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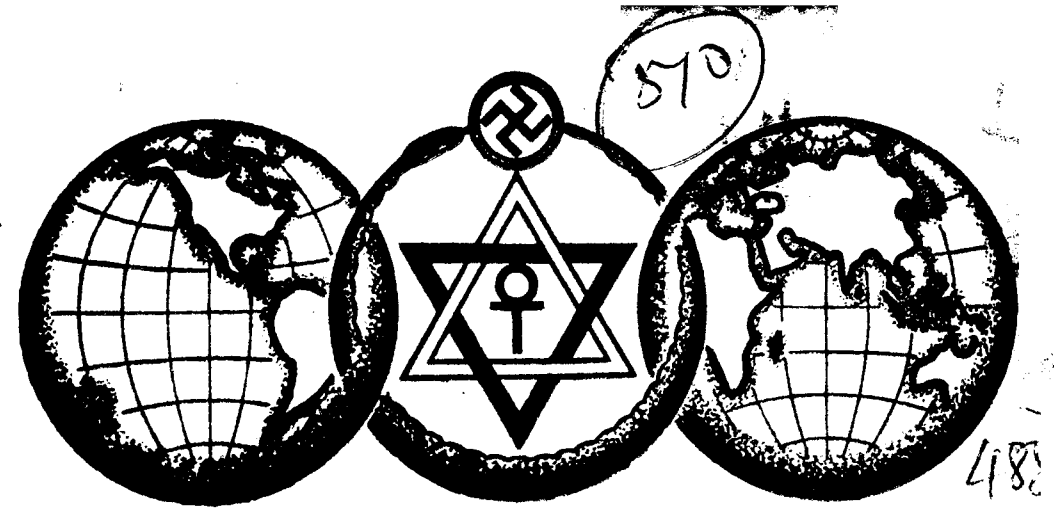
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ADYAR

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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 he 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?

Because

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.

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 sentiency 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 there 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 Murti. 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 CLUMECK.

V-E DAY AT ADYAR

After five years, flags of the Nations were fluttering on Headquarters Building, May 14, with the T.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

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. Marcault, 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. Marcault, 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

WALES 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 produced 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 any

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.—RIE VREESWYK.

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 (\$10,000.00). To Mr. Thomas Pond, 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 Presidency owing to pressure of other work. He

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 characteristic.

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 juktas 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 are

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 *couleur 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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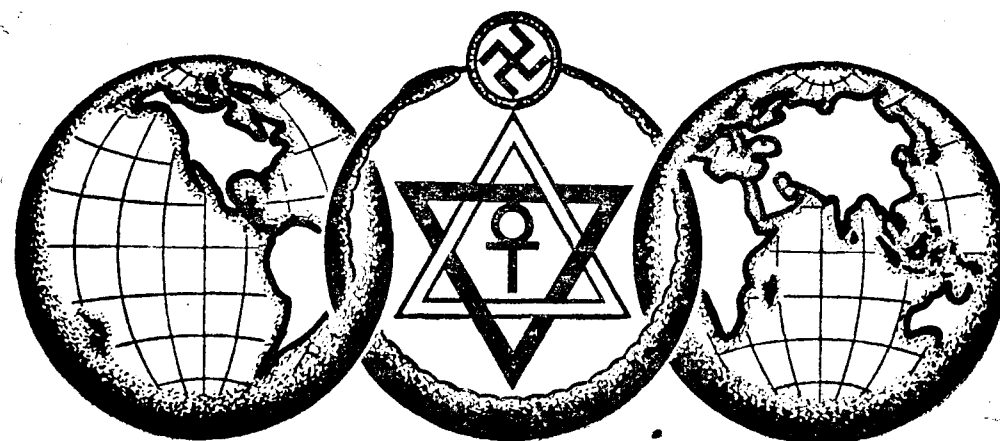
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Everyday Brotherhood

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 Drumdale

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 **ENGLAND** 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, and

SCOTLAND

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 questionnaire 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 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, based on the idea of broadening the sphere of activity as 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, Blavatsky 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 as 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 obsouration. 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 Them.

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 aruvai (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.

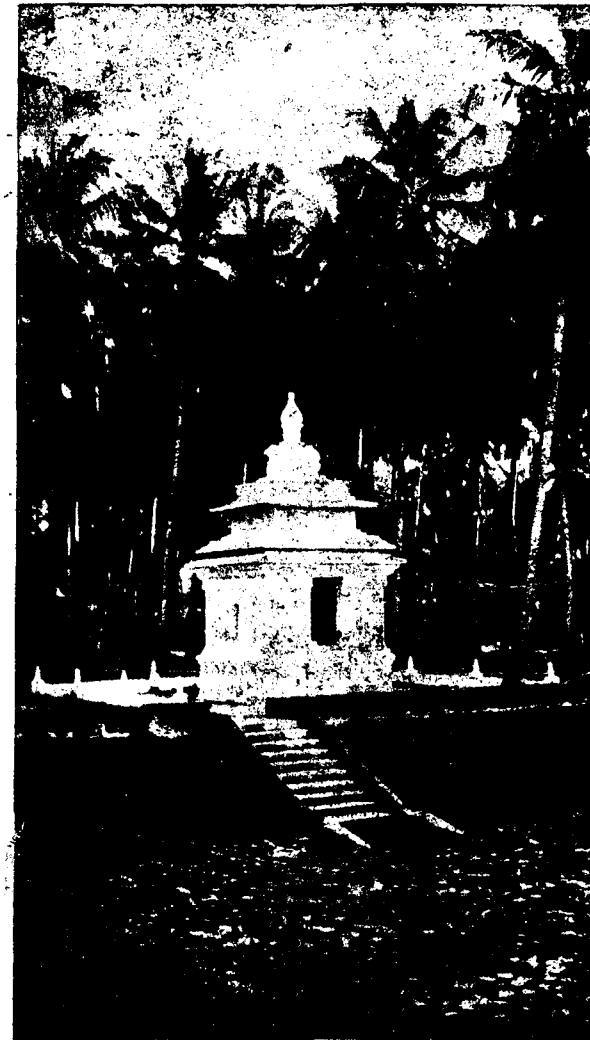
(a) The animal population of India is vast; she carries over one-fourth of the world's stock of cattle and two-thirds of its buffaloes, and it is estimated that there is not even one veterinary surgeon for every 25,000 head of cattle.

(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.

ADYAR NEWS



The Buddhist Temple, Adyar

ASALA—July 25: 8.55 a.m. Adyar time

Invoking a Blessing

ADYAR is full of a powerful expectancy as Wesak draws near, and the evening meditation of preparation led by Rukmini Devi on the two preceding days at the beautiful Buddhist 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 illumination. This very special Wesak is like a light-bringer; it is the start of a new year when we hope to obtain inspiration 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 impetus 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 *must* be recorded, please don't mention a name. 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 première assemblée générale depuis 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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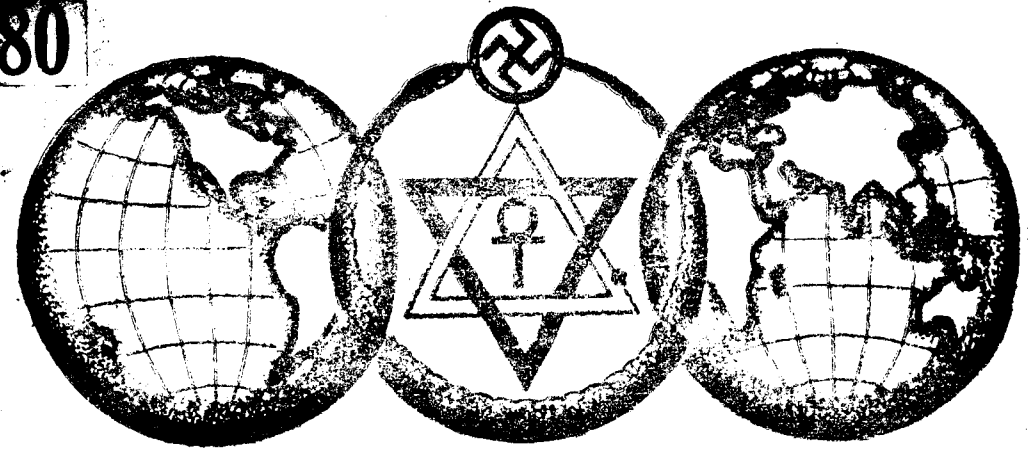
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—MANAGER, T.P.H.

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ADYAR

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The New Impetus

By The President

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I AM very serious indeed in my desire that our members should undertake a forward movement to help to herald in the New Age. In a small committee we have been talking over what can be done and we came to the conclusion that there are two duties which are incumbent on every member of The Theosophical Society, at least so far as India is concerned. It is impossible to legislate for other countries, for the conditions may be so entirely different. We think we know what is necessary for India.

First of all, we should address our Theosophy to the succour of the poor, of the miserable, of the helpless, whatever their condition may happen to be. I do not think any of us make enough use of our Theosophy to help, not only materially but, even more, spiritually, so that those who are afflicted may feel a peace in the midst of difficulties and storms, a peace which helps them to see beyond the storms and be happy even in the midst of all the troubles that afflict them.

I hope all of you have had stormy lives. I hope all of you have had hardship. It does not sound perhaps very encouraging, but anyone who is going to be of value to the Theosophical Movement in the future must be an individual who knows what hardships, storms, and defeats are, who knows what misery is. You

must have this knowledge. If throughout the greater portion of your life you have lived easily, comfortably, and conveniently, only having that which it suits you to have and never being devastated by adversity, you are not strong, you are just a bit of flotsam and jetsam on the sea of life. But if there have been occasions, or even one occasion, when you have found life is not worth living, even though you have continued living, that will be greatly to your advantage.

Easy-going living is not for the Theosophist. Hard living, difficult living, is for the Theosophist. Not that we go about talking of the storms in our lives. We keep those in the background. Yet, though we do not talk about them, we need them in order that some day we may achieve the peace which passeth understanding. We must welcome troubles, make the best of them, and live happily. We must never feel we are badly treated. Some people feel "There is no reason why I should endure this, that, or the other." There is every reason to endure anything that comes. There is no such a thing as bad karma. Bad karma is karma seen through blurring spectacles. Good karma is karma seen through clear vision. We make such a fuss about this or that bit of unpleasantness that comes to us. You would think that God took the greatest

pleasure in making life difficult. As a matter of fact, I am perfectly certain that He wishes to ease the situation as much as He possibly can.

Our first work is to marshal our Theosophical forces, so that we can see what we have in order to help the poor, the miserable, and the oppressed, wherever we come across them. If we are able to anticipate the troubles of a person, so much the better. It is generally easy to read in a person's face what is causing him difficulty, though some people have "poker faces" and then it is not easy to tell. But so many people have mobile or expressive faces, and especially is that true in certain countries. If possible we should try to anticipate the troubles people have. If we cannot do that, at least we can meet them with our healing Theosophy when they do come to us.

While they may very well say to us, "You have not all these difficulties. I have them. You can be very wise about your advice, but whether you would follow what you say now, were you faced with the same difficulties, I do not know," you can answer, "Yes, but whenever I have a trouble, I try to meet it happily and even amusedly. Sometimes the troubles are too many for us, but we must meet them as best we can." That was the great lesson that Dr. Besant and Bishop Leadbeater taught us. They were never overwhelmed. They took all troubles lightly. We must do the same, and we must help all who are in difficulties, not necessarily with material succour but at least with that spiritual succour of which we have so much in our Theosophy.

I should like in the holidays that follow that you marshal your compassion, your understanding, forces. What do you know of Theosophy that will help others to lead easier lives? Can you give that? Do you seek out those people who need aid, or if they come to you, do you help them? There is nothing more important in India than to try to challenge yourselves as to that point and to conquer it if you can. There are so many miserable people in this country. Until their misery is to some extent alleviated, India cannot make much progress. But we have Theosophy. We can alleviate distress better than anybody else. We are not hidebound by scriptures and other traditions, we are not hidebound by our minds. We are free in truth in our emotions, in our feelings, which lift us up to understand all adversity and to help to heal it. That is one thing that must be done and to which we must ask our Theosophical Lodges to address themselves. We must try to pry the Lodges loose from their syllabuses. Helpfulness is the order of

the day. We know quite enough of Theosophy. We must seek to apply it.

Of course, it is difficult to move your colleagues who are of your own age—in the forties, the fifties, and the sixties. It is difficult to help them forth from their ruts. They have been in the habit of going on and on and on in a certain way, and they cannot get out of the groove they have been in throughout the whole of their lives. They will pass on through that groove into a groovy heaven world wherein there will be an apotheosis of the physical plane groove through which they traversed their earth life. I hope you will help many of the elder and even younger people to get out of their grooves, to remember there is a new world; and for that new world there must be a new application of Theosophy and a new Theosophical Society, especially in India.

A Free India

That is one part of the work in India to which I with others of my colleagues shall address ourselves, especially in Southern India. It ought to be done by our Indian brethren. We Westerners cannot enter into the spirit of our Indian brethren as well as can those of their own race. We may do the best we can and yet at the same time I feel I have not quite that contact that can be gained by an Indian brother. Of course, Dr. Besant was the exception, but even Dr. Besant has on occasions said, "This Irish body stands in the way." There is the first portion of our work—to awaken the Lodges to help India and the world. There is poverty, distress, and misery all around us.

Then we must help India. That is the second point on which I wanted to lay a little stress. Without a united, a free India, without an India equal among the nations of the world, there is going to be no peace. Europe will not settle her troubles without a free India. The world will not settle its troubles without a free India. That is the point where the greater portion of the difficulty lies. Whatever may be happening elsewhere, it is what is happening here that matters most. It is for that reason we have the Headquarters of The Society here. It is for that reason the President is stationed here with all his colleagues. It is for that reason the spirit of Theosophy radiates from this splendid Centre, not the Adyar you see but a greater spiritualized Centre, about which nothing, or little, is said. Adyar would not have been chosen just because of the River or the Sea, but because of its age-old spiritual truth. We can think of one Benares as laid upon another Benares.

We can equally think of one Adyar as laid upon another Adyar. We can think of the sacredness of Adyar as not depending merely upon the blessing of the Masters it now receives, but upon its age-old sacredness. Were Adyar to go, the world would be in a sad way. At all costs our attention should be concentrated on strengthening Adyar in every possible way. To this end Adyar must have a great setting in free and united India, and I would say to every Theosophist: It is your business to help India to become united and to fulfil her destiny given to India through Dr. Besant herself in that great partnership she called the Indo-British Commonwealth of Nations.

We Theosophists must overtly address ourselves to that work. There are a great many who only talk about it but do not do anything to support it openly. They have not the courage. We are here in India, whether we are Westerners or Indians, to help India. The whole problem of the poor cannot be solved save through a free India, save through the release of India's soul. Each Theosophist must work at that in his own way, with his own genius. Whether he or she is active in the outer world, each must strengthen, must sharpen, and make one-pointed, his or her will, so that all may form a channel through which the Elders can pour their unquenchable and irresistible power.

I should say especially to my young friends that they have a tremendous opportunity to take themselves out of the crowd of youth and to lead youth on to its new way which is the way of Theosophy, whether it is so named or not is of very little importance.

There are the two duties: To do what we can to offer spiritual balm from spiritual clinics, so that people may feel Theosophy helps, really helps, and the poor and miserable and unfortunate may come to a Theosophical Lodge or a Theosophical home and obtain a certain amount of relief from distress. That ought to be tremendously characteristic especially of Adyar, but I do not suppose it is as characteristic as it ought to be.

How marvellous it would be if in the future we are able to look back upon the present and say, "I helped India to be free." There could be no finer memory to have than that: "I helped India to be free." Of course it is very much easier to sit comfortably in a chair and to do one's routine work, in other words to follow the line of least resistance. I know how pleasant that course is for some of us; especially in these dark and difficult days it is a particularly fascinating course, but we must emerge from it if we are already

under its sway, or we must shy away from it if it is advancing upon us.

I hope every member of the Adyar Lodge will equip himself, through study or any other method, to be strong in that aspect of Theosophy so closely associated with Dr. Besant. That is what is needed. How devastating a loss her withdrawal by the Elders, for the reason that there was nothing more she could suitably do on the physical plane, though she is magnificently active on other planes, and makes whatever contact she can within the law with you and with me. She is a very great friend of all young people and of all Theosophists and, I might say, a passionate friend of India. There have been none to follow her. There have been none, practically speaking, to change to the First Ray, whatever ray they may have been on, so as to acquire that peculiar spirit of leadership associated with the First Ray. Still we go marching on as best we can. Thus we pave the way for some great Person to come who will revolutionize India, if the Elder Brethren have not revolutionized her before. If They see fit, in Their tremendous wisdom, They can devastate India for her helping. I do not know what Their intentions are, but I should certainly like to see some really great Person stalk throughout the land with a Fiery Cross as they used to have in Scotland when they wished to summon the people to battle—a Fiery Cross with four arms.

I hope we shall renew our energies for service in the beginning of the new year. Let us lay stress on these two points and pray and hope and dream of us all in India ranging ourselves behind them, strengthening India so that she may become the Saviour of the World.

How thankful I am I came forty years ago to India and have not been so entirely incompetent that I am ousted from any service in the Motherland. How thankful I am that though I cannot love India as Dr. Besant did with all the magnitude of her tremendous power, I still love India passionately!

From An Elder Brother

Let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world—that Aryan gentleness which is strong, because so tender, which is so compelling, because so understanding. The Rishis of all faiths and of all Nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.—To the Youth of India.

VIVISECTION AND MEDICAL TYRANNY

BY THOMAS W. POND

(President of the International Conference Against Vivisection)

The one thing which fills my heart with pity immeasurable is to see a young medical student bright-eyed, enthusiastic, and filled with a sincere desire to serve those who need his care, beguiled into following the dark art of vivisection in the sanguine hope of bringing to light some epoch-making discovery in medical science which will launch him successfully upon a cherished career. Doomed to a psychological imprisonment among the grim limitations which cruelty and lack of compassion impose upon his medical efforts, he eventually falls a prey to the seductive impulse of learning everything possible about the reactions of animals to artificially produced diseases of every description until, at last, the once enthusiastic, hopeful neophyte in medical lore faces the blank walls which shut him off forever from those who stand in need of the true technique of the healing art, based upon a sympathetic understanding of human maladies.

It is such wrecks, and wrecks in the making, the sad results of evil counselling during their student days, who produce the putrid stench of the animal laboratories of hospitals, medical schools and drug manufacturers. Glorifying in the title of "doctor," a distinction which few of them deserve, as virtually no vivisectioners take either the final school examinations or the tests of the State Medical Boards, they pass their time observing the reactions of animals to the most horrible atrocities until the "intellect becomes separated from the greatest achievement of evolution, the human conscience," and by a dark and subtle artistry they unthinkingly contribute to the vicious belief that the stronger has a divine right to prosper at the expense of the weaker. This is the popular philosophy which helps to create dictators and eventually leads great nations into the terrible blunder of violating the territories of weaker nationalities.

The same dictatorial ideas have led to the infringement of all safeguards to personal liberty, until a medical oligarchy has arisen which would forcibly compel all infants to submit their pure, healthful bodies to injections of vile pus from artificially diseased animals in the fantastic belief that a naturally

healthy body, born with every safeguard which nature throws around it, can be thus protected against diseases which arise from wrong modes of living. The foolish practice is filling the systems of the rising generations with filth unspeakable, which interferes with every function of the human constitution. Unable to rid itself of the vile deposits, the natural result of vaccination and inoculation, the body places the filth which cannot be eliminated in some least objectionable place within itself, and cancer is the result, or, where the body is unable to retain the poisonous refuse, it is absorbed by the nervous system which suffers the affliction of poliomyelitis. It is thus that humanity pays the price demanded by nature for the suffering inflicted mercilessly upon the animal kingdom.

Not until humanity learns to turn away from the limits of a materialistic intellectuality and learns to fill the mind with great ideals of mercy, justice and compassion, will the rising tides of malignant disease be stemmed and the health of the now misguided populace be gradually restored. Never will any great discovery in the healing arts be garnered from the ocean of truth until the healers themselves turn from the hideous darkness of vivisection toward the light and learn to contemplate the human being as a living soul.

A HOLOCAUST OF CRUELTY

BY GEORGE S. ARUNDALE

Nothing is more amazing in this world than the universal propensity to, and indulgence in, wholesale murder and cruelty. Though, perhaps, there is one thing more amazing—the wholesale denial that there is any murder, or rather its complete vindication as civilized and deserving of universal approval.

Millions upon millions of sub-human creatures are murdered every day for food, for sport, for adornment, the most terrible tortures are inflicted on them, and in the midst of it all the unctuous hold up their hands in holy horror at all the war casualties and other ghastly atrocities. Well they may indeed. But it would be still better if they would hold up their hands in holy horror at their own murderous iniquities, instead of being utterly callous of the misery and agony they themselves are inflicting day after day, year after year.

We may be free from the Nazi spirit of atrocities against our fellow human beings, though we are not nearly as free as we might be. But the Nazi spirit animates most of us

vis-a-vis to sub-humanity, which we can all the more torture and outrage because there is hardly any conscience against it, and because our victims are for the most part powerless to retaliate.

We can safely do what we like, and, still better, we can get others to do all the needed dirty work, and it only remains for us to enjoy the flesh and blood.

Is there any one of us without the sin of cruelty in him? There may be a very few. But with all the rest of us cruelty is a matter of degree. And because cruelty is so universal, war of one kind or another continues to be universal, and will continue to be universal until cruelty disappears.

At present, cruelty is an inherent part of the world's daily life, with murder as its concomitant.

Are we not all war criminals at one stage or another? Only, instead of penalty and punishment there is approval and lawfulness. Judging by conventional standards we may not be war criminals at all. But judged by the higher morality is there one of us who does not from time to time sin against the most human of our characteristics—humaneness?

I am not for a moment trying to judge other people from my own presumed loftier status. I am asking that we should all challenge ourselves fearlessly as to our cruelties, and not to take refuge under the protection of orthodoxy and of that terrible phrase: "Everybody does it," and certainly not under the very weak-kneed excuse that some great Teacher ate meat or did other things to which the stigma of cruelty may undoubtedly be attached. We are far too prone to cause the alleged actions of the Great to justify our own conduct when it is convenient for us to do so, comfortably forgetting that we know very little about their real lives and especially about the deeper intimacies of their daily lives.

Humane character animating conscience, which is its spearhead, should be one of the achievements of the war. But it is very much to be doubted to what extent individual character has become stronger and nobler. Certainly in the matter of cruelty I wonder if we have at all advanced.

It is to be hoped that there will someday arise a revulsion against all the cruelty where-with the world has been blackened for countless centuries. Then will war cease, but not till then.

In the meantime all who abhor cruelty of every kind, even though they may not be entirely immune from what is a most infectious disease, must make every effort to speak

against it and work against it, at the inevitable cost of ostracism and malevolent persecution. It is the only way to begin the ending of war.

THE VOICE OF AMERICA

Her Fire Pillars and their distinctive characteristics

BY HENRY HOTCHENER

Theosophy explains that there is a cosmic Plan for the evolution of the world and that each nation has a distinctive part in it. In the case of America we are taught that a new sub-race is evolving there and that its qualities will be different from the old European races from which it sprang. What those qualities are has been indicated in part by our Theosophical writers. It is indicated also in the lives of American Fire Pillars, the great national leaders who intuit the Plan and help to bring it into expression. What they have said and done supplements what Theosophists have written and helps the serious student to get a broader conception of Americans' and America's place in the scheme.

If we review the life of Benjamin Franklin (1706-1790) we may well regard him as the Archetypal American, a synthesis of the factors which created the United States, an anticipation for centuries to come of the ideal citizen-to-be. Van Doren says of him: "He seems to have been more than any single man: a harmonious human multitude." He had such extraordinary proficiency and knowledge along so many lines of human activity that he seemed to understand every human need and how a nation could satisfy and utilize it for the common good. He seemed to be above all class, racial and religious prejudices. He believed in a Supreme Being "that governs in the affairs of men," he understood reincarnation, accepted the law of moral justice, and taught that man can perfect his character through his own efforts. Through his many publications in America, England and France, he broadcast new ideas of land ownership and population, the dignity of labour, man's right to self-government and liberty, and a myriad other vital subjects. He rejected the feudal system of industrial and political exploitation practised by England. He warned Europeans that they must sacrifice rank and privilege and hereditary honours if they desired to emigrate to America "where all men must work, though where all men who worked might prosper."

He pointed the "American way to common forms of happiness." In "The Sayings of

Poor Richard," which contains his wise and witty aphorisms and which ran through more than 75 editions, he gives a new curriculum of life, physical, emotional and spiritual. His is the Wisdom Aspect of the Plan for America.

George Washington (1732-1799) represented the Power Aspect of the early Republic. It was his military genius and persistence which led to victory the starved and ragged army of freemen fired with the new ideal of liberty from every form of political and economic slavery. He shared their sufferings as he shared their ideal. It was his spiritual integrity and utter selflessness which helped to harmonize the different points of view of the original colonies and unified them into a successful nation. Twice elected unanimously as its first President, he declined to serve a third term, and thus he established a wise precedent against the possible perpetuation of entrenched power in a democracy. That was self-sacrifice. He warned Americans against entangling alliances with European powers as he distrusted their methods and motives, and his warning shaped American policy until World War I, when the United States began its new career as an adult member of the international family of nations.

The Great Humanitarian

Abraham Lincoln (1809-1865), the martyr, represented the Humanitarian Aspect of America. He was a profound student of the origins of the Republic. He not only believed that "all men are created free and equal" in their "right to life, liberty, and the pursuit of happiness," but he considered America as ordained to help bring that freedom to all the rest of the world wherever enslaved. His tender heart was torn by the necessity of crushing the rebellion of the southern States that sought by armed force to destroy that Republic with so high a destiny. But through that long struggle he maintained a sublime attitude: "With malice toward none, with charity for all." It is rare indeed for an able and fearless administrator, the head of his armies, to exemplify a deep understanding for sorrow and suffering. But Lincoln did it for friend and foe alike, and no one familiar with his many touching acts of tenderness and kindness, especially for the poor and uninfluential, during the years of that terrible war, can fail to regard him as one of the saintliest of men, a true humanitarian. To think of Lincoln is to feel moved by something very holy and lovely, and perhaps it is largely because of his example that Americans are often spoken of as among the humanitarians of the world—so

ready to offer sympathy and practical assistance when catastrophes strike in their own country or abroad. Americans may not always sympathize with the causes of wars abroad, but they are always ready to assist the unfortunate victims.

From these few examples one may perhaps see a few typical American traits that are emerging from this new and young nation. Wisdom along new conceptions of life and work. Power used to establish and extend those conceptions; and Humanitarianism to alleviate suffering and help bring new health and happiness to a sorrowing world.

NEW WORLD CALLS

The London office of the European Federation has become a clearing-house for rehabilitation of distressed Sections and members. It is also a link between the President at Adyar and his Agents in those Sections. Quite a budget of interesting letters appears in the current *Theosophist*, confirming the general resurrection. News is awaited from Spain and from Russian-dominated countries immediately west of the frontier, but that is likely to be late for the same reason as from Russia itself. The Dutch East Indies Section will soon be free.

The two funds at the discretion of the European Federation Committee are being used to help to set up the Sections (Rehabilitation) and to help members and refugees (War Distress Relief). Literature in French is being printed for the French and Belgian Sections. Books are being collected in London to restock Lodge and public libraries on the Continent, and clothing and food for individual needs.

There is a vast amount of help needed, and wealthy Sections have still time to emulate the U.S.A. and New Zealand which have each raised the splendid total of £1000.

The English Section has responded splendidly to our appeal for support for the international journals, *The Theosophist* and *The Worker*. In

ENGLAND

News and Notes, May-June, Mr. Jack Coats again reminds the readers of the need for articles to continually flow into Adyar. Many thanks! An efficient committee has been formed in London to gather material and each Federation has been asked to collect from their own area sending the articles to the committee for inspection. This scheme is already in action.

In Twickenham Lodge, the Mayor of the town has been explaining to a large gathering

of Theosophists, Spiritualists, and Freemasons, his plan for starting Goodwill Clubs where returned men and women may meet and discuss ways and means of helping one another. He is raising a fund of £50,000 for this purpose. The Mayor intends this scheme as a constructive Peace Memorial and the Mayors of many other boroughs approve his policy for creating Goodwill.

There is a new plan for the Annual Convention, 1945, discussion groups at the conferences, the study being along the three divisions of the Second Object. The purpose is partly to enable the delegates to take a more active part in the work, and at the end of the conference to hold a synthetic meeting in which the conclusions of the various groups can be brought together.

The annual report for 1944 shows that the Section has done more than just "carry on" during bombings and other wartime difficulties. Membership has increased, more literature has been sold, including study courses and lecture notes, the scheme of the Headquarters Library for loaning books to Lodges has proved popular, Lodges have continued numerous activities. The five centres of the London Federation have "justified their existence": Surbiton Centre did steady work along study lines; Burnham Centre worked with discussion groups in villages; International Centre devoted members' meetings to the translation of theosophical booklets into several European languages; Research Centre was active in science, medicine, and education, and reopened its Art Group; and Youth Centre was active with study and social programmes, circulating their news sheet to young people all over the country.

A letter dated 18 June to the President from Adelaide Gardner informs us that the Belgian Annual Convention was held on the 1st July, Mr. Jack Coats presiding. Serge Brisy has written Mrs. Gardner, "Our Lotus Day was magnificent. Because of V-Day all trams were stopped at 3 p.m. The meeting was held at 6 p.m., so many members came from afar on foot and returned in the same way. Some had more than an hour to walk. This devotion brought to the Lotus Feast a sense of splendid light and joy."

Switzerland is doing a magnificent humanitarian work caring for thousands of children, prisoners, and refugees. It is a beautiful Dharma, accomplished in the spirit of

SWITZERLAND

love and sacrifice. The General Secretary has proposed an agenda for the Round Table Conference to be

held when travelling facilities permit. Frau Scheffmacher has also published in the bulletin *Ex Oriente Lux* a scheme of work for the Section.

Some of our Indian members with a finger on the political pulse of the country are feeling the stoppage of *Conscience*, Dr. Arundale's weekly paper which ran since 1939. Mr.

INDIA

M.P. Tahilramani, Karachi, writes: "It used to put us on our way on problems vitally concerning India, and the absence of guidance on such matters is keenly felt." Mr. Tahilramani is secretary of the Sind and Baluchistan Federation and a prominent citizen of Karachi.

From Professor Jethmal Parsram, Sind University, who has spent the whole of this year to date organizing meetings for goodwill and understanding between Hindus and Muslims under the auspices of the Theosophical Islamic Association: "I think we in India have not responded to your call as we should have done. We did the same with Dr. Besant, who at the stoppage of *New India* almost wept, writing that 'the Karma of this is on the members of The Theosophical Society in India.'

"What could not our Lodges do! I have returned from my tour [of the great cities between Karachi and Calcutta] not with despair; I think the cycle of depression is over, and there is a rising wave instead; the North affords a special field and an opportunity. We are trying to do our bit, but how vastly it could grow, if we would put our collective mind into the task. We started a 'World and India' campaign on June 18 with a good response."

Increased Theosophical activity shows itself in India. At a Workers' Training Camp at Juhu, Bombay, Mr. N. Sri Ram, Vice-President of The Theosophical Society, presiding, lectures, discussions, musical programmes, community singing, camp fires, and a dramatization of scenes from H.P.B.'s life enlivened the Camp. Mr. Sri Ram spoke with a breadth of vision and a depth of understanding of the different aspects of the life of a Theosophical worker, and he dealt lucidly with various doubts and difficulties.

In Quetta, much good work is being done at a Public Service Centre where daily a member is on duty to attend to public inquiries. Widows, orphans and needy persons are given monetary, medical or other help. Poor widows work with salt-refining machine, machine for making socks and stockings, weaving and wool-work, sewing machine, needlework, etc. A Childrens' Playhouse has been started on the Theosophical premises where training is given through games and sensorial instrument

The Montessori School is being enlarged because of more students, and a free reading room and library has been started where in the evening needy persons come.

Splendid work has been done in the Punjab by Professor Jethmal Parsram and Dr. Shri Ram. After a tour Dr. Shri Ram writes: "We could achieve quicker and better results if we were fully equipped with necessary modern amenities required for publicity and visual education . . . epidiascope, slides, coloured charts and posters, leaflets for free distribution and pamphlets and T. S. books for show and sale on all occasions—all Hindu and Muslim and Sikh festivals. . . ." They have planned a Theosophical Camp in Kashmir during July and August and a Theosophical stall in the All-State Exhibition at Srinagar in September. Before the Exhibition they propose to hold a Theosophical class for ten days for members and friends and lecture in colleges, clubs, and literary associations working in Kashmir.

Mr. Bhagat Ram, Hon. Secretary, Animals' Friends Society, Ludhiana, Punjab, suggests a Children's Day. He says that in India one special day is necessary to draw public attention to the problems of neglected children. A Children's Charter should be drawn up and literature as to their welfare distributed. Many charitable societies exist in England and America for the proper care and protection of neglected children. There is a World Day for Animals—why not a *World Day for Children*?

In a carefully planned activity Mr. Harry Banks, Chief Knight of the Round Table and Chief Link of the Golden Chain is bringing the ideals of these two Movements in acceptable form to young people of New Zealand. He first visits the home, gaining the confidence of the parents and the affection of the child, usually through amusing and interesting tales with an idealistic flavour. Once enrolled in either Movement, every child regularly receives a carefully written birthday card and a letter from Mr. Banks on the way to live a beautiful life and the value of service as life's noblest ideal. Many a dispirited child has been morally restored by these letters and many parents have been touchingly grateful. Although there are nearly 300 Links and 200 members of the Round Table in New Zealand, every letter is personal. Birthday cards sent to the Links are hand printed in gold with script writing in blue.

Mr. Banks says that the art of story-telling should be cultivated; simple but dramatic

tales containing few characters, touching tender chords of sympathy, displaying flashes of colour and humour, and always with a happy ending! Animal stories are admirable. Games are encouraged, especially in groups; in this way some fundamental truths, such as the moving of planets round the sun, can be conveyed. Other activities are making scrap-books, and arts and crafts with Theosophical designs.

Mr. Banks is specially gifted in this line, says Mr. Geoffrey Hodson: "As one travels round the Section one continually sees evidence both of the effectiveness of his work and of the joy and inspiration which he brings to the young people who are so fortunate as to have this close link with him."

MARY GRAHAM writes:

Greetings from Wellington, capital city of New Zealand—a city of great beauty, set round a harbour having high hills and mountains enclosing the eleven-mile sheet of water. The blue colouring of water and the deeply indented hills, like folds of velvet ochre and violet, are a constant picture of amazing beauty.

The people of Wellington live in such a panoramic state of gazing over great distances broken into many hills, valleys and vast areas of blue sea, that they must be cultivating a larger vision and breadth of mind (let us hope!). One of our members has recently moved to a house almost at the top of Mt. Victoria and the view of the harbour below takes one's breath away. Our own house has superb views from every side. Geoffrey Hodson is at present staying with us, in a garden room I had built a few years ago. There he finds peace and absolute quiet to write lectures, articles, etc., during the day. He gives four lectures a week in the evenings, and has other appointments but is able to devote many hours to constructive work.

Mr. Hodson is developing a new way of giving his lectures, specially those on comparative religion. A woman artist in the South Island is painting remarkable pictures under his guidance to illustrate the Hindu and Egyptian faiths. Others are helping him by doing line drawings of symbols—I have done several enlarged ones from Egyptian sculptures and have become deeply interested—they seem to live, as Mr. Hodson unfolds the inner significance according to his meditations on the symbols. His lectures appeal to the artistic sense as well as to the mind through the ear.

Our old and valued member of the Wellington Lodge, Mr. T. Queree, first showed the way here, lantern lectures with slides

hand-painted by himself with infinite pains. He has some superbly illustrated lectures on Venice which he knew well, one on Dante's *Inferno*, with Doré's engravings lightly tinted to reveal the subjects better. He is preparing one on animals—showing their intelligence.

Mr. Queree kindly showed me how to colour slides and I have several years prepared one or two coloured-slide-lectures on various subjects: (1) The Awakening of China and the Emancipation of her Women. (2) The Art and Religion of Ancient China. (3) India as a Dominion, showing the major works of the British Raj, and another on Indian temples and monuments, etc. I lived 12 years in India—my dearest country. These lantern slides will form part of a library for use of future members. We are to pool our resources both of written lectures and illustrations which can then be borrowed by other Lodges. The cinemas have made people picture-conscious and trained the observation faculties, and Theosophical lecturing should march with the times.

Mr. Hodson gave a fine talk to the Vegetarian Society last week. We want to get it published as a pamphlet, entitled "Perfect Health, Spiritual and Physical," setting forth new ideas in the cause and treatment of disease, which are not dietetics or recipes, drugs, bone-manipulations and so forth, but proper living, all the bodies harmonized.

For our Theosophical Women's Association I prepared a lantern talk with hand-painted slides on the "Divine Mother in Many Faiths." This seemed to make a great appeal in Auckland where it was given in H.P.B. Lodge. It is a lecture that can be given anywhere.

Women are awake in New Zealand. The majority of members in our Lodges are women, so the Theosophical Women's Association was formed to provide avenues of service and cooperative effort, and to try to release ourselves from humdrum weekly study classes and meetings. We find greater opportunities for meeting women in other organizations and get out of the narrow circle of the Lodge. As a member for many years of the National Council of Women I have seen the grand work it has done and the work it could do if more Theosophists entered the Council. My sister-in-law has been the Wellington secretary for eight years. We live together and have watched the membership increase till now there are about 130 members, and about 40 women's organizations are represented by delegates and associates.

Our T.W.A. has a delegate, Mrs. H. G.

Mason, wife of the Minister of Education and Justice. We constantly urge the Government to appoint women to various Committees which are stuffed only with men. Mrs. Mason said at one N.C.W. meeting that the men (of the Cabinet) being *men*, have formed a habit that men should be chosen for various duties and the idea of appointing women simply does not enter their minds. Well, we intend entering their minds and keep on sending in recommendations.

The Convention number of *The Link* gives the annual report of the first National President of Southern Africa. This is not the only change in the Section, for instead of two officers only, General Secretary and Treasurer-Registrar, an Executive Committee of seven members has been appointed and installed. This Committee built up a new organization along the lines of the new Constitution which involved the abolishment of the provincial Federations so as to emphasize the unity of Southern Africa.

Miss Clara Codd continues to draw members in through her inspiring lectures. She is certainly a great asset to this Section. A new publicity drive has been started by which appropriate pamphlets are distributed with a private letter to people interested in particular subjects. A demand comes from the Afrikaans-speaking public for Theosophical books translated into their language and a translation group has been formed.

The main occupation of the Section has been with the subject of Race Relations. At present the Lodges are working to improve the world of thought as not much can be done now on the physical plane. In October the Executive Committee decided as a society to become an affiliated member of the South African Institute of Race Relations, thus actually participating in this widespread movement for the improvement of race relations between all the different races equally and without exception. The National Society was given the right to have two of its members appointed members of the Executive Committee of the Institute. Miss Clara Codd and Mrs. M. Liebeck were appointed with Mr. H. Stainton as reserve. Now the National President recommends the Lodges to become affiliated with the Institute so as to strengthen the movement. The Johannesburg Lodge has already done so.

The Service Groups have been doing excellent work during the year. Durban: Besides the usual war activities, work for children's creches, for S. P. C. A., collection

towards good causes such as the Red Cross, a significant new feature has been started—a Golden Chain Group including children of all races. Also in the work for the Bantu Blind Institute a courageous scheme is being planned for an interracial group for leading discussions on various cultural and religious subjects. Another attempt to fraternize the different communities has been through lectures under the heading of "Our People."

Capetown: With mainly bread and cake sales funds were raised for various causes, including the EOAN Group which provides physical and mental culture for coloured children and young people. One member is opening a home for the children of unmarried mothers—an excellent piece of work. **Pretoria** mainly specializes in translating Theosophical literature into Afrikaans, and in Race Relations by two members belonging to the Pretoria Joint Council of Europeans and Africans and through charitable work. **Johannesburg:** Along with regular hospital work one member has been assisting daily in the Non-European Hospital for two years and under her organization £20 was collected and handed to the matron for Christmas gifts for the children. Some of the members have been connected since its inception with the Institute for the Care of Non-European Civilian Blind which is the only blind Institute for natives in the Transvaal. This Institute has grown into a large community where there is cure and prevention of blindness and preparation for the earning of a living. The Animal Group have had a busy year in connection with the S.P.C.A. Steps have been taken to make vivisection incompatible with the objects of the S.P.C.A., and new members have been drawn into that organization through our Service members; also 300 schoolchildren have been enrolled as juniors. Two Theosophists have been elected to the executive committee and now all executive members of the S.P.C.A. are anti-vivisectionists. There is also a scheme for the amalgamation of all the S.P.C.A.'s throughout the Union and a campaign to induce the Government to introduce anti-vivisection legislation. Records of Group work throughout the Section are circulated to the head of each Lodge Service Group Leader quarterly so as to keep a link. A scheme for future work includes work for the abolition of the death penalty and for penal reform; visiting of children in Industrial and Reformatory Schools; promotion of vegetarian restaurants in the main cities, the spreading of an appreciation of beauty in all its forms, and the presentation of plays to bring about a spirit of

idealism. South African Service Groups are certainly not static!

THE PASSING OF HELIOS

"Helios left us on the 4th of March," writes a friend at Hollywood, "after bidding goodbye to Henry for this incarnation and raising him with her in that sacred time to what he described as 'the most exalted moment of my life.'"

A group of loved friends performed a Masonic ceremony around the illustrious body clothed in full regalia.

At the crematory the organ swelled to a paean of joy in Wagner's fire music as the body was committed to the flames. Our correspondent, Mrs. Betsey Jewett, proceeds:

At the end of that week of sunshine memorial services were held in the Little Church of the Flowers in Glendale. Helios had expressed a wish for that church where living plants, singing birds and music are an integral part of every service.

Her picture stood on a pedestal draped with one of her own crimson and gold brocades, below it on a like brocade was an East Indian urn containing her ashes. Above, below and surrounding this grouping were the quantities of beautiful flowers as tribute from many loving friends.

For twenty minutes strains of Wagnerian music blended with the songs of birds, then we four women who had been sitting, two on either side of the chancel, continued the service by reading first the following eulogy:

"Wagnerian music is, perhaps, a more perfect tribute to the memory of our dearly loved friend, Marie Russak Hotchener, than any thought which may be conveyed by mere words.

During her operatic career she was invited to sing at Bayreuth, and, during a long complete life of international service the cosmic grandeur of Wagnerian music remained an exaltation to her—a pathway to the heights.

But, as much as she gave herself to this musical career, for which she was eminently fitted, her real life began when she rediscovered the Ancient Wisdom as expressed through Theosophical teachings. Most of us here are familiar with her many years of devoted service to Theosophy and The Theosophical Society.

The beauty, power and grace of the trained singer were now freely given to the lecture platform where she brought reality to others through her own illumination.

As editor, author and publisher, the artist was always apparent in accuracy of design and

exquisiteness of style.

Perhaps not so many know that during some thirty years of that time she lent her talents also to the great movement which brings the true secrets and high principles of Freemasonry to women as well as to men.

I refer to the International Co-Masonic Order. Mrs. Hotchener travelled around the world with Dr. Annie Besant and helped to establish Masonic Lodges in America as well as many other countries. Both of them were 33rd degree Masons and members of the Supreme Council in Paris and remained so to the time of their death. Our friend exemplified the Wisdom, Strength and Beauty of the Masonic Columns and to those of us who worked with her she will ever remain as an ideal Mason.

It was, then, natural that Mrs. Hotchener should ask that the Masonic Ceremony be performed for her just before cremation. This was reverently and beautifully done a few days ago.

As the Masonic Funeral Ritual contains the philosophy of life and death in which she believed, it was thought that many here who are not familiar with the Co-Masonic form would like to hear some parts of it as it was read over her body."

Here followed excerpts from the Co-Masonic Funeral Ritual interspersed with organ chords, then Mrs. Vivienne Coates gave her own lines composed for this love offering of roses:

Friends, as we conclude our ceremony we are expressing the wish of our beloved Marie Russak Hotchener by sharing with each of you a rose to keep in sweet remembrance.

The rose is love's sweet symbol,
And to us doth unfold
Within its petaled chamber
A heart of loving gold.

The lover finds his sweetness,
The gardener finds his seed,
The artist finds his beauty,
The mystic fills his need.

Today it brings with gladness,
From the garden of a heart
Where grew so many flowers
With beauty to impart,

A gift of sweet remembrance,
Reflecting from above
A blessing with each blossom,
The benediction of her love.

(Henry had provided one hundred deep red roses for this offering).

To the strains of Forest Music from the Siegfried Idylls, songs of birds, sunlight, flowers and love of friends, two of her friends passed up and down the aisles with Helios' parting gift.

The friends of Helios who participated in these rites were, besides Mrs. Coates and myself, Mrs. May S. Rogers, Mrs. Eugene Wix, Mrs. R. F. Goudey, Mr. Eugene Wix, Mr. Herbert A. Jewett and Mr. Raymond F. Goudey.

DEVAS AND HUMANS

BISHOP LEADBEATER: They regard human beings as curious creatures, from the angelic point of view. They say that we are so illogical, that we know certain things, and do not act accordingly; and to an angel that is what we should call silly. He does not understand such an attitude.

Question: But they have not got the "pull" that we have in the wrong direction?

BISHOP LEADBEATER: We do not know what their difficulties are; they must have the same amount of effort to make. It is like going up a hill—you may go slowly or quickly but you must raise the same number of foot-pounds before you get to the top. Their method looks easy to us—I daresay ours looks easy to them. The principal thing about us which they do not understand is, as I have said, that, although we appear to know certain things, we do not act according to our belief. The sort of thing they mean is, for example, that we know that it is a bad thing to worry, and yet we do it and go on doing it. The angel looks on aghast: "What can I do for this person? It is no use my telling him; he knows it already." They say about many such things, "We don't understand; you appear to know, you profess to know, in fact you do know, and yet your knowledge makes no difference to you."

Question: Could we do anything for the sylph who has helped us in our childhood in return for what he has done for us?

BISHOP LEADBEATER: I wonder what we could do exactly. Goodwill and affection can never under any circumstances be lost, so that any such feeling would certainly be of use—I do not know at the moment exactly what use. I have not thought of that particular point, but it is a thing which could be followed up.

Question: Would our sylphs come under this Angel?

BISHOP LEADBEATER: If they are not acting for someone else.

EVENTS AT ADYAR

The President's Twelfth Year

ALL residents met in Headquarters Hall on June 21st to felicitate Dr. Arundale on entering his 12th year as President of The Theosophical Society. As the President felt that his energy was not sufficient to come to the gathering, the Vice-President read a message sending his loving greetings to "all brethren who are good enough to remember me everywhere throughout the world," and saying: "We do not know what the future may have in store for us, but so long as we remain faithful to the Elder Brethren and to the great Science and its manifestation which They have revealed to us, I think we shall be safe and true." In a statement which appears as the August Watch-Tower, Dr. Arundale said: "The war is revealing a new Theosophy, or rather an old Theosophy in a somewhat new garb, the Theosophy of intimate Brotherhood with living creatures."

Dr. G. Srinivasa Murti and Mr. G. N. Gokhale next spoke and the latter recounted a list of projects accomplished during the President's term of office which, he said, "is but a bare recital of the many different ways in which Dr. Arundale has presented Theosophy to the world."

The President was ready to receive greetings after the meeting, and all filed upstairs to the Roof to give and receive love and affection. We are looking forward to Dr. Arundale's recovery of normal health and strength which has always been characterized by his tremendous vitality.

The World Advances

July 1, Headquarters Hall—celebrating the founding of the World Charter by 50 United Nations at San Francisco on the Theosophical basis of Brotherhood.

DR. COUSINS

The greatest event in the history of humanity was the signing of this charter of peace and freedom, based on the technique and implied principle of the First Object, universal brotherhood, and on the Second Object by its scheme of studies. The Charter insisted on "respect for human rights and the fundamental freedoms for all, without distinction as to race, sex, language, or religion," and on "equal rights for men and women."

The recognition of human equality will lead towards the development of a pure and noble humanity, "but the body of the Charter will remain incomplete until there comes into

it the soul of humanity," intimated in the Third Object. "When the wonderful range of human thought, feeling, and physical and creative capacity is realized and acted on, the World Charter will have become obsolete. It has taken two wars to overtake our first two Objects; I pray God that there will not have to be a third war to accomplish the Third Object."

MR. GOKHALE

How does the World Charter affect India? The answer is in the article on non-self-governing territories which gives an opportunity for India to appeal to the bar of the world. But will all this work, or is it only on paper? Remember that this is the first time that so many seriously-minded people have taken up this cry for India—a step forward amidst the failures which are natural to human progress.

Of the three children of the Guardians of Humanity—The Theosophical Society, The Hague, and the League of Nations—only the first has lived. Now there is the fourth child—the World Charter—let us see if that lives. The Guardians of Humanity have patience, and time to Them is relative, so that They try and then wait for the progress which must come. We who believe in Brotherhood must play our part and help. Do not worry about failures. Once when Dr. Besant was asked about this she gave a signpost and said that until we go on the road of cooperation instead of competition, humanity will fail.

MR. N. SRI RAM (Vice-President)

As Theosophists we must look at everything from the practical as well as the idealistic standpoint. Now the world's statesmen have a more realistic view than in the time of President Wilson. The recognition of the dignity of the human person and the equality of men and women to enjoy the rights necessary for growth and happiness—all without distinction of race, creed or sex—is a great advance.

Yet we must take hold of the problems before us. To make this Charter a reality: (1) Nations must be disarmed, otherwise you cannot have the strong and the weak on a footing of equality. (2) There must be establishment of a universal democracy. The only differences must be in wisdom, experience and record of service. (3) The subject nations must be liberated, i.e. India must be placed on her proper pedestal. India is a test case for the Powers and will lead to the liberation of the other subject Eastern peoples.

The relations between nations must be adjusted on the basis of Justice, and Brotherhood must not be a mere phrase on the lips of people, but a reality. There is much still to be done by The Theosophical Society. It rests upon us to see that the principles enunciated at the conference are placed on a secure footing. A new spirit must be abroad in the world—ushering in a new era of peace and freedom. We as T.S. members realize more the Brotherhood of Humanity without distinction than the man on the street. Therefore we must carry the flag of Theosophy forward by making Brotherhood a conscious reality in the minds of the people.

Adult Education Settlement

Under the auspices of the South Indian Adult Educational Association, an Adult Educational Settlement, Adyar, has been started as an integral part of the larger organization, being the first of its kind in the province. The Board of Directors includes Dewan Bahadur K. S. Ramaswamy Sastri (chairman) who is deeply interested in Kalākshetra, a senate member of the Madras and Annamalai Universities, a Sanskrit and English scholar and a well-known social worker; Mr. G. Harisavotama Rau, who has founded 1200 libraries in the Andhra District, and who worked for Home Rule under Dr. Besant; Mr. J.L.P. Roche-Victoria, M.L.A., who is the President of the South Indian Adult Educational Association, a Senate member of the Madras University and a member of the Government Reconstruction Board; Mr. K. Sankara Menon, Headmaster of the Besant Theosophical School; Mr. P. S. Krishnaswamy Iyer, well-known for his Montessori teaching at the Besant School and for his village welfare work in Adyar. Last year at the Adult Educational Conference at Adyar, all interested visited the civic centre at Damodarapuram, a village adjoining The Theosophical Society estate, where a drama by the village youth was especially arranged. As this active civic centre already existed with a building of its own, it was decided to start the literacy movement here with the consent of Dr. G.S. Arundale who, when approached, kindly offered his cooperation.

The main object of the settlement is to bring together the students of some schools, colleges, and social service workers to live with the poorest people of the city and country in order to study their problems of literacy, village industries and health, and help them to find solutions by themselves.

Besant School Reopens—25 June

Over two hundred students and a staff of twenty teachers informally listened to music and a special puja to Saraswati, Goddess of Wisdom and Learning. Shrimati Rukmini Devi, director, welcomed all present in English and then spoke in Tamil to the pupils, afterwards translating the following message from the President into Tamil for the better understanding of those whose English is limited.

"May you all flourish this new year as happy workers in the great garden of India's educational freedom.

"Many of your older friends who are round about you have had this joy for many years, and they see the dawn slowly but surely approaching, when India's boys and girls will at last know the supreme blessing of being citizens of the greatest Motherland in the world.

"Dr. Besant was the great pioneer towards this goal, and though rejected while she lived, will some day be acclaimed as India's national saviour.

"You, young people and older people, have been guided into this School of hers, founded in her dying moments at her direction.

"May we work together under this great leader, and with her achieve the goal—a free India, a happy India."

The easy, free and informal atmosphere of the School is becoming known throughout India and draws children from all parts. In the evenings, hostel children and the teachers meet in the open and spend a pleasant hour before bedtime, sometimes having an entertaining visit from someone on the Estate. An R.A.F. member talked on aeroplanes and had to answer such questions as "How does a plane crash?"

Kalakshetra at Work

The autumn session of Kalākshetra opened on 28 June with a puja to Saraswati, and above the shrine on the wall was a western link—a picture by Raphael of the Madonna and Child. There were speeches in Tamil and also singing by teachers and pupils and an impromptu duet by two of the finest classical singers of South India—Tiger Varadachariar, principal of the Siromani Course, and Sriman Bhagavathar. In Dr. Arundale's message, which was translated into Tamil by Shrimati Rukmini Devi, he said that "the real future of Indian education lies in all the work that Kalākshetra is doing" and that "the spirit of Kalākshetra will become the heart of the cultural spirit of the world."

Combined Lodges

Under the chairmanship of Shrimati Rukmini Devi, these have proved to be full of life and enthusiasm. The keynote is "Work for Adyar" which means working for The Theosophical Society and so for the world. All parts of the Estate have combined to make a strong, vivid and alive Adyar consciousness. As Rukmini Devi suggested, "All the dry methods in Theosophy must go." She spoke of more informal social life for the visitors just in our homes—not classes or meetings. "The lectures can follow. They are the superstructure and can come later." When lectures are given they should be in Tamil as well as English and in the form of personal rather than dry knowledge. Everything must be made attractive, warm and friendly: talks of our leaders, history of The Society, devotional talks, how students are trained.

The reconstitution of the Brahmavidya Ashrama to help students and new members with Theosophy is being taken up by Dr. Cousins who was the director of the original ashrama for six years. "We need a team of workers and a scheme of work," said Rukmini Devi. Dr. Cousins remarked that not only should it be adapted to the needs of today, but that it would be the nucleus of the future World University.

Our Adyar Chapel

A Dutch-treat pleasure and business meeting of those interested in the Chapel was held at the flat of Rev. Alex Elmore, Priest-in-charge, 8 July. After cake and coffee, the work was talked over.

Now that there is definite expanding activity in Adyar, the continuity of the work should be assured. Mr. Elmore had plenty of suggestions and the following were decided upon. A lay committee with the Priest-in-charge as chairman but with no voting power will be formed to take care of all business. This will relieve the clergy of such responsibility. Monthly collections will be made for the running expenses, which have been met from donations so far. Regarding the work in the Chapel, every Tuesday evening there will be a Benediction plus weekly alternating Mary Meditation and Healing Service. As a radio-gram and records were recently presented, a suggestion was made that the Chapel might form the centre of Western culture, the religious spirit underlying the true culture of the West, by holding classical concerts; through talks on the foundations of Christian art and culture for the students of Kalākshetra, by

producing plays at Christmas, etc., and by giving explanatory sermons on the understanding of Church worship. The yearly Christmas Tree for poor children will, it is hoped, be organized from the Church emphasizing that this is a Christian festival.

What's Happening in Adyar

On the auspicious day of 4 July the first number of *Adyar* was published. This little news bulletin is part of Rukmini Devi's plan for unifying and vivifying the life of Adyar. It contains comings and goings of visitors; various meetings of Lodges, Schools, Kalākshetra, and special functions; new ideas for work such as Rukmini Devi's plans as Deputy stressing the note of "Work for Adyar."

Friends—Old and New

Many visitors come to Adyar these days. Those who are not just regular tourists but who find their way to some office to inquire "What is Theosophy and The Society?" prove to have already an inner understanding of our ideals. These, when opportunity offers, return and some spend their leave here, often becoming members. How many old friends are finding their way back through contacting Adyar?

A Passionate Patriot

Miss Wanda Dynowska has been talking about Poland during a short stay in Adyar—she was the first General Secretary for Poland from 1923-1928. In three graphic lectures she delineated the geographical and political relations between Poland and Russia, the democratic ideals of Poland, and the spiritual affinities between Poland and India.

Adyar Calls for Workers

Now that the world aspect of the war is drawing to a close and conditions are somewhat alleviated, the work is expanding and workers are urgently needed at Adyar for the different activities and departments. We need managers, stenographers, accountants, office assistants, overseers, teachers.

We want devoted Theosophists who are experienced in some special department, preferably those who can serve in an honorary capacity.

Those who can answer this call, please write to the President or his Deputy, Shrimati Rukmini Devi, with all relevant particulars including information as to their financial needs, if any, qualifications, health, etc., and in what particular department they wish to serve. But no one should come here without having obtained definite permission from the President.

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st February 1944 to 30th September 1944 are acknowledged with thanks (publication delayed on account of paper shortage):

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in England £143-2-10 (1943-44)	1,892	1	2
" Paraguay £1-0-0 (1942)	13	3	5
" Canada (1942-43)	230	14	0
" Ireland £2-6-6 (1942-43)	30	11	8
" Chile \$8.00 (1942-43)	26	12	0
" Mexico (1942-43)	110	1	7
" Porto Rico (1941-42)	38	15	0
" Costa Rica \$62.00 (1940-42)	202	6	10
" Peru £11-9-4 (1943)	151	4	11
" Cuba £24-15-0 (1944)	326	8	9
" Australia £25-1-10 (1943-44)	331	11	0
" South Africa £17-12-6	232	9	1
" New Zealand £34-10-6 (1942-43)	455	9	4
Indian Section, T.S., (1943-44)	1,614	10	7
Nairobi Lodge, T.S., (1943-44)	247	14	7
Narayana Lodge, T.S., £2-5-0	29	10	2
Mombasa Lodge, T.S., £7-10-0 (1942-44)	99	10	0
Krishna Lodge, T.S.	13	3	8
Canadian Federation T.S., £7-9-11	97	14	7
Mr. Adrian Berge	16	11	6
Mr. D. Bosman (Headquarters Dues)	56	2	1
	6,218	9	11

Donations (General)

	Rs.	A.	P.
Wheaton Lodge, T.S. ... \$14.00			
Pacific & San Francisco Lodges ... 7.65			
Marjorie Hurd ... 2.90			
	76	5	0
Mr. A. R. Ramanatha Iyer ...	1	0	0
Mr. A. F. Knudsen ...	918	0	6
Los Angeles Lodge, T.S., \$21.69 ...	70	5	0
The T.S. in Costa Rica \$30.00 ...	97	15	3
The T.S. in U.S.A. ...	33	1	0
Australian Section, T.S. ...	52	6	0
Mr. John Coulsting ...	1	2	0
Los Angeles Lodge, T.S. ...	188	14	0
Miss S. E. Palmer ...	1,621	13	0
Lightbringer Lodge, T.S. ...	127	2	10
A Member of Seattle Lodge of Inner Light \$10.00 ...	32	10	6
Mr. G. S. Marathey ...	169	8	0
	3,390	3	1

Donations (Adyar Day)

	Rs.	A.	P.
Mr. A. Subramanian, Sira ...	10	0	0
Mr. J. D. Mahaluxmivala, Bombay ...	10	0	0
Salem Lodge, T.S. ...	25	0	0
Ananda Lodge, T.S. ...	50	0	0
Mr. K. N. Dastur ...	50	0	0
Mr. G. S. Marathey ...	100	0	0
Poona Lodge, T.S. ...	9	12	0
Mr. Felix Layton ...	50	0	0
The T.S. in Mexico ...	240	12	9

	Rs.	A.	P.
Mr. H. F. ...	1,000	0	0
Mr. A. J. Plard ...	55	2	0
Darbanga Lodge, T.S. ...	12	0	0
Sanathana Lodge, T.S. ...	70	0	0
Indian Section, T.S. ...	29	8	0
Andhra Circars Federation ...	116	0	0
Secretary, T.S. Lodge, Etawah ...	9	0	0
Poona Lodge, T.S. ...	23	4	0
Poona East Lodge, T.S. ...	9	0	0
Maitreya Youth Lodge, T.S. ...	24	5	0
Bombay Theosophical Federation ...	150	4	0
Siva Shankar Lodge, Motihari ...	10	0	0
T.S. in Muzaffarpur ...	5	0	0
Mr. H. F. Coachbuilder ...	80	0	0
Kunwar M. Narayana Singh ...	5	4	0
Besant Theosophical Lodge, Patna ...	22	8	0
Blavatsky Lodge, Sydney £28-1-6 ...	290	2	0
San Juan & Mayaguez Lodges £8-1-8 ...	106	10	6
U.S. Adyar Day Committee ...	28,986	15	0
Ganesh Lodge, T.S. ...	5	0	0
The T.S. in New Zealand £76-6-0 ...	1,008	7	0
Columbus Lodge, T.S. ...	81	1	0
Mr. M.H. Syed ...	100	10	0
Bengal Theosophical Society ...	30	0	0
	32,775	9	3

Dispensary

	Rs.	A.	P.
D.R.D. ...	24	10	0
Canadian T.S. Federation £5-10-0 ...	72	9	0
Miss I.M. Prest ...	20	0	0
Mrs. Jane Clumeck ...	30	0	0
	147	3	0

Baby Welcome

	Rs.	A.	P.
D.R.D. ...	25	0	0
Allocation from Adyar Day Collections ...	300	0	0
Mrs. Laura G. Chase ...	50	0	0
Miss I.M. Prest ...	20	0	0
Mrs. Langdon Thomas ...	36	0	0
	431	0	0

Faithful Service Fund

	Rs.	A.	P.
Prof. Jagannath ...	1,000	0	0
Mr. A. R. Viswanatha Iyer ...	1	0	0
Allocation from Adyar Day Collections ...	3,000	0	0
	4,001	0	0

President's Travelling Fund

	Rs.	A.	P.
The T.S. in England £50-0-0 ...	660	14	10

Rehabilitation Fund

	Rs.	A.	P.
Contribution from the T.S. General Funds £1,000	13,218	9	5
Mr. N.A. Naganathan	100	0	0
Mr. C.D. Shores	100	0	0
Mr. Jamshed Nusserwanjee	200	0	0
Mr. H. Saktharam Rao, Bangalore	50	10	0
Mr. Sirdhar Natha Singh	100	0	0
Miss A.C. Armour, England £2-0-0	26	7	0
Perth Lodge, T.S. £30-0-0	396	6	11
Mr. R. M. Alpaiwalla	15	0	0
Mr. K. Srinivasa Iyengar	10	0	0
	14,217	1	4

War Distress Relief Fund

	Rs.	A.	P.
Capt. M. V. Sharma (in 8 instalments)	200	0	0
Allocation from Adyar Day Collections	3,500	0	0
	3,700	0	0

G. SRINIVASA MURTI,
Hon. Treasurer, the T.S.

OLCOTT HARIJAN FREE
SCHOOLS, ADYAR

The following receipts from 1st February 1944 to 30th September 1944 are acknowledged with thanks:

	Rs.	A.	P.
Mr. N. D. Pendse	5	0	0
Allocation from Adyar Day Collections	2,000	0	0
Kashi Tatwa Sabha	10	0	0
Treasurer, Olcott Lodge, T.S., Edinburgh	13	4	0
D.R.D.	50	0	0
The T.S. in England, £34-7-6	433	8	0
	2,511	12	0

K. S. RAJAGOPALAN,
Hon. Secretary-Treasurer.

WHY DON'T WE?

An American member asks: Why don't we put transcriptions of the speeches of Dr. Arundale and others on the main radio networks?

Mr. Cook replies: The cost of a single fifteen-minutes broadcast on the Blue Network is from \$4,000 to \$6,000, depending upon the time of day. It is very difficult to get network time except under a thirteen weeks contract involving a commitment of \$50,000 to \$75,030. The cost of a fifteen minutes broadcast over a single station of fair power in a fair-sized city would be from \$65 to \$100. Free time is not available on important stations or on networks.

The American Theosophist, May 1945

Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.

MR. JINARAJADASA
PORTRAYED

Mr. I. Mitford-Barberton, writer, distinguished sculptor, painter and carver in South Africa, and the head of the Government School of Arts at Cape Town, has modelled a small bronze head of Mr. Jinarajadasa which has already been sent to him. It is a good likeness of 20 years ago. Mr. Mitford-Barberton says that extra casts may be obtained from him at £15 each, his address being: "Rocky Malcoff," 67 Victoria Road, Bantry Bay, Cape Town.

The Theosophical Society in Uruguay announces that the portrait of Mr. Jinarajadasa made in Montevideo in 1938 by the distinguished French painter, Monsieur Manuel Barthold, is about to be completed and that the original will be dispatched to Adyar Headquarters as soon as the war is over. "Copies of this magnificent work of art of Painter Barthold," it is also announced, will be made for such Sections of The Society as will send orders. Mr. Jinarajadasa is seated in a chair, with purple cap, red, green and gold neckcloth, and round him the gorgeous crimson shawl presented to him by the Maharaja of Gwalior. Mr. Jinarajadasa considers this by far the most successful of the three portraits made of him.

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

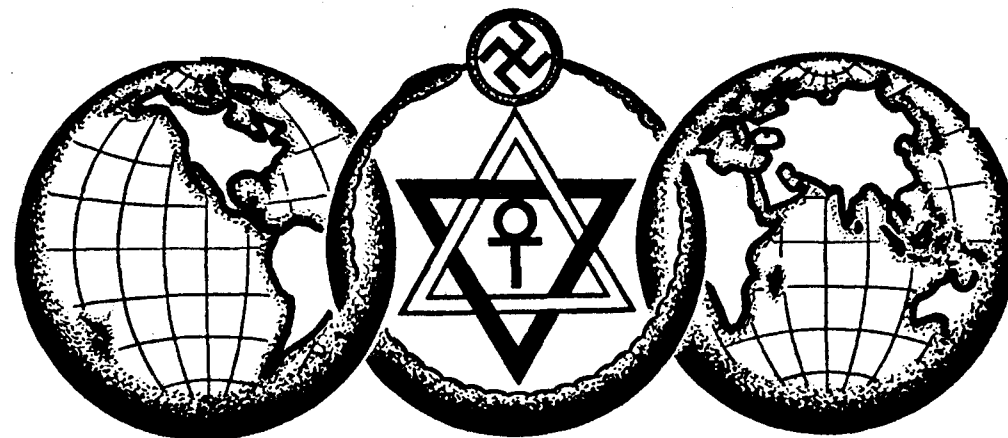
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SUBSCRIPTION RATES

	The Theosophical Worker	The Theosophist	Both together
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U.S.A.	\$1.00	\$3.00	\$3.75
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—MANAGER, T.P.H.



THE THEOSOPHICAL WORKER

September 1945

ADYAR

13 SEP 1945
Vol. 10, No. 9

The President's Passing

By The Vice-President

AS this issue is being printed I have to announce to members of The Theosophical Society throughout the world the sorrowful event of the passing of our President, George Sydney Arundale. Sorrowful to us, because of the loss we have to endure which is irreparable, though to him personally it must be an ascension to a height, wherein are gathered his illustrious leaders and predecessors, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater and others, of revered memory. Along with them and like them he was and is a Brother of Light, a soldier in the cause of Righteousness and Wisdom. His being here for the moment or elsewhere in realms which are beyond our physical senses is a matter which at any time he would have most joyfully left to those Chiefs in whose service it was his one and only ambition to be forever a true and dependable servant.

He passed on during the night of August 11-12 at 12-45 Indian standard (war) time*, after the severe trial of an illness which showed itself in the form of daily fever for over six months and ended with complications connected mainly with the lungs, and the cremation took place at 11.30 a.m. on the 12th on a special site close to the Garden of Remembrance. He bore the ill-

ness with remarkable patience, enlivened in moments when he was comparatively free from its disabilities with his usual cheerfulness and humour. He was confined to his bed for nearly a month and a half, and during that period had the most devoted care and attention of his physicians, Captain G. Srinivasamurti and Dr. S. Gopalan, of Shrimati Rukmini Devi who personally ministered to his needs to the maximum of her physical capacity, of Mr. Saikara Menon than whom no more selfless friend and companion can be found even among the elite of that category, of Shrimati Padmasini, Mr. M. D. Subramaniam, and others whom there is little room to mention here.

The President passed surrounded by the thoughts and affection of not only the residents of Adyar but also many friends who had come to know about his serious condition subsequently multiplied a thousand-fold, as the news of his death reached his fellow members and friends all over the world through cable, radio, and the press. He had the rare quality of evoking from those who had the good fortune to come into the sphere of his influence—and this covered many fields of interest and activity—the warmest personal affection for him and enthusiasm for the cause in which he led them. His spirit will remain blended with that of The Society, and the vivid impress of his personality

*The Madras Observatory gives this in universal time as 00.45 a.m. on August 12.—J.L.D.

will long remain evident in its activities and in the thoughts of its workers.

H.P.B. passed away; later the Colonel; then Dr. Besant and Bishop Leadbeater; and others who have shed rich lustre on the name and work of The Theosophical Society. But The Society continues on its onward course which is to serve those far-reaching ends which it has been ordained to help to fulfil. Now that our beloved Brother has gone, in order, as we might feel assured, to prepare the further way of The Society's progress, let those of his band who remain take those ends, in whatever manner each one might envisage them, deeper and closer into our hearts. More than ever before is now laid upon us the sacred duty of serving our Society through each of its three great Objects, spreading far and wide the conception of Brotherhood, and proclaiming, not dogmatically but as students and seekers, such understanding of God's plan and wisdom as we might have been able to attain. We honour our President best by active service, to the cause to which he had so wholly dedicated himself, the cause of Theosophy and The Theosophical Society—N. SRI RAM.

Rukmini Devi's Message

To Members of The Theosophical Society all over the world, and to my dear Friends and Co-Workers:

I AM sure that the passing away of our President has come as a shock to you, as it has to me. Till the last, I myself had faith that he would turn the corner and improve in health. Though this was mere blind faith on my part, I, with a few of my special friends such as Mr. Sankara Menon and others, were in twenty-four attendance on the President during the last two months.

Though I have known the President for so many years, and my friends have also known him for so many years, we can all say that never to our knowledge was there in The Society such a tremendous atmosphere of dedication and spirituality as during this time. His room was a sick room where we were nursing him, but we all felt as if we were working in a shrine. Any moment of recollection on his part was filled with his love and dedication to the Great Teachers.

No one could have been more patient and charming and considerate than he was, in fact, this almost made it more difficult for us, for since he was so uncomplaining, we never knew whether or not we were hurting him.

I am certain that he himself knew that he was passing on to a resurrection after the terrible crucifixion during the last days. He was anxious for The Society, and the assurance that I gave him I shall pass on to you now—that I shall certainly do my utmost to work for the Cause with far greater zeal than I have ever done before. I know this is what he did, and would, wish.

May I also therefore say that what applies to me applies to every single dedicated member, and we must all together rise to the occasion and try to fill the gap which he has left.

—RUKMINI DEVI

ACTS OF HOMAGE

Garden of Remembrance, August 12th

After homage had been offered to Dr. Arundale, by the placing of wreaths and flowers on his body laid on a platform in Headquarters Hall, at 11 a.m. the procession moved to the Garden of Remembrance where Dr. Besant had been cremated. A large number of people were present including the Rt. Hon. V. S. Srinivasa Sastri, Mr. Justice N. Chandrasekhara Aiyar, Mrs. Ammu Swaminathan. At the cremation ground, Mr. N. Sri Ram, Vice-President, read a speech written by Shrimati Rukmini Devi in which she said, "I cannot speak, so I write. George was my dearest and best friend. I have lost him in this body. He was always great and delightful, but during his suffering I knew that he was more magnificent than I ever realized. I know our loving comradeship is unbreakable and it will continue forever. There is no one I love more and there is no one to whom I owe every spiritual and loving help as I do to him. He is now with his mother, Dr. Besant. I cannot say more." Mr. Sri Ram on behalf of the Society bade farewell to Dr. Arundale and gave assurance that the work would be carried on, members proving their loyalty by serving the cause to which he was so ardently devoted. Capt. G. Srinivasamurthy read some verses in Sanskrit and the Rev. Alex Elmore read a ritual from the Liberal Catholic Church committing the body of Dr. Arundale to the fire.

Under the Trees

The Besant Theosophical School and Kalā-kshetra started the commemoration meeting, August 13, with prayers of all religions, then everyone offered flowers before portraits of Dr. Arundale, Mme. Blavatsky and Dr. Besant. Dr. Cousins observed that though Dr. Arundale is no longer with us physically,

his dynamic influence will go on increasing so that our children's children will have the legend of one of the noblest, purest and finest lives that had ever been lived on this earth. Mr. Justice P. V. Rajamannar said that if living was a fine art, there could be no doubt that the life of Dr. Arundale was a masterpiece. Mr. Vajra Sastri stressed the magnificent work he had done for education in India side by side with one of the greatest champions of freedom, Dr. Besant. Rev. Alex Elmore, speaking of Dr. Arundale as a prince of the Church, being a Bishop, asked, was anyone a finer example of just and noble living? Mr. K. Sankara Menon did not think of Dr. Arundale as having passed on but as "that very living flame-like inspiration which he essentially was and ever will be." Dr. Cousins spoke of Dr. Arundale in relation to Rukmini Devi, "one of the foremost creative artists in the world, as her greatest appreciator and therefore her greatest critic." Mr. N. Sri Ram, Vice-President, declared that although Dr. Arundale was no longer with us physically, "he will be with us perpetually in spirit." India owed him a deep debt of gratitude. He had made India his spiritual home and adopted motherland, and there was no greater patriot than he. It was not possible to assess the worth of the services he had given to this great and wonderful land.

The Chapel

Before the Service of Remembrance and Thanksgiving for Bishop Arundale on the Festival of the Assumption of Our Lady, August 15, the Rev. Alex Elmore stressed that there must be no thought of a Requiem as this was Dr. Arundale's desire. He asked those present to make of themselves a channel where "he himself can come and, as he always did, give his great blessing." In a few words read at the Festival Mr. Elmore said, "Known with love like that which is given by his children to a father as 'Bishop George,' he ever remains among the family he so beautifully gathered around him. We see before us this morning those outward symbols of his Episcopal Office—his crozier or pastoral staff, and we know of his loving protection and guidance as of a good shepherd. In his mitre we know again that twofold nature which is the attribute of the Wise—Divine Grace and warm and understanding humanity. His pectoral cross reminds us of that bright spirit of service and sacrifice to those Great Saints to whom his whole life is so deeply dedicated—and with his episcopal ring we remember and even now experience

that grand and princely spirit of generosity of blessing, a spirit which lives on in him and forever surrounds his family here." Mr. Elmore reminded the congregation to put aside, "all thoughts of grief and sorrow" and only to think "on him with our deepest love and gratitude."

Madras Labour Union

On August 16, at a meeting in Madras the services of Dr. Arundale, former President of the Union, to the Labour movement were recalled. Condolences were conveyed to Shrimati Rukmini Devi. A resolution called upon the British Labour Government to implement their pledges to India by establishing at an early date, a constitution, as broad-based as possible, giving India her full status, and also to implement the Four Freedoms envisaged in the Atlantic Charter.

Gokhale Hall, Madras

A public meeting, where a number of public figures spoke, was presided over by Mr. Justice Chandrasekhara Aiyar who said that Dr. Arundale was "a gentleman to his finger tips and everyone who sought his help and guidance found in him a ready and wise counsellor. He was simple as a child, and generous to a fault; his charity of heart and disposition might have led him to make mistakes in the estimate of those with whom he came in contact, but such errors of judgment only proved his nobility of mind and his real stature. He was a man of rare personal charm . . . loved his fellow-beings without stint and was loved by them in return in equal measure. He was particularly fond of the younger generation and his interest in their real well-being and progress was keen, abounding and comprehensive . . . He was an indomitable fighter in the cause of freedom, but he fought with clean hands and never hit anyone below the belt . . . Dr. Arundale threw himself heart and soul into the work of the re-building of India and the renovation of her great culture, and he strove hard to secure for her a political destiny commensurate with the greatness of her heritage and civilization. He stood strong and steady and foresquare for the unity of India . . . He was for progress on steady and orderly lines to the ultimate goal of freedom to be achieved in the midst of peace, amity and goodwill, and his religious and political ideals were a Fellowship of Faiths and a Brotherhood of Nations."

Mr. N. Sri Ram said that The Society had lost a great leader and the world a great asset. Dr. Arundale was a citizen of the

world. He was capable of identifying himself with the patriotic aspirations of the youth of any country. He was full of creative fire which he transmitted to those around him. Mr. Sri Ram said that Rukmini Devi asked him to say that she felt that the best way in which they could honour Dr. Arundale was to be true to the ideals which he cherished and tried to live up to.

Headquarters Hall

Presided over by Dr. Cousins, Kalākshetra held a special meeting on 19 August in Headquarters Hall. The chairman said that Dr. Arundale brought out the finest creativeness in people and had often said that all else would fail if we have not oriented ourselves in the matter of beauty. Rukmini Devi as an example stands on the highest pinnacle as an artist. During the war time she felt the great need of beautifying the human character and so with great courage started Kalākshetra. Mr. Justice P. V. Rajamannar said that Dr. Arundale demonstrated with his own life that fundamentally there is no difference between life and art. He lived beautifully. We still have Rukmini Devi and through her we still have him with us. Mr. M. Ranganatha Sastri suggested that we perpetuate Dr. Arundale's memory with a modern theatre in the centre of Madras so that Kalākshetra might extend itself and go forward into the world. "Tiger" Varadachariar gave an appreciation in Tamil. Dr. Srinivasamurthy said that whatever aspects of life Dr. Arundale touched he ennobled them. In his artistic contact he was a pillar of strength to Rukmini Devi—no one can fill his place.

A resolution was passed of consolation and sympathy to Rukmini Devi, the President of Kalākshetra, in place on record an appreciation of the invaluable service in life of Dr. Arundale to the cause of beauty, and assuring Rukmini Devi of the support of the members of Kalākshetra to the great work she has so nobly undertaken. A Committee was formed to raise a memorial to Dr. Arundale in relation with his work for art and beauty.

The Arundale Adult Education Settlement

In the Civic Square of Damodarapuram, a village bordering the Theosophical Estate, the first camp was inaugurated, on 19 August, the Settlement being named after Dr. Arundale in his honour. Dewan Bahadur K. S. Ramaswami Sastri, chairman of the Board of Directors of the Settlement, opened the meeting by speaking of the great interest of Dr. Arundale

in national education. By the university students taking a part in this work, they would become trained social workers. Adult education is intended for the uplift of the masses and is based on the central ideas of Indian culture. The Vice-Chancellor of the Madras University, Dewan Bahadur Lakshmanaswami Mudaliar, said he had hoped to pay the tribute to Dr. Arundale in person that for nearly half a century he had devoted himself to the service of India. He said the university was deeply interested in work of this kind; it helps the student to realize village conditions which he loses sight of during his schooling. There is so much illiteracy in India that preventive measures must be undertaken. This should be a State campaign—the government has so far failed in this function. The work of education must be marked by service and sacrifice coming from within and not imposed from without. The Vice-Chancellor then unveiled a tablet in the building which Dr. Arundale has placed at their disposal, and declared the settlement open.

THE MESSAGE OF INDIA

Hyderabad (Sind), Aug. 13

In a press note, Sri T. L. Vaswani pays the following tribute to the late Dr. G. S. Arundale:

"Dr. Arundale has passed on! Homage to him!

"He carried his credentials on his face; it was a face which radiated light and love.

"By work and sufferings, by discipline and by sacrifices, going back through incarnations past, he attained to heights and so could understand life in its inner and outer meanings.

"He followed the Path referred to in a few significant words by H.P.B.: 'Of Teachers there are many: the Master Soul is one, Alaya, the Universal Soul. Live in that Master and its ray in thee. Live in thy fellows, as They live in It.'

"As to the prophet in Pushkin's poem, there came to Arundale a call to 'rise and crossing seas and lands burn the hearts of men with thy words.' Arundale travelled to many countries, 'crossing seas and lands' and carrying to men and women the message of India's Holy Rishis; and we know, we who heard him when during his last great tour he came to Sind, we know how speaking to thousands of men and women in St. Mira's building, he 'burnt the hearts' with his words of inspiration.

"And in his words, too, was the faith that the wisdom of the Rishis would conquer the

chaos and disintegration of modern life and that from India the Light would travel again to Nations of the East and to Nations of the West. A new, united, free India would vindicate and rejuvenate Asia and bring Christ back to Europe and rebuild civilization.

"A nationalist, he was interested in the future of all nations: patriot, he asked for freedom for every land: a servant of the Rishis, he saw the One in all races and religions and he proclaimed the great truth that Brotherhood is the basic Law of Life."

TRIBUTES

Tributes to Dr. Arundale have been pouring into Adyar from friends, associations and all who knew and loved him. The Chief Commissioners of the Hindustan Scout Association of the Madras Presidency and Bombay stated their loss of his guidance and the Hon. B. Gopala Reddi says: "He sent me very gracious blessings when I succeeded him only recently."

From Srinagar, Dottoressa Maria Montessori: "Wonderful and great up to the last breath. Faithful to his mission. Immortal is the heart of those who have loved him. I pay my sorrowful and humble homage to him and to you [Rukmini Devi]."

Dr. Bhagavan Das, Benares: "I have just learnt that our much loved friend left us this morning. I am deeply grieved, despite all the consolations that Theosophy offers. In my mind he has always remained as he was, a bright, cheerful youth, full of jokes and laughter, when he first came to the Central Hindu College with his mother some 40 years ago."

Now in Bombay, Mr. C. Jinarajadasa wires: "My love and deep sympathy with you."

From London, Mr. Digby Besant, son of Dr. Annie Besant, cables: "Deepest sympathy in your and our great loss." Mr. Besant was formerly President of the British Institute of Actuaries and is now partner with Mr. Severs in the Theosophical Publishing House, London.

The Indian poet, Mr. Harin Chattopadhyaya: "I am conscious that you are now enough in communion with the Great Spirit to enable you to understand the passing away of form in a perspective which only beings like you arrive at. George is not with you, some think, any more . . . but you and I know that the ripe friendship he gave you while on earth, and the silent and splendid cooperation you always had from him . . . given so unstintingly and unhesitatingly . . . will evermore

continue to remain with you. . . But you are, as everybody who truly knows you, knows, going to create greater and greater beauty both in yourself and your art—(as also in some of us) out of your deep sorrow, making your earthly loss, a heavenly gain."

Mr. G. Chelvapathi Chettiar, M.L.A. and Councillor, Corporation of Madras: "With very profound regret I and my friends of the Madras Labour Union received the news of the death of Dr. G. S. Arundale. In his death I have lost a personal friend and the labourers one of their greatest benefactors. I had known him for more than two decades now. I had seen him at the office of the Madras Labour Union, when he was President, working incessantly to better the living conditions of the labourers. I can never forget those days when he fought for the labourers. The labourers and the world of labour can never forget him and his service for them. It was mainly due to his efforts and endeavours that a minimum wage and maximum working hours were obtained for the suffering labourers. . . The country has lost a great and selfless worker and the labourers a great benefactor."

The President of the Madras Government Press Workers' Union, Mr. P.R.K. Sarma, writes that at an extraordinary meeting of the Federation of Government Workers' Trade Unions a resolution was passed conveying condolences to The Theosophical Society and Shrimati Rukmini Devi and placing on record "his great sacrifices and services to India and especially to the Labour movement in the city in the pioneer days."

The Working Committee of the South Indian Humanitarian League, Madras, adopted resolutions expressing their deep sense of loss to the humanitarian world in general and to this League in particular of which Dr. Arundale was for some time president and sending sympathy to Shrimati Rukmini Devi, who is also a past president.

Long Live Arundalism!

Mr. S. R. Venkataraman, Headquarters Commissioner, Hindustan Scout Association writes: "Dr. Arundale is no more. Long live 'Arundalism.' An ardent educationist, a true humanitarian, a staunch supporter of all good and noble causes, a gallant warrior in the cause of World Fellowship and Peace, Dr. G. S. Arundale has shuffled off his mortal coil and has joined the Valhalla of the great ones. But his radiant spirit will continue on earth to inspire and guide all those who had the inestimable privilege of being electrified with his magnetic influence and personality, which

I may describe compendiously as 'Arundalism.' His buoyant hope, bubbling enthusiasm, wide cosmopolitan sympathies, large-hearted generosity, charity, goodwill and love towards all, his opponents not excepted, are virtues deserving of emulation. Though nearing seventy, the spirit of youth that vibrated in every fibre of his being, in his words and actions was a source of infinite strength and inspiration to the tens of thousands of Hindustan Scouts whose Chief he was for many years Though an Englishman he was a true Indian to the core, and he believed in the spiritual destiny and unity of India."

Sangeetha Kalanidhi Subbarama Bhagavata: ". . . Even the great souls will naturally weep when the world loses a person who has great ability to hold a very responsible and high position, kindness for the poor, great desire for international well-being, great admiration from others, generosity, mercy and truthfulness. When others are so affected, how painful it must be for you! As yours is a strong mind, full of wisdom, you should forget the sorrow by slow degrees. Surely his soul will rest in peace."

Sarojini Naidu: ". . . There are today hundreds of men and women all over India who share your grief for his death, but also realize that to them he remains everliving because it was he who had kindled in their young hearts the flame of ideals that illumine the world. He taught not only through his mind but through the imagination and spirit . . . he imparted not merely knowledge but also a lovelier thing—faith. His wisdom expressed itself not only in solemn counsel but in his gay spontaneous laughter, his wit, his humour, and his special gift of touching with glamour the commonplaces of life. He dedicated the best years and the best love of his existence to India . . . He had a reverent passion for her past, a radiant vision of her future. To him you were a living spirit of many dreams for India . . . Be proud, not sad, dear Rukmini . . . fulfil the dreams."

EDITORIAL NOTES: The October "Theosophist" will be a special number devoted to Dr. George S. Arundale, and containing tributes to his greatness, personal remembrances and portraits.

The International Convention to be held at Adyar, December 1945, marks 70 years of The Theosophical Society and 50 years of Dr. Arundale as a member. The Recording Secretary has written to the General Secretaries asking for material for a memorial volume of our late President.

KNIGHT OF COMPASSION

BY RIE VREESWIJK

Chivalry was one of our President's characteristics. The animals, the poor, the oppressed, whether a nation or an individual, they would always find his voice and pen ready to defend them and plead their cause. In particular have I been able to observe his tenderness towards the Animal Kingdom. They were always in his mind; if an animal on the Adyar estate was wounded he would never fail to inquire every day. In his room where he used to write, the squirrels darted round, and every morning he would come upstairs after breakfast with a handful of bread crumbs for his little friends. In the last days of his illness, hardly able to speak, he would observe a little tame parrot and say; "Poor bird . . . wings are clipped . . ." And even while drinking milk, he thought of the cow who sacrificed her milk.

Part of his presidential programme was to establish an Animal Hospital at Adyar, and he never ceased to strive to achieve this. And as the years passed and the war made it more and more hard to start such an enterprise, he would become almost impatient. How often we heard him repeat: "If only there were an Animal Hospital at Adyar" But such was his perseverance and strength that in spite of his many preoccupations of the last few years, he yet achieved the establishment of an Animal Hospital at Adyar, even though it cannot yet have a real building. But the work is being done day after day, and the suffering of many dumb creatures will be reduced because of his never ceasing enthusiasm. Though he himself may not visibly be there any longer, yet the work will be carried on in his name for always and our little Hospital will hereafter be called:

The Arundale Animal Hospital, Adyar.

The daily chores. Our day starts at 7 a.m. with the care of the in-patients. They have to be washed, brushed, fed, wounds dressed, temperatures taken, and doses of medicines administered. But we first start with a large dose of petting all round! From a psychological point of view I consider this a most important part of the treatment, for only when the animal is in a happy and quiet state of mind and full of trust in his Attendant, will he show the true symptoms of his condition

and also submit easily to treatment. And anyhow, can one help petting them?

It is one of the happiest moments of the day, when I enter the Hospital compound and see these large brown eyes turning towards me. First there is the buffalo, whose leg was badly cut by a wire; she grunts and strains at the rope towards me, and while I struggle to untie the rope, she gently rubs her face against my arm. Meanwhile our 5-year-old bull is watching me intently, with ears pricked up nodding his head. He suffers from a very serious gastric disease and is reduced to a skeleton. Yet how happy he is, and how insistent to be petted all the time, especially he wants to have his ears rubbed, and always invites my attention by pushing his ear against my hand.

The cow who had a fall and is very lame, looks on placidly, she doesn't seem interested, but wait! When I come near she already lifts her head indicating that she wants her dewlap rubbed, and rub I must for the next five minutes! The goat, however, is a materialist. Though she makes the greatest noise claiming attention, I know that all she wants is a piece of sugar. And finally there is our baby, a 2-year-old small bull, pure white with black eyes, black feet and nose, and black brush to his tail. He is excitedly running round in circles at his rope, awaiting his turn.

And so when we are all happy, who minds the thermometer, or that nasty dose of medicine when moreover the bucket of food (each according to his diet) is already in sight? Then the little family goes off to graze in the garden. Now, but for emergencies and accidents, our attendant can go off to buy medicines, cattle-food or carry samples of blood or dung to the Veterinary College, some 8 miles away.

At 6 p.m. our out-patients start coming in, mostly cattle again, as the villagers never pay much attention to dogs or cats on whose existence their living does not depend. Mostly bullocks with yoke-sores, or indigestion, sometimes jutka-horses.

At 7 p.m. the in-patients come home; the lame ones seem suddenly much better because they are in such a hurry for their food. And finally, when they are all tied up for the night, we rub their legs and ears with neem-oil to keep away the flies, mosquitoes and other insects, so that they will have a restful night.

Our days are full but happy, and we are hardly able to repay them for the happiness which their devoted friendship and gentle trust give us for the little we can do for them.

PRESIDENTIAL ELECTION 1945-46: OFFICIAL NOTICE

Dr. G. S. Arundale, President of the Theosophical Society, passed away at Adyar, on 11-12 August 1945, at 6.45 Indian Standard war-time. The cremation took place at 11 a.m. on 12th August.

2. The Vice-President, Mr. N. Sri Ram, has taken over the duties of the President according to our Constitution, Rule 11a, and will continue to discharge those duties until a new President is elected.

3. In accordance with Rules 10 and 25 nominations have been invited from members of the General Council, and these must reach the Recording Secretary before the evening of 15th October 1945.

4. A further communication will be sent to all General Secretaries on 16th of October by cable and air-mail, giving the names of members nominated, when the General Secretaries of Sections, and the Recording Secretary in the case of non-sectionalized Lodges and Fellows-at-large, will proceed to take the vote of the members, in accordance with Rule 10 (below).

5. The following procedure is suggested:

(a) It is considered very desirable that the voting for the election should be by secret ballot. Voting papers will be printed by each Section, as per Form A, and will be sent by the General Secretary to the Secretary of each Lodge, according to requirements.

(b) The voting paper will consist of two parts: the voting slip, and the form which the member signs and addresses to the General Secretary. Each member will be given two envelopes, a small one in which he will put the slip, and seal it, and the second larger one addressed to the General Secretary in which he will enclose the small envelope with the form signed by him.

(c) The President of each Lodge will take the vote of each member entitled to vote in accordance with Rule 10, preferably at a special meeting called for the purpose, collect all the envelopes and send them back to the General Secretary together with a list of the members who have voted, by the date fixed by him.

(d) The General Secretary will send similar voting papers to all unattached members individually, who will fill in their votes similarly and return the paper to the General Secretary by the due date.

(e) As the papers begin to arrive the General Secretary will open the envelopes addressed to him, tick off each name on his voters' list, and put the small envelopes containing the voting slips, into a sealed box. This will be opened by the Scrutineers appointed by the Executive Committee of the Section on the appointed day. The Scrutineers will open the small envelopes and count the votes given to each candidate. The General Secretary will then report the net result of the count to the Recording Secretary in Form B given below. The results may be cabled if necessary, but must be confirmed in writing as soon as possible. All the results must be sent so as to reach the Recording Secretary at Adyar up to the evening of 16th of February 1946 at latest.

6. Returns received from various Sections and from Fellows-at-large, will be counted by two Scrutineers appointed by the Executive Committee at Adyar, and the candidate receiving the largest number of votes will be declared elected to the office of the President of The Theosophical Society, on the morning of 17th February 1946.

6th August 1945. G. N. GOKHALE,
Adyar, Madras, Recording Secretary,
India. The Theosophical Society.

RULE 10

ix months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within two months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the individual vote of each of the voter-members of his Section—that is, of members of the National Society on his rolls who are not in arrears of annual dues for more than one year at the close of the previous official year of the Section—and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges and Fellows-at-large attached

to Headquarters. At the expiry of four months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidates receiving the greatest number of votes shall be declared elected to the office of President.

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, ADYAR, 1945-46

VOTING SLIP

Form A Please read carefully
Instructions

- Put a "X" after the name of the candidate you choose.
- Tear off on the dotted line and enclose slip in the small envelope sent herewith, and seal it.
- Sign the letter given below, and after detaching it from the slip, put it together with this in the larger envelope addressed to the General Secretary to reach him by (date to be fixed by the General Secretary).

Names of Candidates.....

- 1.....
- 2.....

(Tear off on this line.)

To the General Secretary.....(Section).

Dear Brother,

Enclosed I hand you a sealed envelope containing my vote in the Election of the President.

Name of Member (block letters).....

Name of Lodge (block letters).....

Signature and date.....

Address.....

The Member is entitled to a vote.

Signature, President of Lodge.

.....

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, ADYAR, 1945-46

Form B.

RETURN SUBMITTED BY THE GENERAL SECRETARY.....SECTION

- Number of members eligible to vote.....
- Number of votes received.....
- Number of votes for A.....
B.....
- Remarks if any.....

Date.....

Place..... General Secretary.

NOMINATION FOR PRESIDENCYSHIP

Mr. C. Jinarajadasa has been nominated for the office of the President by Messrs. N. Sri Ram, G. Soobbiah Chetty, G. N. Gokhale, Rohit Mehta, K. Srinivasa Iyengar, and Dewan Bahadur K. S. Chandrasekhara Aiyar and he has accepted the nomination.

Adyar G. N. GOKHALE,
19th August 1945 / Recording Secretary.

MESSAGES OF SYMPATHY

RUKMINI DEVI'S FAMILY

Mr. R. Krishnamurti, Dungar College, Bikaner;

Mr. T. M. Krishnaswami Iyer, Chief Justice, Travancore State;

Mr. N. Padmanabhan and Shrimati Maity, Indore;

Shrimati R. Padmini, Jaipur City;

Shrimati S. Radha, Benares;

Dr. N. Sivakamu, Alwar, Rajputana;

Mr. N. Subramania Sastry, Calcutta.

OVERSEA MEMBERS

AUSTRALIA: Sydney: Miss Arnold, The Garden School; Mr. and Mrs. Reg. Bennett, Mr. Ian Davidson (for The Manor Household), Mr. Elliston and Mrs. Phyllis Campbell; Brisbane Lodge, Hobart Lodge, Perth Lodge; Bishop Burt for the clergy and laity of the Liberal Catholic Church.

BRAZIL: Theosophists of Sao Paulo.

ENGLAND: Dr. Lawrence Bendit, Mr. Digby Besant and Mr. Leslie Severs (T.P.H., London), Misses Lillias, Margot and Joan Gale, Mr. Leopold Glazer, Mr. Charles and Mrs. Katerina Haller, Mrs. Sunder Kabadi, Miss Hilda Kemp, Miss Gladys Newberry, Miss Eunice Petrie, Mr. H.S.L. Polak, Mr. Sidney and Mrs. Josephine Ransom.

FRANCE: M. Marcault, Mlle Pascaline Mallet.

NEW ZEALAND: Miss Emma Hunt, Rev. William and Mrs. Crawford, Mr. Geoffrey and Mrs. Jane Hodson, Miss Sandra Chase, Mr. Harry Banks (Round Table), Mrs. Dulcia Mason (Theosophical Women's Association), Christchurch Lodge: "May His freedom and joy sustain you."

POLAND: General Michael Tokarzewski.

SOUTH AFRICA: President and Members Pretoria Lodge.

URUGUAY: The brothers of Montevideo.

SWITZERLAND: Mme Trudi Kern and Vahan Lodge, Basel.

UNITED STATES OF AMERICA: Susan Cooper and Edith Armour, Etha and Sidney Cook (Mr. Cook cables: "Count on me every way for any help you desire"), Billy and Catherine Mayes, Henry and Helios Hotchner, Miss Marie Poutz, Miss Esther Renshaw, Herbert and Elise Staggs, Warren and Ellen Watters.

WALES: Mr. Peter Freeman.

SECTIONS AND OTHER GROUPS

EUROPEAN FEDERATION.

SECTIONS.—Argentina, Australia, Burma, Canada, Central America, Ceylon, Chile, Colombia, Cuba, Denmark, Finland, France, India, New Zealand, Norway, Peru, Scotland, Sweden, Switzerland, United States of America.

PRESIDENTIAL AGENCIES.—Egypt, Paraguay.

FEDERATIONS: Canadian Federation.

LODGES ATTACHED TO ADYAR: St. Louis, Mo., U.S.A.; Krishna Lodge, Zanzibar, and Mr. Dwarkadas Shah; Dar-es-Salaam Lodge, Tanganyika.

BURMA: Federation of Young Theosophists.

INDIA

LODGES AND FEDERATIONS

AGRA, Nirvana Lodge; ALLAHABAD, Ananda Lodge, Blavatsky Lodge; AHMEDABAD, Theosophical Society, Adult and

Youth Lodges, Anand Youth Lodge; ANKLESVAR, Anklesvar Lodge; ARIYALUR, Vishvakarma Lodge; ARKONAM, Jyothi Lodge; AVIDHA, Nautam Lodge; BANGALORE, Cantonment Lodge, City Lodge, Lotus Youth Lodge, Lotus Round Table and Karnataka Theosophical Federation; BARODA Lodge, Farobi Lodge; BEHAR, Behar Federation; BELGAUM, Belgaum Lodge, Youth Lodge, Shahapur Centre, Maitreya Ladies Lodge; BELLARY, The Sanmarga Theosophical Lodge; BENARES, Theosophical Lodge, Kabirchand All-India Youth Federation, Youth Lodge; BENARES, Headquarters; BEZWADA, Briganza Lodge; Ananda Circars Theosophical Federation; BHAVNAGAR, Bhavnagar Lodges, and Gujarat Kathiamad Federation; BOMBAY, Vasantapuram Lodge (Juhu), Ananda Lodge (Juhu), Juhu Youth Lodge, Besant-Arundale Lodge, Blavatsky Lodge, Youth Lodge, Vimadalal Bilia Dadar Lodge, Vasant Lodge (Santa Cruz); BOWRINGPET Lodge; BRACH Lodges; CALCUTTA, Sanatan Dharma Lodge; CALICUT Lodge; CAWNPORE, Maitreya Lodge, Chohan Lodge; CHAPRA Lodge and Behar Federation; CHINTAMANY Lodge; CHICKNAIKANHALI, Ananda Lodge; CHITTOOR Lodge; CHODAVARAM, Sri Goureswara Lodge; COIMBATORE Lodge; CUTTACK Lodge; DHARBANGA Lodge; DHARAMPORE Lodge; DELHI Lodge; DINDIGUL Lodge; DODBALLAPUR Lodge; ERNAKULAM, Kerala Federation, Ernakulam Lodge, Sri Sankara Lodge; ETAWAH Lodge; FATEHPUR, Anand Lodge; GAYA Lodge; GOPALGANG Lodge; GORAKHPUR Lodge; GWALIOR Lodge, Central India and Rajputana Federation Lodges; GUNDEMADAKALA (Andhra Circars), Bhavadwajasrama Lodge; GUNTUR Lodge; HAJIPUR Lodge; HOSPET Lodge; HYDERABAD Lodge; JESSORE, Parinirvan Lodge; JHAGADIA, Mantri Seva Lodge; JHANSI Lodge; KALLEPALLI Lodge; KAMPOOKOTHI, Youth Lodge; KANKAUBALLI, Sanatkumara Lodge; KARACHI, Sind-Multan-Baluchistan Federation of T. S. Lodges, Rukmini Devi Youth Lodge, Jamshed Nagar Lodge, North West Federation of Youth Lodges, Karachi Lodges; KODAVALUR Lodge; KOILKUNTALA, Panduranga Lodge; KOLAR Goldfield, Theosophists of Robertsonpet; KOLHAPUR Lodge; KOLLEGAL Lodge; LAHERIASARAI Lodge; LAKHUMPUR Lodge; MADANAPALLE, Theosophical Lodge, College and School; MADRAS, Triplicane Lodge; MADURA Lodge; MODHIRI Lodge; MORAR Lodge; MORADABAD Lodge; MULTAN Lodge; MUZAFFARPUR Lodge; NAGPUR

Lodge; NAVSARI, Noshir Lodge; NEGAPATAM, Sandai Lodge; NELLORE, Blavatsky Lodge; NIPANI, Shree Krishna Lodge; OSIRUVAYAL group; PATNA, Bihar Theosophical Federation; PONDURU, Sri Krishna Lodge; POONA, Victory Lodge, Poona Lodges, Marathi Federation and East Youth Lodges; QUETTA Lodge; RAJPIPLA Lodge; RAJKOT Lodge; RAZOLE, Sree Vasista Lodge; RAWALPINDI Lodges, Light House Lodge and Youth Lodge; ROHRI Lodge; SALEM Lodge; SANGLI Lodge; SANGH Lodge; SECUNDERABAD Lodge; SHIKARPUR Lodge; SIVAGANGA Lodge; SONPETA Lodge; SRIRANGAM Lodge; SRINAGAR, Jammu Lodge; SRIVILLIPUTTUR, Youth Lodge; SURAT Lodge; TAPESWARAM, Sachidananda Lodge; TEKALI Lodge; TIRUPATTUR Lodge; TRIVANDRUM Lodge, Ananta Lodge; TRICHUR Lodge; TUNDLA, Anand Lodge; UDAIPUR Lodge; VELLORE Lodge; YELLAMANCHILI Lodge.

ROUND TABLES

BOMBAY, Osiris Round Table, Round Tables in India; KAMPOOKOTHI, Dhruva Round Table; KARACHI Round Table; SURAT Round Table.

SCOUTS

Hindustan Scout Association, Allahabad. Buddha Scout Group, Terur, Negapatam Taluk, Tanjore Dist. Hindustan Scout Association, Bombay. Hindustan Scout Association, Bhagalpur. Hindustan Scout Association, United Provinces. Hindustan Scouts, Delhi. Khatau Rovers, Bombay. Boy Scout Association, Ongole, Guntur Dt. Prathap Scout Group, Madras. Renga Scout Group of the Hindustan Scout Association, Trichinopoly. Vijaya Bharat Scouts, Vizianagram.

VARIOUS ORGANIZATIONS

ALIGARH, Aryan Culture Academy. BANGALORE, The Mythic Society. BENARES, Besant Theosophical School; Maha Bodhi High School; Vasant College; The Central Hindu School; Benares Hindu University. BHAVNAGAR, Sanatana Dharma School. BOMBAY, Fellowship School; New India League; New Era School. CHOCHANATHAPURAM, Chendamalkalam. COIMBATORE, Devanga Society. COLOMBO, Musaeus College. ELLORE, The Public of Ellora

Krishnaswami, Madras; Dharmiha Rathna Pradeepa N. R. Krishnaswami Aiyengar, Madura; Rao Bahadur K. V. Krishnaswami Aiyar, Madras; B. L. Kudtarkar, Bombay; Hon. Pandit H. W. Kunzru, President, Servants of India Society, Simla; Dr. Thomas K. Kuxier, Kottayam.

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R. Nanbi Iyengar, Hindu High School, Madras; K. Narasimha Raghavan, Vellore; M. Narasiah and Bros, Punganui; K. Narayana Murti, Madras; D. Narayanan, Karaikkudi; T. G. Narayanan, New Delhi; Dewan Bahadur T. M. Narayanaswamy Pillay, Madras; D. Narasimhulu Chetty, Kalikiri; Rao Bahadur A. Nathamoony Chetti, Madras. S. S. Pani, H. Q., Southern Army (on active service); Mr. G. Padmanabhan, Mayavaram; Col. Dr. K. G. Pandalai, Madras; V. D. Pichai Pillai, Madura; Mr. K. B. Prabhu, Malabar; The Maharaja of Pithapuram, Madras; The Yuvaraja of Pithapuram, Madras; S. K. L. Prasad, Bangalore; Premakumar, Colombo; O. Pulla Reddi, Minister for Revenue, Bangalore; Sir Purshotamdas Thakurdas, Nasik; Purushottamdas Tandon, Allahabad.

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(To be continued in October issue)

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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—MANAGER, T.P.H

HYDERABAD (Sind), Mira Schools; Seth Hassaram Rijhumal College of Commerce & Economics; Kala Centre.

INDORE, Holkar College, M. S. High School.

KARACHI, School for the Blind, Hyderabad Amil Panchayat.

KOLHAPUR, Vidyapeetha Society.

LUCKNOW, Theosophical Girls College, Sitapur.

MADANAPALLE, Theosophical College.

MADRAS, Engineering College Hostel; Govt. School of Indian Medicine; Indian Institute of Fine Arts; Jagannatha Baktha Sabha; The Jain Mission Society; The Madras Government Press Workers' Union; The Madras Presidency Postmen and Lower Grade Staff Union; Natana Kala Seva; Servants of India Society; Stage & Screen Presentations; Surajmal's; Labourers Parliament; The Madras Labour Union; The Salvation Army; The Southern Indian Brahmo Samaj; The South Indian Humanitarian League; The Universal League; Sri Vani Gayana Kala Vidya Sadan; The Young Men's Indian Association.

MADURA, The Madura Labour Union Welfare Association School; The Madura Labour Union; Citizens of Madura.

MANGALORE, Besant National Girls' School.

MONGHYR, Citizens of Monghyr.

PALLATHOOR, Muthappa Weaving factory.

PATNA, P. N. Anglo-Sanskrit School.

RAJAHMUNDY, Citizens of Rajahmundry.

RISHI VALLEY, The School; Rishi Valley Trust.

SECUNDERABAD, Friend-in-need Society.

SITAPUR, Montessori School.

TALBAHAT-JHANSI, Depressed Classes School.

TANJORE, Public of Tanjore.

TIRAPATI, Devasthanam Hindu High School.

TRICHINOPOLY, Public of Trichinopoly, Trichi District Writers' Association.

VEDCHA, Vasant High School.

VILLUPURAM, Government Training School.

VANIAMPALAYAM, Vizianagaram P. O., Kalaimagal School.

YEOTMAL, Citizens of Yeotmal.

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THE THEOSOPHICAL WORKER

October 1945 ADYAR VOL. 10, No. 1

Every Theosophist Can Help

By The Vice-President

THE passing of our beloved President, who occupied so large a place in our hearts, as well as in the movement which represents for us Theosophists the first and most important interest in our lives, casts upon us all a greatly added responsibility. I have had very many letters wishing me all possible help in the carrying of the heavy burden of Presidential duties as the Vice-President temporarily in charge. Grateful as I am for these good wishes, I yet feel that the burden of our Society's work rests not so much upon one official, however important his office, as upon all those members who have, may I say, attained the age of majority in the Theosophical work. He who is the leader in any organization, those who are the leaders, have obviously their special responsibilities. But in the work of building up a conscious Brotherhood of all humanity, nay more, the Brotherhood of all things in heaven and earth for those whose philosophy embraces that total conception, every member has his appropriate part. All are cells in that organ of a universal consciousness.

Our Society has as one of its great tasks the propagation of the Ancient Wisdom, ancient but ever young, ancient in the sense of being timeless, applicable to past, present and future conditions. In the interpretation of that Wisdom and its relation to present conditions and thought, each and every Theosophist has not only the right but also the duty of making his own individual contribution. Nirvana has been described as that state of being in

which the centre is everywhere and the circumference nowhere. But one centre is not a duplication of another. Each individual, each centre, has his own uniqueness from the standpoint of which even now while yet he is far from the stage of full self-realization, he can manifest a ray of his own understanding, different from any one else's. We want as Theosophists the illumination we can get, and no one should overlook the fact that in himself the Light, the first feeble rays of which heralding its future splendour, he can share with his fellows. For we are all designed to reflect our rays on one another thus producing a rich and strange effect which would not exist but for the possibilities of such manifold action and re-action.

The progress of our Society will thus depend on the activities of all its members the combinations and totality of their individual forces and the karma which it has generated as a corporate body and is going to generate. We must not exalt the leadership of a few individuals, however great outstanding and worthy of honour, as to place on them alone the entire burden of our progress, and inevitably also, sometimes, the responsibility for all failure and shortcomings. What am I doing to promote the cause of Theosophy, to spread the Wisdom, so far as it is understood, and dispel any wrong understanding that may exist of the principal truths which it comprises, should be the attitude of every single member with a practical constructive attitude towards the responsibilities of his membership. Each one of us can do

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."

ADYAR EVENTS

1945 Convention, Adyar

The next Annual Convention of the International Theosophical Society is to be held at Adyar, as usual during the Christmas-New Year period. We shall not have this year the great privilege and delight of having our President with us physically to cheer and inspire us. We must carry on in such spirit that the occasion is no less for an outpouring of spiritual power and illumination than the previous Conventions at Adyar. Our sense of warm brotherliness for one another and dedication to every high ideal that the cause of Theosophy comprises will make the gathering a flood-tide of inspiration and influence which, we may hope in all humility, will flow far and wide through every channel that may be available and carry the blessings of Adyar to a world sorely athirst for them.

N. SRI RAM,
Vice-President.

Stopping Animal Sacrifices

Harijans and fisherfolk at Tiruvaryur, 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

many stems and rootlets. He loved young people and would have enjoyed coming here tonight if he were still at Adyar. Though old and venerable in body, as the statue in the Headquarters Hall depicts him, he was always youthful and buoyant in his ways. Our schools owe him and H.P.B. the inspiration of Theosophy. Brotherhood of races and religions, uplift of those who are poor and backward, and the restoration of the ancient Aryan spirit, as depicted in India's ancient ideals—these were the outstanding aims of his mission. He travelled all over the world, not once, but almost incessantly, in certain parts, as in Ceylon, in bullock-carts regardless of personal comfort, in order to realize these aims. Surely here is a magnificent example for us to follow. But he loved no place as much as Adyar—a far smaller estate then than it is now—which he regarded as a paradise on earth. Adyar has changed much since those days outwardly. It has now extensive buildings, electricity, water-taps, and other signs of advancement and activity, not the least among them, the Besant and Olcott Schools and Kalākshetra. We must make our institutions worthy of the cause which The Theosophical Society represents. That cause includes the best of education, the best of art, and the best of every other form of human culture and endeavour. So shall we honour Colonel Olcott's memory and enable him to feel, wherever he may now be, that the task to which he sets his hands is being developed—by co-workers who though they did not know him in the body, know him in spirit and by his works, and are thankful for the knowledge.—N. SRI RAM, Vice-President.

NEW WORLD CALLS

Col. van Dissel was expected to be in London in mid-September for an Executive meeting of the Federation, writes Mrs. Adelaide Gardner. The Executive meets in two sections nowadays, Col. van Dissel talking over matters with two other members of the Executive at Huizen, and then with two others when he goes to London.

The Federation (at the request of the Recording Secretary) has notified all the European Sections that their nominations for the office of President should be in by October 1st. [October 15th is the date by which they should reach Adyar.] Mrs. Gardner notified all the General Secretaries of the President's passing and sent out a history of his activities

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 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 always has had a magic touch with young people and will no doubt start the Section on their energy as well as her own. The position is: Professor Selleger 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. Benzimbra, Paris headquarters, to Dr. Arundale: Our French Section is emerging from a long sleep. **FRANCE** 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

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 **HUNGARY** 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.

Sweden is holding a School July 28-August 5. I will give titles as they are most interesting, writes Mrs. Gardner: **SWEDEN** 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).

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)

sounds very encouraging. **DENMARK** 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 by the great bomb raids over **FINLAND** 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 filthy-diseases 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 complacency or tolerance of cruelty to animals in any form.

Violation of the laws 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, 10-2-1945.
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 : Radiant 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 : Prakash Youth Lodge, 10-4-1945.
14. Bombay, India : Unity Youth Lodge, 19-4-1945.
15. Kantidara (Bombay), India : Shabari 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,

Adyar,

Asst. Recording Secretary.

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 Shastry, Calicut ; Kathleyne and St. Nihal Singh, Dehra Dun ; B. Shiva Rao, journalist, Delhi ; Shrikantam, Koilkuntla, 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 Bale, 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, Thiruvudamarudur ; G. Venkatachala Chetty, Madras ; R. Venkatachari, Madras ; U. L. Venkatanarasiah, Uttukuli, Coimbatore Dt. ; T. L. Venkatarama Aiyar, Madras ; S. R. Venkatraman, Servants 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 ; Yajnadata Akshaya, Ajmer ; Mrs. Yodh, Bombay.

MEMBERS IN INDIA

Abdul Kareem, Coimbatore ; A. S. N. Aiyer, Kaloar ; 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 Kishna Gurtu, Morar ; V. Appayya Sastri, Masulipatam ; C. Arumuga Mudaliar, Villivakkam ; Dr. S. R. Athili, Tadegallipudem ; V. V. S. 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,

Bombay; Bhagavandas Vithaldas, Bombay; Bishwambharnath, Jaswantnagar; Braja Vilas, Calcutta; Mrs. Brinda Devi, Koilkuntla.

Chaitanyadeva, Moradabad; Chandra-deva, Chapra; K. S. Chandrasekhara Aiyar, Bangalore City; Bhosle Sukha Niwas, Kolhapur.

Danidon Burnier, Almora; Mr. and Mrs. Dani, Bombay; Mr. Dantiyagi, Delhi; F. H. Dastur, Nasik, Mrs. H. Datta, Calcutta; Devi Hirendani, Hyderabad; Dhalla, Bombay; Dharmanarain, Mainpuri City; Donald Chase, New Delhi; Sherine and Jal Dorab, Agra; Dosibai Patel, Bombay; Doulat, Karachi; Duncan Greenlees, Bhimilipatam; Jamnadas Dwarkadas, Bombay; Miss Wanda Dynowska, Bombay.

S. Eshwara Sarma, Madura.

Mr. Henri Frei, Simla.

Bapoo Gokhale, Bombay; Gool Minwalla, Karachi; C. V. Gopal Rao, Conjeevaram; Gopalaratnam, Bangalore; T. V. Gopalswamy Aiyar, Tanjore; Gopalji Odhavji, Bhavnagar; Govindier, Bombay; Gulbhai Bharucha, Navasari; Dr. Iqbal Narain Gurtu, Benares.

Hafiz Syed, Tiruvannamalai; A. J. Hamerster, Kodaikanal; Dr. Hamid Ali, Adyar; Mrs. K. Hirabai, Bangalore; Harish Chandra Mathur, Moradabad; Hendrik van de Poll, Benares Cantt; D. H. Hora, Baroda; Mugdha and Ramesh Hora, Bombay; J. I. Hora, Ahmedabad; Mrs. A. L. Huidekoper, Madras.

Inder Mohan Verma, Dalhousie; Indumati Mehta, Ahmedabad; Indumati Dutta, Calcutta; Indu Prabha Sahay, Dinapore Cantt.; Isaacs, Simla; Iswar Saran, Allahabad.

Jalbhoy Bilimoria, Bombay; Jamshed Nusserwanjee, Karachi; C. Jinarajadasa, Bombay; P. S. Jivanna Rao, Coimbatore.

Dr. Kabraji, Lahore; D. G. Kale, Poona; Kamesvara Rao, Ellore; Kersasp H. Kanga, Bombay; Dr. T. L. Kanta Rao, Pedapalem; Professor Tulsidas Kar, Calcutta; Sorab J. Karaka, Bombay; Karsukh Hora, Surat; Kathleen Furley, Lansdowne, India; V. Kaveri Ammal, Cuddalore; Kodur Nair, Bombay; Krishna, Quetta; Rao Sahib M. B. Krishna Chetty, Salem; M. Krishnan, Madura; P. N. Krishna Rao, S. Arcot; M. Krishna Rao, Guntur; M. A. Krishnamachari, Madura; G. S. Kurpad, Mysore; R. Kuttiannan, Tiruvadamaruthoor.

T. Laxman, Bangalore; Vasant and Leelavathi Neelakantan, Poona; Mangesh Rao and Sitabai, Katni.

Ketayun D. Machhi, Bombay; Harjivan K. Mehta, Bhavnagar; Mithileskumari Devi,

Dinapore Cantt., Patna; Ardeshir Modi, Bombay; A. V. Mouttayan, Pondichery.

A. B. Nair, Bombay; R. A. Narayanan, Madura; Nitya Ranjan, Calcutta; Rai Saheb Nriya Lall Mookerjee, Calcutta; Jamshed Nusserwanjee, Karachi.

Panda Baijnath, Benares; C. R. Parthasarathy Iyengar, Chittoor; N. D. Patel, Bombay; Dr. Pyarilal, Lucknow; Dr. Phansalkar, Benares; S. K. Pillai, Bangalore; Ponniah, Coimbatore.

Radhakant Sharan, Patna; L. B. Rajee, Bombay; Rajnarain, Hathras; Ramachandra Murty, New Delhi; B. V. Raman, Madras; Rama Rao, Almora; P. Rama Rao, Arkonam. B. S. Ramasubbier, Krishnarayapuram; V. Ramaswamy, Madras; A. Ramaswami Sastri, Conjeevaram; Ramjivan Sinha, Monghyr; A. Ranganatham, Adyar; Ravi Sharan Verma, Benares; Rohit Mehta, Benares; Mrs. Romer, Bombay; Romesh Shukty, Ahmedabad; Vidya Bhushana M. V. Rudriah, Malur.

S. Salahuddin, Madras; Sambhu Saran, Gorkaspur; Sankar Saran, Allahabad; V. Santanam, Ariyalur; S. S. Sarangam, Calcutta; K. R. R. Sastry, Allahabad; Savitri Advani, Benares Cantt.; Dr. Sayeed Yar Jung, Hyderabad Dn.; Seethapathi Raju, S.E.A.A.F. (On Active Service); C. S. Seshadri, Shimoga; R. Seshagiri Rao, Madanapalle; T. V. Seshagiri, Adyar; Shambhu Nath Mehrotra, Etawah; Shri Devi Mehta, Benares; W. S. Sivasankaran, Madras; Mr. R. M. V. Solay Appan, Pallatur; K. G. Soundara Raja Iyengar, Madras; C. Sreeramulu, Poona; K. Srinivasa Iyengar, Madras; A. B. Srinivasa Rao, Arkonam; S. Srinivasan, Madras; K. Subbarayalu Naidu, Tanjore; B. Subramania Iyer, Mysore; L. Subrmanian, Salem; A. Suryanarayan, Poona; Swaminathan, Bangalore; C. R. N. Swamy, Simla.

Dr. I. K. Taimni, Benares; Bharatya Taimni, Allahabad; Kunwar Taimni, New Delhi; Mr. and Mrs. N. V. Tampi, Bombay; The Thadhanis, Karachi; K. Thakkar, Bombay; N. V. Thatte, Bombay; R. Thiagarajan, Negapatam; C. S. Trilokekar, Madanapalle.

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THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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