



THE THEOSOPHICAL WORKER

November 1942

ADYAR

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The Magic Will

By The Editor

I HAVE written elsewhere that *The Secret Doctrine* should be studied through the use of the will, rather than through the use of the mind. The more we use the mind in studying *The Secret Doctrine*, the more confused we become and the more we are apt to give wrong values. That book is a production of the will and not of the mind, though it is expressed in mind-terms, in thought-forms. If we take here, there, and elsewhere, some or all of the pregnant sentences, and look at them not through the emotions, or through the mind, but through the will, through power, through the creative spirit, they will have a meaning far different than the very restricted meaning they have when analysed through the mind or the emotions.

There are definitions for H. P. Blavatsky's terms which belong to the mind, but there are no less definitions for H. P. Blavatsky's terms which belong to the will. It is only when we have brought our wills to bear upon those utterances that we gain a real insight into the revelation which that book affords to us all.

I feel myself—I was almost going to say—"antagonistic" to study-classes in *The Secret Doctrine*. They are almost sure to be mind-classes. The only study-classes I should care to join would be study-classes in which each person meditated on certain highlights in *The Secret Doctrine* and gave forth these highlights as the result of his meditation, answering the question, "Wha

PORTLAND LODGE
THEOSOPHICAL SOCIETY

is it?"; not the question, "What does it mean?" which is a very great difference. In the case of "What does it mean?" we are dealing with the form, and in the case of "What is it?" we are reflecting the life.

I think if we lifted ourselves up out of our minds and took up our abodes more in our wills, life would be much easier and more clarified.

Not that the mind is not a stepping-stone to Reality—of course it is. If we take, for example, the controversy as to who wrote Shakespeare—Did Shakespeare write Shakespeare or did Lord Bacon write Shakespeare?—there is no question that the mind-approach helps enormously. But if I try to concentrate my will upon it, apart from books, I am perfectly well aware that it was Lord Bacon who wrote Shakespeare. I have said this at times to the very great distress of some of my friends. One of them who is an unadulterated anti-Baconist told me: "You really do not know what you are talking about." That is perfectly right, but I do know what I am seeing and I do not even need *A Royal Romance* by James Arther to convince me, though I am buttressed up exceedingly by this very valuable book. Through reading a book of this type the mind becomes stirred to break its mental chains and escape into higher regions whence, of course, it came; and so the will becomes operative, and argument tends to disappear.

In fact I can quite definitely say at my age that I am not prepared to enter into any argument about anything with anybody if I can help it. We cannot convince another person by argument, and if we do try, it is exceedingly difficult and is a waste of time in ninety-nine cases out of a hundred. For us who are Theosophists, I think we are more effective as we declare our truth, be the arguments in opposition what they may, than if we descend into polemics and endeavour to reason in favour of this

or against that. I have no doubt that argument is a mind-sharpener, but I can very frankly say that I have such beautiful truths I must express on the physical plane, that I have no time for argument. Even if others say: "That means you do not know how to argue, you have no argument available," let them say what they will. For example, I feel that it is more important to say that India must have Swarāj than to argue with somebody as to whether or not India is fit for Swarāj. It is more important that we release power through positive assertion than that we should argue. The time must come when we have truths so imperative to be uttered that we have no time to argue.

We shall not find many of our Greater Teachers expending much time in argument. For the most part, I think, They have not much time at Their disposal and what They have must be utilized to declare the Truths of which They are Messengers, and not to argue about them with their younger brethren.

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SHRIMATI S. BHAGIRATHI

I want to place on record the thanks of The Society to Shrimati S. Bhagirathi for the fine work she has been doing at the Internatioual Headquarters for about thirty years. She is not leaving the Headquarters, but as the wife of the new Vice-President there will, I hope, open out before her wider, though certainly not more responsible, duties.

She has for a long time been in charge of the Headquarters buildings, of the Baby Welcome, and of the Welfare Fund which provides special relief for necessitous workers on the Estate who cannot be helped by the ordinary funds. I am relieving her of the Headquarters work and of the Welfare Fund, though as regards the latter her expert advice will at all

times be available, for she knows our workers as no others do. But for a very long time it has been impossible to attend to the more personal needs of the residents, or to be sure, through periodical visits, that they are living as comfortably as is possible. Nor has Adyar's hospitality been organized as it should. I am anxious that Mrs. Vice-President shall specially deal with these two matters and make herself the hostess of Adyar. Shrimati S. Bhagirathi is an extremely efficient lady and does most thoroughly whatever work may be entrusted to her, and while it is quite possible that the work I am asking her at least temporarily to relinquish may suffer through lack of her own most capable guidance, this other work is of greater importance, and I am hoping that Adyar will be more of a home to every one of its residents because of her ministrations.

I ask every resident to help her in what is, of course, difficult but essential service. I am sure she will have the heartiest cooperation from the new Vice-President assuming, that is, that my nomination of him is approved by the members of the General Council, about which I have no doubt at all.

BESANT NATIONAL GIRLS' SCHOOL, MANGALORE

I have been reading with very great interest the 1941-1942 Report of our Besant National Girls' School in Mangalore, founded, as all others know, by our President-Mother herself. The school is celebrating its Silver Jubilee in 1943, next year, and I am very anxious it should receive all possible support for the next 25 years of its most valuable activity. Only the workers themselves know how heroically they have striven to maintain

the school worthily in honour of our great Mother. The difficulties have been very many and are likely to continue for some time. But the Besant flag has ever been flying in Mangalore, thanks to our Lodge of The Theosophical Society there and to the Girls' School. Those of us who want to see her flag flying wherever she unfolded it should make a point of helping this National Girls' School even though each of us of course has many other obligations. Rukmini Devi and I ourselves are financially very much burdened, but in honour of this great Silver Jubilee we have done what we could. The school needs Rs. 10,000 to clear its liabilities and to purchase new ground. It needs Rs. 15,000 for buildings and equipment in consideration of the fact that the school is growing so rapidly. It also needs at least Rs. 25,000 for a permanent endowment.

All these needs are both urgent and wise, and I especially hope that the public of Mangalore and all who honour the name of "Besant" will rally to the support of the Besant National Girls' School at Mangalore so that when the Silver Jubilee is celebrated a substantial sum towards the needs of the school may be triumphantly announced.

THE ADVANCE GUARD

Adyar extends its sympathy to one of its most valued residents, Mrs. Neata Gray, on the occasion of the passing of her husband. He was very glad that his wife should come to Adyar and stay here, for he sympathized with her Theosophical outlook and work.

Mrs. Gray is such an example of courage to us all at Adyar that we know she will have a beautiful and cheerful fortitude in her great loss.

November 17—The Society's Anniversary

[From an address by Dr. G. Srinivasa Murti]

TODAY we commemorate a day of thanksgiving and of gratitude, especially to us in India, for the foundation of The Theosophical Society has become an event of very great importance for our present as well as for our future. It is only those who know something of the conditions in India at the time The Theosophical Society was founded who can in any adequate measure realize the immense amount of debt we owe to the Founders as we knew them, and to the real Founders who sent them over here after preliminary testing in America.

The Theosophical Society was founded in the U. S. A. to give to the world a true idea of what Spiritualism meant. It was with the purpose of correcting the wrong teachings given out by some who in their desire for sensationalism were bringing themselves into contact with entities with whom they should have had nothing to do that H. P. B. joined, together with Colonel Olcott, as promulgators of this movement. But they did not fully achieve their purpose, for Spiritualism did not want to be corrected, it wanted to go its own way.

Colonel Olcott had done great things in military and civil departments of the United States Government. He had been chosen by his Government wherever a labour-of-Hercules kind of work had to be done. Also he was a great expert in agriculture and made two blades grow where one blade grew before. All of this was training for the future. He was a person who could go out into the world and face any number of enemies. He was reckless of dangers, and a devoted defender and exponent of truth.

Madame Blavatsky had had her training in the monasteries of Tibet and Egypt. We know very little of the details of her life during this period of her training. We do not know how she got the message to come to a certain place to meet the one who was to collaborate with her, but we do know that to her had been entrusted a great store of knowledge by the Inner Government of the world.

These are the two people selected—one for the knowledge that could be given to the world at the time, the other for his capacity to take up the knowledge and spread it abroad. These two people began their work in America ostensibly to correct the Spiritualistic movement, and after a few years they were instructed to come here. They came—to find Mahatmas almost from the time that they arrived in Bombay! Their attitude on touching the Indian soil was one of the utmost possible reverence. It was a great disappointment to the Colonel that he found the country at its worst. We had forgotten our heritage, we had lost faith and hope. If conditions could be described as ever at their worst in India, it was at the time The Theosophical Society was founded.

The programme for the rest of the world was different from that for India. It was not necessary to teach new things in India but to revive the Theosophy that India knew. The Colonel was eminently fitted for this task. Whatever type of religious audience he addressed, he could thrill it. He told men of every faith that the greatest thing they could do was to have respect for their own religion. Wherever he went, because he knew his Theosophy, he

understood the various Indian faiths and addressed enthusiastic audiences of Parsis, Hindus and Muhammadans.

Madame Blavatsky took the age-old science and philosophy of India and told us that all the highest wisdom, even from the standpoint of modern science, could be found within our own ancient teachings.

Our President-Mother followed in this same line, showing that our philosophy had the sanction from the highest science of the day. Taking hope and attracted by these teachings, given by one who had been a student in the scientific field, there came into the fold of Theosophy men of the highest intellectual attainments—Judges of the High Court, Princes, Scientists; those who had studied the old teachings and were thrilled by her presentation became her disciples. In those days a stream of intellectual men became our members and humble students of Theosophy, whereas our difficulty today is that so many of us think that our own teaching is a teaching of perfection. The danger is that we Indians have gone from the idea that we had nothing of which we could be proud to the idea now that everything we have is perfect and that we have little if anything to learn from others. The fact is that a great work was done for which we cannot be sufficiently thankful, for it restored our self-respect and gave us a vision.

To some it seemed that *Gñanam*, the higher Wisdom, was the *raison d'être* for The Theosophical Society. It may be so to some extent. But the main purpose, the cornerstone, of The Society was Brotherhood. If real Wisdom is attained, Brotherhood must follow. For most of us, Wisdom is something which we mouth only with our lips. The more true intelligence we have, the more we tend to lead brotherly lives. I believe that the old joint-family system had a purpose to serve in bringing together men as brothers. One is sad to note how sentiment,

brotherhood, love, now tend to disappear. The old joint-family system made us feel like brothers, and in that system we helped each other as brothers, as amongst the poor people all try to help each other. Some of us are keen about altering the law so that the rich may not have to share with their poorer brothers. As long as the tendency is towards division, so long is there a need for an emphasis on Brotherhood.

One of the greatest of Teachers asked not for wealth, or power, or knowledge. He prayed: "Let me be in a community where men are brothers, where there is friendship, understanding, the Supreme *Gñanam*. There are those who preach *Gñanam*, but do not live a life of love. Put me in a community where all its members help each other." That is the greatest object of The Theosophical Society which we can cherish. For this purpose did the real Founders send our outer Founders to establish The Theosophical Society.

WHY JOIN THE T.S. ?

[From U.S.A. Committee on Membership, Circular No. 15]

Before I joined The Theosophical Society I was content. What company did I need, having already the living fire of such authors as Dr. Besant and Bishop Leadbeater . . . a serene impersonal companionship, at a level too high for all the illusions of personal contact. Yet in the usual manner one thing led to another. So I joined The Theosophical Society, despite contentment. For a year I have been a member. . . To say exactly what it means, or why, is like the old problem of explaining colour to the man born blind. You have to know by *experience* what membership will mean to you.

Adyar News and Notes

JEWEL-MINING

THE "Board Room" in the Headquarters of Adyar is well-known as one of the offices wherein great movements initiated by our Presidents have from time to time been given their outer form. In it Dr. Besant's workers in Home Rule and National Educational Movement days toiled from early morning to late evening, and sometimes all nights to bring to fruition her India-wide campaigns. Always is constructive work going on in the Board Room, but of special interest has been the intense activity in jewel-mining which has been progressing in the last few weeks.

It began when the President ordered that the October *Theosophist* should be devoted to the great message of Dr. Besant to Theosophists as to their work in this time of testing. Her Watch-Towers, her notes in *The Adyar Bulletins*, her Convention Addresses, besides many other of her pamphlets and special articles, throughout her twenty-six years of office were carefully scanned for specific instruction and leadership she gave to her brother-Theosophists. Rich ore it was and twice as much material was gathered as actually appeared in the October number of *The Theosophist*.

But that was only one step in the work planned by the President. He gave a title: *Annie Besant—Builder of a New India*. What had our President-Mother said to Indians that would help them and India in this critical period which marks the transition from the old to the new? The great and little-used quarries of *New India*, her daily newspaper, were explored, with special attention to those years of World War 1914-1918, for what she said at that time might have as well been said to us in these

very days, weeks and months of 1942. What a profusion of jewels came to our hand out of almost every issue! In every field of Indian life, her jewel-sentences shone with a rich life-giving lustre and brilliance of rainbow hue.

One could truly credit the story in *Garuda Purana* of the God Vala, whose sacrificed body became the jewels of the world—his eyes were sapphires, his skin the topaz, his heart's blood rubies, and so on.

So it is with these jewel-words from the pen of Annie Besant. There are sapphires of truth from her clear-seeing eyes; emeralds of wise counsel from her rich knowledge of life; opals, iridescent flames of her perfect motherhood; diamonds of invigorating power from the lightning flashes of her will; and always the rich-red rubies of her life-blood: her passionate devotion to the Motherland of her Spirit—India.

The jewels have been set in a simple, though we hope a revealing, setting. There is not an aspect of Indian life which they will not adorn, and, in the adorning, glorify.

—A. H. P.

REDEDICATION

September 20 to October 1st this year at Adyar was made by the President and Rukmini verily a period of rededication, collective and individual, to the ideals and mission of Annie Besant. First was planned the Besant Commemorative Issue of *The Theosophist*, and arising from that the forthcoming book as described above. A leaflet, entitled *Annie Besant: Prophet, Patriot, Warrior*, written by the President, was widely distributed. Dr. Arundale also wrote a special short prayer for September 20, (see the last WORKER, p. 187).

Rukmini Devi planned the entire programmes for the anniversary days, September 20 and October 1st.

September 20, the day of Dr. Besant's passing in 1933, was remembered with a very full and unusual programme. Besant School and Kalākshetra began the day at 7 a.m. (new time) with a procession, which processed, singing all the way, from School to Garden of Remembrance, then from Shrine to Shrine, and finally assembled in the Hall, where they were welcomed and entertained by Dr. Arundale with a very informal, reminiscencing and encouraging address. Later there was held a Round Table ceremonial meeting. With the usual puja at the Hindu Temple was distributed prasadam (cooked food) to the residents and all the employees with their families.

In the afternoon we assembled in the grounds of the Vasanta Press for the opening of the new Press for *Conscience*. This was done at 4 p.m. (old time)—the hour of her passing nine years ago.

After the opening of the *Conscience* Press the party moved over to the Vasanta Press where Shrimati Rukmini Devi unveiled a statue bust of Mr. A. K. Sitarama Shastri who was the founder and honorary superintendent of the Vasanta Press from 1908 to 1935. The bust is a life-like portrait done in cement by Mr. K. Rajagopal of Kalākshetra and is placed in the Vasanta Press garden.

The end of the day's programme was an entertainment at Pavlova Theatre, contributed by Besant School and Kalākshetra.

October 1st, her 95th birthday, was again a very busy and happy day. There was the usual morning meeting in the Hall. There were special celebrations and sports in the School. And finally the Gokhale Hall public meeting organized each year by the Young Men's Indian Association to celebrate their "Founder's Day." The

President found this meeting nicer than it has been for some years.

Reports of celebrations on October 1st and messages of greetings have been received by the President from

- Allahabad (public meeting);
- Baroda members (greetings);
- Bombay (Besant Festival);
- Coimbatore (public meeting);
- Moradabad Lodge (opened a free clinic);
- Mysore members (greeting);
- Poona Lodge, Maharashtra Lodge, and Maitreya Youth Lodge (Week of Remembrance);
- Salem (public meeting).

DR. SUBRAMANIA IYER'S CENTENARY

October 1st 1942 was also the 100th birthday of this great Theosophist, and Vice-President of our Society from 1907 to 1911. The centenary was celebrated at the "Mani Iyer Hall" (named after him) of Triplicane, Madras, by the Young Men's Indian Association, of which he was co-founder with Dr. Besant. There were various speakers—both leading Theosophists and leading men of Madras. Dr. Arundale wrote a special message. An account of the function will appear in *The Theosophist*.

H. P. B.

Mr. Coats prints the following interesting letter about H.P.B. in *News and Notes* :

Dear Mr. Coats : One morning (January 8, 1889) I was in my studio at 4 Cobalt Place, Bayswater, very busy taking photographs, when an assistant whispered to me that a lady wanted to be photographed at once if possible, having very little time to spare. So after explaining this matter to the parents of the child who had the next appointment, to enable me to accommodate my unknown client, in came Madame Blavatsky with the Countess Wachtmeister.

The first lady immediately sat down by a small table and I noticed she put her right hand into her pocket and rolled a cigarette, which you will see in the photos. I told my assistant to get out some negatives. Without any "studio arrangement" Madame Blavatsky expressed the wish to face the camera in that natural position, and being tremendously impressed with the personality and expression, I took six plates, which to my delight were successful. Madame Blavatsky arose, thanked me for favouring her so quickly, saying some artist had recommended my work. The proofs were dispatched, to be returned with a letter expressing pleasure at the results, and, as you know, many thousands have been printed for The Theosophical Society.

Of course many other photographs were taken, including those of Mrs. Besant and Congress Groups, and occasionally I received a simple invitation to pay an informal visit to this great lady, where the conversation ranged over life in all its aspects, perhaps the limitless power of good, or a kindly interest in my own work which I loved.

Some years later I gave up the studio, and the only negatives I chose to keep were these six. They have been deeply treasured by me, and are in perfect condition, but now that I am an old man of 85 I feel that these realistic emblems of a great personage should no longer be retained by me, and am honoured in being able to pass on my negatives to The Theosophical Society, their true anchorage.

—ENRICO RESTA

A WHITE MONUMENT

Miss Neff writes from The Manor, Sydney, Australia:

When Brother Raja was here, he ordered a white marble monument to be placed over the ashes of C.W.L. and A.B. It

came one afternoon, and Ian Davidson being away, I supervised its placing. It faces C.W.L.'s big room. It is a small square block, with a flat top, on which is inscribed:

"Beneath are deposited the ashes of Charles Webster Leadbeater Carry On and Annie Besant Warrior."

On the four sides are the emblems (one on each side) of Theosophy, Masonry, the Egyptian Rite, and the Cross (for the L.C.C.). It is beautiful in its simplicity, this little monument, and for its spotless white purity. It stands on the slope between the house and the Harbour, quite near the house.

OUR LATE VICE-PRESIDENT

The President has received copies of Resolutions of homage and sympathy on the passing of Mr. Hirendra Nath Datta from the following:

- Bangalore City Lodge;
- Belgaum Lodge;
- Bombay: Krishna-Dharmalaya Lodge;
- Burma T.S.: from Mysore;
- Calcutta: Bengal T.S.;
- „ Bengal Federation;
- Jalpaiguri Lodge;
- Karachi T.S.;
- Lucknow: Satyamarga Lodge;
- Mysore T.S.;
- Poona: Marathi Federation;
- „ Maharashtra Lodge;
- „ Poona Lodge;
- „ Maitreya Youth Lodge;
- Salem T.S.;
- Sitapur Lodge;
- Sitapur: Dhadhich Youth Lodge;
- Surat: Sanatana Lodge.

Mrs. Indumati Datta's letter of thanks comes as follows:

"Dear Sir and Brother: I have no words to thank you for your message of condolence. It is a great consolation to us to know that our sorrow is so universally

shared. My sons join me in this inadequate expression of our gratitude for the sympathy you have shown us. Yours sincerely, Indumati Datta."

OUR NEW VICE-PRESIDENT

A number of Lodges have passed Resolutions of congratulation to Mr. N. Sri Ram on his nomination as Vice-President of The Theosophical Society.

POLAND NUMBER OF "THE THEOSOPHIST"

Polish News, published in Bombay, writes very appreciatively in its issue of September 15:

"... The Editor, Dr. G. S. Arundale, has rendered a great service to the cause of Poland by devoting the August number of *The Theosophist* exclusively to Polish ideas and ideals. The number is full of vitality, of deep, intense thought and feeling. Every article is written with the blood of a heart rent in agony over the terrible sufferings of a tortured nation. The editing of the number was done by a good Polish patriot—Miss Wanda Dynowska. The articles received were very well selected. She gave generously of her time to write for and edit the Poland Number of *The Theosophist*...

"In the first place should be mentioned the article entitled 'On the Watch-Tower' by G. S. Arundale...

"From other articles should be mentioned the one entitled 'The Dharma and Ideals of Poland' by Wanda Sokolowska.

"In our opinion the Poland Number of *The Theosophist* should be in the hands of every person who loves Poland or has, at least, sympathy for the Polish cause.

"The Editorial Board of the *Polish News* express their sincerest thanks to the Editor, Dr. G. S. Arundale, and to the Compiler, Miss Wanda Dynowska, for the splendid work done by them."

PUJA IMPRESSIONS

Ayudha Puja is past—another day when blessings from the Gods reach the earth to strengthen mankind. Although this is a Day dedicated to Sarasvati (Third Co-Aspect of the Trinity), the Goddess who is the incarnation of pure Truth, it embraces the other aspects of the Trinity as well (Lakshmi the Second Co-Aspect and Durga the First Co-Aspect). The Puja covers a period of ten days, the first nine days being celebrated in the home as the Shakti Aspect: three days representing the dynamic, three days representing the giver (wealth and possessions), and three days representing learning. The tenth day is the culmination with the offering to Sarasvati of the decorated tools which are used as a way to Truth—the means to the end. From this point of view, the Goddess is invoked as a Goddess of Learning to give Her Blessing on the instruments of daily use.

The Puja started at the Vasanta Press where the dominating note was the intense devotional feeling of the workers performing the ceremony. Kalākshetra and the Besant School had a nice blending of exercise books and musical instruments with youthful voices raised in invocation; and the Adyar Library followed with impressive chanting of Sanskrit Shlokas, the garlanding at the end being done by Dr. Srinivasa Murti who chose his "garlandees" with determination. At T.P.H. the President remarked that he had just come from the Adyar Theatre and had enjoyed it very much. (Our President must have journeyed on a swift "Day Bell"!) The Bookshop was very attractively arranged with different sized and coloured books and journals and many pictures and statuettes of our loved leaders. In the Treasurer's Office the influence of the surroundings led the President into jovial realms of financial fancy. The

President's Office and the Board Room finished the morning, and here Mr. Sarangam performed the Puja beautifully. The manuscript of a new book by Laura Chase was blessed and discussion led to two important bits of advice to the authoress—one, that the title was most probably "Once Bitten, Twice Shy" and also that no information should be divulged beforehand so as to spoil the sales-asset curiosity of the public.

During the afternoon programme, at the Bhojanasala, young Gopalkrishnan "stole the show." With the President, Shrimati Rukmini Devi and Mr. Sri Ram vying for favours, the young man chose Rie Vreeswijk, in spite of the magnetism of the Presidential ring being shaken before his face. Puja for the Sanitation Department took place at Vani Vihar, where Madame Cazin's mosquitoes were looked for so as to place *kunkumam* on their foreheads. Her bull objected to the fire and his nervousness lost him an opportunity of a stroking by Shrimati Rukmini Devi who said that by the expression on his face she saw she had better wait until another time. At the Garden and Watch and Ward Depart-

ments Puja, young Gopalkrishnan again came into much evidence and was garlanded and pinched and felt, keeping good humour this time in the arms of Miss Lillias Gale. At the Engineering Department, the bells of the Puja were rung by electricity—an innovation as startling as it was unexpected. The Dairy Puja started with banana feeding to the cows who insisted on having the skins peeled off, and one bull's voice raised in accompaniment to the Puja seemed to need tuning. Then came the Laundry, "where we are kept clean" by Madame Cazin. At Olcott School, youngsters gave a lusty welcome in song while Dr. Besant smiled benediction on the scene. The last was appropriately at the Dispensary where fatigued Puja-ists rested weary feet on Persian-A.R.P. blanket-carpets, and where the President toyed with a dentist's drill but no one seemed to have a tooth-ache needing immediate attention! Here the last garlanding and sandalwood-pasting and banana-ing ended a perfect day, and a tired but happy group wended homeward thanking the Goddess of the Day for Her bountiful Blessings.

—JANE CLUMECK

BESANT COMMEMORATIVE ISSUE

of THE THEOSOPHIST (October 1942)

FIVE HUNDRED ADDITIONAL COPIES were printed for distribution. The President will be glad to receive orders in as large numbers as possible. The Issue is a wonderful record of Dr. Besant's work.

PRICE ANNAS EIGHT, postage extra.

Apply to :

The President's Office,
The Theosophical Society,
Adyar, Madras.

The President's Correspondence

MR. KRUISHEER

MY DEAR COLLEAGUE: I am very happy to hear from you and to know that not only have you arrived safely, but that you are now busy contacting our brethren in South Africa. I am very glad you give them my brotherly greetings, for I feel all the more close to brethren whom I have not so far been able to meet. It must be a great joy to our members to have you in their midst, and I am sure your lectures must be a delight to them. I shall be glad to hear from you again when you have a further opportunity to write, but I know you will continue to give my very brotherly greetings to those who hold the fort of South Africa for our Elder Brethren.

I should like you to be good enough to convey my affectionate greetings to Miss Clara Codd. I am sorry to hear she is not very well. She has worked wonderfully for our Society in many Sections and is indeed entitled to slow down her activities, though I am sure she will not ever cease them altogether.

You write nothing about your family in Holland. I hope that no news is good news.

Affectionately from us all here at Adyar. . .

29 September 1942

PROFESSOR AND MRS. COUSINS

Dear Editor: Your Watch-Tower note [entitled "Prof. and Mrs. Cousins" in the September *Theosophist*] gives both of us deep gratification. In our lives the Theosophical vision and the way of life has been cardinal since I came upon it in Dub-

lin in 1900, and Gretta [Mrs. Cousins] made her first contact with it in *The Secret Doctrine* just after our linking up for life in 1903. How that miraculous book came to us will be a good story for our "duography." We are deeply grateful that such service as we have been able to render (both overtly and covertly) to Theosophy has not been in vain; and hope for mental and physical strength not only to continue it but extend it. Yours in service,

—J. H. COUSINS

50 YEARS A MEMBER

(To Mrs. L. Welch, England)

Dear Friend: May I offer you my heartiest congratulations on having been a member of The Theosophical Society for fifty years, indeed for more than that very honourable period? I am your junior, since I have only been a member of The Society for forty-seven years, so in the procession of members by the duration of their membership I shall see your back, but you will not see me at all.

Indeed do I congratulate you and The Society, for unless The Society were worthy there would not be these long spans of membership.

I am much interested to hear that you have occasionally met my very dear friend Miss Bright. I hear from her from time to time, but I am afraid she must be growing very frail, especially because of a war which to her Quaker soul must be abhorrent.

I should also like to congratulate the Torbay Lodge on possessing so stalwart a member.

29 September 1942

HE KNEW H. P. B.

[To Mr. N. P. Subramania Iyer, of Bangalore, who knew H.P.B., and has often given at our Conventions delightful reminiscences of his association with her.]

Dear Friend and Brother: I send you my very affectionate greetings on the occasion of your Sathabishekam. It is wonderful you have reached your 80th year with such fine powers intact and with so noble a record of service to our Elder Brethren. I too join in the wish that you may live for 100 years to be Their faithful servant and an honour to us all.

I wish I could have been present on the auspicious occasion but I certainly shall be with you in spirit and shall be thinking of you at Palni where we shall be on October the 22nd. I shall venture to invoke from there upon you the blessings of Shri Subramanya which you so richly deserve.

20 October 1942

INDIA AND CHINA

[Message sent in reply to a request from the Council of the Federation of Indian Music and Dancing, on the occasion of the Unveiling Ceremony of the portrait of Dr. Rabindranath Tagore, for presentation to the National Government of China, at the Darbhanga Library Hall, Calcutta University, on 27 September 1942.]

It is always a great privilege for me to bear testimony to my reverence and affection for the Gurudeva as he is so rightly called, and I feel particularly happy to bear this testimony on the occasion of the presentation of his portrait to the National Government of China. I have just been reading of the deep interest the Poet took in his visit to China and of the beautiful reception which was accorded to him. He went to China as the ambassador from the people of India to the people of China and forged a link between the two great lands which will when the time comes ally them in close comradeship not only as the two greatest nations in the East but also as the repositories of that eastern culture which

someday must dominate the whole world. China and India! What magic of hope lies in the conjunction of these two names! And the hope will be realized, for it is the hope that the East will once again shine with the age-old splendour of its civilization and redeem the West from a materialism and culturelessness which otherwise might have destroyed the world, for it was spreading everywhere and even infected a great eastern country, Japan, which now can do but little else than die.

In the person of Tagore the very heart of India visits China, for through his portrait he will bless China with India's comradeship, and strengthen her not only to drive away the evil which for five awful years has polluted the sacred soil of China but also to assume her rightful place among the great nations of the world.

May China bless India so that India may also take her rightful place among the great nations of the world and eject from her own sacred soil the same evil which is now to depart from China for ever.

23 September 1942

GREETINGS FROM WALES

Cordial affectionate greetings, best wishes, twenty-first Annual Convention.

—FREEMAN

Dr. Arundale's Reply: There must be a Convention. . . whatever happens

Dear Colleague: Very many thanks for your cable of affectionate greetings from the Twenty-first Annual Convention of The Theosophical Society in Wales. I was delighted to receive it for it gives me added strength in these very difficult times. Please tell your fellow-members that I most heartily reciprocate their good wishes and hope that The Society in Wales is strong for Theosophy and for The Theosophical Society, as I am sure it is under your inspiring guidance.

All is going well here though we are never quite free from the possibility of disturbances of various kinds. I am just going with Rukmini for a very brief holiday of a week to a couple of sacred places in Southern India, for we have not been away from Adyar since November last and we need a little change.

Of course the Convention will be held as usual in Benares. Whatever happens there must be a Convention of some kind annually both for the International Society and for the Indian Section, so far as we are concerned, and I am sure you will agree with me that even if only a very few can gather together those few may be a precious channel for the blessing of the Elder Brethren and therefore for the vivification of the Section in which even the tiny Convention is held.

Affectionately from us both to you all. . .
20 October 1942

GREETINGS FROM BOMBAY

Eleventh Annual Session Bombay Theosophical Federation sends greetings, homage you, Rukmini Devi, Jinarājādāsa.

—KANGA

*Dr. Arundale's Reply: All
Theosophical Work*

Dear Professor: I am highly indebted to the Bombay Theosophical Federation for their generous greetings both to Rukmini Devi and myself. In these days greetings of friendship and brotherliness are all the more appreciated by any who have to help to stand the stress and the storm of the situation in the outer world. I wish I had very much more time than I have for purely Theosophical work. In the beginning of my Presidentship I had hoped for this. But it was not to be, and I find myself becoming more and more preoccupied with the situation in India

and with my duty to Dr. Besant in connection with it.

Of course, this also is Theosophical work, as Dr. Besant herself has so frequently pointed out. And I have been called to continue as best I can that great policy of hers which so unfortunately was rejected both by Britain and by India.

I cannot hope for any fruit for my own feeble efforts but at least I can do my best and there are those helping me to whom I feel very grateful.

I wish there were more members of The Theosophical Society in India who could help form a trained band of workers for her policy, so clearly set forth in her writings and in her speeches. However, if there are a very few it cannot be helped.

22 September 1942

GREETINGS FROM U. P.

U. P. Federation assembled sends respectful greetings.—SECY.

*Dr. Arundale's Reply: Conventions
Are Valuable*

Dear Secretary: I am very much obliged to the United Provinces Federation for their kind greetings. I very much hope that the Federation had a most successful and constructive gathering, and that every member felt Theosophically invigorated by reason of attending it.

We are so much looking forward to the Benares Convention in December next and hope there will be nothing to prevent our being present. India needs more urgently than ever both Theosophy and the Indian Section of The Society, and Convention and Federation gatherings are most valuable in providing our Motherland with both the spirit of Theosophy and the Brotherhood of our Society. With best wishes. . .

12 October 1942

Among the National Societies

CHRISTIANS AND WAR

HOW can Christians with such a teaching as we try to proclaim justify their attitude to war in general and to the present war in particular? It is indeed a problem. It will no doubt be discussed for many a long year to come. Many of us, no doubt, have at one time or another in our lives entertained ideas of non-resistance. Some perhaps still entertain them; all honour to them. Others have had to abandon them and have felt bound in this war, as in the last, to give their support, for what it is worth, to the forceful resistance of aggressive force. Dr. Micklem, Principal of Mansfield College, Oxford, has some wise words on this "ethical dilemma," as he calls it, in his recent book, *The Theology of Politics*. Dr. Micklem is not a pacifist; his treatment of the dilemma seems to be sound and well-balanced. "Under many circumstances," he says, "it may be right to do that which in itself is far from the ideal. . . . But if under the tragic circumstances of the hour war is, of all possible lines of action, the best, then it is also right." We cannot appreciably alter our environment. The most we can do is to choose the best action possible in the circumstances and the environment in which we find ourselves.

To many of us in the present circumstances H. P. Blavatsky's instruction valiantly to defend those who are unjustly attacked seems to indicate the best action possible.

—F. W. PIGOTT

INDIA

There is a good deal of Theosophical activity of the usual kind in various centres of India, judging from the several

journals and numerous programmes and reports and greetings received by the President. Conventions, conferences and Federation gatherings, celebrations of Great Days, Festival Weeks and Self-Remembrance Weeks, lecture tours by the General Secretary and others—all this goes on and is good work.

However, the present Indian situation is well commented upon by our General Secretary in a note in *The Indian Theosophist* :

"The storm has burst over our Motherland, and her fair face has been stained with excesses all over. Naturally Benares and our Headquarters have had their spoonful; and all I am hoping is that we have conducted ourselves in a manner worthy of the President-Mother who made Benares. At any rate we do not feel that we have anything to be ashamed of, and I am sure you have all done your best in your own places.

"When feelings run so high it is no use arguing, but let us not lose sight of the fact that Humanity has Guardians, and however dark the clouds, the Sun shines behind them. We shall again behold His glory, one day. Let us keep cool if we can, and by doing our duty as we see best, hasten that day.

"Let us not forget that when the Lords of Karma prescribe quinine, it is not because they want us to get bitter, but to the end that the fever may go. A warm heart with a cool head, certainly; but, let me add, no bitterness for anything that we have to go through. All that comes to us is within God's Law and meant and sent to us to help us."

And how to meet the unusual situation of the day is very practically suggested by Dr. Arundale in a 10-page leaflet circulated

to every member of the Indian Section. He says :

“Whatever may be our opinions and activities, to whatever parties we may belong and to whatever faiths, let us all unite to save India from the peril which she at present faces—the peril of internal anarchy and the peril of enslavement by a ruthless enemy. We are not many, we Theosophists, but our faith in Theosophy and our comradeship in The Theosophical Society should endow us with strength to give noble service to the India which is the spiritual home of us all, and upon whose Peace and Freedom the whole future of the world depends.”

THE NEW TECHNIQUE OF LIFE

[Summary of Inaugural Address, by D. D. Kanga, 11th Session, Bombay Theosophical Federation, 19 September 1942]

What is wrong with our civilization? In attempting to diagnose the malady from which humanity is suffering at present, Prof. Kanga took a rapid survey of the present happenings, appreciated the brilliant achievements made by science, but regretted that men did not know how to make good use of them and of the power gained by us over the forces of nature for the good of humanity, and came to the conclusion that the fault with the present civilization was that it was not oriented towards the spiritual because it was based on an incomplete philosophy of life, on an incomplete concept of the human being, and on an inadequate knowledge of the true nature of man. Our age, he said, was a mind-ridden age where mind ruled both man and the universe. As spirit was dethroned from its rightful place in the constitution of man there was a moral and spiritual anarchy.

What is the remedy? The remedy, Prof. Kanga suggested, lay in basing one's conduct and policy on a complete philosophy of life, on the complete concept of

man that he is first and foremost a spiritual being, a fragment of the Divine, using both his mind and body as his instruments. This will bring about the development of the whole man and help man to see things in their proper perspective and give right values to all things.

How is the remedy to be applied? By using the new technique of life. Both Theosophy and Science demand for the solution of grave problems which face humanity, the study and training of man, as man principally is at fault. The scientific training and discipline have failed to improve the man morally and spiritually. It may make him an intellectual giant, but not necessarily a good, unselfish man. He may still be proud, egoistic, selfish, greedy, envious, given to fits of temper, undeterred in exploiting others and working for self-glorification and self-aggrandizement.

What is this New Technique of Life? It is the training and discipline based on *self-exploration* as given in Theosophical teachings. It supplements the scientific training and discipline and helps him to explore the mysteries of his own complex nature. This exploration will result in an expansion of his consciousness and the release of larger life, change the focus of his consciousness from the lower mental to the higher spiritual planes. This will enable him to take an aeroplane view of life, give him a right sense of proportion in everything and so help him to live a fuller, richer, nobler and complete life. Such a life is possible here. This is the royal road open to everybody to tread. Many have trodden it and can testify by their inner experience of the existence of a larger life and of the deeper joy felt by them. The shining life of the great pioneers in the science of life, the great sages and seers, who have trodden the path before us and reached the goal, is one more proof, if proof is needed, of the importance of this new technique of life.

MR. F. J. BILIA

The cause of Theosophy in Bombay has suffered a great loss by the passing of one of its very old and most devoted workers, Bro. Framji Jamshedji Bilia, A.M.I.C.E., at the age of 74. As President of the Blavatsky Lodge for ten years, as its Trustee for many years, as a Consulting Engineer for Theosophical buildings, and Parsi Fire Temples, and in various other capacities he rendered very valuable service. It was his idea to give a donation to the Blavatsky Lodge for the creation of a Propaganda Fund, and another donation to the V. B. Dadar Lodge. His devotion to the cause of Theosophy was intense to the very last, and he attended the full course of lectures of the T. S. Workers' Training Camp at Juhu when he was 73! A great Theosophist has passed on. Bombay's loss is great. May Peace Everlasting and Light Eternal abide with Him! —S. V. T.

NEWS OF SWEDEN

By air mail comes the report that the Swedish Section is going quietly ahead. At the Annual Meeting Mr. Theo Lilienfeld was elected General Secretary, to succeed Miss Franzén, who has done such good work for the Section. Although one of the younger members, Mr. Lilienfeld has been President of Orpheus Lodge, a very strong Lodge in Sweden, for some years, and is known for his enthusiasm. Our correspondent writes that a joint meeting of Stockholm Lodges was held in March at which films of Adyar, taken in 1925, were shown, with Dr. Besant moving amongst the Convention crowds, and others of the 1926 Camp at Ommen. Let us look forward to more European gatherings in the future! —*Theosophy in Action*

INVITATION TO A PARTY

All members and their friends are invited to a monster Garden Party on Saturday, June 20, from 1 p.m. to dark.

This will be an unique entertainment as each person is requested to bring along, if possible, any gardening implement available—forks, spades, hoes, rakes, picks, hand trowels, etc., and more especially anything capable of cutting grass from scissors to lawn-mowers.

Admission will be free, and after labour will come refreshment in the shape of afternoon tea. At the end of the afternoon it is anticipated that the grounds will be in apple-pie order, and be a source of pleasure to all concerned.

Those unable to take part in the gardening programme can find other work to do (ladies could bring their knitting). As it is not practicable to hold the usual outdoor picnic, this opportunity for service is offered to you instead.

So roll up and bring your friends—come early and stay late, and if you can only come for an hour—COME.

[This comes from Brisbane Lodge, and THE WORKER approves!]

ACTION

The Argentinian Section has had in the City of La Plata, in April last, its 23rd Annual National Convention, which was a great success, as reported in the May issue of *La Revista Teosófica Argentina*.

It is with great pleasure that we note the good work which this Section is carrying on, specially during the past year in which the world was passing through such a severe test of its moral principles.

In his Presidential Address to the Convention, the National Secretary spoke about the work which has been done and he said: "It has been accomplished due to a conjoint effort of all the Lodges during the period of 1941 to 1942." Of course otherwise no such splendid result can be achieved; from 29 Lodges which this Section had, according to last year's report, today, with its enormous increase,

the figure reaches to 42 Lodges and three Centres; notwithstanding the loss by death, etc., of some 30 members during the year, the net increase is close to 200 members; these figures obviously prove what the united effort has done.

The action and effort put forth by the Argentinian Section are certainly a great achievement if we consider the difficulty for our brothers there to do any kind of spiritual work in a country full of religious prejudices, etc., etc. Let it be an example to us all—this United Action of the Argentinians. Surely what we need now is less meetings and propositions and more ACTION.

Heartily we send our congratulations and good wishes to all the Argentinian Lodges: "Carry on."

According to the number of Lodges the Argentinian Section has come up to the fourth place among the Sections in the world, which now are in order as follows: India, North America, England and Argentina; but in proportion to the number of inhabitants the order is as follows: First, Argentina, then England, next United States, and finally India. In conclusion, Argentina with 42 Lodges and 3 Centres is the First Theosophical Section in the world, and in relation to India's 400 millions of people Argentina has five times more Lodges.

—A. G. T.

A LETTER FROM MICHIGAN

A Motion was carried of LOVING GREETINGS and a declaration of our whole-hearted support to the WORK and to our dear International President, Dr. George S. Arundale, on the happy occasion of sixty-nine in attendance at a meeting of the Michigan Theosophical Federation at the Black River Country Club at Port Huron on Sunday, 28 June 1942.

We really had a wonderful meeting. Even with all the difficulty with ration gas,

oil and the rubber tyre situation, imagine 69 registrations, three of these children. We held the sessions out in the open under the lovely trees. Every one remarked what a friendly feeling existed, and how happy we were to be together in such a gathering.

I had planned a members' meeting using for subject "OUR WORK: What does Theosophy mean to you?" One very old member from Saginaw talked on ADYAR reminiscences of early days in The Society (she once entertained C.W.L. in her home), closing with thoughts on our responsibility to Adyar, which was very inspiring. Another member talked about Olcott. Another the Federation work. Another the Lodge work. The membership, and lastly our responsibility to the new member and the inquirer. The Fed. Pres. gave the keynote in the beginning. It really was a most interesting and helpful sharing of ideas.

After the tasty dinner, and during the time the Executive Board was meeting, there was a "round table" discussion on "Common Grounds for Theosophists in Domestic and World Reconstruction." Someone from each Lodge took part in the discussion, and every one declared it was most ably handled and most interesting.

The last on the programme was a public lecture given by Mr. Joseph N. Hadjisky, on "A Design for Democracy by Theosophy"; it was a fine lecture, very well given, and a motion was made, after the talk, that it be written and submitted to headquarters for publication in *The American Theosophist*, and also be put out in pamphlet form; also it was hoped he would accept the proposal of the membership that he become a lecturer within the Federation. . .

Well, I guess that is about all regarding the Federation meeting, with the exception—I loved every minute of it, I always do. Our next Federation meeting will be in Detroit, Sept. 6, with our dear Brother Raja as our speaker.

Now our Detroit membership numbers one hundred, and indeed each and every one of this one hundred is just *grand folks*. We have three coloured members.

—GOLDA STRETCH,
Federation President

OHIO PROGRAMME

The President was very pleased with the charming programme booklet of the Ohio Federation (U.S.A.). Green cover and yellow pages; well written and attractively arranged contents of a 2-day Convention, report of year's work, notes on T.O.S. and New Vistas (exhibition); a little picture and a large sketchy map of the place of Convention, Chautauqua; "Why attend Convention," etc. etc., and complete with a triangular cut in the right hand side cover to serve as book mark or clip!

Yes, the reviewer agrees that the booklet is charming, and feels sure that the gathering was a grand success.

MISS GLEN-WALKER

News from Miss Glen-Walker tells a tale of wide-flung travels throughout the United States in the cause of Theosophy. In numerous places all over the country she has visited Lodges and has given public lectures as well as members' meetings which have been very much appreciated. "Miss Glen-Walker gives to her audiences the message they need, raises them to a high level of thought, and relates the problems of the world to daily life," reported *The American Theosophist*. She has also placed her services at the disposal of all good causes besides and in support of such has spoken over the Radio. "In these days of turmoil and uncertainty, she has a vital and convincing message of power and purpose, of inspiration and vision, for the creating of a new era in world history," said a well-known daily paper.

After a year of tiring and constant travel Miss Glen-Walker has now been

asked to undertake the duties of Hostess at Olcott, Wheaton, from whence she will still undertake short tours whenever these can be fitted in. . . All her energies are constantly devoted to the dissemination of Theosophical ideals, the furthering of the war effort, and the better understanding by America of British and European problems of which her extensive travels in foreign countries and close contact with the members of warring nations have given her such an intimate grasp.

A PROPOSITION

Miss Muriel Ford writes in her *Pretoria Lodge Newsletter*:

Every Moslem, we know, turns his thoughts daily towards Mecca. Of what a marvellous outpouring of love and devotion, spiritual aspiration and religious zeal, must not that place be the focus! If, then, in like manner, every day and preferably in the morning, before setting out on the day's activities, every F. T. S. were to concentrate in thought, if only for a minute or two, first on Adyar as the Headquarters and spiritual centre of our Society, sending out a thought of love and gratitude for all the help and inspiration we have received therefrom, and then on our own Lodge, linking ourselves to it in love and fellowship, what a powerful bond would thus be established between us and how much mutual help and strength we should derive from such a practice! The devout Moslem performs his act of remembrance five times a day. Could we not do it even once a day?

To the outer world we must be ardent protagonists of Theosophy, so that people round about us may have good reason to know that we are not ashamed of our Theosophy, but on the contrary believe in it ardently and do not hesitate to apply it to the solution of each and every problem which confronts the life of today.

—J. J. v. G.

Interesting Booklets

REVIEWED BY E. M. LAVENDER

"IS THIS LIFE ALL?"

FIRST-fruits of Win-the-War Congress! Six of the booklets suggested by Mr. C. Jinarājadāsa at the Easter Congress at Sydney have already arrived here, direct proof of the enthusiasm and steadfastness that were properties of its members. The first by Miss M. K. Neff is entitled *Is This Life All? You and I—Whence, Whither?* These are queries which need to be answered in these days of peril for all philosophies, that yet are days when we seek to probe more deeply into life's meaning, and to have the answers of philosophers stated clearly. The title gives the needed personal note to this inquiry.

Miss Neff has dealt with this subject, fundamental and certainly not too easy a one for inquirers, in a compact and clear fashion, and has shown originality in treatment. The leaflet is brightened and lightened by being divided by a few pithy headings, and a wealth of poetic quotations with which we are familiar, but the public very seldom. There is so much substance here that it is not the leaflet which should be given first to inquirers.

"WHAT HAPPENS WHEN WE DIE?"

The second leaflet is reprinted from one issued by the American Section, compiled by Ralph B. Kyle, F.T.S., who circulated thousands of copies, some time ago, as a memorial to a friend.

It is treated straightforwardly and sympathetically, while it covers the practical ground required by anyone searching out this matter. The stress on the use of will and desire to establish sure contacts with those who are shown to be not "lost to us" is very welcome. The use of four or five

leading sub-titles throughout the leaflet would have heightened its attraction.

In format the leaflets are dignified and suitable, dark brown print on a light buff ground, of a shape to fit envelopes, and therefore also, pocket. A report on the distribution of these leaflets to the armed forces and others, and of their reception would be useful later. [Leaflets No. 3-6 will be reviewed in a coming issue.]

"THE ONE THING LACKING"

An original booklet for animal welfare workers, this gives emphasis to the need for reorientation on the part of man in his attitude to animal life. It is unusual in that it is written from the Christian standpoint rather than a universal one, and very valuable for that. For though western peoples have largely a reputation for that common-sense kindly treatment of the animals they use in industry—a very practical matter from one angle, taking care of "capital"—and although that kindly relation of masters to animals is basically real, there are many relations there between man and animals that have not even been thought out by the actors.

There is no sentimentality of approach here, but the direct honest thought of a woman (who was not even an animal-lover) upon the conditions which must usher in an era of universal peace and goodwill. Man is effectively reminded that he is the leader and protector for other forms in nature. His self-centred outlook upon the animals, their use in the so-called "sport" of hunting, and, above all, his subservience to his own desire in the matter of meat-eating, are put before him that he may look them straightly in the face. With practical examples to show his thoughts

are falsified by his desires, the case for alteration in the attitude of man to animals is well proved.

The author of this book, E. Browne, "Bays," Mount Avenue, New Milton, Hants, England, will supply the booklets at fourpence each. Or, where needed, copies will be sent free on request. This booklet could well be used for school work in the senior forms, wherever English is used, East or West.

VEGETARIAN RECIPES OF VALUE

Cookery Recipes and Dietetics, by Dr. A.Z. Hanish. From Mazdaznan, Srinagar, Kashmir (Mrs. Clarence Gasque). The combination of diet hints with conserving recipes is valuable, and as it is vegetarian it is apposite to present times, when foods are rationed, and non-flesh foods are sought by meat-eaters.

It is the right time to prove the good of health dishes and to show that they do give health conditions and can at the same time be savoury and appetizing. There are very varied suggestions here, one being a good curry powder, for mental help. Some of them are new—to this reader at any rate.

Two points need attention in any further issue of the book. Were all the diet hints, and all the suggestions for combinations,

put together (and probably best in the early portion of the book), then followed by the recipes, the hints would give a clearer impression. Then an index would prove useful too, with a few sample menus.

The classifications and analysis of general foods in use is excellent, while the table of possible combinations to be used for health is very clear. Amplified by the notes scattered elsewhere in the book, they solve a problem often found, not generally understood. The publishers are to be congratulated on this book.

MAGAZINES RECEIVED

- The American Theosophist, July.
- Blavatsky Lodge Newsletter, August.
- The Canadian Theosophist, April.
- Comprehension, March-April.
- Contact, May, June.
- Eirenicon, No. 3.
- Espritudinalidad, June.
- The Link, Aug.-Sept.
- News and Notes, July.
- Osiris, April-June, July-September.
- The Round Table Bulletin, May.
- Theosophy in Action, June.
- Theosophy in Australia, Aug.-Sept.
- Theosophy in N.Z., Aug.-Sept.
- Transvaal Federation Newsletter, July.
- U.S.A. Committee on Membership, May.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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