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THE THEOSOPHICAL WORKER

January 1946

ADYAR

Vol. 11, No. 1

Foundation Day At Adyar

An Address by the Vice-President

IF our President had been here today, he would begin, I am sure, by saying: "Many happy returns of the day, and congratulations to ourselves." We congratulate ourselves because the Society lives and pursues its beneficent mission.

Theosophy is, by the very hypothesis, the Eternal Wisdom. It belongs to all ages of the past and the future. We are not its sole repository nor do we hold a monopoly for its dissemination. That Wisdom which is eternal has its time-manifestations, and in every age it reveals itself according to the appointed order of the day, to subserve the needs of the age for which it manifests itself.

We believe that The Theosophical Society is a consecrated vessel of that eternal Truth. We must remember there have been other Theosophical bodies in former times. Our Theosophical Society may be regarded from that point of view as the spiritual successor of those bodies, which were mostly active in secret and are not much known to history because they were hidden from public view. But for the first time we have in these days a plain and comprehensive statement of the truths which are most vital with regard to Nature, man and God. Ours is not a revelation veiled in symbol and allegory, and imparted to proved and initiated candidates in secrecy, but an open intelligible statement which comprehends all religions, science and philosophy, according to the Second Object of The Theosophical Society.

In these days it is possible to have a larger vision of the universe, and of the God of that universe, than could be obtained, except by the very select and elect, in former times. Shri Krishna revealed Himself in His universal aspect to Arjuna. There are very few Arjunas who have the good fortune of being lifted into that consciousness and shown a view of the universe as from a mountain peak. But there are many modern Arjunas who aspire to understand, even though the realization is far off from them. These modern Arjunas are far more fortunate than our brethren of the preceding generations, because we have a far clearer and plainer view of the Wisdom than has ever been given before.

We must treasure this presentation, spread it as widely as possible, give it in the most attractive form, in clear, bright outlines, and in shapes suited to the people of these times. In western lands, Theosophy is still fresh and new. Our members there cherish the Theosophical truths. Although the Society has existed for seventy years, these truths have not become aged and stale to them. The best proof of this is furnished by those members who for a while have been cut away from the Theosophical tree because of the exigencies of the outer world situation. With what thankfulness and joy have they welcomed their restoration to the bosom of the Theosophical home! That is a proof of the vitality of our Society in the European countries.

In the East, our problem is somewhat different, because the main truths in their

To put it briefly, the whole situation amounts to this. If you are the "Master's man" and are willing to live and suffer for Him, and to starve if necessary while you are doing His work, and to see every ambition go to pieces, if you have such a trust as that in Him, He will see to it that the fullest opportunities within your karma come to you of serving in His work. But if you have not quite that certainty, then like anyone with a mission, but who works from the external standpoint, you must plan to gain the co-operation of those who will help you in the schemes which you propose. In this case naturally, since you depend on them, you will have to be proving yourself continually to them. In the former case, as said St. Paul, "to his own master he standeth or falleth," and you do not look for aid to anyone else.

My own education has come piecemeal and as the result of help given by various people. I suppose it was in my karma, and anyhow I had no ambitions except to fall into whatever niche the Master considered useful just then. I do not think it practicable, if a person has to depend on help from others and be responsible to them, to plan to devote more than three to four years exclusively to his education. He will have to be useful in the movement even while he is being educated. If his education drags on he must not mind, because the work is more important than his education. The right work needed in the "Plan" and done in the right manner is the best education, and you can let other types go. Of course a graduate has an added usefulness, but when a useful work for the Master has to be done, he must do that work and let his degree "slide." That will not mean that he may not a few years later make an opportunity of taking his degree. What I mean is that discrimination as to values is necessary all the time, and the old spirit of consecration by the disciples proclaimed in the Gospels is just as necessary today as then.

To put matters very tritely, you must make clear in your own mind whether it is essential that you make a position for yourself in the intellectual world before you turn to and help in the work. The other alternative is to have the attitude, "I will do the Master's work even if it means renunciation of all degrees; if an opportunity comes to qualify for a degree I will take it, but if it does not I will go without, for I leave that in the Master's hands."

Everything is changing, and my advice which may have been useful years ago on educational matters may not be so now. And besides, if you will first decide *what you want*

to do, then I can give you advice within my limitations on how best to do it. But on all matters, especially with each who is aiming at Occultism, the decision must come from himself direct. It is useless for me to help him to a decision. In Occultism we tread the Path alone.—From *The Adyar Bulletin*, September 1924.

YOUNG WALES SPEAKS TO THE WORLD

The Message of Goodwill from the Children of Wales to the Children of the World was first broadcast in 1922. As the years went on, more and more schools in Wales joined in the movement. The Annual Message was adopted and endorsed in Children's Demonstrations in various parts of the country and, annually, in the Eisteddfod of the Urdd (the Welsh League of Youth).

Its transmission by radio on "Goodwill Day," May 18th, became increasingly an annual feature of broadcast programmes from radio stations throughout the world. Replies, in ever larger numbers, came to the Message from countries on the Continent, from the British Dominions, from the United States, and other lands all over the globe.

In 1926 Dr. Arundale introduced Goodwill Day into Australia through his monthly journal, *Advance Australia*, and the following year offered a prize for the best Goodwill Day message. It was won by a Melbourne clergyman and its keynote was: "All others are brothers." Through propaganda from *Advance Australia* office among public men, clergymen and others year after year Goodwill Day became almost a national observance, though not officially recognized. The Sunday before May 18 was known as Goodwill Sunday, on which clergymen made Goodwill the intent of their addresses. The message from Wales was read in the schools of New South Wales and officially adopted when it came across from the U.S.A. with the imprimatur of a great American educational movement. After that the schoolchildren invented their own messages and broadcast them over the radio, boy and girl speakers representing the youth of the State in messages to the youth of all other countries.

The world message from Wales has been repeatedly published in Theosophical journals from Adyar. Dr. Besant encouraged it. Mr. Kavalram Dayaram has circulated it from Karachi as an activity of the Theosophical Order of Service.

WE MUST BE EXPERT IN BROTHERHOOD

BY GEORGE S. ARUNDALE

I feel deeply impressed by the responsibility every Theosophist has to pull his weight in the directing of a righteous peace, not from his own personal opinion standpoint, but from the best he can draw down from the inner worlds.

We are by no means out of danger. If you look at India today you see—if you are prepared to see facts—in what condition she is at the present moment, and you may well feel nervous as to what is going to eventuate. I certainly feel very nervous, except as to eventualities in the long run. In the short run, nervous: in the long run, certainty. We are quite safe in the long run, but we may make a terrible muddle of things in the short run, and I think we are making a muddle of things in the short run not only in India, but everywhere else.

I am trying to put to you how I myself am seeking to clarify the situation so that I may work more wisely. In the first place, one must divorce oneself from one's self. You must extricate yourselves from your personality, from your faith, from your nationality, from all that constitutes your present incarnation. Not that you may not take all that into account, but first of all get rid of it and try to establish yourselves in the consciousness of one or another of the Elder Brethren so that you become impersonal, abandoning yourselves to that larger consciousness.

You are nothing more, though nothing less, than an agent of the Elder Brethren. Every Theosophist ought to be an agent of the Elder Brethren, and as an agent he should reflect as purely as he can Their Will, after seeking it as best he can. And he must seek it less through somebody else, more through his own direct approach. Each one of us must come face to face with the Master not through an intermediary, except of course in the very beginning. In the Roman Catholic Church a priest has to be the intermediary between the individual and the Christ or God. We need no such intermediary, especially at the present time. You must come to your own conclusions, not to anybody else's. Therefore, you must make your own direct approach to the Masters and keep on approaching until you reach Them. It is a matter for constant meditation, by which I mean a constant endeavour to draw near to Them. And that constant

With the outbreak of the war, silence fell on country after country in Europe. Nothing was heard from those devoted friends who, in the years of our peace, welcomed the Message so warmly—friends, in France, for example, in Norway, in Holland, in Denmark, in Belgium, in Poland, in Rumania, in Czechoslovakia and in Austria.

As the war spread in the Far East, and over the Pacific, replies ceased to reach Wales from China, the Philippines, the Straits Settlements and the Dutch East Indies, from all of which beautiful responses were received year after year.

The tradition of the annual broadcast from Wales has been maintained unbroken throughout the war. We trust that it may be heard this year in the countries of liberated Europe and, next year, in all the lands of a liberated world.

TEXT OF THE TWENTY-FOURTH ANNUAL MESSAGE 6 JAN 1946

broadcast on

GOODWILL DAY, MAY 18, 1946

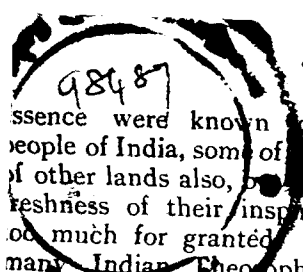
This is Wales calling! The youth of Wales calling the youth of all the world!

Today, with all our hearts, we rejoice with the boys and girls of all the lands to which the light of freedom has returned. And in our rejoicing, we remember the boys and girls in all those lands where the darkness of war still dwells.

The struggle to create peace on earth will be long and hard; until the struggle is won there will remain much suffering and misery, much hatred and strife. There are those who say that to banish these evil things is impossible. Let us proclaim, with one voice, that we can conquer the impossible, and we will!

May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows, of our homes, of our neighbourhood and of our country, so that our country may better serve the world to which we all belong.

So shall we, millions of us, grow up to be the friends of all and the enemies of none.



essence were known to the thoughtful people of India, some of these to the people of other lands also, but they have lost the freshness of their inspiration, are taken too much for granted. We do not find many Indian Theosophists ardently in love with Theosophy and therefore aglow with all these colours which are said to mark the aura of a person in that ecstatic state known as being in love.

These great truths have not exhausted their inspiration. Their content, being spiritual, is inexhaustible. It is possible for us to delve much deeper into them than we have ever done before. The more we seek to understand them in their inwardness and depth, the more shall we be able to expand our own selves and our understanding.

Some time ago the National President of the U.S. Section wrote to one of us here, pointing out that the very fact that the Society has existed for seventy years in a country like America, is a great and significant achievement, because there especially, and in other western countries too, such societies as ours are apt to be ephemeral, be here today and gone tomorrow. The Theosophical Society has many competitors—psychologists, so-called occultists and spiritualists who offer all kinds of inducements and rewards to those who are likely to join, such as we cannot hold out. The only privilege one gains by membership of our Society is that of supporting it before the world, of joining in its work of wholly unselfish service to mankind. It is to very few persons that such an unselfish ideal makes a strong appeal. Nevertheless, the Society has expanded far beyond its original beginnings, has been active for seventy years, has adherents in every country, and has counted within its ranks men and women who would give their all, including their lives, for the cause of Theosophy. There must be some truth, some remarkable force, in a presentation which has so continuous and worldwide an appeal, which touches the inmost hearts of those who are able to open themselves to its influence and hold them attracted for evermore.

A Continuing Purpose

Our Society, instead of being called seventy years old, might well be described as seventy years young. When Dr. Besant was 80 years old, there was a movement to collect a fund for some work connected with her, which was termed "The 80 Years Young Fund," because she was so full of life and freshness, a veritable rising sun, and not in the least like an old person whose life was ebbing from our view and passing into the hemisphere of sleep. She was brighter, livelier with a superior liveliness, than many young people. So was Bishop C. W. Leadbeater. That phrase, "70 years young" applies with equal aptness and truth to the Theosophical movement.

All this does not mean that we should be self-complacent, pat ourselves on the back, and live on our past achievements. Although there may be occasions when we remember the past with thankfulness and upliftment, it behoves us more to consider what fresh effort we should make to guide and increase the usefulness of the Society, in order to enable it to fulfil the purpose for which it has been designed.

That purpose is a continuing one, and it has to be adapted to our particular times. The very situation of the world, with all its enmities, suspicions, misunderstandings, ills, tragedies, and potentialities for wars of vaster magnitude than those so far experienced, should urge us to do our very best in this critical period to help the world to tide over its crisis.

We all hope a new age is dawning. But the new age needs a new presentation. That is not so trite as it sounds. The mission of the Theosophical Society is to serve the world in its need, whatever that need, and the world has to be understood before it can be served. We must know the conditions in which people live and from which they are suffering, by what causes their lives are conditioned and turned. Unless we have this knowledge about our fellow-men, however much we might profess transcendental truths, we will be unable to reach them with those truths.

Theosophy is a doctrine which has possibilities of great simplicity. Every simple

form in which a truth is expressed is really a summing up of a vast fund of observation and experience. Although there have been opportunities in the past, the present time affords opportunities to all for greater knowledge and vastly increased experience. If the great Theosophical truths are a summation of human experiences, then those truths must now put on for us fresh and additional meaning.

Our Society will continue to grow and be active for progress so long as there are members devoted to the supreme cause of humanity, who understand that cause in a universal manner, and are open-minded with regard to it. That is to say, there must be members who are ardent seekers of Truth, do not imagine themselves to have reached its plenitude, who possess a dynamic mind which is constantly on the alert to discover more and attempt a truer application. So long as Truth is not a matter of creed but of daily experience, and enters into our lives as a constantly flowing current of inspiration and stimulus, we should be able to grow from more to more, and extend the frontiers of the Theosophical kingdom bringing many more people of every land to the peace and happiness which should prevail within bounds.

We can feel the highest assurance as to the future of the Society, and all we need do in order to make it great and glorious, transcending the past, is to fulfil as well as we possibly can our *dharma* in the present. If we do our part as a bright and sustaining link between the generations of truth-seekers who have preceded us, and those yet to come, we will be able to pass on the spiritual spark, and attract into the Society people who will be able to create new vistas of thought, new modes of action, and enrich the life of the future with fresh forms and shapes for the increased spiritual experiences and joys of mankind.
—N. SRI RAM.

*God will not seek thy race,
Nor will He ask thy birth:
Alone He will demand of thee
What hast thou done on Earth?*

—A Persian Saying

THE PROBLEM BEFORE YOUTHFUL ASPIRANTS

BY C. JINARAJADASA

There is no doubt that the Theosophical Society wants young men and women of education to help in its work, and you can undoubtedly do a great deal. But on the other hand, as you are aware, there is no endowment in The Society for the purpose of enabling promising young people to prepare themselves. If anyone then thinks of devoting his whole life to Theosophy, he will have to face the fact that he is going to take a great risk. No guarantee whatsoever can be given to him that the organization will provide for him, even after he has spent years qualifying himself and is thoroughly competent to do the work of the Society. It is obvious that, as in any business organization, the members will accept his services only so long as he pleases them and they find his work useful. A situation may arise where a lecturer may lose his "job." This happened to me in 1906, when I was lecturing to the American Section and resigned because I disapproved of the action of its Executive. Of course I was utterly stranded, but on the other hand there were plenty of friends in America who helped me for the time. After some months I left America, and had to look after myself till I was called back to the work again.

None of us has a claim on any Theosophist, and therefore we cannot demand financial or other help from him for our education. Many Theosophists are glad to help, and some of you are aware how much they have helped you. But the help must come voluntarily, and it will depend largely on past karmic links between giver and receiver. There are some who seem to have a karma behind them which brings steady aid to enable them to go through with their plans. But there are others with whom constant difficulties arise.

Of course if an aspirant utterly devotes himself heart and soul to the Master to do His will, the Master will do His best to arrange. But that means that the pupil must be inwardly a *Sannyasi*, willing to limit all his ambitions to fit in with the changing needs of the Master's work, and willing also to put up with every hardship involved. In such an ideal case as this, the aspirant may plan, but he is perfectly willing to put aside his plan in order to do whatever is the immediate need, and he will have no fretting that he is not coming any nearer the goal which he has set before him.

endeavour may be repeated at odd moments during the day and of course especially before you retire to rest, so that you may seek to consecrate the night to Their service, as you seek in the early morning to consecrate the day to Them.

Constant Remembrance

You must be constantly remembering Them yourselves. Each one knows who is his Master, or has some idea of one or two perhaps to whom he feels closely drawn. You must draw closer and closer as an empty vessel which They may feel it right to fill. If you constantly do that you are bound to have response. The Masters are not deaf to a real and practical appeal.

But of course you do not try to approach Them with what you want—"Please make me this, that, or the other so that I may serve the Masters more efficiently." You leave all that to Them. They will make you what *They* want if you are really dedicated to Their service, so that you need not dictate to Them what you want to become. A constant endeavour in that direction will bring you somewhere without a doubt, and then you will begin to be able to substitute Their Way for your way, you will be able to understand how They look upon the situation. Then you will be able to give yourself with all you are, your faith, your nationality, your whole outlook, to Their service, which means, as I say, as much impersonality as possible.

I think the Elder Brethren needed impersonal people into whom all kinds of ideas may be poured without any question as to whether those ideas will be congenial to the vessel into which they are poured. I think that in the case of many of us the obstacle in the way of our relationship to the Master, our intimacy with the Master, is that we are too set either in our daily lives or in our ideas, our outlooks, so that we cannot escape from our enslavement to these, with the result that when the Master is looking for a suitable channel through whom to pour an unusual idea He realizes at once He cannot send it through this, that, or the other channel because those channels are stopped up with ideas already, with no room for anything devastating, revolutionary perhaps.

How much more easy it would be to solve the problems of the world if there were more Theosophists in the world really free, willing to be anything, to go anywhere, do anything, without attachment and without any individual bias. It is a very good thing for all of us without exception—only I suppose we none of

us rise equal to it—to look at all the things to which we feel attached, to which we cling, and then to imagine ourselves letting them go, being in a condition of readiness to let them go happily, delightedly.

When once we have chiseled away those difficult attachments we find that for the lower attachments the higher will become substituted, until at long last at a high level we are perfectly free from all attachments. But if we can get rid of attachment to clogging attachments and to crutches, at least in imagination, at least by an effort of thought, we are on the way. In these days when it becomes obviously so necessary often to run contrary to public opinion, we must detach ourselves from crowds, we must detach ourselves from public opinion as ordinarily set forth, and betake ourselves into a desert so far as the world is concerned, and call to the world from the desert.

The same thing has to be done on smaller scales as well as on larger. If you think of The Theosophical Society, there is a Theosophical public opinion, there is an orthodoxy in The Theosophical Society. We must disentangle ourselves from it, at least in the sense of not feeling enslaved to it. We must try to think in opposition to public opinion just for the sake of the exercise of so doing.

I can imagine, for example, that I might disentangle myself from my conviction of reincarnation by saying "I do not believe in reincarnation." People might exclaim, "You do not believe in reincarnation? It is one of the great Theosophical truths." My reply would be, "But I have no need to believe in reincarnation, I can do without reincarnation. I do not need to believe in karma, I can do without it." I am perfectly certain I can.

I am afraid in so many cases the ideas of karma and reincarnation have a personal application—"I believe in reincarnation because I want to go higher than I am at the present moment, I believe in reincarnation because I want to have a happier life tomorrow than the life I have to lead today. I believe in karma because I want to get rid of the things that are obstructing me, and karma tells me I can."

I am not sure we have not personalized these truths more than we should, so that there can very well come about a reaction. Young people, for instance, can ask, "What is this reincarnation, this karma? They are of no importance. What are these Masters? They are of no importance." Some of us will hold up our hands in holy horror, and they will possibly make to us the reply, "There is only one belief necessary, and that is belief in your

fellow-man. If you are fond of him and are eager to help him and regard him as your brother in the most intimate sense of the term, you can temporarily do without all these other things. You can gain all you want of happiness, all the peace you need, if you love your fellow-man."

I think it is perfectly true. If there were to grow up a race of young Theosophists—I will put it quite bluntly—who reject karma and reincarnation not in the sense of saying they are not true, but in the sense of saying they are of so little importance, except when you are thinking dominantly about yourself (then they are important), might that not be splendid?

Channels for the Elder Brethren

But what is more important in the world for members of The Theosophical Society? It is to make brotherhood as strong as possible, and we can do that up to a certain point without the overwhelming mass of Theosophical truths which we bear upon our shoulders at the present time. In fact, if each one of us were a nice person to all and knew nothing of Theosophical truths he would be a really good Theosophist. As I put in a little note a day or two ago: Blessed are the brotherhood-makers, for they shall see God in every one of their fellow-men.

I am not wanting in the least degree to decry the relevance, the importance, the value of the teachings we have. They constitute a body of truth and we cannot do without truth, but truth has many facets, like the diamond. Now one is prominent, is emphasized, and now another facet is prominent, is emphasized, without the annihilation of any of those facets which have heretofore been emphasized.

I feel that we can do without much of the insistence on truths which we rightly regard as so vital, provided we are warm with the spirit of brotherhood. I feel in my own case that that warmth of brotherhood should animate me infinitely more than it does. It does not dominantly matter now, that we should be experts, say in *The Secret Doctrine*, in our Theosophical literature. For today and tomorrow we must be expert in practical, real brotherhood. And our lectures should very largely be concentrated on the disclosure to the audience as to what is meant by real brotherhood.

I cannot help feeling that many of the problems in India today are only to be solved by the application of brotherhood, and in no other way. I think compromise belongs to yesterday, and all other diplomatic balancings and adjustments belong to yesterday. The

new technique is the technique of practical, active brotherhood without all the frills and thrills of those truths upon which heretofore it has been necessary to insist. I am not for a moment saying we have so far been going on wrong lines. On the contrary. But those lines should have made clear to everyone of us that brotherhood matters more. A great many obstacles could be moved out of the way if we could realize this.

But while we are approaching that outlook, as I am sure we must, we should make ourselves as acceptable to the Elder Brethren as possible. And the only way in which we can make ourselves acceptable to the Elder Brethren is to come to them with empty hands and to let the Elder Brethren use us as best they can. After all, it does not much matter how we are used, provided we *are* used. If we do the very best we can to cause ourselves to be used, then we are bound to be happy.

Some of us may have uncomfortable consciences that we are not doing the best we can. I may say I am one who has such an uncomfortable conscience. You may ask me, "Are you happy in all you are doing?" My reply will be: "No, because I have this inconvenient and troublesome feeling that I am not doing all I might. I am doing part no doubt, but not all. And I must do next to all, if not all, in these days when everything is so critical, when everything needs such urgent attention."

I do not know how to put all I feel so as to make it in some way or another imperative. I want to make it imperative. Not that you should do what I think you should do. But that you should do what you feel you have to do, what you are moved to do, whatever it may be.

Anyhow, this is a critical occasion, this is a tremendous time for seizing the many opportunities which we may perceive before us, and for using them to the utmost. That is what I want to say. This is a critical time, a catastrophic time. Much is becoming submerged and much is emerging. Mountains of old ideas are going down, islands of new ideas are appearing on the surface.

This is our chance, and do not let us older people think because we are old, as some of us are, that there is no more for us to do. I always try to lay stress on the fact that we old people are just as fine potential workers for the Masters as the young people, even though we may sleep half the day because we are tired, and we may not have that physical energy we might like to have. Where we are in The Theosophical Society, there is the need

for us, there is the opportunity for us, to serve the Masters in *Their Way*, after having discovered Them.

ROUND THE WORLD

In place of the usual weekly lectures, the Dublin Lodges are trying the experiment of having one monthly lecture, the rest of the meetings being devoted to symposia, study groups and discussions. This has met with the approval of both the members and the public. Social evenings prove a means of drawing together people of widely diversified interests. There is a Theosophical Order of Service sewing circle which meets regularly at Headquarters to make garments for the poor in Dublin and elsewhere. The Belfast Lodges have continued their studies regularly and these along with beautiful musical recitals draw the public. In spite of no lecturers from other Sections being able to visit owing to the travel ban, the Irish Section has made steady progress depending on its own individual members.

The Toronto Lodge has a very successful Travelling Library of over 5,000 books. This is advertized in weekly outside papers and enquiries come from all over Canada which are answered personally with leaflets inserted along with the letters. This type of library is invaluable to isolated members or interested persons.

Talking of books, a small booklet, *Theosophy—An Attitude Toward Life*, written by Mr. Dudley W. Barr, Secretary, the Toronto Lodge, is just right for those people who are "looking in" at Theosophy—as the General Secretary says. The short articles in the book relate to our teachings as applied to everyday life and are intensely interesting.

To coincide with the International Convention at Adyar, there will be a Support

Convention having as its keynote and a public lecture "The spirit of the future." "World Peace and Our Responsibility," "Theosophy in Many Lands," "Visions of Tomorrow" show the forward international movement.

The report of the Service Officer shows that this work is growing rapidly. The purpose of attending meetings of other societies and making summary reports always finding a point of contact in a common ideal of brotherhood should help to spread our teachings as well as to bind together all those working

for the good of humanity. The work has been well organized with certain members being responsible for different kinds of organizations. Enquiries come from all over, with even a Church of England clergyman asking Theosophists for the address and objects of a certain Christian movement!

During the past year, conferences on the basic subjects of Theosophy were given every Saturday and were always well attended in spite of the bitter cold and no fires. They were followed by debates which were led along the line of the individual and his problems, and these discussions proved animated. A monthly circular letter was sent to all T. S. members thus keeping them in touch. Friendly meetings have had to be suspended owing to lack of facilities, but as these were popular they are hoped to be resumed as soon as possible, and plans are being made for extended work as with the response of the public so far more activities seem to be necessary.

Miss Marie R. Mequillet, National Head Brother of the Healing Department of the T.O.S. in America, reports an increase in three years from 5 to 32 Groups. The ritual used is one that was prepared by Dr. Besant 35 years ago, taking only 15 minutes to work with simple and inexpensive equipment. The Krotona Group is a strong one and they call upon the powerful Deva influence in the Ojai Valley to help. They have such convincing proof of the potency of the aid that is given through the cooperation of the Angelic Kingdom that they have continued the work even during the summer months, feeling that during these critical times activity should not be stopped. If a T. S. member leads the group, even non-T. S. members can be drawn in, providing all are strict vegetarians, and only two are needed to start, though three are better.

During the Japanese occupation meetings could not be held and the members met in the form of picnic parties.

SINGAPORE Friends who joined these gatherings became so interested that many have joined the Society, and because of the large number of young people a youth section is being started. Regular meetings have again started in the old premises and also classes are being open to members and friends conducted for English, Mandarin, and Theosophical study. The Secretary writes: "We have so many plans but we lack workers. . . . Nevertheless we are doing our best. . . . Our loss is one member

who died while on A.R.P. duty, another from the Japanese military police (Kempetai) illtreatment and still two others were taken away by the Japanese after the fall of Singapore and have not since been heard of. We would like to mention our indebtedness to Sqd.-Ldr. N. Clumeck who came to our rescue with his offer of help in many ways including the use of the former premises which belonged to him."

They keynote of the Forty-Ninth Annual Convention to be held in Wellington (December-January) is "The Will To World Unity." The meetings show the fine activity in the Section—Round Table, New Zealand Vegetarian Society, Theosophical Lecturers' Association, Theosophical Order of Service—Animal Welfare Group. On the last day there is to be a picnic, always a way of informally drawing people together.

Mrs. Isabel E. Walmsley, a member of the Christchurch Lodge, has published a volume of children's verses, *Fair as the Morning*. It consists of twelve poems and is illustrated with twelve photographs of beautiful children. In the foreword the aim of the book is given: "This little volume of pictures and verses represents an endeavour to catch and record those more whimsical and gentle moods of childhood that so often pass unnoticed; that are so swiftly evanescent, so easily lost."

The Theosophical Women's Association hold regular lectures before which they serve tea, having found this very popular. After the tea, all stay on for the meeting and good discussions follow the reading of the papers. The lecture by Mary Graham, "The Cycle of the Grand Cross" was repeated for specially invited ladies. This lecture has been printed in recent *Theosophists*. Other interesting talks were: "Our Unity with the Vegetable Kingdom," "Erosion and its Devastating Effects," "Evolution of Plant Life," "The Methods of Individualization of Animals." A new activity has been undertaken—study and meditation evenings dedicated wholly to the World Mother.

The Theosophical Lecturers' Association have decided to form a constitution as it has been found impossible for one officer to cope with all the work in the various departments. The constitution is being planned keeping in view that the movement will be in a fluid or experimental state for the first few years.

Our attitude to animals is a touchstone of our belief in Brotherhood.—J.L.D.

SKETCHES FROM ADYAR ANIMAL HOSPITAL

BY RIE VREESWIJK

I know a very hygienic young mother who pinned a notice to the cradle: "Please do not kiss baby!" Our old cow Laxmi reminds me of her, for every time I pet her calf, Laxmi with a frown carefully cleans the spot I touched. I felt at first rather offended, considering the care I give her baby, but still Laxmi takes her motherhood very seriously. This morning, on the way to the grazing-ground, she stopped for at least 20 minutes at the gate, because there were a monkey and a dog on the road. She kept the calf, who was all for investigating, close at her side, and you could imagine her saying: "Wait dear, there is a nasty dog and a horrid monkey on the road."

Speaking of dogs, the villagers at last begin to bring their dogs to the Hospital. They may be brought for a wound or a fracture, but they all invariably suffer from worms, mange, and are alive with fleas and lice which leave them not a moment's peace. So we always start by rubbing them completely with neem-oil, which not only kills the vermin, but also heals the skin and the smell keeps the flies away. The moment the dog is relieved of the constant itching, he promptly falls asleep of exhaustion and the rest of the treatment can be done without any protest.

I suspect however that the villagers at present bring these dogs mostly because they are very amused and very curious to see what we are doing. Most of them have never heard of or at least never seen a Hospital for animals. They bring a couple of friends and stare unbelievably at the white enamel bowls, the glistening instruments, the imposing bottles of medicines which are all used entirely for their very dirty pup. They nudge each other when we talk soothingly to the dog, and inquire about his name.—A name? they had never thought of a name! Yet with all that the pup acquires a new importance and for some time at least they will regard him with a different view.

I have now rather got into the habit of detaining animals under false pretences! That is, I try to keep them with us as in-patients to ensure them at least a few days' rest and good care and food. Especially the bullocks. As I have previously explained, the owner will seldom bring a bullock for treatment of a yoke-sore which causes the animals such acute

suffering; the only symptom for which he will bring him to us is when the animal refuses food, for if he does not eat, he may die. Such a bullock was brought in a few days ago. The simple case of indigestion could of course easily be cured and in fact the animal was quite well the next day. But my eyes had already taken in the yoke-abscess, the protruding ribs, the wounds on the knees, so I looked a bit serious and told the man that I considered it better for the animal to stay under observation for a few days. Yes, we have to find means to gain our end.

ADYAR LIBRARY DIAMOND JUBILEE

28TH DECEMBER 1946

The Adyar Library was inaugurated on the 28th of December, 1886, by Col. H. S. Olcott, the President-Founder of the Theosophical Society, along with the 11th Annual Convention of the Society. From small beginnings it has grown up into one of the most important institutions in the world. Its manuscript collection, its serial publications and the *Bulletin* which it is conducting are well known among scholars throughout the world. The Library will complete its sixty years of life on the 26th December 1946, and it is proposed to celebrate the occasion in a fitting manner.

The Library has been in touch with various Universities, Academies, research and scholarly institutions, States and Governments; and many scholars and many persons interested in literary and academic matters have had associations with the Library during this period.

A Diamond Jubilee Volume is being prepared for the occasion, which will contain a history of the Library and also notes from persons who have been associated with the Library in any capacity and who can give any information or impression about the Library, especially of a reminiscent nature. It is requested that any person who has any message to convey on the occasion may kindly send a note for inclusion in the volume. Impressions of persons who had been in touch with the Founder prior to the inauguration or in the earlier days of the Library and who could give any useful information about the Library from personal knowledge will be especially welcome.

All communications may be sent to the Library so as to be received here before the 30th of June 1946.

Adyar Library, } (Sd.) G. SRINIVASA MURTI,
28th Dec. 1945 } Hon. Director.

GLIMPSES FROM ADYAR

December First

began with the dedication of the extension of the *Garden of Remembrance* to Dr. Arundale. In this beautiful setting and vibrant atmosphere talks were given by Mr. N. Sri Ram, Dr. G. Srinivasa Murti, Mr. Jinarajadasa, and Shrimati Rukmini Devi. (See January *Theosophist*). Afterwards, those present offered flowers and dispersed with the feeling of his presence charging the site with his friendliness and dynamic quality.

Later in the day, cloth was presented to workers and their children on the Estate and rice to the villagers.

In the evening a meeting was held in the *Headquarters Hall* in connection with the Besant Centenary Celebration of 1947. There are plans for the establishment of an Arundale Montessori Training College for Teachers to be established at Adyar, with Dr. Montessori presiding over the College. The speakers were Dr. Montessori, Shrimati Rukmini Devi, Mr. Jinarajadasa, and Dr. C. Rajagopalachari, former Premier of Madras, presiding. Dr. Montessori stressed that a free world can be realized only through the freedom of the child, and that the endeavour for the betterment of humanity must begin with the betterment of the child's training.

The Scouts

rallied in honour of Dr. Arundale on the 30th November at Damodar Gardens, where many gathered remembering his great example of national service and service for humanity. His successor as Chief Commissioner, Hon. B. Gopala Reddi, said that Dr. Arundale and Shrimati Rukmini Devi were true embodiments of the artistic renaissance in this country.

Seventy Years of Theosophy

was celebrated on Foundation Day at Headquarters Hall. Mr. N. Sri Ram, the Vice-President, who presided, urged a new presentation of Theosophical truth in order to unify the world, to explain the purpose of life, and to give courage to reformers of existing conditions. After tracing the development of the Theosophical Society, and eulogizing its work for the revival of India's knowledge of the past, Mr. Jinarajadasa exhorted Theosophists to carry on their work valiantly; they were links binding the world together, pioneers of unity and truth. In the evening, Shrimati Rukmini Devi addressed the Young Theosophists at the Youth Headquarters and Dr. Cousins gave

an illustrated lecture on Indian painting at Besant Gardens.

From the Vice-President

Dear Brethren,

I bid you hearty welcome to Adyar, to which the thoughts of all our members throughout the world turn as their common spiritual Home. Adyar is always a beautiful spot, but it is never more beautiful than at Convention time, when it overflows with the blessings of our Elder Brethren and each participant is enabled to be his best and truest self. I pray that the Peace which broods over the place may sink into the hearts of those who gather under its wings, and that our goodwill and good thoughts, doubly reinforced by the Christmas-New Year season traditionally favourable to that attitude, and by our meeting here to renew our dedication to the cause of Theosophy, may spread far and wide, and find entry into every available nook and channel. Please accept from me the sincerest good wishes of all of us who represent the International Headquarters for a happy sojourn in its demesnes.—N. SRI RAM.

The Vasanta Youth Lodge

held a meeting on December 15th, the birthday of the Vice-President, Mr. N. Sri Ram. Pictures of Madame Blavatsky, Colonel Olcott and Mr. Jinarajadasa which were presented to the Lodge were unveiled. A charming and informal talk was given by Mr. Sri Ram and he said that he wished that he could unveil not only the portraits but also the personalities of the leaders, as each one gives Theosophy in his own individual and unique way.

A CHALLENGE

BY RUBY LORRAINE RADFORD

An extract from an article on the work in America of creating a proper environment for the new-age children.

The recently inaugurated work among our Theosophical children is an effort to present Theosophical ideals and principles in understandable form for the child through stories, song, poems and plays. But the majority of Theosophical families are very small. Only 710 boys and girls have been recorded in our recent census of Theosophical families. As there are so few children we can contact directly through Theosophical classes, we must try to reach other children with our Theosophical literature. Wherever there is even one child of a Lodge member, a group of neighbourhood children should be gathered around him as a nucleus, and the Theosophical lessons and stories presented.

Practically every child is born with instinctive love of animals, yet we find many by the time they reach adult life becoming vivisectioners, and engaged in all manner of cruel practices. Malcolm Hatfield, Juvenile Court Judge, says, "It has been proven in juvenile court that the child who is permitted to torture and mistreat family pets frequently develops into a hardened criminal." He further observes in many cases how cruelty and the killer instincts are developed by parents who encourage their children to shoot sparrows and chase away stray cats. Here we need, not only work with the child, but adult education also. Work along these lines has been undertaken by the Mothers' Advisory Bureau of The Theosophical Society in America.

Theosophists should be active in helping progressive legislation, not only in behalf of animal welfare directly, but in eliminating toy weapons and instruments of miniature warfare. Judge Hatfield says in his *Children in Court* that "A concerted movement is now under way in the United States to bar all toys, which might in any manner tend to depict war and crime, from interstate commerce, and to substitute in their place character-building activities such as advocated and practised by the Boy Scouts, the Y.M.C.A. and other praiseworthy movements." Here is a movement that every Theosophist should back in behalf of children.

It is gratifying to note that none of the ninety first-class magazines published in this country for children will now use material glorifying war and crime. These publications also frequently use stories picturing brotherly relations among people of different races, castes and creeds, and many animal welfare stories. They are on the whole an uplifting influence for children. Much valuable knowledge also reaches our American children through films and the radio, though their use by children should be carefully censored by watchful parents.

These are only a few highlights touching on life of the American child, indicating the lines of activity where Theosophists may take hold and help to create a more suitable environment for the new-age children who are coming to us. By joining our forces with the good movements already in operation we may more quickly permeate this America of ours with the truth and vision of Theosophy. We Theosophists must indeed become power-houses through which the stream of life from the Great Ones is transformed into dynamic activity for the betterment of our child who will in turn carry the banner of truth and truth down into the next generation.

THE THEOSOPHICAL SOCIETY Financial Statement

The following receipts from 1st July 1945 to 30th September 1945 are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in England (1944-45) £32-13-9	432	1	1
" South Africa £19-10-9	259	0	6
" Iceland (1942-43) £12-19-4	171	1	7
" Australia (1944) £23-19-11	318	2	6
Canadian Federation T.S. (1944-45) £8-11-6	113	4	0
Cpl. Sampson O. Awuku, 6th West African Auxiliary Group, S.E.A.C. (1945) £1-5-0	16	7	10
Minna Kunz \$20.00	65	8	0
Mr. N. Clumeck (Headquarters Dues) (1944-46) £2-0-0	26	7	0
Mr. Isaac Addo Akotuah, 128th West African Field Dressing Station, S. E. A. C. (Entrance Fee and Annual Dues) (1945)	16	9	0
Mrs. E. Douglas Pulleyne (1944-45) (1945-46)	26	10	0
	1,445	3	6

Donations (General)

	Rs.	A.	P.
Mr. Triloknath, Amritsar	...	10	0 0
Los Angeles Lodge, T.S.	\$39.00	127	5 3
T.S. Lodge, Belgium	...	5	0 0
		142	5 3

Donations (Adyar Day)

	Rs.	A.	P.
Blavatsky Lodge, T.S., Sydney	...	134	12 0
Bengal Theosophical Society	...	25	0 0
Mexican Section, T.S.	£5-0-0	65	15 8
The T.S. in Scotland	£5-5-0	69	11 5
		295	7 1

Dispensary

	Rs.	A.	P.
Madame P. Cazin	...	5	0 0

Faithful Service Fund

	Rs.	A.	P.
Mrs. Adelaide Northam	\$125.00	410	3 6

President's Travelling Fund

	Rs.	A.	P.
The T.S. in Scotland	£9-18-0	131	8 0

War Distress Relief Fund

	Rs.	A.	P.
Mr. M. V. Sarma (in 3 instalments)	...	75	0 0

Rehabilitation Fund

	Rs.	A.	P.
From a member in Canada through Miss J. S. Morris, Canada £5-0-0	...	65	15 8

Village and Animal Welfare Fund

	Rs.	A.	P.
St. Louis Lodge, T.S.	\$10.00.	32	11 2
Julius Slowacki Lodge, Chicago	\$5.00.	16	6 6
Australian Section, T.S.	£16-13-8.	221	2 6
Mrs. Shakuntala Devi J. Singh	...	6	0 0
Mr. Victor Potel (For Animal Hospital).	...	81	12 0
		358	0 2

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

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-7-1945 to 30-9-1945 are acknowledged with thanks:

	Rs.	A.	P.
The Bombay Theosophical Federation.	68	0	0
Mrs. Kewalram Dayaram	50	0	0
Mr. Ernest Wood through Adyar Lodge, T.S.	1	0	0
The T.S. in Scotland	£8-8-0	111	9 2
		230	9 2

Endowment Fund

	Rs.	A.	P.
Mr. H. F.	...	3,000	0 0

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

THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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SUBSCRIPTION RATES

	The Theosophical Worker	The Theosophist	Both Journals together
British Isles	4 Sh.	12 Sh.	14 Sh.
India and Ceylon	Rs. 2/-	Rs. 6/-	Rs. 7/8/-
U.S.A.	\$ 1.00	\$ 3.00	\$ 3.75
Other Countries	Rs. 2/8/-	Rs. 8/-	Rs. 9/8/-

—MANAGER, T.P.H.



THE THEOSOPHICAL WORKER

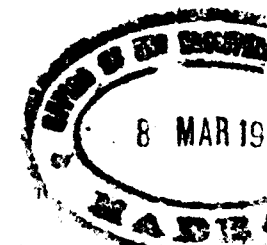
March 1946

ADYAR

Vol. 11, No. 3

Our New President

By The Vice-President



—BY the time this issue of *The Theosophical Worker* falls into the hands of our readers, Brother C. Jinarajadasa will have been installed as President of the Theosophical Society.

Brother Jinarajadasa was the only nominated candidate willing to stand for the Presidentship and he has been elected by a very large majority of votes in his favour. Some more votes are likely to have come in after the dates set by the General Secretaries for counting in their respective Sections. Many members have probably not actively exercised their membership, because of the feeling that since there is only one nominated candidate he must inevitably become the President and the casting of votes is a needless formality. This view has been carried to such an extent by the Canadian General Secretary and his Executive that they have not even sent out the voting papers to the members in their Section. I have had officially to point out to them the unconstitutionality of this decision, because, whether in the circumstances the election is necessary or not, our Rules are clear and give us no option. The relevant portion of Rule 10 of the Rules of the Society runs as follows:

"The Recording Secretary shall communicate the nominations to the General Secretaries . . . Each General Secretary shall take the individual vote of each of the voter members of his Section . . . and shall communicate the result to the Recording Secretary."

Until the Rule is changed, which is the power of the General Council to do by the adoption of the prescribed procedure, it is binding on all officers and members.

Brother Jinarajadasa needs no introduction to the Society's members. He is well known in every Section through his books and articles, and has toured and lectured in most of them very many times. He edited *The Theosophist* for a time on Dr. Besant's behalf, when she was not sufficiently strong physically to attend to that duty. The love and respect which members all over the world bear for him will surround him during his tenure of the office in an even increased measure, and the Society may well start the new period with the confidence that it will be helped by him to the utmost of his power to play its appropriate part in the present world-circumstances. As President he will also be the Editor of *The Theosophist* commencing from its April issue.

Brother Jinarajadasa desires me to announce that the *Theosophical Worker* will be incorporated with *The Theosophist*, which will have a supplement of eight pages, in order to accommodate such news and reports as the *Worker* has been giving. The present issue of the *Worker* will be its last as a separate journal. The April number of *The Theosophist* will be the first to be issued along with the supplement. We hope that very many of those subscribers to the *Worker*, who have not

our Brother Jinarajadasa. Though he is the only candidate, yet the rule obliges us to take votes even in such a case and such taking of votes is according to our past precedents. The votes are being taken now in the different Sections, and there is a period of four months allowed for the taking of votes and the counting of them. So we may expect the new President to be installed on February 17, 1946. I feel sure I am true to the sentiment of this gathering in saying that we all have the greatest possible confidence in the President-to-be, if I may be permitted thus to describe him, since he is the only nominated candidate—and I am sure the Society will advance in strength, expand its activities greatly according to the needs of the times, and fulfil its true purpose under his guidance and capable leadership.

THE THEOSOPHICAL MOVEMENT

(A World Survey based on the Reports sent to Adyar)

BY J. L. DAVIDGE

In Europe the Theosophical world movement is in a healthy condition, strengthened by the struggle of the world war. Even in the devastated Sections the fire of Theosophy is shining with a greater radiance, particularly in the liberated Sections of Western Europe, though not so clearly in the Balkan corridor running down the Russian frontier. The reaction in France and Belgium, particularly Professor Marcault's victory in a Paris court, has brought tremendous enthusiasm to the work. The Netherlands brethren have suffered severely by starvation, but relief is reaching them and Huizen is again working as the European Centre in all its activities.

Finland and Denmark have carried on in spite of various difficulties during the war. Norway was ravaged by the Nazis, but the Section concealed its library and membership registers, is again working, and has elected a new General Secretary. Italy is rebuilding the Section from the office of the Vice-General Secretary in Florence. It is not possible to speak definitely of Yugoslavia or Rumania, but we understand the work in Hungary and Austria is ready to be reopened. Nothing has been heard from Poland, Czechoslovakia,

or Bulgaria except news of leading workers. Greece has resumed activities. Spain is under a blackout, intellectually a huge concentration camp. Germany is an unknown quantity.

Russia outside Russia has been dissolved as a Section in preparation, let us hope, for the resurrection of the Section within Russia itself. Our strong link with Russia through H. P. Blavatsky is a harbinger of a Theosophical reawakening in this vast and progressive land, however long-delayed such reawakening may be.

The Theosophical Society in Europe working from its base in London is keeping in touch with Sections and members on the Continent to the utmost possible extent, helping with food, and with literature. The Federation bulletin, *Theosophy in Action*, is being distributed in order to stimulate interest in the European aspect of the work. A French edition, *L'Action Theosophique*, is being revived in Brussels where it originated and the first number appeared in December.

As early as possible there must be a Conference of all the Sections in Europe. But the feeling now in London is that a full Conference will not be possible till 1947. Huizen is to become the headquarters of the European Federation, with a branch in London. The office at Huizen is gradually being built up. Col. van Dissel, the General Secretary, is already established at Huizen, and Mrs. Adelaide Gardner, his present Assistant General Secretary, will remain in London.

It is gratifying to note how deeply Col. van Dissel and his colleagues of the European Federation appreciate the help which Dr. Arundale has given to the Theosophical Society in Europe. The Colonel has been impressed by the reverence and gratitude felt by the people of the occupied areas for Dr. Arundale and for his sympathy with them in their distress.

Rehabilitation in Europe can be expected to proceed as rapidly as economic and financial restrictions permit. Both the Rehabilitation Fund and the War Distress Relief Fund are at present administered from London. There has been a fine response to the appeal for the Rehabilitation Fund, in the U.S.A., which has raised over \$10,000 and in England and New Zealand which have raised over £1,000 each. Quantities of clothing, books, etc., have been collected in London and are being sent to members in the liberated Sections.

Turn now to the East. The war is still raging in Indonesia and in toll of devoted

Theosophical workers' lives Java seems to have lost more heavily than any other Section and the present conflict has shrouded the future of that Section in uncertainty.

We are still awaiting news of the string of outpost Lodges stretching from Singapore via Shanghai to Tokyo.

In the British Isles there is a revival of interest in Theosophy and an expansion of activities everywhere. The work at the English headquarters is extremely well organized and knit together by a band of competent and dedicated workers. And this is all the more necessary in London as the vital heart of Britain and its far-flung communications throughout the Commonwealth. The General Secretary, Mr. Coats, is a Theosophical realist and envisages a new Theosophical approach to the world. This, he says, "seems to be on the way."

India might with advantage study the effect of abolishing the Provincial Federations in South Africa—a potent change which was introduced by Mr. Kruisheer. The effect has been to unify the Southern Africa Section and to bring other encouraging results including a 10 per cent increase in the membership. Mr. Kruisheer has also instituted an active campaign for Brotherhood among the different races of the country. This is the Theosophists' great problem in South Africa and one which only Theosophists may be able to solve. The Section is closely cooperating with the South African Institute of Race Relations and nearly all the Lodges are studying the race problem, in an endeavour to co-ordinate the many different racial movements towards the goal of unity. Theosophical books and pamphlets are being translated into Afrikans.

Mr. Kruisheer has undoubtedly consolidated the Southern Africa Section—note the change of name from South African Section. Now that he has returned to Holland, his place has been taken by the Vice-President, Mrs. E. Stakesby-Lewis, until the Annual Convention next Easter, which will be held in Pretoria.

In British East Africa there are six active Lodges and a seventh is awaited so that a Section may be formed. Theosophical activities in this vast Continent of Africa are few and scattered. Many Theosophical lights must be lit in Africa to illuminate this so-called "dark" Continent.

In Australia the work is steady, favoured by the broadcast publicity from Station 2GB.

Sydney. New Zealand is setting a high ideal of citizenship for a new race in the Pacific. This Section is celebrating its fiftieth anniversary on the 7th of April next and is planning the building of a new Station headquarters, also the simultaneous publication of an historical review of the Section's life and work.

In the United States of America there has been a change-over in the National President's office from Mr. Sidney Cook to Mr. James S. Perkins, with Mr. Norman Pearson as his right-hand man in the office of Vice-President. The tone of the Section journal, *The American Theosophist*, gives a clue to the quality and vigour of the work which is being done throughout the Section. The U.S.A. has 129 Lodges functioning, and exactly the same number of Centres. The total number of active members is 3,594, including for the current year the highest number of new members in seven years.

The National President pays a great tribute to Mr. Sidney Cook for his safe financial administration of the Section. This condition of affairs includes the clearing of the bonded indebtedness of the headquarters building at Wheaton. Mr. Perkins notes that a consciousness of unity has swept the membership of the Section and all forces are standing behind the National Programme.

In Canada the General Secretary's duty has been taken by Col. Thomson, Mr. A.E.S. Smythe having retired at the age of 84 after 25 years' service as General Secretary and over 40 years' membership. Mr. Smythe however, still remains editor of the Section journal.

Col. Thomson notes a "remarkable Theosophical undercurrent in the literature, painting and drama of the country."

The work in Mexico under the skilful administration of our Brother Peña Gil—so well known to Adyarians—is making headway both in regard to property and propaganda. The splendid headquarters building in the centre of Mexico city is a striking advertisement for Theosophy. The building is worth two hundred thousand Mexican dollars and the payments are almost finished. A Theosophical colony has been started and two of the members are living on the land and working it. Both the headquarters and the colony are cooperative ventures. In the matter of printed propaganda the output has exceeded that of former years. The General Secretary published a leaflet entitled *Dharma* of which twenty thousand copies have been

and right means of livelihood" are all steps to our own happiness as well as to the happiness of the world. To make another take any one of these steps, we must first take it ourselves.

A MESSAGE TO A SUPPORT CONVENTION—FROM THE VICE-PRESIDENT:

In the development of a tremendous symphony, the whole orchestra of a hundred to two hundred instruments, all differently constituted and tuned to produce notes of varying pitch, amplitude, and quality, join in certain passages, producing a climactic effect, though, for the most part, they work in sections and individually to delineate particular designs, interwoven with or followed up by others.

The audience, listening and inwardly echoing the notes and melodies, magnifies the effect a thousandfold, enriching it with its feelings of delight, emotion, and appreciation, mixed now and again with strange and subtle thoughts, awakened by the unusual movements.

Similarly at the Annual Convention of the Theosophical Society, the mighty chords of the Theosophical theme, always simple as the unity which is its origin and root, but manifold in its expansion, are invariably struck and are elaborated each year differently; and all good Theosophists joining in support, whether at some local Convention or individually, can help to enrich the harmony and spread its vibrations far and wide. It is a time when every Theosophist Brother should be open to the heavenly melodies; it being also the season of the Christian festival of goodwill and good resolutions, when the earth draws a little nearer to heaven, seeking to present herself in the light from above for the mystic rite of their re-approachment, thus presaging the time when earth and heaven shall be as one, and not as now, spheres separate and afar, and, for the most part, in total antithesis to each other.

EXTRACTS FROM THE PRESIDENTIAL ADDRESS, DEC. 26

The important event of the year particularly affecting the Society has been the passing of our President, Dr. Arundale from our physical midst to the region beyond. He was ill even at the last Convention, but he persisted in making light of his illness, and as the days wore on, his strength declined until he could no longer resist it. He bore this weary and trying ordeal with exemplary patience, enlivened by moments of brightness and humour. His loss to the Theosophical movement on this side of its extension is indeed irreparable. He struck his own distinctive note in the presentation of the many-sided wisdom, and possessed a spirit of dynamic leadership and warm-hearted friendship for each and all, which awakened the enthusiasm of others and attracted the young and the young-hearted irresistibly. The messages which have poured into Adyar from every quarter of the globe after his passing testify in a most remarkable manner to the depth and widespread nature of the affection in which he was held by our members and by co-workers in other fields of activity. He was in truth a keystone of our Theosophical arch, bridging many differences, not only an ornament to the Society but an invaluable support to the stones constituting the arch, all differently shaped and inclined. The third President has joined his illustrious predecessors and their co-workers who have passed away, making a hallowed company. Death being from the Theosophist's standpoint but a gateway to a fuller life, he is not dead, but is with us to inspire and guide us subtly and invisibly, and, when the time comes again, to help and direct the Theosophical movement even at the lower levels. His spirit is blended with that of the Society, a sparkling current mingling in the sacred *sangam* or union of its many waters.

From all over the world Shrimati Rukmini Devi has received messages of deep and affectionate sympathy, and I have no doubt that on this occasion everyone will join in that expression from the bottom of his heart.

There are three features in the developments in Europe which stand out and call for wise Theosophical handling.

First, a most welcome growth, that of a clear consciousness of the unity of all Europe. "Expression of this consciousness," says the report from the European Federation, "has come from all sides and in many forms," so much so that the Federation itself is being thought of now less as a Federation and more as the Theosophical Society in Europe, thus heralding the outer union of the European States into a United States of Europe, to which our President-Mother looked forward as long ago as 1929.

The second is the problem of dealing with those few members who collaborated to a greater or less extent with the enemy during the occupation. The number is extremely small, but such has been the villainess and barbarity of the methods of the invaders and the loathing which these have evoked from the peoples, that the problem in some countries, however limited, is a real one. I have given prominence in the Watch-Tower columns of *The Theosophist* to the views of Dr. Besant and of our great Founder, H.P.B., on this matter of excluding undesirables. We cannot as a Society upholding the ideal of universal brotherhood, exclude from its body anyone, however undesirable he might be or seem to the majority, so long as he subscribes to that ideal and to the other two Objects of the Society, and does not act in persistent violation of the Society's constitution and principles. The policy of a purge which some exclusive parties carry out to preserve their solidarity is not one that we can adopt as a simple short cut to a similar aim in the Theosophical Society.

Our late President, confronted with this problem, suggested the voluntary abstention of those who have tainted themselves from attendance at Theosophical meetings for the limited period of a year. Bishop Leadbeater resigned from the Theosophical Society when there was a danger of the ill-fame maliciously thrown about him affecting the Society of which he was so prominent and devoted a member. Undoubtedly such abstention would be considerate

and tactful on the part of those whom their fellow-members view with suspicion and in the circumstances a not unnatural feeling of repugnance, however contrary such feelings might be to the spirit of divine understanding and forgiveness for which Theosophy must ever stand. If, however, any collaborator thinks that in the circumstances his collaboration was right and necessary, and feels honestly that he is now as devoted as ever before to the ideal of Universal Brotherhood and the cause of Theosophy, he has, in my personal opinion, a right to have his name retained on the roll of our membership.

Thirdly, there is undoubtedly and there will be for some time, a danger of the factions of the outer world disturbing the functioning of the Society in the troubled areas. We must remember in this connection that Theosophy transcends all social, political, and other creeds, however much it might be reflected in any of them. Many Theosophists, for instance, may sincerely believe in Socialism of whatever hue and pattern as the only true means of realizing Brotherhood in practice. But a student of the Divine Wisdom begins soon to perceive and respect elements of value in other systems of organization, which others who are equally devoted to Brotherhood may be inclined to stress and develop. Our solidarity must be based on the understanding of differences and not on their elimination.

Now I come to the subject of the Presidential election. Our President passed away on the night of August 11-12. Under Rule 10 of the rules of our Society, which lays down what should be done in such an eventuality, I took charge of the Presidential functions as its Vice-President, and the procedure laid down in that rule for the election of a new President has been followed by the Recording Secretary. He issued the letter to the General Council members inviting nominations on August 15, and as all nominations were to be received within a period of two months, that carried us on to October 15. There was only one nominated candidate who had stated his willingness to stand, and that is,

Scout Association, Mr. V. S. Ratnasabhapati, traced the work of Dr. Arundale for the Scout movement. The organization is national in character and yet international in aim. Dr. J. H. Cousins then brought out the aspect of humour that always had a deep meaning behind it and with which Dr. Arundale treated the peculiarities of human beings. He was one of the finest patrons of the arts and believed that character must work to create that which is beautiful and true. *Shrimati Rukmini Devi* said that our late President was ever present. As he was essentially an imaginative person he could contact the spirit behind the forms of Indian dance and music, and although born in England he understood India so well. Mr. Jinarajadasa closing the meeting read a tribute from Britain whence a member writes that he has lost a friend, a kind person who radiated sympathy and natural love. Mr. Jinarajadasa said that Theosophy was like a flame with the two aspects of light and warmth and Dr. Arundale represented especially the latter, giving to Theosophical ideas the warmth that gives comfort and consolation. Dr. George S. Arundale was a loving brother of all mankind.

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On the morning of the 27th December, the first meeting of the *Indian Section Convention* was opened by Mr. N. Sri Ram, Vice-President, who welcomed the delegates as belonging to the largest Section of the Theosophical Society. He said that the Section must pull its weight not only in mere numbers but by the renewal of its life, which Mr. Rohit Mehta, General Secretary, is now stimulating. The Indian Section members must build up a true spirit of democracy in which each single member will contribute his own individual uniqueness. Convention then placed on record the deep sense of loss of Dr. G. S. Arundale in his work as a leader of India.

Mr. Rohit Mehta next gave his report as General Secretary of the Indian Section. He said that during this transition period Theosophy must be taken nearer to the people, and the need in India is not only to make the Section Headquarters a centre for Theosophical work but its influence must radiate to the different aspects of Indian life. The Section report is in three parts. First, the different departments at Benares, each with its own head, are surveyed. Second, the work in the Federations: the total membership is 6,208, with 1,004 new members in 1944-45; sixteen new Lodges and five new centres have been formed; and much activity is shown in the

Alt-India Federation of Young Theosophists. Third, Mr. Rohit Mehta gives proposals for reorganizing the work more efficiently. His first proposal is to modify the Section Constitution so that the Federal idea with a strong centre is adopted, in this way making the Section more nationally conscious. The autonomy of the Federations has resulted in weakness and the overlapping of work. More field workers are required, and each member of the Indian Section was asked to contribute voluntarily one rupee more to his dues which will maintain six to seven workers a year. Three types of field workers are needed: lecturers, followed by organizers, and then inspectors of the Section's properties. The training of new workers is to be done in training camps and the Federations are to select the workers to be trained. Dr. I. K. Taimni's *Atma Vidya Ashram* (*Indian Theosophist*, May-June, 1945) is a great scheme which now needs financial backing. A new move is needed to federate the educational institutions started under Dr. Besant's inspiration. Although some people think that the Young Theosophist Movement is no longer necessary the General Secretary feels that it is the only way that young people can discover their own contribution to the work. A Theosophical News Service is being started at Benares dealing with world problems as a part of the propaganda scheme. Also the Hindi language is to be used more as a medium for reaching the public. Mr. Rohit Mehta suggests that the Theosophical Order of Service be revived in India as an essential activity.

The General Secretary ended with the financial report. He announced that the Besant Theosophical School in Benares has been recognized by the United Provinces Board of Education. In July they hope to expand it to a High School.

At a meeting on the work before the Indian Section held later in the day, Mr. Rohit Mehta summed up the needs of the Indian Section as (1) more field workers; (2) more propaganda; (3) more application of Theosophical truths to national problems; and (4) more funds needed to carry out the schemes.

At a *Symposium*: "The future of the Arts and Education," in the afternoon Dr. J. H. Cousins pointed out that "art is skill guided by rules." This applies to education which must liberate the inherent capacities of the students brought from past lives. As in art, if you wish to express yourself through any particular medium you must submit yourself to its technique, so art in education puts the student in touch with the creative urge which is

always at work in the universe and which must be fulfilled or it will turn into destruction. Mr. C. S. Trilokekar referred to the great contribution of H.P. Blavatsky in giving the idea of a spiritual evolution along with a scientific outlook; the principle of correspondences—"as above, so below"; and the significance of the number seven in the solar system. In dealing with the educational problem individual attention has to be given to students according to their temperaments. This teaching C. W. Leadbeater originally gave, and Dr. Arundale carried it out in the Central Hindu College. The difficulty is to find the teacher who is able to recognize the type of the ego in the child body. Education is a continual process from animal to human and from human to the divine. Mr. Sankara Menon: Dr. Arundale's educational ideas are of the future. In one of his books he has written of education through colour, form and movement as necessary to the ego newly come from the heaven world. Dr. Besant's two principal aims in education were the unfoldment of the individual in freedom and the adjustment of the individual to society. As the urge to discover and sacrifice are inherent in the child, it is easy to draw out these qualities in the teaching of each subject. As Dr. Arundale said "Education should be an aspiration." Mr. Jethmal Parsram: If art is not in education it is "dead-ucation"! Art means from the heart and signifies beauty. As Dr. Arundale said, education must be in the ashrama ideals. It is the duty of the teacher to awaken the beauty of the heart. Adyar typifies the ashrama ideal in action bringing the intellectual truth and the art-beauty together.

Rukmini Devi: Kalākshetra was started so that art could be allied to education but there is no educationist who is not essentially an artist. Madame Montessori originally wanted to be an actress but Karma made her an educationist. Through her method love and freedom come to the ego. True Theosophical ideals in terms of education must expand into the world and we must watch for leaders in the children of today who will be the leaders needed for 1975. Our children must be the messengers to set the keynote of spiritual beauty in the world. This message of spirituality must be expressed in form and colour and sound. Plunge behind the geographical India into the consciousness of the great Deva of India and then descend step by step down the planes of consciousness to see the spirit of India in all forms all over the country.

On the 27th December under the *Banyan Tree* the *First Convention Lecture* was delivered by Mr. C. Jinarajadasa—"The Role of Religion in Establishing a World Peace." Now peace has come after the second world war, but only peace on the battlefield. There is a new type of war between capital and labour as well as political rivalries, and in spite of the United Nations' planning for peace there is civil war among the nations. Yet a deep desire for peace exists. All religions so far have failed to create in humanity the will for peace which now must be dealt with by individuals—"men of Theosophy" who have two great ideas: the divinity within oneself and the divinity that is in all mankind. Theosophy justifies faith in the Divine Plan through a combination of the methods of science and the methods of Yoga. It is only by going back into ourselves that we shall create the world peace, not along the lines of the United Nations planning as they think only of man's physical encasement, which leads to competition, and competition is the foundation for future wars. The "Theosophical man" is necessary to show that fundamental happiness is what he discovers in his own heart and mind. We must find the Kingdom of God within us not by prayer but by the spirit of service which goes out to discover the God in our neighbour. A world peace can be established for the simple reason that in the inmost nature of ourselves is the uttermost peace, because that is the nature of the Lord "in whom we live and move and have our being."

In the evening a recital of *Bharata Natya* (Indian classical dance) was held at the Adyar Theatre.

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The *Second Convention Lecture*, "World Peace Through Political and Economic Organization," was delivered by Mr. Rohit Mehta on the 28th December under the *Banyan Tree*. He gave the Theosophical approach to the difficult economic problems. The recognition that the individual is a spiritual entity must be the guiding principle of the new economic and political order. This urgent task can only be realized by the creation of small groups in each country dedicated to this great objective of human welfare.

In the evening delegates were entertained at the Adyar Theatre by a variety art evening arranged by Kalākshetra.

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There were two meetings for the planning of the *Besant-Leadbeater Centenary*, one on the 28th and one on the 29th December.

sent into the interior. Several standard Theosophical books have been published in economic editions, and a pamphlet entitled "To those who mourn the death of a loved one."

We are not so well informed about the Spanish-speaking countries in South America, except that in Uruguay a new journal has appeared named *Devenir*, a handsome monthly produced by a group of students which promises to spread the occult teachings on high-class literary lines.

In Chile also there are signs of progress. The Silver Jubilee of the Section celebrated at Valparaiso, where the Section was founded, gave a great impetus to the movement. The Section headquarters are in Santiago, where a good base is under offer which, if purchased, will replace the property sold in 1943.

Surveying our world-wide movement we observe signs of definite expansion in the free countries. The war has sent millions of people to the Theosophical solution of the problems of life, whether they get it directly or indirectly is no matter, and this means more widespread and intensive propaganda both through books and through speech.

MR. GANDHI RECALLS OLD TIMES

While Mr. Gandhi was in Madras at the end of January Shrimati Rukmini Devi went to see him. "Whatever points of difference there may have been for disagreement between Gandhi and Dr. Besant and Dr. Arundale, there are many qualities in him which were admired by them both," Rukmini Devi said, describing her visit. She was accompanied by Mr. N. Sri Ram, Vice-President of the Theosophical Society. Gandhi was very friendly to them both, said Rukmini Devi, and talked graciously of Dr. Besant and Dr. Arundale and his meeting H.P.B. in London. He recalled his first visit to Adyar when he stayed as the guest of Dr. Besant and two later visits. "Mr. Sri Ram and I invited him again to visit the Theosophical Society and Kalākshetra, which he said he would like to do very much but for lack of time. This interview has been of great importance in bringing some of us together for the service of India, as well as to extend the friendship of Theosophists whose chief aim in life is brotherhood and service."

Three members of the British Parliamentary Delegation visited Adyar a day or two previously, including the Rev. Reginald Sorenson, and talked with Mr. Jinarajadasa.

GLIMPSES OF THE ADYAR CONVENTION—1945

BY JANE CLUMECK

On the 24th of December we went to an Art Exhibition arranged by Dr. Cousins and opened by Sir S. V. Ramamurti. The exhibits were from all over India and showed the stream which has descended from the original Bengal movement started 40 years ago by an Englishman and sponsored later by Dr. Besant in Madras.

From there the delegates went to the Liberal Catholic Church to see the children of the workers on the estate receive a piece of cloth, a piece of soap, a pencil and a sweet and then, after admiring the Christmas tree decorated with coloured lights, they saw slides depicting the story of Christmas.

The day ended with a special bhajana at the Hindu Temple and a Midnight Mass at the Church.

On Christmas Day there was the *Christmas Eucharist* at the Church and the large congregation flowed outside the building. The Rev. Alex. Elmore celebrated on the note that this was not only a Christian festival but a festival of Brotherhood where we felt the spirit of Our Lord who is Lord of us all.

In the evening the ritual of the *Mystic Star* was performed in the Headquarters Hall under the leadership of Mr. Jinarajadasa with members from all over India taking part in it.

The formal opening of the Convention was on the morning of the 26th in Headquarters Hall. After the usual Prayers of All Religions, which were given daily, the delegates packed the Hall which was decorated with the flags of the nations hung from the ceiling. The registration number of delegates on this day was 1,040. After singing, the delegates were welcomed by Dr. G. Srinivasa Murthi, Treasurer, and by Mr. G. N. Gokhale, Recording Secretary. The latter read out messages from the Sections of Ireland, Wales, Greece, Southern Africa, Canada, Finland, U.S.A., and New Zealand which was having its annual Convention concurrently in Wellington. Messages also came from the Theosophical Society in Europe, the Singapore Lodge, Porto Rico, and from individual Lodges and members. Greetings were given from India by Mr. Rohit Mehta, General Secretary, Burma by Mr. N. A. Naganathan, General Secretary, from England by Miss Preston who has just arrived in Adyar, from Zanzibar by

Mr. J. D. Shah, from Singapore by Dr. P. W. van den Broek who has just arrived from Java, and Shanghai by Mrs. Gari, President of the Shanghai Lodge, who also gave greetings from the Russian Lodge in Shanghai.

Mr. N. Sri Ram, Vice-President in charge, then delivered the *Presidential Address* after welcoming the delegates to sacred Adyar as the home of the Masters. He wished them not only a happy time but also that they might be anchored in the realities for which Adyar so supremely stands. He spoke of the dynamic leadership and the distinctive note of Dr. Arundale. Mr. Sri Ram illustrated the vitality of the Society through the steadfastness of its members during their trials and their eagerness to contact Theosophy again. After giving a comprehensive view of the world-wide work Mr. Sri Ram spoke of the election of the new President and placed the date for the installation as February 17th, Mr. Jinarajadasa being the only candidate. Speaking of the future, he explained that in connection with the Besant-Leadbeater Centenary a Training College for Teachers named after Dr. Arundale, with Madame Montessori at the head, will be established. Now the great task ahead is that "the message of Brotherhood must be extended to all corners of the world and made a reality." All other problems depend on this cardinal truth, and until we exorcise from our midst all forms of cruelty peace will not reign upon earth. We must build up a fair edifice of cooperation, fellowship and unity among all peoples and faiths, and Theosophy must proclaim the spiritual nature of man revealing those values which for all the peoples of the world are a common heritage.

A resolution was then moved and passed as to the irreparable loss caused by the passing of Dr. Arundale and expressing gratitude for his 42 years of Theosophical service.

In the afternoon under the Banyan Tree, with the large crowd extending to the outermost hanging roots, many friends contributed to an appreciation of Dr. G. S. Arundale's work for Theosophy and the Theosophical Society during the last fifty years. The meeting opened with a song in praise of Dr. Besant, and then Mr. C. Jinarajadasa, the Chairman, introduced the speakers. Dr. Iqbal Narain Gurtu, who was Dr. Arundale's right-hand man in the Central Hindu College spoke of his educational contribution. Dr. Arundale was a great inspiration, and the crux of his educational idea really lay in the teacher associ-

ating himself closely with the life of the student. His patience with the weaknesses of people made his work in the College a great success, and he taught the young men to be of service from the stage at which they stood. Mr. Jamshed Nusserwanjee spoke of Dr. Arundale's work in politics, in which he was keeping up the valiant battle of his chief, Dr. Besant, fighting for India's self-government and yet against unwise nationalism. Both these leaders said "in the freedom of India lies the freedom of the world." Dr. Arundale showed his unique loyalty to Dr. Besant by taking the banner from her hand and carrying it on. The Vice-President, Mr. N. Sri Ram, gave the late President's qualities in many fields of activity. He was a versatile person who could throw himself into any work needed at the time whether as politician, journalist, labour union leader, educationist or Bishop of the Liberal Catholic Church. He had the imagination to see the ideal in any forward movement and into this he would throw himself with characteristic abandon. When he met Dr. Besant in the Queen's Hall, London, he immediately gave himself to her service and plunged into the stream which carried him on for the next forty years or more. He was essentially a leader of youth. He had a great capacity for making contacts with people of different types as when he was General Secretary in turn of England, Australia, and India. Wherever he went he became one of the people, he incarnated himself in that land and identified himself with it. His adaptability allowed him, even though a Liberal Catholic Bishop, to worship as a Hindu in a Hindu Temple. He could change his point of view according to the aspect of the truth needed at the time and because of this he was ideal for the office of President of the International Society. Mr. Rohit Mehta remembered Dr. Arundale's abiding confidence in youth and how his affection, humour, enthusiasm and dynamism drew out in others the same divine qualities. He ever worked for the Youth of India since the days of the Central Hindu College, setting before them inspiring ideals from which they have strayed away today. Dr. Arundale was more of a patriot and ready to sacrifice more than many nationalists of India. He lived, worked and died for this country. Mr. K. Sankara Menon said that even though Dr. Arundale had left his body his inspiration is still with us. His flame-like quality and radiant purity were communicated to all around him and he was ever a personal friend to each individual. The Organizing Commissioner for the Hindustan

Shrimati Rukmini Devi has taken the initiative to have something permanent for this celebration which she said was originally started by Dr. Arundale. The three main ideas are to have a Memorial Volume of tributes to Dr. Besant, the planning of which is in the hands of Dr. Cousins, a College with the ideals of education set forth by Dr. Besant, and an Arundale Montessori Training College for Teachers, headed by Dr. Montessori. Rukmini Devi then suggested a Leadbeater Scholarship for helping young Theosophical children. Mr. N. Sri Ram said that the Leadbeater Centenary Celebration should be held on 17th February 1947 separately from the Besant Centenary Celebration which is to be on 1st October 1947. For the Besant Centenary an all-India committee has been formed, and the funds collected will be held by a Trust with Shrimati Rukmini Devi at the head.

These are all tremendous schemes, Mr. Rohit Mehta pointed out, and we Theosophists must organize on a proper basis worthy of our responsibility. The entire nation can be benefited by these collections if the right type of teachers is sent to the different educational institutions throughout India.

The *Third Convention Lecture*, 29 December, was again under the famous Banyan Tree with Shrimati Rukmini Devi making a colourful picture on the platform. Her talk was from the heart. Healing, friendship and understanding are the greatest gifts to the world which has suffered so much. Understanding must be of individuals in order to understand a particular country, of the common people through whose simplicity we can glimpse the aspiration of a nation, its gift to the world. India's gift is to set the example of spiritual Brotherhood and each Indian should be a messenger of the old Indian culture and spirituality. "Mother India" must cease to be just a slogan and must be realized as the great spirit of compassion which teaches us to be friends of all who suffer, and to pour out our hearts in love.

In the evening "Tiger" Varadachariar sang classical South Indian songs.

The *Indian Section Convention* was resumed on the 30th December. Mr. Jinarajadasa gave a brief outline of the work that the Society has done for India: (1) The revival of Sanskrit learning first by Madame Blavatsky and then the starting of the Adyar Library in 1886 by Colonel Olcott; (2) the educational work of the Harijan Schools begun by Colonel Olcott, the Central Hindu College organ-

ized by Dr. Besant and helped by Dr. Arundale, the Girls' College started by Miss Arundale, the College of the National University started in 1918 in Madras by Dr. Besant, which had unfortunately to be closed down later; (3) the Hindu-Muslim T.S. Association started by Mr. Jinarajadasa in 1922; (4) the Women's Indian Association created in 1917 by Mrs. Jinarajadasa and Mrs. Cousins, which still exists; (5) the work of the Bharata Samaj; (6) the political work of Dr. Besant for India's Freedom; (7) Dr. Cousins' work in the promotion of Indian art which has grown into the work of Shrimati Rukmini Devi and Kalākshetra. All this shows that we have not been philosophical students only but have taken interest in the growth of the people. Theosophy must be taken to the people—to the masses—through the old things coloured with the Ancient Wisdom.

The delegates unanimously agreed that all of Mr. Rohit Mehta's proposals be placed before the Indian Section Council.

Mr. N. Sri Ram stressed that Theosophy has to be brought down from the heights into action, otherwise knowledge tends to become stagnant. He supported the idea of restarting the Theosophical Order of Service in India as suggested by the General Secretary. He then closed the Indian Section Convention.

In the evening was the second art evening by the students of Kalākshetra.

The *Fourth Convention Lecture* "Towards Unity" was delivered by Mr. N. Sri Ram, Vice-President, under the Banyan Tree. A vision of the future is necessary if our work is to be effective and fruitful and the greatest vision of all is that of unity. This conception of the unity which underlies all life, should be breathed into the consciousness of every individual composing our humanity. The unity needs to be embodied in a physical plane organization which will promote co-operation in every possible form, and this is also work of the Theosophical Society. Theosophy with its wisdom of the past and the future can guide men in the present crisis. Each Theosophist, if he tries to shape his own life according to the Divine ideal, can help to redeem humanity from the darkness into which it has sunk.

The *closing of the Convention* on the 31st December gave the feeling that the band of workers was well knit together for the future work. Some messages came through in time to be read—Panama, New Zealand, the European

Federation, and many messages from different parts of India. Also many messages came from individuals. Then the list of Theosophical stalwarts, to whom messages were to be sent, was read by Mr. G. N. Gokhale. Thanks were given to those who had worked to make the Convention a success and we all remembered the restaurant, which was the meeting-place of all delegates at any time of the day or evening and which was run by the Besant Theosophical School students and staff; also the art entertainments provided by Shrimati Rukmini Devi which, as Mr. Gokhale aptly remarked, gave "the emotional, mental and buddhic food." Shrimati Rukmini Devi said she felt Dr. Arundale's presence at the Convention even though his physical body had been left. She felt that he would want to give the message that all should open their hearts and minds so that the spirit of the Great Teachers will flow through all our work.

Mr. Jinarajadasa said that this Convention was one of the record Conventions since those of the 1925 and 1935 Jubilees. He gave an interesting outline of the development of the Theosophical Society, showing how from the small group of only 49 Lodges at the first Convention in India, today there are more than 1,500 throughout the world. Though our ideas are now being accepted by the world, still we in the Theosophical Society must emphasize that the Theosophical philosophy must not be dissociated from the service of our fellow-men. We have had seventy years of splendid service and the future work must be the same as in the past—a continuation of the study of the Ancient Wisdom in the light of all that has been given to us in field after field of human endeavour. We must also bring about more and more the unification of mankind, as we are bridge-builders understanding God's Plan which is evolution. "Theosophy is not a religion but is a gospel of human service for the sake of God and of man."

Mr. N. Sri Ram then closed the Convention "till we meet again."

OTHER ACTIVITIES

Advantage was taken of the presence of so many delegates at Adyar, to hold meetings of other organizations in which Theosophists are prominently represented.

At the general body meeting of Kalākshetra on the 1st January an outline of the work of the past year was given and a resolution was passed that an Arundale Art Centre be established in the city of Madras. The restrictions having been lifted by the Govern-

ment, Madame Montessori is able now to travel throughout India and give training courses. Rukmini Devi said the source of international culture is in India and will spread from here all over the world and the message of Kalākshetra is that art and culture are above any nationality.

The New India League, which worked for several years under the Presidentship of Dr. Arundale, was revived at a meeting at Adyar on 29 December. Mr. N. Sri Ram, Adyar, was elected President, Mr. Jamshed Nusserwanjee, Karachi, Vice-President, and Mr. Rohit Mehta, Benares, Secretary-Treasurer.

The New India League has no party affiliations. Its objects are: (1) To work for a free and United India; (2) To work for the union of the East and the West in free co-operation with Britain; (3) To work for the establishment of a Commonwealth of India giving the largest amount of autonomy to its constituent units; (4) To strive for the creation of an economic system embodying the principle of social responsibility for individual welfare working towards the realization of the ideal "from each according to his capacity and to each according to his need."

It was pointed out that Dr. Besant's work for India was still incomplete and there is most important and urgent work to be done by Theosophists in the political field.

Mr. Jamshed Nusserwanjee was authorised to meet the British parliamentary delegation on its arrival in Karachi on behalf of the League.

Branches of the League will be formed not only throughout India but also outside India. A journal will be published with Mr. N. Sri Ram and Mr. Jamshed Nusserwanjee as its editors.

The T.S. Islamic Association meeting was held in Headquarters Hall on the 31st December. This Association was started in 1922 by Mr. C. Jinarajadasa. When it was begun there was no idea of bringing the Hindus and Muslims together, as there was no such problem in existence, but the purpose was to show the importance of this great religion of Islam. Now, however, the communal conflict can best be solved by cultural unity and this work can be taken up by T.S. Lodges in India through an intensive study and understanding of Islamic culture.

A meeting of the representatives of various cultural, religious and social groups, interested in the problem of achieving harmony among the people of India, was held at Mylapore in the city of Madras on 6th January 1946. An intensive campaign through platform and press to bring about cultural understanding and

been taking the *Theosophist*, will find it possible to subscribe to the premier organ of the Society, which has always been the chief medium of communication from Adyar to the Sections and members.

* * *

Here is a beautiful and very true description of the character of our Society and of the place of Adyar in its organization, which comes from the President-Founder.

"It is only as a united whole that The Theosophical Society can ever be a power for good in the world, or a vehicle for the exercise of the altruistic efforts of its fellows. The real Society is an indivisible unit, animated by an individual life. Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a united whole.

"The Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations and of all organisms, and the Society is both. It is an organization on the material plane, an organism on the spiritual. A common centre is, therefore, as necessary for spiritual as for physical reasons.

"Adyar is the centre of the Theosophical movement. Adyar is a principle and a symbol, as well as a locality. Adyar is the name which means on the material plane the Headquarters of an international Society of persons who have common aims and objects and are imbued with a common spirit. It means on the super-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal fellow has in his heart a little Adyar, for he has in him a spark of the spiritual fire which the name typifies. Adyar is a symbol of our unity as a Society, and so long as it exists in the hearts

of its members the powers of the enemy can never prevail against the Theosophical Society.

"Adyar is symbolical of the principle of unity, as well as of the material life of the Society, so that in every sense loyalty to Adyar means loyalty to the objects of the Society and to the principles of Theosophy."

Let us all endeavour to live up to the high standard set for us in this picture of a Society which has its outer side like any other material organization but stands essentially for a spiritual reality.

ELECTION OF PRESIDENT

(Summary of Report by the
Recording Secretary)

Mr. C. Jinarajadasa, as already announced, was the only member who accepted nomination for the office.

Although there was only one candidate, the election was held, as required by Rule 10 of the Constitution. The results of the voting as received at Adyar by the due date, that is the evening of 16th February 1946, and counted by me with the help of the two duly appointed scrutineers, Mrs. Jane Clumbeck and Mr. K. S. Krishnamurti, are as follows:

Number voted for Mr. C. Jinarajadasa	13,911	plus votes of
" " against	88	all members in
Invalid votes	72	the Netherlands
		and Portugal
		(numbers not
		yet intimated to
		me; these before
		the war numbered
		respectively
		1985 and 172).

The Canadian Section has not taken part in the voting, as its General Secretary and Executive decided that voting was not necessary in view of there being only one candidate.

In accordance with Rule 10 of the constitution Mr. C. Jinarajadasa was declared elected President of the Theosophical Society by the Vice-President, Mr. N. Sri Ram, on the 17th of February at 10 a.m. and was installed in the office.

G. N. GOKHALE, Recording Secretary.

QUESTIONS AND ANSWERS

An evening session during Convention under the Banyan Tree. Mr. Jinarajadasa's reply:

Question: What do the Masters say about the present situation in India?

Answer: Here there is a great deal of material for us to ponder over. Several of their Letters have been published, and in them the Masters touch upon the problem of India. There is one place where the Master K. H. uses these words: "The Indo-British nation is the pulse I go by."

What any Master thinks of what is the present position in India should not be construed by any of us as having any authority, for all we have learnt from the Masters teaches us that They leave each individual his liberty to judge and act on all problems. I cannot make any statement as to what the Masters may have to say about the present movement in India except this, which follows from a general principle, that wherever there is strife, the solution brought about by strife brings in its train evil karma.

When two groups or nations strive, and one, the majority, gains the power—often in some countries with much injustice to the minority—the result afterwards is evil karma. That is due to the fact that we do not find perfect justice among peoples who have an exaggerated sense of Nationalism. In the case of all the imperialistic countries that have built up empires, while they seem to have gained benefits, the result has invariably been a karma that has acted upon them in several worsened conditions creating a social war within their own borders. The unchanging principle is that hatred never ceases by hatred, but only by love; it is part and parcel of the law of karma. Therefore, any solution brought about through any kind of strife, whether in open or subtle warfare, while it may seem to give victory to one party, inevitably means there is an evil karma that dogs the country's footsteps generation after generation.

It is a curious thing that all the great imperialistic countries, that have gained so much power and wealth, find more and more complicated interior problems arising within their borders. There is less and less peace at home. That is the reacting karma that comes from the injustices caused in their policies of expansion. Similarly is it with regard to any problem. Therefore, it is a general principle, which we can deduce from the teachings the Masters have given to us, that no solution brought about by any kind of injustice to

another, even in the name of Patriotism and towards one whom we hold is our oppressor, is the true and final solution for the nation's lasting welfare.

Question: When was the last Letter from the Masters received, and by whom?

Answer: I wish the questioner would buy the book which is just out, *Letters from the Masters of the Wisdom*, First Series, third edition. The answer is there. The last Letter was received by Dr. Besant in the year 1900. I have given a photographic reproduction of it in *The Theosophist*, May 1937, and narrated the story of how it was received, and I have reprinted it again.

We have, then, 1900 as the date of the last Letter received. The first Letter or communication that was received was in 1870 by the aunt of H.P.B. I have given a photographic illustration of that in the Second Series of the *Letters*. The story is that H.P.B. had gone on her travels, and that for nearly two years there was no information about her, with the result that her family was most anxious. Then suddenly there appeared to her aunt, who was then in Odessa, a Messenger of dark appearance who handed her a note and then—as she records—suddenly disappeared. This note is very brief and is written in French. We know by the handwriting that it is from the Master K.H., and in it the Master assures H.P.B.'s aunt that H.P.B. has been ill, but has recovered and has been taken care of, also that within a certain period she will be back again.

In one of the Letters published in the large volume of *The Mahatma Letters to A. P. Sinneti*, we have one from the Master M. which incidentally mentions that it was He who delivered the letter to H.P.B.'s aunt.

* * *

(Referring to a Question answered by Mr. Gokhale concerning the Hindu tradition that a man might to be reborn in another life as an animal:)

I want to add to what has been said on the matter. I have had to answer this question many times in India, and my first line of argument is this: What is the purpose of our coming into manifestation? It is that through experience we shall unfold ourselves into a greater realization of the Divine Nature within us. We blunder, we do evil, we create evil karma, but the whole purpose of karma is that by the law of action and reaction there shall be a fuller unfolding of consciousness. Without such a conception there is no meaning in suffering.

Can you imagine, if you have committed the worst of sins, how by being born as an animal with an animal's rudimentary brain, you can grow into the consciousness of your sin, and repent and pledge yourself not to do it again? What kind of evolution will you gain by being once again an animal? Along that line of thought, if once you postulate that the business of life is an unfoldment of your Divine Nature, the idea of retrogression to a lower form of life is not sensible.

On the other hand, there is a curious basis for this belief still existing that people can be reborn as animals, and it is as follows. Many who die have little understanding of the great Light and happiness which can be theirs after they die. They are afraid to die, and being full of fear of the unknown they cling desperately to the body as "I." Even though the body is dead, they are still full of that same feeling of terror, for they are afraid they are going to be damned or annihilated. Then in desperation they strive in some way to obsess somebody, even an animal. When they can do it with an animal, they do not become the animal, but their astral body clings to the animal, much to the distress of the poor animal, who feels something horrible has happened to him. It is then we have cases of animals with wild eyes, as if a human being looked out of them, and people then say that So-and-so is reborn as the animal.

There is a certain period for certain people in the astral world, who even if they are not obsessing someone, still live in what is called a "grey world." They still cling to physical life which is the only life they have known or can conceive. They know that they can no longer eat and drink, that their astral bodies cannot respond to all those earthly desires, which should slowly pass away, and so they live in a "grey world." They surround themselves with the aura of fear, through which they look at the astral world about them.

But with the ordinary individual—particularly if he dies when he is elderly—as soon as he dies, the astral body passes to live in a higher level of the astral plane. Sometimes with old people who are saintly the astral body simply disintegrates immediately, and the consciousness passes to the heaven world at once.

So there is a foundation for this old idea. In the primitive days of ancient Lemuria, and among a few primitive peoples even now who have a terror of death, and among those civilized persons who have had no real religious belief, there is what can be misnamed animal incarnation, by obsessing animals. But

I think we can say this kind of obsession is very rare.

To me personally, there is no logic in going back into a lower form of existence, whatever "sacred" books say, when the whole purpose of life is an expanding consciousness.

KINGLINESS IN MEN

BY ERNEST V. HAYES

THE atomic bombs that ravaged Hiroshima and Nagasaki have blasted the future story of men into a totally new setting. Already men are talking in fear: "Humanity will destroy itself; civilization will perish." The older among us are saying: "Thank God! I shall be dead and buried before another war comes." And the younger listen to these expressions of pious, selfish escapism . . . "Après nous, le deluge." They see their lives shadowed by dread possibilities, and the conviction seizes them that they are but pawns in a macabre chess, where all, king, queen, knight, bishop, and pawn, are moved by the same irresistible Fate towards a final sweeping of the whole board.

It is into an utterly new world we have come, in which we have to live, and for which we may have to suffer. Fear will not help us very much, but to destroy fear we must regain balance through a spiritual philosophy and develop those kingly qualities which are unfolded through Yoga.

The balance can be regained if we deeply receive into our consciousness the Truth that Man, being divine, cannot destroy himself. He can destroy every material creation of his own, be it a body, house, temple or city, and his range of destruction may increase, but nothing he may discover or invent will annihilate that centre of selfhood that reasons, loves, suffers and is glad, self-consciously. That is the teaching of the Bhagavad Gita; before Shri Krishna could expound Yoga to Arjuna, He had first to convince the bewildered Prince of the eternal element in Man. So the Krishna of our own higher consciousness must teach us today, if we are to be of any use in the terrifying world into which karma has led us.

As yet, perhaps, we can hardly fully understand or appreciate the new world into which we have been so suddenly hurled. Even in war under pre-atomic conditions, we felt a certain respectability: we strove to discover a certain wreckage of morality, nor could we accept the view that if a particular nation lost a war, it necessarily lost itself. But the bombs fell on Hiroshima and Nagasaki, and

not those two cities alone but a world (in which death and destruction had been kept within bounds by man's defective science rather than his perfected humanity) disappeared. Man's physical strength and skill have now lost their value in war; the modern machine gunner is now as obsolete as a naked savage with primitive bow and arrow. And if the promises and dreams concerning the use of atomic power in Peace have any value, the same physical strength and skill will be no longer required to any great extent. But it is in man's strength and skill for workmanship that true freedom is to be found for man. To toil and to labour was said to be a curse imposed on man by an angry God; it would be more accurate to say that to toil and to labour must be man's only way of self-realization.

That Atomic Power will be in part devoted to the service of man can hardly be doubted, but of what use that service if spiritually man becomes a mere robot, at the mercy of a few supreme holders of awful death, inclining to tyranny, and invincibly aided by these monstrous creations of a Science divorced from spirituality? Can we discern any foundation for a hope that large numbers of men will be able to resist this robot-making tendency, men, who in spite of a perhaps necessary regimentation and manipulation in economic life, can be kings in their own souls? At first survey, no.

Let us glance at England, though what is true of England is true of every country of the world, more or less; quite frequently more. There is a report by Mr. L. J. Barnes, of the University of Liverpool, on the rising generation in Britain. In the report, the youth of today is said to be less of a person and more of a type than ever before . . . "his character and mind alike seem to have lost tone; his perceptions are less sharp; his imagery less vivid." Many observers will confirm this: school, factory, office, cinema, radio and many a youth organization, all seek to rob youth of its own originality, its individual uniqueness, all seek to stifle every natural individual expression, and so, the young man or young woman of today has a poor chance of becoming kingly. Before me lies a ration book—a very useful contrivance in times of trouble and scarcity. But in addition to entitling me to my modest share of certain commodities, the ration book symbolically conveys to me what a complete and hopeless robot I am supposed to be. On page 4: "Do not fill in or detach until instructed." On page 22: "Do not cut out coupons; the

shopkeeper will do it for you." On page 35: "Do not write on this counterfoil until instructed." On page 37: "Do not fill in anything in this space unless . . ."

If this determination to manipulate the public in the interests of bureaucracy is clear (the ration book is but the sacramental sign of it) the soullessness of the bureaucratic hierarchy is even more marked. From another of Britain's numerous Ministries we are told with regard to a working-class expectant mother claiming sick benefit that "it is irrelevant in determining incapacity to consider the interests of the unborn child." The underlining does not appear in the official decision on this point!

What can Theosophists do? They cannot prevent atomic bombing in war; that is certain. Nothing done by Theosophists, for or against war, will make much difference to the date of the next conflict. They can neither put the clock back, nor put the world's spiritual development forward so as to time with the clock. Yet their power, peculiar to them as Theosophists, if used, is the greatest power in the world; the most enduring, though on that very account the slower in its visible effects. That power is the Kingly Yoga of the Gita, and in the beginning of the sixteenth book of the Gita the kingly character is clearly outlined. That is the true work of the Theosophist; the actual embodiment of the Gita in his own life, no matter what the inconvenience, or what the suspicion of eccentricity. Political action, social and ethical reforms, and all the other surface-scratching activities, must be to the Theosophist only sidelines in which he may or may not feel an interest. His true work, the work he alone can do effectively, manning as he does the outposts of the Great White Lodge, is a spiritual reconstruction within himself; the cleansing of every shadowed and cobwebbed corner in his mind; the warming and airing of every cold and damp spot in his emotional life. Then, his mind and heart wholly cleansed, ever renewed by the deep truths and gifts of the Spirit, united in harmony, without doubt or fear in the midst of all terrors and possibilities, his body will act in a royal and splendid manner, prepared and equipped for any emergency, for any service, for any sacrifice. That is what is demanded of us as Theosophists; otherwise, we are just members of a Theosophical Society.

It is in the realm of mind and consciousness that our special work should be centred. That is our Kingdom, and since it is not of this world, we need not fight to secure or

defend it. Yet that kingdom belongs to those things which are eternal because they are not seen, while those that are seen are continually seen as passing away. If we enter that Kingdom and remain as worthy citizens of it, we shall achieve the victory that will overcome the world. The Kingly Yoga, expressed up to the highest point each finds possible, is the initiation into that Kingdom whence come the loftiest movements of the human soul. All other work we do must be subsidiary to this: nothing else but this Yoga must be labelled as Theosophical work.

Let us set a new purpose before ourselves, as we enter into a new world. It may be we have not realized the greatness or our Theosophical calling; we have not been able to feel that Theosophy is all-sufficient; we may have to confess that our wandering after side-shows is due to the fact that we have never lived our Theosophy to the limit of our ability. Had we done so, we would have discovered that as soon as we appeared to be reaching the limit, fresh power came in, giving new strength and demanding new surrender. Let us now live Theosophy, not casually, but with all the intent earnestness it has the right to demand from us. In that way, centres of spiritual life and culture will come naturally into existence, as the Pythagorean Brotherhood came into existence in pre-Christian Greece, gradually affecting the thought and culture of the outer world. Let the early inquirer spend his first year studying the books giving the intellectual framework. But too many are still in that stage twenty and thirty years after joining the Theosophical Society. "Thus far I speak to thee as from the Sankhya—unspiritually—hear now the deeper teaching of the Yog," says Shri Krishna, after expounding the eternal element in man, reincarnations, rewards in heaven, the value of a brave man's code of honour. Let that deeper teaching be the special work of the Society to any inquirer, who, after passing the first year's training in what Paul calls "the principles of the doctrine of Christ" can "go on unto perfection, not laying again the foundation. . . ." How can the Society do that work of Yoga? The answer is simple. By the majority of its members embodying that Yoga in their lives. The promise that the Theosophical Society was chosen to be the cornerstone of the future religions of humanity will be fulfilled, not by simply teaching reincarnation, karma, thought-power, life after death, rounds and races, but by teaching the Path that leads to understanding, and to the service that is utter joy.

GLIMPSES OF ADYAR

The Inaugural Meeting

for Presidentship of the Theosophical Society of Mr. C. Jinarajadasa was held in Headquarters Hall on 17th February. As this was also Adyar Day, the meeting opened with prayers of all religions and then Mr. N. Sri Ram, Vice-President, read striking testimonies to the loyalty and work of Colonel H. S. Olcott who passed away on this date, and recalled the invaluable contributions to Theosophy of Bishop C. W. Leadbeater whose birthday fell also on this day. He said that Adyar was as a Mecca to all Theosophists and he hoped that in the future representatives from all over the world would be living here.

There was a short meditation on the two leaders and then the Recording Secretary, Mr. G. N. Gokhale, was called upon to read the results of the election. Then at 10 a.m. Mr. Sri Ram installed Mr. Jinarajadasa as President of the Theosophical Society, handing him the ring of H.P.B. which Dr. Besant bequeathed to the Society to be worn by its Presidents. He was then garlanded by Mr. Sri Ram, on behalf of the Theosophical Society, Dr. Srinivasa Murti on behalf of the Adyar Library, Shrimati Rukmini Devi on behalf of the Besant Theosophical School and Kalakshetra, and by a teacher on behalf of the Olcott Memorial School. Many messages had been received but only a few were read and the love and loyalty of the members were conveyed by the Vice-President.

As President, Mr. Jinarajadasa first read out Dr. Besant's Convention invocation and everyone recited the Golden Stairs. He then expressed his gratitude to Mr. N. Sri Ram as a loving and helpful colleague with a balanced judgment. Mr. Jinarajadasa said that he did not know how the work could have been accomplished without Mr. Sri Ram's aid. He then delivered his Presidential Address which will be printed in the April *Theosophist*.

Flowers were offered before the statues of the founders, and then at the Shrine of Colonel Olcott.

At a Tea Party

given for the new President in the afternoon under the Banyan Tree there was community singing of both Indian and western songs, the latter being led by Mr. Jinarajadasa. This gathering was an end to an eventful and joyful day and was symbolical of the Brotherhood

within the Society—a mingling of all races, castes and creeds united in the work and ideals of Theosophy.

The Olcott School

celebrated Founder's Day on the 17th and 18th February. The first day there was a procession of children carrying the portrait of Colonel Olcott to the Buddhist Temple and later there was a distribution of sweets. On the next day were held the annual sports, exhibition of handicraft, entertainments, prize distribution, and other events. The children are always very happy during such a day remembering that there was such a person as Colonel Olcott who made possible their education.

The Child Welfare Centre

has reported that during the year 1945, 230 ante-natal cases were attended to, 128 maternity cases were conducted, 29 maternity cases were sent to the hospital, and out of the 128 infants born 2 were stillborn and 2 died. In the conditions that the staff of the Welfare Centre has to work under in the villages, this is an excellent record of help given to the poor people.

Rukmini Devi's Birthday

on 15 February started with greetings outside her room by the schoolchildren and then felicitations were given by all at a meeting held at the Besant Theosophical School where the decorated hall was crowded with the students eager to show their love and affection. The Theosophical atmosphere was emphasized by the pictures of the leaders around the walls and by the bust of Dr. Besant, under which was a lifelike portrait of Dr. Arundale whose kindly smile greeted all. Afterwards there was a Scout meeting and in the evening an entertainment at the Pavlova Theatre.

The Holy Prophet's Day

was also on the 15 February and at sundown there was a meeting under the auspices of the All-India Cultural Federation at the beautiful little Mosque on the estate surrounded by sun-tipped casuarina trees at this time of the day. The meeting started with prayers said by Muhammadans in the Mosque, and then various speakers gave the history of the Prophet, the unity and Universal Brotherhood aspects in the Islamic religion, and Mr. Sri Ram pointed out the interesting fact that the custom of purdah is not an original direction of the Prophet and is not to be found in the *Qur'an*. The Chairman, Mr. Jinarajadasa,

said that the Mosque was in the main modelled on the famous Pearl Mosque in Delhi and that Dr. Besant laid the foundation stone in 1925 when it was decided to have shrines of all religions on the estate. Inscribed on the front is "God is Great" and on both sides at the top a saying which is the leading motif of the decoration of the Alhambra in Spain—"God alone is Victor." The Prophet had great strength of purpose and a wonderful power over the human heart. The religion is purely monotheistic and stresses that God must not be defined in any way—one must only speak of attributes. "There is no God but God" is the original doctrine and "Muhammad is His Prophet" was added later! The wonderful basis of morality is the teaching that you are *within* God, different from the Hindu teaching that God is within you.—J.C.

NEW ZEALAND CONVENTION

The 49th Convention of our Section was held in the capital city, Wellington, 26 January 1946, a good number of delegates and visitors assembling. It was the most friendly Convention. The Wellington Lodge excelled itself in hospitality, providing appetising vegetarian meals daily. Our *Ganges* into which Miss Emma Hunt, and helpers can be through, her organic Theosophists. They her the title "Ganges who have access to the in good staves though their activities may through fly in the shallows, or to express splendide thought in another form, persons tary. Are concerned with the inner life at small as much as with the outer activities, up ar try to practise as much as they preach, beer to stand more and more consciously and the to stand more and more consciously and Effectively as bridges between the spiritual world and the world of our concrete material life. We must apply Theosophy to ourselves as well as the world and thus experience its truth; for the two processes cannot be disconnected. The experiencing of the truth, which in essence is the same as living it, is as necessary as the making of plans for the betterment of human knowledge and conditions and working them out.

Our duty is to take the lead not only in outer action but also in setting the standing for a new mode of thought and attitude as regards all things. "Right view, not thought, right speech, right action, but not

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THE THEOSOPHICAL WORKER

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"To guide the rich potentialities of heart, head and hand, wise Providence brought you early years in touch with Theosophy and the Theosophical Society, through its greatest exponent, Annie Besant. With the swiftness of an awakened intuition, you recognized in Mrs. Besant your Teacher and Guide. Since then you have not missed an opportunity to live up to her standard and to acknowledge her and Theosophy as the driving forces of your activities. Thus deriving your inspiration from spiritual fount, you have shown us all the blessedness of a spiritual life and its ennobling influence upon character.

"Your services to Karachi are so manifold and so beneficial that it has been rightly felt that you are one of the city's greatest architects. Every moment of the twelve years you were President of our Municipality, you lived in Karachi, working, planning and dreaming to make this city what it is today, the pride and pleasure of its six hundred thousand citizens. Our wide and well-made roads, excellent sanitation, good lighting, pure water supply, well planned housing, public parks and playgrounds and the city's remarkable cleanliness, which have won the admiration of all visitors, and may well serve as an example to the rest of the country, are the result of your labours for the city. Difficult it is indeed for us to repay you in any measure for the eloquent services rendered to us at the cost of so much labour and sacrifice, but we are happy in the certain knowledge that your position as the Maker of Modern Karachi is now woven, as warp and woof, in the city's civic history and will live for generations to come."

"With the weapon of love, how many miracles you have achieved! How many lives you have lifted and transformed out of hate, despondency and evil into the sunshine of beautiful, loving and compassionate living!

"Today the civic conscience of the whole city has awakened to pay its homage to one whose love, tenderness, brotherliness, humility and acts of service have become the city's legacy and its pride."

Mr. Jamshed, in his reply, used such phrases as these:

"I am conscious that you are offering honour and praises to the Almighty and the ages who have made me their instrument or that little which has been done through this body, mind and heart.

"The Great Force which came in my life from my very youth was that of Dr. Besant;

it became a blessing as far as my life was concerned. From her one learnt the philosophy of life and Yoga of purity, to dedicate and to detach oneself from personal preoccupations, inclinations and interests. One often felt that one who followed her and worked with her had always the blessings and protection of the greater and mightier forces of her Guru whom she adored and to whom she dedicated herself every minute of her life.

"I cannot forget another force which helped my making and growth—that of Dr. George Arundale.

"All along my life my own desire has been a quiet corner and a book. But a prayer which I always had on my lips 'God make me useful' was more powerful than my desire and helped me to get all possible opportunities from my birth onwards."

The *Daily Gazette*, which is edited by a journalistic associate of Dr. Besant in the *New India* days, devoted most of its columns on two days to appreciations of Mr. Jamshed and the celebrations on the 7th. These included special prayers in every temple and mosque in the city and a crowded prayer meeting at 6 in the Theosophical Lodge. The city was given free entertainment to the children of Karachi and Mr. Jamshed accompanied the children to some of the shows.

—J.L.D.

THE THEOSOPHICAL WORKER

Editor: N. S. Ram

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—MANAGER, T.P.H.