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THE THEOSOPHICAL WORKER

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Theosophy Is My Adventure

By The Editor

I WANT us all to have a good deal of discontent with ourselves about the way in which we have been able to get along so far. It is imperative if The Society in India is going to fulfil the great mission before it in these new days that our older workers especially should lead the way in the new Theosophy, although Theosophy is not and can never be new. But I want that we should get rid of everything that clogs us.

What clogs most of us are the traditions under which we have been living for years and years and years. Those traditions may no doubt be excellent. I am not finding fault with any tradition, but we must challenge them, we must become independent Theosophists—not at the mercy of books, not at the mercy of persons, not at the mercy of traditions—looking forward with vision into the future to see what we can do to build anew.

I think before any member of The Society starts out on his lecturing travels hereafter, he should look to see what ought to be expected from him considering his limitations, but also considering his opportunities.

The slogan for all of us in India is a slogan which has a very considerable amount of meaning, more, I think, than perhaps appears

on the surface. You will remember there was a certain book written with the admirable title "God Is My Adventure." "Theosophy Is My Adventure" each of us must say to ourselves, and I insist upon the word *Adventure*. You must not be static and repeat the same old Theosophy in the same old way. We will never get anywhere; if that is all we can do, then the sooner we fade away the better.

But who is going to take the place of the older people? We are the stalwarts, we have proven ourselves, but in their present condition, who can depend upon the young people? They have not been tried, tested, so that with all their enthusiasm they can be counted upon to do what is needed.

We had that splendid talk of a Chittoor young man yesterday, given with all the spirit of enthusiasm when he said this, that and the other is wrong. Yes, certainly—but to what extent can we depend upon you to put it right? He has no traditions behind him. They are all in front of him and he has not yet seized them.

But, Theosophy is our Adventure, and we must be adventurers, constantly thinking as to what more we can make of our Theosophy than we have made of it so far. What more it is that the world needs, and what more it is that we could do.

I am not merely talking in a theoretical, intellectual manner. I have been supremely conscious of the need for me to make my official Presidential Theosophy my tremendous adventure for the years which remain to me. I cannot afford to lose time. These young people can play about, but we older people cannot afford to. We are coming to the end of our stay in the outside world. We must not go down into our departure simply doing the same things we have done for the past twenty or thirty years. The older we are the more vital it is that we should challenge every part of ourselves, every portion of our Theosophy, to see what we can make new of it.

Your Own Theosophical Feet

Among other things, I want that we should try to stand on our own feet without dependence upon authority, without the crutching aid of books, without all those things that are so splendidly true, so wonderful, so essential, but which need to be given a new alignment to cause them to fit into the needs of the new world.

I will tell you frankly that while from one point of view I appreciate the phrase, from another point of view I dislike very much to hear myself addressed as "our revered leader." I say that those who address me so are either comparatively insincere though intending to be sincere, or are using me as a pair of crutches. I know I am not a revered leader. I have no intention of being revered. The only kind of leadership I can give is to myself, and to any who choose independently to accept the particular things that I may happen to be able to give.

I am adventuring into Theosophy. I am not content with all the old slogans, with all the old teachings in so far as they are applied to modern conditions. I must try to see what I can do myself with my Arundalian Theosophy, which will be less wonderful, naturally, than the Besantian Theosophy, than the Leadbeaterian Theosophy, but it will be the best I can do, and it will be what I shall carry away and try to improve as I go on my pilgrimage.

If we are going to have the same old lectures, then we are simply going round and round, as the poet has expressed it, "in an eddy of purposeless dust." That is very

true. We do not attract many new members. Even if we go in the full fervour of Theosophical lecturing, we do not attract young people, because we are older people moving about along our own lines which have no relationship to the lines along which young people are moving.

So my prayer to all of you—not as a "revered leader," for I do not want to be that, but I do want your friendship, your kind outlook upon the work I do, though not in the least degree your agreement—my prayer is that if you are real friends of mine, you will go your own way, to try to break loose from the authority of books and traditions, not for the sake of breaking loose, but in order to try to stand on your own feet and then awaken some morning with a tremendous surge of Theosophy which seems to come down to you like a bolt from the blue.

If you are merely going to be bookworms, you will remain worms. So many of our members are either bookworms, tail-worms, or worms of one kind or another. Another slogan, therefore, is "Cease to be worms." I have felt so strongly the necessity—which dates probably from December 31, 1944—to emerge from my worm stage that I had to pray to the Gods to give me some opportunity to know what I can do for Them as President of The Theosophical Society. That is my adventure. You must have your adventure, too. Meetings matter less; originality matters more.

Challenge everything! Do not feel you have to be a member of this, that, or the other organization in order to gain salvation. You can only gain salvation through yourself. It comes from within and can be only slightly aided from without. If you have invested in the Esoteric School, the Liberal Catholic Church, the Bharata Samaj, or Co-Masonry in order to have a chance of getting a little more salvation, I can assure you that you will not get it, and I can certainly assure you that I hope you will not.

If you want salvation, an expansion of consciousness, really to know your own Theosophy which is unique and different from every other Theosophy, you must seek for it within.

My plea to you, therefore, is that when you leave here under the slogan "Theosophy Is My Adventure," you will endeavour to commune with yourselves, and to make the personal contact—which you can if only you will—with the Elder Brethren who are so eager to help us fulfil our duty to Theosophy and to The Theosophical Society, especially in these days of the great, great need of the world.

WORKERS FOR ADYAR

THE PRESIDENT'S OFFICE,
23 March 1945

My dear Colleague,

I think I ought to acquaint you with the situation at our Adyar Headquarters so that members desiring to come may first be sure they can be received.

For six months after peace has been declared, our best bungalows will remain in the occupation of the Army authorities. Our accommodation is, therefore, greatly restricted and we are already overcrowded.

There are still rooms available in Leadbeater Chambers, but there are no cooks or other servants, and the few residents living in Leadbeater Chambers have to find for themselves with great difficulty. Nobody coming from abroad could possibly manage.

Then our financial situation at present absolutely precludes us from offering even subsistence allowances to prospective workers, apart altogether from the fact that visitors are by the rules required to deposit in advance with the Honorary Treasurer their return fares from Adyar to their actual homes. We can positively make no exceptions to this, the more so as we must have available all possible resources for the helping of Sections and members in great distress as the result of the war.

Hence, if prospective workers need payment for their services they should be informed that no allowances are at present available. Even if such workers are prepared entirely to finance themselves, the question of accommodation still remains.

No one should come who is not invited in writing by myself.

Of course, good health is essential, for we only have facilities for treating quite minor ailments, and any intending visitor should make sure he can stand the heat of Adyar with all the inevitable lack of amenities to lessen it.

It is not recommended that old people should apply to visit Adyar, especially if they come to India for the first time. If they become ill they will have to go to the General Hospital in Madras with all its inevitable inconvenience.

It should also be understood that residence at Adyar is for a period normally not exceeding one year, a period which can only be extended by special permission of the President, and if of definite benefit to Adyar.

Of course, I hope that in due course Adyar may become much more accessible, and that we may be able to invite visitors and workers to stay at Headquarters awhile.

But at present our restrictions are severe and varied, and members must be warned against coming unless definitely invited under all conditions set forth.

Faternally,
GEORGE S. ARUNDALE,
President.

THE ROUND TABLE—1946

The President has received the following cable from Frau Scheffmacher, General Secretary for Switzerland:

"The Swiss Convention of The Theosophical Society taking place in Berne, 25 March, offers to prepare the way for the Round Table meeting at Geneva in 1946. Enthusiasm for our world mission is increasing with your constant inspiration."

The President has replied as follows:

"I was very happy to receive your most encouraging telegram offering to prepare the way for our Round Table meeting when the time comes. You must address the European Federation in this regard since I have placed them in charge of all the necessary arrangements. But I would point out that even if the war is over in 1946 there will still remain the very great difficulty of obtaining the necessary transport. There will be an enormous rush for berths in every ship and for seats in every airplane, and it may well be that we shall have difficulty in securing either. We have put down our names for reservations. But there are many priorities which may take precedence of us. So, we must not be overconfident about 1946, certainly not about the beginning of the year.

"I am sending a copy of this letter to the General Secretary of the European Federation and I shall be very much obliged if you will write to him in London as soon as possible.

"Rukmini Devi and I send our most loving wishes for the great success which we hope accompanied the Swiss Convention. But your telegram reached us here only on April 5, so that it came long after the holding of the Convention. But I am sure the Convention was both inspiring and enthusiastic. We can rely upon our Swiss brethren for this."

Message From The Alps

No barriers can be set up against the life that flows through The Society: From a summer school in Switzerland a message of loyalty was sent to the President and Rukmini Devi from Dr. Kamensky and a group of friends in Geneva.

IMPRESSIONS OF VAISAKH

BY GEORGE S. ARUNDALE

[These Impressions of the 1944 Ceremony were begun in the April issue, as a prelude to the May full moon, occurring this year on the 27th at 8:19 a.m., Indian standard time.]

Here is the next "Impression."

It is always kindest to tell the truth, but to tell it convincingly and with deep understanding.

(This is, of course, the remembrance of the Lord Buddha's utterance.)

But it is always best to face the truth oneself and to change accordingly. Better than to be told the truth is to face the truth and to change accordingly as we are able to receive it.

There are people whose pendulums swing violently. There may be others whose pendulums have not yet reached the condition of violent swinging. Those whose lives are most stormy because they have the constant strain of alternating between Heaven and earth need most to cling fast to the Truth. Dr. Besant was one of those whose pendulum swung violently, but she was able to cling so close to truth that her life was triumphant even in its so-called failures. She clung not to the truth as it may seem to be when beset by earth, for then it is almost always warped by personal influences, but to the Truth as it shines forth, as from time to time we are able to perceive it, unalloyed in the Heaven world.

The tremendous pressure of the World War acts both to stir to heights and to plunge into depths. It must affect us all, either for deeper serenity or for greater unrest and despondency, with all their attendant ills.

One sometimes thinks of the Master as saying, even though the thought is indeed presumptuous:

"We take to our hearts those to whom We entrust work in the outer world, but often they lose themselves in that work, for it seems and is so wonderful that they live in it instead of in Our hearts wherein they will find the peace which alone can bring to fruition their work for Us. They become enslaved by the work instead of being at home with the Elder Brethren who send them forth.

"Ever should Our messengers live at Home, in Our Home which is theirs, never losing the spirit of the Home which rises triumphant above all outer adversities, and which causes all circumstances to become bereft of any power to hurt or to obstruct.

"As, under the Blessing of the Tathāgatha, we have learned the joy of being untiring Helpers of the world, never abandoning any, for all must draw nearer and nearer to Us because they are forever Our brethren and friends, so must those who represent Us ever seek out more friends for Us, friends already as indeed they are, but who must become very happy as they discover how near and how dear they are to Us whom they think they do not yet know.

"Has it not been said of one of our Greater Brethren that 'in Him is no darkness at all, neither shadow of turning'?

"All darkness, all unhappiness, all sense of defeat and frustration, come from within. They may seem to come from without, but then it is because we are slaves to circumstances and depend upon them like cripples, instead of dwelling in the midst of them like Kings.

"If circumstances seem to injure us and overwhelm us it is because we are confused by them, and allow them to toss us about as a straw is tossed helplessly by the wind.

"Circumstances are never enemies to the wise, only to the ignorant, to those who want to see immediate results and who become unhappy when results do not seem to come or come otherwise than they had hoped and perhaps planned. Let no worker of Ours walk in his own shadow and cry out that it is dark.

"Even if we entrust a mission to one of Our trusted servants, and who is there whom We do not trust, it must be remembered that the heart of it is the bringing to Us of those who will help Us, perhaps even now, but surely when their time comes.

"Our present band of helpers must give Us their successors, for those who help Us in one way today may be needed to help Us in other ways tomorrow if others come forward to take their places. The Band of Servers must steadily grow largely because Our servers of today are ever seeking recruits to it.

"Whom have you brought to Us? Whom are you drawing near to Us? Whom are you helping to enter Our service? We ask these questions of Our workers, not how far they may have succeeded in making good in a cause We have given them to establish in strength in the outer world.

"Those who are being prepared for Our service may only in their early stages be nursed and protected. Only in their earlier stages may they be surrounded with opportunities and ease.

"At all stages Our workers must give them affection and encouragement, ever remembering how difficult it is even for those who are approaching Us to come out of their world into Ours. Initiation into Our world means the breaking of fetters which heretofore may have seemed even to be safeguards.

"Still, the time must come, if We are to number them among Our Company, for them to show Us that they can stand on their own feet, draw their strength from within themselves and not depend upon individual or circumstance from without, come to Us of their own accord, showing their power to remain serene even amidst the 'slings and arrows of outrageous fortune.'

"Our workers must test the steadfastness of loyalty of those whom we may call probationers, they must test their steadfastness of loyalty to themselves and to the work before they bring them to Us for further helping. These probationers must respond to the lesser help before they can be admitted to the privileges of the greater help.

"Still, our workers must never lose heart with regard to any of those whom perhaps We Ourselves have placed in their way. These workers have themselves lessons to learn, and if a probationer sometimes seems to grow impervious to their guidance, let them remember that they too fail from time to time and that We Ourselves are infinitely patient with them, always ready to be near them when they have become tired of being alone."

Inundated With Opportunities

These are the main impressions of the Vaisakh Ceremony. But there are one or two more. Here is a peculiar little memory which trickled in and may have had nothing to do with the Vaisakh but may possibly be a remembrance of some little ceremony in connection with it. I have an impression that something goes on to strengthen those who are still struggling in the outer world but whom the Elder Brethren have perhaps marked out for Themselves, and this may be part of a little ritual that has trickled into the consciousness:

Do you know wherein you are sure you have often failed in thought, in feeling, in speech, in action?

I think I do.

Do you think you can change so as to succeed where now you fail?

I will indeed try.

Then shall Our Blessing be with you as you try, for it is more blessed to seek even than to find.

This is a little fragment which might be more if one would brood on it.

The Elder Brethren probably spoke to various individuals and gave advice intimate to the individuals themselves which, of course, cannot be given here. When the Elder Brethren vouchsafe an interview one does not go near to hear what is being said. One retires to a respectful distance.

They probably may have spoken about Adyar, which I am sure They want to be dedicated to be the instrument of peace in this world which is now moving in the direction of peace. They spoke of how Adyar is to become that instrument which the Masters can hold solidly, as one might put it, in Their Hands. Whether or not it will so become is a matter for us to decide. We cannot expect Them to tell us how that instrument is to be fashioned.

The beginning of the new year—and the Vaisakh is for us a new year—should see some kind of dedication from every pledged resident.

That word "pledged" is thought-provoking. We have at the present time no pledge, no promise, for people who enter Adyar. There is no outward form of consecration and dedication. We may have to think out something of the kind.

Then must They not insist that Adyar is not yet a family or a home, there is not that comradely joy there should be and They regard it as still a community, not a family. It seemed that only if we are able to make it into a family or home can we fashion it into an instrument, and that can only be done by tremendous goodwill among us all, eschewing all gossip and giving all possible help to one another.

Then there was another little impression which reminded me of the Scout Promise "Be Prepared." I immediately received into my mind the idea "Be Alert." The Master was talking about the way in which we were more or less inundated with opportunities. We are rich with opportunities. The question is: "Do we seize them as they come along?" Never were there more opportunities than in such times as these when opportunities need to be seized for the sake of Brotherhood and Happiness, and an opportunity is an occasion for larger living. He who is living largely lives quickly. But often an opportunity demands a "life-quake" or at least a trembling. As a lookout seeks everywhere and ceaselessly, so must we look everywhere and in

everything for an opportunity. The whole world is an opportunity if only we could realize it. We do not have to make opportunities. They are there for our seizing. A word, a sentence, a conversation, a question, may as much enclose an opportunity as a hint or definite suggestion.

The test of him who seeks opportunities lies in his finding of them casually where he may not have been expected to find them, or in almost inaccessible places, so far off that he must try to seek them out.

An opportunity may be so near that he almost misses it. It may be so obvious that he does not see it. It may be so obscure that he hardly recognizes it. It may be so small that he ignores it. It may be so overwhelming that he shrinks before it. He may say: "I cannot seize it, it is too much for me." But an opportunity is an opportunity, and he who misses one when it comes may have to wait very long before another is permitted to him.

I think that is all I have to say, though one is perfectly certain that there was more that could have been taken down.

The main thing is to concentrate on the Blessing of the Lord and how it enters into us. Did we discover this in us, in however small a measure, when the Vaisakh was over? Did we say to ourselves, "I have been through a tremendous experience. I do not know quite what it is, but I have become changed." I should be very sad if any of our residents after going to the Vaisakh Ceremony woke up and had not even a sense of some kind of change of consciousness. One would even go so far as to say: "What was the use of trying to go? The Lord Buddha reaches every creature wherever he is. Why take the trouble to go unless we can bring back some gift that we can pass on to others?"

Being at the Vaisakh Ceremony intensifies that quality so necessary if we are going to enter the First of the Great Initiations—that is the intensification of the Buddhist consciousness. Sometimes an individual reaches Initiation without having been able to go through the preliminary training. He may have deserved so well that the Initiation is given for the sake of the future, or he may have been so good and stalwart a worker that he is able to receive the honour of Initiation. But if he is to be a full-fledged Initiate the Buddhist consciousness must be at work even though somewhat infructuous. When we enter the higher consciousness, the Nirvanic consciousness where there is the discovery of ourselves in all that lives, this takes a little

time to achieve. I, for myself, have not achieved the Buddhist consciousness, much less the Nirvanic. Still, one can make a little headway.

PRESIDENT ROOSEVELT

"The passing of the world's greatest fighter in the cause of good against evil is a terrible blow especially for the American people who gave him to us all. But Roosevelt's indomitable spirit carries on and he will triumphantly share in the victory to come, surrounded by his great family. Arundale."

(Message from the International President of The Theosophical Society to the National President of The Theosophical Society in the United States of America.)

A Requiem Mass for President Roosevelt was celebrated on April 22nd at the Chapel of St. Michael and All Angels. The American Consul and Vice-Consul at Madras were present.

EASTER WEEK AT ADYAR

The 22nd Conference of South Indian Theosophists held at Adyar during Easter was presided over by Rukmini Devi, and her natural charm and easy presence made it a very happy gathering. At the opening in Headquarters Hall the President said that many Theosophists regarded the work of The Society as three-fold: reconstruction; to awaken the young out of their lethargy; and to prepare The Society to be a really world-wide movement after the war.

Rukmini Devi said that most of the Lodges in India had been founded by Colonel Olcott and Dr. Besant—a wonderful beginning and opportunity. But a new Theosophy is needed. Not only Brotherhood but a spiritual awakening is necessary, so that our Lodges may become more alive through the warmth and friendship of the members.

The Besant Centenary

At the Besant Centenary meeting, Dr. Cousins spoke about her tremendous spirit which took the whole world and humanity into her sphere and which is still at work. The three phases of work already planned a year ago by Dr. Arundale to aim for until Oct. 1, 1947 are: (1) a world-wide celebration, (2) a memorial volume on various aspects of her great work, and (3) a Besant College which will later grow into a World University.

Rukmini Devi said that it was important to create a Besant consciousness throughout India, and Theosophists, young and adult, should unite to make this their major work for the next two years. Already at Benares it had been decided to have an All-India Committee to work along with the Central Committee at Adyar.

In The Chapel

Holy week was celebrated at the Chapel of St. Michael and All Angels and created an intense spiritual force to be sent out into the world—a channel of love and power.

On the Triple Festival of Palm Sunday, the Annunciation of Our Lady, and the rededication of the Chapel, Rukmini Devi held a meditation for those interested to offer themselves as channels for the World Mother whose tremendous work now is to alleviate the misery of humanity. She pointed out that in Christianity the human being is made Divine, whereas in other faiths the Divine is made human, and this makes the Lady Mary so intensely real to those who suffer. She said that if we could only go a bit further in our devotion we could touch Her, as She keeps Herself so close to us in Her wonderful Compassion.

In *The Theosophist* of April and May there are articles on the World Mother which are illuminating in their explanation of Her work in the world. If only humanity would recognize Her existence, Her reality, how many more sufferers could be helped!

An Oasis

Rukmini Devi closed the Conference with a very warm farewell, making the delegates feel that they will go forward in the work with enthusiasm and with renewed spiritual quality.

The President exhorted the delegates to have as their motto "Theosophy is my adventure," and not to be clogged by traditions or authority but to be leaders.

The Vice-President expressed the thought that although the number attending may not be very large, our work may be rich in spiritual quality, and receive the approval of the great Spiritual Powers to whom we turn in all reverence, especially at such a time as this.

The delegates went away vivified in their work for, as the Vice-President said, "In the midst of a terrific world-wide struggle and confusion, Adyar is like an oasis where those who have the good fortune may come to refresh their spirits and receive a message of illumination for their problems."—JANE CLUMECK.

THE MONTESSORIS AT WORK

Dr. Maria Montessori and her indispensable helper, Mr. Mario Montessori, are spreading their influence in wider circles since the Government of India lifted the restrictions imposed on their movements in India.

Dr. Montessori in mid-April completed a course for lady students at Ahmedabad, which 300 attended, both English-speaking and Gujarati-speaking people. The course was held at the Gujarat Vidyapeetha, where a hostel for lady students was organized. Great enthusiasm prevailed during the course, as usually happens at such gatherings.

It is some time since the Montessoris entrusted to Kalakshetra the production of their educational material, with exclusive rights over India. Kalakshetra is at present able to meet the demand, but as the demand is increasing, efforts are being made to produce the material on a much larger scale.

An exposition of advanced Montessori material was lately made at Birla House, Bombay, for the information of Mr. Gandhi. Mr. Mario Montessori was called to explain the different exhibits. As Mr. Gandhi was observing silence, he offered no comment, but at a later meeting between Dr. Montessori and Mr. Gandhi he requested her to employ her scientific spirit in favour of the educational problems presented by the Indian villages.

Dr. Montessori is now at Srinagar, Kashmir, where she will most probably hold a primary course. After that she and Mr. Montessori will hold an All-India Montessori Conference at Pilani, in Jaipur State, in December. The Government of Sind have invited her to give a course in Karachi from January 1946.

Adyar's loss is India's gain, though we are eagerly hoping at Adyar that both Dr. Maria and Signor Mario, after their present engagements, will return to Adyar to finish the work which they have started in the Besant School, where we see with our own eyes the miracles which she works in deepening the character and speeding up the development of the child.

Miss Edith Pinchin

It was a great blow to the Montessoris when Miss Edith Pinchin, on April 4, passed away at Ahmedabad. She had been helping in the course, working with her usual vigour and lecturing to the Ahmedabad Lodge, and falling ill with a fever died within four days. We could not pay her a finer tribute than that given by the headmaster of the Besant School at a recent demonstration. He said:

"She came out to India to help us in this School in the year 1937. She identified herself with the work with a rare devotion and placed all her capacities and intelligence unreservedly at the service of the students. She was a great expert in the Montessori Method. How hard she worked, and with what infinite skill and capacity! Our gratitude for all her help can never be sufficiently expressed, nor can we ever hope to fill her place in the School. We shall always remember her with love and gratitude."—J.L.D.

THEOSOPHICAL RESEARCH CENTRE, LONDON

REPORT FOR 1944

The work of the Research Centre has been carried on steadily during 1944. All members are co-operating in the war effort and some are doing work of national importance and responsibility. Dr. Lester Smith, part author of *The Field of Occult Chemistry*, has been actively concerned in the large-scale production of penicillin, and Mr. V. W. Slater, the Vice-Chairman of the Theosophical University Council, is a director and chief chemist of a large chemical firm. During the bomb attacks on London in 1944 our plans for work were interrupted, since many members, including Dr. and Mrs. Bendit and the Secretary, suffered damage to person or property.

Science.—The Blavatsky Lecture was again delivered by one of our members, Mr. G. N. Drinkwater, B.Sc., his subject being "Theosophy and the Western Mysteries." He gave, in outline, a comparison between Theosophy as expounded in The Theosophical Society, and four of the principal lines of the western mystery tradition—Alchemy, the Kabbalah, Myths, with special reference to fairy stories, and the Christian Mysteries.

A number of members have co-operated with the European Federation Study Groups in the preparation of monographs on various aspects of Theosophy and Problems of Reconstruction. Articles have been contributed to *The Theosophist* and talks and lectures delivered.

Medicine.—Dr. Bendit has published a book entitled *Paranormal Cognition—Its Place in Human Psychology*; the substance of a thesis for the M.D. Cambridge. We believe it is the first time, at least in England, that a thesis based on psychical research has been accepted for one of the higher University degrees.

Several qualified nurses have become interested in the work of the Etheric Body Group, and Miss Aline Norbury, S.R.N., sister tutor in a large hospital, has agreed to become secretary of this group in place of Miss Foggitt who has carried on the work for so long. We should like to take this opportunity of thanking Miss Foggitt for her devoted work.

Symbolology Group.—Subjects considered this year included symbolology in *The Secret Doctrine*, the meaning of number, and the cross and circle as used in various religious and mystery schools. Investigation was made of the work the Group had done some years ago as published at that time in the *Theosophical World University Bulletin*, and it was suggested that the present Group might follow some of the schemes outlined in the Bulletin reports.

Art Group.—Efforts have been made from time to time to do work on some aspect of art. Quite recently, October 1944, several letters were received asking for information about our work on music. Mr. F. S. Gillon undertook to take charge of the work on these lines, with the help of a musician, Mr. Michael, who has recently joined The Theosophical Society, and Mrs. Norton, of Yorkshire, a singer. Mr. Michael has made a special study of Scriabin, while Mr. Gillon is doing research work in *The Secret Doctrine* to extract relevant material. Mr. Gillon's aim is to use scientific methods in his research work, and to avoid the attitude of mind that keeps science and art in strictly watertight compartments.

Education.—It is of interest to note that the proposals advocated by Miss Preston in 1942, that Colleges should be established for young people from sixteen to eighteen years of age, has been adopted by the Ministry of Education in the recent decision to open County Colleges for culture and training of young people.

Theosophical World University.—Dr. Arundale, the Rector, writes in *The Theosophist* for November, 1944: "A great Centenary Celebration of the birth of Dr. Besant is being planned for 1947. . . . It is hoped that a second step may then be taken towards the establishment of a great World University at Adyar."

Our Future Work.—Our work, as defined in 1938, is to ensure that The Theosophical Society shall receive the full benefit of every advance in any realm of knowledge, and to influence the world of thought by the application of Theosophic principles. To judge from correspondence received, the spirit of

study and research is spreading. We have recently had news of the formation of study groups in Uruguay and Mexico, and have contacts with individual students in Bolivia, the Gold Coast and Cairo. We hope that some or all of these may develop research centres in their respective countries.

Our need now is a vision, a purpose for peace. We must be "dreamers of the day," those whom T. E. Lawrence called "dangerous men," for it is they who make their dreams come true. What then is your dream for the University, for your country, and for the world?

E. WINTER PRESTON, M.Sc.,

Hon. Secretary.

50, Gloucester Place, London, W.1, England

NEW WORLD CALLS

Mrs. Adelaide Gardner writes:

It is now possible to give the story of the resumption of work in Belgium, a long letter having been received from the General Secretary, Mlle Brisy. It is a fact, as will be seen, that the work in this Section has never been really suspended.

Meetings were resumed on September 30, 1944, soon after the liberation, in a crowded room full of joyful members. Reports from others make it clear that Mlle Brisy spoke with great fire, and the meeting radiated light and strength. Neither the devastation of the Headquarters, nor the fact of no heating and a dark and cold winter, nor the reduced means of work, could discourage them. They have met regularly ever since.

Public meetings were held on Saturdays, 30 to 40 people attending, often more. On Sunday afternoon there is a regular course on Theosophy, also very well attended, giving a serious outline of the teachings. On Saturday there is usually a short lecture of about half an hour and then many questions and discussion. Sometimes there is a question-and-answer meeting. Once a month there is a full hour's lecture on one of the basic teachings, very simply put. The other Saturdays are rather more on the life-side, and the application of the teachings to problems of everyday experience.

A circular goes out to each member from the General Secretary every month, and since the Lodges cannot meet on account of having no heat, the new members are received in her own home. There have to be

two groups, as the numbers are too large, about 20 for Brussels and 10 for Antwerp.

The Lodges at Liege and Antwerp have not yet resumed activities, except for one Lodge in Antwerp which has never ceased to hold its meetings right through the war!

It is hoped that the old group who published the original French version of the Federation paper, *L'Action Theosophique* will soon be able to resume their work. Members are hungry for news and articles by our leaders, and many do not read English. The European Federation will be only too glad to foster this venture again.

* * *

"If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain."

This philosophy of Emily Dickinson is followed by Wilfred H. Sigerson, who started the To-Those-Who-Mourn U. S. A. Club, an informal association of a group of servers of the bereaved.

The work is carried on most efficiently and with considerate thought as to the acceptable methods of approach. Mr. Sigerson's dedicated work is most helpful in these times of many losses. It is interesting to note how he started this work through a question put to him by a friend as to the "why" of the death of apparently innocent persons and how he could not find a satisfactory answer to the problem until in passing a bookstore in New York he happened to see a book in the window—*Karma*. He entered and the man in charge of the store, Captain Russell Jones, an ardent Theosophist who had known C. W. Leadbeater personally, talked to him and gave him his answer. With the study of Theosophy under this new friend's guidance, Mr. Sigerson realized that from then on he had to become an effective sower of the seeds of Theosophy. One evening he saw Bishop Leadbeater's little booklet, *To Those Who Mourn*, and he found therein the medium for his Theosophical service. And a wonderful service it has been and continues to be, the distribution of the booklet last year reaching to 30,000 carefully sent out copies. As a Master's words so perfectly express the thought: "Your task is commiseration, your duty is sympathy. Try to lift a little of the heavy karma of the world. This is life's mission."

In 1905, Theosophy was brought to Mexico from Cuba, and the 25th Jubilee Anniversary was celebrated at the seaport of Tampico, December, 1944.

LATIN AMERICA In a letter sent to Dr. Arundale, news was given of the visit of Miss Jean Glen-Walker, who gave many lectures. The General Secretary said that through her they received something of the spirit of India, of Theosophy and of our leaders. Two papers with 54 signatures of all the Delegates and some members were enclosed for the President.

The Mexican Lodges have started a campaign to raise funds for the stricken Sections in Europe. Throughout The Society the call for funds is being magnificently answered.

In answering a call from the President of Mexico to redeem the ignorant people of the country, the Lodges have offered their co-operation which has been accepted by the Government, and schools for adults run by T.S. members will soon start.

ADYAR NOTES

Parents' Day

An air of excitement pervaded the Besant Theosophical School and Kalakshetra for at least a week before the 10th April—Parents' Day. At last the day arrived and a large crowd went first to the main building where the arts and crafts were exhibited, and then they assembled under the trees for the meeting, where Rukmini Devi spoke of the Besant Spirit which is the life of the School: of the intellectual, patriotic, and religious education which teaches the children to appreciate beauty, to be Indian, and to learn to grow up in the service of humanity.

The annual report, read by the Headmaster, Mr. Sankara Menon, emphasized that Dr. Arundale is carrying on the Besant Spirit in the School and the ideal of a national education, and that Rukmini Devi is forever working towards education for citizenship. It was interesting to hear that there are five faiths represented and thirteen languages in the School!

Dr. Dey, Director of Public Instruction, who was chairman of the meeting, said that the School has a great name—after that noble person, Dr. Besant. The School is obviously a place where the tolerance and understanding of religions are being carried out, and where the principle of the truth underlying all religions for which The Theosophical Society stands is stressed. With all the advantages and opportunities with which the Besant

School is surrounded, he hoped that it would grow into a model institution. All help possible would be given by him for its progress. Dr. Dey said that the lines of thought and work which Rukmini Devi has initiated are being adopted all over India.

By this time, the younger listeners were sitting with strained patience, but they were well rewarded with an excellent and beautiful entertainment arranged by the students of Kalakshetra and the Besant School. The picture of the new moon, the vivid costumes of the dancers, and the enchanting outdoor setting made a deep impression on an appreciative audience.

Baby Welcome

Her Excellency the Honourable Lady Hope graciously visited our Child Welfare Centre on the 27th March. Her own words in the visitors' book speak for themselves:

"I was extremely interested in all that I saw and was told about this maternity and child welfare centre. It is doing admirable work and I only wish that there were many more like it. My warmest congratulations to Mrs. Sri Ram and to all those who help her."

OUR ADYAR ANIMAL DISPENSARY

Rabies: Anyone who has ever visited Adyar will remember the stray dogs. Walk through the Estate and you will count at least 20, all living an independent existence, more or less starving. The villages around are of course full of dogs, and one can understand what a nuisance they are, however much one may love them. We have never solved the problem, for though the matter-of-fact Westerner will at once say: "Kill them humanely in their own interest," our Indian brethren abhor the idea of any killing and rightly ask us whether we have the right to take any creature's life. And so the question remains unsettled, until a dog goes mad, creates havoc, and after having infected several more dogs, is finally brutally killed.

Our first case of rabies was, strange enough, a cow. She had been attending our Dispensary for some days for a small wound, of which we did not know the cause. And then—to our despair—one day she went mad, and nothing could be done, but to have her killed.

Just recently the little dog of one of our teachers was bitten by a rabid dog, and had to undergo injections. Unfortunately, our

visiting Veterinary Surgeon was slightly scratched by the infected dog, and he also had to take the prescribed anti-rabies injections. One cannot be too careful in handling strange dogs, as they may have been infected already.

Somehow we had the vague idea that all these dogs, more or less, belonged to someone or other in the village. But alas, now I know better. When we started the Dispensary, I sent our Attendant round to every house in the villages to take a census of all the animals. The list was divided in columns for the different kinds. But when he returned there was not a single entry in the column marked "dogs"!

"You forgot the dogs!" I said, greatly surprised, for I thought he couldn't help noticing them . . .

"No dogs" said our Attendant, himself a villager.

"But Kapali, the village is full of dogs!"

"Oh-h-h yes! but in every house, they tell me 'we have no dog'!"

All of which gives you an idea of the life of man's faithful friend, the dog.—RUE.

NEW ZEALAND CONVENTION

A report of the Annual Convention of the vitally active New Zealand Section sent to Adyar by Miss Hunt, the General Secretary, speaks for itself:

"We have just completed our Annual Convention, held this Christmas Season in Christchurch. A cablegram from the President, Dr. G. S. Arundale, was very warmly received by our members: it seemed to bring him into our midst as part of our gathering.

"Taking up the President's call, we chose *World Regeneration through Greatness* as the keynote of our Convention and it was a recurring motif throughout the whole of the proceedings. The opening lecture, showing the Greatness of the Leadership of the Adept Brotherhood, fired all with its splendid vision of an unfolding universe, and the colossal majesty of the plans of that unfolding. It built an inspired background for the succeeding lectures which gave a revelation of the true Greatness of Religions, nations and individuals, of the child, and of the powerful contribution of the womanhood of the world.

"We took a step forward at the Convention by a motion affirming our realization of the need of a dignified Headquarters Building for our work. We officially opened a Building Fund and have £125 already in hand."

"We are nearing the completion of a half-century of work in our Section. A new page is about to be turned. In April of next year it will be fifty years since Colonel Olcott signed the Charter of our Section. We feel the need to be ready with a new vision and with plans for the expansion of our work. At the Convention table two motions were passed: one inviting our International President, Dr. G. S. Arundale, to visit our Section during 1946, the Jubilee year, and the other inviting Mr. C. Jinarajadasa to be present at our Section Jubilee Convention. Coinciding as it does each year with the International Convention at Headquarters, we could not expect Dr. Arundale to be present, but we hope to have a deputy and for other visitors to come from overseas.

"Outstanding among our Convention activities was the Symposium on the Future Greatness of The Theosophical Society. The addresses of all the speakers were of a high standard and revealed a certain vision of the work of our Society in the coming years of its activity.

"The Convention celebrated the 50-years Jubilee of the Christchurch Lodge, and in addition to other activities we had the unique opportunity of a broadcast from our Hall. It was arranged in the form of questions and answers and told of the building of the Hall, the objects and ideals of Theosophy and the work of the Lodge, its library and youth activities, and a small part of the ceremony of The Order of the Round Table was broadcast. We have received a letter from the Station Announcer telling us that the broadcast is considered to be one of the best relays ever given from the Station. It will be printed in full in the Convention issue of *Theosophy in New Zealand*.

"One of the characteristics of the Convention was the number of young men and women present. They gave a fine Youth Symposium in which they took the idea of Greatness as applied to Education, Religion, Government and Art. In many other ways they contributed to the success of Convention and it made one feel happy about the future.

"I think we have good reason to feel that there has been considerable growth in our work during the past year. Conscious though we may be of many weaknesses in our Section and Lodges, yet we are conscious also, that working in the power of the Great Brotherhood, our Section cannot fail. We have reason to believe intensely in the guidance of the Elder Brethren who founded this Society to be the corner-stone of the religions of the future."

What is the most important duty of a Theosophist? Here is the answer by Dr. Besant in the form of a tribute paid by her to our late President. It is a letter from her to members of the General Council of The Society:

Dear Fellow-Worker,

I wish to add to the nominations already sent out for elections to the General Council, that of my dear son, G. S. Arundale, well-known to you all. He is, as you are well aware, one of our most devoted members, and embodies the most important of our duties—the living of the life of Brotherhood with all, striving continually to serve each whom he contacts, ever remembering that he who serves well is truly great.

Fraternally and affectionately yours,
Annie Besant, P.T.S.

To this letter which has been picked out by Mr. Jinarajadasa and sent to me, he adds the remark:

"I cannot think of a truer description of what Dr. Arundale was as a Theosophist than this that is contained in her communication to the General Council of the T.S. *Theosophy, 1931*." the wisdom.

"If any man will do His will he shall know of the doctrine."

N.S.R.

MISCALCULATED!

The following story of Dr. Besant was told at an Indian Federation meeting. Motoring from Adyar to Madras she noticed a cow moving with difficulty, one horn and one fore-leg being tied with a piece of rope. Dr. Besant took pity on the animal and demanded a knife from her chauffeur in order to cut the rope. The chauffeur requested her to allow him to do it, but she replied, "You are an Indian, and the cowherd will quarrel with you, but he won't do any harm to me for I am a white lady." So saying, she set the animal free, and moved away.

Years afterwards the brother who told the story saw a cow in a similar predicament, but the animal threw him down with a jiu-jitsu blow on his side which temporarily disabled him and affected his eyesight, though this was restored after some months. "My only miscalculation," he said, "was that I imitated Dr. Besant without her power of taming a wild creature by her very presence."

"WE CAN MAKE IT POSSIBLE"

"If only we can throw our hearts and souls into the helping of humanity, how much we can achieve," Shrimati Rukmini Devi declared at a combined Lodge meeting at Adyar, commenting on the tendency to relax as soon as the war is over. The one and only organization which can prevent spiritual reaction is The Theosophical Society. "We can change the world if we really will. We have been waiting so long for opportunities, but now they are here, will we take them? What opportunities can be greater than those existing now? We have been waiting for the future: the future is now, it is here. It has come because we have prepared for it."

Rukmini Devi urged the need for drawing in young people as workers by stimulating them to feel for suffering humanity, and only later to read the books. "Generally speaking we start with books, but now we must give youth this feeling, this understanding with enthusiasm. We must work with those who will help the poor and suffering people, who will help the animals. How many of our young people are giving up everything for *Booked*. How much we can do to prevent cruelty, to alleviate suffering during the famine."

Rukmini Devi, remembering her visit to Delhi, said she would like to have three new portfolios of service: First, a Ministry for Art, to preserve much of the Indian ancient Art which is today being destroyed; second a Ministry for Animals, to attend to their welfare; third, a Ministry for Women, which would secure for women a more important place in the national economy. "If a scheme of Swaraj is to be successful we must establish these three departments."

The President, she said, had thought of forming a Band of Servers of young people, but owing to his state of health that was not done. But Servers are still needed. She pictured Dr. Besant, Dr. Arundale, H.P.B., and other workers coming back into The Theosophical Society because we have made it fit for them. There must be a world in which there is no animal suffering, no old people having a hard time, a world in which children are happy. "How wonderful it will be to look down on The Theosophical Society and say that we have helped to bring about this happiness, and that it is due to the work done by you and me."

NEW WORLD CALLS

In Karachi, the Besant Anniversary celebrations were based on the idea of applying the Besant ideology to the solution of world problems with special reference to India. At one of the meetings, the introductory paragraph of the Manifesto issued by the Indian Section was used as a basis for discussion to organize the members for practical work towards the good of the world and of India. The Manifesto makes clear the work before the Indian Section: "The usefulness of The Theosophical Society in India will be measured, during the coming years, by the amount of help it is able to give to this country to solve her problems of national reconstruction in the light of Theosophy, so that realizing her free nationhood, she may be able to give a spiritual lead to the nations of the world."

INDIA

Before this object can be accomplished, the instruments of the Indian Section with its Lodges and Federations must be vitalized, and consequently three objects are placed before members of the Indian Section: To strengthen and vitalize the Benares Centre; To intensify the propagation of Theosophical ideas; To evolve ways and means for the India's reconstruction and to support and initiate, if necessary, movements for the build-ups of India's national life.

At Benares much new work has been started under the capable planning of Mr. Rohit Mehta, General Secretary. A Cultural Association with an ambitious programme has as its objects: To cultivate among the people an appreciation of the Beautiful as expressed in Art, Literature and Culture, both national and international; To organize activities for the promotion and encouragement of artists belonging to different professions; To establish contacts with individuals and associations working towards artistic, literary and cultural ends in different parts of India with a view to integrating their activities.

To fulfil these aims a wide and active programme of work including all phases of the culture of India has been undertaken by this organization at Benares. Other activities which are either being vivified or started are the Besant Theosophical School whose main handicap is a lack of funds, an Animal Dispensary which was started on Asala Full Moon Day, a Children's Corner with facilities for little children to play. Plans are being

made to open a Child Welfare Centre on the compound. A meeting of the heads of the educational institutions in Benares was held to discuss the starting of a League of Teachers and to focus public opinion on the fundamental issues affecting the education of children. The Benares Centre is giving a lead in action to the rest of India!

A successful experiment to add interest to Lodge meetings was tried in the H.P.B. Lodge, Auckland, N.Z., this year—a Theosophical adaptation of the B.B.C.'s Brain Trust Session. The success

NEW ZEALAND

was due to the choice of the members, who were bright, interesting, quick-witted, and had divergent viewpoints. The Question Master can make or break the meeting by his handling of the speakers and by his summing up at the conclusion of each question. Some of the questions were: What is happiness? Most of us spend a lot of time listening to lectures and talks: what sort of man does listening make? There was also a question on Einstein's theory of relativity and another about conscientious objectors. The possibilities are limitless. Mr. Milton Thornton who wrote us this information could give more details to any Lodge that would want to experiment.

Chief Brother of the I.O.S. in N.Z. subject to confirmation from Headquarters. Anima Welfare Week was most active. As last year at the invitation of the Animal Group of the T.O.S., three Auckland societies combined for the week's activities—the Animal Welfare Group of the T.O.S., the Auckland Branch of the British Union for the Abolition of Vivisection, and the New Zealand Vegetarian Society. Theatres, newspapers, schools, welfare organizations, churches, were all appealed to and lectures, broadcasts, letters, and circulars were widely used to bring the idea of kindness to animals before the public.

Mr. Geoffrey Hodson has been re-elected for the third year as President of the New Zealand Vegetarian Society. This young movement, with 378 members, is thoroughly alive and doing useful work and Mr. Hodson gives many lectures all over New Zealand. His subject matter has recently been put into pamphlet form. This can be obtained from Mr. Hodson. He says: "I am profoundly convinced that the great evil of cruelty, so markedly characteristic of modern civilization, must rapidly be reduced in extent, and as soon as possible banished from our earth. This year has been marked for all of us by

the revelation of the cruelty of which man is capable to man, which must have profoundly shocked every single one of us. To the animals, every abattoir is as a Buchenwald, a Belsen, and a Dachau, and these places of horror exist and are continually in action all over the world. Let us renew and increase our labours to the end of their abolition that we may face the Animal Kingdom without shame, sit down to our meals free from blood guilt, and so advance the health, happiness, and spiritual progress of the whole of humanity. The peace between man and man which has now come to the world can only be preserved, I submit, by the establishment of peace between animal and man."

Mrs. Allan, having retired as General Secretary, a post which she has held the last six years, Mr. Edward Gall has now taken over this office. In a letter to Dr.

SCOTLAND

Arundale he writes that he is an "unattached" member in the sense that he does not belong to any of the subsidiary movements which enables him to approach all matters without any bias. He says: "I read with particular satisfaction your declaration of your adherence to what has been called 'straight' Theosophy, in independence of these other things. Mr. N. Sri Ram, Vice-President, congratulates Mr. Gall on behalf of Dr. Arundale and says: "You are an old and valued worker and if you have concentrated on the work of The Society and remained 'unattached' to any allied movement, I am sure that will prove no handicap to you in spreading the message of Theosophy in your jurisdiction. Our success will depend, I feel, only on our giving to this war-torn world the message in a form which will meet its deepest needs, at appraising those needs from the standpoint from which we identify with Theosophy."

The Convention held in Dublin in June was a great success and a true re-union with an atmosphere of cooperation, friendliness and gaiety.

IRELAND

Quite a few members write about the close bond of brotherliness felt during this gathering and so it must have been an effective channel—which is one of the main purposes of Conventions! A Mystic Star meeting of 45 people was a most inspiring climax to a very happy day.

Mrs. Law writes that since she gave a talk in "The Music of India" to the Friends of India Society, she has been asked to act on the Friends of India Committee which she is unable to do to owing pressure of work. She

writes about her travels on which she visits Lodges and centres speaking informally on Theosophy. This field work has always proved a stimulus in all Sections.

Daily in Cuba there is a Theosophical hour over the radio where the Theosophical movement in the Island is explained and various details are given such as location of Lodges, hours of meetings, themes of lectures, and elementary instruction in Theosophy. This seems to be successful and it is certainly one of the quickest ways of reaching the people.

In Mexico City the public is also reached through all tourist guide-books where the addresses of Lodges and the times of meetings are printed. The Theosophical Society in Mexico is the sponsor of a series of lectures in Astrology, one every month. The programmes for 1945 and 1946 are already prepared, the latter subject to minor changes only.

Dr. Oscar Isidoro Antonio Bruno of Sao Paulo, Brazil, has been doing much writing and translating. One of his

SOUTH AMERICA

works is on the Permanent Atom based on Theosophical writings. The 20th Annual Convention of the Theosophical Society in Argentina was held this year in the city Mar del Plata, and the keynote was understanding and goodwill. Among the items of news given at the first public meeting was an increase in membership during the last six months and the joining of 148 new members just before the Convention.

JUDGE NOT! What right of judgment has any of you as concerns one of your brothers? What know you of his past? What know you of his karma? What know you of the conditions that surround his life? What know you of his inner struggles, his aspirations and his faults? What right have you to judge him? Judge yourself, but do not judge another; for when you condemn any, judging him only from without and by one or another external observance that he may or may not use, you injure yourselves far more than you injure him; you are judging in the lowest sphere, and you are injuring all your own inner sphere, and clouding it over by the tendency of unkindness and lack of compassion.

—DR. ANNIE BESANT

GLIMPSES OF ADYAR LIFE

October 1—Our thoughts turn

to Dr. Besant as Adyar celebrates her birthday. Early in the morning the children's singing is heard as they go in procession to the Garden of Remembrance to pay homage. The Vice-President unfurled the flag of The Society over the roof of Headquarters shortly before 9 a.m. and then a meeting took place in the Hall, where her beauty as a person and her powerful influence as a leader were extolled by Mr. N. Sri Ram, Mr. Jinarajadasa and Shrimati Rukmini Devi and others who had known her personally. When Dr. Besant spoke, said Mr. Jinarajadasa, she was an artist painting a picture and not only did she frequently rise in her public speeches to heights of exquisite poetry, but even the walls seemed to give forth music. A summation of all her experience is expressed in a message given to a young autograph hunter in 1931: "See the One Life in all, and study most carefully its manifestation where it attracts you least. It is in that you can gather the quality which you need most."

At the Besant Theosophical School Shrimati Rukmini Devi narrated in a natural and homely way how she first met Dr. Besant and how she came to know her. Dr. Besant, whom she ever afterwards called her mother, told her to be brave and to be utterly Indian, a shining example of what Hindu womanhood should be. Mr. K. Sankara Menon remembered how when Dr. Arundale took part in these meetings in the past he always recounted the qualities and services of the spiritual Mother opening up the springs of love and gratitude in the audience.

The Olcott School celebration became a Scout function and the services of Dr. Besant to the movement were recalled. The distribution of sweets was the highlight of the meeting to these children!

At the Section Rally of the Hindustan Scouters, 2 October, of the Besant School and the Olcott School, Shrimati Rukmini Devi, the Director, said that although it was Lord Baden-Powell who initiated this movement, it was Dr. Besant who thoroughly Indianized it in this country. Dr. Arundale, who carried on her tradition, used to say to those who had not the spirit of the movement in them rather than "Be Prepared" they should "Be Repaired"! He always said that Helpfulness mattered most. Rukmini Devi gave an instance of how on one occasion a woman who was run over by a passing vehicle was

taken care of by Dr. Besant and Dr. Arundale. They bestowed personal care and attention on her and Dr. Besant by running her hands down her body strengthened and cheered her in her own unique way.

"Ambling Along"

Mr. Jinarajadasa's talks on Plato every Tuesday evening bring large gatherings to the Roof. He is in no hurry, he says, just "ambling along." At one meeting he read two or three Socratic dialogues, one on duty to parents to give us an idea of Socrates' method of making his fellow-citizens think—the stinging method of the "gadfly," as he was called.

Art Interest

Dr. J. H. Cousins, Vice-President of Kalāshetra, is giving a series of lectures on Art for the students of Kalāshetra as well as any others who are interested. He started in August and will run through till the middle of December, talking on such subjects as The Fundamentals of the Arts, Art and Human Nature, Indian Architecture, Indian Sculpture, History and the Arts, and so on. A wide and interesting range delivered by one who not only knows his subject but is an interesting and humorous speaker.

In the Chapel of St. Michael and All Angels, on September 9, the Rev. Alex Elmore spoke of the need to bring to the brave dead of the World War II the light and knowledge of their eternal divinity. He said that much would be asked of those present as over many of the brave hangs a dark pall of fear, horror, and a dazed condition of half-consciousness. There remains with many the atmosphere of the fearful concentration camps and the sheer madness of cruelty. Never before has there been such a necessity for help to be given to lift the incredible burden of darkness from the eyes of those who have suffered and passed on. But we are not alone in our work, for with us, and in a gloriously greater degree, are the Angelic Hosts amongst whom will be the wonderful Healing Angels of Our Lady of Mercy. With the knowledge that the dead are not dead but are indeed born into a fuller life our duty is to help to restore to them their birthright of happiness and beauty, compassion and love.

70th International Convention, Adyar

The tentative programme of the 1945 Convention (published in *The Theosophist* November) includes two talks by Shrimati