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Let Us Plan and Plan Greatly

"AND I said to the man who stood at the gate of the Year: Give me a light that I may tread safely into the unknown.

"And he replied: Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way."

A SEVEN-FOLD PLAN

BY THE PRESIDENT

1. Theosophists must work for Brotherhood, helping to lift individuals and nations and races step by step up the ladder of greatness the summit of which is Brotherhood Universal.

2. Theosophists must help to make real in the hearts of all the most significant truths of Theosophy—the friendship of death, the privilege of pain, the purpose of war, the noble pathway of evolution, the existence and function of the Elder Brethren.

3. Theosophists must work for the salvation of India in the spirit of the letter of H.P.B. to H.S.O.¹ and of the inner and outer dedication to India's awakening of their late and great President. India is one of H.P.B.'s legacies to the Theosophical world.

4. Theosophists must seek to lead the world to an expectation based on the history of the past and on the need of the present, of an Advent of some great Elder Brother who can give the greater healing and courage in such a time of unexampled darkness and catastrophe.

We may not at present know either the nature or mode of the mighty Blessing He will bestow, but we must be watchful for signs of His Advent, and ourselves expectant we must help to create an expectant world. We may well ponder the words in *Man: Whence, How and Whither*, where it is told us that the building of the new world rests upon the foundations to be laid by a mighty Lord of Brotherhood. And expectancy may in part incarnate in a suitable invocation.

5. Theosophists must work everywhere for the eradication of injustice and cruelty, as these express themselves in various forms of colour and other prejudice, in the infliction of suffering upon animals and other creatures, and wherever pride induces a sense of superiority with its attendant evils.

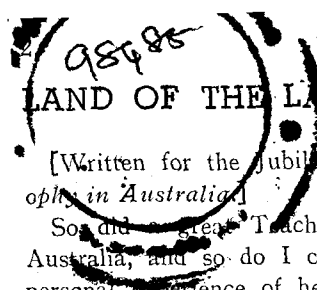
6. Theosophists must work everywhere to help to bring about a Peace righteous to all and directly productive of contentment and goodwill.

Part of such work will be the promotion of a World Brotherhood of Faiths and a World Brotherhood of Nations and of Peoples.

7. To all these ends Theosophists must strive to live their Theosophy by gradually gaining experience of its truths and by actively incarnating the spirit of its Universal Brotherhood. Only as Theosophists live their blessings can they hope to bestow them upon others.

[The above were suggested by me in a recent talk as a possible working scheme for those members of The Society who react favourably to it. I shall be interested to receive other schemes which may commend themselves more fully.—G.S.A.]

¹ Published recently in *The Theosophist*, July 1944, page 208; and also in *THE WORKER*, January 1943, page 3.



LAND OF THE LARGER HOPE

[Written for the jubilee Issue of *Theosophy in Australia*]

So did our great Teacher once designate Australia, and so do I call her out of my personal experience of her people, her flora and fauna, and her vast waiting spaces.

No wonder the Theosophical movement set in her midst is celebrating a Golden Jubilee on 1st January 1945. No wonder so many great Theosophists have been attracted to her shores. No wonder Theosophy has vigorously flourished in Australia, for Theosophy is the Truth of the Larger Hope, and Theosophists are men and women of the Larger Hope.

Australia is different from all other countries. Her people, even in their physical characteristics, seem to anticipate a future as yet not firmly established in the world. The features of many of them are rough-hewn with the certainty of a wonderful future dawning but not yet in mid-heaven. They resemble many who live in California, but they differ from these in that they are pioneers of another order. They are an advance-guard of humanity, full of the spirit of independence, of daring and impetuosity. They are sappers and miners. The Californians have another destiny in the same direction. Other peoples in the world still, for the most part, have affiliations with the past. Australians have their affiliations with the future.

How magnificent and unique will be their opportunity when the war is over. And how natural is the fact that every Theosophist finds himself wonderfully at home in the Land of the Larger Hope, for the simple reason that every Australian he meets is a Theosophist, though without the label. Australia is a land of practical Brotherhood, and in all that makes up a Theosophist *Brotherhood matters more*.

Every Australian Theosophist is fifty years old on 1st January 1945, and whatever else may happen to him he will be one hundred years old on 1st January 1995, twenty years

after the Centenary of The Theosophical Society.

For, once an Australian always an Australian wherever he or she may be born. Australians are a chosen people. The hallmark of the future is upon each one of them, and it is indelible. The soul must have grown in a special way for it to incarnate in Australia; and it will keep on growing in the same way under all circumstances.

Australian Theosophists must think of this and be constructively proud of it as they turn their eyes towards the latter half of the century. They must plan Theosophy and their Section so that all three of them—"they," Theosophy and the Australian Section—give to the great Motherland and the new race to which she belongs all that they are of the Larger Hope.

There is yet another facet of the Diamond of Theosophy through which the Light of Truth is to shine upon Australia.

The Theosophical Society and the Australian Section will take on new vigour.

The Australian Theosophist will help to lead his people into regions of undreamed Hope.

Certainties will be born out of Mother Hope, and a jewel resplendent will shine under the Southern Cross, lighting up the whole world.

May I be privileged some day even in this incarnation once again to visit my loved Australia.

—G. S. A.

A LETTER FROM PARIS

dated 22 Sept. 1944

We have just emerged from these four long years of national disaster and repression, and are rejoicing with all those who are winning back their freedom after appalling suffering and hardships. May the last struggle be short. From time to time news of Adyar filtered through, but many months have elapsed, bridged nevertheless by the magic of daily thoughts. Our dear mother Zelma Blech passed over on January 23rd of this

year. We are hoping to get our Headquarters back soon. Our General Secretary is expected back in Paris as soon as the trains run again. There will be much to do to gather our family together again. Two-thirds of the precious library were taken—only one-third was saved with difficulty. I think people in general have learnt detachment and many other things as well for which one may well be thankful. We have had news of V . . . "Le Bois des Montiers" and "Les Communes" are standing though empty.

No news yet from England. We are so anxious to hear about C. J. and J. I. W.

For the last two years I have been working at the translation of *The Lotus Fire*. It has been a light in our darkness. We all join in sending you our love and warmest affection.

BROTHERHOOD

By T. L.

"*Liberty, Equality, Fraternity*." While these terms may have been suitable when uttered, today Freedom, Justice, Brotherhood would seem to be more preferable. Freedom today is about to be accomplished and won, not merely nationally but internationally.

That does not mean that every individual is worthy of it, by any means. Hence the need for the second principle of Justice. The word Equality seems to me to be a much misunderstood term. To me, it means that *all* are equal before the Great Law of Divine Justice. But that does not mean that we are all equal, or at the same level in evolution of consciousness and character. We may be equal in the sense that we are human beings and therefore have a freedom of will. But to the extent that that freedom is misused so is our evolutionary character. Which, in effect, means that as we sow so do we reap; hence justice, or equality before the Law.

But without justice by one human being towards another, there can never be an established divine justice.

This principle or idea of justice is very little practised as yet, today. It, like freedom, has to be striven and struggled for, to be also accomplished and won. But in proportion as it is, so will fraternity, as human brotherhood, become a living factor in our lives.

First, this Brotherhood implies at least a recognition, if not a realization, of ourselves as souls, and not the many distinctions, which are merely formal, as laid down in our First Object. But how few are ready to let go or loosen their hold on the formal distinctions. Consider the separatenesses that exist, which are merely through these distinctions. Rarely, and with very very few, do we meet together as souls, and consider our life and lives from that aspect. Until this is done, little progress can be expected. For our lives are spent as though we were oysters in their shells. We are inwardly too secluded and enclosed to understand one another. But our Teachings about psychology, or the science of the soul, even as distinct from the science of the spirit, should enable us to do this quite easily. It should lead away from the separateness of distinctions, and more and more towards a union and unity of souls, with the common aim of Brotherhood.

DO WE RING TRUE?

By HENRY VAN DE POLL

Well-nigh a century and a half ago one of Germany's greatest poets wrote his famous "Song of the Bell" in which he so vividly depicts the enthusiasm prevailing among the workers in the bell-foundry on their day of days, when the molten metal will be run into the previously prepared mould. The modern factory with its machine-like precision is still a thing of the future and everything depends on the fullest co-operation of the human element, from the master-founder down to the youngest apprentice—all have their special task to fulfil. So Schiller makes us live in that atmosphere when every man and every

boy is keyed up to the highest pitch, standing ready for the moment when the molten mass will be allowed to flow into the form of clay. For the slightest mistake will cause the bell to ring with a false note and render it useless to send forth the message of gladness from the church-tower for which it is intended.

But has Schiller not also painted in his poem the founding of a true Peace intending to ring harmony and happiness to the millions on earth? Are not his foundry-men the representatives of the Nations of the world, each with his specific task, his nation's contribution to the great work, those men and those women, who may, as we all fervently hope, go down to posterity as great peace-makers? The peace they would fain establish on earth depends then, however, even more on their personal efforts of goodwill, on the molten mass out of which it will be made up, consisting as this must of the very best the nations can contribute of their culture, of their greatness, of their aspirations, of their sacrifices.

Are we not all, young and old, men or women, boys or girls, working at the founding of our own individual bells, building up the bodily form of clay in our early days that we may, gradually, as we mature, pour into it the very best we can contribute? But we have the double task: to supervise our individual foundry in its many details, and to supply the raw material, which, molten, we one day will pour into our moulds to enliven and to ensoul them. And ours, and only ours, is the responsibility to see to it that our bells ring true and will add their peals of happy comradeship to those of our fellow-creatures.

Every war leaves in its wake a hollow emptiness of destruction; after the last world war we all, the world's nations, filled the void with ugliness and so our World Bell could send forth nothing but the strident and harsh sounds of the war tocsin. Will our new World Bell be able to send forth peals of harmony?

CHAMPIONING "RESULTS"

BY A. H. PERON

It seems to me that a good word should be said for that very much down-trodden and spurned underdog—"RESULTS."

In The Theosophical Society we are often advised to despise results much as we are warned to avoid lepers. Now this writer is an advertising man, and as such freely admits being favourably disposed toward "results." Driven in a corner, he would even go so far as to admit that he has a high regard for them, because his friendly relations with results are the key to his bread and butter.

Granted that a good act, a good thought, *must* have effect, it would seem reasonable to suppose that if that thought or action have perfect direction, the results would be measurably increased.

Too often have I seen (what I thought) wasted action because it was not aimed in the right direction or not aimed properly. If these people had taken the trouble and effort to measure their results rather than rely on the fact that "good must come of it"—I feel convinced that *much more good* would have been done.

Quite recently I had occasion to witness the efforts of a very sincere, praiseworthy member whose efforts were producing (he admitted) nil in results. He was a little bitter about the fact, blaming those whose armour he was attempting to pierce. Yet the reason for his failure was apparent. He was using quite the wrong type of ammunition. Convinced that what he had done was right, he simply gave up.

Now everything can be carried a little too far. Are some of us not carrying this disregard for results a little too far? Is it necessary for us, after we have shot the arrow of action into the air, to scrupulously turn our faces in order to be sure we do not know where it fell?

Perhaps I am wrong in trying to compare this idea with the necessity of gauging results from advertising. The analogy, however,

is tempting. If I prepare an advertising campaign I cannot rest on the fact that it appears beautiful, arresting and convincing. That is only my opinion and it may be ~~wrong~~. I certainly would not advise my client to plunge into extensive advertising before at least some reasonable pre-checking of results, which it is usually easy to do.

Why not let us regard results, not as rewards for our good actions, but rather as guiding posts for future action? If we are sincere it should have the effect of making us less self-satisfied and far more critical. It should help us improve in all directions. It should help discover if the quality of our action is as good as it should be; it should help us determine if it is properly directed.

Of course, we must be sincere. We must not deceive ourselves. By all means let us disdain RESULTS for the purposes of self-decoration; but let us not overlook their value as a scientific means of improving our service to mankind.

THE PSYCHOLOGY OF PEACE-MAKING

BY JAMSHED NUSSÉRWANJI

Every one, according to his or her temperament, considers some virtue as a great blessing, and some persons as very much blessed, but the more we think about the matter the more strongly do the words of the Prophet come uppermost in our mind: "Blessed are the peace-makers in the world."

I have often pondered over the various sentences given out as great messages by the Lords of Wisdom and Love. These sentences become applicable to every state of life, in every age and at all times and places. Even where children quarrel there are always some in the group who are generally peace-makers. In family relationships also you will find such mentality in one or two of the elders, who make matters simpler for every one whenever there is a rift in the family lute. In private life and in public work too you will find certain persons with that mission in life. These persons often give cause for annoyance

or mistrust to many, because it is difficult to understand them. The reason is that they are so keen on peace, come what may, that to them, right, justice, reason, argument, logic, evidence, are all less important; whilst people generally think of settlement of quarrel only on the basis of justice and right, and therefore they are not able to appreciate the work and the mission of the peace-makers. The peace-makers believe that it is impossible exactly to judge what is right and what is wrong; in attempting to do so they themselves must take sides. Then they express their opinion as judges, and judges cannot become peace-makers in the world. Therefore, the first lesson which any person has to learn who intends to be a missionary of peace ought to be not to judge either of the two quarrelling parties but to find the path of peace between them.

When the Prophet lays it down as a law, that the peace-makers are blessed, it must be applicable generally. Just as certainly as the earth goes round the sun, or the moon goes round the earth, in a fixed time according to a fixed law, so also does God's blessing pour down when attempts for peace are being made. It may also mean, and it does mean, that the Prophet has expressed His own attitude of mind, viz., that He Himself blessed all peace-makers wherever they be and whatever be the time. Thus, in either case, as a natural law, or as a gift of the Prophet Himself, the life of a peace-maker has something rich and valuable to contribute to the world. The expression of the Prophet, "Be blessed," becomes a power for the man to whom and for whom it is used. Each blessing of the Divine Power is a force which helps the world, and becomes a factor of happiness and joy wherever it goes. So the person whose mission and goal is peace, becomes an instrument of joy and happiness in life. Howsoever meek in manners, howsoever weak in body, howsoever lacking in learning, he becomes an attraction of power wherever he moves or goes.

The real reason is not far to find. The root of his mission is in Love. It is his

love for all created beings that makes him a missionary of peace, that makes him blind to party feelings and emotions of division. He believes in the unity of heart and in that union he wants every one to be immersed. All this proceeds from his sense of the oneness regardless of sex, colour, creed, right or justice, and therefore it is that he stands many times alone to struggle and becomes a centre for that blessing. Thus are the peace-makers blessed.

—From *The Light Bringer*

THANKS

The President telegraphed to Adyar: "Grateful thanks for all birthday celebrations and loving greetings received." Messages were received from the following:

ADYAR

Adyar, Besant, Urur and Youth Lodges; Besant and Olcott Schools; Besant Boating Club; Co-Freemasonry; Kalakshetra; The Liberal Catholic Church; New India League; Besant Scouts; T. P. H.; Vasanta Round Table; All Adyar Residents jointly and 40 individually.

KARACHI

Besant Group, 12th Karachi Scouts; Co-Freemasonry; Hindustan Scouts; Jamshednagar Lodge; Karachi Lodge; Karachi Scouts; Little Group of Singers; Mystic Star; Montessori School; New India League; Round Table; Young Men's Sikh Assocn.; Youth Lodge.

INDIA

Ahmedabad: Miss Indumati Mehta; Mr. Mulchand K. Bhagat; Avidha Lodge; Baroda Lodges, T. S. and Masonic; Belgaum Lodge; Benares: Pandit I. N. Gurtu; Rukmini Lodge, Nachiketas Lodge, Besant School, Dharma Lodge, Chapter, Service, Round Table, Bookshop (Gokhale); Mr., Mrs. Phansalkar; Mr. Kurped; Central Hindu College;

Bhavnagar Lodge;

Bombay Federation; Anand Lodge, Juhu (Shroff); Mr. Vyas; Blavatsky Lodge

(Karakal); Mrs. Romer; Mr., Mrs. Dani; Vimadlal-Bilha Lodge, Dadar; Mr., Mrs. Hora; Youth Lodge; Maitreya, Osiris, Jaimini, Leadbeater Lodges and Round Table Knights; Ganesh Lodge, Dadar; Pitale and Podwal families; Hindustan Scouts Assocn.; Mr. N. V. Thate; Round Tables in India; Miss Tehmina Wadia; Mr., Mrs. Tampi;

Broach: Atmavilaya Lodge; Burma Federation of Young Theosophists (now in India); Cawnpore: Mr. Ramachandra Shukla; Coimbatore Lodge; Chiknalayanhalli Lodge; Cocanada: Young India Group; Delhi members (Dantiyagi); Miss P. K. Sarojini; Mr. Motwani; Ennore: Miss Amery and Mrs. Huidekoper; Hyderabad, Sind: Besant Lodge; Shri Mira School; Scout Troops; Karaikudi: Mr. T. Narayanan; Kodavallur Lodge; Kolhapur: Shri Krishna Lodge; Vidyapeetha Society; Kodaikanal: Dr. and Mr. Montessori; Kotagiri: Miss Kathleen and Helen Yeale; Madras: Pratap Scouts, Shivaji Scouts, Kamala Nehru Scout Troop and Provincial Hdqrs., H. S. A. Mr. Ramanadas K. S. Seshagiri; Malabar: Mr., Mrs. Narayana Menon; Nellore Lodge: (T. Sitarajam Iyer); Madanapalle: Jignasa Lodge; Poona members all (Dhaddhade); Rajahmundry Lodge; Secunderabad Lodge; Surat Lodge; Vettaigaranpudur Lodge; War Service: Mr. N. Clumeck; Mr. R. Gopalaratnam.

Mr. Braja Vilas; Mr. M. Subbarao; Mr. Pratab Daldas; Mr. G. M. Pancholi; Dr. Shri Ram; Ananda Lodge and Mr. S. Bharataya.

OVERSEAS

Australian Section; Blavatsky Lodge, Sydney; The Manor, Sydney; Miss Arnold and Miss McDonald;

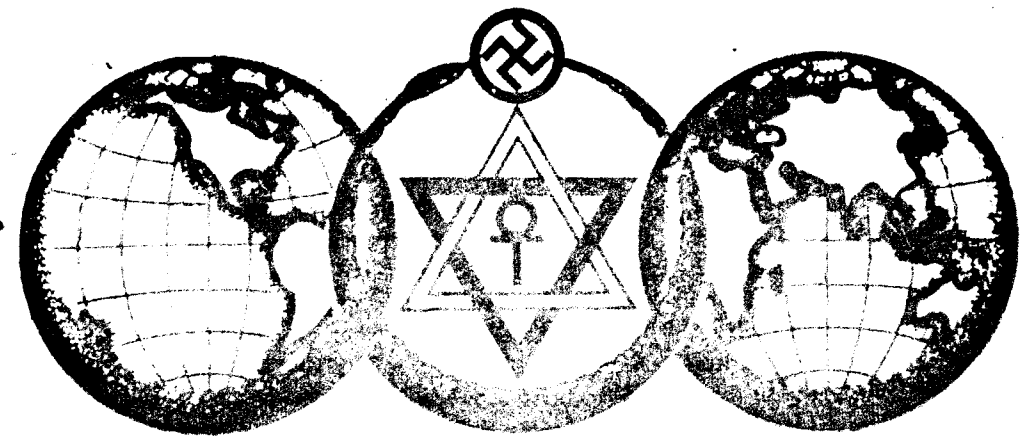
England: English Section: Young Theosophists; Mr., Mrs. Coats; Mr., Mrs. Miss Haller; Doris Bartlett, Corona Trew, Nora Langdon Thomas, Joan Gale, Eunice Petrie, Hilda Kemp, Lillias Gale, Marian, Maude.

New Zealand Section; Dunedin Lodge; Jane Hodson; Scottish Section (Mrs. Jean Allan);

U.S.A.: Krotana, Ojai; "Olcott," Wheaton; Mr. Sidney Cook; Mrs. Lula Samuels; Wales Section.

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

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THE THEOSOPHICAL WORKER

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ADYAR

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The White Light

By the Editor

IT is being constantly borne in upon me that really the only solution of the present most complicated situation—if there can be any solution at all save that of time—lies in the Coming of One of those Great World Teachers who have ever come when the world has needed to hear the Voice of an Elder Brother. Is it for us Theosophists, who know how the world is thus helped, to hear the admonition—Prepare ye the way of the Lord and make His paths straight? If there be such admonition in the atmosphere, not so much spoken by an individual as felt by many of us who may possibly be receptive, then is it for us to imagine what He will say or how He will say it?

Is He to be a Saviour dressed as some of us Theosophists would dress Him, to speak as some of us Theosophists would deem He ought to speak, and come from regions from which some of us Theosophists may consider He must come?

Would it not be for us, if we feel that some of us are to be the heralds of His Advent, to

call the world to listen in humility and without enslaving the Saviour to their own small conceptions as to what a Saviour ought to say or do under such circumstances as those which obtain in the world today? Is it not true that such a Teacher will compel attention by His very power and compassion, say what He will? And is it not also true that in drastic ways it may be His mission to break into pieces many of the idols in our Temples which, perhaps, we have been worshipping in vain without knowing it? Is it not likely also that such a Teacher, though He may appear to us as if dressed in certain ways, will in truth shine forth in His own garb which will be vastly different from and even in conflict with any garb to which we have been accustomed?

Be there or not such a Coming, is it not in any case the duty of The Theosophical Society to keep open the great and magnificent doors of Universal Brotherhood, and in no way to close them and to virtually leave open only a number of postern gates which might

post-war work in Europe have already been discussed with the representatives of twelve countries during the English Convention at Whitsuntide. Mrs. Gardner reports that the appointment of the European Federation Executive Committee to act as my agent in the European area is the most important preparation for post-war activities. This gives much freedom of action in regard to the appointment in Europe of temporary officials and the issue of charters to Lodges, and it will save much time and correspondence during the reconstruction period.

I am extremely gratified to learn that the effect of giving the Federation the status of Presidential Agent will be to "bind the Sections in Europe into a closer fellowship." The Federation has prepared suggestions to facilitate the rapid renewal of activities in the Sections—the appointment of General Secretaries, former or interim, the forming of temporary executive committees, and the restoration of membership files preparatory to the election of General Secretaries.

This is very important work, and marks the first steps in that rehabilitation of the devastated Sections which will become urgent immediately the war ends. The general planning will call for a Congress somewhere in Europe to restore the distressed Sections to fresh life. In October Miss Gladys Newberry had already raised £900 out of £1,000 (England's contribution to the Rehabilitation Fund) which she hoped to achieve by the end of the year.

SWEDEN AND NORWAY

I am greatly obliged to Mr. Theo. von Lilienfeld, General Secretary for Sweden, for information by airgraph dated October 2, regarding Sections in northern Europe.

In Sweden, a neutral country, the work has been carried on as usual; attendance at lectures has been good and the membership is increasing. It was hoped soon to start a new Lodge in Stockholm, mostly for younger people.

This is all very promising, but his report on Norway, which the Germans overran, is

not so radiant. There have been probably material losses as to books, he says, especially the library at Oslo. The Norwegian Section will need rebuilding after the war: "Sweden will give all the help she can give."

DENMARK

In Denmark the Theosophical work has been much handicapped, but will be taken up again as soon as the Germans leave the country. Mr. Lilienfeld has been in frequent correspondence with the General Secretary at Copenhagen and, so far as he is aware, the Danish Section has not suffered material losses. This is most reassuring, and I hope it is true.

FINLAND

Mr. Armas Rankka reports two successful years in spite of the war. Contacts with the public have been made by the Helsingfors Lodges, through socials held by the Lodges, seven of them, in rotation, in addition to the usual meetings. The socials averaged once a fortnight, and the Blavatsky Lodge gathering touched the peak for attendance with 600 people, mostly non-members.

Mr. Lilienfeld and Miss Eva Franzen went over to Helsingfors to attend the opening and dedication of the new premises which serves as Section Headquarters and home of all the Helsingfors Lodges. The place was bought and furnished in 1943, just ten years after the financial failure of 1933. Our Finnish brethren have a wonderful power of recovery, and their strength is much intensified by Armas Rankka, General Secretary now for thirteen years, who is not only the professional architect of the new building but to no small extent the architect of the Section's fortunes in these difficult days. These Helsingfors Lodges have carried on a year's campaign for the sale of Theosophical books, the sales totalling 30,000 marks. They have also increased the circulation of the Section journal, *Teosofi*. The 25th birthday of the journal is being celebrated this Christmas with an enlarged jubilee number. Happy is Finland to be so strong a centre of light in the midst of the war raging around her.

GREECE

We have no report from Greece, now in the throes of liberation, but a member at Limassol in Cyprus intimates that the Lodge Hilarion, belonging to the Greek Section, was starting to function in October. This is the first sign of activity in the Greek Section since the enemy occupation.

ENGLAND

Mr. Jack Coats sends from London a most encouraging report, that the English Section has been making headway against trying conditions, for example, the fire-bombing of last winter, the "buzz bombs" and the blackout. Mr. Coats says that the Section was much helped by the presence of Mr. Jinarājadāsa. I have not the slightest doubt of it, and while I am happy that he is home in Adyar in a more congenial climate and more favourable conditions as far as his personal health is concerned, I cannot help feeling that London is distinctly a loser by his absence, for it does need someone of his stature in our Theosophical work at the heart of the British Empire, particularly at such a time as this when so much depends on the spiritual direction of great world movements.

Mr. Coats and his colleagues have not only kept up a wide range of Sunday lectures among the activities of Headquarters, but have introduced new features—students' lectures, meetings of a Theosophical Brains Trust for questions and answers, and students' week-ends. These week-ends coincided with the invasion of Europe and an exceptionally heavy round-the-clock bombing attack on London. We can hardly realize in peaceful India the strain of meeting under such conditions, yet the meetings were well attended and gave many people fresh ideas on Theosophy in various aspects. Successful experiments such as these show fine resource and adaptability in the changing conditions.

SCOTLAND

The Scottish members have been showing great determination and devotion to the work in face of increasing difficulties. "No sacri-

fice on our part is too great for the privilege we enjoy as members of The Theosophical Society," Mrs. Allan, the General Secretary, writes very truly, "and if each realizes this then the work of The Society will undoubtedly go forward." Mrs. Allan finds the distribution of literature the most helpful means of contact with the public. The Lodges are invariably active. Numerous donations have been received for the European Rehabilitation Fund, and appreciative record is made of the tours in 1943 of Mr. Jinarājadāsa, Mr. Gale, and Mr. Sidney Ransom.

WALES

The year was marked by the retirement of Mr. Peter Freeman from the office of General Secretary, which he had held since the formation of the Section in 1922. Much of its progress was due to his fine initiative, including the Annie Besant Memorial Hall in Cardiff which I had the honour of dedicating just ten years ago. We must all be grateful to Mr. Freeman for the energy, wealth and influence which he has contributed to the work, and I am happy to learn that he will continue to help it. Miss Edith M. Thomas, who succeeds him, brings her own special impetus, and I feel sure she will greatly strengthen the Section. The financial condition is good, new members have been added, and the outlook is indeed promising.

IRELAND

The highlight of the year in Ireland was the Convention held at Belfast, when Miss Alice Law was appointed to succeed Mr. Thomas Kennedy as General Secretary. He served the Section faithfully for fourteen years, helped by such loyal workers as Mr. Leslie Pielou and Mr. William Gray, both formerly General Secretaries. Ireland has sustained a double loss, Mr. Gray following Mr. Kennedy by a few days only into the inner worlds. We join our Irish brethren in recording our deep appreciation and gratitude for his invaluable work and steadfast devotion through many trials and difficulties.

The war, because of the travel ban, has done the Irish Section the great service of

throwing the Lodges back on their own resources, the effect being to develop the members' talent and make the Lodges self-sustaining. Mrs. Law writes that visitors in thousands have been flocking from north to south, and vice versa, all this intercourse making for better understanding and harmony. "This is our work in Ireland," she comments, "to cement and bind with goodwill, cordial co-operation and friendliness, the differing factions of enmity and hatred, that this beautiful land may once again regain her spiritual heritage and thus become the spiritual Heart of the West." There has been a fresh resurgence of life in Belfast through the scientific presentation of Theosophy by Mr. C. W. Young, who is drawing the younger generation into the Lodges.

CANADA

The Canadian Section's report says: "We have not done as well as last year. Though we number only one less, the difference represents a certain amount of lassitude, perhaps war-weariness, on the part of our members. The war, no doubt, had its effect, but opinions are divided as to whether it was for increase or diminution of interest." Such is the substance of the annual report published in *The Canadian Theosophist* dated 15 July 1944. While other Sections are gaining members through intensified propaganda, and using the war to open up new fields of work for Brotherhood, Canada has been less fortunate.

There is a bright report of work from the Canadian Federation centred at Vancouver. Its Lodges are busy even though the Federation has been denied visiting speakers and the usual Convention, owing to war-time difficulties of housing and travel.

The 25th anniversary of the Canadian Section fell on November 12th, and I had the pleasure of sending through Mr. Smythe, the General Secretary, a message of brotherly greeting, hoping that it will some day be possible for both bodies—the Section and the Federation—to amalgamate.

SOUTHERN AFRICA

Mr. J. Kruisheer, National President, reports a phenomenal increase in membership from 376 to 470, equal to 25%. The rising tide was in flood at the Johannesburg Convention, at which all the Lodges were represented, and some important decisions were taken, the chief being a resolution to absorb all Provincial Federations in order to strengthen the unity of the Section as a whole, and to help the growing tendency towards a stronger and greater union of Southern Africa. For this reason the name of the Section has been changed from South to Southern Africa, with the inclusion of S. W. Africa, Rhodesia and Mozambique. The Section has eight Lodges, including one in Bulawayo, Rhodesia, and a number of unattached members in Salisbury. It is hoped to revive a Lodge in Lorenzo Marques.

It is of good augury that our brethren in Southern Africa have given a lead to the political groups. There is no country in the world with so many races intermingled, where the spirit of unity so greatly needs to be purposefully cultivated, except perhaps in India. Very largely, I think, through the inspiration and constructive imagination of our Brother Kruisheer, Southern Africa has caught the spirit of the New World Order and will enter it fully prepared for action. The reorganization has meant the appointment of seven National officers: President, Vice-President, Secretary, Treasurer, Registrar, Publicity Officer, and Organizer of Service Groups. These seven form the Section Executive. Emphasis is being put on service work, and the Lodges are showing it as well as the Sections: "in fact," says Mr. Kruisheer, the first National President, "it is probable that the increasing activity of the Section is due to this experiment." The new arrangement in the office has left both Mr. Kruisheer and Miss Codd, the Vice-President, free to tour the country and their combined efforts, with the co-operation of the Lodges, must tend, I think, to the unification of the white races and the recognition of their mutual responsibility for the coloured population. That

is our great problem as Theosophists in Africa.

I have just seen a fine programme of lectures given by Mr. Kruisheer in Durban and the announcement of an address by Miss Codd in the same city incorporated in a musical festival under municipal auspices, her talk having the attractive title, "The Unseen Power behind the Invasion."

I have treated Southern Africa at greater length than usual because I feel that the work of our pioneers is bearing visible fruit and that the Section has definitely entered a new cycle of activity which will have reverberations throughout the whole of Africa.

EAST AFRICA

There are indications that we shall soon have an East African Section which will be an organized link between Southern Africa and Egypt. Already there are Lodges in Tanganyika and in Kenya, and charters are being

sent for Lodges in Uganda. The "live wire" of this movement is Mr. J. D. Shah of Zanzibar who, some months ago, made a round tour of these Lodges and found them busy with Theosophical activities. If anyone can organize East Africa into a Section, it will be Mr. J. D. Shah, and I am hoping that, with the consent of the members, he will be its first General Secretary. He has the capacity and drawing power and is favourably situated as regards this world's amenities.

Mr. Shah informs me that the Zanzibar Group, since August, are publishing a paper in Gujarati under the banner of "Saurabh" and distributing it free to all interested in Theosophy as well as to well-wishers in India. "Nearly a thousand persons are reading this in East Africa," he reports, "and there is a general liking for it. Copies are being sent to libraries in the East African Territories." If coming events cast their shadows before, this surely is the coming Section Journal.

Seven Pregnant Questions

A SMALL group of friends has been discussing in Benares a number of interesting points. These need, of course, very careful consideration. So no conclusion was reached in the case of any of them. But I am now giving publicity to them in case any friends feel disposed to give constructive suggestions.—G. S. A.

I

The first and very vital question was that of the way in which the two great Centres of Adyar and Benares could be drawn closer together, so that each could contribute its own dominant motif to the achievement of the great common purpose of both.

Is it possible for those two Centres to work together in certain fields of activity or study?

Can any of the rules constituting Adyar a residential Centre be made applicable to Benares, since Benares is more than the

Indian Section Headquarters just as Adyar is more than the International Headquarters of The Society?

II

When first we came into contact with some thrilling greatness what was our reaction?

Does the reaction still remain equally intense or has it become even more, or, on the contrary, considerably less?

When first we came into contact with some great truth of Theosophy what was our reaction?

Is our reaction today more or less? Are we still thrilled by those truths of Theosophy which once so deeply affected us? Does our sense of awe increase as we penetrate more and more deeply into the mine of jewels of Theosophy?

Or does growing familiarity breed growing habit and, therefore, indifference and, in consequence, lessening wonder?

What can be done to help to continue and even to intensify the wonder and the awe as the years pass?

III

What can effectively be done to free the approach to Theosophy and to The Theosophical Society from any colouring by those Movements which have been evolved from them as the result of studies, experiences, and understanding by members of various temperaments as they enter more and more deeply into the spirit of Theosophy and its vehicle in the outer world? Must there not be a perfectly free approach to Theosophy and to The Theosophical Society without there being danger of the slightest identification of these with any of the so-called "subsidiary" activities, such as the Liberal Catholic Church, Co-Freemasonry, the Bhārata Samāj, and any others, including the Esoteric School of Theosophy? Those who are able to join The Theosophical Society and to make a study of Theosophy on the basis of their understanding of the essential principles of both may or may not find their way into one or another of these Movements. But are not the fundamentals of far greater importance than any superstructures or interpretations which may be built upon them?

IV

Is there not a very great danger of personalities dwarfing principles instead of principles dwarfing personalities?

Is there not a great danger of the great truths of Theosophy and the great principles of The Theosophical Society taking second place to individualities?

In the past both Theosophy and The Theosophical Society have been blessed with tremendous and dominating personalities. Is there a danger of hero-worship becoming substituted for truth-worship, even though some particular hero may, in the heart of the devotee, be identified with Truth?

Does the word "I" loom too large in modern Theosophical literature and is there amongst some of us a tendency to identify

the interpretation of Theosophy and of The Theosophical Society with our own individual conceptions, so that there arise orthodoxies where there ever ought to be freedom?

V

Bearing in mind H.P.B.'s letter to H.S.O. in regard to India, what is it right for Adyar and Benares, and our membership in India generally, to do in order to help India over her present disastrous crisis?

VI

What kind of workers are needed in India at the present time to help to make Theosophy a living reality, especially among members of The Theosophical Society, but also in the hearts of people generally?

Do we need just lecturers or do we need those who can add to their lecturing capacity the power of helping to relate more closely a Lodge to its surroundings, so that the former becomes a recognized blessing by the latter in many of the difficulties and problems which confront the daily life of a community?

Do we not need workers who are capable of organizing the service which a Lodge can render to its surroundings?

Are not too many Lodges aloof from the daily life of the community in the midst of which they are placed, in large measure, for the community's service? Is there not a danger of a Lodge becoming self-centred in its lectures and study-classes?

VII

How are we so to plan our Theosophical work and activity that we are able to attract Muslims to membership of The Theosophical Society? What must be planned and done in this connection?

In answering these questions, the answerer should not merely be telling other people what they should do but should indicate what he himself can do. There is far too great a tendency on the part of many of us to tell other people what they ought to do, forgetting that he who advises must, to some extent at least, follow his own advice.

Adyar News and Notes

ADYAR DAY

The 17th of February

ONE tends to begin in the same way on such occasions, because our thoughts are accustomed to flow along certain channels.

I should first like to say how happy we feel on this day each year to meet in our Great Hall and to think of our very revered leaders, Colonel Olcott, Bishop Leadbeater, and also Dr. Besant whom we commemorate in her incarnation as Giordano Bruno. We feel gratitude and affection toward them always, but perhaps on such a day our feelings are brought to a specially clear focus.

The celebrations of this Day ought to enable us to keep alive their spirit in the midst of these altered times. Bishop Leadbeater has lived and worked here at Adyar for very many years. In 1885 or before that he lived here practically alone in the Octagonal Room to the east of the Headquarters building. There was only one other resident at that time, Mr. Cooper-Oakley, and Bishop Leadbeater has written that he scarcely saw any human being throughout the day except a servant who brought him provisions for his food. Life in those days was extremely simple, and living very quietly and by himself he had a very beautiful time. He had visits from some of the Great Ones, and it was during that period that he developed his extraordinary psychic powers with Their help and guidance.

He was here again in 1906 but as a fleeting visitor passing on to Australia. In 1909 he came to Adyar with a view to make this his future headquarters. In those days Adyar was a small community, and the coming of even such people as Bishop Leadbeater or Dr. Besant was a comparatively quiet event. I was living in Triplicane at the time and had read of Bishop Leadbeater's coming, so

I went to the station to see him because of my interest in him and his works. There were only a few others there—perhaps two or three. I remember he drove away to Adyar in a horse-carriage with Dr. Besant: there were very few motor cars in Madras. He lived here then for a number of years, and used to hold a meeting almost every evening on the Roof. Some were Theosophical meetings open to all members, and others were for Esoteric School students. Much of what he said at those meetings has been subsequently embodied in his books.

In 1914 he left most reluctantly for Australia. He generally departed from Adyar with a great feeling of unwillingness and afterwards discovered he had been called for very important Theosophical work. He returned for the Golden Jubilee Convention in 1925 as a Bishop of the L.C.C. and was a conspicuous figure on that occasion. He was here again for the 1926 Convention. In 1925 he came back to live here permanently and he did so except for temporary absences until he departed for Australia early in 1934 and thence this physical life.

He must have left a deep impression on this place by his work, his life, his experiences, his wonderful knowledge and all the influences which surrounded him. All that is recorded in this atmosphere. Any outpouring of gratitude and remembrance on our part must awaken that impression into activity and cause it to flow forth with its music, its beneficent influence.

The same is true of Colonel Olcott, who built Adyar up from its beginnings and brooded over it with loving care, attending to every little detail of its early growth. We all know the great testimony which the Masters of the Wisdom have themselves given to his self-sacrificing devotion. The Society as a whole, with Adyar as its Centre, stands as a monument to his labours.

We are in comparatively small numbers here, far from the haunts of men, and the world lives its own restless life outside this Centre. But it is a very fine thing that there should be such a place of beautiful influences, which we can all help to maintain by thinking thoughts of spiritual beauty, of brotherhood, of harmony and wisdom. The very existence of such a Centre can be a blessing to the world at this time.

I am sure you will all join with me in offering to these leaders our sincere, deep, and constant homage.

—N. SRI RAM

PRESIDENT AND RUKMINI DEVI

The President and Rukmini Devi and their party returned to Adyar on January 26 after a strenuous tour of over three months. Adyar gave them a great welcome home.

THE CONVENTIONS

The 69th International Convention of The Theosophical Society and the 54th Annual Convention of the Indian Section went off very happily and successfully at Benares during the last week of 1944. Synchronizing with these was held a Support Convention at Adyar. The Presidential Address to the International Convention and reviews of the three Conventions are printed in the February *Theosophist*, and some Convention addresses will appear in the March *Theosophist*.

ARTISTS OF THE NEW AGE

One item of the Programme of the International Convention, to be held at Benares, was anticipated at Adyar, when, on December 13th, an Exhibition of paintings by the younger pupils of the Besant Theosophical School was held in the Pavlova Theatre.

In opening the Exhibition Mr. Rohit Mehta said that it gave him great happiness to perform this ceremony, as he believed that the most important part of the education of young children was the freedom of self-expression allowed through the practice of the creative arts.

The first impressions received from a tour of the Exhibition were those of the spontaneity, the originality, and the sense that the young artists had expressed much of the joy of creation in their work. All had made a fearless use of colour and many of the pictures displayed a very good idea of the relative proportion of the objects depicted.

The work of the older pupils, from 11 years upwards, would have been improved with a better knowledge of technique.

May we have another and larger Exhibition at the Convention at Adyar, next year!

—I. M. P.

A HAPPY PARTY AND TWO TREES

The sun shone; and once again the great Banyan Tree at Adyar gave its shelter and protection to a happy function, when on Tuesday, December 26th, there assembled beneath its leafy canopy over 650 poor children, amongst them being evacuee children from Rangoon. They ranged from tiny babies in their mothers' arms to tall girls and boys of twelve, some of them in charge of two or three younger members of the family.

When all were seated on palm-leaf mats around the glittering Christmas Tree (itself a fair-sized fir-tree within the shade of the great Banyan), Mrs. Bhagirathi Sri Ram spoke in Tamil about the Christ Child.

Then followed a beautiful dance in honour of Krishna, the Divine Child, by a party of girl pupils of the Olcott School. This in turn was followed by dance, by girls from the Avai Home, in praise of the Lord Subramaniam, the Lord of the Flame.

All joined in the singing of some Christian hymns in Tamil, the children's sweet voices rising in chorus on the gentle breeze, to the accompaniment of the rolling waves of the not far distant sea.

A company of Scouts gave a display of rhythmic exercises with great precision and evident enjoyment.

More songs! And then the food arrived, hot and good.

Every child—babes in arms, tiny toddlers and dancers—received two leaf-cups of food,

one of savoury rice and the other a sweet-meat, and many took away several cups of each for those brothers and sisters who were unable to be present.

As no toys were procurable, every child was given, in addition to the food, a nice tablet of soap, for which India is famous, and which is much appreciated by the children.

And finally, in the light of the beauty of a golden sunset, the happy company gradually dispersed.

Mrs. E. M. Lavender, Mr. Sharma of Olcott School, and Mr. P. S. Krishnaswami, our tireless Village Welfare worker, are to be congratulated on the excellent organization which made the Party such a great success.

—I. M. P.

MR. AND MRS. COUSINS AT ADYAR

After a number of years "in the wilderness," Adyar is happy to have Mr. J. H. Cousins, Mrs. M. E. Cousins, B. Mus., once more in residence—a much interrupted residence, as Mr. Cousins returns frequently to Travancore, for his work there as Art Adviser to the State, and on this and other tours Mrs. Cousins, who is making a fine recovery after her severe illness, frequently goes with him. In a short preliminary visit in October Mr. Cousins lectured for Headquarters on "The Three Freedoms of Theosophy." The way in which he developed the theme was unusual, and interesting. Theosophical freedoms were rooted in the three Objects of The Society, and contrasted with the "Four Freedoms" and the eight clauses of the Atlantic Charter. The matter was both topical and basic to modern needs.

—E. M. L.

ARTS AND CRAFTS LECTURE COURSE AT KALAKSHETRA

Students of Kalākshetra and many friends followed a new course of lectures on the characteristics, influences and achievements of the arts and crafts. Mr. Cousins held

ten meetings in the Headquarters Hall during December and January, developing through his talks the subjects of:

Rhythm and design, the life and form of the arts;

Categories and means of the arts;

Sculpture in general;

The science of the arts;

The anatomy and physiology of poetry;

The psychology of poetry.

Illustrated by blackboard diagrams and interspersed by lantern talks on the major arts and crafts of India, architecture, sculpture, carving and casting, and ancient and modern painting, there was a wealth of beauty and of practical examples of the principles discussed.

—E. M. L.

ADYAR LODGE EXPERIMENTS

Feeling the need to make more contacts with Madras, Adyar Lodge made trial of ways and means. Prominent citizens and friends of members received printed cards for an "Invitation Lecture" to hear Mr. Cousins talking on "Colour and Music in Relation to Health." There was a fair result from the cards, justifying the experiment, while the result in the Press notice was most encouraging, the "hidden" Theosophy proving acceptable, and being sent throughout India by the Associated Press.

Then came the Adyar Lodge "At Home" which was given during the Support Convention. The number of delegates may possibly have disguised the amount of contact made with representatives from Madras—friends there of the delegates and speakers were asked as guests too—but the interest and friendliness was a marked feature. This experiment should be repeated in some other fashion.

To find what response there is under present conditions for lectures on "Straight Theosophy"—given by others than the International President, who has his own audiences—the Gokhale Hall was leased, and two meetings were taken by Mr. Cousins, "Theosophy Applied to World Peace," and, "To Communal Relationships." Regulations limited

NEW LODGES

The following new Lodges have been chartered at Adyar :

1. Argada Colliery (Behar), India: Ananda Lodge, T.S., Indian Section, 25-1-1944.
2. Mahanar (Behar), India: Krishna-Besant Lodge, T.S., Indian Section, 29-4-1944.
3. Jinja (Uganda) East Africa: Shree Kalyan Lodge, T.S., Non-Sectonalized, Adyar, 15-6-1944.
4. El Carmen (N. Santander) Colombia: Liberation Lodge, T.S., Colombian Section, 2-1-1944.
5. Miami (Florida), U.S.A.: T.S. in Miami, Florida (Florida Group), American Section, 10-3-1944.
6. Los Angeles (California), U.S.A.: T.S. in Los Angeles (Freedom Group), American Section, 1-1-1944.
7. Dadar (Bombay) India: Academic Youth Lodge, T.S., Indian Section, 26-7-1944.
8. Sitapur (U.P.) India: Arundale Lodge, T.S., Indian Section, 7-7-1944.
9. El Paso (Texas) U.S.A.: Annie Besant Lodge, T.S. in Mexico, 5-12-1943.

4 Dec. 1944

G. R. VENKATRAM,
for Recording Secretary.

LODGES DISSOLVED

The following Lodges have been dissolved :

1. Compton (California), U.S.A.: Compton Lodge, T.S., American Section, 26-6-1944.
2. Washington, D.C., U.S.A.: Lightbringer Lodge, T.S., American Section, 7-6-1944.
3. Holyoke (Mass.), U.S.A.: Holyoke Lodge, T.S., American Section, 6-2-1944.
4. Omaha (Nebraska), U.S.A.: Progress Lodge, T.S., American Section, 17-1-1944.

4 Dec. 1944

G. R. VENKATRAM,
for Recording Secretary.

advertising, which was small but effective. The first audience was about 300 in number, and the second larger, and both were of thoughtful people who attended through interest in the subject, a fresh public, reading eagerly the free literature, and crowding round the bookstall, where sales were unusually high. The chairman was the Rt. Hon. V. S. Srinivasa Sastri, that keen admirer of Dr. Besant's, who, though not a member, gave Theosophy so warm a recommendation that it was noticed in the Press. Indeed, Press reports were very good, in all probability they reflect this fresh interest of the people in Theosophy used in practical modern conditions, and Mr. Cousins is an able exponent in this fashion.

—E. M. LAVENDER

REDUCED SUBSCRIPTIONS

As promised by the Editor in *The Theosophist* of August 1944, page 257, our subscription rates have been reduced to co-ordinate with the reduced size. The new rates from October 1944 are :

	The Theosophical Worker	The Theosophist	Both the Journals together
British Isles	4 Sh.	12 Sh.	14 Sh.
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U.S.A.	\$ 1.00	\$ 3.00	\$ 3.75
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Your subscription will be adjusted accordingly and the date of expiry of the subscription will be notified to each subscriber in due course.

—MANAGER, T.P.H.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

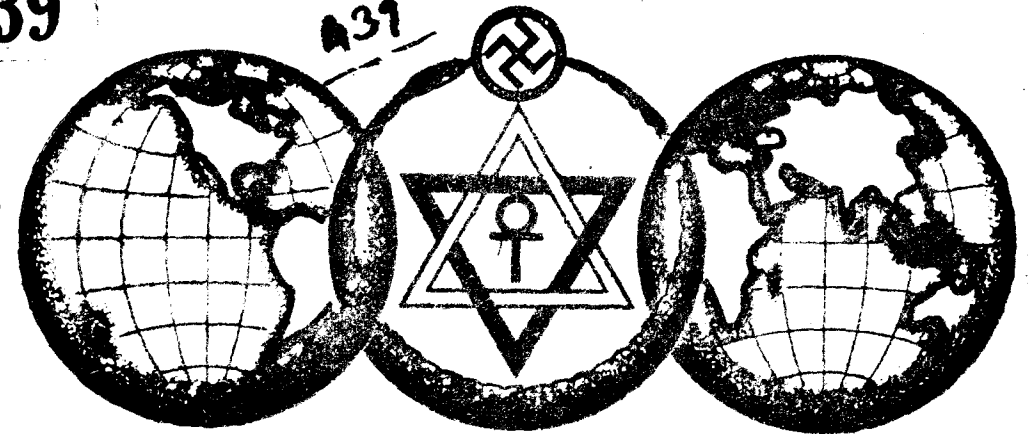
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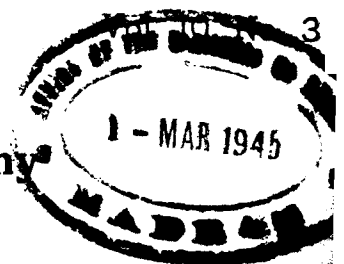
THE THEOSOPHICAL WORKER

March 1945

ADYAR

Unlabelled Theosophy

By the Editor



IN the beginning of this new year there are rather weighty matters to envisage as we proceed onwards into the climax of this World War, and we ourselves must be very much affected by the opportunities that lie before us.

As we change more and more from the old world to the new, so must The Theosophical Society have its own modicum of change, at least of presentation, and Theosophy must begin to show forth a new facet of its eternal diamond. Speaking as President of The Theosophical Society, I must go forward. It is for every member of The Society to go forward or to remain where he is, just as he likes. It will not make very much difference, because there he is and he is probably already taking advantage as best he can of the situations in Theosophy and in The Society as they present themselves.

But I must lead. I must not be concerned with my own conventions and my own particular truths in which I may revel. I must be concerned with the best way in which to give Theosophy and our membership of The Society to the changing world. What I believe in does not matter very much, but what will be of service to the changing world matters immensely.

I therefore feel constrained—although the constraint has not yet materialized—to abandon my close relationships with various movements with which I have been associated for many years, and to try to disentangle Theosophy and The Society from all these movements and present The Society and Theosophy as freely, as impersonally, as generally, as I possibly can. I feel that I should have little concern with the Liberal Catholic Church, or the Esoteric School of Theosophy, or Co-Freemasonry or any other of these movements, much as they may have meant and still mean to me and tremendously true as they may be in their aspects of the presentation of Theosophy. But I want to approach the public unlabelled as far as I possibly can, to make the public feel there is no question of entering through a postern gate but rather through the great wide open doors of Universal Brotherhood. And I brush aside any statement to the effect, for example, that the Liberal Catholic Church represents the truest Christian presentation of our Lord's teaching. I also brush aside the statement to the effect that the Esoteric School must be regarded as the heart of The Theosophical Society, and I brush aside any other insistences upon the worth of any

particular activity or presentation of Theosophy, whatever the presentation may be. I feel perfectly convinced that in the setting forth untrammelled and free of the vital truths of Theosophy and of The Theosophical Society I shall be doing the most good.

This is not to say that other people should not continue their membership of any activity of which they think it right to be a member, nor that they should cease from extolling some particular movement in any way in which they think it should be extolled. But I hope there will slowly be an increasing number of people who will be free from all colouring, and each of these activities is a colouring of Theosophy and is in danger of becoming a colouring of the whole membership of The Theosophical Society.

I am therefore groping my way to see what I ought to do and how I should relate myself to the various activities with which I have been associated. It does not necessarily mean one resigns from them, but one keeps aloof from them in order to be as uncoloured a Theosophist as one possibly can.

I am anxious that there should be no hint to any prospective member of The Society that the time will come when he will be able to join the Esoteric School, perceive the truths of Christianity through the Liberal Catholic Church, or the truths of Hinduism through the Bharata Samaj, and so on. I do not want that the individual should become clogged at the outset of his Theosophical career. If he naturally finds his way into one of these activities, well and good. It may be a special interpretation which meets his expanding needs. But I do long and long increasingly that membership of The Theosophical Society should in truth be free—from dogmas, doctrines, orthodoxies and interpretations. Because, after all, the more one looks at the world, the more one realizes that it is the spirit of kindness, brotherhood, comradeship, friendship, understanding which matter, and they alone matter. It matters far less as to whether I should believe in the Masters, in karma, in reincarnation or in any other of our teachings.

I think many of our Lodges would be better employed if they work more upon the fundamental realities than upon the various interpretations of the realities, which, of course, may be profoundly true. I would say in any case: Who really knows much about these fundamental teachings or their real interpretations? I do not think there are many. Therefore, it is a case of the blind leading the blind, even though there are some who

have some kind of semi-vision which gives them advantage over those whose eyes are still quite closed.

It is a very severe and serious problem to know what is right to do. Am I to follow and support the conventional traditions, or am I, so far as I am personally concerned, more or less to break them for myself so that I will say to people: Yes, there are all these activities, but I do not find any of them necessary to me. I can find all the solace, encouragement, truth I need in the fundamental exposition of Theosophy as laid down in its simplest forms.

All honour to those who alike in sunshine and in storm support with a great loyalty this, that or the other facet of Theosophy. We need such members and we need them to remain stalwartly at their posts. It may well be that neither Theosophy nor The Society can do without their expressions through the Esoteric School of Theosophy and any other subsidiary activity, let the iconoclasts say what they may. I stand for them and for their great service to our world-wide cause. But they all are subsidiary activities, and must ever be subordinate and tributary to the great stream which was when they were not.

I feel that now my allegiance is supremely due to the great stream itself, and I want in my own way to concentrate on it exclusively. I kick away no rung of the ladder by which I, an ascending from darkness into Light, but must I not at present, I say, concentrate on the ladder itself without reference to its rungs? The two great lines of the ladder can be joined by any rungs, but where would the ladder be without its lines?

MAGNETIC CONDITIONS AT ADYAR

Replying to a correspondent, who complained as to the "inconclusiveness of appearances" at headquarters, Colonel Olcott wrote:

"I do not understand our sceptic to mean that, at our headquarters, we have mechanical appliances or magic lanterns, by aid of which we perform phenomena. This would be too absurd, because these have occurred, not only in all parts of our present two bungalows, and in the open air all round, but at the Khandalla station of the Ghats, where we were only stopping for a day; at Simla, Benares, Ceylon, etc., where we were living in other people's houses—to say nothing of Europe

and America, and we could not drag our magic lanterns about with us. I suppose him rather, being a spiritualist, to mean that, residing long at the headquarters, we have impregnated the place with the subtle fluid that favours phenomena, and that he should look upon any phenomenal appearances there as merely mediumistic displays. Now, though no medium, so far as I know, has ever, by any length of residence at any place, succeeded in producing phenomena of the same kind, still his idea is not so very far from the truth.

"Phenomena do occur far more readily at our headquarters than anywhere else, and it is because the place has been impregnated, though not by us, with a subtle fluid.

"A man who saw one of the Brothers at the headquarters, but failed to see one elsewhere, might as well deny their existence, as deny the telephone after getting a message in the office, because he failed to obtain one at a place to which no wires were laid down.

"The Brothers mainly appear where we are, simply because there they have the necessary conditions. Our houses, wherever we make a headquarters, are certainly prepared, not with machinery, but with a special magnetism. The first thing the Brothers do when we take up a new residence is to prepare it thus, and we never take a new house without their approval; they examine all we think of taking, and pick out the one most favourable. Sometimes they send every one of us out of the house, if they desire to specially magnetize the place."—*Hints on Esoteric Theosophy.*

AN IDEA TO COPY!

Suggestions have come to Adyar from two different Sections—U.S.A. and Argentina—for Lodges in those Sections to adopt Lodges in the distressed countries of Europe.

Señor Raúl A. Wyngard, President of Lodge Koothoomi, Rosario, Argentina, suggests that Adyar should open a file of all the Lodges in Europe (the devastated countries) which are in urgent need of help, publish the names of those Lodges and invite Lodges in other countries, the Americas, India, Australia, each to take charge of a stricken Lodge and help it to recover, financially, spiritually, and in other possible ways.

Señor Wyngard asks for a Lodge in France, as he speaks the language fluently, and his Lodge is willing to help to some extent financially until the adopted Lodge is on its feet again. He considers this would be a

great honour. He proposes also that members of the "godfather" Lodges who know the language of the adopted Lodges should ascertain by correspondence the most important needs of the Lodges and get them published in the Section reviews so that help may come from others also.

The Theosophical Society in Ann Arbor, Michigan, in voting approval of active co-operation with the President's rehabilitation programme, offers to adopt a "Brother Lodge" to be selected by the President. Correspondence may be started whenever feasible. Ann Arbor has already started a special fund for the purchase of new books and for other needs, starting with a collection of ten dollars on the 1st October. Auspicious day! This fund is to be made a continuing activity.

Elma S. Lundahl, the Lodge President, says, "We are a small Lodge," but they must be a Lodge of Great-hearts, for they are not only raising this contribution but participating also in the Michigan Federation and the National Section programmes.

This adoption process can be carried out through Adyar, or preferably, as it now applies to the European Lodges, through the office of the European Federation of National Societies in London of which Major van Dissel is the General Secretary and Mrs. Adelaide Gardner his deputy. Mr. Wyngard's magnanimous offer and that of the Ann Arbor Lodge have been referred to Mrs. Gardner for necessary action.

As regards Lodges in East Asia, these may be dealt with, for the present, through Adyar. These are both volunteer offers. I am hoping that the adoption idea will spread through The Society like a fever—then when the war ends we shall soon have the European Lodges restored to their great work as focal points for the spirit of Brotherhood.

—JANE CLUMECK

An organism such as The Theosophical Society, the charter of which is Life and not form, may live forever, provided always that its membership remains true to the Life which includes, and does not betray that Life by descending to the exclusive worship of forms which separate.

—G. S. Arundale

THE NEW WORLD CALLS

This office is a clearing-house, pooling the main activities of the Sections, so as to facilitate an exchange between them of whatever might be useful for the period of reconstruction. Therefore, *Sections, please keep us informed!*—JANE CLUMECK, Adyar)

Personal letters sent from this office have brought in vivid, broad, practical suggestions or almost every department of work, including the journals. These ideas are based on the experiences of each country, differing in detail, but alike in policy. We wish to thank all the journals for publishing our introductory letters and encouraging comments and responses; and also all the General Secretaries and members for their help which we hope will continue to be an unbroken physical link between Adyar and themselves.

Straight Theosophy in Action is the keynote which has developed in the Sections during these years of difficulty, and thus the great spiritual truths, which are needed now, are spreading and giving a meaning and purpose to our life and work.

In AMERICA a questionnaire sent out from Olcott, Wheaton, Illinois, has shown that 64 per cent of the people who

answered it first learned of Theosophy through personal contact. This challenges each individual Theosophist to personal endeavour. Personal correspondence helps to put people into touch with Lodges and helpful members, and this gives that warmth of friendliness which letters alone cannot supply with the same intensity. (We have done the same here in India and found excellent response). Mr. Cook, the National President, says that the "Convention Everywhere" was so much appreciated that the contact is being continued by mail, thus the Lodges are more closely linked to the Centre. Of that splendid volume *Convention Everywhere* published for the occasion, our President says: "Every single member of all English-speaking countries should have a copy, for the presentation of Theosophy in the book is vivid, clear and attractive."

Some interesting letters have come to Adyar from members. A member in California tried out a questionnaire in the Parent-Teachers' Association (of which she is a member) causing the parents to reflect on how they lived their lives, and their relations to their children; also bringing up the colour ques-

tion which was answered by the negro leaders of the community with the suggestion of individual acquaintance for solving the problem.

Another writer suggested that Lodges could be made more dynamic by taking each year a particular group activity such as slum clearance where one member would work on legislation, another on local or national groups working to this end, still another on the financial aspects, and so on, but all with the idea of producing a definite effect upon the community in regard to better housing. He says that maybe such a programme of action would draw in the younger members as this would provide an outlet for their idealism in service. (In India we have had the same suggestion).

A new series of attractive, inexpensive pamphlets are published from Wheaton which outline the principles of The Theosophical Society and the policies governing the work. Even the titles arrest the eye: *Telepathy, Its Rational and Technique; Clairvoyance; Theosophy Simply Told; Reincarnation, What it Really Is; Life After Death; The Masters of Wisdom*, etc. A photofolder of the American Theosophical Society Headquarters shows the beauty of the Estate and the carefully chosen scenes radiate a spiritual atmosphere as an oasis in the midst of materialism.

The American Theosophist includes a programme for active Lodges: Studies in The Secret Doctrine, Man—Whence, How and Whither, and The Inner Life; Theosophical Order of Service Activity; Public Lectures and Study Classes; Music Recitals and so on. New members are instructed in Theosophy in a series of lessons, and other courses are made available to advanced students and to classes and Lodge Groups.

Miss Joy Mills has just published an excellent booklet, *An Approach to the Study of The Secret Doctrine* which should greatly assist those individuals and Lodges undertaking this work. Miss Mills is the President of the American Young Theosophists and Editor of their most attractive official publication.

One member writes in the Section journal: "I honestly believe that many members are lost to Theosophy because Theosophists themselves are not sufficiently interested in helping others to find the Way. I doubt if any of us live, talk, and distribute Theosophical material as we should. Many are eager for the Way but we dam the channels with our inertia. May I suggest too the need for

centres of instruction where adequate teaching or series of lectures by competent teachers be given? It helps so much to have questions answered; one needs highly trained personal teachers." In India also this idea of training-centres is being considered.

The *The League for American Womanhood Bulletin* reviews its Convention at Olcott in Nov. 1944 and its journal is always spreading the ideals of womanhood, importance of art and beauty in life, and active brotherhood to all creatures. The place of women is being more and more recognized, and it is necessary to bring these ideals into the world consciousness. The quarterly *Mothers' Bulletin* issues a family number containing varied practical information and all articles are vibrant with a spiritual background.

An interesting note on the work during these difficult times comes from a letter to the President from Miss Marie Poutz, Krotone, Ojai, California:

"I visited a number of Groups and Lodges on my way back from the American Convention. Our Members seem earnest everywhere and are doing their best to 'carry on' in spite of difficult conditions. I am thinking just now of two women, no longer young, who for financial reasons had to work in factories and who chose the midnight shift so as to continue to attend their Lodges and classes. One of them is our E. S. Warden in that city. There are many such cases of devotion to our Work."

In gallant ENGLAND Theosophy not only continues to expand, but the pressure of the tremendous wartime difficulties has proved a great stimulation. What these difficulties

have been, we who are not in their midst cannot realize, though explanatory letters and reports from Mr. Jinarajadasa (who has recently returned to Adyar) give the picture of continual work and strain day and night for five years—sometimes in the very front of the battle. People there have learnt to be concerned not so much with their own lives as with their jobs, and their spirit of dedication is directed to larger things of life than self-interest.

The efficiently active European Federation, whose General Secretary, Major van Dissel, is in Europe, has offered to be a link between Adyar and the Continent, and already we have printed letters in *The Theosophist* giving news of some of our European members at last released from their severe trial and hard at work again for Theosophical

reconstruction. The latest news is from Rumania that our brethren are well, and the T. S. is working satisfactorily, for which we feel profoundly thankful.

The Theosophical Order of Service has published a statement issued by a Committee appointed by the National Council for The Theosophical Society in England to consider and report upon "the spiritual principles which should underlie post-war reconstruction." The statement points out that the world crisis is essentially a spiritual one—will this be realized and remembered at the Peace Table?

News and Notes, Nov.-Dec. 1944 issue, concerns itself with the "out-turning of the individual from The Society to the world." The future is brought down into the consciousness of the present through articles such as one on the Sixth Sub-Race by Annie Besant and extracts from a new pamphlet by Mary K. Neff on the new Pacific race type. The qualities of unity and compassion as a power for service only, will be characteristic of this new sub-race now emerging from the world struggle which has quickened evolution. As stated in another article: "If The Society flowered during Dr. Besant's period at the intellectual level... is it not time for the appearance in our midst of a flowering of consciousness at the next deepest level, the buddhic?"

Miss Newberry is endeavouring to compile a collection of children's books on Theosophy or stories written from a Theosophical point of view. "It is a lack that should be remedied"—we heartily agree. Let us remember that children are the future citizens of the world!

As with *News and Notes*, so *Theosophy in Action* continues its high standard of interesting material, and keeps vivid the life and valiant spirit of the European Sections, and besides reviewing the political situation, sets out a plan for resuming Theosophical Work in Europe.

Now there is a new quarterly journal, *The Pilgrim Way*, edited by Josephine and Sidney Ransom which supplies the need for something to hand to interested friends as it is so varied in its appeal, has short enlightening articles, and is most attractively published.

The AUSTRALIAN Section is to be congratulated on its Golden Jubilee and the magazine gives colourful articles on

the progress of Theosophy in Australia; an interesting historical survey. In 1891, Colonel Olcott said that "Australia was like a game cock in

the egg; all their future is before them. . . . It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour." The importance of drawing youth into Theosophical activity is also stressed as it is they who will rebuild the new world.

Bishop Burt writes an account of the radio activities which regularly take place in Sydney: "Our position is unique in that we have a contract with station 2GB for 4 weekly 15-minute T.S. sessions, and each Sunday morning from 10.30 to 12 noon when we broadcast the L.C.C. Choral Eucharist and Question and Answer session . . . in which we give unlabelled Theosophy from the Christian standpoint and other topical subjects such as the World Problem, Reconstruction, etc. . . . these addresses we have sustained for the past ten years—20 minutes each—and you can well imagine the exacting task it is preparing suitable matter in addition to our many other occupations. Of the T.S. sessions three per week are taken by T.S. members and one we give to humanitarian organizations. All addresses . . . have to be submitted to the Censor before delivery . . . Our Section Talks Committee controls the T.S. sessions. Our main problem is to get suitable speakers capable of maintaining the standard we have set and expound Theosophy in an arresting style suitable for the public generally. . . . Our President, Dr. Arundale, has done remarkably well in giving a wise lead in world affairs during these difficult times. I sometimes adapt the substance of his matter to broadcast talks."

In connection with the radio, another Australian member suggests that radio plays from the point of view of art, especially as the early possibility of television is to be considered, should also be used for the spreading of Theosophical ideas. She gives the same idea that is rising in India and America of the need for training schools presenting a course of study in Theosophy so that workers would be better equipped to help others.

As another cradle for the new sub-race, NEW ZEALAND'S activities are characterized by compassion in strength. World-Day for Animals, October 4, showed great success for Theosophists. Under the chairmanship of Mr. Geoffrey Hodson, the Animal Welfare Group of The Theosophical Society, the S. P. C. A., the

Auckland Branch of the British Union for the Abolition of Vivisection, and the New Zealand Vegetarian Society combined to plan activities during Animal Week. Headmasters of 60 schools in Auckland were asked to co-operate and a competition was held for the best essay, which was printed in *The New Zealand Education Gazette*. The Theosophical Society platform was used for public lectures; executive heads of all Churches and other religious bodies of Auckland were asked to plead the cause of animals from the pulpits, in Sunday Schools and journals; the chief theatres used pictorial slides; and Radio Stations broadcast material supplied by Theosophists. Press material was sent to the principal magazines in the Dominion and to 30 leading newspapers. What Auckland has done, every other Lodge in the world can strive to do, or do better!

The Theosophical Women's Association is active and dedicated to its ideals. It is bringing the realization of the World Mother into the consciousness of the women of New Zealand and is stressing various aspects of art which is one of the gateways to the opening up of the intuition—the quality of the new sub-race. One would expect such movements in New Zealand.

World Regeneration through Greatness was the keynote of the Annual Convention which celebrated the Golden Jubilee of the Christchurch Lodge. Another big event was the starting of a fund for the erection of a Headquarters Building to be the central focus of the work which came true through a bequest of a life-long member.

The 69th International Convention of The Theosophical Society, held at Benares, INDIA, and strengthened by the physical presence of our three leaders—Dr. Arundale, Shrimati Rukmini Devi and Mr. C. Jinarajadasa—was the scene of the taking over by Mr. Rohit Mehta as General Secretary of the Indian Section and the retirement from that office after nine years' remarkable service by Mr. G. N. Gokhale who was appointed as a National Lecturer. Mr. Mehta has drawn up a detailed plan which he expects to work out in five to seven years. This courageous and visionary plan has been divided into three parts: (1) Strengthening Benares as a spiritual centre and as the Headquarters of The Theosophical Society in India; (2) Intensifying the propagation of Theosophical truths in India by evolving newer presentations of Theosophy and by setting up

efficient organizations for planned Theosophical work; (3) Organizing group work for the purposes of applying Theosophy to the problems affecting India's national life in different departments with a view to enabling India to enter into her splendid manhood.

As a start to this great work on January 1st, 1945, Mr. Jinarajadasa handed the new General Secretary a cheque for Rs. 10,000/- from the Esoteric School. This generous donation will act as the catapult to launch the plan but more funds will be needed to keep it steadily going so that the Theosophical Movement in India will be the "antidote against all the various denationalizing tendencies and influences that are operating in India at present." We in India realize the heavy responsibility on Mr. Mehta, but we also know his capacities and feel sure that his dynamic service will quicken the spiritual renaissance of India and stimulate her progress to freedom.

During the past year, the LATIN-AMERICAN Sections have shown much activity.

LATIN-AMERICA

The Peruvian Section has been formed and Bolivia has been recognized as a Sub-Section of Argentina, hoping to become a Section this year. In Chile, Peru and Colombia new reviews have been started in spite of the difficulties of paper control. In the Argentina Section there are 51 Lodges and some centres, and the increase in membership was about 15 per month during the last year. The Mexican Section has been very active in the line of publications: several out-of-print books and pamphlets are being reprinted in Spanish; new style leaflets on Theosophy are being issued, and they intend to enlarge their Press until it can meet the demands. In South America, Theosophical leaflets are used in the railway stations, public waiting rooms, etc., to carry their message to the people. In Puerto Rico, Theosophy is broadcast once a month in short talks and people write in their appreciation. Cuba has very active youth Lodges and there is an excellent youth magazine. Animal welfare organizations in almost all these countries are under the influence of Theosophists, the most outstanding example being in Rio de Janeiro where the General Secretary has his own hospital for animals which he built. The Government has helped him, and now this work is extended to all the large cities of Brazil. Besides the regular hospital work, cats and dogs without owners are cared for.

Throughout these countries Theosophists are active in all the organizations for protection of children, destitute women, and working for equal rights for men and women.

Congratulations to several of the Latin-American Sections which celebrated their "Silver Jubilee" this year and for the beautifully produced issues of their *Revistas Teosoficas*. As one Latin-American member writes, "We are now in the Sign of Aquarius and must follow and be inspired by our leaders, Dr. Arundale, Mr. Jinarajadasa and Rukmini Devi who embody Action, and who show us that our Theosophy must now be lived—and not theoretical."

ADYAR DAY

Adyar Day in Headquarters Hall is always eventful, but this year with Adyar's own three to shed added blessings upon us, ingrates would we have been had not our response been full with deep, and let us hope, everlasting gratitude.

Visiting our Besant School is ever a joy, but to visit it on Adyar Day, and see two hundred faces uplifted to Rukmini as she sat on a stone bench under a large mango tree vivaciously explaining to eager ears about the personalities and teachings of our Theosophical leaders is a truly delightful experience.

In the late afternoon, when the sports were over, and the prizes won, we presented ourselves, upon invitation, to our Olcott School, while boy scouts, girl scouts, and small dancers entertained us. As we gazed at so many clean faces and into so many intelligent eyes, we were immensely struck by the fact that here were no longer ragamuffins and poverty-stricken children but promising young students. Blessed Colonel Olcott started that which we are being privileged so continue, and may we thus carry on responsible and responsive shoulders that which has been so graciously laid upon them!—LAURA CHASE.

BROTHERHOOD—WORLD-WIDE

The Theosophical International Convention held at Benares, December 1944, was tremendously vivified and strengthened by a great influx of greetings which came from all parts of the world—Sections, Lodges, individual members—addressed to the President, Shrimati Rukmini Devi and Mr. Jinarajadasa. Grateful appreciation is expressed through the medium of this column though it is not possible to publish all the names due to paper shortage.

OUR NARAYANA

A very noble soul—cherished friend of Rukmini Devi and myself—K. Narayana Menon, elder brother of our beloved Headmaster, K. Sankara Menon, passed away on February 4th at a tuberculosis sanatorium, after very long and agonising suffering. He was a comparatively young man, but all his life he lived greatly as there are so many to bear witness. He suffered nobly and passed away in a spirit of dignity and greatness.

Dying though he was and in fierce pain, he remembered to bid farewell to his doctor, thanking him in mute pathos for all his help, and then smiled upon each one of those who were gathered round his bedside—a smile all the more radiant for there being nothing earthly about it.

He knew he was at the end of this incarnation of his, for gradually the limbs began to cease to function. But his serenity covered his agony like a canopy of blessing, and in the radiance of a simple and unfailing nobility he passed onwards, with no regret for leaving behind a body drained to the dregs of all physical life.

Needless to say, those near and dear to him could hardly believe in their irrevocable physical loss, even though they knew that the physical body had soon to go. Waiting, they must needs still hope, until at last they could only hope against hope, and then hope itself became silent.

Our beloved friend had, however, by his own courage, fanned into flames the courage of every member of his family. Here and there, perhaps, a momentary succumbing, but ever a great recovery, for courage was in everyone and there was the great example before them all. Even the old father, though at first broken down completely, for he felt he should have preceded his eldest son into the heaven of light, soon rallied to his nature—the nature he had transmitted to his children, and while still girt about with dark clouds began to reveal the sunshine of his peace, though hoping that the time might soon come for his own release.

Thanks be to God this precious friend of us all was permitted to make happy those who felt he had left them helplessly behind him. Once, perhaps more than once, he made himself visible in the radiant garments of the inner worlds, with all the agony gone, all the sorrow and the grief, only joy and peace remaining to make him wonderfully happy and to change into happiness the grief of his dear ones on earth. From this newly conse-

crated denizen of the inner world came forth the miracle, and smiles and laughter began once more. Clouds may not have entirely passed way, but sunshine breaks through them, and there is the sense the beloved warrior is with those whom he loves, and will be with them forever.—G. S. ARUNDALE.

WORK FOR THEOSOPHISTS

BY GEORGE S. ARUNDALE

1. In the name of the First Object of The Theosophical Society to throw the whole of its weight into the establishment of a righteous Peace.

The war was unavoidable, but an unrighteous peace can and must be avoided.

Public opinion must send to the Peace Conference men and women who are intent on justice and freedom for individuals and peoples.

Principles must inspire and direct the policies and attitudes of nations.

The result of the war must be to enthrone in Kingship over all the active spirit of the recognition of the Universal Brotherhood of humanity. Individuals and nations may have fought on one side or the other in the great war now coming to a close. All must become united in the cause of that great Peace without which there can be no active Universal Brotherhood at all.

2. To spread those mighty Truths of Theosophy and that high and noble purpose of The Theosophical Society which shall directly give mankind happiness, unity and reverent compassion towards all living creatures.

Such is the weight of members of The Theosophical Society which must be thrown into the establishment of righteous Peace.

3. To heed H.P.B.'s solemn statement as conveyed in the following letter to Colonel Olcott when the difficulties of his office as President moved him to resign:

INDIA AND THE T. S.

Few, either in East or West, realize how closely the fate of The Theosophical Society was interwoven by karma with that of India. It was created to re-spiritualize the world by re-opening the long-closed wells of Aryan thought, and it was necessary for the T. S. that India should revive; for India, that the T. S. should live. Only by new life in India could new life come to the world, and hence the insistence by the Masters on the importance of India and Indian revival. U D R

writing, in 1890, to Colonel Olcott on his wish to resign, speaks with solemn emphasis: "If your refuse, and persist in your resignation, when you *must know* that there is no one to take your place now, then you will have doomed all India to the fate it cannot escape, if the present cycle (5,000 years of Kali-yuga, closing between 1897 and 1898), ends on the ruins of the T. S. in India. Let the karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern is India; for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindus themselves, will have decided whether their nationality and the true wisdom of the Rishis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophies serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the karma for the ruin of a whole nation will all on you." —*The Theosophist*, July 1943.

ADYAR NEWS AND NOTES

Here in Adyar, our President, Mr. Jinarajadasa and Shrimati Rukmini Devi have all returned from a tour of North India, and this international Centre is once again vibrant with the presence of our three leaders. Shrimati Rukmini Devi was able to give her Theosophical Message through the medium of the dance, thus spiritually uplifting her audiences. More and more she is being recognized for this great purpose, and we who work near her know her tremendous courage and determination.

After having been away for three years, strengthening Theosophists and the Theosophical movement in Australia, America and England, Mr. Jinarajadasa is joyfully welcomed by all who know and love him. He plans to stay in India for the next two years and this month he will go to Benares for a few weeks to help in the vivification of the work there, returning to Adyar some time in April.

Recently we have had a number of visitors from various countries and although only some are members, all are impressed with the

wonderful atmosphere of Adyar, and feel it to be an oasis of power, strength and peace. Let us hope that this contact will fortify them for the many trials all have to undergo these days.

Official intimation has been received that the restrictions on the movements of Madame and Mr. Montessori have been removed, and the Montessoris are now at Ahmedabad giving an Elementary Course. How fortunate India is to have this world's greatest living educationist giving her valuable services to this country!

The Adyar Scouts won the championship at a sports meeting organized by the Hindustan Scout Association, Madras District, on 21st January, 1945. A large number of Groups, both boys and girls, took part, and the "Vasantas" (Besant's own) Girl Scouts and Bulbuls (aged six to twelve) of The Besant Theosophical School, Adyar, who competed for almost all the events, were declared champions for the year 1945. The Vasantas kept up their high standard, true to their traditions and to Adyar, the birthplace of Indian Scouting.

THE ANIMALS HAVE SPOKEN

Some time last year, our President, who is ever awake on the inner as well as the outer planes to calls for help, was approached by a deputation of young animals headed by a small bird who was naturally the leader of this mission of compassion as he belonged to that line of evolution at the head of which stands the World Mother. The little spokesman made it quite clear that here in Adyar we were not doing enough for our animals and that each of them, even to the smallest, should receive our loving care. The President called us and said that "home rule was humane rule," and the Adyar Village and Animal Welfare Group felt that action had to be taken. Miss Vreeswijk, who is a great lover of animals, overcame all obstacles and her report which follows tells for itself the work which has been accomplished as a direct result of the little spokesman's chiding.

"An Animal Dispensary has been started at Adyar for the use of the 800 odd head of cattle, horses and smaller animals, not to speak of the wild animals living in Adyar and the surrounding villages.

"Veterinary surgeons are scarce in India and all are in Government service. The Government Veterinary Hospital is 8 miles away from Adyar, and the small Branch

Hospital about 4 miles. Also there are no private practitioners in Madras. If an animal is not able to walk, or the owner cannot spare the time to bring the animal all the way for daily treatment, the suffering creatures are usually left unattended or to the mercy of the milkman or other attendant, who, though often well versed in herbal medicines, is not always clean and gentle in his methods, nor has he knowledge of disinfectants and is thereby likely to spread contagious diseases.

"The average villager cannot afford to call in the doctor and usually waits until it is too late.

"Our Adyar Dispensary is staffed with two Animal First-Aiders and an Attendant all trained at the Veterinary Hospital, with a weekly visit of a Veterinary Surgeon for inspection and advice. The first thought is always for the convenience of the animal, whether the owner cooperates or not. If the owner finds it too much trouble to bring the animal to the Dispensary, our staff is eager to go and treat the animal at home, sometimes two or three miles away.

"As to the medicines used, it is our principle to use the Indian herbal medicines as far as possible, though we also make use of the allopathic antiseptics and stimulants. Usually the owner of the animal is asked whether he prefers the use of the Indian or allopathic medicines."

Not a sparrow falls to the ground but that He knows.—JANE CLUMECK.

A DEFENCE OF H.P.B.

In the newly published book, *My India, My America* by Krishnalal Shridharani, the Introduction by the American novelist, Louis Bromfield, contains the following absurd statement about H.P.B.:

"India has been exploited for nearly two hundred years by all sorts of individuals and organizations from the East India Company to Madame Blavatsky and Katherine Mayo."

A member of The Theosophical Society, Mrs. Elizabeth Camerano, living in Chicago, Illinois, U.S.A., wrote to Mr. Bromfield, also to the author and the publisher asking them to retract the statement.

We are very much obliged to Mrs. Camerano for discovering and refuting the vile onslaught on our beloved H.P.B. by some unknown Indian, who would have known better had he possessed some acquaintance with the work of H.P.B. in India.

THE WORK AT ADYAR—1944 (Presidential Address—Part III)

Our work at Adyar is being adjusted with the changing conditions.

There is a forward-looking emphasis on reconstruction, adapting Theosophical fundamentals to the world situation. These fundamentals are summed up in a new book published in December from our Adyar Press entitled *The Great Vision*, embodying Dr. Besant's plan for the new world in every important department of activity. Our brethren everywhere throughout The Society will find in these 180 pages a great wealth of extremely valuable material distilled in question-and-answer form for immediate use.

Influenced very largely by the war restrictions, our whole system of publicity has been changed. A new department has been set up in the Eastern Octagon in charge of Mrs. Jane Clumeck under the name "The New World Calls," where she is coordinating the plans of Adyar with those of the General Secretaries so that we shall have a unified forward movement the world over. I am eagerly hoping that all my colleagues in the Sections will co-operate with her, so that her office may become, as it is in fact already beginning to become, a clearing-house of dynamic, constructive ideas for the development of our work and its adaptation to the needs of the new age into which we are entering. As vehicles for these new ideas our journals must be modernized and a more intimate contact maintained between the editorial office at Adyar and expert writers throughout The Society. Hence the appointment of an Editorial Board at Adyar and an International Board of Associate Editors in the Sections. This plan, initiated by Mr. Davidge and Mrs. Chase, is already bearing fruit. Some Sections have responded to my request for articles descriptive of their country's greatness—we must develop this campaign in every country, for, as I have said before, the greatness of a country is its truest Theosophy. Other developments in our editorial department are also under consideration.

The circulation of *The Theosophist* has steadily increased in the last three years. So also has the output of books from our Adyar Publishing House, notwithstanding Government regulations limiting export to other countries. The turnover for 1943 was over 35,000 rupees. We expect that when peace comes there will be a tremendous demand for Theosophical literature due to the present

stringency of printed books, the destruction of Theosophical Libraries by war, and the growing public interest in Theosophy. British publishers are preparing for an unparalleled production in the first decade of the post-war years, and we have every reason to be as optimistic as the London publishers that the post-war world will be a brave new book world, not only for better books generally but for Theosophical books particularly—both new books and reprints. *The Secret Doctrine* and most of our standard Theosophical works are out of print and must be reprinted, and new books are in the offing. Books on Life after Death and on Occultism are very much in demand.

POST-WAR PLANS

The Manager of the Publishing House reports that the financial position continues to be sound and that we have built up sufficient reserves for post-war publications and for the supply of Theosophical literature to the war-stricken areas. He tenders apologies to oversea customers for delay in executing orders, but trusts—and do we not all share his hope—that the prevailing difficult conditions will "very soon change for the better."

The turnover of the T. P. H. would have been larger had not the authorities in June limited our exports to a quota based on our average exports during the three years immediately preceding March 1939. To such countries as maintained a steadily increasing import during the basic period, for example the United States of America and the United Kingdom, the present quota is the same; Australia and New Zealand are slightly adversely affected and we cannot send them imported books and propaganda leaflets, while the supply to South Africa, where there is a very great demand, is limited by the pre-war export which was very small, and we have on hand orders worth about 2,000 rupees which we are unable to execute.

The paper control has made it expedient to distribute pamphlets and publicity leaflets from the Theosophical Publishing House, but mailing abroad has been restricted in spite of the demand.

The Adyar Library continues to publish with rhythmic and splendid regularity important Sanskrit Texts and translations, and Tamil texts of the Swaminatha Iyer Library under the aegis of Kalākshetra. The Director renews what has come to be his annual appeal for a new Library building with better accommodation for our splendid collection of books

and manuscripts. This must, of course, wait till the war is over. Then, we hope, a new building will arise adequate for many years to come. Plans are already drawn for a building of fine proportions to be situated on the open land to the south-east of the Banyan Tree.

In the same vicinity, probably, will be established also a Museum of Theosophy depicting the vast drama of creation and evolution in models and pictures. This splendid conception has emanated from Professor Kanga, retired science professor of Bombay University and a resident of Adyar, who launched the idea early in the war-time and has held it in abeyance till better times should arrive. He renewed the scheme on the 1st October this year and we are now associating it with the Besant-Leadbeater Centenary which falls in 1947. As I said in the November issue of *The Theosophist*, we shall hope then to take a second step towards the establishment of a great World University at Adyar. And there are other plans for the spreading of Theosophy and the furtherance of the objects of The Theosophical Society. The Kanga scheme must be ranked amongst the foremost of these. It is exceedingly well conceived and, under Professor Kanga's direction, I have no doubt it will wisely flourish.

As to the health of Adyar and its environments, this is maintained from the Dispensary, which has treated 14,000 cases during the year, and the Baby Welcome where 100 mothers and their babies attend daily for food and treatment of minor ailments, while a competent nurse the whole year round carries on the maternity work among the village women. We are grateful to the Government for stationing at our Dispensary a mobile first-aid unit under the A.R.P. scheme, but there is still urgent need for laboratory equipment and surgical help, and the medical officer sends out an appeal, which I heartily endorse, for both these essential aids.

The chapel of St. Michael's and All Angels has been undergoing extensive alterations which enlarge the accommodation and enhance its architectural beauty, and I expect it will be ready for reconsecration in February.

In our Education Department I have received a report from the Olcott Memorial School, but none from the Besant Theosophical School or from Kalākshetra; no doubt because the Director of both institutions is on tour. I expect they will be available for inclusion in the General Report. The Olcott School is greatly indebted to Mr. Henri Frei for a generous donation of 5,000 rupees

towards the building fund. This is a most timely help, just at a time when we find it necessary to erect permanent classrooms of brick and tile in place of the temporary sheds made of casuarina posts and plaited coconut leaves.

ACTIVITY IN U.S.A.

(Presidential Address, Part II)

(Continued from page 13)

Mr. Cook's report on the work in the United States would have been included in the second part of my Presidential Address, published in the February Worker, but that it arrived in Adyar after the Benares Convention.

In spite of blackouts, difficult travelling conditions and longer working hours, the National President records a year of progress. The War has universally stimulated interest in Theosophy, for its common-sense philosophy of life, its presentation of a cosmic plan, and especially its knowledge of death and after-death life. American airmen and others who have visited Adyar are attracted by its all-embracing view of life and world conditions. I note that the American Section has distributed nearly one hundred thousand special leaflets for soldiers, not a vast number considering the millions in the American Army, but enough to make a nucleus in the Army thinking on intelligent lines and spreading the Theosophical conception.

The membership of the U.S.A. Section shows an increase for the third year in succession. The many activities administered from Wheaton have been strongly held and in most cases improved. Financially the Section has substantially improved its position, and for the first time for many years is entirely free from what Mr. Cook speaks of as "heavy debt." The Olcott Headquarters—a magnificent estate—is now fully paid for and the staff are turning their attention to educational projects, greater help to Lodges in their work and a home for aged workers. All first-class activities. I am hoping that some day every Section will make provision for its faithful workers, even as we do at Adyar with our Faithful Workers Fund. We cannot too highly value the work of these workers who have been the spearhead of our Theosophical advance.

There is a point stressed by Mr. Cook which I heartily endorse, especially now that we are moving into an epoch of Straight Theosophy. The point is that inasmuch as in every other

field of activity—art, science, economic politics, education, religion, etc.—experts are at work, there is no need for the Theosophical Society to teach these subjects, but there is need for the Theosophist to leaven thought in these fields with the great principles of Theosophy, the great principles of nature underlying man's brotherhood. "The important point is that the leavening which will unify and bring peace is not education, is not religion, is not economics. It is *Theosophy*." Mr. Cook rightly underlines Theosophy. I agree that is our cardinal work, and members of our widespread Society will change the world's thought to the extent that they dedicate and direct their maximum effort to this leavening process, for "a little leaven leaveneth the whole lump."—G. S. ARUNDALE.

GIVE ME THE MONEY . . .

Give me the money that has been spent in war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole Earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—Charles Sumner.

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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—MANAGER, T.P.H.

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7 - APR 1945

Impressions of Vaisakh (1944)

By the Editor

I THOUGHT you would like to receive some of my impressions of Vaisakh. I do not guarantee them. I am endeavouring to give you what I have tried to remember with great difficulty. There is not the inter-communication between my consciousness in the inner worlds and the waking consciousness that there was with our great and beloved leaders who could remember perfectly. I can just gain impressions that may help you to remember your own impressions. One impression may cause another to arise. There seem to be very few residents of Adyar who are able to receive any impressions, so there is no chance of corroboration.

There are three phases in this Vaisakh Festival, so far as we are concerned: First the Vigil of Preparation which should have been made by everybody. Then there is the presence at the Ceremony which means both a Dedication and a Resolve. And then at the end there is or should be Remembrance.

Now, of course, the highlight of the Vaisakh Ceremony, as everybody knows, is the Appearance of the Figure of the Lord Buddha and of His Hand upraised in Blessing, and of the descent of large numbers of flowers which the people pick up and take away with

them. The following is my impression, so far as that particular central episode is concerned:

I say that the Lord Buddha blesses the world with Happiness. What does this mean? It means that all creatures tend to become increasingly *radiant*—a most significant word, for the Happiness conferred by the Lord is by magic to intensify the contact between the astral consciousness in all its universality and that Buddhic consciousness which is its Higher Self and whence it comes, so that the Blessing of the Lord consists in the uplift of our astral consciousness to a very large extent into the Buddhic consciousness, an embryonic consciousness which is, nevertheless, existent.

This is the same as saying that the Lord Buddha intensifies in us the exalted quality of this aspect of His own Consciousness which is a Buddhi of which we have no conception whatever.

Every living creature arises, ascends, draws nearer to, it may be achieves a measure of radiating power, since only at the higher level of manasic consciousness do forms survive. All higher stages of consciousness are formless, are radiations, though whether from individual or universal centres I do not quite know. It is very difficult to hold individuality

(The May full moon this year is on the 27th at 8.19 a.m. I.S.T.)

in these higher regions or, at any rate, such individuality as that to which we are accustomed down here.

This is one of the difficulties when we enter the Buddhic consciousness or go beyond and want to bring down memories into our own individual life. We have to try to retain a certain amount of form even in the formless regions, which is an extremely complicated piece of work. There is, of course, a higher individuality within these formless regions but it is very difficult to understand.

So the Lord Buddha causes the whole world to become increasingly radiant. Can you try to imagine or intuit the effect of the drawing near together in every kingdom of nature of the astral consciousness and its Buddhic parent? You will bear in mind that Buddhic radiation consists in a forthgoing of consciousness for the indrawing of consciousness. It goes forth in order to draw in. Nirvanic consciousness consists in the forthgoing of consciousness in order to discover itself in all consciousness. The Buddhic Consciousness says: "The Kingdom of God is within you." The Nirvanic Consciousness says: "You are everywhere in the Kingdom of God." This is the essential distinction. What is being said in the Vaisakh Ceremony is, "The Kingdom of God is within you." And in the Gospel according to St. John (XVII, 21) there is the phrase: "... Thou, Father, art in me, and I in Thee,"—a very splendid utterance to distinguish between the two great consciousnesses and their modes of working.

By this Blessing of Happiness, therefore, it is hardly a blasphemy to say that the glory of the Lord Buddha, miraculously drawn into every living creature according to the measure of its receptivity, is drawn into you and me, impervious and unreceptive though we may be. Thus does He save His world, and it is when the measure has reached a certain standard that an individual is said to be "safe for ever." But as this Glory enters us, so does He draw us into Himself. And this I declare is the wonder of the Vaisakh.

It we can remember this, we shall prepare for future Vaisakhs very much more intensely than we have prepared for this one. His wonderful consciousness enters us to the extent of our ability to receive. We are filled to overflowing. But He also draws the consciousness of every creature in the world into Himself. It is for this he has remained in touch with His world. This is the Glory of the Vaisakh.

I wonder if I may dare say that every living creature, by virtue of the Real in which

he dwells awhile, magically and miraculously draws into himself this Elder Brother, by reason of the essential identity of life or nature? It is almost presumptuous, but it is so marvellously true. The life of the lowest creature is the same in texture as that of the Lord Buddha Himself, and it is that identity which makes possible a relationship between such a tremendous Personage and our microscopic selves. His Buddhic nature draws us into Himself. The Buddhic nature of every living creature, be it but a glow, not even a spark, draws Him into itself.

THE CUP OF LIFE

How true to say "God is Love," especially when we try to make the necessary analysis of the power received when we are present at the Vaisakh Ceremony. Whether we were or were not present, every single living creature is drawn into the consciousness of the Lord Buddha and His consciousness, as in a trickle, enters into whatever measure is available of the Cup of Life of every living creature. Each living individual is an uplifted Cup, small or large according to the stage of evolution, and into the Cup of each is poured a full measure of the Blessing of the Lord, who thus acknowledges and deifies the Universal Brotherhood. This is a phenomenon which is well recognized. When an individual takes one of the Higher Initiations he is drawn into the consciousness of the HEAD of the Hierarchy and then, of course, being thus drawn he will be able to receive and stand the stress of the forces that otherwise would be impossible to endure because he is one with the HEAD, and the HEAD has become one with him. He could not take the Higher Initiations without that wonderful Protection.

Thus is the world changed from year to year, by an enfoldment of indescribable bliss.

The whole world becomes a unity in its Buddhic Consciousness. The Universal Brotherhood, a Fact in nature, is exalted, and Peace reigns for a moment of time.

Reflected in our waking consciousness is the Vision, and it is very important to realize that this Vision is so essentially Buddhic, for the Buddhic consciousness is a consciousness of Vision, and the faculty of the intuition, its reflection, grows little by little, so that down here after the Vaisakh Ceremony we see otherwise than normally we can see. We see not with the consciousness or sight of the mind but with that other sight which is Vision, before which all reason submits in perfect homage.

The Blessing vouchsafed by the Lord Buddha is a veritable At-one-ment repudiating the whole idea of atonement.

* Much more could be written if one endeavoured, accurately or inaccurately, to remember more; but this gives a rough impression of the majesty and glory of the whole occasion. Attendance at the Vaisakh Festival is not merely going to the Plateau and bowing profoundly before the Great Personages there and feeling exalted, but is a scientific process taking place in the working of consciousness which should be at work afterwards. And when the next Vaisakh comes there is an intensification of preparation because of the accumulating power of previous Vaisakhs.

The Ceremony concluded, and then here and there there were conversations between the Elders and their young friends. There were not many conversations immediately after, for, if I do not mistake, the intention was to allow this spirit of Unity which is the characteristic of the Buddhic consciousness to filter down into the world to the utmost extent without any interruption, not only through the Lord Buddha and His Colleagues but even through us. The world urgently needed this Vaisakh, and it is within the realms of possibility that this Vaisakh may have a tremendous and wonderful effect in bringing Peace to the whole world. We do not know. That remains to be seen.

In the conversation with one or another of the Elder Brethren it seemed to be stated that here and now is an opportunity of which the whole world and particularly India can take advantage. And we who know something of these realities must help India to take advantage of the opportunity. She may or she may not take advantage of it. She may seize or miss it—this topic formed the subject of one conversation. To me, therefore, this is a wonderful time. It may be the coming of the dawn for India, or it may be a moving downwards into tremendous darkness. The last time a tremendous opportunity was given, namely by Dr. Besant, it was rejected both by Britain and by India. Because of that the likelihood of acceptance is less. Still there is a possibility.

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

THE OFFICE MAKES THE MAN

There is an interesting fact revealed in the last section of Dr. Arundale's book, *Conversations with Dr. Besant*, regarding the office of President of The Theosophical Society to this effect, that whoever occupies so exalted an office grows into it and fulfils the expectations of the Masters who have chosen him as an instrument. Dr. Arundale is writing of an experience which came to him on the night of September 30-October 1, 1933, shortly after Dr. Besant had been called off physical plane duty. He had already met her on several occasions, in Hollywood and on the *Mariposa* travelling across the Pacific to Australia, and of this important occasion he writes:

"I saw the President in consultation with a number of her older workers as to the choice of her successor. She had specially gathered them round her in order to explain why her own choice fell upon me. As an ex-President, the Colonel was there, and was a little doubtful as to whether I was the best choice, although he had no one else in view. He was, however, prepared to be convinced by Dr. Besant. Some of the older workers asked Raja why he did not stand. He seemed to say that it was a matter in which he felt he desired to be guided by the President's wisdom.

"The President said that the choice of her successor was not merely a matter concerning The Theosophical Society, but concerned world policies, and, while some one should be chosen who could be *persona grata* with a majority of the members, an effort should be made to choose for the office one who could enter into such aspects of world affairs as for the time being are, from the Masters' standpoint, dominating factors. The situation of the British Empire, and of the English-speaking peoples generally, is one of paramount importance—partly because of India, and partly because of the power and opportunity for these peoples to exercise a very decided influence over the whole world—for good, if rightly inspired, for evil unless the great ideal of their opportunity of world-service as against the more selfish purpose of self-aggrandizement is insistently stressed—both in the interests of drawing together East and West in equal comradeship and of world-peace and solidarity as a whole. Great political ideals must be held up before nations and Leagues of Nations, before peoples closely united by common traditions, and before groups of peoples more loosely knit

together, yet nevertheless organisms from the inner point of view.

"The stressing of such ideals is necessary in order to help receptivity for the more personal ideals of individual life, for the renaissance of religions, and for the understanding of the science of life as set forth in Theosophy.

"Now while The Society as such cannot concern itself with such work in its more political aspects, its President can and should—though not in his outer official capacity, just as she had had to work for India's freedom, for which work in part it was desired she should have the office and status and power of President of The Theosophical Society. The Society is not merely an organization for study, self-improvement and the spreading of certain teachings. It is for these purposes, and must perform them, must be encouraged to perform them first of all. But it is also an instrument in the hands of the Masters for Their own world-work, and They must be able to use it through its President, and through the concentration in him of its membership's power.

"The kind of work now needed to be done made George (myself), as it happened—and in such a matter she could in no way be swayed by considerations of a personal nature—the most suitable choice for the office of President. She realized his defects, and knew that if circumstances were different some one else might be more suitable. But they had to look upon the work as it is, and she would remind them that in the case of the President of The Theosophical Society—splendid body as it is, the Masters' chosen instrument for many purposes—the office itself to no small extent makes its holder, and they might be confident that George would fulfil their expectations from the occupant of so exalted an office. She might be allowed to say that she herself would constantly guide him, and she knew he would be responsive to her suggestion.

"It should be understood that, apart from personal ties, the possibility of George succeeding her was a reason for his very close association with her for many years in all the departments of her work. For over 30 years he had worked with her—in Masonry, in education, in politics, in the Theosophical field, and in many other activities, inner and outer; and she felt she could undertake to answer for him. She therefore had no hesitation in recommending that the ring of the President of The Society should be placed in his care.

"At the present time, in view of the above consideration, a British subject is desirable

for the office, preferably an Englishman, and one also who has friendly associations with the various constituents of the British Empire and with the United States. He must, of course, be thoroughly sound as regards India and her place within the Empire, and he should also be as far as possible *persona grata* with other countries as well. But for various occult and karmic reasons, without, of course, the slightest derogatory implications, an Englishman and therefore a subject of the King-Emperor, possessing the other qualifications enumerated, is the most suitable channel for the kind of work now needing to be done, and therefore to be a channel in this respect for the Master's force.

"Colonel Olcott and herself had been chosen for reasons similar in principle, though of course different in nature, having regard to the differences in circumstances. Their successor must be chosen on the same principle, having regard to the nature of the work he would have to perform."

MAY 8

I am happily with you all on the occasion of the celebration of White Lotus Day—the Lotus with the stem of Theosophy and of our Society, and with the petals of all those who have lived and died for both. I pray that when the time comes we who are still soldiers in the outer world may have proved worthy to be added to the petals, so that in due course the White Lotus may become myriad-petalled. So shall it come to pass that our White Lotus shall cover the earth with Happiness and Truth.

Throughout the world our White Lotus is being revered on the eighth of May. Everywhere the waters of our eager devotion are fructifying the stem, and everywhere the fragrance of the petals suffuses us with reverence. White Lotus Day anoints us to further service both of Theosophy and of The Theosophical Society. Our constant devotion becomes renewed, and our loyalty becomes more pure and stalwart.

November 17th may be the birthday on the physical plane of The Theosophical Society. But May 8th is a mighty Day of Commemoration on which we remember the greatness of those who have made our Society great in the world, and who have fearlessly declared before all the Truths of Theosophy.

On this Day of Remembrance we remember our own great privileges and opportunities as devoted students of Theosophy and as soldierly members of The Theosophical

Society, and we resolve to be more than ever worthy of our good karma, more than ever worthy successors, as far as lies in our power, of those who have become snow-white petals in the Lotus Gift of the Masters.

Faithful unto the change of death and beyond.—GEORGE S. ARUNDALE.

TO SAVE CIVILIZATION

The valiant spirit of Madame Blavatsky shows in her farewell message to the American Convention of 1891. It was signed by her on April 15th, three weeks before she passed over on May 8th. Her end was no less courageous than her whole life had been. Her last inquiry was as to whether there had been a "good Lodge meeting," referring to the Blavatsky Lodge, London, which she founded and constantly instructed.

Suffering in body as I am continually, the only consolation that remains to me is to hear of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can only offer my passionate devotion and never weakening good wishes for its success and welfare. . . .

After all, every wish and thought I can utter are summed up in this one sentence (the never-dormant wish of my heart): 'Be Theosophists, work for Theosophy.' Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling which now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

My own span of life may not be long, and if any of you have learned aught from my teachings or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the world, and thus to let me see, before I part with this worn-out body, the stability of The Society assured.

May the blessings of the past and the present Teachers rest upon you. From

myself accept collectively the assurance of my true, never-wavering fraternal feelings, and sincere, heartfelt thanks for the work done by all the workers.

From Their servant to the last,

H. P. BLAVATSKY.

RUKMINI DEVI'S BIRTHDAY

BY GEORGE S. ARUNDALE

I was by no means satisfied with the atmosphere on the occasion of the celebration of Rukmini Devi's birthday in the Adyar Headquarters Hall on February 25th last, and since it was largely my own fault there is every reason for me to lay the fault bare.

I thought it would be good if most of the available time could be spent in listening to Rukmini Devi's own plan for the future, instead of spending it on a number of greetings from organizations to which Rukmini Devi belongs, not that there should be no greetings, but that they should be wordless. So we had wordless greetings—heartfelt but physically dumb. This was mistake No. 1. Mistake No. 2 consisted in the fact that I permitted myself to speak not only unconcernedly, but not in accordance with any purpose, so that I said little.

The greetings should have been allowed to be beautifully vocal, as they might have been, and I should either have been beautifully silent or I should have spoken far differently. My thankfulness is that despite my inadequacies there was a thrilling blessing from Those who are the sacred fountains of all true blessing.

Now let me scrap what I said, and substitute for it what I ought to have said—no amends indeed, but just a little bit of self-satisfaction.

I should not have wanted to say anything at length—only a few incisive sentences. Here they are:

Loving congratulations to ourselves on Rukmini Devi, and may blessings from on high be showered upon her.

May our Elders ever "prevent" you (i.e. go before you)

May Their Wisdom ever abide with you

May Their Blessings ever surround you

Congratulations to India and as time passes to the whole world on the wonderful mission entrusted to her for the heartening of the new world—so greatly begun in the homeland, and so greatly to spread in every land.

Congratulations to Theosophy and to The Theosophical Society on all that this renaissance of the Arts and of culture will mean to

the new world. Another facet of the diamond of Theosophy shines upon us all, another Everest of the Universal Brotherhood.

Congratulations to Adyar, becoming transformed, renewed, by Kalakshetra—the outer organization of Rukmini's pulsating life and genius.

Congratulations to myself for the bestowal of yet one more blessing upon my unworthy head in addition to those which are ever precious to me—supremely, of course the Blessings of our Elders, and then the blessing of Dr. Besant, the blessing of Bishop Leadbeater, and now the blessing of Rukmini Devi.

Do I need to say: Congratulations to Rukmini Devi herself. I think she was the recipient of congratulations from all over the world—inner and outer. We do better to congratulate ourselves and the Masters' work.

There is magnificent promise for the future. May we all here present have the privilege of seeing the promise at least in the beginning of its fulfilment.

BIRTHDAY GLIMPSES

Scenes in the drama of Rukmini Devi's astrological birthday on February 25.

Scene on the eve of the birthday: The picturesque roof of the home of a dear friend after a birthday dinner party—full moonlight, Rukmini dressed as a Rajput princess—with many lovely tinkling anklets. She is seated on a rug, leaning against a golden-coloured cushion, and looking exceedingly thoughtful: "What will the next year bring, I wonder?"

Scene at 8 a.m.: Rukmini surrounded by a large group of eager children bringing many offerings of flowers, fruits and gifts made by themselves.

R.D.: "But you are all looking far too solemn—do let me hear you laugh—one, two, three, laugh!"

A chorus of laughter, musical and jolly.

10.00: A long colourful procession to our main hall, headed by a twelve-year old elephant, bearing gifts of flowers and fruits.

10.45: Overheard in Headquarters Hall after the many felicitations, garlanding and speeches.

C.J.—I wish you many happy returns.

R.D.—Birthdays or incarnations?

C.J.—Incarnations—and just for a change, some male ones.

R.D.—(emphatically): No, I never want to be a man . . . for then I could not be the boss!

12 noon. At the Besant School before a luncheon party. Rukmini feeding the ele-

phant a basket-full of bananas and surrounded by an appreciative audience of children.

5 o'clock. Tea party under the banyan tree—most Adyar people sitting round. Rukmini riding the elephant and enjoying it too. The camera clicks.—LAURA CHASE.

ADYAR NOTES

Rukmini Devi is steadily advancing the work of Kalakshetra—you can easily distinguish the home of the Arts, *Kala-kshetra*, from the field of war, *Kuru-kshetra*. Not only has she linked up with the University of Madras in a Siromani Course, which will enable Kalakshetra students to take Madras University degrees in music, but she is enlarging the range of her activities from solo dancing to dance dramas, recreating indigenous art in its purity through the dance form—the Kuravanji—that was the mode three centuries ago. The leading Madras paper praised her presentation of March 4th as "a colourful and soul-enrapturing dance recital based on pure classical foundations." Rukmini Devi is now the acknowledged leader of a renaissance which is affecting the whole culture of India.

Friends will be interested to know of the marriage of two valued workers from Adyar—Miss Norma Makey and Mr. Yagneswara Sastri. The marriage took place in Bombay with a Hindu ceremony, the bride having espoused the Hindu faith. Miss Makey has given her efficient and charming services to Adyar for a number of years, and recently took the post of governess to the children of the Maharaja of Gwalior. Mr. Yagneswara Sastri's services to Adyar are best described in a letter written by our President when he decided to take long leave:

28 February, 1945

My dear Yagna,

On the eve of your departure from Adyar on long leave, I should like as President of The Theosophical Society to tell you how very much your strenuous work in the Garden Department for over 7 years has been appreciated, not only by all of us who live here, but also by the general public and by the connoisseurs in gardening who have from time to time visited our gardens because of your outstanding work in them.

I need hardly say that we shall be most happy to welcome you back should you feel disposed to return after a long rest. There is no one who has been able, except perhaps Mr. Jussawala, to achieve what you achieve

through very expert knowledge and an extraordinary devotion.

Your absence will leave a great gap in our gardens and in their cherishing. No one can in any measure take your place. But we will do the best we can, and I hope some day that you will be able to give again to Adyar that which you alone can give.

Very sincerely,

GEORGE S. ARUNDALE,
President

Commemorating the passing of Bishop Leadbeater, there was a brief meditation and offering of flowers during the hour of sunset at the Garden of Remembrance on March first. In an atmosphere of peace and reverence, Adyar residents listened to the few words of our dear friend and Vice-President, Mr. N. Sri Ram:

"Of course you all know that this is the anniversary of Brother Leadbeater's passing, which was in Perth, Australia, in 1934, and we are met here to commemorate him.

"This place near the casuarina trees and the sea is one which he himself loved and delighted in for the many years that he lived at Adyar, and this particular hour seems very appropriate for recalling him and thinking of him with that gratitude and love which so many of us feel towards him.

"We will sit quietly for five minutes, turning our thoughts to him, and then go silently and offer flowers where his ashes have been placed, along with those of the President-Mother."

ON THE CONTINENT

Europe. Good news of reviving life in the stricken Sections is filtering through. Activity has been resumed in Belgium, France and Sweden. Professor Marcault will not resume as General Secretary in Paris because of deafness which afflicted him in concentration camp. He has taken a post in the reconstituted Ministry of Education. Mlle Pascaline Mallet is acting as Director of Activities; she was Assistant General Secretary before the war. Two-thirds of the books in the headquarters library were filched by the Germans, besides documents and furniture. The Section is being built up *de novo*.

Professor Marcault's military trial was a fine advertisement for Theosophy and The Theosophical Society (see April *Theosophist*). Paris booksellers ran short of books and indented on Theosophical stocks which kept the flame burning in an unexpected way.

Serge Brisy has resumed work in Belgium with great fire and enthusiasm. Finland and

Sweden are doing well. Sweden has offered to help Norway where the Section work has been obliterated.

Rehabilitation. The Rehabilitation Fund which the President hopes will reach £10,000 is well on the way. England and New Zealand have passed the £1,000 mark and the U.S.A. is somewhere round about it. A deposit has been made with the London Headquarters of the European Federation to help the devastated Sections, also an advance to the War Distress Relief Committee for the aid of members who need it.

Following up the adoption idea on page 21 of our last issue, it has occurred to our friends in London that the adoption of a Lodge by another or one Section by another might be regarded as undue interference, and that experience after the last war suggests that it might not work after this war. But the safeguard is in the proviso, on which the President agrees, that any adopting of a Lodge or Section may safely be permitted through the office of the European Federation and under its rules and regulations. Suppose the adoption idea did fail after 1918. Have we not learned by the mistakes then made and must we not seize present opportunities which are fraught with such tremendous potencies of sacrifice and goodwill for our friends in distress?

The big thing is to help—surely the details will be cared for to the utmost of our ability and circumspection.—J L. DAVIDGE.

OUR ANIMAL DISPENSARY AT ADYAR

Fractures: Our very first patient served to illustrate the urgent need for the new Animal Dispensary described in our last issue.

One day it was reported to us that on one of the little islands in the Adyar river—which is common grazing ground for the village cattle—was a buffalo with a broken leg. What is more, she had been in that condition for eight days without any help, and a deep abscess had developed in the fractured leg.

"But what about the owners?" you will ask. The usual reply: Cannot afford to call in the doctor, and the Hospital is too far away.

We waded knee-deep through the mud, and there she was! Not a rope attached to her, and not a tree to tie her up to. We longingly thought of the sturdy trevis used at the Veterinary Hospital where we were trained, to keep us out of reach of kicks and those long horns, for this looked like a tough job.

But we need not have worried: the intelligence and intuition of this buffalo was not

spoiled by contact with civilization and she accepted our help willingly. Placidly she licked my arm while we dressed and splinted her leg. And as the abscess needed daily dressing we managed to take her to Adyar, where she never gave us any trouble during all the weeks of daily, painful dressings, until . . . the wound healed and the bone was strong again. For strangely enough, from the day that there was no longer any discharge from the wound, she would not allow us to touch her leg. No longer did she affectionately lick us, but started kicking and butting, when we so much as tried to look at it.

She knew better than we that Nature alone had to finish the work, that any interference would only mar the process. And very soon afterwards we watched her happily trotting back to her little island, completely healed. —RIE VREESWIJK.

NEW WORLD CALLS

With the reality of Rehabilitation drawing closer, the *ENGLISH SECTION* and the European Federation Headquarters are measuring up to a breadth of vision so necessary if Theosophy is to be the spearhead of the new world. As Mr. John Coats, the General Secretary, expresses in the latest *News and Notes*: "It is all too necessary that we hold before ourselves and before all the world, an ideal of service and of the brotherhood of man, though we may realize the troubles which lie in the way of its obtaining. . . . Let us begin therefore by putting our own house in order by ringing out those things which no longer serve the purpose of today, and ringing in the new ideas which belong to the glorious future of our Society throughout the world. . . . To this we shall all bend our minds freely and without prejudice. . . . Let us be ready for anything, let us be dedicated, and try to interpret the Will of the Great Ones for Their continuing Work."

The General Secretary is holding a commission to inquire into the working of the whole Section and it will take some time to report. Sub-committees on Policy, Finance, Organization, Members, etc., are working over all the material available. No reports have as yet been published.

Realizing that Theosophists will have to be equipped to carry on the work in an efficient way, an intensive campaign of Basic Theosophy was started in January and in consequence of requests of the members themselves,

fundamental teachings of Theosophy will follow after the Campaign. This should prepare many new workers. Not only workers but books to hand to the inquirer are needed, and *The Master Key to Happiness* by J. P. Wray with a foreword by Mr. C. Jinarajadasa is recommended as a simple exposition. A list of a sample collection of the books for children is now available at London Headquarters and it seems that many of these are to be reprinted after the war. Let us hope that fine children's libraries will be the result!

Congratulations to the Braille Lodge, which gave a music recital at the London Headquarters where members and friends enthusiastically gathered at the invitation of the London Federation. The Lodge runs a magazine in Braille and transcribes books for inclusion in the National Library for the Blind.

The European Federation is doing a herculean task in organizing reconstruction on the Continent. They keep in close touch with Adyar, and the Federation is appointed Presidential Agent for this work. Communications sent through them from Europe are printed in *The Theosophist* as they arrive here at Adyar, and these letters and reports show how nobly our members have kept the Theosophical flag flying. One letter has been received which tells us that in an internment camp under the Japanese Theosophical meetings are held twice weekly!

The Theosophical Society in *SOUTHERN AFRICA* under the leadership of Mr. Jan Kruisheer is "looking forward." The keynote of Service-work in the Lodges has been for the greater part instrumental in the phenomenal growth of the Section during the past year. Each member is considered individually co-responsible for what happens in The Society, for the fulfilment of the great task for which it was founded. Mr. Kruisheer points the way in *The Link*:

"In the midst of tremendous upheavals, cataclysms and catastrophe, the ground for a new and better world is being prepared. . . . The Theosophical Society was meant to be one of the institutions through which the new life could be distributed. For this Society, therefore, now seems to be the time to take upon itself the Dharma indicated by the birth; that is to come forward into the world, courageously, unhesitatingly taking an active part in the laying of the new foundations. Now, at this very moment is the time that The Society as such, as a whole, should be preparing for action."

As the last year was the 25th year of public Theosophical work in Johannesburg, a special lecture by Miss Clara Codd on "Life on the Other Side of Death" was given in November. The audience seemed to respond especially to this subject as probably many had been separated from their loved ones. The agony of separation, so widespread in this World War, is certainly a misery that we as Theosophists should be able to relieve, and Dr. Arundale in the April *Theosophist* Watch-Tower indicates ways in which we can help those around us who suffer.

Miss Clara Codd is touring for propaganda purposes and we wonder if she has met any more "new-old" friends from the past (!) for she says: "As the years pass many old workers leave us, but then many old workers come back to us again through the gateway of birth. One of these returned friends is expected in Cape Town shortly and three more are arriving before long in Durban."

From Durban a letter to the President (Dr. Arundale) from Miss Hansen explains the work of a group of young people which in its inner activity must be most useful and necessary:

"... our group . . . have been meeting regularly every Friday for several years, trying by means of meditation and study to touch higher worlds. We find quite without effort that we have become a group of friends and the keynote of the group, I think, is happiness. I have visions therefore of weaving the invisible threads of friendship and happiness all over South Africa, thus uniting South Africa in a way that no outer organization can do. It seems that as many hearts open to each other in love and friendship, all automatically open to our Masters as one great vehicle of His power. Already we have people in other towns who are outposts. At the moment our group is working in our Durban Lodge with my younger sister as President. The Lodge has put forth tremendous effort. . . . I should think the whole of Durban's population knows the Theosophical Society has a Lodge in Durban. We are not aiming at a large membership, but we are striving by new and old methods to get Theosophy to the people. We all enjoy your articles and feel very encouraged because we are thinking along the same lines too. Sometimes when opposition comes along and we are rather shaky, I'm sure I have felt a steady reassurance which seems to me to come from you. We feel truly grateful and pick ourselves up and go on."

News of the fiftieth anniversary celebrations at Blavatsky Lodge, Sydney, of the founding of the *AUSTRALIAN AUSTRALIA SECTION* has just reached Adyar. This was held on New Year's Eve and interesting speakers related Theosophy to the modern world. Mrs. Thornwaite had set up the Section horoscope and in tracing the planetary influences remarked on the different tendencies indicating a renewal of spiritual and mental activity with the power of greater public interest. There must be a new influx of younger members and the movement has to be revitalized with activity. Miss Neff said that the greatest influence of the Australian Section in the country was in the realm of thought, through broadening the mental outlook. She spoke of various organizations and how through the Order of Service Theosophists contacted the life of their city and so practised the principle of Universal Brotherhood. Through the efforts of the Order of Service money was raised for various charities and the running of the Hospice in Brisbane was one of its chief activities. Mr. Gregory Hynes, one of the oldest members of the Section, as he joined 50 years ago, spoke of the influence of Theosophy in literature, religion, and science. In religion it had contributed much by patient research into comparative religion, so revealing the fundamental unity; in the realm of science it had contributed occultism to western thought; in therapeutics and hygiene it had emphasized the effect of a pure body on the soul; and its leaders had enriched literature by the publishing of many books on philosophical and spiritual subjects. Mr. Ian Davidson stressed that Theosophy has enunciated to the world the law under which man lives, and that Theosophical beliefs are so rational that they have been accepted by many, and have become so widespread that novelists and poets use them for their themes. Mr. Houstone showed how various movements have appeared in the course of history to make known the Plan of the Creator and so Theosophy has come to be presented to the modern world. People of all types listen to the popular broadcasts on Theosophy and the particular facet which appeals to Australians is the idea of reincarnation, which provides the master key to many problems.

Good work, Australia, in 50 years of activity!

During the *NEW ZEALAND* Convention in December an association of Theosophical Lecturers was formed with these objects: To unify the lecturers for purposes of cooperation, to raise the standard of

lecturing, to publish transactions, to hold conferences for discussions at Theosophical Conventions, to establish means of training speakers, and to affiliate local groups in various Lodges. This should produce some effective results! Also at the Convention Miss Hunt suggested that the time has come when the New Zealand Section should produce its own propaganda literature suitable to the mode of thought of the people. This is already being done in some of the other Sections with great success.

At the fourth annual meeting of the Theosophical Women's Association Miss Hunt, our General Secretary, was elected Dominion President, and Mrs. H. G. R. Mason, wife of the Minister of Education, who is very active both in Theosophical work and in the Association, was elected Dominion Secretary. Following a discussion on the problems of immigration and population, it was decided to send a telegram to the N.Z. Prime Minister stating that the Association "urges upon the Government the necessity of wise and immediate planning for the bringing to our country of orphan children from the countries of Europe."

Thus New Zealand takes her place in the Great Plan and as the General Secretary says: "To hold our little country for the Manu, to cherish the new race, to guard the future of our children yet unborn and bequeath to them a noble heritage—there is a Greatness in this task which in its accomplishment will exalt the soul of the nation."

The **INDIAN SECTION** is busy with its programme of re-vitalization. Mr. Rohit Mehta writes: "While working as General Secretary of the Indian Section it is my special endeavour to form a closer spiritual link between Benares and Adyar."

Mr. Mehta is well equipped to work towards this end having just finished four years of loyal and efficient service in Adyar. He sends out a call for workers as there are not enough with the expanded activities at Benares; he also asks for closer cooperation from the Lodge organizers. There is also an endeavour to strengthen the All-India youth movement and suggestions are given as to how to draw the younger people with varied interests. Each month one problem which affects the lives of India's millions is to be taken up and for March the subject is the economic poverty of India. What a force this work can be in India! Under the heading *Let Us Face Facts* the problems of the work of The Theosophical Society in India are

discussed by the General Secretary, and he asks for views of Lodges and individuals to be sent to the Indian Headquarters for consideration. This will make for frank discussion and will be an incentive to each earnest Indian member to pull his weight in the spread of Theosophy.

On the occasion of the anniversary of the Madanapalle Theosophical High School, Dr. Arundale, in sending his greetings, said:

"I could never be satisfied with a Theosophical School which was not well-disciplined and full of the spirit of service, without which no educational institution can be called national at all. Students in educational institutions are concerned with the observation of the political situation, but certainly not with any active participation in politics, for their service to the Motherland is otherwise, and if they neglect their service, the Motherland becomes the poorer.

"I wish for the School an ever-increasing reputation for dignity, refinement and reverence, and I certainly lay more stress on these than on any success in examinations, important though such success may be from one point of view at least.

"In fact, the ideal for all the young people in the Theosophical High School, as well as in the Theosophical College, is Dr. Annie Besant—greatest patriot India has known for a very long time. I wish them all a realization of her splendid and self-sacrificing work, so that they may strive to emulate it in every possible way."

At the Benares Convention, a report of the League of Parents and Teachers was read by Prabhavati Kulkarni, in the place of Professor R. K. Kulkarni, her father, who passed away as he was preparing to attend the Convention. Professor Kulkarni had worked for 29 years as Honorary Secretary of the League which was started in 1915 by Mr. C. Jinajadasa. He was a great lover of youth and had regularly toured throughout India working with magic-lantern slides and propaganda material propagating forward-looking ideas on the education and bringing up of children. In 1924 he travelled around the world to study methods of treatment and education of children in other lands. The literature which he edited and which is sold by the League is full of excellent material. This is understandable when one remembers that the League has worked for the abolition of corporal punishment and has striven to win recognition for the idea that the child is a soul and has a body.

The **AMERICAN SECTION** is now facing the election of a new National President. Mr.

U. S. A. Cook is not standing again as he has business problems with which he feels he has to concern himself. In a letter to the President, Dr. Arundale, printed in *The American Theosophist*, Mr. Cook says: "During the years of my National Presidency I have been compelled to neglect my own affairs. Apart from my business responsibility the work here has had to be my sole interest. However, I hope within a period not too long from relinquishing office that I can adjust my personal affairs and offer my services in the field to the administration that will follow me in office, that I may for a time contact the members and the workers with whom I have so long and so happily been associated. And to offer such services to you also for use anywhere and in any capacity that you may need them. For relinquishment of office cannot mean forsaking the work to which I am pledged for the incarnation and to the end of humanity's groping search."

Both Mr. James S. Perkins and Mr. E. Norman Pearson have been nominated for the office and in a joint statement by the candidates they say: "We wish to assure the membership that we are friendly opponents, both of us feeling that by standing for office we are in effect offering The Society a choice of two types of leadership that in some ways are complementary to each other. In the event that one of us is elected President and the other Vice-President we wish it to be known that our intention is to give each other the fullest cooperation irrespective of the way the choice of members may fall . . . there must be full accord and complete unity of our energies in promoting the Cause of Theosophy before the world."

With such dedicated and gifted workers in the field, Theosophy in America will surely continue to light the way!

The U.S.A. Section has launched a novel plan designed to aid the work of The Society, and a most attractive booklet, *Helpful Hints on Successful Service*, by E. Norman Pearson, is one of a series which is part of that plan. The booklet is based on the fundamentals of successful service—Dedication, Harmony, Efficiency—and on the realization that Theosophists must turn to action, for "inaction in a deed of mercy is action in a deadly crime." This series would be a help to world-wide Theosophical work and any Lodges who feel they need the help of fresh, detailed, practical

ideas, should read it and be stimulated into action.

A new book by Joy Mills, *Theosophy and Psychology*, has been designed primarily as a study guide for Dr. Besant's *Study in Consciousness*, but it is also valuable in suggesting correlations between Psychology and Theosophy.

The Theosophical Book Association for the Blind have made possible some Theosophical pamphlets in Braille: *What Theosophy Is*, *Theosophy and Christianity*, *Concerning Prayer*, and *Bible Interpretation*. This Book Association, which is doing such fine work, is a department of The Theosophical Society in America.

The Department of Right Citizenship (Theosophical Order of Service in America) has appointed Mrs. H. Douglas Wild (better known to us in Adyar as Anita Henkel Wild) as National Head Brother. Another active worker, the Head Brother for Southern California, T.O.S. Animal Welfare, is Victor Potel. He has drawn eight cartoons dealing with many phases of animal welfare as he feels that the picture speaks louder than the printed word and these cartoons have met with success all over the United States. Also he has written and is directing a new play *The Trial of John Doe*, in which Judge Karma on the astral plane tries Man and calls upon the animals to testify.

In a report which has come to Adyar from Esther C. Rinshaw, Chief Brother for the T.O.S. in U.S.A., with Headquarters in Krontona, Ojai, California, we notice busy activity. The T.O.S. workers have decided to carry on as a National Organization so that if ever the International Organization is dissolved, this national body will continue. The T.O.S. has membership or contact with about 110 different organizations in the U.S.A. whose objects are felt to be in accord with our ideals of service to human and sub-human life.

The Healing Group under Mrs. Marie Mequillet has grown in the last two years from 6 to 28 groups at present and one was started through correspondence in Accra, Gold Coast, West Africa! The Arts and Crafts Department under Mr. Idel Le Marquand has two sub-sections, one for music and one for painting.

FIFTY YEARS YOUNG

The Golden Jubilee of the Australian Section, celebrated on 1st January this year,¹ recalls interesting history. Colonel Olcott visited Australia in 1891 and although he

¹ See *New World Calls* in this issue.

planned to form a Section it came to nothing and he had to rescind the Executive Order. Later when Dr. Besant went empowered by Colonel Olcott to do this work, the Sections then in existence were very few, being only the American, the British, and the Indian. But this time the hopes of the Australian people were not disappointed and in 1894 Dr. Besant formed the Australasian Section—Australia and New Zealand—expressing the wish that later two separate Sections might result. (In 1896 New Zealand formed a Section on its own.) Since then Theosophy has flourished in this "Land of the Larger Hope" and Dr. Arundale gives the reasons in his Golden Jubilee Message:

"Australia is different from all other countries. Her people, even in their physical characteristics, seem to anticipate a future as yet not firmly established in the world. The features of many of them are rough-hewn with the certainty of a wonderful future dawning but not yet in midheaven. They resemble many who live in California, but they differ from these in that they are pioneers of another order. They are the advance guard of humanity, full of the spirit of independence, of daring and impetuosity. They are sappers and miners. The Californians have another destiny in the same direction. Other peoples in the world still, for the most part, have affiliations with the past. Australians have their affiliations with the future.

"How magnificent and unique will be their opportunity when the war is over. And how natural is the fact that every Theosophist finds himself wonderfully at home in the Land of the Larger Hope, for the simple reason that every Australian he meets is a Theosophist, though without the label. Australia is a land of practical Brotherhood, and in all that makes up a Theosophist, *Brotherhood matters more.*"

ONE PRESIDENT AFTER ANOTHER

Why do members so easily misinterpret clear statements? An Indian correspondent, who shall be anonymous, criticizes the President's expression in "Unlabelled Theosophy" (March *Worker*) of his intention to disentangle himself from associated movements and concentrate exclusively on Straight Theosophy. This correspondent informs the President that as he has no right to bind any other member, so also he cannot bind any future President; further that by remaining

aloof from subsidiary activities the President would "certainly be labelling Theosophy."

Really, if the correspondent will read more carefully the article "Unlabelled Theosophy" he will see that the President is not so absurd as to commit future Presidents to any future presentation of the truths of Theosophy, and only commits himself for the time being. In fact, in the last paragraph of this article does he not say . . . "must I not at present . . . concentrate on the ladder without reference to its rungs?" The President has deliberately left every member free to be and to do what he likes. Every member is entitled to whatever views he may hold regarding unlabelled Theosophy, but this, as the President points out, does not make them sacrosanct.

In the April Watch-Tower the President expressly says: "The President's two predecessors have indeed been the kind of Presidents their times demanded, giving to the world that aspect of Theosophy most appropriate to the helping of Humanity. The present holder of the office must be the kind of President the present times demand. . . ." Surely this statement implies that changing times demand changing presentations: therefore no President's pronouncements could determine his successor's line of action.—J. L. DAVIDGE.

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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—MANAGER, T.P.H.



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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

Dr. Arundale's closing address to the South Indian Conference at Adyar, 1 April 1945.

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 Chittor young man yesterday, given with all that 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.

We older people are stalwarts, we have been faithful soldiers for years; and were it not for us and above all for those who went before us, The Society would not probably be in existence in any part of the world.

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, authority-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 with all conditions set forth.

* Fraternally,
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 dependency, 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 Buddhic 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 Buddhic 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 Buddhic 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 Kalākshetra the production of their educational material, with exclusive rights over India. Kalākshetra 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.

Symbology Group.—Subjects considered this year included symbology 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 with individual students in Bolivia, Coast and Cairo. We hope that some of these may develop research in their respective countries.

It is a vision, a purpose for those who make their dreams come true. It is your dream for the Universe, 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 take 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 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 Kalākshetra for at least a week before the 16th 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 cultural, 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 Kalākshetra 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."

GOODWILL FROM ISLAM

The Theosophical Islamic Association, which came to life again at the Benares Convention in 1944 and is doing such fine work in Northern India under Professor Parsram and his confederates from Karachi in recreating Hindu-Muslim unity, had its origin at an Adyar Convention in 1922, as a league for the study of Islam. It was renamed the T.S. Muslim League at the Benares Convention, 1923, with Sir (then Mr.) Akbar Hydari (late Prime Minister of Hyderabad State) as chairman of the organizing committee and Mr. Jinarajadasa, then Vice-President, as one of the members.

Splendid meetings of Muslims and Hindus have been addressed by Professor Parsram's deputation in our Calcutta headquarters and in other northern Lodges. In Delhi, Sir Jogendra Singh presided over a meeting arranged by the Lodge—he is the All-India Minister for Education (or its equivalent) and was an active F.T.S. in Dr. Besant's time—and the principal speaker was Sir Sultan Ahmed, Member for Information and Broadcasting, who made a moving appeal for goodwill between the two communities or else frustration as we see it. In these two members of the Viceroy's Executive Council, Hindu and Muslim met in friendship, setting an example for the whole of India.

After nearly three months of work for Hindu-Muslim Unity, Professor Parsram is definitely convinced that The Theosophical Society, more than any other institution, can make a solid contribution to the solution of this problem. As Theosophists open their hearts, "Muslims are bound to respond. I think we have hitherto Hinduized our Society a bit overmuch," he writes, "but the very spirit of Hinduism demands that the mental mists of separation be dispelled. A mental Pakistan does exist in India in more or less serious form in many places, and for this lack of psychological adjustment the cultural method of Theosophy is a first-class remedy."

Adyar has a beautiful link with Islam in the Mosque at the eastern end of the estate, near the sea. It is built on the model of the famous Pearl Mosque in Delhi, one of the jewels of classical Indian architecture. Religionists of all faiths visit the Adyar Mosque and join in prayers and listen to addresses by learned Muslims on Prophet's Day.—J.L.D.

LEND YOUR BOOKS!

Giving and lending books is worth while, though. Here is a story, which I call "bread upon the waters."

Chapter I. Some two or three years ago in response to an appeal for books for the forces, I turned out a number of books including some rather precious T.S. books. These were collected in a sack in our porter's office. One night during a blitz, a Mr. D. found the night porter deep in a book. On inquiry the man said he had borrowed it from the sack for the forces and that it was "difficult but fascinating." Mr. D. promptly borrowed it!

Chapter II. A few weeks ago, when in conversation with me, Mr. D. asked if I knew anything about Theosophy as he had been interested in it for some time. He had been led to this study by reading a book called *Life! More Life!* by a Mr. Jinarajadasa which "in some mysterious way had been among books for the forces" in 1942.

Sequel. A regular T.S. Study Class held in my flat, for Mr. and Mrs. D. and three other enquirers! We may form a Centre.—E. W. PRESTON.

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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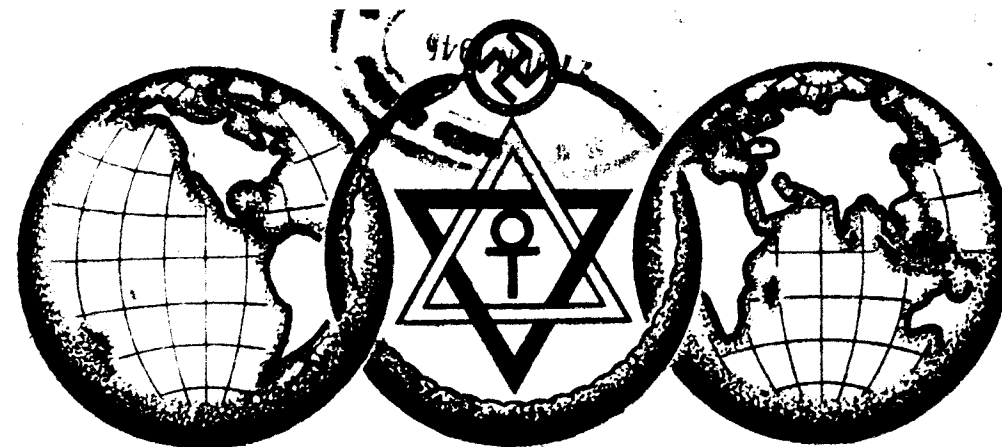
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—MANAGER, T.P.H.

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ADYAR

Vol. 10, No. 6

The Karma of Animals

George S. Arundale

I HAVE been thinking very much of Adyar's blind cow and how pathetic it is to see her groping her way about for grass, even though attended by devoted henchmen. I suppose in some countries she would be quickly slaughtered, as they are always slaughtering the poor, unwanted animal.

But not at Adyar. We do not sell our animals save to those who we know will not deliver them over to savages for slaughter. In fact I think we rarely sell them at all. They are mostly our precious friends.

During the course of my thinking I could not help wondering why she has become afflicted by blindness, and we have been searching through Theosophical literature to try to find out *why*. Poor dear! Why should she be thus shut off from all the sights she must have been so glad to see? Why she? Why not another cow, or bull? I have been feeling resentful that this calamity should have come to her—innocent, helpless person as she seems. I have felt rebellious despite all my Theosophy, and I have echoed Byron, where she declaims:

Why did he [Adam] yield to the Serpent and the woman? Or

Yielding—why suffer?

What was there in this?

The tree was planted, and why not for him? If not, why place him near it, where it grew The fairest in the centre? They have but One answer to all questions. " 'Twas *His* will, And *He* is good." How know I that?

He is all-powerful, must all-good, too, follow?

Yes. There is much to be said for this great challenge. Perhaps Theosophy alone can take up the challenge. But let us see. There is very little in Theosophical literature about the cause of the suffering of animals, only fragments here and there.

Mr. Jinarajadasa writes in *Christ and Buddha* of his wonderful cat Ji, and says:

In Italy she died, after much pain from the results of an operation for tumour. And my friend said that even that awful pain at the end, that seemed so cruel of Fate to inflict on so sensitive a creature, had its meaning. No longer a cat, but a baby soul, she had her little store of Karma, of good and evil done, to come to her in reaping of pleasure or pain; and in the last months of her life the Lords

of Karma arranged for her to pay in this final animal life most of her evil Karma, in order that when the first birth began in human form, the soul might start its human evolution as little handicapped as possible. So once more it is true that not a sparrow falls but God and His angels know.

You see he speaks of her "evil karma," so that it would appear that animals make good and evil karma. What was the evil karma of our blind cow? Or is the word "evil" inaccurate?

Bishop Leadbeater takes the problem a step further when he writes in *The Inner Life*:

I think that the individualized animal brings over something of Karma into his first human birth.

Many animals have a sense of right and wrong, or at least a knowledge that some things ought to be done and that others ought not to be done; and they are capable of feeling ashamed when they have done what they think to be wrong. They have in many cases a power of choice; they can exercise (or not exercise) patience and forbearance; and where there is a power of choice there must be responsibilities, and consequently karma. The savage animal becomes a savage and cruel man; the gentle and patient animal becomes a gentle and kindly man, however primitive he may be. This serious difference is clearly the consequence of karma made in the animal kingdom. Such karma must inhere in the group-soul, but must be equally distributed through it, so that when a portion breaks off as an individual, it will carry within it its share of that karma.

But Bishop Leadbeater does not tell us why the savage animal becomes savage or the gentle animal gentle. Admitting that there is karma in the animal kingdom, we still want most urgently to know how it comes about that one animal is hastened and another retarded on the pathway of evolution. Why should one animal individualize through hatred and another through devotion? Are we to say that even in the beginning was the hatred, in the beginning was the devotion, at all events in embryonic form?

In her *Elementary Lessons in Karma* Dr. Besant writes:

In the animal kingdom his increasing sentience enters into karmic causes, and pains

inflicted by him re-act as pains on him. But the feeling of pain is due to the evolution of the power to feel in him; it is still action and re-action, but where in the mineral these were unaccompanied by feeling, in the animal, feeling results in pleasure and pain; the law is the same; the creature is different, and so the result on the creature is different. As reason develops, another strand is added to the karmic web, and the action in the thought world is added to that in the acting and feeling worlds, and hence another powerful factor is added to the re-action. But once again, the law of action and re-action is working on the same lines.

If the student will constantly bear in mind that karma is action and re-action, and that this works on every plane of nature, works everywhere and always, and is inherent in the nature of things, many of his difficulties will disappear; he will understand that karma begins for him when he descends into the universe of matter, because he has come into the conditions in which karma is perpetually working, and that the re-actions on him are exactly equal to his actions, containing more or fewer factors according to those which have gone out from himself.

This tells us of the existence of karma in the vegetable and mineral kingdoms of nature, but I think we have enough to contemplate as regards animal karma without trying to enter into the subtleties of karma in these lowest kingdoms and in the matter which is lower still.

Every man has around him a certain protective coating that keeps him safe from the many lives around, which might be hostile to himself. He walks, as it were, angel-guarded as long as he breathes the life of love, the love that is divine and makes all creatures friendly. But if you do a cruel thing to an animal, or slay an animal, you attach that animal to yourself by the link of fear and hatred. The animal by itself cannot do much. One animal's feelings are not much in this great world. You have done more by that act of cruelty; you have broken through the covering which keeps you safe from the evils around you. You have opened the door by your cruel act; and through that open door all the animal suffering in the world can pierce you; the one becomes a channel through which the whole can pour into you and affect you for evil. (Annie Besant, *Builder of New India*, p. 349.)

In *The Ancient Wisdom* Dr. Besant says:

The animal feels pain from a blow because he possesses the astral centres of sensation, and the desire-elementals have woven into him their own nature.

The desire-bodies, or astral bodies, of animals are found, as has just been stated, to lead an independent though fleeting existence on the astral plane after death has destroyed their physical counterparts. In "civilized" countries these animal astral bodies add much to the general feeling of hostility which was spoken of above, for the organized butchery of animals in slaughter-houses and by sport sends millions upon millions of these annually into the astral world, full of horror, terror, and shrinking from men. The comparatively few creatures that are allowed to die in peace and quietness are lost in the vast hordes of the murdered, and from the currents set up by these there rain down influences from the astral world on the human and animal races which drive them yet further apart and engender "instinctive" distrust and fear on the one side and lust of inflicting cruelty on the other.

These feelings have been much intensified of late years by the coldly devised methods of the scientific torture called vivisection, the unmentionable barbarities of which have introduced new horrors into the astral world by their reaction on the culprits, as well as having increased the gulf between man and his "poor relations."

And further on in the same book Dr. Besant tells us:

Domesticated animals of the higher types, the elephant, the horse, the cat, the dog, show a more individualized personality—two dogs, for instance, may act very differently under the impact of the same circumstances. The monadic group-soul incarnates in a decreasing number of forms as it gradually approaches the point at which complete individualization will be reached. The desire-body, or karmic vehicle, becomes considerably developed, and persists for some time after the death of the physical body, leading an independent existence in kamaloka. At last the decreasing number of forms animated by a monadic group-soul comes down to a unity, and it animates a succession of single forms—a condition differing from human reincarnation only by the absence of Manas, with its causal and mental bodies. The mental matter brought down by the monadic group-soul begins to be acceptable to impacts from the mental plane,

and the animal is then ready to receive the third great outpouring of the life of the Logos—the tabernacle is ready for the reception of the human Monad.

The fact of the matter is, of course, and as I know very well, that the working of karma is still hidden from us. We know nothing, or next to nothing, as to the karma of disease even in the human kingdom, and I am very thankful for the ignorance since we are not yet civilized enough to know and to make right use of the knowledge. I might well ask why some human beings are blind, why there are these terrible massacres of the Jews in Europe, why some people seem led into disaster while others are miraculously led away from it, why A's life is ridden with frustration, while B's is one long progress from success to success. And so on.

Perhaps it is something to believe that it is all Love and Justice. I think this is a long way to knowledge, and that the knowledge will be a long way to actual experience. But we must believe this with regard to ourselves when the evil karma assails us, and know, therefore, that there is really no such thing as evil karma. All karma is good karma because it gets obstacles out of our way and helps us along. "Evil" is only a relative term. If you look through one end of the telescope it will look like evil karma. If you look through the other end it will look like good karma.

So perhaps I had better not bother about the why and the wherefore of our cow's blindness. She suffers, yes. But she will gain.

Let me be happily content to try to help her where she is.

THE GOLDEN CHAIN

Many lives are behind us in which we have lived and worked; many lives are before us in which we must live and work side by side. Let love's golden bonds unite what karma's iron chain has drawn together, and let us work in unity who know that the Self is one.—ANNIE BESANT.

H.P.B.—CRUSADER

Each year, May 8th is vibrant with inspiration and strength. In Headquarters Hall, Adyar, after the chanting and prayers of the Religions, Dr. Cousins read a poem of AE (G.W. Russell) in memory of H.P.B. and said that from AE's poems, her essential teachings could be reconstructed even if all her works were destroyed. This poem, first printed in 1874, is in the current June *Theosophist*.

The Secret Doctrine is to the Theosophist what the Vedas are to the Hindus, and the Bible to the Christian, said Dr. Srinivasa Murthi. He told us how H.P.B. wrote this great work, how when she was almost dying she undertook with great sacrifice to finish this task and her Guru cured her so that she could accomplish it. When she went to Europe there was a second crisis, after the Coulomb case, which agitated her so much that she had to write a page twelve times over so as to be sure that it was correct! She wrote at the dictation of the Masters, from the astral light where all was shown her as though in a dream reading long rolls of parchment. Ultimately some of these sources were found in rare and inaccessible volumes, which proved her remarkable power. H.P.B. did not know Sanskrit, yet she quoted a Sanskrit verse which was so difficult that it could only be read by Pandits and she also gave a metrical English translation whereas none was yet known to exist!

Mr. Jinarajadasa gave an historical picture of the times to show the real significance of H.P.B.'s work. In 1875, India was very orthodox, as she is now, and English-educated leaders were very materialistic and despised the India of the past as a land of superstition and ignorance. In Europe, there had been one unifying philosophy behind all various beliefs, and then Christianity came and claimed to be the only way to truth, all other culture and knowledge being disregarded! Then came science under Roger Bacon. But in 1875, science would have nothing to do with religion, and H.P.B., with *Isis*, gave a synthesis of science and the arts, and the idea that all knowledge is one. She said that the unity of knowledge means an understanding of life. In 1878, H.P.B. and H.S.O. started a pride in India's past, and spread the idea that the great heritage of India's past points the way to her future. "Your Mother is not dead, but she sleepeth," said H.S.O. at the end of his Presidential Address. The second aspect of the work in India was that H.P.B. revived the almost dead conception of the existence of

Great Teachers and of the way to Them. H.P.B. launched the ship of Theosophy and brought it into port—she was a crusader for a new philanthropy and a new philosophy, a great leader who held up the Light.

As the President said, H.P.B. helped to cause the triumph of Universal Brotherhood in the world, and it was fitting that Victory Day of the European war should come at this time.

But with the excitement of the fighting gone, the realization of the terrible misery and of their suffering will become a dread reality to millions, and so the real fight will have just begun. May 8th, with its atmosphere of H.P.B.'s leadership and spirit of sacrifice, throws us into the task of causing the Light of Theosophy to shine more brightly than ever before, so that it will penetrate all darknesses and lift humanity out of sorrow into the glory of sacrifice borne for the triumph of Brotherhood.—JANE CLUMICK.

V-E DAY AT ADYAR

After five years, flags of the Nations were fluttering on Headquarters Building, May 14, with the U.S. flag top-most—the start of the Brotherhood era shown in symbol.

This new era began with the overthrow of Germany and will come to its full beginning with the defeat of Japan, said Mr. Jinarajadasa in the Headquarters Hall, and it can be traced in the last 25 years of history. The spirit of fighting has been instilled into the school-children in Germany, and the gospel of the master race has been developed and spread over the globe. This gospel was put into action with the invasion of Poland by Germany, breaking every treaty, every promise, every pledge. The same conception of the master race is in Japan. Mr. Jinarajadasa said he saw this tragedy looming when he was there in 1937, when the China "incident" was begun. The world has now come to a condition where it is not possible to build up a world civilization on the basis of any one nation or people dominating. The world was saved from this dominance of evil by the unflinching doggedness of the British people who stood firm with the realization that it was their duty, that it was a war for the sake of humanity as a whole. Now in the building of a new world, we Theosophists are closely involved to lift mankind to a higher level of goodness and beauty. Through our various centres we can affect mankind with the power of thought. So the work begun in 1875, from now takes on a new era of activity based on peace, Brotherhood, and the ideas of the

United Nations. Through our propaganda, let us try to make that vision clear. "I believe that future is restored to us in something of the splendour with which the great Elder Brethren of mankind have invested it. We have now to take up our particular bit of the task and pledge ourselves towards the great future of humanity."

We are all first and foremost Theosophists and world citizens and secondly anything else, was the opening remark of Rukmini Devi. Until the prevailing point of view changes, the misery of the world will not come to an end. The misery of the war started first in China and is still going on there, but when it ends, one result will be an internationalism which will spread between not only India and the West but also between India and the East. The war has also given great opportunities to individuals, for ordinary people to become extraordinary. Those Theosophists who have not directly suffered now have a greater responsibility to spread Theosophical teachings so that the people feel—here is comfort at last. Theosophists must take the torch everywhere; take understanding and give Theosophy! Our reconstruction work is to give the right foundations on which youth can build so that there will be no future wars.

Even though the suffering is not over and in fact a dreadful suffering is just beginning, still this victory marks the advance of a great cause, said Dr. Arundale. Britain had her back to the wall and if it had not been for her the war would have been lost and India would have been lost. He felt an intense gratitude to those who have sacrificed and suffered for humanity. Now our first task is to alleviate the suffering through the Theosophy of the Heart; to stir the spirit of adventure through the Theosophy of the Head; and to be intent on the unities of life through the Theosophy of the Will. Theosophists must build the world into a great unity.

THE ASALA FESTIVAL

In May we have observed the great Wesak festival, when the Lord Buddha, appearing over the southern slopes of the Himalayas, upon an invocation by the members of the Great Brotherhood gave a blessing to the world. There is another festival in July at which He is represented, His first Sermon known as "The Turning of the Wheel of the Law" being recited by the Lord Maitreya to the brethren assembled in His garden. After reciting the Sermon He expounds and applies

it in His own words to present world conditions, setting the tone or giving direction, as it were, to the work of the Elder Brethren for the coming year.

The Lord Buddha's sermon, which he delivered to his first disciples in the Deer Park near Benares, is an exposition of His doctrine, explaining the Four Noble Truths and the Noble Eightfold Path, and the great Middle Way between the ascetic life of the devotee and the careless life of the man of the world.

The time of the Asala festival is the full moon on July 25 at 8.55 a.m., an auspicious time for aspirants to "tune in" to this memorable recital and commentary.—J.L.D.

THE CHAPEL OF ST. MICHAEL AND ALL ANGELS, ADYAR

The Rev. Alex Elmore, priest-in-charge, writes:

March 25th marked an important stage in the life and work of the Adyar Chapel of St. Michael and All Angels. An unusual combination of Festivals fell on this day—Palm Sunday and the Annunciation of Our Lady, and as both these Festivals are joyous, outgoing occasions, it was thought fitting to rededicate the enlarged Chapel building. As many readers will know, the Chapel was open on all sides and the only part that could be kept closed was the vestry. Now, through the generous gifts of clergy and laity, it has been possible to enclose and in many ways improve the Chapel and to make it a more effective and worthy instrument for the Power it exists to serve.

Beautiful Additions

In the first place the consecrated jewels of the Seven Great Rays of Life are once more in their proper places throughout the Chapel, and thus there is again a sense of the perfect Temple complete in all its aspects; powerful in all its manifest glory. The beautiful picture of Our Lord Christ, as generally used in the Liberal Catholic Church, has been enshrined with proper dignity and illuminated by concealed lights and thus it forms a real centre of devotion and aspiration for the worshipper and a radiant jewel of His Love and Power in the midst of His House.

The Altar dedicated to St. Michael, the great Angelic Prince, has now a small statuette of Him in the blue-painted niche above it. Although all such statues and pictures must inevitably fall far short of the reality and truth they nevertheless form channels of

praise from the worshipper and of Power from the worshipped or Heavenly Agents.

The Chapel is dignified with proper doors with handwrought ironwork, and a colonnade runs round the whole building, still allowing nature to be near and cool breezes to run through.

The Sanctuary has been enlarged and the Altar steps and footpace have been coloured golden-yellow, whilst stone seats are being placed for the clergy on either side. A kind donor in Sindh is sending us some beautiful carpets for the three Altars—for the High Altar in graded golds, for the Mary Altar in graded blues and for the St. Michael Altar in graded purples. A worthy and beautiful processional Cross of rosewood, jackwood (which is golden-coloured), hammered brass, and with a clear white rock-crystal in the centre, has been created by our expert carpenters and metal-workers on the estate.

The vestry has also been enlarged by the addition of two rooms formed by the enclosing of two former open verandahs, and linking these up is an outside "cloister" passage. One is for the preparation of the services, fitted with proper taps and sinks and stone slabs, cupboards and other conveniences. The second room is for the servers and for the storing of books, music and the smaller paraphernalia of the altar. These rooms leave the big central existing vestry for the use of the higher clergy and for the proper storing of vestments and the sacred vessels.

The Work Ahead

There are many smaller additions still to come, as marble tops for the side altars, a beautiful sanctuary lamp donated by Rukmini Devi, and eventually a baptismal font at the western end, as well as a long hoped-for bell to be hung in an arched opening above the large west door. As I write I have just heard that we are to receive from some very good friends a splendid HMV radiogram with a large number of classical records for Chapel concerts. This is a great thing for our work and not merely for our pleasure, for the Church must once again become the centre of culture and the arts, and the playing of great music in the House of God is part of a real act of worship even if the medium is a mere instrument. There are ideas of frescoes and even some small stained-glass windows in the new openings made over the sides of the Altar. There is, in fact, every reason to hope that largely through our Chapel at Adyar much of the Western side of the international cultural

work can be vigorously and freshly developed and inspired, for the West must return to the religious basis of her fine arts and her general culture.

From now onward there is no reason why our little Adyar Chapel should not go forward in its work. We need more clergy, and we need aspirants to come and take advantage of the unique opportunities for the study and experience of comparative religion in the magnificent Adyar Library. But even with the present lack of clergy its activities can grow. Regular Masses are said daily, and it is hoped that at least one Benediction every week can be sung, with a Healing Service alternating with Our Lady's Meditation every fortnight. Regular musical evenings and some occasional talks about Church worship and work are planned. Finally, there are many friends to thank and much indeed to be grateful for, and it behoves those of us of the clergy and of the laity privileged to work in this greatest of spiritual centres to do our work with energy, joyousness and with great thanksgiving.

NEW WORLD CALLS

A London Correspondent writes, April 29: The reopening meeting was held on November 10, 1944, with speeches from M. Marcourt, Benzimbra and Tozza.

FRANCE

A period of questions and answers was very useful and the meeting closed with beautiful music. It seems that M. Benzimbra was with Mme Blech in her last days and was closely in touch with her wishes for the work.

After April 14 there will be a weekly meeting for the study of elementary Theosophy (Cours Aimée Blech), and the library will be open, though as yet books are not ready to be loaned, the supply being very small. Several lecture programmes are being arranged.

On May 5 there will be a formal meeting of the Theosophical Association, the legal entity which directs the financial work of the Section, and the election of a new Council of Administration. It is hoped that the members outside of Paris will send delegates and have one or more representatives on the new Council. The name of one of the younger Theosophists, Dr. André Brunel, is especially mentioned. Following this there will be the Annual Convention of The Society in France.

A pamphlet contains very touching tributes to the work and lives of several well known members who have died during the war,

Madame Blech, Mlle Frey, M. Zeugschmitt and M. Perrichon. The death of the Treasurer and the resignation of M. Marcourt, owing to his deafness, necessitates the election of new officers, and M. Benzimbra has been nominated, by those members of the Council which could be called together, for the office of General Secretary.

On May 8 an evening meeting for members only will be held at 8.30 when those who have died in the last five years, as well as the Founders of The Society, will be remembered with especial warmth.

The new General Secretary, Mrs. Alice Law, is travelling in Ireland as she says there is much work to be done in that beautiful country and help cannot be given by English lecturers. Since taking over the office of General Secretary in June 1944, she has been endeavouring to reconstruct and widen points of contact and to unify the Lodges and members of the Section. Although the work has been hampered by the scarcity of helpers, there seems to be much enthusiastic activity.

The members of the Dublin Lodges meet every fortnight for study. There is only one public lecture monthly; as discussions on such subjects as Universal Brotherhood, Woman's Place in Evolution, Intuition, in the form of symposia meet with more approval from the public. Social evenings are popular and draw members, enquirers, and friends together in a very real sense. One enthusiastic member conducts a weekly sewing circle at Headquarters and invites all and sundry to attend. The conversation turns, naturally, to Theosophy and world conditions, sowing good seeds for the future!

Mrs. Law writes: "The leaven of Theosophy works slowly in Eire, yet one realizes that people are crying out for a philosophy and teaching which will enable them to lead their lives in harmony with the Divine Laws."

With the war in Europe at a close, new life is flowing into the Welsh Section. Many young people have joined in the past year and they are asking for the formation of study groups so as to be able to get a real grip of the truths underlying Theosophy. The General Secretary writes that in one of the mining towns there has been only one member for the past two years, but that one member has been working so hard to spread Theosophy that they now expect to be able

to form a Lodge. One of their members living at Adyar, Mrs. Lavender, regularly writes letters keeping them in touch, and Miss Thomas says that this personal contact binds them strongly to this spiritual centre.

OUR ANIMAL HOSPITAL AT ADYAR

BULLOCKS: There is hardly an animal that suffers so much from the beginning to the end of his life as a bullock. At least in India where the bullock is still the most popular draught animal.

His sufferings are manifold, and if he were only able to voice his feelings by screams or wailing like some other animals, I think we would not be able to bear the sound of the cries which would follow us down the hot, dusty roads.

But unfortunately he mutely bears all pain and torture.

When he is still young his nose is pierced and he is castrated, often in a crude manner (crushing between rollers) unless veterinary aid, like our Hospital, is available nearby. And then his life of toil and suffering begins.

The rope through his nose which is tied behind his ears often becomes too tight while he grows, in which case the nose is pulled back in such a manner that he may be unable to eat or drink. I recently found a case where the owner had treated the animal with some medicine for digestive trouble until he found out that the rope had tightened deep into the flesh of the nose.

A bullock is a slow and heavy animal and therefore some drivers try to speed him up by the most painful methods they can think of. A common one is to twist the tail, or to use a stick with a nail at the end which is prodded in the animal's flesh. And of course the whip is freely used.

But worst of all are the terrible sores produced by the yoke, or rather I should say by bad yoking. If the animal is overloaded, overworked, or in the case of a pair, unequally yoked; if there are grooves in the yoke, or sand has come in between, there will gradually form in the neck the so-called "yoke-galls" which may take the form of an abscess, boils or tumours and often a severe swelling.

In Madras alone the SPCA brings every year about 600 of these cases before the Magistrate; but what happens to the bullocks outside the city limits, or those which work the plough in the fields, or draw water from the wells, or work the oil mills? Can anyone

imagine the intolerable suffering of bearing the weight of a heavy yoke on top of a big abscess all day long?

Then there are the sufferings due to superstition. His skin is burned "against disease," he will be given water only once a day, otherwise "he cannot run," and the so-called medical treatment to which he is often subjected is unbelievable. His main food is straw, as grass is hardly available in this dry and hot country. I find also that very few people give him a handful of salt every day which he needs so much.

Among the Hindu festivals there is one Day dedicated to the worship of the cattle, but even that day the bullock's fate is doubtful. He is decorated with bells, chains and flowers, his horns are scraped till they are sore, or painted. And then the whole family is loaded into the cart and the bullock is driven round so that he may be "shown off". . . I think he is supposed to like it.

And at the end of his life, when he is too worn-out to work, he is left more or less to starve or is sold for his hide.

But do not blame the bullock-driver too much, for most of this cruelty is mainly due to poverty and ignorance.

What is a man to do whose living entirely depends on his one bullock? His daily earnings are hardly enough to feed his family. How can he afford to give his animal a few weeks' rest till an abscess is healed and the neck has grown strong again, while all the while he also has to feed him? And is there proper veterinary help nearby when these tumours have to be removed by operation?

Many of these cases come to our Hospital and the owners hopefully expect us to work a miracle in a day or two. But when we explain that it may take perhaps 3 weeks or more to heal he does not return to us for daily treatment and God help the poor animal!

There is only one way out, though it is an expensive one. Our Hospital should keep a few bullocks of our own in reserve, which will be loaned for certain hours a day in exchange for a bullock brought to us and kept by us for treatment. The loaned animal shall of course be returned to us every evening. This alone will ensure the suffering animal proper rest, treatment, and good food.

Who will help? The price of a bullock is about Rs. 75 or more, and the feeding will cost about Rs. 30 per month.

Who will buy us a bullock? And who will pay for the feeding of one or more bullocks every month?

And may all who read this give a thought to the bullock before engaging a bullock-cart. Look at his neck, and when you find a sore, do not just lecture the driver on "kindness to animals" but *do something about it which* will both help the man if he is poor as well as the animal.—RHE VREESWIK.

ADYAR NOTES

The President received an official notification that Mr. James S. Perkins was elected as National President of the American Section by a large and overwhelming vote and he cabled: "Most brotherly greetings and congratulations on your election. I wish you the same height of achievement as your great predecessor." Also from America came the news that the Adyar Day Fund had reached the sum of Rs. 32,939-11-0 (Rs. 32,940.00). To Mr. Thomas Ford, Chairman of the Adyar Day Committee, the President cabled: "Deeply inspired by American Society's magnificent trust in Adyar. Adyar is doing its utmost amidst almost insuperable difficulties but will strive to be more worthy than ever of the American Society's most generous faithfulness."

From England came news of the re-election of Mr. John Coats as General Secretary and Dr. Arundale sent a cable of congratulation to both Mr. Coats and the Section. To the English Section Convention which met on May 20th, Whitsunday, the following message was sent by the President: "May the Masters draw long for the regeneration of the whole world upon the courage and heroism of the British people. Theosophists everywhere are greatly worthy of their traditions and are a noble example for those who come after them. I long to be in your midst."

Recently the Accra-Blavatsky Lodge of the Gold Coast, West Africa, has been brought to our notice. This Lodge has registered the first West African woman Theosophist. One of their keen members who wants closer contact with Adyar sent us a message through his brother who is in the Services and who recently visited Adyar, and now another Accra member has turned up and comes to Adyar whenever he has leave. These opportunities for contact with members of our far-flung Lodges are most welcome.

After six years, Dr. Arundale has resigned his post as Chief Commissioner of the Hindustan Scout Association in the Madras Presi-

has been in the Scout movement in India since Dr. Besant began it in Lord Baden-Powell's days, and he came over to the H.S.A. in the strong belief that it will become a great factor in the achieving of India's freedom. Dr. Arundale will still help the Association with his influence and his money, though, he told the Provincial Council, money matters less than character, less than devotion and loyalty. The officials spoke in deep appreciation of Dr. Arundale as a brilliant example of what the attitude and the spirit of a Scout Commissioner should be.

THE WAY OF BEAUTY AND YOUTH

BY DR. ANNA KAMENSKY

We are all seeking ways to the hearts of the young people and it is interesting to see what appeals to them most. During the years in which I have been lecturing in the University of Geneva, I have found that it is Beauty which seems to be the best way to make a bridge for them.

Of the three courses I am giving, there are two which attract little groups of students, and some of the hearers are older people, coming to attend lectures from the town as *auditeurs*. These courses are: "A Comparative Study of Religions" and "Russian Poetry and Folklore." But the course named "The Philosophy of the Beautiful," which I have given some ten years, is attracting many students from all faculties, and my group is growing every year, especially since the great war broke in.

I was very curious to know the motives which attracted the students, and also whether they were satisfied or disappointed by the course. So I have made in the last few years a little inquiry (*enquête*), which has given very interesting results. It shows that young people are suffering very much from the ugliness and the depression which surround them, and they are seeking places and subjects which give them beautiful impressions and make them happy. There are some very touching testimonies in the answers received to my inquiry, such as: "Your course is a refuge to me," and: "The day of your course is a festival, it gives courage for the whole week," and: "Since I have been attending your course, I have recovered confidence in myself and in life." And so on. I shall give a short resumé of the answers, which are very

I have put five questions: (1) "What has attracted you to my course?" (2) "Have you found what you were seeking?" (3) "What part of the course was the most interesting to you?" (4) "What do you hope and wish to hear in the later part of the year?" (5) "What is the value of the aesthetic emotion, as you see it?"

The answers to the second and last questions are especially interesting. I had an audience of 33, but not all of them replied.

Answers show (1) that what attracted them to the course was love of the beautiful, interest in art and philosophy, the need for students preparing for social activity to know how to avoid the ugly and unclean, and to alleviate sadness and depression, and a desire to understand beauty and its spiritual values.

(2) It was a revelation to many students as to the great rhythms of life, it brought happiness and serenity, and "united heart and brain," as one student writes.

(3) The most interesting part of the course was to various students the harmony of nature and the parallelism of colour and sound and the possibility of transforming the rhythms, the constructive power of sound, the capacity to live beauty and bring it to others, the culture of the aesthetic emotions, and the link between the Beautiful and the Divine.

(4) Students want to pursue Beauty in art, in music, in painting. How to bring the beautiful into daily life. Explain the role of evil and suffering. The importance of the beautiful for youth. "How to teach the West to adore the Beautiful, which is looked on as a sort of luxury."

(5) The value of the aesthetic emotion is differently stated as a creative power, a way to adoration of God; it purifies; "it develops soul-greatness and even gives birth to genius"; it unites us with the eternal; "it is a sort of guardian-angel which saves us from ugliness and poverty of life and leads us to the kingdom of the greatest spiritual treasures of humanity."

Many answers are accompanied with warm thanks for the joy and delight felt during the course, also for a feeling of peace and harmony, for a new state of consciousness, which has given confidence in life and in oneself.

This seems to tell clearly that the Beautiful is a way which appeals strongly to the young and can be used as a mighty instrument to bring them to the Divine Wisdom without speaking of Theosophy.

My course has three parts: Beauty in Nature, Beauty in Art, and Beauty in Life. I give many illustrations, taken from art and poetry of all nations and cultures.

HUMANITARIAN WORK

"Civilization progresses as man becomes less cruel," declared Mr. C. Jinarajadasa, delivering the inaugural address of the Bengal Humanitarian League at the Hirendranath Memorial Hall at Calcutta in March.

Mr. C. R. N. Swamy, the Organizing Secretary of the League, who welcomed Mr. Jinarajadasa, as one who had been closely associated with all the principal Humanitarian Leagues of India, was himself the leading spirit in the humanitarian work in Rangoon.

In the course of his address, Mr. Jinarajadasa pointed out the curious fact that though we have had "Ahimsa" or "Harmlessness" in India from the earliest days of Jainism and Buddhism, the idea of "Humanitarianism" is of comparatively recent origin in western civilization. As we look round we see many forms of cruelty. Men of the higher classes are cruel in some ways to men themselves—to the outcastes—and they are more cruel to those whom they consider of a lower order. In the law of the jungle we see the weaker pushed to the wall and the stronger crushing it; but there is no torture among animals, whereas man, in certain conditions, takes a fiendish delight in cruelty.

A great deal of cruelty that exists today is partly due to the fact that religion does not always assist in preventing cruelty. It does so in a certain measure, but unfortunately there are certain forms of religion which do not assist at all in the abolition of the element of cruelty which is in a way latent in men. Mr. Jinarajadasa cited some instances of the extremely cruel practices associated with blood sacrifices and traced them to the element of fear which is characteristic of primitive religion throughout the world. The deity was feared and human sacrifices were prevalent in many parts of the world; in Mexico, before the Spaniards came; in Java, in ancient Greece and Rome; and in India. Later, a substitute is found: it is not human heads any more, but coconuts. We find the same thing in the earlier forms of Christianity—in Judaism. Jehovah was a jealous God and demanded blood sacrifices, animals to be slain and burnt upon the altar. If sacrifices were not offered, He would not give victory in war and would cause all kinds of calamities. There were Gods who wanted the first-born of the family to be sacrificed. Later, the first-born were not sacrificed, but dedicated to the temple as priests. Here the higher form of religion begins. So, too, in later Christianity. God

delights not in burnt offerings. "Blessed are the pure in heart, for they shall see God."

Mr. Jinarajadasa then traced the meeting of the two streams of Aryan and Pre-Aryan Dravidian religion in India which has resulted in certain forms of religious sacrifices of goats and fowl. Before the Aryans came there was the Pre-Aryan primitive religion which insisted upon blood sacrifices. The Aryans brought with them their "White Shining Gods" who were to be worshipped with burnt ghee, grain, and flowers. As the two elements combined, blood sacrifices came to be tolerated. But the masses know, at least in South India, that there must not be blood sacrifices anywhere near the temples of the White Gods.

Mr. Jinarajadasa cited an instance of how he managed to put a stop to sacrifices of fowl at a particular spot in the compound of the International Headquarters of The Theosophical Society at Adyar by erecting a small shrine to the "White God," Ganesa, close to it. He said the reason why Brahmin priests tolerate blood sacrifices is because they are afraid of mass public opinion and possible loss of custom.

Dealing with "sport" as it is understood especially in western countries, the speaker pointed out how unequal and unfair the fight was when man pitted his intelligence and guns against the fear of a poor animal in pursuit. There is in such sport something non-human. There are certain parts of the world where men cannot be vegetarian. You cannot ask an Eskimo to become a vegetarian. But even in the desert of Arabia, where they are permitted to kill for food, they realize that there must be nothing of "sport."

One of the curious results of the war in England, Mr. Jinarajadasa said, is that everybody has been forced to become almost vegetarian: the meat ration is only about 1½ lbs. a week. But the curious thing is that today the Ministry of Propaganda there declares that meat is not necessary for health. It definitely says again and again that you can keep excellent health on brown bread (which has been vitaminized) and butter and cheese and fruits. The change is remarkable. On the meatless diet the health of England, especially of children, has improved.

Mr. Jinarajadasa then referred to the work of the SPCA in various countries for prevention of cruelty to animals and particularly mentioned the overloading of rickshaws and julkas with no thought of the cruelty involved in it. He gave the instance of an Italian coachman who, when asked why he was beating his horses, said, "Why not? They

A MIRACLE WORKER

BY GEORGE S. ARUNDALE

On a tree in a village close to Adyar there was built a small nest in which dwelt a family of parrots—small, green-bodied, red-beaked creatures, most delightful to look at and to watch as they streamlined their way through the air.

Some village boys saw the nest and, under the all-prevailing miasma of cruelty, threw stones at the little family and all flew away save one little fellow who was hit in the eye and came fluttering to the ground in pain and terror. She was too young to be able to fly.

Compassionless, the exultant boys seized the poor young thing and clipped its wings, afterwards selling it to a very unwise resident for the sum of one rupee.

Eventually the little creature came into the hands of Rukmini Devi, under whose ministrations the eye became cured, and the bird grew happy.

She takes the young lady with her wherever she goes—there is no vulgar "it" by way of appellation—and has learned some at least of the essentials of parrot language. "I am annoyed with you, go away." "I want food," "I love you very much and want to cuddle close to you," "I want to go to sleep. Please be quiet, or I shall get annoyed with you." "I hear my brother parrots. I answer their call. I want to get near to them," "I am for the moment—temperamental bird though I know myself to be—in a good mood," and so on and on.

Rukmini's fervent hope is that by associating the young lady with her in her singing lessons there may be developed a beautiful parrot voice which will be the admiration of all humans but possibly the alarm of the parrot kingdom, so noted for its essential musical orthodoxies amidst all those temperamental idiosyncracies and variations which are so characteristic of parrots. But so far nothing noteworthy has emerged.

All *coulour de rose* up to this point, including the feeding of the young lady—she has no name yet, I call her Shrimati A. Green—with milk and rice and whatever else she condescends to sample and including also the sleep which, if disturbed, provokes emphatic sounds like the rolling of "R's."

But that wing-clipping business has been a dastardly deed, for there is no chance of her ever flying unless the painful operation is performed of pulling out about six inhibitory stumps, so that fresh feathers may grow

not Christian!" He also mentioned the great controversy which raged in South America during the days of the slave trade as to whether slaves had souls. Mr. Jinarajadasa went on to refer to the splendid lead given by Switzerland through the Red Cross and the Geneva Convention in introducing humane principles in modern warfare which have been accepted by almost all nations except Japan. In conclusion he referred to "humane slaughter" introduced in modern abattoirs in the West.

Mr. Jinarajadasa pointed out that the work of the Humanitarian League is to go out to the world to stress the responsibility that man owes to man, and man owes to lower orders of creation, and to call out the tenderness latent in the human heart. This we can do if we start with the young, with little children. And he concluded with the verses:

"He prayeth best who loveth best
All things, both great and small."

The following are some of the practical objects of the Bengal Humanitarian League:

1. To propagate the universal adoption of a vegetarian or humane diet;
2. To discourage the use of such clothes as involve death or pain or suffering in the process of their manufacture;
3. To advocate the abolition of animal sacrifices in the name of God or Religion;
4. To rid medical science of the cruelties of vivisection;
5. To bring home to men and women the inhumanity of "killing for fun" in the name of "sport";
6. To support all schemes of Humane Education;
7. To work for the outlawry of war as a means of settling international disputes.

YOUR FRIEND

"For remember that Friendship is a privilege, not a right. Beware of saying to your friend, 'Where do you go, and for how long; with whom, and to what purpose?' Beware of advising him as to the length of his apartment, or the adornment of his person. Seek not to enrage the winged one within the confines of your judgment. Know the values that are his breath, and the freedom that is his orbit. Or you shall find in your heart but the long silence, and the bright plumage of a memory. But he, the splendid, will have flown."—Old Manuscript.

Rukmini could only bring herself to agree to this if complete flying freedom will thereby be obtained. But the surgeon told her that in all probability the little bird would be killed by crows as she was making her first timid flight, and that on the whole it would be better to leave the situation as it is and to lavish on her all possible affection. This Rukmini is already doing, so for the moment the dark prospect of the operation without anaesthetic has receded into the background.

And what a dear little safety valve she is. Both Rukmini and I work all the more heartily because we can give her our love and can watch her in all her little ways. We are three in family now, and yet do not infringe the rules of Adyar about keeping pets. But the little parrot is not just a pet. She is a companion who loves Rukmini and yet rules her with a rod of iron, going her independent way in all silence, but vocally when she does not receive the instant obedience which she knows to be her right. She is a miracle worker in our home.

Among the daily activities in the time-table of our young lady friend must be mentioned the daily bath given her by Rukmini who pours over her a suitable quantity of cold water, causing a great flutter and preening. But the bath is enjoyed by both of them—the one to give, the other to receive.

Midday is the occasion for a prolonged toilet which must not be disturbed at any cost under no less a penalty than the rolling of many "R's", though without the heavy artillery of pecking with that formidable red beak. When the toilet is over, sleep is indicated, and the two piercing little eyes are veiled with brown blinds.

Whether convenient or inconvenient to Rukmini a game is played, when convenient to the bird, of the little green creature clawing her way up from the knee to the top of Rukmini's bed if she can get as far up as this Everest. But as far as possible she is thwarted, for not only does she become inextricably entangled in masses of hair, but her sharp claws dig without the slightest compunction into the Everest scalp and hurt very much—not that the young lady minds at all, but the older lady does mind.

There are times when the young lady becomes highly temperamental and she makes great commotion in her cage and outside it.

But it is not difficult to soothe her, and if Rukmini gives her her favourite asylum close to her neck, with the head pointing upwards and the tail downwards, quiet soon begins to reign on the parrot front; also, put her on the top of her cage, outside of course, and soon it is a case of from storm to peace.

HOW TO LIVE

*All thought of yourselves lay ye wholly aside,
Embrace ye the world in your sympathy wide;
Enlighten your path with your strong common-sense,
And live, neither giving nor taking offence,
Keen, watching for openings to help, shall ye live,
Your object in life not to get but to give;
Reflecting the radiance that shines from above,
Your heart a pure channel of Infinite Love.*

—C. W. LEADBEATER

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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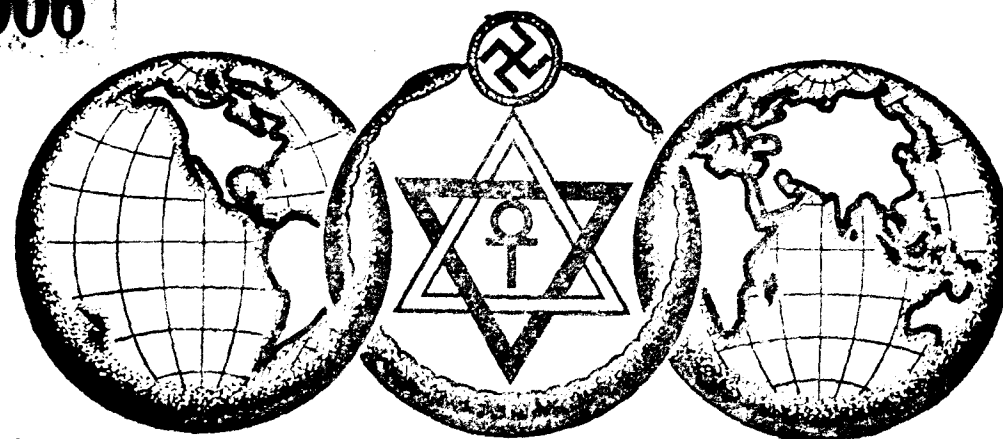
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Everyday Brotherhood

By George S. Arundale

A NOTE from a friend in London communicates to me a criticism regarding current Theosophical literature to the effect that the English public as it is today is not in sympathy with Dr. Besant's presentations of Theosophy in her various works because they are moral presentations instead of being, as the public now wants them, dominantly intellectual and scientific.

The note indicates that the new scientific terminology must be studied and used and that philosophers like Whitehead and Smuts should be read and their views carefully digested, since these two people are declared to have "influence on current thought."

Can it really be true that in England the essential truths of Life must, for acceptance by the general public, be clothed in scientific terms and co-ordinated with the opinions of Professor Whitehead and Field-Marshal Smuts? I very much doubt if this be the case. I do not believe that the English people as a whole refuse all enlightenment save that which is coloured in a particular way. And I think that English Theosophists will be making a very grave error if in such supremely critical times as these they subordinate the presentation of the truths of Theosophy to the idiosyncrasies of what I believe to be a com-

paratively small, though perhaps prominent, section of the general public.

My slogan for the work of Theosophists as the old world dies and the new world is born is "Morality matters more." And I shall continue to insist not only that Dr. Besant is by no means out of date, but that her books contain even now by far the best presentation of Theosophy for the general public in all parts of the world.

I am convinced that the world's urgent need, the urgent need of England and of all other lands, is a renewal of character and a reinforcement of every honourable simplicity of living. And I shall consider it my duty as President of The Theosophical Society to urge every one of my fellow-members to address his Theosophy to the upliftment of character in all its essential and fundamental qualities and to lay emphasis on a simple outlook and mode of life. Only by strengthening the very foundations of living shall we be able to solve the insistent problems so glaringly laid bare by the war and by the Peace to come.

The growth of the mind, I am sure, has outstripped the growth of the heart. Morality has become obscured by the intellect in all its many ramifications. In many parts of the world morality has been ruined by the intellect. We have become keen-minded at the

expense of our large-heartedness. And if the mighty truths of Theosophy are to be subservient to and coloured by the narrow outlooks of the average intellectual individual, if Theosophy is to be at the mercy of intellectual opinion as it happens to exist at present, then those Theosophists who are willing thus to subordinate their priceless truths will have lost the greatest opportunity Theosophists have ever had during the course of the present Theosophical dispensation.

I hold that it is the duty of Theosophists everywhere to renew in all those great standards of character the lack of which leads mankind into cruelty, hatred and war, but the observance of which will give peace and contentment to all: to arouse in all active reverence for those great simplicities of living which are so widely ignored at the present time. I hold that these great simplicities of living can be described more glowingly and convincingly in the terms of Theosophy than through any other medium. I hold that Theosophy can wonderfully illumine these great simplicities as they may stand revealed in any religion or in any philosophy. And above all, I hold that the salvation of the world and of every race, nation, and faith in it supremely depends not upon any advancements in science or in any other processes of the mind but upon the purification of the heart in each and every individual. Therefore do I hold that Theosophists have the very special duty of inspiring people everywhere with those simplicities of Theosophy which will cause them to become more brotherly, more understanding, more generous, more helpful, more simple in their outlooks, and more courageous themselves to face and to help those around them to face the great perplexities of life such as death and suffering and the whole purpose of living.

I call them the simplicities of Theosophy, but they are the simplicities which are at the heart of the teachings of every Saviour from time immemorial. Science and Art and Philosophy may reveal in them splendours and meanings which might not otherwise be known. We need these three great branches of the Tree of Life as well as many other branches. We need Theosophy as Science. But I hold we must begin with the most elementary yet at the same time the most fundamental principles of life on which at present there stands too heavy a superstructure, so that these principles not only become warped but also tend to be forgotten. We must learn how to cause the light of Theosophy to shine upon and invigorate every single quality which

adds to right living. Already in the supreme Object of The Theosophical Society we have the quality of brotherhood singled out for our preaching and our practice. It is perfectly clear that Those who inspired this Object and its two corollaries foresaw that the most urgent need of the world would be, as indeed it has always been, brotherhood. Hence brotherhood is set forth as the dominant purpose of The Society, and the study of religion, philosophy and science, and even the search for truth itself, as only subordinate to, though essential to the deeper realization of, the brotherhood which is the very heart of Life.

Morality, the Heart of Brotherhood

But how poor would be brotherhood, non-existent in fact, but for its constitutive elements of reverence, goodwill, compassion, generosity, understanding, and to the utmost possible extent a generous appreciation. Brotherhood by no means necessarily involves indiscriminating approval. There must from time to time be condemnation, even active condemnation. But there will always be occasion for helpful condemnation, which is to say a condemnation including helpfulness towards the individual condemned, so that he shall not feel damned for ever. Condemnation will always be without hatred, even without dislike. It will be a matter of duty performed in a spirit of friendship.

I have written that morality matters more. This means that Brotherhood matters more, for morality is the heart of Brotherhood.

Morality and Brotherhood as the essence of life must always come first. All other things shall be added to them, including science and philosophy and the arts. But without them science cannot be truth, nor philosophy wisdom, for science and philosophy and the arts are the handmaidens of Brotherhood and have no real existence outside it.

For nearly seventy years there has been a definite concentration upon Theosophy as presented by H. P. Blavatsky, and rightly so for she had to meet narrow and arrogant science with that real science, God's science, which alone could free the world from its enslavement to the science of man.

Theosophy as H. P. Blavatsky revealed it was an indispensable preliminary to the service which was foreseen to be needed in the future. It was needed both to restrain the world from plunging into materialism as well as to give the Theosophist a sound background of Truth for the Call to Universal Brotherhood he would in due course feel himself impelled to make.

Brotherhood, which is his high purpose as a Theosophist, becomes the richer and can be presented with all the greater simplicity because he has at least some acquaintance with the Science of Brotherhood which we call Theosophy.

But now the time has come and the need is urgent for every effort to be made to make simple brotherhood a living, a dominant, force in the lives of all.

Theosophy has heretofore been for the intelligentsia—I will not say for the highbrow. It has been for people who for the most part are not face to face with overwhelming difficulties of living. Theosophy has been for most of our members a reasonable explanation rather than a sure refuge. Theosophy has solved for them their intellectual perplexities rather than their soul-destroying doubts. Theosophy has not so far come to grips directly with all those things which make people's lives so hard and hopeless. Theosophy has found its home in suburbia rather than in the slums. But now the whole world has become a slum. The war has saddled the vast majority of the people with incredible hardships and frustrations. And all they have to look to by way of escape are schemes, panaceas, reports, the dicta of the learned, advancements in science.

They are sought to be anaesthetized by ameliorative industrial and economic legislation, and the Archbishop of Canterbury himself has said that it looks as if the present military imperialism would only be succeeded by an economic imperialism.

"We will change your laws for you and your systems," say the reconstructionists.

"Let us change our hearts," say the Theosophists, "and the laws and the systems will take care of themselves."

Which is not to say that there must not be radical change in both laws and systems. But it is to say that an abiding and honourable Peace must have as its foundation a change of heart in us all.

And a change of heart depends upon a reconditioning of character, so that the spirit of brotherhood animates us with all the beautiful modes of its expression. Right individual living and right relationships with all—these constitute right character.

So I say to my fellow-members, in the hope that those of them who are called to respond will respond: "Let your studies diminish and your service increase. The acid test of your studies all these years will now be made in your power to reduce them to the simplest of truths in the simplest of

language, so that the most ordinary individual may feel inspired to live a kindly, generous, appreciative and understanding life; and so that the ugly barriers of prejudice may cease to separate you from your fellow-man."

Theosophy for Everyone

There will, of course, be those whose duty it will be to keep the fires of study burning, to keep the channels clear for the spreading of the great truths of Theosophy as we have come to know them through their classic literature, and themselves to be messengers to the world of these great truths. The young people, too, must know the Theosophy which embodies the truths of karma, of reincarnation, of the rays, of the spiritual government of the world, of the states of consciousness, of the true history of the evolutionary process, and all those other lights which are shed upon our way. They must believe in these. They must know these. They must experiment in these. They must discover for themselves their own Theosophies.

But is there a single Theosophist, young or old, who has not the duty of trying to help to make brotherhood a living and active reality in every single human being, wherever he may be, whoever he may be?

The world of today cries out for brotherhood, not for an elaborate brotherhood based on scientific intricacies, but on a simple homeliness to which every single individual must be able to respond, be his faith what it may, be his race and nationality what they may, be his opinions what they may, be he circumstanced as he may.

I therefore envisage one common activity for us all—that of making Universal Brotherhood an everyday concomitant of the daily lives of every individual without exception. And so to do we must garb this Brotherhood in the language and terms to which each individual is accustomed. We must give him something better than that which he already has, and we can do this with the aid of our Theosophy, but we must not give him something essentially different from what he has unless we know from experience that he is ready for it.

But I also envisage the activity for as many as possible of ever-deepening study of Theosophy as so far revealed to us and a reaching out into both a fuller understanding of the Theosophy with which we happen for the moment to be acquainted and no less into the discovery of truths so far hidden from our gaze. There is an infinite Theosophy beyond the Theosophy we know and beyond the Theosophy

set forth in our greater literature. We must be adventurers and explorers. We must be bold travellers.

But with the world in the condition in which it is, not one single Theosophist must ever neglect his primary duty of helping to succour and save the world by showing how beautiful and how happy and contented a life can be led by all if, in its aspects of Reverence, Goodwill and Compassion, Brotherhood may in all its true unsophisticatedness become the motive power in activity, speech, thought and feeling.

"CONSCIENCE" SAYS FAREWELL

After very strenuous activity during over 6 years, our Editorial Board has decided that no useful purpose will be served in continuing CONSCIENCE any longer. Therefore it will be discontinued as from 1st June 1945.

It was, of course, established in February 1939 to further the great aims of Dr. Annie Besant in her incomparable service of India.

But the general public has become so bewildered by the great variety of conflicting panaceas for the ills from which the world is suffering that it is impossible for it to bestow sober judgment either upon the changing situation or upon the real remedies upon which CONSCIENCE has for so long insisted.

I am, however, told that a large number of people have been regularly reading CONSCIENCE, far beyond the actual size of the subscription list, and that its articles have attracted wide attention, whether endorsed or not.

I am thankful for this.

CONSCIENCE has had both a very steady and faithful circulation and also a very great and self-sacrificing devotion from the members of its staff. CONSCIENCE readers well know who these are and will, I am sure, be grateful to them for labours which have had to be additional to the heavy work in which they are already constantly engaged.

I shall still take advantage of the *New India Survey* to issue from time to time such statements as I may think expedient on any of the situations which arise. So we shall not be out of touch with those kind friends who have been supporting us so generously during all these difficult years when we have had to try to tell the truth and at the same time to keep within the limitations of the Defence of India Regulations. The *New India Survey* is just an occasional sheet which can be issued at any time.

I should very much like to utilize the resources of CONSCIENCE still available, in order to further the general work, especially in connection with the New India League, and I shall venture to take for granted the acquiescence of our subscribers, save in so far as some may find it expedient to ask for the return of the proportion of the subscriptions which will be due to them. Unless I hear to the contrary, I shall assume that I may go ahead, but a subscriber has only to write to the Manager of CONSCIENCE for a financial adjustment to be made to his satisfaction.

I do indeed thank from the bottom of my heart all these loyal followers of our beloved Leader, Dr. Besant, who have seen in CONSCIENCE and in the *New India Survey*, a fervent continuation of her work, and have supported it accordingly.

Perhaps some day when the times are really propitious a *New India Daily* may be resumed to carry on, as only a daily newspaper can, the great work of the most devoted Champion of India's freedom. How I should like to live to see this day. It would be indeed a demonstration of the supreme confidence we have not only in her mission but in the urgent need to help to fulfil the high purposes which she was sent to this Motherland of all the world, to declare and further as she alone could.

Georges Arundale

Adyar, Madras, India
6 June 1945

ATMA VIDYA ASHRAMA

From a Benares Correspondent:

The Executive Committee of the Indian Section Council has appointed a Committee, with Mr. C. Jinarajadasa as its chairman, to make the necessary arrangements for establishing a Theosophical Research and Training Centre at the headquarters of The Theosophical Society in Benares. The general aim of the institution is indicated by the following three objects which have been adopted for the time being:

- (1) To provide systematic and graded teaching of Theosophy for workers and other members of The Society who may wish to avail themselves of the facilities.
- (2) To provide systematic and practical training of different kinds for workers who want to do public work in accordance with Theosophical ideals.

- (3) To provide instruction and practical guidance, on scientific lines, for those who want to build a strong and noble character and to unfold their spiritual faculties with the object of becoming more efficient instruments in the working of the Great Plan.

The Atma Vidya Ashrama, as this institution is to be called, is meant to supply certain long-felt deficiencies in the work of The Society, and it is hoped that it will be possible through this new activity to bring The Society more in line with the needs of the present times, and to make its influence felt in the country in a more definite manner. What is intended to be achieved by the institution is indicated broadly by the above-mentioned three objects, but in order to give a more definite idea of the work to be done a few specific lines of activity are mentioned below:

- (a) Institution of short courses of lectures, etc., dealing with the fundamental aspects of Theosophy and some of the more vital aspects of Religion, Philosophy, and Science.
- (b) Making arrangements for correspondence courses and guidance in study for the benefit of those living in outlying places.
- (c) Providing facilities for research to advanced students of Theosophy so that they may be able to make original contributions on various aspects of Theosophy.
- (d) Publication of monographs and books in a form suited to the present age.
- (e) Institution of a museum for the representation of occult teachings by means of models, symbols, etc., the museum being meant for the instruction of students and for interesting the public in the truths of occult philosophy.
- (f) Training a band of Theosophical lecturers, writers and artists for the work of The Theosophical Society.
- (g) Arranging short courses of lectures as well as practical training for Lodge officers to enable them to become proficient in the management of Lodges.
- (h) Training a special band of whole-time workers for opening new Lodges and organizing the maintenance of existing Lodges in the Section.
- (i) Organizing all scattered knowledge concerning Self-Culture into a definite Science, and evolving a comprehensive practical technique for the effective application of the laws of Self-Culture to the life of an individual.

- (j) Providing facilities for experimentation and research on the vital problems of Self-Culture with a view to improve this technique steadily and make it more widely applicable.
- (k) Helping serious students of Self-Culture to apply its laws to their life in a systematic and scientific manner.

It will be seen from the lines of activity enumerated above that the Atma Vidya Ashrama is not intended to be a merely academic institution, but an educational Centre where study and dissemination of the vital truths of the Ancient Wisdom will be combined with the systematic investigation and solution of the many practical problems which face us in our life and the work of The Society. The establishing of such a centre in every important Section may be desirable, to increase the dynamic power of The Society in the world.

NEW WORLD CALLS

A successful drive for unified work is being carried out by the General Secretary. One of the plans is put forward in a syllabus worked out for six months—2 lectures weekly with books to read. The subjects are picked carefully and are based on the Three Objects of The Society, and although the minor details may be worked out by each Lodge individually the general scheme is carried out by all who wish to cooperate. "The spirit of the idea is the important thing. In this great work, our united endeavour, dedicated to the ideals we seek to serve, is, we may hope, a useful offering in a world of disunity."

Mr. John Coats managed to get a permit to go to Paris to attend the first Convention (May 5) held after the liberation, and so the official link has again been established. Further interesting news is that the Headquarters has a valuable addition in Miss E. W. Preston, who is now giving her full time to the work.

V-E Day, White Lotus Day, and the anniversary of the Centre at 33 Ovington Square were celebrated and remembered with the hanging out of flags which had been carefully kept for the occasion of thanksgiving. It is over! our members write, and now for the work of reconstruction.

A new venture is being tried with "At Homes" during the summer months. Each Sunday evening a different Lodge acts as "hostess" from 6.30 to 7.30 p.m. and the attractive programme may include tea, a little music, a short talk, an

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exhibition of pictures, books, photographs, etc. Each member should try to bring a friend. It has been found that during the winter months, the public likes a good lecture, but that this is too heavy during the warm season. This personal, friendly touch is a most effective way of helping those who wish to contact our Lodges.

This personal contact as the means of effectively spreading Theosophy has been definitely shown in the replies to the ques-

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tionnaire for information which was sent out by the American Headquarters some time ago. The greater percentage of those attracted to Theosophy and those who received books were always through personal help, and of the 452 friends who led others to Theosophy, 331 were members and 121 were non-members.

Excellent work is being done by the Theosophical Order of Service who are working to abolish the death penalty. They rightly point out that execution closes the door on the possibility of correction or healing of damaged personalities. There are many such cases in the ranks of the returning service men, and "if there were no death penalty so swiftly to remove his case from consideration, surely more effort would be made to heal the offender, and certainly time and new medical discoveries would work for a hopeful issue of such cases."

The National Committee on Membership under Miss Marie Poutz sends out circulars, which are answers to questions. The one for January answering a query as to which activities are the most successful is full of useful information again stressing the value of personal contacts. Plans for public work are being developed. One very successful method is Sunday tea-table talks on Straight Theosophy where the average attendance is 50 and very few are members.

The Durban Convention this year was a great success. One member writes that "it

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was as much the social contacts as the intellectual and spiritual food provided that engendered so satisfactory a feeling of friendly understanding and unity of purpose. This keynote was Race Relations, this subject forming the background of all the talks.

An ambitious programme is maintained by the Pretoria Lodge, including varied activities such as study groups and lectures, also healing groups, "at homes", race relations group, meditation group, translations group, speakers' class, car service group (to help lecturers), dramatic group, children's group, music group,

and the supply of books to the Services. This shows what can be attempted.

The suggested programme of work for 1945 of the Theosophical Women's Association is based on the idea of broadening the sphere of activity **NEW ZEALAND** called for by Dr. Arundale. It is suggested that as many women as possible join the National Council of Women, which has affiliated to it the Society for the Protection of Women and Children, the S.P.C.A., the Y.W.C.A., the Food Reform League, the N.Z. Vegetarian Society, and the Women's Christian Temperance Union.

Mr. Geoffrey Hodson, convener of the sub-committee on Religion in Schools started at the Christchurch Convention, suggests ten aspects of the subject and asks for help from the members. He points out that upon the action and attitude of the child when grown up, the future of the world depends.

The Convention Broadcast on New Year's Eve from 3 ZB, National Broadcasting Station, Christchurch, evidently made a great impression upon the public. People afterwards stopped the Announcer in the streets. The success was due not only to the team work of all concerned, but also to the enthusiasm and ability of Mr. Geoffrey Hodson in presenting The Society's message with force and conviction.

SCREEN AND RADIO

BY J. L. DAVIDGE

Members of the Newcastle Lodge, N.S.W., have sent a special contribution suggesting ways of Theosophical propaganda. These are the most relevant:

On the *Screen*, avenues can be exploited for the presentation of shorts on such topics as nature spirits and spirit phenomena, the interpenetrating bodies of man and how they react to emotion and thought. The suggestion is "to film life at Adyar and other Theosophical centres; and further to picture flora and fauna of the earth stressing evolution, and illustrating races and sub-races with pictures of forgotten cities and civilizations."

A very ambitious programme indeed. The difficulty seems to be money. Who is going to finance films of this kind? The Newcastle brethren refer to Walt Disney as having given a lead in "Fantasia," but at what enormous expense! Hitherto a certain number of films have treated, or mistreated, occult subjects and a certain amount of information has been given to the public. But what

Theosophists have presented is microscopic in comparison, mostly colour films of Headquarters. We are still awaiting the survey of the whole estate, with special reference to important interiors which the President visualized in 1934 in his Seven Year Plan, such interiors as, for example, the Adyar Library, Dr. Besant's rooms, the Vasanta Press and the Theosophical Publishing House, the Baby Welcome, the offices of the principal officers of The Society, Leadbeater Chambers, Blayatsky Gardens, etc. Said the President: "I hope the film may be about 2,000 feet long. I feel that such a film, with a suitable lecture round it, would be excellent propaganda."

The moving panorama of evolution has been here and there shown in epidiastroscope pictures: so with Easter Island and other archaic relics. But there is a great field open to the scientist plus the technician of the screen. Some day, may be, all these ancient and modern wonders will be done in technicolour, we may even hear as well as see them. They are not, conceivably, outside the range of television. But it is again a matter of money—and time.

Some day we shall see and hear for ourselves what is going on on the other side of the world, as real clairvoyance, what science is calling Extra Sensory Perception, is becoming a more common possession. In the meantime, radio-television, and other mechanical forerunners, will carry us on.

As for *Broadcasting*: Quite true, as Newcastle suggests—and Newcastle knows from the amazing success, financially and Theosophically, of 2GB Sydney—Adyar should have its own station, and this, too, is in the Seven Year Plan. The Society has in hand a nucleus of Rs. 5,000 or about £400, donated by a friend, for the establishment of an Adyar station if Government conditions permit. The President writes in *The Seven Year Plan* concerning a "short-wave Theosophical Broadcasting station at Adyar, probably under private management, though under our control, so that from the centre we may send throughout the world the message of Theosophy. I feel sure," he says, "that a short-wave Station at Adyar would be a wonderful investment for our cause, though I am bound to admit that there is no likelihood of its becoming financially profitable unless in some way we were able to attract advertisements. I have no idea at present as to the cost of such a Station, or as to the conditions under which its establishment might be possible. But if we had the necessary helpers at Adyar, with, of course, suitable voices, we could broadcast in many languages, and in due course regu-

larly put on the air a programme highly interesting to those who possess short-wave wireless receiving sets. Lodges might subscribe for these, and each Section would naturally have a short-wave set at Headquarters."

Some day, when Indians govern their own country, there may be some hope of a Theosophical Radio Station at Adyar. Anyhow, it is right in front of our propaganda needs. The continuous impact on the public through commercial stations in Australia, through private stations in Latin-America, local networks in the U.S.A., and the isolated but never-to-be-forgotten talk by Mr. H. S. L. Polak over the B. B. C. London—all these incidents, and public reactions so far as we know them, press upon us the enormous value of broadcasting, for putting Theosophy over to the people. We must use every available session. Are we using existing radio services as much as we might?

Newcastle further suggests that constructive efforts should be made to foster a world language and in the meantime to encourage the study of national languages. Intercommunication in the languages of various countries is one of the most effective ways of spreading the brotherhood ideal. The world language is, beyond question, English, which in the last thirty years has made enormous extension, and English will remain a most potent weapon for Brotherhood so long as English-speaking countries stand for the Brotherhood ideal.

JOYOUSNESS AT ADYAR

BY ANNIE BESANT

I want you all to be very joyous, for joyousness is indispensable both to a happy Adyar and to an efficient Adyar. As the great world-centre both for brotherhood and specifically for The Theosophical Society and the many movements our Society has mothered, Adyar occupies a unique place in the life of the world. By the force of strong example, Adyar can almost compel the world to follow the path to happiness in the sense that a strong example from such a centre as Adyar would be so compelling in its power and attractiveness that the rest of the world would be irresistibly drawn to follow the example.

Let us try to make Adyar irresistible, so that every one who visits Adyar feels "compelled" to take away with him its spirit, to implant it in his own home and surroundings. That we may achieve this, joyousness must

be the rule and all forms of depression very much the exception. What reason have we to be otherwise than supremely joyous? We live in the Home of our Masters. We dwell in one of the great Centres established by Them for the service of the world. We are indeed called to live here that we may be of use to Them. What more could we desire?

We may have our difficulties, our troubles, our anxieties: but how small should these loom as compared with the wonderful privilege of living at Adyar and of so intimately participating in the Masters' work. Even if from time to time depression steals over us, here at Adyar we ought to be able to throw it off very quickly, so that it is no sooner here than it is gone. I know that sometimes our residents, generally in the beginning of their stay, have some difficulty in accommodating themselves to the great pulsations of Power that surge through Adyar. Stimulating the whole of the nature, these forces stir into activity both quality and defect, and people sometimes become depressed, feel unworthy, have the feeling that they are much worse than they thought they were. If they are wise, they will recognize this to be the natural effect of living in a magnetic field highly charged with Life, Life which penetrates into the inmost recesses and vitalizes every part of one's being. The wise course under these circumstances is to recognise that certain weaknesses which may have been lying dormant still have a slight hold, and the best method of getting them out of way is to ignore them, concentrating the attention on the positive of which they are the negative. "You are still there, are you? Very well, I will busy myself about that which will elbow you out by taking all the place you at present occupy in my consciousness." We may well thank Adyar for drawing our attention to the weak spots that remain in our character, so that by turning our attention away from them to the qualities of which they are the defects we shall starve them into non-existence.

But Adyar also draws our attention to our strong points, and we should employ these to the utmost in the service of that for which Adyar stands. We are here because of the use that can be made of these in the Masters' work. Let us then use them so that by being used they themselves grow and stir other qualities, less developed, into growth. In this may we gain an all-round development, giving us balance and wisdom.

There is one point to which I would like to draw your special attention. Your joyousness must not merely be a vague and general joy-

ousness. Indeed, it must not at all be either vague, or just general without any specific direction. It must be a joyousness which permeates your daily life and all your activities, whatever these may be. It must be a joyousness which radiates from you and is irresistibly compelling to your fellow-residents as Adyar itself must be to the outer world. Your joyousness must be "compelling." Your fellow-residents must be unable to resist the infection of your own joyous radiance. No one must be able to be otherwise than joyous in your presence. Your sparkling life must stir the lives of all your comrades to sparkle with joyousness. You must be an antidote to dullness, to depression, to peevishness, to all that narrows and hardens. Sadness, unhappiness, the sense of incapacity, worry—all must give way before your joyousness.

The Power of Adyar

Whatever be the circumstances of your lives at Adyar, difficult or easy, comfortable or somewhat uncomfortable, never allow joyousness to suffer even a temporary defeat, the slightest obscuration. Some of you may remember the character of Mark Tapley in one of Dickens' novels. He was always saying that there was no credit in being happy if there were no difficulties in the way. To be happy when it would be difficult to be otherwise than happy has no special merit: but to be happy when every circumstance pushes you the other way shows that you know what happiness really is, and know that true happiness is independent of outer circumstances. None of you living here at Adyar are in the midst of circumstances pushing you the other way. You may have difficulties, but what is any one of these compared with the inestimable advantage of living at Adyar? I think Mark Tapley would have said that there is no particular credit in being happy at Adyar. The happiness, the joyousness, of our Masters is in the very atmosphere we breathe in this wonderful place. Let, therefore, no cloud darken what should be the clear, bright sky of joyousness: and if a cloud now and then appears upon the horizon, let it be scurried away without the loss of a moment.

Whatever be the nature of your duties at Adyar, be very happy and joyous in them. They may appear to you important, or they may appear unimportant. The words "important" and "unimportant" are very relative terms. In reality there is nothing that is unimportant, for even a little thing which we might be inclined to call unimportant has, or should have, importance given to it by the

way in which we do it. What the world might call important may well be robbed of its value if it be not done as it should be done. A really important piece of work may lose most of its importance, become valueless, if it be not done as it should be done. And a little thing, to which, perhaps, the world would pay no attention whatever, or a little thing which of itself may have no special importance, may gain immense importance from the way in which it is done, from the care, from the love, that is put into it. So the importance of a piece of work is much more dependent than we might ordinarily think, upon what we put into it. We can confer importance upon it. No matter what you may be doing here at Adyar, however obscure and of little value it may appear to be, it may have an importance equal to much more showy work, may in fact be much more important than work which seems to loom larger in the activities of Adyar, because you do it with your whole heart "as unto the Lord."

Work for Adyar

Work at Adyar has indeed its own importance because it is work done at Adyar. All that happens at Adyar has the special significance of being done at Adyar. The slightest thought, the slightest feeling, the most casual word, the most careless action, has an importance which it might not have elsewhere, which it probably would not have elsewhere. It is charged with the Power of Adyar. Never forget this fact. It should make you careful as much of the little things as of the bigger things, and should make you realize that at Adyar there is nothing which is little or unimportant. And if you will do the little things so as to make them important things, you will be adding to the importance they already have. Thus even a very little thing, done at Adyar and done by you "as unto the Lord," may become a powerful instrument for the service of the world. It is one of the great advantages of living at Adyar that the little things count for much in service.

But I ask you not merely to do your own work, to perform your own duties, joyously. I ask from you something more, something which you ought to be able to do if you are worthy of the privilege of living at Adyar. I ask you to be no less joyous, no less happy, in the work in which others are engaged. Every one ought to be happy in his own work. There is nothing out of the way in that. Can you add to this by rejoicing in the work that others are doing? Can you take as keen an interest in their work as you should be taking

in your own? Do you realize clearly that it is all one work, that every piece of work done here at Adyar is part of the service Adyar exists to render to the world? Do you think you could manage to be proud of the work of others, be very, very glad that they are doing their own work—work as necessary to Adyar's service as is your own? Can you look upon the way in which they are doing their work in a spirit of happy appreciation, never in a spirit of criticism? Are you not doing the best you can? Are you not trying hard to do your duty? Give them the same credit you have the undoubted right to ask to have given to your own work. It will be of immense help to Adyar when you can take as much interest in the work of your fellow-residents as you take in your own. You may think I am asking much. I do not think I am asking more than you ought to be able to give.

I do not think I am asking more than you ought to give, considering the position you occupy as part of the great channel through which the Masters' force flows into the outer world. We are all working for Them. All the work we do here is Their work, of whatever nature. Each piece of work done here is necessary to Their Plan. Each worker here is entrusted with his share of the work, and he is doing the very best he can. We must not be so foolish as to think we could do his work better than he is doing it. Possibly we could, though this is very doubtful; but it does not happen to be our work, and we shall be better employed in trying to do our own work better rather than to waste our time in criticising someone else about work of the difficulties of which we probably have no conception. We must not be busybodies, for a busybody is the most inefficient person I know. He is generally busy about other people's business because he is neglecting his own. If he were hard at work about his own business he would have no time for criticising other people's. You may be sure that all our workers are doing their best, just as you are doing your best. Help them with appreciation; do not hinder them with ignorant criticism. Help them with understanding; do not hinder with what is certainly misunderstanding. We must all work together in the utmost harmony, in the utmost mutual appreciation, eager to help each other, going out of our way to lend a friendly hand where we have reason to believe that a friendly hand would be welcome.

All work is one work. All work is Their work. All work is His work. Each one of us is called to the work he is doing. Each one of us is doing his work under the eyes of Those

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who watch over us, who oversee the work. We need not then trouble ourselves about the way in which others are doing their work. It is under Their watchful care. Let us rather see to it that we are able to render a good account of the work entrusted to ourselves, so that the Master may have good cause to say: "Well done."—*The Theosophist*, June 1928.

QUACKERY IN ANIMAL PRACTICE

BY RIE VREESWIJK

India can boast of a very ancient civilization, in which many sciences were perfected to a very high degree. In no other country in the world is the cow regarded with such respect and veneration as in India, and there is hardly a country where the bullock is so indispensable for agricultural operations. The worship of the cow is as old as the Vedas themselves. Therefore it is natural to expect elaborate treatises on the care and management of livestock, on the ailments and diseases of cattle, and the methods of treating these afflictions: also on the colourings of horses and cattle, their various points and lucky and unlucky markings.

The oldest and greatest authority on horses was Salihotra, a sage of great antiquity, who wrote a book in Sanskrit. Because of him, the Veterinarians in India came to be known as Salihotrias. The name "Salutry" now used in Northern India to denote horse-doctors is only a corrupt form of the word Salihotria.

Nakula, one of the Pandavas, wrote a book on horses called *Aswachikitsa*, while his brother, Sahadeva, an authority on cattle and their diseases, is supposed to have written a treatise called *Gosastra*. But unfortunately these writings are not available to us now. When we come to more recent times, we read about Animal Hospitals during the reigns of Asoka, Buddha and Chandragupta. Later than this period, there does not seem to be any record on the practice of veterinary medicine and surgery. Probably, owing to the disordered state of the country and the absence of peace, there was not much scope or opportunity for the development of these arts. As a result, the veterinary art ceased to flourish and, what is worse, quackery slowly began to rise and reign supreme.

A quack is one who pretends to knowledge he does not possess. While the medicinal treatment of a veterinary quack may not be very harmful, his surgery is certainly grue-

some. What sort of a person is he? Just an ordinary man, always active, and in most cases intelligent, though more often than not illiterate.

Nearly every village has its own 'veterinary doctor.' He is usually a doctor not by choice but by family tradition, and in most cases he belongs to the Adi-Dravid caste. He has no clinic of his own. His hut is his consulting room, where he has some ready-made masalas (bolus) made from indigenous drugs and herbs. He has no definite consulting hours, and he goes on his rounds whenever he pleases. He has no regular outfit, but usually he carries a gunny toolbag in which he keeps a penknife which is scalpel-cum-scissors, an ordinary gunny-stitching needle which he often uses as a probe also, some jute string to be used as suture thread, a block of wood, an aruval (sickle), some rope, and a few sharp stones. With these "surgical instruments," he is confident of dealing with even such major operations as castration, firing, or even dystokia.

Though the history of veterinary education in India dates from 1874, and though there are five Veterinary Colleges in India, these quacks are still popular, and the reasons for their popularity are:

1. The paucity of trained veterinary surgeons and hospitals.
- (a) The animal population of India is vast; she carries over one-fourth of the world's stock of cattle and two-thirds of its buffaloes, and it is estimated that there is not even one veterinary surgeon for every 25,000 head of cattle.
- (b) The Hospitals maintained by Government or State are open to the ryots only during the hours of 8 to 12 noon and 3.30 to 5.30 p.m. India being an agricultural country, these periods of the day are indispensable to the agriculturist. He cannot afford to lose his livelihood, and he prefers to call in a quack rather than take the animal to a Hospital or Dispensary.

2. The relative cheapness of the quack treatments.

Taking all this into consideration, we have fixed the working hours of the Adyar Animal Dispensary from 6 to 7 p.m. daily. To gain the confidence of the villagers we have employed the local quack's son as attendant, after giving him some training in a Veterinary Hospital. What is more, we are treating and also feeding free all the poor people's animals that come to us for treatment as in-patients.



The Buddhist Temple, Adyar

ASALA—July 25: 8.55 a.m. Adyar time

Invoking a Blessin

ADYAR is full powerfu
pectancy as Wesak draws near,
and the evening meditation of prepara-
tion led by Rukmini Devi on the two
preceding days at the beautiful Bud-
dhist Shrine drew the residents into
the atmosphere of the great ceremony.
Wesak was a celebration more on other
planes than on the physical, she said,
and it is a very great day, being the one
on which the Lord Buddha was born,
passed away, and received his illumina-
tion. This very special Wesak is like
a light-bringer; it is the start of a new
year when we hope to obtain inspira-
tion and more power to be useful in
the work. We are all devotees of the
Lord and as such we must pass on the
spirit of the Wesak. Our meditation
and prayer should be for His Blessing
to be on the world so that it will never
again know such terrible suffering. He
is the Lord of Compassion and we must
invoke that compassion and tenderness
and try to be a little like Him so as
to be channels for His Blessings.

His Peace and Power were in and
around this little Shrine giving an im-
petus to a new era for humanity.

Changes at Adyar

THE PRESIDENT'S OFFICE

Sunday, May 27th, 1945

Talking to some friends the other day at Adyar, I expressed the hope that I should soon be able to relieve my two colleagues, Messrs. Ranganatham and G. Srinivasa Murti, from administering the Adyar Estate while I was still unwell. But Rukmini Devi thought

I was a little premature, and when I mentioned this to Dr. Srinivasa Murti he was good enough emphatically to suggest that I might very well appoint her as my Deputy until I am fully restored to health. I wrote to him asking if he were definitely in favour of the idea, and he replied in a letter in the course of which he expressed the warmest approval of such an appointment, and indeed urged me to make it.

I, therefore, felt I should be very well advised to appoint her my Deputy for the time being, as I knew his own warm approval would carry with it the fullest co-operation of all his colleagues. Rukmini Devi was good enough to accept the additional burden, fully occupied as she already is.

Therefore, on this auspicious day of the Vaisakh Full Moon, I appoint Shrimati Rukmini Devi as my Deputy for the time being in all matters concerning the administration of the Adyar Estate, and I request all who are concerned in such administration to note that she acts for me and that her decisions are as if made by me.

This order comes into force on and from Sunday, May 27, 1945, until I myself take charge.

George S. Arundale

President

[Rukmini Devi is re-creating the life of Adyar so as to bring it in line as much as possible with the spiritual ideals. Efficiency with the Theosophical outlook is in full swing and we are all happily working under her gracious supervision to help her with this reconstruction. A great help is the presence of Mr. G. N. Gokhale who was General Secretary at Benares and has just been appointed Recording Secretary as well as Superintendent of the Engineering Department.]

"Round Figures"

May 26, 1945

Dear President,

I like round figures—with some exceptions. The American Adyar Day Fund left Chicago or elsewhere as a nice round sum of \$10,000. But on the way (probably off the Irish coast if it came that way to India) it underwent a sea-change through multiplication and subtraction that left it looking anything but rotund (Rs. 32,939-11-0) when it reached Adyar.

To get it back to the round, will you please add to it the enclosed cheque for Rs. 60-5-0 out of money that I earned in America twenty years ago—and that all has been spent long since, in relatively good works I hope? This will make the Fund the nice circular figure of Rs. 33,000.

If this little bit of arithmetic is recorded, please don't mention it. Our old friend "Anon" will do. The name might suggest an exaggerated affluence to others who might be desirous of having their figures rounded out.

Presidential Contacts

In answer to a telegram from the President, printed in the June WORKER, Mr. John Coats replied:

"The Convention of the English Section and the representatives of 22 countries send you their warmest greetings and hopes of greater cooperation as the darkness gives way to light. Everyone is eagerly awaiting your much delayed visit."

The response from M. Leon Benzimbra on behalf of France:

"Membres Section Française, Société Théosophique à Paris. Après la libération exprime fidèle attachement et joie reprendre travail commun en service fraternel universel." (Members of the French Section, Theosophical Society, at their first convention since the liberation, express faithful loyalty and joy at taking up again common work in universal fraternal service.)

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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SUBSCRIPTION RATES

	The Theosophical Worker	The Theosophist	Both Journals together
British Isles	4 Sh.	12 Sh.	14 Sh.
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U.S.A.	\$ 1.00	\$ 3.00	\$ 3.75
Other Countries	Rs. 2 8/-	Rs. 8/-	Rs. 9/8/-

—MANAGER, T.P.H.

more than he has been doing, not merely in the sense of increasing his activities quantitatively, but even more by so ordering and performing the activities which he thinks, in the light of circumstances and his own aptitudes, to be most worth his while, so as to make them the purest and most dedicated expression of himself.

As Theosophists we realize that life is not to be separated from work. The same quality must necessarily pervade both. The Wisdom must be declared in both. Especially in these confusing and uncertain times, to live (with all that this pregnant word connotes) as a significant expression of one's purest ideals and purposes is the surest guarantee of the value of any work that one may be able to perform and the quickest way of inspiring those who are around us with similar if not the same ends and motive forces. How wonderful it is to feel that today, thanks to the labours of those who have preceded us in the work of The Theosophical Society, there is a substantial and increasing number of persons all over the world, belonging to all races, faiths and nationalities, who being open-minded as students of an unlimited Wisdom, are yet able, by the approximation of their minds to the essential truths pertaining to our living, to join and work together, on the broad firm foundation of these truths, and attack every problem which prevents mankind from enjoying its birthright of Happiness. Free in our minds, yet certain enough in some of our conclusions to live and work progressively yet purposefully, does this not depict the attitude of Theosophists as it should be and even now essentially is? New horizons, new orders and a new understanding are awaiting our progress to the not far distant future; yet we are not devoid of a basis for positive and determinative action, which frees us from the attitude of mere passive waiting, but enables us to act with the certainty of our knowledge, and go forward, opening our minds to fresh knowledge as it comes in. As we thus proceed with courage, balance and self-dependence, The Society is sure to have the leadership it will thus deserve and will become the soil out of which will

spring many leaders great and small, each in his degree and to his measure, for the helping of the world onward through the further stages of its progress.—N.S.R.

BROTHERHOOD OF THE MYSTIC STAR

A new edition of the book on the Ritual of the Mystic Star has been revised and clarified by Mr. C. Jinarajadasa and colour plates have been added. For a better understanding of this beautiful and significant ceremony, read *The Meaning and Purpose of the Ritual of the Mystic Star*. A "Brotherhood" of persons over twelve years of age authorized to work the Ritual is being created and a register will be kept in each country.

The Ritual of the Mystic Star was written by Mr. Jinarajadasa on the order of Dr. Besant about 1915 to replace a secret order called the Temple of the Rosy Cross, whose ritual was found to be defective and was suspended. A new idea added in the Mystic Star ritual is that the Divine not only manifests through religions but also *through the daily activities of mankind*; thus man can, through this other road, find God provided he identifies himself with an idealism which can be found in his work. The principal idea of the Ritual is in the phrase, *The Mystic Star*, which refers to the Divine and symbolizes the highest—the life and soul of everything in the Universe and also the innermost Soul of Man. There is, therefore, always a unity between man in his highest nature and the Mystic Star.

The Ritual is in two parts: the first commemorating the work of the Fourth World Teacher and part of the work of the Fifth World Teacher; the second being dedicated to the Invocation to the Fifth World Teacher who is working at the moment through men and their institutions so as to create a new World Order. This Invocation is based upon that written by Dr. Annie Besant in 1911, and regards Him as mystically present in the world today, therefore appealing to Him to guide men's hearts and minds in order to establish an era of peace in the world. "The Ritual closes by distributing to the world at large the forces gathered during the ceremony; and it gives a blessing not only to mankind, but also to the invisible hosts and to all the animal creation."

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N. SRI RAM,
Vice-President.

Stopping Animal Sacrifices

Harijans and fisherfolk at Tiruvariur, a coastal village near Adyar, have abandoned the sacrifice of animals in their temples, and many caste Hindus have joined them in refraining, but the temple authorities have not yet been converted to the idea. The action so far taken is due to propaganda by staff and students of the Besant Theosophical School, Adyar, led by Mr. P. S. Krishnaswami and Shrimati P. D. Padmasani, with bhajanas, talks, and playlets at night on the evils of animal sacrifice. The village has a Humanitarian League and a Youth League and it is they who started the movement, and they will persevere until the temple, too, is cleansed of this pollution.

Hindu Temple, August 2

We have gathered here in commemoration of Colonel H. S. Olcott, the President-Founder of the T. S., to whom we have dedicated this day which is his birthday. He was a Shining Light of an earlier generation—that which lived and worked between 1875 and 1907. He was not acclaimed great by the world in his days, though in his own country he held many positions of heavy responsibility, and in India he could sway big audiences especially of young men wherever he went. But he was an international personality, and the inaugurator, with his colleague H.P.B., of a world-wide movement, which has grown like a banyan tree with

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EUROPEAN
FEDERATION

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because most Sections are still without records, reference books or copies of *The Theosophist*.

Colonel van Dissel is gradually building up the office of the European Federation at Huizen, and when full faculties for communication are re-established, all the routine work will be done there. The London office will carry on only the English edition of *Theosophy in Action*. A French edition is envisaged—it started as a French paper issued by Serge Brisy from Belgium.

Mrs. Gardner comments: "It is a great asset to have Prof. Marcault available for visits to London."

The Federation has done a large amount of printing in French for the Belgian and French Sections, and informs us that London printers now claim that they can print anything wanted in 28 languages! Great Britain and America are collecting old files of magazines to replace losses, and other books will be purchased and distributed to the Sections in need. Mrs. Gardner says: "Thus the life-blood of the movement is again flowing at the physical plane as it has never ceased to flow interiorly."

The first contact has been made with Norway completing the list of the "Atlantic" Sections now all heard from.

Lt.-Col. E. L. Thomson, D.S.O., has been elected General Secretary for Canada, succeeding Mr. Smythe who has retired after sixty years of service, 1884-1944, including

CANADA

25 as General Secretary and Editor of *The Canadian Theosophist*. Col. Thomson took over on July 1st. It was he who edited the souvenir supplement to the Section journal commemorating Mr. Smythe. His advent is a good augury for goodwill and understanding between the Canadian Section and Adyar.

Theosophy is flourishing at Rustenberg in the Transvaal. Mr. J. J. van Ginkel retired there two years ago after managing a large insurance company at Pretoria for 32 years and after years of fine service to the Transvaal Theosophical Federation. He has made his farm, "Ananda," at Rustenberg a health and holiday resort, where he brings many people in touch with Theosophy, he joining with them in socials and games and they attending his lectures. In a letter to Mr. Kruisheer, National President at Johannesburg, he says:

"I have had many soldiers and sailors staying here of all ranks. Some came to recuper-

ate from sickness or wounds. I was glad of the opportunity of offering hospitality to those who could not afford to pay.

"We have also been instrumental in obtaining hundreds of pounds for the Red Cross, the Navy, Russia, etc.

"You will be surprised to learn that right from the start I received continual requests for lectures on Theosophy, as many people knew that I was interested, and during the short time we have been in existence over 2000 people have been brought in touch with the Ancient Wisdom teaching. Although only in rare cases had any one heard of Theosophy, it was remarkable to see how sympathetically and kindly they took to the teaching and how interested they became and wanted to know more about it."

From Mrs. Gardner, London, July:

All the Sections reviving so far report increased interest, lively meetings, young people interested, and great opportunities for work. Miss Dijkgraaf of

HOLLAND Holland always has had a warm touch with young people and will no doubt start the Section on their energy as well as her own. The position is: Professor Seliger is now Presidential Agent for the Netherlands Section, and Miss Dijkgraaf his assistant as she is living at the old headquarters and saved the records by burying them in the garden very skillfully. The Church at Huizen has kept right on and is doing very well, Bishop Brandt in charge and Mrs. van Eeghen living at the big house. Parcels can be sent of clothes only and the greatest needs are not easily met, since we are short of them in England, i.e., shoes and underwear. But Eunice Petrie, the chairman of the War Distress Relief Committee, is doing a fine bit of work in collecting and distributing parcels, one a month as allowed, to each address that reaches us.

From M. Benzinbra, Paris headquarters, to Dr. Arandale: Our French Section is emerging from a long sleep. I cabled you together with our brother J. Coats, of the English Section, that I had been elected General Secretary of the French Section, in succession to our dear Marcault, who has become deaf.

Since then we have worked to put our Section on its feet. Many problems present themselves, but we hope to solve them little by little with the help of our great Brothers, if They will help us. I ask Them for Their support, for we really do need it after the torments, especially moral torments, which

ate from sickness or wounds. I was glad of the opportunity of offering hospitality to those who could not afford to pay.

France has gone through. The French are again thirsting for spirituality, which we shall do all in our power to give them as members of The Theosophical Society.

We have had many new applications—about 300 in a few months (formerly 100-120 in a year). We shall give a special and, we hope, an impressive reception to the new members. Then, every month, we welcome members at a friendly meeting of reunion. We have resumed our work in the Secretariat and the Library, and a Reception Committee functions every day.

We send our most fraternal thoughts to our brothers at Adyar and we assure our great Brother and dear President of our very fraternal affection.

News from Hungary indicates that the Headquarters house stands, though damaged, and it can be used. The library is intact. There is growing interest in the work and new members.

Mr. Peter Freeman, M.P., has gone on a flight to Hungary and the Balkans.

From Mrs. Gardner: Jack Coats has gone to attend the Belgian annual meeting in Brussels. I would have gone too, but Lt.-Col. van Dissel gets into touch with Serge Brisy from time to time, and as I can ill be spared from the home I did not attempt it. So very glad he was able to get there. It all makes such good links.

BELGIUM Sweden is holding a School July 28-August 5. I will give titles as they are most interesting, writes Mrs. Gardner: The Liberation of Thought—The Liberation of Emotion—Ideals, Help or Hindrance—Education towards Co-operation—Man and Nature—What is Democracy?—The Relativity of Morality (Dharma)—Man Today—Religion. (I think these are Discussions, but the Swedish floors me).

SWEDEN Lectures: Time and the Fourth Dimension—The World of Invisible Form—The work of The Society—The Heathen who know not the Law—The Egyptian Book of the Dead—From the Unreal to the Real—To live consciously. (On more careful examination, it looks like two talks a day, some of them discussions. The titles are already translated.) Sweden always does admirably with its summer schools, having a good Folks School tradition over the whole country.

Denmark seems very much alive. The annual report (which has reached Adyar)

DENMARK sounds very encouraging. The General Secretary defied the Nazis, even the monthly magazine continuing to be printed, though he had to change his printer because the first was arrested for publishing underground papers!

The General Secretary, Armas Rankka, writes: During the Spring-term 1944 Theosophical work was disturbed

FINLAND by the great bomb raids over Helsinki and other places,

and many members had to move from town and some Lodges to interrupt their meetings. Others were trying to keep up their work and the Convention was held at Whitsuntide in Helsinki as I last reported. After hostilities between Russia and Finland had ceased in September 1944 people returned to their daily work and Theosophical work too began regularly and grew in liveliness. The number of members in the Section which decreased during the war seems to be increasing again.

We have also three study circles, where unattached members are reading and studying Theosophical literature and textbooks with non-members. All Lodges in Helsinki have a common lodge committee, which arranges meetings with entertainment, Theosophical lectures, manages the lodge-rooms, etc.

Study letters in Finnish sent once a month by the Board of Directors to all Lodges and unattached members formed a link between members. Public Theosophical libraries exist in Helsinki, Turku and Vassa. All Lodges have also small Theosophical subscription libraries. During the year our Section has published a new book "Zen" about Zen-Buddhism by Mr. Kallinen, and our periodical "Teosofi" in eight numbers. Every number of it contains four pages of translations of *The Secret Doctrine* into Finnish.

Most of the Lodges have a meeting once a week and the programme for their lodge-meeting is free and very varying. Most of them begin every meeting with a short meditation, but Oulu Lodge uses chorus singing or recital. The programme of the study material is very different in each Lodge. Most of them prefer free lectures with discussion on the most different topics. Many Lodges arrange some public meeting or lecture with entertainment.

The great European nations have now reached their Iron Age—an age black with horrors. They are moving onward through ways unmarked from guilt to punishment —H. P. Blavatsky

HUMAN VIVISECTION

In a recent issue of *The Hindu*, a German doctor, Robert Leibbrand, who was imprisoned for 6 years by the Nazis, said that in 1941 the Institute for Scientific Defence Research was established in Dachau and that live animals were first used for various tests. After the Munich Humane Society and other groups had protested, Hermann Goering issued a proclamation forbidding the use of live animals. Thereupon, Nazis researchers began using war prisoners for their experiments. About 1,500 prisoners, 75 per cent of whom eventually died, were used at Dachau.

The horrors, cruelty, starvation and filth—these of Nazi concentration camps have shocked humanity. The cruelties in those camps included vivisectional experiments on helpless prisoners of which the Press and the B.B.C. have given accounts. The myth of Nazi "kindness" to animals—a story by which Hitlerism attracted the sympathy of the ignorant—was exposed long ago. The vivisection experiments on human beings which were perpetrated in these camps, the satanic and sadistic practices now revealed, show the depths to which science divorced from morality can sink. A correspondent to *The Times* of May 7th, describing the concentration camp at Oswiecim in Polish Silesia where four million people perished, wrote of departments where experiments of a revolting nature were conducted by German doctors who published theses on their "work." *The Daily Telegraph* of April 24th quoted a Parisian woman, Mlle. Robin, who used 7,000 young Polish girls for special vivisection operations, removing the bones from their legs or the marrow from their bones. They also made experiments on the ovaries of young girls. The camps, wrote a *News Chronicle* war correspondent, provided an ideal venue for endless experiments in varying methods of torment and slaughter which satisfied the scientific curiosity so characteristic of the Germans. *France*, of April 27th, published an article on the evidence given by repatriated French prisoners who had experienced the miseries of German camps. Remi Roure, from Buchenwald, described Block 46, centre of the Institute of Science S.S., also known as "the guinea-pig block." Here the S.S., having previously inoculated men with typhus, experimented with drugs supposed to cure, studied on flesh, which they had burned with phosphorus, the development of the burns and their "therapeutics."

There has been much comment by the B.B.C. and in the Press on the abomination of treating human beings as "guinea-pigs" or as "animals." *Anti-vivisectionists have on many occasions drawn attention to the dangers of unjustifiable experiments on human beings being a logical sequence of experiments on animals.* They have published many instances of such experiments.

The conclusions drawn from experiments on animals are generally misleading when applied to man.

No suggestion is made that the foul deeds of "scientific" Nazis could be imitated or perpetrated in this country. That is impossible.

But the great publicity given to the Nazi atrocities has been given a form which suggests that whereas such treatment of human beings is abominable it is normal or necessary when applied to guinea-pigs or other animals.

There should be no conflict, or tolerance of cruelty to animals in any form.

Violation of the law of mercy and justice to helpless beings is bad whether committed on human beings or animals.—THE ANIMAL DEFENCE AND ANTI-VIVISECTION SOCIETY, LONDON.

LODGE REVISION LIST

New Lodges chartered:

1. Poona (Bombay), India: East Youth Lodge, T.S., 21-11-1944.
2. Devalapalli (Madras), India: Devalapalli Lodge, 21-10-1944.
3. Madhugiri (Mysore), India: Madhugiri Lodge, 2-11-1944.
4. Cocanada (Godavari Dist.), India: Gautama Divyagnana Mahila Sabha, 19-2-1945.
5. Poonamanda (Godavari Dt.), India: Agastya Lodge, 10-2-1945.
6. Nidamangalam (Tanjore), India: Nidamangalam Lodge, 22-2-1945.
7. Delhi, India: Indraprastha Youth Lodge, 22-2-1945.
8. Gudur (Nellore), India: Gudur Theosophical Lodge, 23-2-1945.
9. Quetta (Baluchistan), India: Quetta Youth Lodge, 24-2-1945.
10. Broach (Bombay), India: Radian Youth Lodge, 15-3-1945.
11. Dohad, Gujarat, India: Dohad Lodge, 6-4-1945.
12. Poona (Bombay), India: Victory Lodge, 10-4-1945.
13. Cuttack (Orissa), India: Praloch Youth Lodge, 10-4-1945.
14. Bombay, India: Unity Youth Lodge, 1-4-1945.
15. Kanudara (Bombay), India: Shalini Lodge, 3-5-1945.
16. Punduru (Vizag Dt.), India: The Theosophical Centre at Punduru, 16-7-1945.
17. Palasapuram, Vizag. Dt., India: Virinchi Narayana Divyagnana Samajam, 17-7-1945.
18. Springfield, Ohio, U.S.A.: The T.S. in Springfield, 10-12-1944.

19. Upper Darby, Pennsylvania, U.S.A.: The T.S. in Upper Darby, 15-5-1945.
20. Kisumu, Kenya Colony, British East Africa: Shree Laxmi Lodge, Kisumu, 17-9-1945.

Lodge Charters returned:

1. Kansas City, U.S.A.: Temple Lodge, 20-9-1944.
 2. Norfolk, Va., U.S.A.: Norfolk Lodge, 6-6-1944.
- G. R. VENKATRAM,
Asst. Recording Secretary.
Adyar,
21 September 1945.

MY DESTINY

As the lens is ground by the cunning hand;
as the pebble is polished by sea and sand;
as the clay is curved on the potter's wheel;
as the furnace tempers the tested steel:—

so hail and zephyrs, sun and squalls
and all that in my life befalls
are shaping me and bending me,
are scraping me and rending me—

all, all are my true destiny—
into a deeper harmony
with everything that lives and grows:
with the poplar and the rose;

with the crystal and the stone;
with the One who is Alone.

Mark Segal

The Passing of Dr. Arundale

MESSAGES OF SYMPATHY
FRIENDS

(Continued from September issue)

Sivadisampara, Pt. Pedro, Ceylon: G. T. Sastri, Director All-India Radio, Trichinopoly; Mrs. Sermie Antony (poor lace workers), Quilon, Travancore; Shrimati S. Selvaraj, Manipal, Ceylon; M. S. Sethu Pollachi; M. S. M. Sharma, Editor, *The Daily Gazette*, Karachi; C. J. Sharma, Madras; Irene Shastri, Calicut; Kathleyne and St. Nihal Singh, Dehra Dun; B. Shiva Rao, journalist, Delhi; Shrikantam, Kolkuntla, Kurnool Dt.; A. P. Sinha, Bombay; W. S. Sivasankaran, Madras; K. G. Sivaswamy, Servants of India Society, Coimbatore; Sir P. S. Sivaswamy Aiyer, elder statesman, Madras; A. L. A. R. Somanadhan Chettiar, Devakotta; Leila Sokhey ("Menaka"), Bombay; Srinivasan, Palni; Minocher K. Spencer, Karachi; A. N. Srinivasa Raghavan Aiyengar, Quilon; M. R. Srinivasa Rao, Saidapet; A. B. Srinivasa Rao, Arkonam; "A Student," Madras; Rao Bahadur S. T.

Srinivasa Gopalachari, Madras; Subbarama Bhagavathar, Karaikudi; Dr. P. Subbarayan, former Minister, Madras Government, Tiruchengode, Salem Dt.; V. R. Subramanya Aiyer, Indore; C. V. Subrahmanya Aiyer, Madras; K. Subrahmanyam, Film Director, Madras; Sir Sultan Ahmed, Member, Viceroy's Council, New Delhi; P. S. Sundara Sarma, Madras; S. K. Sundaram, Madras; Vasant R. Sunzgiri, Jaipur (Rajputana); B. V. Suryanarayana Chetty, Bangalore; K. S. R. Swamy, Vizianagram; Sir Tej Bahadur Sapru, Allahabad.

N. V. Thadani, Principal, Hindu College, Delhi; Thampuran, Ernakulam; The Maharaja and Maharani of Travancore.

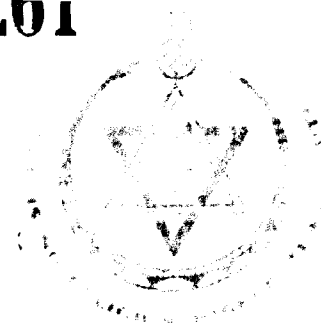
Sir Usha Nath Sen, New Delhi; Rai Umamaheshwari, Lucknow; Rao Sahib S. Vaiyapuri Pillai, Madras; Vaidheeswaram, Madras; P. Varadarajulu Naidu, Villupuram; T. L. Vaswani, Hyderabad, Sind; Dr. and Mrs. Vasudev Baroda; Sangeetha Sastra Visharada K. Vasudevachar, Mysore; Shrimati Veenai Sankari Tanjore; P. Veeraraghavan, Madras; P. S. Veeruswamy Pillai, Thiruvidadamarudur; G. Venkatachala Chetty, Madras; R. Venkatachari, Madras; U. L. Venkatanarasiah, Uttukuli, Coimbatore Dt.; T. L. Venkatarama Aiyar, Madras; S. R. Venkatraman, Servant of India Society, Madras; S. Venkatraman Bombay; K. S. Venkataramani, Madras; R. K. Verma, Bombay; R. Visvanathan, Madras; N. Vishwanathan, Ahmedabad; Dr. Vyas, Bombay.

Madame Sophia and Mr. B. P. Wadia, Bangalore City; Winayak, Proprietor, Profulla Pictures, Kolhapur, (Bombay).

Yohri, Lucknow; Yusuf Sait, Sheriff of Madras; Yajnadatta Akshaya, Ajmer; Mrs. Yodh, Bombay.

MEMBERS IN INDIA

Abdul Kareem, Coimbatore; A. S. N. Aiyer Kaloore; Alice Boner, Almora; Mr. and Mrs. Alpaiwala, Bombay; Ambi Deobankar, Bikaner; Miss Ethelwyn Amery, Madras; Professor A. Ananthanarayana Aiyer, Madras; Miss Annie Putz, Bangalore Cantt.; Ananta Kishn Gurtu, Morar; V. Appayya Sastri, Masulipatam; C. Arumuga Mudaliar, Villivakkam; Dr. S. R. Athili, Tadegallipudem; V. V. Avadhani, Musulipatam; Avat Singh, Karachi; Bal Mukand Trikha, Multan City; V. Balasubramanyam, Bangalore; Balu, Mangalore; G. R. Bhadbade, Poona; M. C. Bhagat, Ahmedabad; Dr. Bhagavan Das, Benares; Baij Nath Bhargava, Benares; Venishankar Bhatt, Bhavnagar; Bhagavandas Motilal



THE THEOSOPHICAL WORKER

World Helpers

By The Vice-President

98 OCT 1948

WE are living at a unique time and we can view the past and the future of humanity from the height of this uniqueness. We see the roads on every side by which the various peoples have travelled up to the present. The future, although it is still uncertain, is open to us in the sense that there is a clear direction and necessity, visible to the eye of wisdom, which must shape it into a whole of which we see the crude and misfitting parts. There has never been a time in which there has been unrolled before the world so clear a map of its becoming. We are at a height today from which we can command a world-wide landscape, horizons which to less elevated vision must be too far to reach.

If the world has come to a turning point in its history, so have we in our long series of lives. Each of us has come to the present point through diverse experiences of the past. There is evidently in the times a converging force which has brought us Theosophists, as it has brought the peoples of the world, into a single crisis. As we hope the world will be transformed thereby, and cannot be the same hereafter as it has been in the past, so can we make this the beginning of a series of lives which shall unfold a new, concentrated and magnifying purpose. We have ascended a height. Shall we therein undergo in a measure applicable to humanity such a transfiguration as Jesus underwent before his disciples?

The occasion in many cases makes the man. The setting brings the actor. The call to sacrifice draws the hero. The greatness of the world's need ought to convert us who appreciate that need into the world's helpers, into world-helpers.

The present time is one of crucifixion for the whole of humanity. There was never a

time when its body was so riven with conflicts of every sort. May we not hope that when this experience has fulfilled its purpose, there shall arise a new world, a new re-united humanity, with one soul of many aspects animating its multifarious parts?

How shall we gather the wisdom needed to lift the world out of its present turbulence? Our studies give us the broad framework, the laws and the nature of the factors involved in the process of Evolution. But we need more than the letter of the Theosophical statements, more than mere mental knowledge, to give us the power of spiritual helping.

We must seek the means of helping not only in the books but also in the hearts and experiences of those who are around us. We must allow ourselves to be affected by them, not by reacting with our hatreds and prejudices, but by our tender sympathy. The book of life contains more moving situations than any great writer has depicted. We must enter into them with our minds and hearts. We must learn to exalt the tragedies and humours to the level of a Shakespeare's thought. We must learn to vibrate with the strings of our heart in the many modes which constitute human experience. Thus shall we learn the music that all experience is intended to teach. We must descend with those whom we seek to help into their tragedies in order to share with them our strength for their upliftment. None of the experiences with which we are surrounded is without meaning or purpose for our own growth. We can in this particular incarnation, if we will, crum many incarnations, and transcending the limitations into which we have been born enter the larger life of humanity which is more alive than ever before for joy or pain if only because it is more disturbed.

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. The year is 1931."

To live the life of Brotherhood is to know 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 judo 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 read the literature of Theosophy and to read the books. "Generally speaking we start with books, but now we must give youth this feeling, the understanding and 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 Theosophical activity? That part has to be evoked. How much we can do to prevent cruelty, to alleviate suffering during the famine."

Rukmini Devi, remembering her days in 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

INDIA

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."

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 application of Theosophy to the problems of India's reconstruction and to support and initiate, if necessary, movements for the building up 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

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.

Miss Sandra Chase has been appointed Chief Brother of the T.O.S. in N.Z. subject to confirmation from Headquarters. Animal 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.

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 activities, though without prejudice to any of them." 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, appraising those needs from the standpoint 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 on "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 works is on the Permanent Atom based on Theosophical writings.

SOUTH AMERICA The 26th 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 her life was shaped under her "aura" so to speak. 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 Scouts, 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 Kalākshetra, is giving a series of lectures on Art for the students of Kalākshetra 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.

World Requiem

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 Shrima

Rukmini Devi: "The Future of our Educational and Cultural Work" and "Theosophy and the Arts, Education, Modern Culture." There will be a period devoted to the rehabilitation of the stricken Sections. Another time is reserved for the planning of the Besant-Leadebeater Centenary in 1947. "Fifty Years of Theosophy" will be about Dr. Arundale's contribution to The Theosophical Society and to the world—Mr. C. Jinarajadasa will be chairman. The Convention Lectures will be given by Mr. C. Jinarajadasa, Shrimati Rukmini Devi, Mr. Rohit Mehta, and Mr. N. Sri Ram.

In Remembrance

The Garden of Remembrance is being enlarged to include the place of Dr. Arundale's cremation. The new part will consist of a central circular grass plot covering the actual site of the pyre with a white marble five-pointed star in the centre with name and data relating to Dr. Arundale graven upon it. This plot will be surrounded by a lotus-shaped moulded edging with five great petals and round these will be a flag-stoned pathway. Around this again will be a pentagonal lotus tank linked on its five sides to the central "lotus island" by five small curve-backed bridges. A red concrete pentagonal walk will run round this entire central portion whilst surrounding the whole newly laid out garden there will be a circle of beautiful tall, white-flowering Indian cork trees which drop their long, pendent blossoms to form a fragrant carpet. The sacred Tulsi, beloved of Dr. Arundale, will also be planted in the garden as well as other suitable flowering shrubs and plants. The new garden is joined to the "old" one by wide terraced steps. The whole concept has been formed on the symbols that were used and talked of so constantly by the President and the effect desired is to add to the peace and inspiration already surrounding the place.

AMERICA'S WORKING MODEL

During July, a surprise came to Adyar from the Headquarters of The Society in America in the form of a complete explanation with full and most attractive exhibits of the working of that Section. It has been so perfectly done that it will be bound in two or more books available to all who wish to study it as a model. The covering manuscript of explanations is in itself an excellent piece of work and it might be of some use to workers to give excerpts of the highlights.

The Inquirer

The Department of Information and the Press Department work together to interest the inquirer, the former being the work of one very busy person. Form letters are used where possible and there are different forms for various situations, but in many cases a personal letter is the only satisfactory method. Inquirers are put into touch with the Lodges wherever possible as the personal contact is so important. Leaflets touching on various aspects of Theosophy are sent at certain intervals to test the true interest of the inquirer and if there is response, special correspondence is started. "The general idea is to give the inquirer every opportunity to learn about The Society and its work and to make him feel welcome as a member, should he care to join. If he does not care to join, then at least he knows where he may join the library and borrow books [this information has also been sent]; he knows where our local branch is located and that he is welcome to attend the public meetings there; he knows that we have a correspondence course which he may purchase, etc."

The Member

A new member is taken care of by the Lodge but there is close contact between the Lodges and the Headquarters. The diploma is often given at the Lodge in an impressive and beautiful ceremony. From Headquarters, communications are sent to him including a letter about the Young Theosophists. If the member is a "teen age" person he is sent a copy of Dr. Arundale's *The Spirit of Youth*, and if the new member is a child, a special letter is sent and a copy of Miss Codd's *Theosophy for Little Children*. Also to the new member is sent carefully selected reading material: the booklets *Membership in the Theosophical Society*, *At the Feet of the Master*, *Membership—Its Basis and Responsibility*. The first booklet is a practical guide to members from the writings of the leaders, with photographs. After a month another set is mailed containing an explanation of the Seal of The Society with the sections of the Seal printed separately for clarity, a folder of views on Olcott, the Successful Service leaflet *The Lodge*, and some pamphlets on basic teachings. The next month's mailing contains a pamphlet on the organization, the Successful Service leaflet *Helpful Hints*, and miscellaneous reading incentives and leaflets, beautifully laid out as to detail and often coloured, including a

book list with the books arranged under different headings.

Of course, there are various forms for new locations of members, collection of dues, etc., and there is a special letter for members who are re-joining The Society. A special letter went to all Service men and women in 1944 as they were to be kept in good standing until the war ends. *The American Theosophist*, the monthly journal, is sent to all members in good standing.

Other Contacts with Members

Correspondence Courses are a supplement to the study and work the member gains in the Lodge contact. These attractively printed Courses are sent to him in nine monthly instalments and he is invited to send written work on each lesson to his teacher at Olcott. Many members take advantage of this service. If, when this course is completed, he wishes to continue, an outline of Dr. Besant's book *The Ancient Wisdom* is sent and correspondence is written on that course. By this time he has been a member for about two years and is considered able to chart his own course through the Theosophical literature.

The National Library, containing more than 9,500 volumes at present, is available to all members in good standing at no cost, and to non-members at a small annual fee. This Library helps the Lodge Libraries wherever possible and it has a monthly circulation between 300 and 400 volumes, almost entirely through mail. A catalogue is published and penny postcards and enclosures announcing books on specialized subjects are periodically sent to regular borrowers as well as to those who have not used the borrowing privileges for some time, to arouse and maintain interest. To those who inquire about borrowing books a letter and three reading courses are sent—reincarnation, karma and evolution of consciousness. Reading courses on specialized subjects are sent on request. Much individual work seems to be done by the Librarian to comply with any requests of the borrowers.

Lodge Study Courses

Whenever various campaigns take place at Adyar the Lodges are supplied with material and it is published in the monthly journal. But Lodge study courses are a regular service from Olcott. *The Laws of the Manu and Their Application to Social and Political Problems Today*, prepared in England and adapted to use in America, was most successful. Another was

Studies in the Secret Doctrine. Written at Olcott were *The Art of Friendship* and *The History of The Theosophical Society*, both most interesting to read. Recently an encouragement to study *The Secret Doctrine* was sent out not only to Lodges but to every member in a small booklet, *An Approach to the Study of The Secret Doctrine*. The newest study course already in wide use is *Theosophy and Psychology* based on Dr. Besant's *Study in Consciousness*.

The Lodges are encouraged to have at least one public study class weekly in addition to the regular members' meetings. For members who hold study classes for friends valuable and useful Class Aids and Class Bulletins are sent. Publicity leaflets are sent free where payment is not possible.

Field Work

Usually several travelling lecturers are maintained but in these times that is not possible. However, even this year, full time of one and part time of another lecturer is available and most of the Lodges will have had a short visit. No Lodge is required to accept a lecturer but all are encouraged to present the speaker in a public lecture as well as a members' meeting. The itineraries are sent to the Lodges and those who accept are sent forms with the titles of the lectures and questionnaires to ascertain what titles have been chosen. Then prepared newspaper publicity is sent including newspaper photographs or mats of the lecturer. Before the lecturer arrives, the Lodge president receives a checklist of matters to be attended to and a report form to be completed and returned to Olcott after the speaker has left. Lodges are urged to use the headquarters representatives as opportunities to arouse public interest in new study classes. Where distance permits, Lodges are encouraged to federate and exchange services, speakers, etc. Thus the smaller Lodges are strengthened by the larger ones.

Miscellaneous

Contact is maintained by the National President with members and Lodges, and once a recorded message (gramophone recording) which was greatly appreciated, was sent to the Lodges but this could not be made a regular service because of the war conditions. The Successful Service Bureau series is now issued as pamphlets and shows ways and means of improving the organization, as well as dealing with specialized subjects. These are attractively written and produced. The To-Those-Who-Mourn project is sponsored

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st October 1944 to 30th June 1945 are acknowledged with thanks :

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in U.S.A. (1943-44) \$1603 54	5,310	15	10
.. Ireland (1943-44) £2-8-0	31	10	8
.. Chile (1944) \$12 00	39	2	11
.. Wales (1943-44) £8-14-1	114	13	9
.. Egypt (1944) £9-8-11	124	10	3
.. England (1943-44, 1944-45)			
£127 6-3	1,682	13	4
.. Cuba (1943-44) \$131 00	427	11	3
.. Scotland (1943) £15-13-2	205	0	0
.. Canada (1943-44)	246	1	0
.. Mexico (1944) £10 0 0	131	15	4
.. New Zealand (1943-44) £3-5-8	566	6	11
.. Peru (1944) £23-0-0	304	0	4
The General Secy T.S. in Burma (1943-45)	60	0	0
E. M. Carey Australia £0-15-0	9	14	10
Krishna Lodge, T.S. Zanzibar £19-0-0	251	5	8
Narayana Lodge, T.S. Dar-es-Salaam £3-15-0	69	7	8
Nairobi Lodge, T.S. (1944) £10-10-0	138	12	7
H.P.B. Lodge, Toronto £2-1-10	27	11	0
Mr. Adrian Berge	10	0	0
Mrs. M. Cotter, Canada (Headquarters' dues)	13	0	0
The T.S. in Colombia (1943-44) \$25 00	81	10	0
The T.S. in Uruguay (1943)	37	14	0
.. (1944)	39	2	2
The T.S. in Argentina £35-0-0	462	4	0
St. Louis Lodge, T.S. \$129.00	424	12	10
Lakshmi Lodge, T.S. Kisumu £3-11-0	46	14	7
Mr. Adolphus Kotey Osane (1945)	16	14	0
Señor William Paats £1-0-0	13	3	2
	10,811	4	1

Donations (General)

	Rs.	A.	P.
Mr. K. J. B. Wadia	500	0	0
Mr. Adrian Berge	10	0	0
Mr. N. A. Naganathan	50	0	0
Mr. N. H. V. Waren	25	0	0
Dr. Kapur Singh	10	0	0
"A Friend," Tadpatra	5	0	0
Mrs. Louis S. Burns \$4 00	13	8	0
Mrs. Gladys Goudy, Los Angeles \$5 00	16	14	1
Mr. F. Sperhug, San Francisco \$100.00	328	2	0
Columbus Lodge, T.S. \$10 00	32	13	0
Long Beach Lodge, T.S. \$15 00	49	7	6
Pacific Lodge, T.S. \$2 00	7	7	0
Mr. Jerome Chambers, U.S.A. \$5 00	16	2	0
Mr. R. N. Rostogi	8	0	0
Mr. P. G. Marathe	50	0	0
	1,122	6	1

Donations (Adyar Day)

	Rs.	A.	P.
The T.S. in Wales £1-1-0	13	13	8
The T.S. in England £16-2-9	213	5	0

	Rs.	A.	P.
The T.S. in Cuba \$14.00	45	11	6
The T.S. in U.S.A. \$10,000.00	32,939	11	0
The T.S. in New Zealand £45-0-0	594	13	3
The T.S. in Mexico £5-0-0	65	15	8
Los Angeles Lodge, T.S. \$118.41	389	10	0
Salem Lodge, T.S.	25	0	0
Bowringpet T.S. Lodge	10	0	0
Ahmedabad Lodge, T.S.	44	14	0
T.S. Lodge, Nagpur	10	0	0
T.S. Lodge, Lahore	15	14	0
Shivasankar Lodge, T.S. Motihari	12	0	0
Ganesh Lodge, T.S.	5	0	0
Sanatana Lodge, T.S. Surat	41	0	0
Canadian Federation, T.S. £5-12-0	73	14	4
Bombay Theosophical Federation	120	8	0
Señor J. Cruz, Bustillo, Cuba £2-0-0	26	6	3
Mr. A. Subramaniam, Sira	5	0	0
Mr. B. S. Barot	3	0	0
Kashi Tatva Sabha	43	8	0
Thro. Mr. A. Vasudevayya	4	0	0
Mr. V. G. Gokhale, Poona Lodge T.S.	7	4	0
Mr. Giridhar Narayan	12	0	0
Sri Kailash Bihari	35	0	0
Collection from San Juan and Mayaguez Lodges, through Señor A. J. Plard \$44 35	143	14	0
Anonymous contribution	60	5	0
	34,961	7	8

Dispensary

	Rs.	A.	P.
Rising Sun of India Lodge	50	0	0
Dr. George S. Arundale	150	0	0
Mr. C. Jinarajadasa	25	0	0
Chapter Loyalty	50	0	0
Miss M. A. Riddell	26	0	0
Miss Morrison	5	0	0
	306	0	0

Baby Welcome

	Rs.	A.	P.
Mr. K. J. B. Wadia	100	0	0
Adyar Lodge, T.S.	50	0	0
Rising Sun of India Lodge	50	0	0
Holy Royal Arch	30	0	0
Miss I. M. Prest	20	0	0
Miss M. A. Riddell	30	0	0
Miss Morrison	5	0	0
	294	0	0

Faithful Service Fund

	Rs.	A.	P.
Mr. G. I. Patel	50	0	0
Sri D. R. Dordi	100	10	0
The T.S. in England £0-9-6	6	4	5
Mrs. N. W. Grav	100	0	0
Mr. S. Nagaraj	10	0	0
Mrs. M. B. Damoria	15	0	0

	Rs.	A.	P.
Fellowship Lodge T. S., Chicago	...	55	2 0
Mr. T. F. Lavender	...	100	0 0
Mr. N. C. Bhavnani	...	55	0 0
Miss M. F. Riddel	...	26	0 0
Miss Morrison	...	5	0 0
Adyar Day Allocation	...	3,000	0 0
Anonymous donation received through the President's Office.	...	1,000	0 0
	...	4,523	0 5

President's Travelling Fund

	Rs.	A.	P.
The T. S. in England £102-0-0	...	1,348	4 7

War Distress Relief Fund

	Rs.	A.	P.
Mr. M. V. Sarma (in 9 instalments)	...	225	0 0

Rehabilitation Fund

	Rs.	A.	P.
D.R.D.	...	199	4 0
Mr. K. J. B. Wadia	...	300	0 0
Adyar Lodge, T. S.	...	100	0 0
Mr. and Mrs. N. Clumeck	...	100	0 0
From an Indian Brother	...	17,000	0 0
Prof. D. D. Kanga	...	100	0 0
Catharine Sadowski	...	13	2 0
Sgt. John Patton	...	50	0 0
Australian Section, T. S. 191-13-3	...	2,542	2 9
Mrs. A. C. Kale, Poona	...	5	0 0
Jamshed Nagar Lodge, T. S., Karachi	...	125	0 0
Senior William Paats, £1-0-0	...	13	3 1
The T. S. in Mexico, £50-0-0	...	660	14 10
	...	21,208	10 8

Village and Animal Welfare Fund

	Rs.	A.	P.
Stanislawek	...	16	6 11
Miss Lillias M. Gale	...	35	15 0
Mrs. Shakuntala Devi Singh	...	9	0 0
Mr. and Mrs. Fred Fuller and Mr. George Dickman	...	113	3 10
	...	174	9 9

Headquarters Fund

	Rs.	A.	P.
"A Friend" through Mr. N. Sri Ram	...	100	0 0
Mr. and Mrs. Benaji	...	100	10 0
Mr. Dorabji R. Todiwalla	...	100	0 0
Miss M. A. Riddel	...	26	0 0
Miss Morrison	...	9	0 0
Bequest from the Estate of Mrs. Norah Langdon Thomas £19-18-6	...	262	14 8
	...	598	8 8

G. SRINIVASA MURTI,
Hon. Treasurer, The T. S.

**OLCOTT HARIJAN FREE
SCHOOLS, ADYAR**

The following receipts from 1-10-44 to 30-6-1945 are acknowledged with thanks:

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P.I.C. No. 85-24-10-45

	Rs.	A.	P.
Mr. K. J. B. Wadia, Bombay	...	100	0 0
The T. S. in Karachi	...	10	0 0
Adyar Lodge, T. S.	...	50	0 0
Mr. John Ingram Parkin	...	100	0 0
The T. S. in England £4-6-3	...	56	15 11
The T. S. in Wales £5-7-0	...	70	9 9
Rising Sun of India Lodge	...	50	0 0
Mrs. St. Leger	...	25	2 3
Sri Mudaliyandan Chetty Fund	...	75	0 0
Miss Morrison	...	5	0 0
Adyar Day Allocation	...	1,000	0 0
The T. S. in New Zealand £4-0-0	...	52	13 11
	...	1,665	9 8

Endowment Fund

Mr. H. F. (Received on 6-6-1944)	...	5,000	0 0
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K. S. RAJAGOPALAN,
Hon. Secretary-Treasurer

MESSAGES OF SYMPATHY

(Continued from p. 124)

Co-Freemasonry and Scouts, India

Bombay: Craft Lodges, Sirius Mark Lodge, Sovereign Chapter Besant; Poona: Lodge Maitreya.

Hindustan Scout Association, Nannilam Taluk; Scout Association, Surat.

Round Table: SPOKANE, U.S.A.; BARODA Friends, India

Tara Chaudhri, Lahore; The Buyers and Shippers Chamber, Karachi; Kesavan Tampi, Quilon; South Indian Film Chamber of Commerce, Madras.

THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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—MANAGER, T.P.H.