			Rs. A. P.
The T.S. in Scotland (1942-43)	...	207 1 2	A Member from Seattle Lodge, T.S.	...	32 13 0
" " Egypt £4-8-7	...	58 8 9	\$10.00	...	4 0 0
" " Wales (1942-43)	...	112 5 7	The T.S. Lodge, Hubli	...	5 0 0
" " Paraguay £1-0-0	...	13 3 5	Mr. and Mrs. Meher	...	199 4 0
" " England £11-12-7	...	153 11 9	Blavatsky Lodge, T.S.	...	25 0 0
(1943-44)	...		Mr. Mooljibhai Patel, Avidha	...	10 0 0
The Indian Section, T.S.			Chhitabhai Mistri	...	299 4 0
(1941-42)	...	46 7 2	Mr. K. van Gelder	...	4 14 0
(1942-43)	...	1,607 4 7	Kallepalle Lodge through Dr. Visalakshi	...	100 0 0
		1,653 11 9	Dr. K. J. Kabraji	...	8 10 0
Nairobi Lodge, T.S., Nairobi (in two instalments)	...	46 4 1	Jodhpur Lodge, T.S.	...	688 13 0
Narayana Lodge, T.S. £2-15-0	...	36 5 6			
Krishna Lodge, T.S.					
(1943-44)	...	109 0 9			
(1942-43)	...	3 4 10			
		112 5 7			
Mr. Hughes and Mr. I. Mackey (Selangor Lodge, T.S.) Headquarters dues (1943-44)	...	13 3 5			
		2,406 13 0			

Donations (Adyar Day)

	Rs. A. P.
The T.S. in Ireland £2-15-0	36 5 6
" " Scotland £6-12-5	87 8 9
" " Columbus, Ohio \$10.00	32 10 0
" " in England £14-0-10	185 9 7
	342 1 10

Registered No. M.4135

Dispensary

	Rs.	A.	P.
Prof. D. D. Kanga	...	25	0 0
Chapter Loyalty	...	50	0 0
Dr. George S. Arundale	...	47	13 9
		122	13 9

Baby Welcome

	Rs.	A.	P.
Mr. A. Prins	...	25	0 0
Adyar Lodge, T.S.	...	20	0 0
Mr. Dwarakadas Morarji Shah, Zanzibar	...	25	0 0
Prof. D. D. Kanga	...	25	0 0
Holy Royal Arch	...	30	0 0
Chapter Loyalty	...	50	0 0
		175	0 0

President's Travelling Fund

	Rs.	A.	P.
T.S. in Scotland £16-4-6	...	214	7 4
„ Wales	...	6	4 10
		220	12 2

War Distress Relief Fund

	Rs.	A.	P.
Capt. M. V. Sharma (in three instalments)	...	75	0 0
Mr. and Mrs. Meher	...	3	0 0
		78	0 0

G. SRINIVASA MURTI,
Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st November 1943 to 31st January 1944 are acknowledged with thanks :

	Rs.	A.	P.
The T.S. in Scotland	...	233	13 5
Mrs. Helen Dovalosky	...	13	14 0
Adyar Lodge, T.S.	...	20	0 0
The T.S. in Wales £5-1-6	...	67	1 2
Harriet A. Knott \$5.00	...	16	5 6
The T.S. in England	...	391	4 1
Mr. Dwarakadas Morarji Shah, Zanzibar	...	100	0 0
Sympathizer, Girgaum, Bombay	...	100	0 0
From a "Friend," Bombay	...	5	0 0
Mr. Jehangir Gilder	...	30	0 0
Anonymous, through Mr. Rohit Mehta	...	10	0 0
Mr. A. B. Nair, Juhu	...	50	0 0
Prof. D. D. Kanga	...	50	0 0
Mr. F. C. Haukesford £1-0-0	...	13	3 6
Mr. N. D. Pendse, Nagpur	...	12	0 0
		1,112	9 8

ROHIT MEHTA,
Ag. Secretary-Treasurer.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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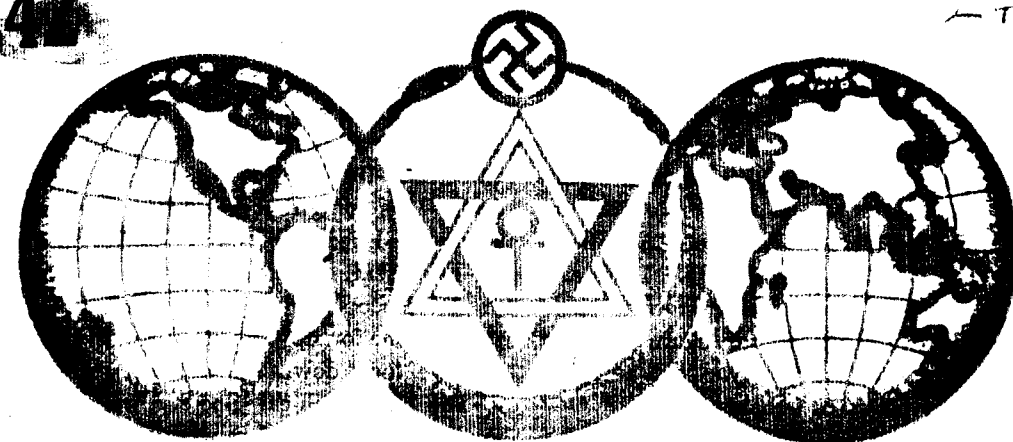
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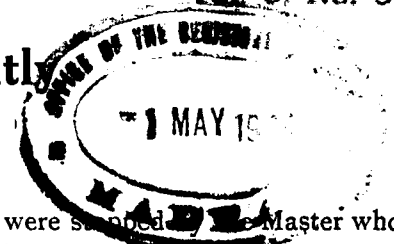
May 1944

ADYAR

Vol. 9, No. 5

Live Differently

By the Editor



THE supreme theme at all times is the privilege it is for us to be living in such a time as this. And one wonders as to whether we make the fullest possible use of living at such a time. If we look at the world as it is, we are tremendously conscious of swirls, whirlpools, and spirals up and down, so that it is possible for any one of us to live today as he has probably never lived before. Of course, it means and should mean for everybody, no matter what his age is, somewhat of a tempestuous living. And no matter what his temperament, he cannot help being affected by these tremendous swirls and whirlpools, some of which go up into heaven and many others of which go down into hell.

You will remember the story of Dr. Besant and Bishop Leadbeater seeing a great whirl of force going out into infinite distances and of their deciding to see where it went. They went a little way

and then were stopped by the Master who advised them to go no further because they would not come back.

It could never be as tremendous as that with us, but it is a marvellous opportunity for us to be shaken out of ourselves, because for the most part all of us tend to live comparatively placid incarnations, making no particular progress, suffering no particular disasters. We amble on our way.

But from time to time a shaking takes place, and the present is undoubtedly such a time. Doubtless the fact has its dangers, as it also has its opportunities. Since we have the protecting influence of Theosophy and The Theosophical Society, it behoves us very much to be as unafraid as we can be, to order our lives fearlessly, courageously, and to live differently.

I had a slogan once: "Together—Differently." Another slogan might well be:

"Live Differently." I should like to challenge every one of us—as I should like equally to challenge myself: "Are we living differently this year from last year, or are we just ambling along?" If we just amble along in such times as these we shall take countless incarnations to arrive anywhere. If we are not affected by the present storms, such storms are not likely to come again to us for a very long time, so that we shall resume, or continue, our usual lethargy.

If you say to me: "What can we do to be different?" the answer to the question must lie in your own clear knowledge of yourself. I think there are very few of us who really know ourselves. We think we do, but I do not believe there are many of us who *really* know ourselves, so that while we see on the one side the qualities, on the other side we also see clearly the weaknesses; not to feel afraid of them, or to feel disgraced by them, but to register them.

I have been thinking over my virtues and my weaknesses, and I believe I have a comparatively clear idea as to what I could do to put myself straight, or what I can do to "get a move on," so that the older I grow the more shall I have justified this particular incarnation and its setting in such times as these.

Of course, there are very many people who will say: "I am too old to change"; or: "I am not a changeable person, I prefer to go along the well-trodden way." Naturally, people can do that if they wish and nobody is going to force anyone to do anything he does not want to do. But this is a great opportunity, it is, as it were, a Day of Judgment. And the question is: Shall we pass or fail in the examination?

We pass it if we live more in terms of the storms; we fail in it if we avoid them in order that we may lead our placid lives. Of course, it is quite impossible for me to give any advice to anybody on these matters—I can only give advice to myself. But one can see fairly clearly when an individual is in tune with the storms and the troubles and the catastrophes of life, and is causing them to give him fresh, and I might almost say, aggressive life.

It is very easy for us to excuse or justify ourselves by saying: "I have a placid temperament, I am a little too old to uproot myself." But the world is not too old to uproot itself. It is doing that now. Nor is the world in any condition of placidity—and should not be—at present. Later on is the great occasion for placid people to have their innings. Today it is the time for stormy people to have theirs.

If we look down the vistas of the history of The Theosophical Society we shall see how our greater leaders were stormy petrels in the very real sense of the phrase. That does not mean, of course, that we must be in a state of tension, that we must be irritable, that we must be difficult. It means that we must aim at a star, even though in the temporary end we only reach an Everest. Aim high, not for benefits for yourselves but for service to the Elder Brethren.

Unless you have occasional memories of the Elder Brethren, you will probably not understand how great is Their need of us, how difficult it is for Them to do without us. But the condition of Their making use of us is that we shall ourselves discover what to do in Their service, and then do it. Many people want to be told what to do. They say: "Tell me what to do, tell me what the Master wants, and then I will do it."

There is not much soldierly spirit in that, and of course it is the soldierly spirit which is wanted more than anything else. That does not necessarily mean a joining of the army, the navy, the air force, it does not necessarily mean going out into the world and making some terrific fuss, but it does mean standing very firmly on all possible occasions for the principles in which one believes and using one's will, one's mind, one's emotions, to strengthen the Masters' Cause.

I do not see any way to bring it home to people as to how restless they should be to take full advantage of the opportunity which has come to all of us. I think that up to a certain point I may have taken advantage of my opportunities, but I do know I have not taken the fullest possible advantage of any of them, and that I have not taken any

advantage at all of some of them. But the older one grows, the greyer one's hair becomes, the nearer one comes to a translation of oneself into extra-physical conditions, the more does one tend a little bit to be anxious to make the very best use of the remaining period. Of course, there is so much to be done, so many activities in which to engage, so many channels through which to pour one's will, mind and emotions that there is an *embarras des richesses*, an embarrassment of wealth of opportunity.

So far as I am concerned, the only way that I can see to turn over a new leaf is to turn it all of a rush, to turn it in a hurry, to turn it at once. I had the intention many years ago of giving up smoking. I thought I would do it little by little. But the giving up of smoking little by little meant no giving up at all. It was only when I had made up my mind that smoking must cease—largely on account of Bishop Leadbeater's extremely sarcastic observations about the effect of smoking, and conveying to me that I was far too filthy to go anywhere near the Master—that I said: "Smoking must go!" And it went, though Krishnaji endeavoured in every possible way to test my determination. But I had made up my mind and all else that could be made up. It was the same with meat-eating, fish-eating and wine-drinking—they had to go at once. It is a strain on the body, but the body had better have the strain and be done with it, rather than be petted like an invalid.

Supposing we know we have weaknesses. I hope every one of us realizes that he has

at least one weakness. Let us face it and kick it out! And let us not look with envy upon it as it slinks away, because if we turn our faces and look back on it, it is the business of Lot's wife all over again and a general weakening of the moral fibre.

There is another way of dealing with the situation, namely, by intensifying the strength of which a particular weakness is the negation. That is not quite my way. I like to look at myself in the face—either with or without the medium of a looking-glass—and whatever I see that I do not like, I prefer to work at if I can. Of course, from time to time one slips back into the weakness one has so bravely and nobly discarded, but that we must expect. It does not matter if now and then one loses a little, provided one is definitely trying more and more to gain a little.

DR. BOXELL

A message from St. Paul, U.S.A., says that our old friend Dr. Edward Carty Boxell, M.D., Ph.G., etc., celebrated his 80th birthday on the 13th of November last, when he was greeted as one of the grand old men of Minnesota. He has given many years of service as President of St. Paul Lodge and as a member of the National Board of Directors of the American Section. Still he goes to his office every day and still he is working for Theosophy.

Dr. Boxell and his family have been friends of Rukmini Devi and myself for many years, and we have for them a very sincere affection and very much respect for the great work they are doing in the Theosophical field.

OUR PRESIDENT AS SCOUT

Mr. G. Narayanaswamy Ayyar, Hon. Commissioner, in proposing a vote of thanks at the 12th anniversary of the North Madras Boy Scouts Local Association held on 19 February 1944, with the Hon'ble Mr. Justice Bell in the chair:

The all-inspiring presence of Dr. Arundale (P.C., Hindustan Scout Association) in our midst, this evening, has deeply touched the heart of every one in this gathering, bearing ample testimony to his abiding interest in us and our work. His life has been one of consecrated service to humanity at large, and to India in particular, the land of his adoption. His august presence here this evening is a happy augury of the long cherished amalgamation, at no distant date, of both the Scout organizations, for which we have been devoutly praying. We feel deeply devoted and sincerely thankful to him.

The Festivals of the Month

THE DAY OF VAISAKH

[This year the date and time of the Vaisākḥ Full Moon are May 8, 1.58 p.m. Indian Standard Time].

GAUTAMA BUDDHA, Sākya Muni, has ennobled the whole human race. His fame is our common inheritance. His law is the law of Justice, providing for every good thought, word and deed its fair reward, for every evil one its proper punishment. His law is in harmony with the voices of Nature, and the evident equilibrium of the universe . . . Am I told that Buddhist laymen display vanity and ostentation . . . that they are fostering sects . . . ? Am I told that Buddhist priests are ignorant, idle . . . ? . . . There is the Law, immutable, menacing; it will find them out.

And what shall we say to those of another cast of character—the humble-minded, charitable, tolerant, religiously aspiring hearts among the laity, and the unselfish, pure and learned of the priests who know the Precepts and keep them? The Law will find them out also; and when the book of each life is written up and the balance struck, every good thought or deed will be found entered in its proper place. Not one blessing that ever followed them from grateful lips throughout their earthly pilgrimage will be found to have been lost; but each will help to ease their way as they move from stage to stage of their being unto Nirvana where the Silence lives.

—H. S. O.

WHITE LOTUS DAY

All of us might remember that our Founder of The Theosophical Society, H.P.B., did not want necessarily praise for herself, and she arranged such a beautiful way for people to celebrate her Day—"White Lotus Day"—where there could be readings from *The Voice of the Silence*, *The Bhagavad Gita*,

and *The Light of Asia*. Speeches were not in her programme, but all of us naturally wish to pay homage to her.

One of the most wonderful and marvellous things that has ever happened was her coming and her message. She brought this message to every one of us, and we can all think what our lives would have been but for our membership of The Theosophical Society, what our countries, our religions, our education would have been but for Theosophy. Even if directly Theosophists may not have worked in every field, still The Theosophical Society has had its influence, and for all this we must pay our homage to H.P.B. who is our "Light Bringer."

Whenever we think of her, we cannot help but feel not only reverence but a tremendous personal love. She gave to us, in a way, Dr. Besant. She gave to us Bishop Leadbeater. She has given to us so much and so many members. She gave the present President of The Theosophical Society, for he came into touch with her through Miss Arundale, one of her greatest devotees.

It is much easier for us to do Theosophical work now than it was in those early pioneer days. Imagine how difficult it was for her! She was so great, so courageous, so magnificent, and every one thinks of her as a person of tremendous power. But she was also a person of divine compassion. It was divine compassion of the Great Ones that They gave Their permission to send great Messengers to help humanity, suffering and unhappy. Humanity is unhappy today. So let us remember H.P.B. and her great compassion, and because of our love and reverence for her, feel great compassion and help the world around us today. Let us not forget her comrade, Colonel Olcott. He was one of the greatest and most compassionate of men.

—RUKMINI DEVI

Parents' Day at Besant School, Adyar

BY ELITHE NISEWANGER

THE sun's descending rays filtered through leaves of flowering mango trees in Damodar Gardens, and rested with warm benevolence on the festively garbed throng of parents, students and friends gathered on April 15th to celebrate the close of the Besant Theosophical School's activities for the 1943-44 session. The whole atmosphere vividly proclaimed that spirit of joy which its Director, Rukmini Devi, regards as one of the most important key-notes in the work and life of the School.

Her Excellency Lady Hope (wife of the Governor of Madras) had very graciously agreed to preside over the festivities. Before those actually commenced at 6 p.m., she was guest of Rukmini Devi and the President at a very small and most delightfully informal tea in Rukmini Devi's rooms at Headquarters, after which she spent some minutes in company with Rukmini Devi, visiting an exhibition arranged to display the talents and skill of numerous students who are unquestioned artists with crayon, paint-brush and needle.

As Lady Hope and Rukmini Devi arrived on the scene of the evening's programme, they found the other spectators disposed in a huge semi-circle on mats and in chairs before a simple but most effectively decorated open-air stage set up at one side of a mango tree which formed a leafy roof overhead. Then when Lady Hope had been garlanded with an enormous and fragrant garland of roses, the programme opened with stirring singing of the School's song, "Devi Vasanté."

Four dance items which followed were very gay as to costume and excellently performed. First were two numbers of *Kummi* by younger girls, who are also pupils of Kalā-kshetra, then two of *Pinakkollatam*, executed by junior and senior pupils, in which the brightly coloured tapes suspended from over-

head were skillfully interwoven and subsequently unwound, to an accompaniment of richly toned swirling skirts, tinkling anklet bells, and graceful and expressive movements of the dance.

Rukmini Devi's welcome to Lady Hope was phrased in cordial words of appreciation for her sincere friendliness and interest in the Besant Theosophical School, and went on to emphasize the ideals of joy and the influences of beauty and culture which are always at the forefront in planning the many activities and studies which make up the School's curriculum—ideals and influences aimed at developing true gentlemen and ladies, and training interesting, active, fearless citizens who will be able to bring about more understanding among peoples, thus creating worldwide happiness.

Whether it is the Headmaster's peculiar genius in writing, or the fact that our Besant Theosophical School is a very special school indeed, or the magic combination of both, Mr. K. Sankara Menon's Annual Report for the School was next received with absorbing interest. It is a true story of manifold achievements in scholarship, arts, scouting, and comradely everyday living, which holds all the romance and fascination of make-believe stories, and once again gives demonstrable proof that ideals can and do descend into mundane life when constantly guided and inspired by those whose eyes are fixed on far stars.

The printed programme next indicated "Talk by Dr. G. S. Arundale," and it was one of those part-serious, part-laughing interludes which the President is so expert at creating when in a company composed partly of young people. His opening note was a reference to the Besant Theosophical School at Adyar as a projection of educational work begun in India by Dr. Besant in 1898.

Genial notes of humour, poking kindly fun at himself, the Director and Headmaster of the School and the audience in general, were scattered among words of heartening appreciation for the uphill work being carried on by this pioneer institution. But overbalancing all that difficult task, the President drew a picture of days ahead when the Director and Headmaster will gain their rewards from the loving testimony of important people all over India who will bear witness to the part the Besant Theosophical School and its presiding geniuses have played in the successful achievements of India's citizens.

Following Dr. Arundale's studiously trite and humourously worded introduction of her as Chairman for the occasion, Lady Hope expressed her delight in being invited to preside. She told of her pleasure in the music and dance items, her interest in the prominent place which religion and appreciation for greatness hold in the School's daily life, and her sense of gratification that training in service, self-sacrifice, self-reliance, and the dignity of labour promise to create characters of great value to India. Her short talk concluded with warm good wishes to staff and students, and a friendly and gracious hope that she may always be kept informed of the Besant Theosophical School's progress.

Now it was time for the final portion of the programme—several items of Bhārata Nāṭya. The *Alarippu* by A. Sarada, S. V. Lalita, Kasi and Girija (aged 15, 13, 11 and 9 years, respectively) was followed by a well-performed *Jatiswaram* in which Kasi and Girija shone—each in her own individual way—as junior artists of Kalākshetra. Kasi was alive with the joy of the dance and her careful rendering of it, while Girija amazed with the advance she has made since her shy but smiling maiden-performance given on Parents' Day last year. A. Sarada's and S.V. Lalita's *Tillana* was a satisfying and highly artistic close to the evening's festivities. Though this was only the second public performance for Lalita, as compared with Sarada's larger number of appearances, the young ladies make a charming and talented duo, and one feels

they will surely help to advance Kalākshetra's tradition for Bhārata Nāṭya presentations of painstaking technique, commanding beauty, and spiritual depth.

As Lady Hope rose to depart, the students joined in three ringing cheers for her. Perhaps it is not amiss to imagine that the cheers embodied also their own feelings of enjoyment in the programme, justifiable satisfaction over a year of work well done, anticipation of joyous holidays, and loyal love for their School, comrades and teachers. And certainly there poured out through the medium of those lusty cheers rising from the happy young throats, many an unvoiced but heartfelt wish from the elders for an increasingly magnificent future to Dr. Besant's School and therefore to our School.

* *

THE HIDDEN FLOWER

By C. T. T.

A flower of Love and yearning
Lay hid within my heart,
Its fragrance and its beauty
Dwelt as a thing apart,
A sacred thing and holy,
Half human half divine,
It glowed in rosy lustre
Within its hidden shrine.

One day a sudden tempest
Shattered the secret shrine,
In ruins and in ashes
My flower of heart's design
Lay buried, bruised and broken,
Despoiled its outer form,
But from the ashes rising
I saw a flower reborn.

A rose of crimson petals
With stem of purest gold,
In glorious stately splendour
I saw this flower unfold,
Its sap the heart's blood lavished,
Its scent the secret pain
Transplanted from earth's garden
To bloom in Heaven again.

South India at Adyar

BY E. M. LAVENDER

WORK among old copies of *The Adyar Bulletin* familiarizes one with vivid accounts of Easter Conferences at Adyar. Old times are often regarded with longing, but that is a habit to be broken by the recollection that such times were present times then. This present Easter South Indian Conference was also vivid in essence, to be assuredly remembered with joy in the future. "The Work of Theosophists during 1944" gave out forcefully and clearly the note the President desires. To the renewal of the spirit of Greatness, away from the usual routine of lecture tours, away from usual articles, devoting Theosophical energies to the realization of the splendour and majesty of faiths and peoples—such was his call. He spoke of the need for workers for India, to recall her, to lift her up to her Greatness in every one of her constituent elements. Not through controversy, not through appeasement, not through compromise, but along the path of her inborn Greatness. To this end, that she might develop a National Charter, the further step essential was to enhance the spirit of determination in India towards a National Education.

Putting the programme out of its order, it was that topic of education with which the Conference was closed by the President on Sunday afternoon . . . None who knows of his deep love for real education will marvel that he spoke of foundation principles, and those who know of his work in the old Central Hindu College, and with the present Besant School, will know also how practical is such a foundation. Character is the corner-stone on which the fine superstructure is to be builded, and outstandingly truth and beauty in education are its materials.

The two meetings when the workers met for discussion resolved themselves into symposia, where, first, the principles of the work

to do, and, next, their applications in practice, interested the numerous speakers and their hearers. Probably there is still needed more and more of application, and less of talking. But in a Conference, unless plans are the topic, it must appear to be still "talking."

Such splendid talks too. In the symposium on "Theosophy for Young People," when Rukmini Devi spoke as chairman, her vital experience of "Youth" poured forth in what became a very dignified practical psychology, hints as to what to expect as the reactions of youth. Both youths and adults found her keen insight and its expression amusing, when she told what not to do or anticipate in order to maintain such Theosophical work. Finally her policy was to say what she planned and thenceforward to continue with it, looking apparently neither to right nor left to see who shared it, working with her, although she might occasionally catch a corner-eye-glimpse of them. Shrimati Rukmini Devi's talk on "India's Cultural Renaissance" was of even more intense interest than usual, for she told of contrast and possible contacts between India and the West in an unexpected fashion. Her experience of western arts showed her that not only did that genius perceive the spirit-of-the-thing-felt, but that it must also clothe that spirit in the most perfect outer shape and environment possible. Then the danger followed that the perfection of surroundings and form, and the cleverness of outer technique, might confuse the issue. The guide within might be lacking as in the case of "jazz." To India externals were non-essentials; too much so, as outer grace and finish can be of great avail to the inner. For the future the exchange must be made from and to East and West, the inner for the outer, and the outer for the inner, holding the best, the real, in each.

The meeting for workers on Easter Sunday morning probably best fits to finish the tale of Conference events. While many were absent, attending the celebration of the great Christian festival of joy and triumph, the President met the workers, and put to them as their urge to work, his Easter inspiration to renew their own Greatness at the Great Fount of Springing Life, and, learning to see themselves, thus to know how to find and make new the Greatness of others, another way to Brotherhood.

EASTER EXHIBITION OF PAINTINGS

For three days during the South Indian Conference delegates and visitors enjoyed a too-rare treat in the exhibition of the work of young South Indian artists. Mr. P. S. Krishnaswami arranged this with Mr. K. Srinivasulu, the artist-teacher of Besant School—of whom more will follow. To further the local association of culture and Theosophy this Exhibition will also be displayed at the other Lodges in Madras.

Rukmini Devi aptly declared the Exhibition open, to a thronged audience, in the Old Dispensary, so delightfully renewed in life by this occasion. It was a pleasure to renew again the touch of Adyar with this art. Many visitors were attracted to attend again and again. The virility and versatility of the artists were outstanding. General figure-subjects, studies of facial types—as, “A Malabar Belle” and “The Heart of Sorrow”; the wonderful “jewelled” pieces—as they appear to the writer—where the perfection of beauties in detail, glimmering light and materials, dresses, furnishings, make a gleaming gem of the picture, such as “The Princess”; “pattern”-pieces with entrancing marvel of design, landscapes, heavy brush-studies, and perhaps last—and least, though amusing, and colourful and well patterned—a section of advertisement posters. The name of K. C. S. Pannikar may be noted for width of range of expression, followed closely by Gopal, and S. Mukerji, and, note-

worthily, K. Srinivasulu. His large studies, “The Shandy” and “Fisher-folk” dominated the whole, while his small piece showing a fisherman on the beach, in “pattern”-form or frieze, was an unusual composition, of delicate colour-study. Two landscapes of his gave a very different note. Although one was a Banyan tree, both shared with some other landscapes a spirit of the universal in art. One might well have been by a French landscape painter of an immediately past century. In this particular East met West, yet also in subjects typically Indian the note of universality was clear; for the spirit of the art of the whole East was caught, and pictures might have been in some cases Egyptian and Iranian, or even Chinese in their inception. Mr. Alex Elmore, another worker in Kalākshetra, the International Arts Centre, displayed several pieces suited to Church altars, thus West met East in another medium. These were highly considered because of their bright tone-composition, and for the almost-to-be-described-as “mediæval” feeling given through a modern symbolical form; “St. Michael” drew much interested comment.

An exhibition that should be repeated again.

E. M. L.

OTHER EASTER GATHERINGS

Greetings have been received by the President from the following gatherings held during the Easter week-end:

Australian Section Congresses, Sydney (Litchfield);

India: Behar Federation, Motihari (Mehta);

India: Bengal Federation, Calcutta (N. Sri Ram);

India: Sind-Multan-Baluchistan Federation, Karachi (Jamshed);

India: U. P. Federation, Lakhimpur (Harischandmathu);

Puerto Rico Convention, San Juan (A. Plard);

South African Convention, Johannesburg.

The President's Correspondence

A NEW CAMPAIGN OF GREATNESS

MR. KNUDSEN

(Message sent to three Indian Federations)

WE send our best wishes to the Federation for a very happy and helpful gathering during Easter. Both Rukmini Devi and I wish we could have been present. But the great difficulties of travelling and engagements in Madras which could not possibly be cancelled have prevented us from coming.

There are, I am sure, great times ahead of us, and I am hoping that in these times Theosophists will play the noteworthy part to which I am sure they have been dedicated. I feel that the time has urgently come for some of us to voice those greater standards of mutual Brotherhood and understanding the application of which will solve every problem by which the world is now confronted and which have in the past lifted faiths and nations into veritable greatness.

If the conflicting elements among the peoples of the world could only know each other better and appreciate each other more there would arise a Universal Brotherhood which would make war and discord impossible.

I have written on this subject in the June Watch-Tower of *The Theosophist* which I request you earnestly to study as I hope to make it the starting-point for a campaign of greatness through the ensuing months leading up to a “Greatness International Convention” in Benares during the last week of December. Perhaps there may be many of you attending this Federation who could help me in what I regard as a most vital work, and I am enclosing a copy of a letter I am addressing to as many friends as possible hoping they may respond. I shall be very grateful if you can find time to discuss this matter during the course of your proceedings.

26 March 1944

Dear Mrs. Knudsen: The news has just come to us of the passing of your stalwart and noble husband. Our hearts go out to you in your great loss.

He was, and of course is, a most faithful servant of Theosophy and The Theosophical Society, and thus of the Masters.

He will be an irreparable loss to the work in the outer world, for there is no one who can work as he did in the field he made his own.

23 March 1944

HUNGARY

Dear Sir: I am writing to you on Mrs. E.'s advice.

Some time ago I had a letter from one of the members of the Hungarian Theosophical Society, telling me that they are still working as before the war, with the exception of public lectures, the number of members is increasing, also in Young Theosophists.

—VICTORIA

FROM A STALWART

My dear President: Your kind letter of the 27th December reached me on my 76th birthday. Being very human, I have to confess to a feeling of pleasure at the compliment the International Convention has so graciously thought fit to pay. At the same time the very modest services I have been privileged to render the Theosophical movement are as nothing when measured by the gifts I have received from and through The Theosophical Society. My deep and loving gratitude can never be adequately expressed to our Founders, especially dear Col. Olcott, my sponsor to The Society, without whose affectionate help and encouragement I should, probably, have been incapable of starting the study group that eventually evolved into the organization it has since become.

May we deserve the continued help and guidance of the Great Ones we are pledged to serve.

—L. W. RITCH

Johannesburg
16 February 1944

THE CALL OF BENGAL

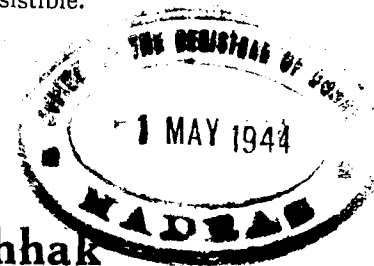
The change of date for the send-off meeting to the medical delegation prevents me from having the happiness to be present.

But I feel our Presidency may well be proud that her students have so fine a sense of India's unity and of Bengal's dire need.

Such a practical gesture is fine witness to the patriotism and compassion of India's youth.

If any fund has been started to help to finance the delegation I shall be glad to make a contribution, for the Call of the Bengal students is irresistible.

14 April 1944



The Legend of Zohhak

[*New History*, journal of the New History Society, New York, in its January issue has the following as part of the Editorial by Mirza Ahmed Sohrab, relating an old Persian story with recent events and the Bahai Centennial to be celebrated in May 1944.]

TEHERAN, situated at an elevation of 3,810 feet on an extensive plain which slopes from the foot of the Elburz mountain some ten miles distant, occupies a radical position, commanding routes in all directions. As background, magnificent and imposing, rises the snow-capped cone of Mount Damavand 19,400 feet high. The sight is almost identical with that of Rages, now Rei, a city which in antiquity shared with Ecbatana the honour of supremacy over Iran. About the same time, this station was enjoyed by Pasargadæ and Persepolis and, a few centuries ago, by Isfahan and Shiraz. Teheran means *plains* in contra-distinction to Shamran which means *mountains*. Teheran is a comparatively modern city which came into existence some 100 years ago, but its rank as capital of Iran has been held since 1788 when the Kajar dynasty came into power. A popular adage says: "Isfahan is fair; Shiraz is beautiful, but Teheran is very beautiful."

A certain character, Zohhak by name, has come down to us from the dim ages before history was written. Zohhak dreamed of world

dominion and of holding in his own hands absolute power. Then came to him Iblis (Satan) who promised him sovereignty over the Seven Climes if he would adhere to his councils. Zohhak agreed and started out on a career of crime which landed him, a stranger to our country, on the throne of Iran wherefrom he conquered the nations near and far.

Meanwhile Iblis took charge of everything within the kingdom, even going to the extent of presiding over the palace kitchen. In those days every one, even royalty, lived on the modest fare; but with Iblis things began to change. He went marketing in a large sense and brought into use a variety of unknown products. The menu at the banquet table became more and more interesting; every day something new and intriguing made its appearance, and Iblis rose high in favour. "What can be more delectable than this!" exclaimed King Zohhak as he tasted an egg for the first time. "Wait and see," responded Iblis, "tomorrow you shall have something better."

Firdausi, epic poet of Iran, writes in his book *Shahnameh*:

Next day he brought delicious fare, and dressed
In manner exquisite to please the eye
As well as taste, partridge and pheasant rich,
A banquet for a prince.

Then Zohhak cried aloud: "For this whatever thou desirest I will give."

Iblis had one request—to kiss his Lord's naked shoulders. A mere whim. Promptly Zohhak stripped himself and received the kiss of Iblis who forthwith disappeared. Then out from the monarch's shoulders where he had been touched, two great black serpents sprang, writhing and seeking food, yet always fixed and remaining part of the body of Zohhak.

Later Iblis, returning disguised as a physician, told the King that in order to pacify the serpents he must feed them with the brains of man. Then, little by little the human intellect would be destroyed and Zohhak would rule the earth. So men and women of all ranks were killed and offered up to the serpents until the day came when the masses rose in rebellion and delivered the country from the usurper. Then the people sent for the hero Faridun whose habitation was Mount Damavand, and called on him to come down and establish justice. This Faridun did, and he exalted the working man by whom the land had been liberated, and he made of his leathern apron a sacred symbol and flew it at the head of his armies.

According to legend, Zohhak was imprisoned in the depths of Mount Damavand where, as the centuries rolled by, his tortured spirit awaited the appointed hour when he was to break through upon the world with even greater ferocity than before. At that time Faridun would reappear, forever exorcise the cruel genius of Zohhak, and establish the reign of peace from pole to pole. Incidentally, Damavand means *the Binder of the Evil One*.

It is said that all this happened long, long ago.

On a bright Sunday morning, 28 November 1943, a huge transport plane circled over the snow-capped peak of Mount Damavand and landed on the airfield of Teheran. From it descended Franklin D. Roosevelt, backed by the authority of the United Nations. He had come to destroy the evil spirit who sat astride the continent of Europe with the dread Swastika writhing behind him, to which symbol had been offered up the blood and brains of mankind. He had come to assist with the hands of justice the broken-hearted of the earth and replace slavery and desolation with life, liberty and the pursuit of happiness.

The President did not feel any strangeness in his environment; rather, he said: "I am back in Arizona or New Mexico. . . This place is a good deal like home." And he went on: "If you had said to me, or I had said to you, three years ago that we would meet in Iran today, we would have probably said that we were completely crazy." But those who remembered the legend of Faridun and a certain glowing chapter in modern Persian history did not feel in the least bit surprised.

It was in the city of Teheran that Baha-O-Lah was born; it was in a dungeon of that city that he laid plans for the federation of all nations. Next spring, in 1944, groups of people all over the earth will celebrate the First Centennial of the Bahai Cause, for it was in May 1844 that a ringing announcement was made in Persia: "The Old World is finished and a New World is about to be born."

[Baha-O-Lah and the Bahai Cause are recognized and honoured by Theosophists for their message of Unity, and the symbol of Baha-O-Lah has a place among the symbols of other faiths on the walls of the Great Hall of The Theosophical Society at Adyar.]

What Is Theosophy?

A Large Measure of Happiness

WHAT do we as Theosophists want? Simply that which humanity has not yet attained through its own efforts, either in philosophy, science or religion—Happiness.

If you look around you, you will perceive a song in everything in nature. Everything is pervaded with harmony, colour, music and beauty. Man alone considers himself unhappy, and cannot find the happiness for which he longs, because he looks for it in paths of illusion. And yet, happiness does exist. Such is the message that Theosophists would give to the world.

Theosophy teaches that creation is neither a capricious occurrence nor the result of blind forces, but the work of a Supreme Intelligence; that Universal Life has a cause and a purpose, and that a Divine Plan is being carried out in countless worlds and solar systems.

Theosophists know that the Divine Plan, whether recognized by man or denied, is ever operative through the laws of nature, sometimes called Divine Laws. The name is not important, although much blood has been shed throughout the centuries because of a name. They have found, too, that these natural or Divine Laws are immutable and that their immutability is the supreme guarantee that nothing can prevail against God's Plan.

Theosophists have come to the realization that obedience to these natural or Divine Laws brings joy, health and happiness, and that disobedience to them, whether consciously or unconsciously, causes all the suffering and unhappiness that man experiences. Among such laws, that of solidarity, or the interdependence of all living things, is the one that is most related to human happiness. To believe ourselves apart and

independent of everything around us, and to constantly act in violation of this Law, is to breed within ourselves selfishness and suffering. The Theosophist who realizes that every living thing is related to every other living thing and that we are all the children of the same Father, acknowledges Universal Brotherhood as a Divine Law.

The more humanity ignores this Law the greater are its sufferings. Any screw in the right place is as important as the moving belt or the well-sweep in any piece of machinery; each and all are necessary if it is to work properly. The mechanism of the Cosmos bears some similarity in proportions more gigantic, and man's function in the world is also similar, yet conscious to some extent. An unfitting piece will obstruct the functioning of machinery. In like manner there is no violation of the Laws of Nature, however small, which will not bring painful consequences to both the violator and humanity as a whole.

The realization of interdependence, brotherhood, peace and love among all human beings is the first step men must take if they want to attain the longed-for happiness. For the next step they should get in tune with Nature in order to co-operate with the Divine Plan. In so doing they will reach higher stages on the path to happiness, undreamed of even by poets.

Their knowledge of these truths and their observance of the precepts have given Theosophists a large measure of happiness, which will grow with their growth in knowledge and understanding.

JOSÉ M. OLIVARES,
General Secretary
of The Theosophical Society in Argentina

Adyar Notes

BUDDING GENIUS AT ADYAR

IT is only in exceptional cases that new experiments in education are crowned with immediate success, yet this has happened in the Besant Theosophical School at Adyar, where, thanks to the great genius of Dr. Maria Montessori, her unique method has been applied to the middle school classes with excellent results.

The younger students have gained immense benefit from her presence and assistance and are doing easily and normally in four or five years, as a Government Inspector recently admitted, what is done in ordinary school in seven years. But of far greater value is the fact that the pupils are able to discover in their own way, and in their own time, their individual answers to the little problems they have to face—small from our point of view, but big from theirs—and this without any element of fear or outside pressure. Thus they are able to unfold their inherent creative faculties and keep on growing instead of becoming, as so very often happens with ordinary methods, anxious and stunted at an early age.

To watch these children in their work is to see the same bubbling enthusiasm and adventurous spirit as is apparent in everything they do. An 8-year-old is doing mathematics in the Montessori way: "I've done the square of the binomial; I want the cube!" is the eager cry of this youngster, excitedly hopping on one leg. No amount of ordinary teaching could give such a realization.

There are many other similar examples of self-discovery. A very small boy of five years started the study of language. For a long time he did nothing. His first attempt was to write an article for Dr. Besant's birthday number of the school magazine. It was really quite remarkable when we remember that the child was only five and had never written one single sentence, and then, sudden-

ly, he came out with a short article. The interesting thing about it was that with all its mistakes it had true literary and poetic feeling. Language and expression in language had become part of himself. He had seen the general principles as a revelation.

"The same thing" says Mr. K. Sankara Menon, Headmaster, "is true with regard to painting to which the school has been paying a great deal of attention. For a long time the children mess about with the paints and it is no use trying to teach them or show them how to draw a line. Suddenly they will come out with a very original drawing. This happens time after time. At the school exhibition held during last Convention there was, among many other paintings and drawings, the work of a young person, who had had no tuition in painting. The great artist, Mr. Roy Chowdhury, Head of the Government School of Art in Madras, looking at his work, said: 'Please do not interfere with this child. He should not be touched but allowed to develop his own technique. He has discovered something for himself. That discovery if an essential factor is going to make him into an artist. You will only stifle him if you try tampering with him.'"

—HENRY VAN DE POLL

THE BANDS OF WORKERS

I feel I am groping towards something very definite and practical, a new era for our work, as I suggest these Bands of Workers and their mission of spreading a simple and practical Theosophy throughout the world.

I feel we are destined to move into a new Theosophical era coincident with the advent of the New World, and to merge our old order with all its concomitants into a New Order adapted to the new vision of the world's life.

Of this I am sure, but shall we succeed? The older among us may find it hard to change or may see no need for change. The younger among us may not yet have entered

with eager enthusiasm into the fiery spirit of Theosophy or of The Theosophical Society.

We know we can expect steadfast loyalty from the older members, they can never desert either Theosophy or The Society. They may only be unable to change, perceiving no need for it.

But what about the young Theosophists? Most of them have not yet had time to prove their worth and loyalty, or that they can embody the change which must take place in our Theosophical movement if it is to serve the changing times.

If we are to succeed, some of us must show the way by our own example, or our precepts will be in vain.

So is it that the challenge I must make to myself is as to the extent to which I myself am able to set an example. Can I practise what I preach? I can preach simplicity simply, no doubt. But can I practise simplicity? Such simplicity does not mean retiring into a forest, nor asceticizing the daily life, but it does mean a very pointed simplicity of attitude and as far as possible a resultant definite simplification of life in all its aspects. I must be able to experience and to maintain the bliss of solitude in the midst of crowds, the bliss of simplicity in the midst of luxury and comfort.

If I can do this, and be immensely adaptable to all the changing circumstances of my life, then am I eligible, I think, for membership of one of these Bands of Workers. Thus, in part by reason of my own example this new impulse may succeed. But only example can make precept persuasive.

So, if there are to be these Bands of Workers, there must come forth those who are intent on practising that which it will be their privilege to preach. There must be men (and women) to take measures. The measures by themselves will be of no avail.

—G. S. A.

LODGES DISSOLVED

1. Nelson, England: Nelson Lodge, T.S., 18 September 1942.
2. Capital City, Edmonton, Alberta, Canadian Federation: Capital City Lodge, T.S., September 1942.

3. Monterrey, N. L., Mexico: Mme. Blavatsky Lodge, T.S., February 1942.
4. Toluca, Mexico: Isis Lodge, T.S., February 1942.
5. Mexico City, Mexico: Sirio Lodge, T.S., 21 May 1943.
6. Mexico City, Mexico: Osiris Lodge, T.S., 21 May 1943.
7. Atlanta, Georgia, U.S.A.: Atlanta Youth Lodge, T.S., 30 June 1943.
8. Colorado, U.S.A.: Boulder Lodge, T.S., 30 June 1943.
9. Los Angeles, California, U.S.A.: Chela Lodge, T.S., 30 June 1943.
10. Oregon, U.S.A.: Forest Grove Lodge, T.S., 30 June 1943.
11. Fort Smith, Ark., U.S.A.: Fort Smith Lodge, T.S., 30 June 1943.
12. Washington, U.S.A.: Longview Lodge, T.S., 30 June 1943.
13. California, U.S.A.: Santa Monica Lodge, T.S., 30 June 1943.
14. Florida, U.S.A.: West Palm Beach Lodge, T.S., 30 June 1943.

—ROHIT MEHTA,
Recording Secretary

NEW LODGES

The following new Lodges have been chartered at Adyar:

1. Tinnevely, Madras, India: Youth Lodge, T.S., 4 September 1943.
2. Srivilliputtur, Madras, India: Nachiar Youth Lodge, T.S., 1st September 1943.
3. Sidmouth, England: Sidmouth Lodge, T.S., 20 May 1943.
4. Tuni, Madras, India: Vasishta Ashrama Lodge, T.S., 6 December 1943.
5. Bitragunta, Madras, India: Sun Lodge, T.S., 6 December 1943.
6. Sahadi-buzurg, Behar, India: Sahadi-buzurg Lodge, T.S., 15 November 1943.
7. Konjali, Bombay, India: Gram Seva Lodge, T.S., 6 December 1943.
8. Alote, Central India, India: Anand Vikram Lodge, T.S., 6 December 1943.
9. Victoria City, Tmas., Mexico: Movimiento Albo Lodge, T.S., 21 July 1943.
10. Mexico City, Mexico: Ave Fenix Lodge, T.S., 21 May 1943.
11. El Salvador Zac., Mexico: Emmanuel Lodge, T.S., 21 July 1943.
12. La Voz del Silencio, Mexico: Monterrey N. L. Lodge, T.S., 10 November 1941.

—ROHIT MEHTA,
Recording Secretary

Theosophy in South Africa

RAYS OF A NEW DAWN

EVERYWHERE in this country the public shows a keen interest in Theosophy which is manifesting in an increase of membership, together with a remarkable increase of Lodge-activity. I feel sure that we—the world as well as The Society—have passed, or at least are very near to passing the lowest point of the present dark cycle and that the first faint rays of a new dawn are definitely perceptible.

—J. KRUISHEER

CHINESE, INDIAN, EUROPEAN, NEGRO

A very wonderful children's Christmas party was given last Saturday by Mr. and Mrs. Stakesby-Lewis in the grounds of their home at Northcliff. Chinese and Indian children mixed freely with European children in the games, thus giving expression to our First Object—the Brotherhood of all Mankind. There was an abundance of all the things which children love to have, cakes, sweets, ice cream, crackers, etc., not to mention the wonderful gift which every child received from Santa Claus. There was a very funny man at the party, who entertained the children, and who at the end very humorously fell into the swimming-pond!

One of the devoted workers in our Service Group, Mrs. Mulock-Bentley—who is a voluntary worker at the Native section of the General Hospital—is organizing to give the native children at the hospital a little Christmas gift. An appeal in this connection was made from our platform last Sunday, and over £10 was subscribed by members and visitors.

—T. P. WATSON

VEGETARIAN CLUB

I was asked by a friend the other day how the Vegetarian Club was going along, and I

replied that it was doing very well but that certain difficulties were presenting themselves. My friend replied that it was a great pity because the objects of the Club were very worthy ones and I am sure you think so too. We would all be sorry to see the main activity of the Club brought to an end. The proprietors of the building have requested us to discontinue the serving of luncheons in the Lodge Room as from the end of the current month. In re-opening elsewhere we shall incur extra expenses such as rent, and there is a certain amount of difficulty in acquiring suitable yet central premises. Until we have made the necessary arrangements, the serving of luncheons will, therefore, be discontinued from the end of the current year. The general work of the Club including the furthering of the 2nd, 3rd and 4th Objects will, however, still go on. May I remind you that the Objects of the Club are:

1. To provide vegetarian luncheons for members.
2. To study the advantages of vegetarian diet.
3. To work for animal welfare.
4. To arrange lectures and distribute literature on animal welfare, health, diet, etc.

Annual subscription—2s.6d.

—T. P. W.

THE LEAVEN IN E. AFRICA

From Mr. P. D. Master, Theosophist live wire at Mombasa, to a friend at Adyar: "You will be glad to know that three new small Lodges have been formed at Kampala and Jinja in Uganda Protectorate and at Kisumu in Kenya. Membership is all Indian."

—J. L. D.

BLISS IN WORK

We have received a little illustrated folder by the name of "Ananda" (Bliss), a Winter

Registered No. M.4135

and Summer Vacationing Station in Rustenburg, South Africa (Rustenburg signifying a haven of rest). The owner and host at this Guest Farm is none other than that South African stalwart, J. J. van Ginkel, known to his numerous friends simply as "J. J." In part retirement after many years of hard work in the South African Section he is now looking after the rest and holiday requirements of hundreds of visitors in this health resort; but not only is he responsible for their material welfare, he is also, as he wrote us a few months ago, giving countless lectures and talks on Theosophy, so that most of the 600 people who stayed at his farm since its opening about nine months ago, have learnt something about Theosophy; and as in the evenings there are no "last buses" to catch, discussions, questions and answers continue to an advanced hour. Some people surely only find their rest in increased activity; "J. J." is one of them and we all wish him of our very best in his new activity. The tantalizing reproductions make us wish we could spend a few days with him. Who knows?

—H. P.

THE LINK

Such a nice number is the Feb.-March *Link*. The first editorial note is on Mr. Kruisheer as General Secretary for the coming year. Miss Codd will help him and continue to edit *The Link*, which is very good, for we like Miss Codd's notes.

"February is a Bishop Leadbeater month"—and so several very interesting note

C.W.L. and a poem and a portrait homage to him and adorn the magazin

"Miss Codd's Dinner Party" is a item of more than Section-wide inte which Miss Codd elsewhere briefly re— "a very happy and generous evening"; and she expresses her "undying gratitude and very warm thanks to all the dear and good friends who have made the last years of my life free from financial cares."

Two longer articles are on the vital subjects of "Right Food" and "Theosophy in Everyday Life." There are reviews of Christmas functions and previews of Easter Convention. An Education Group and a Publicity Group and a Kind Heart are doing and planning thoughtful and heartfelt work.

So congratulations to Miss Codd on her Section and its magazine, and we are happy she will continue to help both.

MAGAZINES RECEIVED from overseas

The American Theosophist, January.

The American Young Theosophist, January.

The Canadian Theosophist, November, December.

Evolucion, November, December.

The Game of Life, January.

The Liberal Catholic, January.

New History, January.

Revista Teosofica Argentina, Jan.-Feb.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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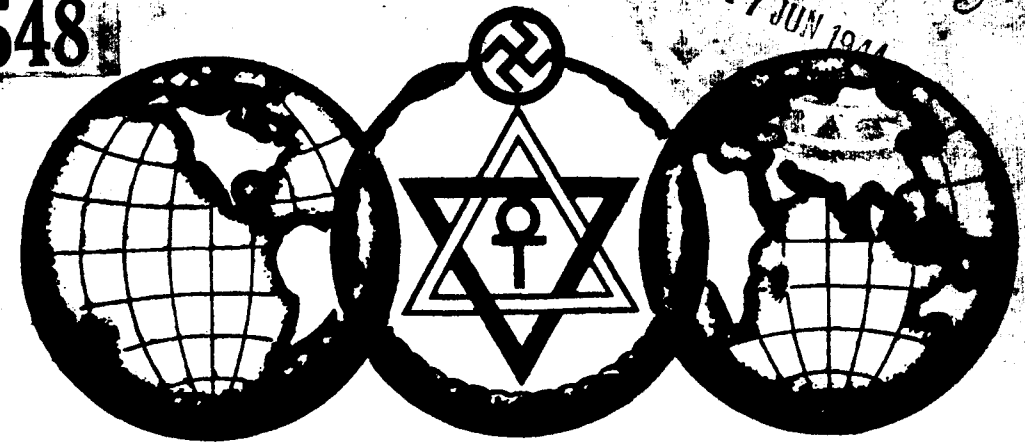
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THE THEOSOPHICAL WORKER

June 1944

ADYAR

Vol. 9, No. 6

White Lotus and Vaisakh Day¹

By the Editor

THESE beautiful passages were well chosen to be read on the anniversary of the passing of H.P.B. They lift us into something, I think, of her own splendid consciousness and they prepare us, as it so happens, for the Vaisakh Ceremony which takes place during the early part of the afternoon.

I think that the essential purpose of this White Lotus Day is, in part, to commemorate the passing of those who have gone before us, to prepare a further way for the treading of The Theosophical Society and for the spreading of Theosophy, and to render special homage to those great leaders who built our Society and who, as they alone could, spread Theosophy. In part also, specially in these times, the Day inspires us to stand in their name and for them as an impenetrable barrier between the onrush of evil and

¹ Report of an address on 8 May 1944.

that Good which must triumph at all costs.

We know well, or should know well, how tragic from one point of view were the lives of our elder leaders in their championship of Truth and in the tremendous misunderstanding which surrounded them, so that they knew a loneliness, a sadness, which probably none of us have ever known and may not be likely to know in this present incarnation, not at least to the extent to which they were crucified.

I was just reading a statement by Dr. Besant appearing in *The Adyar Library Bulletin* for May 1944, regarding H.P.B., and at the end of that statement Dr. Besant says to us:

"For many a year past, her life has been one long torture; she stood at the centre of a whirl of forces spiritual and psychic, exposed at the same time to the

pressure of the material plane. Alone, with none who could wholly understand her, misunderstood, wronged, insulted, and even when loved mostly loved in a mistaken way, none except her peers can tell what a hell upon earth her life has been. That she is out of it, is matter for rejoicing, not for sorrowing for those who really loved her, not themselves in her. The work to which she gave her life is now ours to carry on; the forces behind it are not weakened because H.P.B. has departed. It is the work of the Brotherhood, not of any one individual, and while the Brotherhood lives and works neither doubt nor despair can touch their disciples. We have but to do our duty: success, as the world counts it, is a thing of no account."

Now I think there is no doubt that she endured this hell upon earth for all the various reasons set forth by the President-Mother, but she also was able to enter into the peace that passeth all understanding, so that while on the one hand she had to enter a hell such as no ordinary individual would ever be asked to enter, on the other hand she was blessed with a heaven which could not in the outer world, however, entirely drown the suffering which she had to endure for the sake of the world, for that suffering was a measure of world-suffering and had to be poured into her as into a crucible for its refining and for the lessening of the burden of the world. Each White Lotus Day should, I think, steel every one of us to endurance of hardship and difficulty and frustration and even of our own bearable measure of hell.

We are members of The Theosophical Society that we may follow H.P.B.'s example and Colonel Olcott's example, and Annie Besant's example and C.W. Leadbeater's example, and the example of many others who have gone before us. There is such a fact as vicarious at-onement or atonement, call it as you will, and we have to be among those who try to help to bear for others that which others can with such difficulty, if at all, bear for themselves, so that if we face suffering, if we face hardship and pain, let us say, hell, it

is not for us to try to avoid them, to run away from them, nor to feel sorry that they have come upon us, but rather to face them with the power which is given to us wherewith to face them, not to blame others because we suffer but to thank the Gods we are worthy of the suffering.

It is difficult, at present impossible, of course, for us to achieve those heights to which H.P.B. and others have risen. To use the Christian phrase, we kick against those very pricks which are intended to help to hasten us on our way. We rebel, we would avoid them, we would run away. One of Dr. Besant's greatest mottoes was to be faithful to the end. She was thus faithful. She was of the race of H.P.B. They were comrades-in-arms, heroes who have made possible for us a peace and happiness and all the hope and certainty which belong to every true Theosophist.

So we think of her from one point of view as the tremendous sufferer, but from another point of view as the tremendous conqueror, and from yet another point of view as one who was faithful to her Elders from the very beginning of her remembrance of Them to the very end of her then incarnation and, of course, beyond. Sufferer she was. Conqueror she was. Infinitely faithful she was. And those great qualities gave her the opportunity to be chosen by the Elders for a task of indescribable difficulty. Those self-same qualities enabled Colonel Olcott to be chosen, enabled Dr. Besant to be chosen, enabled Bishop Leadbeater to be chosen, enabled all the greater amongst us to be chosen as being those who know how to suffer, who know how to conquer, who know how to be wonderfully loyal.

I think that this thought may well be the dominant thought on this particular Day, marvellously fortified as it will be in so short a time when the Vaisâkh Ceremony comes and when we gaze upon the Figure of the Great One who went through, immediately prior to His illumination, that temptation which has just now been described to us in *The Light of Asia*.

This is a wonderful Day for the coming together of two splendid Events, and I hope we shall take full advantage of them and begin what will veritably be a new year, possibly of suffering, certainly of conquering, and certainly of loyalty.

I have every reason to believe that this Day, from the Theosophical point of view, marks the end of an old year, and the beginning of a New Year of Warriorship, so that the atmosphere of today is charged with all the strength coming from the great power of White Lotus Day and from the Blessing of the Lord Buddha.

SECESSION

What a pity it is that sometimes someone joins The Theosophical Society, becomes wildly enthusiastic, full of energy, and works hard at some particular avenue of use, and then after a time some new line of thought or activity attracts him, draws him away, and he drops off from all Theosophical activities like a dead leaf. It is always a matter of regret when this happens, and this regret is more accentuated, perhaps, if it happens in the case of any older and valued member, one who has perhaps attained distinction as a welcome and popular lecturer of spiritual distinction, and who secedes in order to follow a teaching which, if not a reversal, would seem to be a distinct negation of all that had been learnt in The Theosophical Society and to which perhaps those who secede owe all of their spiritual and occult wisdom and development. This has now to be thrown up and abandoned in order to free oneself from all that may constitute a hold or limit or barrier to other teachings in which one believes it necessary, in order to develop spiritually, that no tie of any kind should hold one, either of thought or belief, that one should stand spiritually naked as it were. Even the thought of brotherhood must be abandoned as that implies a limitation, and this in the face of the fact that the new key-note of the Aquarian Age unto which we are

Let that atmosphere pervade us today and dedicate and consecrate us to a wonderful year as soldiers in the Army of the Inner Government of the World. They need soldiers to help Them to win the victory against wrong in the war now being waged in the outer world, and to help Them to win peace and happiness for all Their children without distinction of race or of creed, of caste or of nationality. To that purpose, it seems to me, are we Theosophists all over the world called and dedicated. Let us be true to our dedication! Let us answer the call with ringing voice!

moving is that of Brotherhood, and of Co-operation.

Tragic it is, for the Brotherhood of The Theosophical Society is, and has a deep occult significance embedded in it and upon those who have become part of it, and this deepens with long continued and active membership. The lightly giving up of one's allegiance to this Cosmic Brotherhood can be renewed but never taken up again where once broken off, for the tide of evolution does not stay for man's mistakes and errors of judgment, but just sweeps one away from the great cosmic tide of spiritual brotherhood and away from that which once perhaps we held very dear.

We do not deny to anyone the right to secede, but we regret it believing it to be due to mistaken and beclouded vision, and we wonder should the Teacher they elect to follow pass away who would then be left to carry on and instruct in his message which time would eventually dull.

But this Cosmic Brotherhood of The Theosophical Society's membership marches on heedless but regretful of all those who give up and drop out, for in the sweep of ages we may never again contact those whom we have known and loved and been grateful to, for all that they have taught us and helped us when we perhaps most needed help.

—WYNARD BATTYE, Durban, South Africa

At the Feet of the Himalayas

SUNRISE AT TIGER HILL

(Near Darjeeling, January 1941)

DARKNESS thick and chill wraps the earth, and the wind lashes with frigid breath the unprotected upland slopes. Venus, brilliant morning star, rides proudly high in the heavens, while her lesser sister-stars flash and glow with her in the vast dome of dark cloudless sapphire. The coming of dawn is heralded by a gradually increasing luminosity of the sky, as the sun's vanguard slowly pushes back the shades of night.

Northward a dark shadow grows lighter . . . lighter . . . till after searching moments a snowbound summit becomes faintly discernible. By slow degrees the brilliance of Venus fades away, and the deep sapphire sky pales to azure, shot with faint golden light in the east. Slowly and magically the virgin whiteness of queenly Kanchenjunga is unveiled, until at length she stands forth in all the stark marvel of her proud, austere and unassailable beauty.

Dawn mists rising from the valleys have threatened to hide the magnificence but lately revealed. Now they halt mercifully, half-way up Kanchenjunga's snow-girt slopes, and level out to become a rippling lake of cloud.

Almost imperceptibly a dim shape has begun to take form in the west beyond Kanchenjunga's obscuring range, a shape which is but a minute finger-tip extended above intervening heights, yet at long last it is the mighty Everest! A pale, unearthly monarch is he, only an infinitesimal fraction of his overwhelming stature visible, yet he seems to fill the whole world with solemn majesty, so vast, so awesome, is the presence of this King of mountains.

And now along the north-west horizon the sky shows deep azure, shading upward into a mauve whose higher reaches are tinged with delicate rose-violet. But a glance back at Kanchenjunga reveals a glory that is heart-

stirring. Her snows are no longer white, but roseate, and from her topmost peak a smoky wisp of cloud trails eastward as if the great Being who dwells thereon has hoisted a rosy pennon to greet our Lord the Sun.

At length His fiery form bursts over the edge of the lake of cloud, and Kanchenjunga's rosy glory turns to sheer gold, except among deep crevices and lofty battlements which still shelter the snows from the sun's encroaching rays.

Everest's distant and regal height is slow to receive the sun's direct rays, but in the mauve far-off his gleaming whiteness likewise gradually warms to a rosy hue which becomes deeper and deeper, until finally long slanting rays of light kiss his crown, and he too flames out in a breath-taking glory of gold—a kingly and eternal Majesty before whose presence the soul kneels, and knows exultant consciousness of the Oneness which moves in all things.

—ELITHE

DARJEELING

Tea-gardens in the Himalayan dawn,
Above the tropic jungl's gorgeous growth;
The rarefied and stimulating air
Of higher slopes,—
And then;
Infinitude in terms of height and space!
In outlines gaunt and stark against the sky
Above the chasms, shadowed to their depths,
Is reared the mountain barrier of earth;
The upraised hand of God's creative might!
Out of the void—a voice "Let there be light!"
And light is born: the clouds are cleft apart,
And higher still, above the peaks of earth,
Another range gleams out; another world
Of snow-capped peaks bathed in supernal
light;
The summits—for the grandeur of man's
soul.

—K. STILES

The Beacon, August 1943

India's National Welfare

I. ADULT EDUCATION WORKERS AT ADYAR

ANOTHER Conference this, and a very different one. These guests were very warmly welcomed, and gave back that warmth manifold. They came from all parts of South India bringing with them experience of great diversity. Hindus, Muslims, Christian priests, themselves Indian, American missionaries, members of the University Senate, and men and women teachers of ordinary estate, with men and women of a lifetime's experience to rub shoulders with those who had but begun, these joined in the work of teaching one another other methods, and in organizing for the future, in this outstanding piece of social welfare,—education of adults without benefit of primary education in childhood. Of how many types of such people did we treat; from the fisherman eager to learn for himself of the elements of his religion, or to join in the politics of his village and wider areas intelligently; to the widows now left desolate in the scheme of family polity, eager to learn, to help others in turn, as well as to support themselves; from the servants, zealous to understand the A.B.C. of marketing, and to be able to report back accurately and understandably to their employers; to the women of wealthy families, with a boresome "nothing-to-do," finding life-giving interest as they themselves gain in culture. What difference will be made to India's present social reconstruction, to the citizens of the future, as this work proceeds, who can tell?

The central pivot for the Conference in place was the Pavlova Theatre, which looked dignified, and at the same time made possible a more informal setting, with its two raised platforms, smaller and larger, at either end. As pivot for Conference matter the newly-made President, J. L. B. Roche-Victoria, proved himself a veteran of business, ready

to discuss highly practical points, such as the raising of funds, obtaining grants from Councils and Universities, the uses to which "Local Bodies" may be invited as well as basic ideals of educational schemes. These he made very plain in the Presidential Address. It is to him a fundamental that where compulsory primary education is practised the depths of the problems of adult education disappear—thus wiping away the need for such associations as this in the future. It was indeed refreshing to hear him, and the other so-capable delegates, getting down to rock-bottom. The various meetings dealt with the branches of the main subject, talking of it in Ceylon, or in relation to post-war reconstruction, the work for it to be done by the Universities,—to include the training of students in social welfare by means of help given through it to others. Or, it might be the uses of Trade Unions and Industrial Guilds, or of "Local Bodies," or of Co-operative Unions or, methods of instruction, and, the relation of a common script (say, the Roman) to the languages problem in India. On that last reform Mrs. E. W. Wilder proved a veritable pillar of progress. The Women's Session was noteworthy, its three speakers having so wide an arena to cover, its President, Shrimati Subbalakshmi Ammal, with her wide and long-standing experience, Mrs. Wilder, sincerely practical, and Shrimati Rukmini Devi who gave the Opening Address, and called on the men to realize that the education of India's women and their cultural training was foundational for her future.

Conference meetings strengthened Adyar, and Adyar helped with the Conference. At the Opening Meeting on April 29th the "Welcome" addresses were very cordial, led by that of Dr. Arundale—who confessed delightfully to heretical opinions on the benefits of compulsory primary education. The local arrangements were in the hands of

"our" Mr. P. S. Krishnaswamy, one of whose titles to local fame is his constant care for the villagers around, education, temple worship, as well as physical welfare. His was the chief urge behind the excellent exhibition of Adult Educational Work and Problems, that was opened on the first of the three days in the Olcott School, whose teachers showed their constant goodwill to such an ideal in the way they worked to display it in good form. Those were admitted as delegates who were interested enough to subscribe to the Conference even when not members of the Association, and residents, and members from the villages round, joined in goodly numbers. The Village Drama presented at Damodara-puram, one of the centres of Adyar Village Welfare work, proved a delight to the two to three thousand villagers who came from miles away to stay almost all night in traditional fashion. With all this, when the final and lengthy business meeting closed the technical part of the Conference on Sunday evening, was it not a natural matter that visitors and resident delegates should vie in expressing their delight in having met one another under such friendly and brotherly conditions? The informal tea-party—simple wartime fare—under the Banyan Tree added to this friendliness, and offered a chance for the declaration of the appreciation felt on both sides in the short speeches of the Conference-President and his supporters, on the one hand, and the President and Rukmini Devi on the other.

II. "A BLUE PRINT FOR VILLAGE RECONSTRUCTION"

Mr. G. N. Gokhale's Indian Convention Lecture on "The India of My Dreams," first printed in the February *Theosophist*, is to be well circulated in a telling form with this title. A "blue print" sketch of a village makes for a cover with good publicity, and pages of pale blue paper with dark blue print carry out the fine format. It should be possible to do good work with this brochure, both among those who are present workers in the village system, and among those who

have not seen the possibilities of the ideal. This should make the latter take notice, and ask questions.

Perhaps for them there might have been added an occasional reference number relating to an equally occasional "hard fact," all to be placed together at the end of the pamphlet. They might like to know, for instance, whether there is some relative advantage in the old system of ploughing over the tractor method? It is, too, of interest to find an engineer abandoning the tractor. Another hard fact for reference would be something statistical that showed why the Province should absorb as much as two-thirds of the revenue from the village lands for its expenses. Where does Provincial expenditure employ this proportion, and in what manner? Or, one may inquire of Mr. Gokhale to give a fact that shows how far science has gone with the idea mooted of using hot air for ozonization of grains and seeds to preserve them in a good condition. The reader may be unaware of it. Students may be uncertain about what is to happen to the education of children in villages where they number less than thirty. And so forth.

However, this makes a thoroughly coherent dream, one that it would seem possible to bring to pass by—or before!—the date of 1999 he gives. Provided that goodwill abounded, and that blue prints and other work were begun with that goodwill. The whole is so well thought through and so attractive, lightened by a shrewd touch of humour, with "tongue-in-the-cheek-at-one-self" manner, that it must be hoped that this will be well radiated throughout India. India stands, with China, with experience of village systems to hand on to the world, and here is a good modern version to place by the side of the actuality that stood the test of generation on generation.

This sketch is certainly another Utopia, embodying national training, national service, national welfare in the hearts of all. It is a Utopia of practicable worth, and interesting reading for non-Utopians as well.

— E. MARION LAVENDER

Among the National Societies

KARMA?

THE Allies of the Fifth Army in Italy wished to preserve the Abbey of Monte Cassino. They were frustrated.

Ferdinand Gregorovius writes: "Its foundation by Benedict coincides, curiously enough, with the banishment of the last philosophers of the Platonic School from Athens by Justinian, which took place in the same year." (529 A.D.)

Was Karma generated in that same year?

—K. S.

AUSTRALIA IN 1943

Dear Fellow Members: I have the honour to submit the following brief résumé of the activities of the Australian Section for the year ended 31/12/43.

Statistics: Nothing sensational has been attempted during the period under review but I am pleased to report an increase in membership of 28 for the year. The register now stands at 1,013.

This is encouraging for notwithstanding difficulties and limitations due to the prevailing wartime conditions the register has shown an increase two years in succession which suggests a measure of steady growth throughout the Section.

Convention: Owing to the impracticability of Interstate delegates attending a Section Convention, and the uncertainty regarding the issue of priority permits for Interstate travel, the members of the Section Council, by 25 votes to 2, decided to hold local Congresses in each of the capital cities in lieu of a Section Convention. The Chairman of the Section Council, the Rt. Rev. Lawrence W. Burt, prepared an opening address which was read to members assembled at six local Congresses, and all reports received of the Congresses were highly satisfactory.

Theosophy in Australia was slightly modified during the past year to cope with printing and postage difficulties. It is now published quarterly instead of bi-monthly, but now contains 20 pages instead of 16 pages per issue so that the loss in actual reading matter is not serious.

All members continue to receive the magazine as a gift from the Section, a few members express their appreciation by sending in an occasional donation. In addition to its valuable linking up with all members, and providing Section news and articles on various aspects of Theosophy in relation to the World Problem, the Section journal enables members to draw material for their Lodge lecture work.

Our Hon. Editor, the Rt. Rev. L. W. Burt, again deserves our deep gratitude for the great service he renders our Section in this and in many other ways. The Section journal is mainly the means by which we are known abroad.

Broadcasting is a very important branch of the Section's work. Station 2GB is considered by many to be the premier commercial broadcasting Station in New South Wales and speakers enjoy the unique opportunity of contacting a wide public. Every care is exercised in the allocation of the four weekly radio sessions to ensure that the best possible use is made of this time on the air.

The financial position of the Section is increasing in stability which is largely due to the wise investment of capital. It is gratifying to report that the Section has been able to live within its income for the last three years.

The fund which was opened to provide a retiring allowance for Miss Clara M. Codd is receiving generous support from Lodges and members and during the latter part of 1943 the sum of £31 was remitted to the General Treasurer of the South African Section.

The work of the immediate future is not expected to be easy, nevertheless it will offer many opportunities for expansion and every reasonable effort will be made to maintain the strength and growth of the Society in Australia.

—RAY G. LITCHFIELD,
General Secretary

INDIA IN 1944

Since the Christmas Convention, the Lodges have been showing increased vigour in their various activities, stimulated by the President's encouragement and warnings that opportunities are fleeting, and that India today specially needs all that every single member and Lodge can do for her, in the spirit of dedicated and directed service. Freely have we received in the past, freely should we now give if we were at all worthy of the bounty received.

The General Secretary, Mr. Gokhale, took advantage of his visit south for Convention to make a fifteen days' tour of South Indian Lodges, with which his contact has necessarily been small, owing to distance. He made a point of visiting some of the chief Shrines, as those of Srirangam, Trichinopoly, Madura and Chidambaram, an act of reverence for vital traditions which some Theosophists are inclined to depreciate in their zeal for newer sources of inspiration.

Conferences and Camps. The Andhra Circars Federation celebrated its Silver Jubilee in February, Prof. D. D. Kanga presiding over the meetings and delivering a course of well-appreciated lectures. The Karnataka Federation has started an innovation in the form of a series of Study Camps, the first being held at Kunigal and the second on the banks of Maralvadi in the Bangalore District. These are always peculiarly enjoyable functions appreciated by members and the visiting public. As many as 90 people attended the second.

In the north, Easter holidays were generally utilized for federation meetings, the U. P. Federation arranging an interesting pro-

gramme for theirs at Lakhimpur-Kheri, and the Bihar Federation theirs at Motihari. The latter specially invited lady members to come in numbers and hold a Women's Conference under the auspices of the Federation—a move in the right direction certainly.

At Karachi, the Sind-Multan-Baluchistan Federation held a Conference, to be addressed by Mr. Gokhale, Prof. Kanga and by Mr. Jamshed Nusserwanji. A valuable feature was the Sind Historical and Industrial Exhibition, arranged in the Hall and free to the public.

Lodge Celebrations. Many Lodges held special meetings in celebration of Adyar Day and White Lotus Day, Rukmini Devi's birthday, and Brother Raja's Theosophical birthday, which he prefers for purposes of celebration to the natal anniversary. Accounts have been received of these functions from Poona, Tinnevely and Sitapur, Calcutta and Madura, Chapra and Sivaganga. Poona Lodge celebrated its 62nd anniversary in January.

Sundries of Interest. Belgaum Lodge is to be congratulated on bringing out a Bulletin of its own, auspiciously called *The Sun*, full of interest and propaganda value. Brother Satyanarain Chaudhry, a sub-judge of Patna, is developing a scheme for a Montessori School to be sponsored by his Lodge.

Round Table activities are being energetically carried on by India's Chief Knight, Miss Tehmina Wadia.

Poona Lodges, among other activities, recently held a Week of Remembrance and Self-Dedication.

Sitapur Lodge is very active judging from their monthly report for April. The Lodge activities include a Montessori School and a Theosophical Girls' College, the latter is to be recognized soon and recommended "for the largest amount of Government grant possible."

Lecturing in the Lodge at Trivandrum on Cultural Movements in India Dr. J. H. Cousins described the work being done by Shrimati Rukmini Devi in her Kalākshetra and the Besant School.

—H. V.

SERVICE ROLL, INDIA

Names to be added to the list of Theosophists in India's fighting services are:

1. K. V. Rao, Lieutenant in the R.I.A.S.C., now in Middle East.
2. C. R. Kurpad, Pilot Officer in the I.A.F.

Both are sons of Brother Kurpad, and members of Bangalore Cantonment Lodge.

INDIA'S "OUTER WORLD"

Of course I meet old friends, make new ones, talk and eat a good deal. When any outsider visits a place, people are naturally attracted to a Lodge, if only out of curiosity, and some of them stick on. But one thing I notice, and that is a distinct desire on the part of people to understand the Theosophical point of view. There are so many misconceptions as regards Theosophy that very few outsiders, and perhaps members as well, have any real idea of what Theosophy stands for. For instance, in one place, a very high official asked me as to what our "Dogmas" are and was surprised to hear that the only Dogma we have, is that we have no Dogma, and that every one is perfectly free to hold any beliefs that appeal to him. Another man complained that The Theosophical Society was a secret Society, which had nothing for the average man. He was surprised to hear that we had enough literature on the market to last him a lifetime. That such misconception should exist is all our fault, and it shows that there is still a great deal of work that needs to be done.

—G. N. GOKHALE

LATIN AMERICA

Just arrived from a lightning tour through Brasil. I visited Rio de Janeiro, San Pablo and Santos. I paid visits to Brothers Aleixo Alves de Souza, Armando Salles and J. Gervasio Figueiredo, visiting their Lodges and Groups, in these three large cities. I carried to them the message of love and fraternal greetings from our brothers in Argentina,

and brought back their greetings and a profound conviction that that country is the spiritual centre of South America. Theosophy up there is blossoming and prosperous, represented by a group of people of whom we can be proud.

Aleixo Alves de Souza is a miracle of enthusiasm, optimism and dynamic energy; at the age of 57 years he is taking a course in Engineering in order to be of more service to the Masters. He owns a Vegetarian Restaurant; he is in the civil service of the Government, an official short-hand writer of the National Congress; he is the founder and director of a home for dogs, cats, etc. (This association has near ONE THOUSAND members, and the protection of the Brazilian Government.) He is the National Secretary of our Society.

Armando Salles is the President of the Lodge of San Pablo, which has more than 100 members; it is divided into four sections each one has its Director who is responsible for its work and service. He is a Public Notary, and belongs to the reserve of the Brazilian army, as a Lieutenant; he is a young man, energetic, dynamic, and with a conviction and enthusiasm which evoke admiration.

J. Gervasio Figueiredo is a wonderful exponent of equilibrium, calmness, prudence and spirit of service. His wife is also a member. I call this lady "The Annie Besant of Brasil" for her dynamism, intelligence, enthusiasm and energy. With this couple I went to the city of Santos, for the festivity of "White Lotus Day," it was a very interesting commemoration, organized by women, directed by women and performed by women and was dedicated to the Brazilian woman, and of course in remembrance of that wonderful woman called H.P.B.

In short, Brasil is a great country for spirituality. All the Brothers there want to come to the meeting of the Continental Congress, which will be held at Montevideo, Uruguay, in 1944. They gave me a warm message of fraternity and optimism to be conveyed to all of you.

At Montevideo, I had a great welcome from a gathering of members, especially youth. Sister Julia A. de la Gamma and all the members there send their cordial greetings.
—CARLOS A. STOPPEL

VEGETARIANISM

The Case for Vegetarianism, by Geoffrey Hodson. Published by the New Zealand Vegetarian Society. Price Threepence.

This is a handy booklet, giving in concise clarity the seven main reasons why a bloodless diet is to be preferred, on grounds hygienic, anatomical, economic, humanitarian, altruistic, æsthetic and spiritual. Moreover practical suggestions are added for nourishing dishes, and many of the world's greatest are quoted in support of a saner and healthier diet.

Two Golden Age Leaflets (1 and 2), published by the Leeds Vegetarian Society, are reprints from *The American Vegetarian*, and their author is Sadie G. Stave of New York. In one she makes a fervent appeal to women, as manifestations of Divine Motherhood, to extend compassion to suffering animals, to abjure meat foods and refrain from wearing skins and furs, which the most thoughtless might well regard with loathing could they witness the inhuman cruelties which are inseparable from their procuring. The second makes a more general appeal in favour of the Vegetarian Way of Living, and may also be highly recommended for propaganda purposes. Each leaflet is priced at one penny.

—H. V.

NEW ZEALAND IS ALERT

Miss Hunt has addressed an open 2-page letter to Members of her Section, as resolved by their last Convention in response to Dr. Arundale's call to all Sections to strengthen The Society. The letter concludes:

"I do, therefore, at the direction of the Convention, and in the name of our President, Dr. Arundale, call upon the members in New Zealand to be alert to the needs of the hour. No sacrifice on our part could be too great to

make in this great crisis in the Plan of World-Evolution. Tens of thousands have died and millions have suffered in these pregnant and terrible years in order to save the nations from the overwhelming forces of darkness. To us now, who have been incomparably blessed by the knowledge and vision of the Ancient Wisdom, is given the hard but worthy task of battling to bring the deeper truths of the spiritual and mystic life uppermost in men's thoughts so that the dynamic ideas of Theosophy may illumine the hearts and minds of the peoples of all nations.

"May each Lodge feel that it is being prepared for a special work, and each member called to be a worker in it. If we can rise to the occasion, and make our Lodges worthy, the Elder Brethren will inspire and lead us to heights of undreamed power and beauty."

ST. MARY'S, LONDON

We have recently completed our seventeenth financial year. I have not seen the auditor's report yet but I believe it is satisfactory. This piece of information is given for the benefit of those many kind people outside London who have often helped us when in difficulties. I hope it will not be necessary to make a special appeal this year, but we never can tell.

The Freewill Offerings Scheme, which exists for the purpose of debt redemption, has again done well. The debt on St. Mary's is now £727 exactly. The creditor is now the L. C. Corporation Ltd., which is in no particular hurry to be repaid because St. Mary's pays 4 per cent interest on this loan to the Central Fund. The sums repaid annually through the F.W.O. scheme are placed in the P. O. Savings Bank till there is sufficient to be invested in some Trustee security. That is the way we manage our financial affairs and it seems to work very well, satisfactorily to both debtors and creditors, who are more or less the same people, each anxious to help the other. Is not that an example of brotherhood in business affairs, each for all rather than each for himself? —F. W. PIGOTT

The President's Correspondence

CABLE TO THOMAS POND, U. S. A.

ADYAR'S difficulties immensely lessened by American members' wonderful generosity and sacrifice. Heart-felt gratitude.

—ARUNDALE

5 May 1944

SWISS CONVENTION

Annual Swiss Convention May 7, Zurich, Augustine Zerhoff. Shall be united in thought with Adyar.

—SCHEFFMACHER

Dr. Arundale's Reply

Most brotherly greetings to Swiss Convention. May the greatness of your land help the world to a beautiful peace.

ENGLISH CONVENTION

Dear President: I am writing to ask you if you would send to the English Section a special message for our National Convention to be held from Friday, May 26, to Monday, May 29. The general title will be "Our Heritage"; many of us feel that our members have not nearly sufficient knowledge of the foundations upon which our Theosophy rests in regard to its present incarnation as The Theosophical Society.

—JACK COATS

President's Message

England's age-old heritage of greatness now her most vital and truest Theosophy. Am inaugurating world drive uplift every country active remembrance essential greatness her individual soul so that coming peace may be righteous towards all peoples in the strength of each participating country's intense renewal greatness of her character, purpose and justice. Every Watch-Tower May to December deals with theme of every country's heritage of greatness which re-

verently vivified will solve world's problems race nation faith individual. England's renewal her greatness will alone solve her problems and potentially aid solution problems commonwealth and world. Let Theosophists everywhere renew in every land the spirit of her glorious heritage.

IN DEFENCE OF ANIMALS

Dear Dr. Arundale: A week ago today we formed the Hollywood Branch of the Theosophical Order of Service, Animal Welfare Department.

The enclosed copy of a petition, signed by members and sent to President Roosevelt is self-explanatory. It is our first bit of "Action Theosophy" and we hope it meets with your approval.

Your articles, lectures and books on Theosophy in Action are truly a constant source of inspiration, and we look forward to ever more from you.

—VICTOR POTEL

3 Feb. 1944

Dr. Arundale's Reply

Dear Mr. Potel: Thank you for sending us a copy of your letter appealing to the President for the establishment of more Elizabeth Kenny Clinics to treat infantile paralysis. I should appreciate knowing more about her work if she stands for the relief of animals from the terrible suffering they undergo from animal experimentation.

A CO-OPERATIVE SOCIETY

I send my very good wishes to the Triplique Urban Co-operative Society on the occasion of its 41st birthday.

I well know its admirable service to the public and the natural success—spectacular in its nature—which it has achieved.

And its wartime service has been little short of miraculous. We here in the

Chingleput district have good cause to know of its unstinted helpfulness in the difficult times through which we have been passing.

Another name for this great Society might well be "The Friend in Need Co-operative Society," and so I think of it.

1 April 1944

AN UNDERSTANDING RESOLUTION

The members of the Karnataka Theosophical Federation assembled at Sidlaghatta (Kolar Dist.) at its 35th Annual Session, on 22 April 1944, beg to express their joy at Dr. G. S. Arundale's complete recovery from his illness during the latter half of 1943, to convey their hearty greetings to him and assure him of their loyal co-operation in his work as President, carried on under exceptionally arduous circumstances.

Dr. Arundale's Reply

Dear Secretary: Will you convey to the members of the Karnataka Federation my appreciation of their understanding resolution of the 22nd April. The work of Presidentship of such an organization as The Theosophical Society is indeed an arduous but very happy task.

POLAND

My dear Wanda: My heart bleeds for crucified Poland, and I can only pray that when the Peace begins Poland may receive not only justice, but also the deep gratitude of the United Nations for her heroism in being, after China, the first people to bear the brunt of the assault of evil.

You all have a terribly uphill task, but *Magna est veritas et praevalabit*. You can only trust in God.

10 May 1944

Theosophy Calls: The Voice from the Future

AS a mighty roll of thunder on a hot summer's night, so does the May *Theosophist* Watch-Tower send forth to all Members:

I. A CALL TO GREATNESS

1. To step out of their past mediocrity, to measure up to their present possibilities, to fulfil their future dharma.
2. To lift themselves up to the land of Greatness, to lift their surroundings up to the land of Greatness, to lift their countries up to the land of Greatness.
3. To attain self-realization, knowing that they are Kings, to attain self-realization on behalf of their country, knowing its inherent Greatness and its task,

to make the most of their lives, knowing that nothing less than the best will be good enough, knowing that yesterday's best is no longer today's best.

II. THE EIGHT-FOLD TRUTH

Sending forth this challenge to humanity are Theosophy's Great Truths:

- (1) The Truth of the Inner Government of the World,
- (2) " " " Universal Brotherhood of All Life,
- (3) " " " Good Law of Universal Love,
- (4) " " " Path of Holiness,
- (5) " " " Kingship as the Goal for All,
- (6) " " " Unity of All Truths,
- (7) " " " Ever-expanding Consciousness, Evolution,

- (8) The Truth of Time-Eternity and of Justice-Love.

III. THE CHALLENGE GOES OUT TO ALL

1. Because there is Greatness in all life and every being has his own Greatness;
2. Because this Greatness is ever expanding as long as life pulsates in him;
3. Because life never becomes totally extinguished;—hence there is no place for despondency.

IV. WHY DOES THIS CHALLENGE COME NOW?

1. Because we stand at the parting of the ways and only the spirit of Greatness can redeem the world;
2. Because now is the time for all countries to realize their duty and to contribute their Greatness to build up the Universal Greatness;
3. Because now is the time that the peoples of the earth must come together in one Great Comradeship.

V. WHAT SHALL OUR ANSWER BE?

1. We must remember our own Greatness and live up to it through nobility of attitude and action;
2. We must go forth and help where Greatness has been lost sight of, as KNIGHTS-ERRANT in search of the world's distress;
3. We must go forth in service to all, inspired by our patriotism and free from chauvinistic pettiness.

VI. HOW SHALL WE GO FORTH?

1. By being joyful and fearless, undaunted and brave;
2. By courageously facing difficulties in a spirit of righteousness;

3. By standing up for trampled-down principles and by righting wrongs.

VII. HOW ALSO SHALL SEND FORTH OUR CHALLENGE?

1. We must constantly challenge ourselves, individually and as Lodges, realizing the imperfection of our present achievements, and ever striving towards greater heights;
2. We must spread the Life which Theosophy has so greatly enlarged for us;
3. We must realize as our first and foremost duty service to all beings and that through such service there is safety from temporary obscurity.

VIII. WORLD-REVOLUTION THROUGH SELF-REVOLUTION

1. We must be our own leaders, independent; before, we *learned* and *followed*; now we *are* and *lead*.
2. The spirit of Freedom must be maintained, yet authority must be recognized; reverence—yes! subservience—no!
3. We must now *be what we are*, be a nucleus of Brotherhood, striving towards co-operative independence, striving towards reverential interdependence.

IX. HEAVEN NOW

1. We can bring down our future now; why should we wait?
2. The child brings heaven with him, old age hears heaven's call,
3. The middle-aged can make an effort to hear heaven and feel their way towards it.

X. THE IMMEDIATE GOAL

THEOSOPHISTS CAN BE, AND THEREFORE MUST BE, WORLD-SAVIOURS

—HENRY VAN DE POLL,
Press Department, Adyar

A Resolve

By the President

I AM very happy to go on working to the end of my days where there are no bickerings, no quarrellings, no threats of resignation if a particular course is not followed, no suspicions, distrusts, and of course no hatreds. But I am no longer prepared to go on working in the midst of any of these. I have neither the time nor the energy nor, I believe, the duty.

I have worked for forty years in their midst, and since my supreme allegiance is to Theosophy and to my beloved Theosophical Society, I am determined to devote my remaining strength to the glorious cause they serve—a cause which matters infinitely more to me than any other cause on earth.

I feel I owe this devotion both to Theosophy and to The Society, and I have made up my mind to be ardent in it to the end—faithful, I pray I may be, unto death and beyond.

Where I can serve a cause in which Brotherhood dominates and inspires all, in which all are steadfast votaries of Brotherhood, and in which differences never go so far as to deny Brotherhood, there I shall be happy still to work. I shall be happy to work in families of people, but I will not strive on fighting grounds, save generally, as in the case of the war, and as a matter of principle.

It is for others otherwise circumstanced; or who have not yet endured quarrellings and dissensions for as long as I have to engage in work which involves these. I know well from personal experience that there must be workers in the very midst of discords, trying to give triumph to the right however they may understand it. I honour them and wish them God-speed.

But this is no longer my job, and fortunate am I indeed that The Theosophical Society is a Brotherhood in fact as well as in principle.

Even The Society has passed through great stages of conflict. There have been distressing quarrellings and dissensions even in such a Society as ours. Thank God that now there are only differences. Acute though these may sometimes be, they never disturb our Brotherhood, still less do they ever rock our Brotherhood to its foundations.

Many members may disagree with me and disapprove of me. They may even be sure that I am injuring The Society.

But they are ever loyal to Theosophy and to The Society, and this loyalty is all that matters. It is loyalty to the principles of Theosophy as we are able to understand them, and to the purposes of The Society as we understand these—a loyalty which suffers no abrogation of brotherhood to any single one of our fellow-members: it is this loyalty that is the rock on which both Theosophy and The Society immovably stand. Loyalty to persons has indeed its great value, but in our service to Theosophy and to The Society we must ever be prepared to place principles before actual persons, as these persons would emphatically wish, save perhaps now and again when our cause is on the field of battle.

Our Society is a happy family, and I am more than thankful still to be able to be a working member of it. I know I could not do better than to consecrate the rest of my life to help to increase the size of the family and to help it to spread its happiness far and wide.

We are a Brotherhood, and this very fact causes The Society to be one of the great miracles of the world, if not the greatest.

We are a nucleus of the Universal Brotherhood. May we in the new world make the nucleus so large that it reaches to the very frontiers of the world itself, and includes all living creatures in every kingdom of nature.

Adyar News and Notes

H.P.B.'S PROPHECY

IF proof of prophecy is in the future thereof, it must be admitted that at least on one occasion Mme. Blavatsky came off handsomely. Thus in the year 1888 she foretold in no uncertain terms that between that date and 1897 (note the precision!) some very great discoveries would be made in the exact sciences which would revolutionize the whole trend of science, "and materialistic science will receive a death-blow."

And, actually, in 1895 Roentgen discovered the X-ray; in 1896 Zeeman discovered the polarization of light, and Curie radioactivity; 1897 Lorentz made the preliminary discovery of the electron and the same year Thomson achieved the definite discovery of it.

—JOHN COUNROS, *A Book of Prophecy*

THE DOUBLE FESTIVAL

Short, simple and very beautiful was the meeting on Monday, 8 May 1944, in the Great Hall at Adyar, White Lotuses, in profusion, made a lovely offering at the feet of the statues of the two Founders and to a large handsome picture of the Lord Buddha placed nearby for the occasion. The gathering was large, all at Adyar had come, and there was a feeling of remembrance, of reverence, of silence. This was White Lotus Day when we honour H.P.B. and all our friends who have gone before us to the Land of Light, but it was also the Day of Vaisākh when the Great Blessing of the Lord Buddha is available to every individual of His world. It was a great and rare coincidence—this double festival.

After the Prayers of the Religions came the readings from the prescribed great books. Verses from the *Gita* were beautifully chanted by a group of young ladies. Mr. Rohit Mehta, our youthful Recording Secretary, read from

The Voice of the Silence. And Rukmini Devi read several exquisite excerpts from *The Light of Asia*. There was one speech—by the President, a report of which appears as the editorial in this issue. Then flowers were offered by every one individually. And we came away from the Great Hall heartened and prepared to attend the other festival meeting of the day—on the Great Plateau in the Himalayas.

JUNE 21

On 21 June 1944 Dr. Arundale completes ten years of Presidentship of The Theosophical Society. With much affection and gratitude we wish the President many happy returns of his Presidential birthday. —D.

OUR TAMIL LIBRARY

Shrimati Rukmini Devi, Adhyaksha, Mahamahopadhyaya Dr. V. Swaminatha Aiyar Library, Adyar, and President, Kalākshetra, cordially invited us with family and friends to the commemoration of the late Mahamahopadhyaya Dr. V. Swaminatha Aiyar's Second Anniversary on Friday, 28 April 1944 at 6.30 p.m. at the Headquarters Hall, The Theosophical Society, Adyar.

Shri T. C. Srinivasa Ayyangar, B.A., B.L., M.L.C., presided, and there was a large gathering of all Adyar and a number of friends from Madras. The Programme began with music contributed by pupils of Kalākshetra, and proceeded as follows:

Welcome by Rukmini Devi;

Report of the Working of the Library for 1943-44, presented by Mr. Kalyanasundaram Aiyar;

Messages of Greetings;

Prize Distribution;

Speeches by:

Dr. G. S. Arundale, President, The Theosophical Society.

Registered No. M.4135

Mahamahopadhyaya Pandithamani Shri
M. Kathiresan Chettiar, Adviser, Tamil
Research, Annamalai University, An-
namalainagar (by proxy).
Sister R. S. Subbalakshmi Ammal,
B.A., L.T.
Shri V. V. Srinivasa Iyengar, B.A., B.L.
Sbri K. V. Jagannadhan, B.O.L., Editor,
Kalaimagal.
The Chairman.

It was a long meeting but overflowing with
enthusiasm and joyousness. But who is this
great man and what is his message? The
answer is, please read the special section of the
May Theosophist, pp. 127-56, which deals with
these in an interesting and instructive way.

A BUSINESS NOTE

The simplest way of ensuring that gifts to
Adyar's various activities reach the desired
destination and are not held in suspense for
months, because of our ignorance as to what
fund they are to be applied, is as follows:

Procure a draft in duplicate. Write a
covering letter in duplicate setting forth in
detail just what the draft is meant to serve.
Send the original letter and original draft,
then a week or more afterwards send the
duplicate letter and draft (*marked duplicate*).
Despatches sent in this way have rarely
failed to reach us and the letter enclosed
tells us immediately how to apply the money.

If money is telegraphed it would be well to
telegraph as well the sender's name and fund

to which it is to be applied. For example,
MARY SMITH VILLAGE WELFARE would be
sufficient. Telegraphic advices usually do
not give the name of the person and when the
money comes, we do not know who has sent
it or for what purpose. If the letter explain-
ing is lost in transit, as many times occurs,
then the money may be held in suspense for
months.

—A. H. P.

[Approved by the Treasurer, T.S.]

PROF. AND MRS. KANGA

It is very fortunate that Prof. and Mrs.
Kanga are making it convenient to visit so
many places in India. They have already
"done" four Federations thoroughly and are
now in Sind giving a series of talks and
enthusing members. They bring the touch
of Adyar wherever they go and are a very
valuable asset to our work.

—*The Indian Theosophist*

MAGAZINES RECEIVED from overseas

The American Theosophist, February.
The Animals' Champion, March-May.
Contact, March.
The Link, April-May.
Mothers' Bulletin, Christmas 1943.
New History, February.
Revista de la Sociedad Teosofica del Uruguay,
November.
Revista Teosofica Colombiana, October.
Theosophical News and Notes, March-April.
Theosophy in Action, March.
Theosophy in Australia, March-May.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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THE THEOSOPHICAL WORKER

EDITOR: GEORGE S. ARUNDALE

September 1944

ADYAR

Vol. 9, No. 9

On Falling by the Wayside

By the Editor

FROM time to time one has to do one's
best wisely to plan one's activities, at
all events in general. The details depend
upon circumstances.

I think it is fairly clear as to the general
principles with which we are concerned here
in this country. Obviously the principles
must vary according to the land in which
we live. Naturally I am concerned with my
own particular parish as we might call it,
and you who live here are concerned with
the same parish, the parish of India and her
various contacts. What have we to do during
this year, in addition to those normal and
everyday activities which may be our care?

I think we can be clear not only about
these general principles but also about their
application to our work in India. I can
assure you that unless we are working hard
for India, according to our circumstances
and opportunities and possibly restrictions,
we are not measuring up to our membership
of The Theosophical Society or to our
studentship of Theosophy.

I hear rumours from time to time of
members of The Theosophical Society
worshipping other Gods, if I may use the
expression, rather than the God who is
Theosophy and the God who is The Theo-
sophical Society. There is a tendency here
and there for our members to become
glamoured by some person or circumstance
and to become obsessed by that person or
by that circumstance. I think this is more
prevalent in north India than in south India.
But even in south India there is the danger.

The fact of the matter is that most people
want quick and cheap salvation and to ac-

company that salvation they want the
intriguing circumstances of clairvoyant re-
velation. I am afraid it is not so very diffi-
cult to deflect even an earnest member of
The Theosophical Society from his exclusive
allegiance to Theosophy and to The Society
if only some web of illusion can be cast
about him.

Now that the revelations of clairvoyance
are no longer as prolific as they used to
be some people still want all the more
satisfaction, a sense that their merits are
being recognized. They do not realize that
Truth takes time to achieve, and takes hard
work to achieve. How very few of us are
absolutely and entirely dedicated to Theos-
ophy and to The Theosophical Society.

When people become impatient and hear
that somebody around the corner has all
kinds of interesting clairvoyant revelations
to offer, and still more when they realize
that the same person round the same corner
—or another person round another corner—
alleges he has the power to ladle out labels,
then there is a grave and serious temptation.
The result is that some of our members be-
come obsessed, go off the highroad down into
blind alleys from which it takes them a
considerable time to retrace their steps. So
we are reminded of that phrase in the Bible:
"Let him that thinketh he standeth take heed
lest he fall."

There is not a single one of us, however
set he may appear in Theosophy and The
Theosophical Society, who is not in some
danger or other of falling by the wayside and
of taking time to lift himself up and to move
once more on the way.

Thank God that the Elder Brethren are more than patient and that They understand so perfectly that however much we may fall by the wayside, They will wait until we pick ourselves up again.

I do not know a single individual in The Theosophical Society, and I include myself very definitely, who has not at one time or another fallen by the wayside, whether or not he has realized the fact. If I look back upon my own movement on the highroad I can see this time, that time, the other time, when I have gone down blind alleys and have had to retrace my steps. I am afraid that is the lot of all of us. There is no one so stable that he can make an uninterrupted march on the highroad of spirituality. I do not know a single individual who has not been inveigled down blind alleys.

But I do not think it so very much matters. I think it is very inevitable. What *does* matter is that at one time or another we should perceive that we did go down blind alleys, that we made mistakes of a more or less serious nature. If there is anyone in this room or outside it who can look back into his past and can say: "I do not think I ever went down a blind alley," I can only say that is a worse state of mind than now and again to go down a blind alley. It is far worse because it shows delusion, it shows illusion, and a very substantial lack of self-understanding.

The only way of trying to avoid blind alleys is to be very clear as to one's duties, as to one's opportunities, as to the nature of the faithfulness that the Elder Brethren need from us. And that is why I like to put down as clearly as I can what I might call "my marching orders," just as Dr. Besant used that phrase for the work she had to do. I do not want to drift. I want to try to know whither I am going and what I have to do. So am I less likely to be in danger of becoming obsessed by something which at the time does not seem to be an obsession at all, seems to be a wonderful opportunity, a special spiritual revelation for oneself and possibly also for one's intimate friends.

I do not want to dot the i's and cross the t's with regard to these obsessions. Some of them I certainly know very well. But it surely should be enough for us that we give ourselves as best we can to the Theosophy and to The Theosophical Society which are the most wonderful revelation anyone could have, and certainly are the most wonderful revelation that we ourselves could ever hope to have given to us.

I therefore put down a number of general principles—there may be more—which must constitute my objective for this year.

The first that I put on my list is the spiritual unification of Adyar and Benares. I alluded to that during the course of the last Convention, at the beginning of the Convention, and at the end of Convention. I am afraid that to a certain extent Adyar and Benares have drifted apart. They must come together. Adyar needs Benares and Benares needs Adyar. And we must plan ways and means of drawing these two great spiritual centres closely together so that they work together as far as possible as one, though with different duties.

What can we do to make Adyar and Benares more of a spiritual unity, so that the work of Adyar becomes enriched, the work of Benares becomes enriched? I am sure that that is a very great objective, the more so because Benares is from time to time being assailed by disruptive influences which we must at all costs repel. I do not know what any of you could do in this connection, but I know there is much to be done, by those who are capable, of working to draw more closely together these two great spiritual centres.

In addition, I know how tremendously our work would be strengthened if we could really form a spiritual centre in Bombay and if—I suppose this is quite in the nature of a Utopia—we could form a spiritual centre in Bengal. I very well know how much our late Vice-President believes in Bengal, believes in Bengal's spiritual future. But its spiritual future depends upon its retrieving the mistakes it has been making from time

to time, and one or two major mistakes which it made long ago. I do not yet see our way clear to the establishment of a spiritual centre in Bengal. Where is the leader to lead? Where is the leader to lead the spiritual centre in Bombay? Leadership of spiritual centres involves a particular kind of temperament. Still, if by the end of the year some small beginning might be made both in Bombay and in Bengal in the direction of paving the way for the establishment of a spiritual nucleus, I think that our work would become much facilitated. We have often spoken of Bombay as having much to contribute to the spiritual influences at present represented by Benares and Adyar. One wonders what can be done now.

Then I should like to take one stage further our programme in the direction of a World University. We have our Besant Theosophical School. We have begun, as it were, at the bottom. I am wondering whether we can begin at the top and have some kind of framework of a World University with headquarters at Adyar, which will really be a University satisfactory to the Elder Brethren—not a replica of the Universities we know in the outer world, but a spiritual University with its material expression. Can anything be done by the end of 1944 to have something at the top, towards which all those beneath could aspire, a Besant Theosophical School, a Besant Theosophical College, a Besant World University? I am using the word "Besant," but it does not matter whether or not we actually attach that revered name to this educational activity.

I wonder whether when the Benares Convention comes in December next there could be some activity, an address plus activity, in connection with the development of the World University.

Then I am very clear that the time has come for the early beginnings of the emergence of a World Religion. Already, by Dr. Besant if I mistake not, the fundamental truths of a World Religion have been laid down. So we have all we need to begin with. But I think in the midst of the catastrophes

in which we find ourselves today it is not enough to have a fellowship of faiths, which largely consists in each faith telling the others how wonderful, how tolerant, and how understanding it is. We need a World Religion which includes them all in perfect and complete autonomy.

I wonder whether the emergence of a World Religion might form a subject for the 1944 Benares Convention. The time had not come when the 1913 Adyar Convention took place. I had thought of both these wonderful activities as possibilities for our syllabus, but the more I thought the less I felt that the time had come. But I am thinking that perhaps propaganda among the Lodges and other activities dealing with a World University and a World Religion might cause the Benares Convention to be ready.

Then of course there is the rehabilitation of the stricken Sections. While The Society remains weak it cannot achieve its purpose. There are three Sections in the East and many Sections in the West which need very generous help, and we must be in good train for the giving of that help the moment the opportunity offers.

Then, to cut some of these principles a little short, there is the spreading far and wide of the essential Truths of Theosophy to some of which I referred in the Presidential Address of 1943 and in the postscript to that Presidential Address which appeared in the February 1944 issue of *The Theosophist*.

I am particularly concerned with the spiritual unity of Adyar and Benares, with the World University and the World Religion. The others, yes, but I feel impelled to concentrate upon these, and we will see what can be done.

[We are required substantially to reduce the size of our journals. But we are hoping that our application for some exemption will in due course find favourable response. We shall, of course, adjust the subscription of our readers when we know the number of pages to be allowed.]

Adyar News and Notes

THE 20th of September 1944 is the eleventh anniversary of the passing of Dr. Annie Besant.

THE GARDEN OF REMEMBRANCE

Moon-bathed lotuses
In the silver garden pool,
Casuarinas rustling
In the breezes soft and cool,
Gently moving river
Along the pathway to the sea,
Magical enchantment
That within its circle holds
The loving fleeting quiver
Of Remembrance in its folds.

—GLADYS NEWBERRY

AUGUST FESTIVALS

The month of August gives us three Days for Remembrance.

First, Col. Olcott's birthday on the 2nd. This was his 112th birthday. All Adyar, including Besant and Olcott Schools, were invited by Adyar Lodge, for an evening programme of Shadow Pictures depicting highlights from the life-work of H. S. O. as related by himself in *Old Diary Leaves*. This proved to be a very nice and new way of remembering and honouring our great President-Founder.

The 12th was H.P.B.'s 113th birthday, and a morning meeting was held under the auspices of Besant Lodge, in the Great Hall: Prayers of the Religions, a speech by the President, and offering of flowers. The President's talk sketched a grand picture. He spoke of H.P.B.'s great qualities of Courage and Endurance, of her cataclysmic nature, of her being a warrior, having even physically fought under Garibaldi; of her present incarnation, a Pandit in North India, now 67 years old; and of her next incarnation, perhaps again in India and most likely as a warrior and builder of New India.

It is remarkable that this year H.P.B.'s birthday coincided with Shri Krishna Jayanti, and her White Lotus Day with the Day of Vaisākh.

The third festival, Assumption of Our Lady, August 15, was celebrated at the Liberal Catholic Church with Holy Eucharist followed by a Healing Service. In the afternoon there was music relating to Our Lady, followed by Solemn Benediction. In the evening the Rev. Alex Elmore showed on the screen a fine collection of pictures relating the story of Her life from birth as a remarkable Jewish baby to death of that body and Her Assumption as Queen of the Angels.

CALLED HOME

[From the President's correspondence.]

I

My dear Friend: What misfortunes you have. I am deeply grieved to learn of the passing of your young son. He, of course, will be very happy for those near and dear to him will be as near and as dear as ever. But we who live in a world of darkness are very blind to the Light which ever shines upon us. But the Masters' Blessings will be upon you and him—upon him as he enters a new life, upon you as you are left behind in blind darkness.

II

My dear Friend: Rukmini and I were so glad to have your airgraph with its most interesting news about the passing of your dear mother. Of course, this was a great shock to you but we could not help looking upon the other side of the picture and seeing how the advantages of the release entirely outweighed the disadvantages. But whether with Theosophy or without Theosophy the deep sense of personal loss must needs be there, not her loss but the loss of those of

you who are left behind, or appear to be. Your father and mother have no sense of the loss of you because they will be very near to you so long as the law permits. And, of course, they can be with each other now in a way which was entirely impossible when your father passed onwards and your mother remained behind.

You must all think of her as being with you and in your midst. Of course she and your father will be exceedingly busy with all the work there is to do on the other side. But this will not prevent them from looking after their family here, nor from causing their family to become far more efficient invisible helpers than would otherwise be possible.

It was because I so constantly visualized the presence of my beloved mother, Dr. Besant, that she was able to make herself felt from time to time and even almost to materialize when she wanted me not to make mistakes of transmission. Of course, I felt her loss and I still feel it intensely. But by

an effort of the will and the imagination and the truth we know through Theosophy it is certainly possible to a certain extent to bridge what otherwise seems to be an impassable gulf. I am afraid we do not use sufficiently the knowledge we have to inspire and direct the will and the mind and the emotions.

If you will imagine the presence of your two dear people and treat them as if they were just as much with you physically as they used to be, and if you will enter into little intimate conversations with them, even aloud on your part, I think you will experience very heartening results.

I am afraid that we Theosophists have not yet learned the art of telling our magnificent truths so as to carry real conviction—both intellectual and emotional. Rukmini and I wish you all very well. You belong to a great family and I am sure you will all live greatly in the future as your two dear parents have lived greatly during their last incarnations.

Our General Secretaries

ALL our General Secretaries or National Presidents, retiring and incoming, are such fine people, some of them "real grand folks." Very limited space and other limitations there may be, but here is a word or two of news and sincere appreciation of some from the September 1944 list.

First on our list of National Societies is Argentina. It celebrates its Silver Jubilee this year. Do read about its Gen. Sec., Señor José M. Olivares, in the August WORKER. His latest achievement is to sponsor a new Section, of Bolivia.

Mr. R. G. Litchfield, of Australia, was about the youngest F.T.S. who became a Gen. Sec.—a year or two after he joined The Society. He has been such a successful G. S. all through the difficult war years.

Señor Aleixo Alves de Souza is 58, and a real live wire. He is our Gen. Sec., and he is a civil officer, in Brazil, and then he owns a Vegetarian Restaurant, and is the founder

and director of a Home for Cats and Dogs. Brazil also celebrates its Silver Jubilee this year.

Mr. N. A. Naganathan, now carrying on in India, is full of plans for the time he and his colleagues can return to Burma to rebuild the Section there.

Canada celebrates this year the Section's Silver Jubilee. Mr. Albert E. S. Smythe, the founding Gen. Sec., has held that office continuously and edited *The Canadian Theosophist* with conspicuous efficiency and virility.

Señorita Lydia Fernandez Jimenez has for some years led The Society in Central America as Gen. Sec. of the Section embracing Costa Rica, Guatemala, Honduras, Salvador and Nicaragua. She needs help to enliven her vast Section.

Dr. T. Nallainathan, a Young Theosophist, became Gen. Sec. of Ceylon some time before the war and carries on.

No reports have come for a long time from Señor Juan Armengolli of Chile; but Adyar sends him warm congratulations on the Silver Jubilee this year of his Section.

Señor Ramon Martinez brought Theosophy to Colombia 21 years ago and has been its Gen. Sec. since 1942. He is 69 and very active in several organizations.

Señora Ester de la Peña leads the Cuban Section which is now 40 years old. Her Young Theosophists are very alive and have made their magazine *Juventud Teosofica* the best of its kind in Latin America.

Mr. John Coats has been re-elected Gen. Sec. for England. He is a Young Theosophist, has been a successful wartime G. S., and remains a popular Adyarian.

Iceland has for Gen. Sec. Herr Gretar Fells, succeeding Mrs. Mathiasson about 10 years ago. He is an artist and an author.

Mr. G. N. Gokhale has been a very able Gen. Sec. of India for 8 years; our Headquarters at Benares and our magazine *The Indian Theosophist* have had in his hands a chance to show what they can be; also the International Conventions at Benares.

Ireland has been served by Mr. T. Kennedy for 14 years. He has now retired at 70 years of age and is succeeded by Mrs. Alice Law to whom the President writes: "... you follow a great stalwart and so have your work cut out as I have mine to follow even a long way after my great predecessor."

Mexico celebrates its Silver Jubilee this year. Señor Adolfo de la Peña Gil, its devoted Gen. Sec. since 1928, was at Adyar in 1925-26. Thanks to him and his colleagues, The Society in Mexico is prosperous and progressive, and influential in the land.

Mr. J. Kruisheer was Gen. Sec. of Netherlands-Indies for five years. When the war came to Holland, he was Gen. Sec. there, but happened to be in London. He has been to Adyar several times, his last visit being only two years ago. Now he is Na-

tional President of The Society in S. Africa succeeding Miss Codd. Both Miss Codd and Mr. Kruisheer are full of life and enthusiasm and greatly loved in their Section.

Miss Emma Hunt combines enthusiastic patriotism for her land and Section of New Zealand with deepest loyalty to Adyar. She has been a most successful Gen. Sec. for all the eventful wartime years.

Mme. J. S. Lefèvre has just handed over her General Secretaryship of Portugal to Mr. Felix Bermudes. He succeeds a very fine General Secretary for, Dr. Arundale writes, "she has done wonders during all these years . . . I cannot tell you how much I honour Mme. Lefèvre for the work she has done in a period of very great anxiety and difficulty."

Señor A. J. Plard has been re-elected for another 3 years as General Secretary of Puerto Rico. This Section may be far away physically from India but seems to have a very close link with Adyar and Señor Plard keeps the link very bright.

Dr. Anna Kamenski has looked after the Russian Section, as founding General Secretary, inside and outside the country for 36 years. She attended the Golden Jubilee of The Society in 1925 at Adyar.

Mr. Sidney A. Cook is perhaps the widest known National President among the Theosophical family, though he has never visited Adyar. He has held the office since 1931 and helped to make the American Theosophical Society, says Dr. Arundale, the good Karma of the International Movement throughout the world.

Mr. Peter Freeman has just relinquished his office in Wales after 22 years of very energetic General Secretaryship. He writes a page of autobiography in *News and Notes* of May-June 1944. Autobiographies of whatever length or brevity are always more interesting than biographies. This is a little suggestion to leading Theosophists who can write inspiringly.

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

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THE THEOSOPHICAL WORKER

EDITOR: GEORGE S. ARUNDALE

October 1944

ADYAR

No. 10

The Besant-Leadbeater Shift

By the Editor

OF course the First of October to me means more than any other day throughout the year.

You know that there is the great Inner Government of the world consisting of the great Rishis and Saviours and Elder Brethren. And perhaps you also know They send out from time to time regularly and successively Their Messengers to advance Their Work in the outer world. I am reminded of the shifts that go on in factories where there is a shift from such and such an hour to such and such an hour, and then another after that, until the twenty-four hours are included, so that the work goes on constantly and without interruption. This world of ours is a factory. While there is a Managing Director and there are other great Personages in charge, there are Messengers who work on Their behalf in the outer world.

There was the Blavatsky-Olcott Shift, if I may so call it, and immediately succeeding that was the Besant-Leadbeater Shift. Around each Shift there gathered those people who are accustomed to work under those under whom they had worked for thousands of years, a very long period in the past. We can call these people from the standpoint of the coming generation the "Old Guard." Madame Blavatsky and Colonel Olcott and their helpers are the Old Guard now, though they were not when they were guiding things. They only became the Old Guard in the course of time. I suppose the most prominent member of the Old Guard is Rao Sahib Soobiah Chetty, for he not only belongs to the Besant-Leadbeater Shift but also to the Blavatsky-Olcott Shift. He is a member of

the two. He is a very Old Guard. Most of us, and I myself, belong to the Old Guard of the Besant-Leadbeater Shift.

But the Old Guard cannot go on indefinitely. Already that Shift is at work on the inner planes rather than on the outer. There they are always at work. Some surviving members of the Old Guard are left to carry on and link that particular Shift to the Shift that is to come. We are very interested to know, for we are very curious people, we are anxious to know who constitute the next Shift after the Besant-Leadbeater Shift. It is not for me to say, not because you are not fit to hear, but because I do not know. It is not my job. My job at present is to carry on.

My thought also on this Day when I think of Shifts is: What is to be the nature of the next shift? It may not be composed of two but of twenty pieces. But the most important question is: How soon can we hand on our responsibility to the Young Guard? How wonderful for these young people to think that some day they too will be the Old Guard. I say to you on such a Day as this: You young people, do not think of yourselves, what you have to do in life, the professions you want to undertake, do not think of your prowess to earn a living, but think what you can do to serve the Elder Brethren who are behind all Shifts.

If you have the tremendous fortune of being able to recognize an old leader in a new body in this incarnation, you are safe. I consider myself to be safe. With all my faults and stupidities I think I shall win through and somehow be faithful unto death.

Why do I think this? Because there burst on me in London so many years ago the sight of Dr. Besant—Mrs. Besant as she was then—standing on the platform of the Queen's Hall, giving one of her masterpieces. The moment I saw her I said: "There is my leader." I think I can say that I have tried to be faithful ever since. I vowed myself to her without any hesitation or stupid pride. I said: "There is my leader for the future as she has been in the past." Happy those who have the great good fortune, which I hope will come to you, to see in living physical flesh someone whom you recognize to be a physical plane Guru and whom you will follow to the end.

Of course, the Super-Gurus, the Gods, are perhaps not available. But there are lesser deities available, and there may come in the future the Gods once more. And my prayer therefore today is not that you may think of all the wonderful qualities of our beloved President-Mother, though we must think of them and they must be described to you today, but that you may see how stalwart you may become in the Service of the Elder Brethren and Their representatives in the outer world.

The Old Guard can help you and tell you what it is to be true, devoted, to love passionately and count no service as of any moment in comparison with the Loved One. We can tell you all that. Perhaps we are here partially to tell you that. But you must seek out your greatness and give it the same fidelity that we have tried to give to those who were our leaders and who still remain our leaders.

My heart wells forth not only in tremendous love for Her but in a tremendous hope that there may be many of you to have the blessing we have known and to become without any danger whatever of defection everlasting servants to the Spiritual Government of the World.

A CABLE TO ENGLAND

I have sent the following cable to Mrs. Adelaide Gardner:

"Greatly rejoice rapid release stricken countries Europe from long and terrible

crucifixion. Most eagerly awaiting Poland's resurrection from heroic martyrdom and freeing remaining imprisoned nations. May Sections our Society without delay resume activity and help lay foundations righteous peace. When possible cable likely financial needs rehabilitation European Sections. I give fullest support all measures Federation may deem necessary European Sections vitalization and authorize Federation committee where expedient appoint Presidential Agents in my name facilitate reconstruction. Am sure Federation is already beginning great work.—GEORGE ARUNDALE."

A NOTE ON PRACTICAL OCCULTISM

1. The purest of motives.
2. The purest of vehicles.
3. The guidance of a Master.

The motive must be unselfish service.

The vehicles must be attuned to the noblest aspirations.

Only then may the guidance of a Master be sought.

Recollectedness is the next step in Practical Occultism.

In the midst of the outer world we must remember the inner world.

In the midst of crowds we must remember the Master.

In the midst of our work we must remember His work.

We must begin with effort and we must learn to translate effort into habits. But the habit must never become automatic. It must register as constantly as it occurs. The effort must begin with a three-fold remembrance:

1. The beginning of the day, after the purification of the body. The dedication of the day.
2. The middle of the day before the midday meal.
3. The closing of the day, immediately before retiring to rest. The dedication of the night.

In all remembrances, the Remembrance of the Light.

October 4th: World Day for Animals

THE POSITIVE WAY

[By Derek Neville, Editor of *Here and There*. From *The Animals' Champion*, organ of the World League against Vivisection, June to August 1944.]

In one way it is quite a mistake to think that animals are dumb. They have voices, and those voices are rising in a steady crescendo throughout the world.

They are the voices of men and women who have looked deep into the eyes of the creatures and who have seen there the same capacity for joy or pain that we ourselves possess. There may be some difference in degree. There probably is. I have known a dog to die of a broken heart while its owners were away on holiday. And I have seen a dog delirious with joy in a way that puts to shame all the dignity of human beings. The truth is that the creatures are sincere while we, for the most part, are insincere. Yet, for their own part, the feelings of animals must remain unuttered. Their joys and their sorrows can only be expressed through their eyes. They toil in silence—asking no further reward than kindness from our hands.

It is for this reason that the creatures need our voices. They need the pens of writers. They need space in our newspapers and magazines. They need the help of the orator on the platform, the brush and the canvas of the painter. They need the prayers of those who pray. They need the active co-operation of all people who value the qualities of mercy and compassion.

It ought to be remembered that the creatures have done enough to earn for themselves all the comfort and security that we can offer them. Without the sum total of their efforts both now and in the past, humanity would still be centuries behind its present stage of evolution.

There are two ways in which we may all play a part in helping the creatures.

In the first place, of course, we ought to refuse to have any hand in cruelty to any living thing. We ought to expose such cruelty wherever it may be found. We ought to find out for ourselves whether we are supporting, directly or indirectly, any needless cruelties that are being inflicted on animals or birds at the present time.

In the second place, we ought to resolve to try to act as though we were really on a higher level than the creatures. Do not misunderstand me. *The truly great person is the one who helps those of lesser greatness.* Therefore, if we claim to be higher than the animals—let us remember that the test of such an assertion must always be in our ability to reveal to them something in ourselves that is worthy of their love and respect and devotion.

This is the positive way. We must teach it to our children in their homes and schools. We must write about it, preach it, paint it, pray for it (if we hold ourselves to be "better than sheep or goats"). But, above all, we must embody it in our daily lives. For unless we do this, all other efforts will be worthless.

CALLED HOME! It would greatly help the work at Adyar if General Secretaries would promptly advise the passing of important members. Sometimes three or four months elapse before such news reaches Adyar and then it may be gathered indirectly from Section journals. Where a cable message is not practicable, at least a friendly intimation by airgraph or air mail would keep the records nearer to date, both for reports in the President's journals and for the International Theosophical Year Book which, we hope, will resume publication as soon as the war ends.

—J. L. D.

Among the National Societies

GOODWILL DAY MESSAGE

18 May 1944

EVERY year since 1922, a Message has been broadcast on May 18 by the Children of Wales to all other Children in the world. This year's message is as follows: "This is Wales calling! The Boys and Girls of Wales are calling the Boys and Girls of all the world!

We rejoice to think that above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

The world is full of suffering, cruelty and strife and we are told that civilization may perish. Let us tell the world that civilization shall not perish.

More than ever the world will need what we alone can give, the confidence and the comradeship of youth.

May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighbourhood, of our country, so that our country may better serve the world to which we all belong? So shall we, millions of us, grow up to be the friends of all and the enemies of none." All F.T.S. are invited to co-operate in thought, and in making the Message known as far as possible throughout the world.

—EDITH M. THOMAS

THE AMERICAN CONVENTION

Our brothers in America have shown a fine example of the true Theosophical spirit of co-operation and good citizenship by voluntarily denying themselves the advantages of a Convention at Wheaton, in response to an appeal from the authorities to curtail travel that is non-essential to the national war effort.

Perhaps the forces that a Convention can evoke and direct are of more value to the war effort than the Office of Defense Transportation guesses, but undeniably those forces do not depend on physical so much as mental congruity, so it was wisely conceived, and ably carried out, that the Convention should be brought to each Lodge and member, instead of members brought to Convention. An attractive booklet, with the title "Convention Everywhere," was prepared at Wheaton and sent out widely, well in advance of July 2, containing the full programme, and material for the lectures with instructions for their presentment, as far as possible to synchronize. On the booklet's cover appears a map of the U.S.A., starred all over in a most exhilarating way by Theosophical Lodges, thus to be visually reminded of brotherly arms outstretched for mutual linking.

Convention lecturers were the National President, Mr. Cook, Mr. Perkins, Miss Marie Poutz, Joy Mills, E. Norman Pearson and José B. Acuna. The first, in his three lectures, challenged members to be ever mindful of The Society's "Unchanging Purpose"; to trust the Master's guidance of the evolutionary plan, without undue self-depreciation or sense of futility; and lastly to have a right perspective with regard to ourselves and our several points of view in relation to the Whole of which we are parts, and so to realize Unity. Mr. Perkins considered how best to reinforce the Lodge Front, and reminded members that this was emphatically D Day for our movement, the day for which we have been long prepared and trained, equipped with the weapons of new forms of living and thinking that the world needs. Miss Poutz sounded the inner note in two lectures on Initiation, the Goal of Man; Mr. Pearson dealt with the Mystical and Scientific sides of Theosophy, the meeting-point of these two sides of truth; while

Mr. Acuna dealt with Theosophy as severally an Art of Living, a Search for Truth, and a Road to Freedom. These titles alone are valuable, capable of elaboration along many lines of thought.

Prepared with such care and precision, these lectures were probably more widely effective than usual, and the reservoir of good forces filled by so many streams of thought in unison will have been potent in aid to America's war-effort, and still more to her labours in world reconstruction when Victory dawns.

—H. V.

A LETTER FROM SWITZERLAND

The last *Theosophist* we received is the one of August 1943. There is the Night Bell, containing the appeal to be among the Guardians of the Unhappy. I will try to grow into one. The suffering all around is so tremendous that if I can help to lessen it at least a little bit, I will do it.

We are very much occupied in preparing ourselves in as many ways as we can for the coming needs in Reconstruction. There are all the old workers still, with a few exceptions. They will be able to know very much in this direction too.

Here we have had interesting work in our group. We also have concerts and lectures regularly. We had a visit from Dr. Anna K. who held 2 lectures and a talk, all very well attended. We had lectures on ancient Crete, its culture shown as the basis of European culture—a fine lecture on Astrology in connection with Astronomy based on the studies in *The Secret Doctrine*—a concert with Cello and Piano of French, Italian and German music. Other concerts and lectures are in view. In between we meet regularly, and are growing in number. We had a very nice Christmas feast where we felt so strongly linked together that we all had the feeling that nothing in the world could ever separate us. It was as if we were one body. November 17th also was a fine day of remembrance. Our device for 1944 for our group is: "We can do it."

Mother is well, in spite of her 71 years she looks after the nice group in Lugano every fortnight. I am working for the emigrants and have also had the chance to give them a little concert together with another violinist and a pianist for their Christmas.

JAMSHED NUSSERWANJI

I met Brother Jamshed about 40 years ago, during which long period he has been to me and numerous others guide, philosopher and friend.

It is difficult for me to write only a short note on Jamshed, for numerous incidents crowd on my memory, and I think I could write a book portraying the varied aspects and features of the grand life he has led, intimately connected with the great movements in the National Life of Sind and India. I shall content myself with depicting only a few pictures that rise uppermost in my mind.

The year 1913, the year of the very successful National Congress Sessions in Karachi, gave a first-class impetus to political and national awakening in Sind, and brought into existence a consolidated group of patriotic workers, the elder trinity consisting of Harchandrai, Bhurgri and Chagla; the younger trimurti of Jeram, Choithram and Ghanshamdas; and the Theosophical triad—Jamshed, Santdas and myself.

These were groups of intimate workers and close friends. With them were connected representative men belonging to all communities and sections, Dewans, Sethias and Mians, conspicuous among whom were Lalchand Navalrai, Durgdas B. Advani, Jethanand Pritamdas, Gulam Mohamed (Mir of Tando Bago) and numerous other Hindu and Muslim stalwarts, Amils, Barochs and Mukhis from Karachi and Kashmir.

What a grand group of workers banded together as brethren. Our leader was Bhurgri, acclaimed as such unanimously, he was the first nationalist pioneer in Sind, he was in short the political Mukhi of Sind. Harchandrai and Bhurgri were more than blood-brothers. Jamshed's role was of the saint, the

spiritual server who gave *all* that he earned, and his left hand knew not what the right hand gave.

With Congress ideals and objects Citizens' Associations came into force, both in Hyderabad and Karachi, with Durgdas as Secretary in Karachi. Hiranand Khamsing, Mathuradas Gopaldas and Santdas had offices in one quarter and it became known as the "Downing Street" of Sind, where the political life of Sind was nurtured—Jamshed had his guiding hand in everything, but without any ostentation.

Hindwasi, the first political Sindhi Daily, which after persecution became the well-known *Bharatwasi*, created the first stir in every nook and corner of Sind. Jamshed was one of its founders.

The Sindhi Literature movement, the Sufi Samagam movement, the National Education movement, the Hari Hapdar movement, the Co-operative movement, all owe a good deal of their existence to Jamshed's generous heart and hand. He and Bhurgri were the milch cows for these needy causes.

He still does the same, freely earn and freely give, from day to day, hour to hour.

This band of brothers worked steadily till 1921. Then came the dividing period; the ideologies became different, due to the non-co-operation movement. Things have changed thereafter, but not our personal friendship.

The Home Rule movement in India secured incomparable leaders and stalwarts: Jawaharlal in U.P., C. P. Ramaswami in Madras, Jamnadas and Brelvi in Bombay, and Jamshed in Sind. Jamshed was nearest among all these to "Amma." I think he ought to write his reminiscences of her, they would form a glowing chapter in the life of our immortal leader Dr. Annie Besant.

Jamshed is even today an all-India leader known as an expert in Co-operation, Local Self-Government and Finance. I know he

was offered Finance Membership by the Bombay Government some years back, which he did not accept. I also know he was offered Knighthood twice which he would not and could not accept.

About 18 years or so ago, one day Jamshed took me in his car [in Karachi] to quarters now known as Bunder Road Extension and Jamshed Nagar. Except a single house, in the Amil Colony No. 1, none else was in existence and roads and enclosures marked with white stones were everywhere whose significance my brain could hardly follow! He explained these with fervour and detail to me. "Capitalists curse me for they would otherwise gather hoards of money on sale and purchase of land which now they cannot, for it is the Municipality that has these in hand and they will be built on a co-operative basis. I tell them I am the first to come in the way of my own father's interests. The people's interest must first receive our attention." Standing on the Extension Hill, he said: "Look, Jethmal, two things are uppermost in my heart, Masters and our Municipality."

The story of Jamshed's life is fascinating and big. For the present, I leave it at this!

—JETHMAL PARSRAM,
Theosophy Ruha Rehan

H.P.B. AND NUMBERS

The Vatican MS. of the *Kabalah*—the only copy of which (in Europe) is said to have been in the possession of Count S. Germain. Quoting from a MS. supposed to have been written by the Count, H.P.B. sets forth the hidden meaning of the numbers used in Egypt and Greece, *i.e.*, 7 was the perfect number; the earth or Isis was 3, the animating or informing principle 6, the Spirit of Life, the universal quintessence which spreads in every direction and forms all matter, was 5, thus 365 days in the year.—A. F. P.

Human Decency

By the Editor

IF we are eager that the world shall become right, each of us as a cell in the world must try as hard as we can individually to become more right than we are.

Tremendous sacrifices have already been made to help the world to become right. Those who have been risking their lives on the fields of battle, those who have borne bravely terrible anxieties, those who have helped to equip the war machinery—all these and many others have made their sacrifices. Have we made ours?

There are sacrifices for us to make also, and one of them is the sacrifice of some weakness which, because it stands in our way, helps to stand in the way of the world.

Every one of our weaknesses is an ingredient for war, as every one of our qualities is an ingredient for peace and happiness.

Far more than we realize, the future of the world depends upon what you and I are able to do individually to put more of our health into the world and less of any mental, emotional or physical disease we may have.

Each one of us must try to be a veritable oasis of peace and goodwill to all in the midst of a vast desert of illwill and often of hatred.

We can practise being positive about this—seeking out any illwill we may have, and still more, hatred if we have any, and deliberately substituting for it a stream of goodwill and understanding. It may take time to achieve this, and we may find ourselves often failing.

But if we fall down we can pick ourselves up, and the time will come when we shall fall down no more.

For the sake of the peace and happiness of the future we can make sacrifice of all our illwill.

But in pursuit of the same course we can make sacrifice of one or more of our other weaknesses—those aspects of our characters of which we feel more or less ashamed and which we know both to stand in the way of our becoming what we should like to be, and also to intensify other weaknesses in our characters which accentuate discord and drive goodwill underground.

It does not matter what the weakness is, it will always have some direct relation with the condition of the world. I colour the world with my character.

If, therefore, we want to make the world and every part of it a fit place for really civilized people to live in, we must get out of the bad habit of constantly exhorting other people how to put the world right by *their* behaviour, as if there were nothing for us to do and we were altogether outside the world.

The future of the world depends upon you and me as much as it depends upon other people, and it depends in the long run more, far more, upon us common people than it depends upon those in authority in high places.

It is very easy to fulminate against the wrongs other people are committing. Are we committing none?

We rail against the iniquities of Britain with regard to India. But what about our own iniquities against India? Are we so small that we are practically insignificant? Do we commit no sins of commission or of omission? Are we not only blameless but praiseworthy? Do we not only talk for the Motherland, shout for her, but also work for her, make sacrifices for her?

And do we realize that only as we make sacrifices in the smaller areas for the smaller

concerns can we ever hope to make sacrifices in larger and larger areas for concerns of ever-increasing moment?

We must be practical people. Other people are not going to change the world for us. We must all change so as to give the right change to a changing world.

We may publish economic plans galore. We may settle once and for all, as we may think, the problems of the world at a Peace Conference.

But all these will stand or fall according to the characters of those who will be concerned with them. Selfishness and discord will wreck any scheme or plan or formula.

No doubt we must not wait until we have in a measure redeemed our characters in order to help to redeem the world. But while we are trying to help to redeem the world we must remember that we shall only accomplish so tremendous an objective as we ardently strive to increase our own individual worthiness to form part of a new world finer than the old.

An intensification of the spirit of brotherhood and understanding must surely be the first step of us all on the way to self-improvement. There are very, very few who have a world-wide range of understanding, or in whom there dwells the spirit of a brotherhood which knows no limitations of race or nationality or creed or caste or colour or class.

There are prejudices in most of us, narrownesses, misunderstandings, every one of which we coat with a veneer of self-righteousness and self-justification. The inevitable result is separateness, a sense of superiority and all their resultant evils, consummating in hatred and war.

If we will slowly train ourselves to see the best in others, and to go on seeing it however great the temptation to see the bad, for there is the best in every one of us without exception even though we are not in the habit of living up to it, then will the most insoluble of obstacles begin to disappear.

There would have been no need for the futile fuss of the Gandhi-Jinnah talks had

Muslims and Hindus been in the habit of seeing the best in each other, or at least the good, or if they had been earnest about endeavouring to replace misunderstanding by understanding, and evil imputations by good ones.

But at the world's present stage of evolution this is impossible. Most of us are slaves to our narrownesses, imprisoned in the dungeons of our vast ignorances, and are ever arming ourselves against what we conceive to be the dangers of differences.

All differences are potential menaces, and we herd together for mutual protection against the unconventional and the unorthodox.

One of the most striking examples of this is to be found in many women of the West and now, alas in many Indian women, all of whom are inconceivably herd-ridden. They are pitiable slaves to the orthodox length of a dress as dictated by some fashion-designer intent on coaxing more money into his coffers from innumerable dupes. They are pitiable slaves to the hairdresser on similar extortion bent. They bow abjectly before the reigning beauty specialists and their armies of creams and lotions. The angle at which hats must be worn and their size and shape are more tyrants helping to grind the woman down into uttermost servility.

How can there be understanding of other ways of living when there is ceaseless worship of the jealous Gods of soul-destroying uniformity?

How can there be understanding when almost without exception every religion is worshipped as the only true faith, all others being deemed false even though it may not be politic to say so. And within each religion innumerable sects arise to proclaim in arrogant though carefully veiled contempt the superiority of their respective devotees over the members of all other sects even within the same fold.

Then there is the evil of narrow patriotism, so-called, and the nauseating prejudices of caste and colour and custom.

How can there be understanding when everywhere there is a sense of contemptuous

superiority, inevitably involving mutual hatred, and tyranny against impotent servility?

The world needs men and women, not fashion plates, not jingoes, not the small self-righteous, not the intolerant, and least of all

those who still know how to hate and how to be cruel.

The world needs men and women who ardently believe in brotherhood and try to live it with all their hearts.

Adyar News and Notes

A THREE-MONTHS' TOUR

THE President and Rukmini Devi left Adyar on October 19th. Their tour programme is tentatively as follows:

Oct. 19 to 31: Hyderabad (Deccan).

Nov. 1 to 4: Bombay.

Nov. 5 to 12: Indore.

Nov. 15 to 18: Hyderabad (Sind).

Nov. 19 to 24: Karachi.

Nov. 26 to Dec. 13: Delhi and . . .

Dec. 15 to 21: Lucknow.

Dec. 22 to Jan. 2: Benares.

THE 17TH OF NOVEMBER

This is a very appropriate day for us to honour and express our utmost gratitude to the founders of The Society for all that they have done, for us and for humanity in general. In commemorating their work we think also of their great successors—those who have done so much to guide and inspire us.

This should also be a day for sending out streams of Goodwill from Adyar all over The Society. We receive telegrams of congratulations and greetings from abroad. Not only should we receive these messages but we should send out from here streams of brotherliness and help and desire to work with our brethren for the great Objects of The Society, so that every part of The Society may be vivified by our renewed dedication to our work.

Every Lodge should feel on this day a greater sense of loyalty, of comradeship with others, and the confidence that we can achieve more than ever before. Our Society has

achieved much already and has had an influence far more potent than its membership will lead one to imagine. Theosophy has produced a revolution in the thoughts of thousands all over the world.

When founding The Society the Great Ones must have had many great ends in view. One, as we can now see, must have been to help humanity to tide over the tremendous crisis in which it finds itself today.

Our preparation for the coming times as Theosophists should be to resolve more than ever before to play our part worthily in these critical times, and to go forward to a future far finer than even the most splendid past, and to stand for that future in the present confusions and darkness. This is a time also for stocktaking individually and as a Society, and for planning the positive achievements of the future. Every Theosophist should dedicate himself on this day to the leading of a perfect Theosophic life.

—N. SRI RAM

A KALAKSHETRA PRESENTATION

Sir P. S. Sivaswamy Aiyar in presenting a diploma in Bhārata Nāṭya to Shrimati A. Sarada, and in presiding on Wednesday evening over the Arangetral of Shrimati S. V. Lalitha, senior students of Kalākshetra, said that few realized what severe training and discipline were undergone by the dancer to reach such perfection in rhythm and abhinayam. He spoke of the universal appeal that dancing has to people of every taste and expressed his gratitude to all who had revived and raised the art from its former decadent state.

The two girls first dedicated themselves in the time-honoured manner to the Lord of the Dance, and especially noticeable in their dancing was the purity and beauty that comes only from a spiritual intent. The large audience present in the Sundareshwarar Hall, Mylapore, enthusiastically responded to the finely executed varnam, tillana and padams. Again was noted the absence of the professional nattuvanar on the stage and the well-blended performance of the musicians and nattuvanars trained by Kalākshetra.

"To know how to dance is possible to anyone, but to know how to give the right spirit, that is essential," said Shrimati Rukmini Devi, referring to the great revival of interest in Bhārata Nāṭya. "The dance died," she continued. "Why did it die? Because there was something in it that had to die. We do not want that something to be revived. Otherwise it will again die. Instead we should revive the ancient spirit of the true art, minus that which deserved to die. We must contribute our educational and cultural point of view. We must lift the whole art to such a level that India herself is served and India herself is saved." She hoped that her pupils would become great devotees of India, would understand true Indian culture, and its spiritual background, and become messengers of that ancient culture not only to India but to the world. —A. H. PETERSON

A BESANT MESSAGE

Tinnevely Lodge celebrated Benares Day on Oct. 1st. The gathering consisted mostly of College students. During the meeting was read out a Message to the Mannargudi Literary Association in 1916 as follows:

"Dear Sir: At present your duty is preparation for service. Study hard so that you may gain knowledge to use hereafter.

"Then do any services you can to those around you and so develop the spirit of Service.

"Every one can help someone near him. Try to find out what to do rather than ask others. —Sincerely, ANNIE BESANT."

This Message is kept in the archives of Tinnevely Lodge. —M. HARIHARAIER

ADYAR AND BENARES

From Adyar: Besant Celebration Adyar sends Benares Celebration brotherly greetings.

The Reply: Benares very grateful elder brother's blessings.

ADYAR AND BOMBAY

I send my very best wishes to the Thirteenth Annual Sessions of the Bombay Theosophical Federation . . .

It is admirable that there should be a Besant Festival fortnight for we are still in the midst of the Besant Age which she so wonderfully set going during her last incarnation. Let us who are Theosophists constantly remember her statesman-like advice through a careful understanding of the Besant Spirit Series of books which are indeed the heart of her age, and the new booklet, which is about to appear, setting forth her guidance in the solution of the great problems which at present confront the world. That which she gave for the solution of the first Great World War problems is extraordinarily relevant for the solution of more or less the same problems which confront us today.

I feel reasonably sure that the great World Teacher, whose advent she herself heralded, will, when the time comes, speak to the world as He alone can speak, and will help the world to peace and happiness as He alone can help. I feel confident we may look forward to the hearing of His Voice. The whole world needs Him and no country more than India.

But through what medium His Voice will speak, whether directly or indirectly by way of inspiration, or whether He will confine Himself to the sending forth of great waves of guidance through the world, so that those may receive who can attune themselves, I do not know . . . —G. S. A.

The Gita Dharma Mandel, Poona, requests all Lodges in India to celebrate Gita Jayanti on Nov. 26th.

Among the National Societies

ADYAR AND SWITZERLAND

SWISS Convention reaffirms its consecration to the ideal of Universal Brotherhood to the service of all crucified people and its devotion to Adyar—Scheffmacher.

The President in his reply to the above cable writes that "this is a splendid note to sound and will, I am sure, be echoed fervently by every Section throughout the world."

IRISH NEWS

Convention, this year, was held in Belfast, 18 June 1944, where between 60 and 70 members and friends gathered, to hear Mr. Leslie Pielou talk on "Theosophy and Brotherhood," and to listen to beautiful music, delightfully rendered by accomplished musicians.

Altogether, in my opinion, a most successful Convention linking us up with that great Spirit of Unity and Service, and radiating joy, happiness and goodwill to all. The Belfast Lodges are especially active, just now, under the capable leadership of their dynamic President, Secretary, and an earnest and devoted band of workers, who give unstintingly of their time and energy, to further the Cause of Theosophy in Northern Ireland. In less than a year, 27 new members were enrolled, making a total of 53 members.

Here in Dublin, the Work is being carried on steadily. Meetings of various kinds are held regularly—Ritual of the Mystic Star, Public Meetings, and Co-Masonry. A small group of students meet each Friday evening, in Dun Laoghaire (Kingstown), generating, we hope, Theosophical thought-forms, for the helping of the vicinity.

The members of the Cork and County 'Lodges meet together regularly, for the purpose of Theosophical study and discussion.

Though a small group, Coleraine Lodge, N. Ireland, is doing excellent work, linking up with other activities in the Community.

Our earnest wish is that Ireland will re-awaken to a realization of her lofty Heritage. Already, there are signs of new life, an increasing awareness of spiritual realities in Art, Literature and the Drama, which is most hopeful and encouraging.

Our task, as members of The Theosophical Society in Ireland, is, as far as possible, to promulgate the Living Truths of the Ancient Wisdom, so that Ireland shall, once more, take her place with the Nations of the world, and show forth that Spirit of Unity, Tolerance and Goodwill which are so essential for the building of a New World.

—ALICE LAW

THE ENGLISH CONVENTION

Held in May as usual, the English Convention proceedings are recorded in the July-August number of *News and Notes*, which reports the proceedings at more than customary length, for the sake of those whom war conditions prevented from personal attendance. The key-note is given by Mr. Coats, the General Secretary, who rallies his members to the old war-cry, "Victory to the Manu!" He reminds us that "the powers of darkness are being cornered in the open field, and like cornered beasts of prey they are likely to turn at bay, and seek every form of unexpected retaliation. At such a time it is not unlikely that 'The Theosophical Society may be further attacked.'" He wanted the meeting to link itself in spirit with the great outpouring of Pentecost, celebrated by the Church at Whitsuntide, "symbol of the dawning of a new dispensation of greater light." He read the President's message, calling all Theosophists to a realization of England's age-old heritage of greatness—her truest Theosophy.

Major van Dissel spoke of conditions in occupied Europe, and of the testing of Theosophists by the ordeal. Mr. Jinarājadāsa begged for greater scope to be given to

younger members in the conducting of Conventions and National Councils. In a Convention Lecture Brother Rāja spoke on the ever-vexed question of the reality of a Personal God, and urged that it was not right for Theosophists to give the impression that the Ancient Wisdom was anti-Christian. In a Christian land, Theosophists should make use of Christian forms, as leaders had done in India and Ceylon of Hindu and Buddhist forms. Mr. Sidney Ransom lectured on the historical continuity of the occult tradition and its leaders in different countries and ages. Mr. Hawliczek spoke on the esoteric side of The Society, and the true nature of a strong Lodge, as a living cell in the organism of The Society; and Mrs. Ransom lectured on historical foundations, surveying origins as she is so well qualified to do by her researches among the archives at Adyar. A second lecture of Mrs. Ransom dealt with *The Secret Doctrine*, and Miss Charlotte Woods dealt with aspects of the Mystery Tradition. The Blavatsky Lecture was given by Mr. Nevin Drinkwater, and is not reported in this number of *News and Notes*, being separately published in full text. —H. V.

THEOSOPHY IN AUSTRALIA

Theosophy in Australia, Sept.-Nov., gives accounts of the local Congresses or Conventions held in place of the Section Convention; one of Western Australian Lodges, one of Brisbane, and a third at Adelaide. All seem to have been harmonious and happy gatherings. Bishop Burt has been travelling extensively through the Section, carrying to Lodges the encouragement and inspiration that they needed in these days of comparative isolation owing to war-restrictions. Australian members are looking forward to two special Jubilee Conventions next year, one at Melbourne, at the usual season of Easter, and the other at Sydney, celebrating the Official Declaration of the Australian Section on

January 1, 1895. Thus ingeniously they contrive to get two celebrations out of one Jubilee, and for a certainty they have enough enthusiasm to make both outstandingly successful, especially if the war should end this year, or its rigours have been somewhat relaxed. —H. V.

REQUEST FROM WALES

I am hoping to publish some time in the near future, and as soon as circumstances permit, some of the anecdotes and stories that I have come across as well as a selection of the humorous experiences that have occurred to myself as well as to others.

For this purpose, as I have indicated previously, any stories, jokes, limericks or other humorous references to Theosophy or kindred subjects will be most welcome and appreciated that they may be incorporated in the proposed publication and others may share in this lighter side of our Theosophical life.

Verse, pictures and illustrations will be especially welcome and anything likely to be suitable may be sent at any time to me to "Penarth, Wales." —PETER FREEMAN

BESANT LIBRARY, DELHI

In order to commemorate the memory of Dr. Besant, Indraprastha Lodge has named its Library which contains about a thousand books, as Besant Library and made it open to the public. This Besant Library was formally opened by the Hon'ble Dewan Bahadur Sir Ramaswami Mudaliar, Supply Member, in a public meeting attended by the citizens of Delhi and the representatives of the Press. Sir R. Mudaliar paid eloquent tributes to Dr. Besant and eulogized her services for the upliftment of India's people. He also praised the good collection of books in the Besant Library.

Our President wired from Adyar: "Best wishes successful inauguration Besant Library.—Arundale." —KRISHNAJUS ROY

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EDITOR: GEORGE S. ARUNDALE

December 1944

ADYAR

Vol. 9, No. 12

The Greatness Campaign By the Editor

IN connection with the Greatness Movement I have been thinking that it might be regarded as a definite subsidiary activity to The Theosophical Society, and I have therefore thought of three Objects for it corresponding to the three great Objects of The Theosophical Society:

1. To form a common meeting-ground for the discovery and active reverence of Universal Greatness as the Heart of the Universal Brotherhood of all Life.

2. To encourage the study and understanding of Greatness as manifest in every kingdom of nature.

3. To investigate the Science of Greatness in its deeper and less recognized expressions.

We must pool the Greatnesses of the world so that they may become a common background for every faith and for every nation.

We must learn that Greatness is by no means confined to the human or superhuman kingdoms but is no less splendid in every other kingdom of nature—in the animal kingdom, in the vegetable kingdom, in the mineral kingdom, and in all other kingdoms yet to be known by man. We must seek the Greatness of those whose Greatness has not yet been discovered by the world, whose Greatness shines outside the world and beckons it onwards into the future. There are so many great ones to whom Greatness would be denied by the ordinary standards of Greatness.

We must realize that the recognition of Greatness stirs to greater unfoldment not only the budding Greatness in ourselves but also the Greatness which is the subject of our recognition.

To reverence the splendour of a flower, of an animal, of a tree, of a river, of a sea, of a

hill, of a mountain, of an angel, of a mineral, is to make it more splendid still, as well as to advance us nearer towards our own splendours. The Way of Growth is indeed the Way of Reverence.

And do we not know that every stage on the Path of Holiness is marked by an expanding sense of and reverence for Greatness, a delight in Greatness, an ecstasy in Greatness, until on the summits of the Path the sense of reverence is so exalted and magical that the whole world and every living creature in it move a step onwards to their own respective Greatnesses.

* *

MIRACLES OF DELIGHT

There's not a man
That lives who hath not known his god-
like hours.—WORDSWORTH

Let there be miracles in your lives—miracles of delight, miracles of happiness, miracles of the Love of God, miracles of joy in your fellow-creatures, miracles of daily thankfulness that—shining beacons of light—are sent into an outer world of darkness to show to men the Way of Light, that there may come again in their lives the miracles they have lost awhile.

If you know Us and love Us you will know that in Our lives these miracles ever abide, for they are the messengers of God to remind all creatures of His Omnipresence, and We cherish them as the sparkling jewels of His nature in us.

Let these miracles shed blessings upon yourselves and upon all life around you.

Let them show you the way to the Light which is yourself, so that you may shine more and more to your own delight and to the delight of all around you.

Let them show you the way to the Light which is your faith and to the Light which is your nation.

Let them show you the way to the Light which is in all men, so that you perceive a great Brotherhood of Light which is the world.

These glorious miracles never desert you, though sometimes you may turn your backs upon them and even declare they are not there.

Yet in some abode of your being you are ever rejoicing in the blessings they bestow upon you.

And in all abodes of your being they are ceaselessly shining, only waiting for you to quit any darkness you have entered and to become transfigured in their Light.

Joy, delight, happiness, love, thankfulness, devotion, aspiration, peace—these are among the miracles with which the God of miracles bestows the path of suffering and darkness.

Many there are to whom miracles are few and far between, for they are still slaves of the path and tread their way heavily, wearily and often without hope.

But some there are who tread the selfsame way as if their feet hardly touched the ground, for they live among miracles which to them are real, for they no longer allow their feet to sink deeply in the mire in helpless enslavement to the unreal.

Theosophy in India: The Coming Convention

REPORTS of Lodge work, lecturing tours and Federation Conferences in India strike a note of optimism and encouragement. It seems as if there is a real revival of interest in Theosophy, and a realization that here is to be found the light which the world so sorely needs in its present troubles, and that specifically India needs pre-eminently for the solving of communal discords and the achievement of national unity. Let down on all sides by her present political leaders, thoughtful Indians fall back on the great principles which they have been neglecting of late, but which alone can guide the peoples in their post-war reconstruction towards world-brotherhood.

To begin with the southern activities, within the last six months Bro. S. A. Ranganatham and Parthasarathy Iyengar have done much touring, attending the Mysore Conference and others in the Nellore and Bellary

Districts, and visiting Chittoor, Kurnool, Guntakul and many other places, reviving dormant memberships and enlisting new. The Kallepalli Lodge celebrated its Seventh Anniversary with great enthusiasm, under the inspiring guidance of Bro. G. V. Subba Rao, and the Karnataka Federation held a public meeting in honour of its President, Rajadharma Pravina Dewan Bahadur K. S. Chandrasekhara Aiyar, on his attaining 75 years. His poetically-worded reply to the address is well worth lengthy quotation, but I must content myself with a short extract. "I have, in any case, the consolation which the wayside rivulet has, that the flowing waters may wear away its banks and scoop out its bed, but cannot destroy its identity of being; they may even leave it a slightly broader and deeper stream."

Further north Sitapur has opened a Theosophical Girls' College now in addition to its Montessori School, and reports besides a

number of healthy and useful activities. Bro. Beni Prasad Bhatnagar is a tower of strength there, and the General Secretary has spared time to visit them. Patna as usual is active, a useful innovation there being a Theosophical Library, with a membership of 140 enrolled from the outside public, organized by a young brother, Raja Ram Rastogi.

On the western side, Bro. Bhagvat of Thana has toured extensively, giving lectures which have provoked much interest and enthusiasm. Poona has the advantage of the accession to them on his retirement of Bro. W. L. Chiplunkar, whose immediate resumption of activities shows that he is by no means past energetic work. The Bombay Federation held a highly successful conference under the presidency of Bro. Sri Ram of Adyar, and the Gujarat and Kathiawar representatives assembled at Bhavnagar, presided over ably by Miss Indumati Mehta.

Still farther west and north, our indefatigable Bro. Prof. Kanga has toured Sind, Kashmir and the Punjab, as well as Delhi. He reports finding much eagerness in his audiences for the message he brings. Quetta, in farthest west, is building a new Hall in place of one destroyed by the earthquake, and reports itself as consciously "on the verge of a new life." It seems to be courageously and successfully tackling the stiff task of reconciling religious differences.

* * *

Now, as we write, our northern brothers are receiving in many places the inestimable stimulus of a visit from the President and Rukmini Devi, and the enthusiasm which we have noted already in the kindling will flame high, to culminate in the Convention at Benares which will end their tour.

A great opportunity lies open to the members of The Theosophical Society now to serve India, if they are big enough to take it. So far we have to acknowledge many failures! We have ever left too much to our leaders, and not

even always given them complete loyalty in co-operation. But today we realize in sorrow our mistakes and their fruit, and again have a chance to partially redeem them. The Indian public are turning to our Society for help in a desperate urgency, and it does not want us to be mere echoes of popular shibboleths, but bold exponents of the Ancient Wisdom that is ever new, and opponents of shams and false remedies for the world's ills, not based on sound principles of life and thought. We must not be too accommodating, but must courteously decline to waste time in conciliating hostile forces that impede the Masters' work.

Weekly and monthly we are being reminded from Adyar of the cross-roads at which India stands in her destiny, and the help all of us can give, small or great, to speed her aright, or at least to guard her from disaster. Not much longer will the present opportunity be open, for the World War is drawing to a close, and wrongs still unsolved at its close will harden themselves again, for further perpetuation. Forget personal and national grudges of the past in the blinding light of a Dawn of which the splendour has been unveiled to us in order that we may pass on its light. Let all, who can, come to Convention at Benares to renew our dedication to the service of India and humanity, and to receive our marching-orders, so that our service may not be ill-directed through ignorance or prejudice. Our President will sound the Masters' note at the Convention in no uncertain tone, and Rukmini Devi and Bro. Raja will be there to reinforce him. Those of us who may be prevented from coming in person must be present in mind and heart, and may do as much as any to prepare beforehand for it, and thus ensure its full effectiveness. Probably this will be the last war-convention, and our Kurukshetra must now be either won or lost!

—HELEN VEALE

The First of December 1944

ON the birthday of any person, great or small, it is customary to invoke the Blessings for him of happiness, prosperity and strength.

What is the need of the smallest of us to invoke Blessings upon the greatest? The greater the person, the greater his responsibility, and the more is the need for invoking that Blessing. Every day, in every Temple, in every ceremony, the greatest Blessings are invoked upon all office-bearers, for the moment an office is assumed, that moment notice is given to the opposition forces that here is a person worthy of being attacked. The moment a person becomes an Ishvara, a King, a President of The Theosophical Society, he holds not merely an office of honour but an office of responsibility, and that moment these forces say: "Here is a person of whom we should take special notice." That is the reason why we invoke Blessings upon the Ishvara, because there is the greatest danger to Him that His work may be frustrated. For every Rama there will be a mighty Ravana and for the smaller Ramas there will also be their Ravanas. To help, the smallest of us need to do our bit.

The office of the President of The Theosophical Society is no bed of roses. Very few realize what a responsible, what a difficult job it is. Apart from the person, the President's office deserves our highest devotion and loyalty and our invocation of Blessing from the Highest upon it. Since the attention of the opposition side is upon it, we must try to do our part on this side, and that is the object of our invoking all the Devas and Guardian Angels. Therefore I say: "Great Angels and Devas! Come and bless our President, who this day has attained one more milestone, who, because of his office, bears a much greater responsibility than ours,

and, because of that, deserves Your Benediction and Blessing."

—G. SRINIVASA MURTI

[The office of the President of The Theosophical Society is not a bed of roses, except on December the 1st when all the thorns are out of sight and the roses are strewn over them, and I can get a day of rest on the roses without being constantly pricked by the thorns. The office of the President of The Theosophical Society is not a bed of roses but it is a tremendous opportunity, and I can only hope that when my time comes for translation elsewhere my Elders who have placed me here will deem me as having been worthy of the trust They reposed in me.

—G. S. A.]

A ROYAL HEART

To the President:
his 66th birthday: 1st December 1944.

Behold a precious gem,
A king of minerals;
It shines and shines with fire
and wins the way of Beauty,
Wherein I saw a portrait:
It was of you.

Behold a handsome tree,
A monarch of the plants;
It grows and grows in strength
and treads the way of Greatness,
Wherein I glimpsed a likeness:
It was of you.

Behold a mighty theme,
A masterpiece of man;
It speaks and sings of love
and of the way of Service,
Wherein I read a story:
It was of you.
—D. R. DINSHAW

Adyar News and Notes

THE TOUR

THE President and Rukmini Devi, with an entourage of secretaries, young Kalākshetra artists, musicians, etc., are making a highly successful tour. First, Oct. 20—31, was visited Hyderabad, Deccan, capital of the largest Indian State. This was Rukmini's first visit here. She gave a dance recital to a crowded house which included the Prime Minister and other dignitaries. Speeches were made by the President and others. She gave a second public recital, by invitation, again to a packed house, and gave talks to the Keys High School and the Y.M.C.A. Dr. Arundale presided over the Diamond Jubilee celebrations of Hyderabad Lodge and addressed members' meetings. He was royally welcomed at a Scout function, gave an informal talk to a large Boys' School, addressed the Oosmania University, and delivered a public lecture on "Peace or War?" The Hyderabad club gave them a reception and there were several other social gatherings to meet and welcome them.

Then Bombay, which gave them a great welcome. The President repeated his address on "Peace or War?" Rukmini gave her dance recital, and produced the dance drama by Kalākshetra artists—both went off excellently. Rukmini gave a talk about these to the Progressive Group at the Taj Mahal, the hall was packed and the talk well reported by *The Times of India*. The Bombay visit was brief, Nov. 1st to 4th.

On the 15th they were welcomed at Indore Station by a Scout Guard of Honour; followed a very busy 10 days' week. At a members' meeting the President admitted seven new members. He gave addresses on Education at the Holkar College and the Christian College; a public lecture on "Swaraj in Education," a talk in the Town Hall to teachers specially, and another to the Students' Federation.

Dr. Arundale also gave his lecture on "Peace or War?" addressed a Press Conference, and visited the Holkar State Scout Headquarters. Rukmini Devi's dance recital was given under the patronage and in the presence of His Highness the Maharaja Holkar. She gave a resume of her ideals to a gathering of Pressmen; delivered a public lecture in King Edward Memorial Hall, which was well reported; spoke to a roomful of representatives of Women's Associations; and produced the dance drama. Of course there were members' meetings, and social functions included an At Home of welcome and an At Home of farewell attended by distinguished people.

On the 15th they were to be in Hyderabad, Sind, and it is said they will be in Karachi till Dec. 8th.

FOUNDATION DAY

Friday, 17th Nov. 1944, The Society's 69th birthday was celebrated at Adyar under the chairmanship of Mr. N. Sri Ram. A happy gathering in the Hall at 9 a.m. with prayers of the religions, a speech, and offering of flowers. The talk—by Mr. Sri Ram—was acclaimed as excellent and will be printed elsewhere. One message of greeting was announced—from the New Zealand Section represented by Miss Emma Hunt.

In the afternoon all Adyar was invited to the Mani Aiyar Hall, Triplicane, by the Madras City Lodges, which made a representative but intimate gathering. The programme was Prayers of the Religions; and talks by Brothers M. Subramania Iyer, Rohit Mehta, N. Sri Ram on "The Historical Survey of The Society during H. P. B. and H. S. O., A. B. and C. W. L., and Dr. G. S. Arundale, Shrimati Rukmini Devi and Mr. C. Jinarāja-dāsa periods. Vision of the Immediate future." Fascinating, original and interesting were the speeches.

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In the evening the Vasanta Round Table presented a very enjoyable entertainment at the Pavlova Theatre.

A message of loyal and fraternal greetings from Adyar residents was sent to the President and Rukmini Devi. And Dr. Arundale wired from Hyderabad, Sind, the following :

"Throughout the world Theosophists pay reverent grateful homage this splendid birthday. May this 69th anniversary presage nearer advent of Universal Brotherhood.

—President."

MR. J. NARAYANADASA

Bro. Rāja arrived at his Adyar home on Nov. 23rd. This is great news to us all, and Adyar gives him a warm welcome. Adyar wishes him, with all its heart, Many Happy Returns of Dec. 16th which happens to be his earthly birthday.

THE SOCIETY'S MEMBERSHIP

From time to time in THE THEOSOPHICAL WORKER a Section will claim to have the largest proportion of membership to population, and in the Annual Report for 1942 (p. 118) it is stated that one of the South American Sections has the largest proportion of Lodges and of membership among the Sections.

Iceland Section since its formation in 1921 has always led all other Sections in its membership in proportion to population and our New Zealand Section has been second. We have worked out the proportions that may be of interest to readers of THE WORKER :

RATIO OF MEMBERSHIP TO POPULATION

Country	Population		Member-ship	Percent-age
	1938	1942		
Iceland ...	120,000	179		'14917
New Zealand	1,600,000	863		'05394
Cuba ...	4,228,000	694		'01641
Australia ...	7,137,000	981		'01374
Eng. & Wales	41,031,000	3292		'00802
Scotland ...	4,842,554	382		'00790
Switzerland ...	4,250,000	305		'00717

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North Ireland	1,279,753	81	'00633
Puerto Rico...	1,871,000	93	'00497
Sweden ...	6,500,000	311	'00478
Uruguay ...	2,000,000	73	'00365
South Africa	9,600,000	347	'00361
Chile ...	4,300,000	139	'00323
Canada ...	10,400,000	307	'00295
Ceylon ...	5,306,863	146	'00275
U.S.A. ...	135,604,000	3169	'00234
Argentina ...	13,520,000	307	'00227
Portugal ...	7,166,000	153	'00214
Mexico ...	19,500,000	270	'00138
India ...	389,000,000	4440	'00114
Brazil ...	43,250,000	338	'00078
Burma ...	15,000,000	112	'00075
Russia ...	170,467,000	160	'00009

CHRISTMAS

The Christmas spirit is expressed in ancient customs as for instance in the loving-kindness of giving and receiving presents. The Wise Men of the East are said to have travelled far to pay homage to the new-born King, the infant Jesus, too young to be aware even of their presence. What need had He, the King of Kings, of such presents as gold and frankincense and myrrh? But, know that those presents are symbols—the gold represents reverent love, the frankincense pure thought, and myrrh is an expression of affection and self-sacrifice—and then the significance of those gifts is raised from a material to a spiritual level. So today the material value of Christmas gifts may be negligible, but the intrinsic worth is the loving-kindness that prompts the giving.

In the new age that Christmas spirit must abide throughout the year and not be reserved for one short season only. May each do his part to usher in that new age by living always and completely in the spirit of loving-kindness. Then shall the directing power of the Lord of Love and Compassion set the feet of mankind upon the royal road leading to heaven upon earth.

—LAWRENCE W. BURT

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