



THE THEOSOPHICAL WORKER

July 1942

ADYAR

Vol. 7, No. 7

Two Notes

by the Editor

THE SCRIPTURES

YOU will remember that a great Teacher on one or two occasions has used the words, "Ascribed to Me." I am certain that very much is ascribed to every Teacher which is not at all His. And I am also very certain that even if it be His, we have to consider a number of circumstances, some of which may refer to the time in which He lived, the actual teaching He had to give for that time, as well as to the eternal value of every great Teacher's utterances.

The time will come for every one of us when we shall be our own Scriptures, but I am afraid that time is somewhat distant for the majority of us. We have to lean on external supports, we have to use the crutches of persons

and Scriptures and authorities of all kinds. That is because we are crippled by our ignorance, that ignorance from which we none of us at present have been able to escape. I think it is very beautiful to have the Scriptures available, and in the case of some of the Scriptures it is very wonderful, very inspiring, and infinitely helpful as disclosing the nature of life and of the evolutionary processes. But even then the only lasting scripture for anyone is himself, just as I always say it is not the Theosophy we read in H. P. Blavatsky's books or in Dr. Besant's books, or in Bishop Leadbeater's books, which is our Theosophy. It is a very wonderful Theosophy, a far finer Theosophy than is available to us at the present time, but however fine and wonderful it may be, it must not distract us from the

discovery of our own Theosophy, for that is the Theosophy which alone can be ever with us.

I have sometimes said that we shall not, possibly, find *The Secret Doctrine* available in another incarnation, or all the other books and Scriptures that we may so much cherish in this. We can only take away with us that which is part of ourselves. There may be much that is not ourselves, there may be much that is contributed by persons, by Scriptures, by other authorities, but they must for the time being be welded into ourselves and become part of ourselves.

I know very well that I could never say to any Elder Brother, supposing He is responsible for some great book which has become a Scripture: "Oh, but You said so and so when you were in incarnation." He might very well reply: "Yes, that is ascribed to Me." Coming right down into recent times, I should never be certain of the complete authenticity of *At the Feet of the Master*. It is a very magnificent book, a very wonderful book, but if I were challenged with the question as to whether it accurately reflects the Master K. H.'s point of view, I should say: "It can only reflect that which the recipient was able to receive."

Supposing we hear a Master say: "God is Love." That will have its meaning for us and we shall ascribe that meaning to Him. But when He says: "God is Love," while it may have its own meaning for you and me, He has for that statement a meaning vivified by the whole of His magnificent experience, of His Wisdom, of His Truth, of His Power. The wind of Truth is always tempered to the shorn lambs of ignorance. And however much there may be of the light of Truth shining through some great book or through some great person, it must be dimmed partly by the medium through which it shines and partly by the one on whom it shines.

Thus is it that more and more I feel myself compelled to take the extra trouble of seeking within, rather than the easier way of seeking without. Let me just give an example of it.

I say—but note that I use that phrase "I say"—that it is the Will of the Masters that this war has come upon us and that it shall end in victory. For myself I have perfect knowledge of that. But if I were challenged further: "Is that the unmodified Will of the Masters, or is it the Will as you have perceived it through the stain in the glass of yourself?" it is impossible for me to say that that is the true and unadulterated Will of the Elder Brethren. To the best of my will and intuition I have reflected in that utterance something of Their Will. But that is as far as I could dare to go.

I think we have had throughout the whole history of The Theosophical Society many examples of the personal equation entering into an interpretation of the Will of the Elder Brethren even by our leaders themselves, as, for example, in the very language itself. There is one language used by Dr. Besant. There is another language used by Bishop Leadbeater. Both languages may refer to the same event, to the same utterance on the part of the Elders, but it is impossible for any one of us in the outer world to reflect a tremendous spiritual Truth from the inner world in all of its purity. It is inevitable that that spiritual Truth shall become, to use the expressive phrase, "stepped down," modified, in terms of the ignorance of the recipients.

Of course, for myself I am prepared to say this war is a spiritual war, I am prepared to say that the Allies will be victorious. I am prepared to express my own utter conviction and certainty with regard to that, but I well know that the Elder Brethren know far more. And whatever I may say, it is only just a halting

reflection. Let us hope it is a halting reflection of Their Will and determination.

These things, however, are not matters for the mind, are not matters for the emotions, they are matters for the will. We allow ourselves far too much to be circumscribed by the emotions, circumscribed by the mind, circumscribed by argument, and imprisoned by the letter of things.

THE CERTAINTY

We need never feel that we have not made the best use of our opportunities. Of course we have not, of course we have failed, of course we have not done what we ought to do, but it is so essential to see that there is still time, I would even add, plenty of time. You may feel that you have not done this, you have not done that or the other, that you have not been able to discipline yourself, that you have not been able to accomplish what you ought to have accomplished, what you have had the opportunity to accomplish, but an opportunity which you have let go.

Never mind about all that. Do not think of the past, of the sins of omission and commission which you may have perpetrated. Here we are looking towards the future. Do not be depressed about anything of the past, but be radiant about

that which lies in front. That will see us through.

We may have been spiritual wrecks in the past, but now we can be quickly repaired and can sail into the sea of life again. Each one of us, perhaps, has a somewhat black past, or a gray past, to look back upon. We see we have done this, that or the other, of which we are ashamed and feel: "All these are so strong I can never overcome them and can never again obtain the opportunities I have rejected." Yes, you can, if you will. We are in the midst of the war still, and there is every opportunity for us to turn over a new leaf and to make some fine writing on the new page before us.

The Elder Brethren are very patient, very understanding. They have been through the kinds of lives we are leading, very, very long ago, but Their memories are perfect, and They quite understand all our weaknesses, what is the matter with us. But they need us still, are waiting for us still. All that may rightly be a matter for the adjustment of Karma.

Let us empty ourselves of all despondencies, all depression, all feeling of incapacity, and fill ourselves, first in imagination, and later in actual fact, with the qualities which we desire to possess but which so far have seemed to elude us. I want to end on that note of hope, no, of certainty.

Our Master is a worker and we work with him.
 Boisterous is his mirth and we laugh with his laughter.
 He beats his drum and we march.
 He sings and we dance in its tune.
 His play is of life and death. We stake our joys and sorrows and
 play with him.
 His call comes like the rumbling of clouds: we set out to cross
 oceans and hills.

—TAGORE

from a recently published book entitled *Poems*

Rehabilitation of the Stricken Sections

MAY I draw the attention of General Secretaries, members of the General Council, and Presidential Agents, for favour of general circulation, the accompanying report of a small Rehabilitation Committee which has been meeting at Adyar to consider various problems connected with such rehabilitation? I strongly feel that we ought to be ready with well thought out plans which have the approval of the officers of The Society and of its senior members, so that as soon as hostilities cease, and we are able to move about, we may immediately proceed to give whatever help is necessary to renew our many stricken Centres and members. I am publishing the Committee's report in THE THEOSOPHICAL WORKER, but we are sending extra copies to various officials so that it may have the widest possible consideration. I shall welcome comments.

—G. S. ARUNDALE

15 June 1942

THE COMMITTEE'S REPORT

In accordance with the President's suggestion a Committee consisting of Mr. N. Sri Ram, Mr. J. Kruisheer, Mr. J. E. van Dissel, Bhikkhu Arya Asanga and Mr. Rohit Mehta met on Thursday, 28 May 1942, to consider the question of the rehabilitation of the stricken Sections of The Theosophical Society and the relief to be given to members who have been deprived of their means and resources consequent upon the war situation. In accordance with the President's points, as mentioned in his letter to the Recording Secretary dated 15 May 1942, the following matters were considered by the Committee:

First, the help to be given to stricken members;

Second, the rehabilitation of the stricken Sections;

Third, the Theosophical work to be re-established in Germany and Italy. (The Committee thought that the re-establishment of Theosophical activity in Russia also needs to be re-considered in view of the fact that religious freedom may once again be given to the people of Russia after the war);

Fourth, preparations to be made in connection with the fulfilment of the above three requirements.

With regard to relief to be given to members stricken due to war, the Committee was of opinion that this is a matter which should be left primarily to private initiative and donations. The Theosophical Society, *i.e.*, the President and the General Council, may appeal to the members throughout the world to come forward with generous donations to help stricken members all over the world. The Committee felt that the relief of individual members should not be taken up generally by The Theosophical Society. But just as individual members may be appealed to for private donations, in the same way The Theosophical Society out of its general funds may give a donation to this particular work of giving help to individual members. The Committee also thought that the relief to individual members may be given out of the War Distress Relief Fund which is already functioning in Europe. It was thought desirable that the War Distress Relief Fund Committee should develop its own organization, appoint its own agencies, form contacts with stricken members, and do the needful to give whatever relief it is possible for the Committee to give. The Theo-

sophical Society has already given a donation to the War Distress Relief Fund and may be able to give more as need arises.

As the war has now spread in the Pacific, and the eastern countries are involved in this conflict, a similar fund should be started for the relief of stricken members in the East, for example, the Philippines, Netherlands East Indies, Burma, Malaya, Singapore, etc. A separate Eastern Committee may be needed to look after this relief, and The Theosophical Society might give a donation to this Committee which may serve as a nucleus for War Distress Relief Fund in this particular sphere. The Treasurer said he was against this separate Eastern Committee. He felt that the Dutch should take care of the Dutch East Indies, the Americans of the Philippines, the English of Malaya, etc. But he said if we do appoint a Committee, it should really be an *Eastern Committee*, consisting of Indians, Malays, Chinese, Japanese and not of the Europeans or Americans. For this post-war reconstruction we must not think in pre-war terms.

The Committee thought that this particular arrangement of individual members being helped out of private donations cannot be too rigidly followed. In special cases individual members who have served The Society long may be helped out of the T. S. funds if it is absolutely necessary. But as a general arrangement the relief to individual members must come from private donations.

With regard to the rehabilitation of the stricken Sections the Committee thought that it was The Society's responsibility to see that the stricken Sections were once again placed on working basis and the necessary financial help should come from The Theosophical Society. Just as relief to individual members should come mainly from private donations, in the same way relief to stricken Sections must come, in the first instance, officially from The Theo-

sophical Society, although it may be supplemented by private donations.

Mr. J. E. van Dissel mentioned that there are certain weak Sections in Europe which will require special attention by The Theosophical Society, particularly Poland, Sections in the Balkans, Norway, Denmark, Austria, Czechoslovakia. Probably special help will have to be given also to Russia, Spain, Germany and Italy. He said, and Mr. Kruisheer agreed with him, that most of the Sections before coming to The Theosophical Society for help will do their utmost to find necessary resources from themselves for the rehabilitation of their own Sections. The Committee thought that more than the financial help to be given to the stricken Sections the question of how to rehabilitate these National Societies was of greater importance. In this connection it was thought that soon after hostilities are over the following activities should be undertaken in order to speedily start Theosophical work in various countries:

First, there should be some persons selected for touring in various countries and to form contacts with individual members in the stricken countries. Rehabilitation of these Sections can be considered only after these contacts are established.

Secondly, soon after the war, the question of publicity, *i.e.*, publication of Theosophical literature in the main languages of Europe, will have to be very seriously considered. Much of the after-war work will depend upon the Theosophical literature that is made available to members and to the public.

Thirdly, a journal for the European Federation should be started, or the present *Theosophy in Action* may be continued, and efforts should be made to issue the same in three languages, namely, English, German and French, and in others if needed. This journal will considerably help in the rehabilitation of these Sections.

Fourthly, the question of the reorganization of the European Federations will have to be taken up soon after normal conditions are brought into existence. Mr. J. E. van Dissel thought that the European Federation will be able to function financially independently, *i.e.*, without outside financial help, after three years, and so for three years after the war some help will have to be given to the European Federation in order to enable it to function properly.

As suggested by the President in his talk with Mr. van Dissel, as soon as it is possible after the war, a Round Table Conference of the General Secretaries of Europe and one or two other representatives of each country should be called. For the successful carrying out of the Theosophical work in Europe such a Conference is absolutely necessary, and it can meet only when the President is able to go to Europe. For, in this Round Table Conference many of the existing enemy countries will be represented, and in order that bitterness may not mar the future work of The Theosophical Society in Europe, the President's presence in this Conference will be quite necessary, for his presence will tune up the atmosphere of the Conference and give real spiritual start to the movement. It is only after the Round Table Conference that the European Congress will once again be able to meet, for the Conference will be able to develop necessary forces for the inauguration of the Theosophical work in Europe after the war.

The Committee thought it would be difficult just now to put down any specific amount that will be required for the rehabilitation of these various Sections, for it is not possible to fully visualize all the difficulties in which these Sections will have to work. Mr. van Dissel mentioned that it is only after contacts are established and preliminary work is undertaken that

we shall be able to know the actual requirements of these various stricken countries. But he thought that roughly, for the time being, the following figures may be put down as absolutely necessary for the re-starting of the Theosophical work in Europe.

£250, every year (for three years) for the rehabilitation of Sections in Europe.

£1,000, for the Round Table Conference.

£50, for the preparation of the European Congress.

£200 for preliminary preparations in connection with this work.

As mentioned above these figures given by him are very rough, and it is only as work proceeds that it will be possible to know the actual requirements of these Sections.

The above points refer only to the Sections in Europe and we do not yet know the exact conditions in the Eastern Countries. But the problems of the Eastern Countries will have to be specially considered. The Treasurer mentioned that this work should commence now or at any rate immediately after the war, by sending special "Missions" to China and Japan, where the Theosophical work has long been neglected. Contacts with China should be opened even now. The Committee was in full agreement with this view.

* * *

Another meeting of the T.S. Rehabilitation Committee was held on 3 June 1942 when Mr. N. Sri Ram, Mr. J. E. van Dissel, Mr. J. Kruisbeer, Bhikkhu Arya Asanga and Mr. Rohit Mehta were present.

The question of publication and translation of books in stricken countries was considered. The work of co-ordinating publication work in Europe is very important as otherwise there is too much extra expenditure. It was thought that the French-speaking countries should be grouped together for publication work as also a

Scandinavian group could be formed. The European Federation could well group together countries in Europe in this manner as otherwise for small countries to have their own publication work would be very expensive. The translation work can also be thus co-ordinated for these countries.

For this purpose the Theosophical Publishing House, Adyar, may appoint its agents in all parts of the world. These agencies should not be given to individuals, but to Sections so that each Section is made responsible for sale, translation and publication work to be undertaken either individually by the Section or in groups as mentioned above. This arrangement naturally can be made only with regard to English books, leaving the Sections free to publish books in their own languages without any responsibility towards the Adyar T.P.H. This arrangement will not prevent London and American Publishing Houses from producing their own publications. The Adyar T.P.H. may give rights of translation only to its agents which will be the Sections.

For re-establishing the work of publications and translations special financial help will have to be given to certain countries like Germany. A special effort should also be made for publishing books for the Chinese and the Japanese peoples. The Treasurer said if The Society is going to give help to the European Sections, it must consider also giving the same help to the Indian provincial federations, which are comparable to the European National Sections, while the Indian Section is comparable to the whole European Federation.

For smaller countries of Europe stenocilled books would be cheaper.

It was also suggested that the question of the T.P.H., Adyar, becoming a concern of The Theosophical Society may be seriously considered. Legal difficulties connected with this may perhaps be surmounted. If T.P.H. becomes a T.S. concern it will be easier to develop it into a world concern with T.S. National Societies serving as its accredited agents.

—ROHIT MEHTA,
Recording Secretary

Young Theosophists Plan Vigorous Action

THE All-India Federation of Young Theosophists has decided to launch upon a vigorous plan of action for the strengthening of the Lodges—both Youth and Adult—in South India. It is proposed under this plan to send out from Adyar fifteen young and older Theosophists to visit ten Lodges to the North and South of Madras. These ten Lodges are to be distributed among fifteen people who will cover in the course of ten months these Lodges of the South. These people will devote one week-end in a month for these visits, and they will go either individually or in pairs, but it has been decided that the visitors' party at no time will consist of more than two!

Those in this group who are able to give public lectures or address private meetings will certainly do so, but others will form contacts with members, discuss new plans of work and familiarize them with the activities of Adyar.

This is indeed a new plan and will help to bring fresh life into our Lodges. The Group consists practically of Young Theosophists, and so this plan will give them some training in the work of Lodge organization. Who knows from among this group may spring forth future Indian Section workers, Lodge organizers, Federation secretaries and National lecturers! There is no doubt the whole of the Indian Section will watch with great interest this

new experiment in Lodge work planned by the Young Theosophists.

Shrimati Rukmini Devi has very enthusiastically supported the scheme, and all the details connected with it have been worked out under her direction. Needless to say the President has blessed this "new adventure"—and so success is assured!

18-6-1942

—ROHIT MEHTA

DONATIONS RECEIVED

Fourth List

The following donations to the Besant Educational and Cultural Fund, from 6 January 1942, are hereby acknowledged with grateful thanks:

		Rs.	A.	P.
Mr. C. Subbaramayya	Adyar			
in 3 instalments		40	0	0
Kashi Tattva Sabha and Arundale				
Lodge	Benares	8	2	0
Mr. D. P. Kotwall	Karachi	100	0	0
„ K. Sankara Menon	Adyar	50	0	0
Miss I. M. Prest	„	25	0	0
Mr. Jamshed Nusserwanjee	Karachi			
in 6 instalments		600	0	0
„ F. H. Dastur	Nasik	100	0	0
„ Jinaraj Bodhye	Juhu	25	0	0
„ K. V. Sesha Ayyangar	Mylapore	25	0	0
„ Razdan and his family	Gwalior	38	0	0
Mr. E. Hanson		26	6	11
The T.S. in	Wales	3	4	0
Mr. Peter Freeman	£5-0-0 Wales	66	1	6
Rukmini Lodge	Benares	5	0	0
T. S. Lodge	Moradabad	5	0	0
Mr. L. V. Bhawe	Thana	100	0	0
„ Khurshed S. Dabu	Surat	120	0	0
Messrs. K. Chellaram & Co.	Madras	51	0	0
Mr. K. Srinivasa Iyengar	„	100	0	0
Miss Elizabeth Severs	£20-0-4 Bath	264	9	6
Mr. K. Veerasami	Kurnool			
in 4 instalments		20	0	0
Prof. R. K. Kulkarni	Gwalior	100	0	0
Mr. C. M. Sitaram Mudaliar	Nagpur	500	0	0
T. S. Lodge	Mysore	10	0	0
Mr. Murli Manohar Mainpuri	U.P.	2	0	0
A Member, T.S. Lodge	Adelaide	49	9	0
Mr. Kameshwar Narayan				
Singh	Darbhangha			
The Zamindar of Narahanj	Dt.	100	0	0
T S. Lodge	Madura	100	0	0
Mr. Arthur Haskell (through Miss				
Norma Makey)		6,573	0	0

		Rs.	A.	P.
Mr. Laurits Rusten, Minneapolis,				
	U.S.A.	163	6	2
„ Haribansi Sahai, Pleader,				
	Darbhangha	25	0	0
„ N. D. Pendse	Nagpur	25	0	0
„ V. K. Gollen	„	3	0	0
T.S. Lodge	Poona			
	through Mr. G. S. Marathey	11	0	0
Mr. A. Vasudevaiah	Mysore	5	0	0
Mrs. Maneckbai Hormusji				
	Bilimoria Broach Malu	15	0	0
Mr. T. Kennedy	£1-0-0	13	3	5
„ Wright	Through the Besant Theosophical School, Adyar	26	5	4
„ Ananda Rao		60	0	0
„ Chellaram		25	0	0
„ R. N. Srivastava	Sitapur, U.P.	101	0	0
The T.S. in	England £16-11-0	218	12	0
Mrs. Gool Minwalla	Karachi	10	0	0
The T.S. Federation, C. India				
	and Rajputana	50	0	0
Mr. and Mrs. Frank Takahashi				
	Chicago	324	6	0
Shanti Dayal Lodge	Moradabad	10	0	0
	Total Rs.	10,293	1	10

Note—In the third list published in THE THEOSOPHICAL WORKER, February 1942, pp. 39-40, against the donation of Rs. 500 given by Mr. Rustomjee B. Khambatta, the station "Alalhabad" is a misprint for "Ahmedabad."

M. SUBRAMANIAM IYER

Treasurer

Besant Educational and Cultural Fund

4 May 1942

"THE YOUNG CITIZEN"

The April issue of this youthful Adyar magazine is good and awake to the war situation as it affects Adyar, India, the world, and Theosophists—see respectively article "The Warden on Watch"; the editorial; article by Rukmini Devi; and message of Annie Besant. Other items, if less topical, are not less interesting. The note on "Freedom" by Annie Besant is a real gem.

The central theme of the May issue seems to be the festivals of the month—Vaisakh, White Lotus, and Goodwill Days—around which are collected a number of well-selected and well-written items.

Adyar News and Notes

HOW "CONSCIENCE" TRAVELS

THE President's weekly journal *Conscience* is making what Elbert Hubbard used to call "little journeys to the homes of the great."

An Australian subscriber asked that *Conscience* should be mailed to Mrs. Churchill, London, and Mrs. Roosevelt, Washington. A cheque was enclosed, so copies were sent, Mr. Davidge covering both with personal letters. By the same postal delivery he has recently received replies from Downing Street and the White House; one stating in part: "Mrs. Churchill is most appreciative of the kind thought of your Australian friend in presenting her with a subscription to *Conscience*"; and Mrs. Roosevelt saying she "would appreciate it greatly if, through you, the Australian woman could be thanked."

The Australian mentioned is Mrs. Alexandra M. M. Reid, a Scotswoman living at Southport, Queensland. Mr. Davidge met her in 1939 when visiting Mr. Morley Steynor at Southport, fifty miles along the coast from Brisbane. "She is now 88, and," according to Mr. Davidge, "is strong in brain and vitality, and is not only a Theosophist of twenty-seven years' standing, but is working for her church and has tremendous faith in the potency of prayer."

DR. MONTESSORI IN THE MOUNTAINS

After a period of recuperation at Kodaikanal, in the hills, where our venerable friend Dr. Maria Montessori is summering, as we mentioned briefly in our May issue, a cycle of activity has begun. On June

1st, a class was opened for children, and in this class two Ceylonese students of the last course, a Muslim lady and Mrs. Balfour Clarke are acquiring practical experience under Signor Mario Montessori's supervision. In order to collect funds for the class Dr. Montessori is giving a course of nine lectures on the psychology of the child; these began on June 8.

On the 1st of June also Signor Montessori started a private course on the advanced work to the Montessori students who have assembled in Kodaikanal. There is a probability that a regular course will be held from the beginning of August; the local authorities have promised their collaboration.

Mrs. Clarke is acting as local secretary of the Montessori Association, "and she does a lot of work," Signor Montessori informs us, "writing articles, pamphlets, putting up posters and designing them."

Another person very much interested in the Montessori work is Mrs. Gravely, wife of Dr. Gravely.

She gave an at home for Dr. Montessori and in a resume of the latter's life spoke of her destiny and of her strife against dictators. The local Commissioner attended, and other important personalities of the town, all anxious that Dr. Montessori should embark on another course. Madame has already given two lectures, one for the Association of University Women of India and another for an āshram. She has very much benefited by her stay in the mountain climate.

"IS THEOSOPHY A RELIGION?"

This is the article by H.P.B. which has appeared recently in several journals. (See note, "H.P.B.'s Article," in the May

WORKER.) Mr. Knudsen, Presidential Agent for East Asia, now in U.S.A., was so inspired when he read it in *The Theosophist* that he wrote to the Editor and the Manager of *The Theosophist* suggesting a reprint in pamphlet-form of the article.

So T. P. H., Adyar, has produced the pamphlet, as attractive-looking as the Vasanta Press and the war emergency can make it. The price is three annas, and the contents priceless.

A T.P.H. BOOK

[An appreciation written by Mr. A. K. Sitarama Shastri, of Vasanta Press fame, who died at Adyar in July last year.]

Annie Besant: as Woman and as Leader, by Sri Prakasa. Price Re. 1-12-0.

This book is a sort of biography of the Great Soul, Dr. Annie Besant, written by one who is, at present, a well-known figure in Indian politics, and also incidentally an autobiography of the author as a child, boy, youth and man in his relations with Dr. Annie Besant between the years of 1894 and 1907.

When she came to India for the first time in 1893 Dr. Besant completely adopted the Indian mode of living, and 3 families of Benares were her guides therein, *viz.*, of Rai Jnanendranath Chakravarti, Sri Upendranath Basu and Sri Govinda Das, Bhagavan Das brothers.

Settled in Benares Dr. Besant wore Indian dress and adopted Indian manners, living a truly Indian life.

The author was born in 1890, and as such he was 4 or 5 years old when she came into his life. It is remarkable that he remembers several incidents and dates also of such incidents so as to be able to write delicious "tit-bits" of his impressions of the relations he has had with a personage who was living in Benares, hard at work "building and equipping a great National Altar at which the youth of India might worship the very soul of the Motherland

and receive in blessing the gift of a truly Indian citizenship rich in religion, rich in patriotism, rich in practical efficiency for honourable livelihood and useful service." During this period Dr. Besant was preparing India and also herself for that wonderful future political work for the regeneration of India and her freedom.

The recording of the incidents is done with great care and impartiality, though discussing men and affairs rather freely. Dr. Besant's work at that time was so all-embracing that she simultaneously played very important parts in a most variegated field of activity such as religion, education, Theosophical propaganda, social reform.

The author adds exhaustive notes at the end of the book. The last chapters "The End" and "Woman and Leader" are very instructive.

Some eminent people have said that Dr. Besant was a Karma Yogin (for instance, Rai Hirendranath Datta in his *Theosophical Gleanings*); while others ascribed to her Jnana Yoga and called her a great mystic. She was, in my humble opinion, both these, and more!

Devotion is kindled by reading of the lives of Devotees. The readers of this book, I am sure, will be greatly charmed or benefited by a casual or careful reading respectively, of these reminiscences of a gifted writer who has written impartially about a great woman's personal and public life exactly as it appeared and appealed to him.

The book is well and carefully printed though I personally would have enjoyed it more if it had been presented in a somewhat bigger type.

—A. K. S.

"BRINGING ME TO YOU"

American residents in Adyar were remembered by their National President with a Christmas gift-book, personal and original. Mrs. Clumbeck writes an appreciation as follows:

Bringing Me to You is the title of some excerpts of his writings sent to American

friends on Christmas 1941, by that greatly loved President of the American Theosophical Society, Mr. Sidney A. Cook, and it is indicative of his characteristic of warm friendliness which is so much a part of the American nation. For all the component sections of The Theosophical Society to be brought as close as possible to each other, especially through the leaders who reflect the spirit which is the life of Theosophy, is vital *now*, so that the link may be forged stronger and stronger between all Theosophists for the work to be done in the name of Those who love humanity. As Mr. Cook so rightly says, it will be by reason and by love, not by force, that the world will be led in the future, and only thus will the peace be a just one. May we be forgiven for mentioning Mr. Cook's personal greetings, but it seems such a privilege to bring him closer to all Theosophists with a few words of his friendship. From Adyar, we send best wishes and warm fraternal greetings always, and across the seas we extend the sincere hand of Brotherhood "In His Name."

—J. C.

F.T.S. FOR 60 YEARS!

A member of The Theosophical Society for 60 years, friend to H.P.B., and faithful and enthusiastic to date, was Rao Saheb G. Soobiah Chetty, of Adyar, on 27 April 1942. He received the President's congratulations as follows:

"Dear and most faithful Friend of our Elders: We are all thinking of you as you celebrate sixty years of membership of The Theosophical Society. Yours is, of course, one of the finest records of active membership, not only in your earlier years but no less now in your advanced age. I need hardly say, I think, how much we treasure your presence at Adyar, and what an inspiration it is to each one of us to become more and more faithful to the great Cause

for which you have stood so wonderfully for 60 years.

"Please take this letter as a letter from every individual resident, as indeed it is. We shall hold Monday morning a little meeting in order to think of you and to send out our gratitude for all you have been and for all you are.

"I should think that you must be the member with the longest record of membership. For the moment I cannot think of anyone who has even equalled your wonderful total.

"Rukmini especially asks to be remembered most affectionately to you, and that indeed is the wish of every resident without exception.

"It may be too much to hope for another sixty years of membership of The Theosophical Society in your present incarnation, but the splendid impetus you have set going will assuredly establish you in a certainty of everlasting service of our Elders which nothing will be able to break. Indeed, it seems to me that this must be the reward you have earned for all you have been during your present incarnation, and I feel sure you could not wish for anything more fine, the more so as you never think of service in terms of reward but always in terms of greater and greater opportunities to be of use."

"BESANT ROOM"

The American Theosophist reports that Milwaukee's distinctive vegetarian restaurant, "The Ambrosia House," has hung a large picture of Dr. Besant in one of its dining-rooms, naming it "The Besant Room" in honour of a great vegetarian.

MR. JINARAJADASA

Mr. Jinarājādāsa arrived in California in the second week of June.

Notes from the Adyar Evacuees

THE evacuees are now being permitted to return. Mr. Davidge was the first to take advantage of this, and he arrived on Sunday, June 14. The best thing about going away from Adyar is the coming back to Adyar! Below are printed contributions from our friends in the hills.

ADYAR CALLING

In response to the Sub-Editor's request I write these impressions of "evacuation" times. A splendid piece of publicity for Adyar itself! All experiences become contrasts with it and end in its favour, for while there must be minor inconveniences in community life, by contrast they shine as advantages.

Evacuees from Adyar have another spirit and a different standard. Nothing in spirit to compare with true evacuees from occupied countries, for their courage and cheerfulness in the light of devastating loss and the upheaval of their lives is amazing. There is little call on our courage, still it is remarkable to see Theosophic ideals giving a measure other than common to daily happenings.

So there is something more than the story of crowded travel; of the pitiable oddness of the stacks of luggage, with the visible efforts to take away some of the household gods, to make comfort or homelikeness; of the effect of war and evacuation on normal processes of civilization, for so busy are we in providing for destruction that trains are lacking, goods are lacking, space is lacking. Once we begin to move in unexpected masses, districts find themselves unable to make provision, afraid even to export to their neighbours, and up go prices—how interdependent we

are, what an argument society itself is for brotherhood!

To discover time taken up again by the usual providing for living! Instead of communal catering at School, Bhojanasala or Chambers, with stores purchasable too, garden produce to hand, with Laundry and Power House to attend to all these needs, and Sanitary Department to ensure cleanliness, one is even out of range of delivery from the largest small stores. There is more time for work and leisure, and to enjoy life shared with others, with Adyar planning.

How quiet life is! The word "dull" suits best but is not true. There is not the busy serene hum of the hive-workers, nor the gathering of honey when meeting in all the evening activities, or at anniversaries. Adyar is quiet in so different a way, it is the process of life, still but vibrant. So many external noises too, without the advantages of the noon and early night silences.

One wants earnestly to see some town-planning scheme; a little arrangement, and labour given, and there could be the good roads and trim paths of Adyar. But it is not these amenities one misses outstandingly, but odd matters like the convenience of the taxi-service in an emergency, and more still, its communal character, and that of the private cars. No need to puzzle how to reach an appointment when the storms break, or in the great heat; and oh, the refreshment of a friendly brief drive to the wide beach after meetings!

Plans for work run awry through the alteration in time-speed. Creative work thought out, and schedules for getting level with one's odd chores, reading, letters, tailoring, time for study; but time is

different, for there's also another work-tempo at Adyar. Work takes longer when you work alone.

The amusement of taking an Indian house, instead of the usual "furnished" hill-bungalow! Heretofore, one scrapped the ugly "throw-outs," and the pictures and "China" one disliked into some screened corner—as far as possible. Maybe one longed even for the regulation minimum standard units at Adyar, usually regarded as so individuality-destroying, or even soul-depressing. This time a minimum of plain things hired separately, a few mats, covers, hangings, and the gaiety of Harlequin unbreakable picnic sets, with a solid working background of Indian brass and earthen vessels, instead of battered aluminium pans!

Then there are intimacies of character in companions in exile unknown before. It is good fun to find an erstwhile staid co-worker, dropping in for a game of cards, reveal a truly eager competitive spirit in all naïvete.

Adventures in plenty. That wondering what *could* be the odd-looking animal rushing blindly up the outer stairs into the glaring light of the veranda; it seemed so strange a shape, yet it was "only a bandicoot." The two centipedes—as they were discovered to be—that, at lengthy intervals, explored and bit the occupants of outdoor beds; and, since one did not know what it was, the heroic action of sucking the bite. The further adventure of ignorance when, with no desire to kill a harmless snake, help and guidance was asked from a neighbouring Club, with little avail. Fear, and equal ignorance, and also the wonderful practice of harmlessness, held back, even when the coiling and hissing for attack proved it a cobra.

Then the gardens stand out in constant awareness and gratitude, public and private, showing so much care and forethought to prevail against the dry seasons and the

wet seasons—gracious trees of shade and of fruit, bushy crotons and flowering shrubs, pot plants asking for especial care. Often they rise in the midst of starkly bare plains, or flower profusely, dug out from gaunt craggy mountains—a fraction of India's beauties. Many beauties on every side; and Adyar glows and calls, with these, and others all its own.

—M.

THE BLUE MOUNTAINS

The three evacuees who went to Kotagiri together have had a very pleasant and beneficial time in that salubrious and beautiful mountain resort of the Nilgiris. The weather resembled that of a perfect English summer, while the lovely walks and views derived their beauty entirely from their own indigenous charm. The Blue Mountains are supposed to derive their name from the low blue-flowering bush which is said to burst into bloom only once in seven years and then it covers the hillsides with a lavender-blue haze. But in many other ways too the Blue Mountains live up to their name and stand up sheer and craggy and blue in some places in the soft evening light, while in others the nearby hillsides appear in startling blue-greens, where carefully cultivated patches surround the villages generally topping a height, and where the shimmering grey-green of eucalyptus plantations ripples in the wind coming up from the plains. The peeps of the plains themselves remind one of nothing so much as of a huge black opal caught in the sun and sending out iridescent flashes of red and green and violet in the midst of milky stretches of heat-haze and the silver reflection of far-off irrigation tanks.

Lovely birds have come to visit us—the sweet-voiced bulbuls, tiny olive-golden honey suckers more like hummingbirds than anything else, wood pigeons, and rarely, an

exquisite powder-blue bird with creamy chest darkening to fulvous brown.

—F. H.

OUR ROYAL DESCENT

[Professor and Mrs. Kanga have been sojourning at Mahabaleshwar, the highest hill station of Bombay.]

Dear Readers: For a change may I tell you an old story, as I see it in this beautiful spot, with Theosophy in the background?

Once upon a time a lioness went out in search of two things she needed, namely, food and a place to give birth to her cub. It happened that she found both, and also her own death, within few minutes, among a flock of sheep. Her cub was "adopted" by the sheep. In a few months it grew into a young lion among the flock of sheep, playing with them, moving about with them, behaving just like a sheep, and totally ignorant of his royal descent.

Then one day there arrived upon the scene a King of the Forest, a fine-looking lion, who first watched from a distance this tragedy, as it seemed to him, of a lion fallen so low as to have almost become a sheep. Seeing clearly that it was his duty to help the little lion to know himself, the elder lion made friends with the young sheep-lion. The elder lion told his young friend every day that he was not a sheep but a lion. The younger replied only by bleating like a sheep. Since his preaching had no effect the elder friend tried other ways. They went to a lake nearby, the crystal-clear waters of which reflected the images of the two lions. Did the young friend resemble the sheep or the lion? No need to reply, the young lion understood, and then all his doubts and difficulties melted away as the two lions talked over their royal descent, the strength and power of their real selves to dare, to do, and to roar as lions!

Similarly, we human beings—have we not forgotten our divine origin, our royal

descent, and become weak and stupid, unconscious of our inner strength?

What a difference it would make in our behaviour, what a transformation it would bring about in our outlook on life if, like the little lion, we became aware and convinced of our origin, of our true selves, that we are spirits and not mere minds, concrete analytical minds! H.P.B. put this in a nutshell: "The mind is the great slayer of the Real." How much nearer we could come to the solution of life's problems, and how very helpful we would be in removing the chaos in the midst of which we find ourselves today, if we re-examined all our problems from this new viewpoint and based our conduct on this new conviction!

—D. D. K.

[But how difficult the "if . . ."!]

THE LIGHT SIDE

Let me tell you about the Government evacuation. It was a game. Such a sudden descent one Sunday, and then a constant avalanche of folk all settling into places and then getting somewhere else. And getting no work done through the non-arrival of records, break-up of furniture, part of one office stuff and part of another mixed up.

Most of the "big folks" occupied Rukmini Vihara, right behind the cottage where the girls live, their rooms round a pretty paved courtyard, with plants, trees and pot plants—(where I too am doing a little planting to repay the garden a little for the great joy it gives me).

Then such a laughter, and such a consequent helter-skelter, when they suddenly had word that all should return within a week. That very day twenty boxes of records for one office at length arrived, only to go back again.

I made some delightful friends and was sorry to lose them so quickly. —E.

Among the National Societies

A CAR STOPS AT A GATEWAY

AS I look out from my office window a car stops at our gateway, as cars often do, while its occupants read the bronze plaques on its pillars, moving from the one to the other to read the whole of the statements they contain as to the founding, the Founders and the principles. The car passes on, but our Headquarters has made its impression; the breadth and dignity of our principles have sown seed.

Our gateway may very truly have been a gateway wherethrough great thought and high purpose has received its first impulse. Such an impression should be made by everything Theosophical, such should be the effect upon every stranger of his first contact with Theosophy. Be it through a member, a Lodge room, a piece of printed or written matter, we are all the time advertising Theosophy. What impressions flow through our gateways? This is a question that every responsible Theosophist may constantly ask himself.

—S. A. COOK

WAR OR PEACE?

Japan may spread her million men over the wide spaces of her coveted Ocean of Promise, but neither her million men nor her morals can enlist the might of the Gods. Japan chose the wrong leader in Hitler. The see-saw campaign in Libya has been the result of drawing troops from that terrain to help the weaker forces elsewhere. Vichy has also contributed to the success of the Germans by opening her Tunisian ports to their troopships. Darlan and Laval and the France that has thrown in her lot with Hitler, are in a sad way,

fearing the Nemesis that sits and waits. Hitler, too, is conscious of the approaching Fate. Russia, the mysterious, which cleaned out her Quislings before they had the name, has girded herself and vowed by all the powers that Germany shall have no rest till her territory has been overrun by the vengeance that dooms all treachery. No spring offensive can cheer Berlin; no African campaign can divert the Furies from their rightful prey. Britain, with Ulster as a beginning, will be the spring-board from which American soldiers will make the invasion from the west to second the Russian onslaught from the east. All Europe will be ready to rise in just wrath to end the evil tyranny.

It is to be wished that all pacifists, isolationists, appeasers, anti-conscriptionists, neutrals, neuters and what not, could be persuaded to read the article, "Why Japs Don't Take Prisoners," in the *Liberty* magazine of February 14. We already know that the Germans, Italians and Japanese have nothing to learn from Sodom and Gomorrha, but it is rarely that it is brought home to us so vividly and stark as in the Book of Genesis, since it is only when hell has broken loose that such horrors are possible. Our pacifist friends should know what is going on, and also that these are times when "multitudes, multitudes are in the valley of decision," when the stern voice of the Law declares: "He that is not with us is against us." Those who stand by and ask: "Am I my Brother's Keeper?" must meet the due judgment. Listen to this testimony from a Japanese Consul-General: "Our soldiers would go to the camps (concentration camps) in great numbers and call out that one hundred, maybe two hundred women

and girls must come to them or they would machine-gun the whole place. They actually did machine-gun one camp. After that the Chinese women, with faces like stone and with compressed lips, walked out to our soldiers and were dragged away into the darkness . . ." If ever the abomination of desolation had its wicked presence on earth it is now under the banners of the Axis. Men and women should meditate in their hearts and sanctify themselves in active hostility against the enemy of all Peace and Goodwill.

—From *The Canadian Theosophist*

VICTORY

As I move about and talk to different people, I cannot help noticing a feeling of defeatism and hopelessness, which seems to haunt even people who ought to know better. "The Japanese have plenty of arms. They are so patriotic, and determined, that they are willing to be 'living torpedoes.' What can we do against them? If we only had a Government of our own, we would have done wonderful things, but at present, what can we do?" That seems to be the eternal theme. Curiously enough, I came across two statements by two quite different people—H. E. the Viceroy and Madame Chiang Kai-shek—which deal with this very important problem. They have both explained very clearly, far better than I could have done, and with an authority of their own, what every man and woman who really cares for his country can do in these troublous times. . . .

Anyway, let us make sure that our pessimism is really not its cousin cowardice, which blunts our conscience and checks all our actions. It prompts us to sit on the fence like the witness, who, when he was asked by the Magistrate as to why he did not go to the assistance of the defendant, replied that at the time it was impossible to foresee as to which would be

the defendant. And when such cowardice is covered over with a cloak of self-righteousness, which assures us that neither Britain nor America has any moral legs to stand on, we almost begin to revel in masterly inactivity. All this may be very self-satisfying—treacherously self-deceptive as some would say; but world-events march on relentlessly all the same, to the appointed end. When the whole world is locked in a mortal combat, all parties, including the so-called spiritual people, are bound to suffer; but the ultimate victory, as Sanjaya has told us, shall go to the side on which fight the Lord and His disciple Arjuna. Whatever mistakes Britain and America may have made in the past, and may even be making today, many of us feel that these two great countries, along with China and Russia, have more Idealism in them than have the Axis powers, however successful the latter may appear to be at the moment, and that this Idealism will get strengthened in the very process of fighting. In India we have always welcomed every stranger and have never wished ill to anybody, and our lot is fortunately cast with those who have better Ideals. It therefore behoves us to pull our weight on our side. The Lord told us to fight with all our might on the side which is ours, making both success and failure of no moment. Let us follow that teaching, with the fullest confidence that the side on which the Lord fights shall win. Wherever He may be, we can at least rest assured that He is not on the side of vain self-righteousness and masterly inactivity. Ours the labour, His the Victory.

—G. N. GOKHALE,
The Indian Theosophist

MR. GOKHALE

Mr. Gokhale, General Secretary of The Theosophical Society in India, offered his

services to the Military Authorities in August 1941. Now he has been called up, his first job being to address the officer-cadets at the Mhow Training School during the last week of April 1942.

DUTCH HELPFULNESS

Madame Ada Abeleven, of Holland, now resident in England, writes to the President appreciating England and The Theosophical Society there. She says: "After four years in England I feel as if I have always lived here. The Theosophical Headquarters have become my home, and all the good friends there are all the 'family' I have now." Mme. Abeleven "joined up" to serve the Dutch Government in London, and for her spare time has a "hobby" which she describes as follows:

"... A lot of my work at the Netherlands Government office has to do with post-war reconstruction. My other interests are chiefly concerned with the young Theosophists. . .

"Here in England are many young people, who are away from their families and friends, and often from their own country. They all work very hard, but what they miss most is a home, where they can relax for a moment, forget the war, and have some congenial people to talk to about the greater problems, which fill their hearts. Lectures and other meetings like that do not fill that need, and so I decided to try a different way.

"I have taken a large room opposite the T. S. Headquarters, and invite young people who are interested in Theosophy to my house, where they can sit by the fire, and have some tea, hear some good music, and meet other young people who have the same interests. It is *not* called a Young Theosophists group, but we talk about Theosophy, and once a week we study a definite Theosophical book, and I encourage

them to go to our Headquarters, and help with the stewarding of the lectures, and other things, which they can do. In this way I have collected a rather international group, but mainly English, many of whom have already joined The Society as members. In the present time I think that young people need a place, where they can go and are certain to find people who will listen to them, and where they know they will find kindness and sympathy.

"After having tried this work for about six months, I think I can say that it has been successful so far, and feel certain that other people who might like to try this, would probably meet with the same response. Life is hard here, and the younger people, as well as the older, are longing for a warm heart. I feel that if more of us work in this and similar ways, we shall, by the time the war is finished, have contacted people, who when they go back to their own countries, or start a new life in a new country, will take with them some of the Light, of which so many people are in need."

IRELAND

In *News and Notes* for March, Mr. Kennedy reports that the Lodges are active and interesting a good many of the public in our work.

Coleraine Lodge has been unusually active this winter. Six members have just completed a big bazaar for Russian Red Cross funds, at which £300 was raised. "We are beginning to be more and more recognized by the public as a progressive Society. One of our members recently gave, by invitation, a talk to members of the Rotary Club. Our latest and most up-to-date effort is a class to learn Russian!"

Cork Lodge has recently established a direct link with Adyar by subscribing to *The Theosophist* and THE THEOSOPHICAL WORKER. Of course this also helps Adyar.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st February 1942 to 30th April 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in England (1941-42)			
£77-4-5, in 4 instalments	1,021	15	9
The T.S. in New Zealand (1941-42)			
£32-9-3.	429	1	8
The Indian Section, T.S. (1941-42).	300	0	0
The Indian Section, T.S., (per Prof. Monod-Herzen)	10	0	0
Mombasa Lodge, T.S. (1941-42)	59	12	0
Nairobi Lodge, T.S. (1941-42)			
£1	13	3	5
Mr. Luang Vudhikara, Headquarters dues (1941-42)	13	4	0
	1,847	4	10

Donations (Adyar Day):

	Rs.	A.	P.
Salem Lodge, T.S.	10	0	0
Vimadlal-Bilia Lodge, T.S.	15	0	0
Godhra Lodge, T.S.	9	0	0
Mr. Hirendranath Datta, Calcutta.	99	12	0
Coimbatore Lodge, T.S.	5	0	0
T.S. in Ahmedabad per Mr. K. N. Dastur	35	0	0
Mr. G. S. Marathe	47	0	0
The T.S. in England, £11-8-8	151	6	1
Chikanayakanhalli Lodge, T.S.	2	0	0
Karachi Lodge, T.S.	12	8	0
Bhavnagar Lodge, T.S.	74	0	0
Desar Lodge, T.S.	16	0	0
Surat Lodge, T.S.	45	0	0
Mr. R. G. Trilokekar	10	0	0
Narotam Lodge, T.S., Avidha	25	0	0
Ganesh Lodge, T.S., Dadar	5	0	0
Karnataka T.S. Federation	10	0	0
U. S. A. Adyar Day Committee	13,102	0	0
The T.S. in New Zealand, £15	198	4	6
The Indian Section, T.S.	32	14	0
Vasant Lodge, Jhagadia	25	0	0
	13,929	12	7

Donations (General):

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay.	25	0	0
Bombay Theosophical Federation, in 2 instalments	150	0	0
Mr. M. B. Bhayyaji	5	0	0
	180	0	0

Baby Welcome:

Mrs. Langdon-Thomas	5	0	0
---------------------	---	---	---

President's Fund:

The T.S. in England. £50	659	12	8
--------------------------	-----	----	---

War Distress Relief Fund:

Prof. D. D. Kanga	50	0	0
-------------------	----	---	---

Publicity:

Mr. Jamshed Nusserwanjee, in 2 instalments	100	0	0
--	-----	---	---

ARYA ASANGA,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st February 1942 to 30th April 1942 are acknowledged with thanks:

	Rs.	A.	P.
The T.S. in England	298	1	4
Adyar Lodge, T.S.	30	0	0
Miss I. M. Prest	100	0	0
Prof. D. D. Kanga	20	0	0
Mrs. Langdon-Thomas	6	0	0
Allocation from Adyar Day Fund.	2,000	0	0
	2,454	1	4

ARYA ASANGA,
Secretary-Treasurer.

The President's Correspondence

IRISH CONVENTION

DEAR MR. PRESIDENT: I have to inform you that, at the recently held Annual Convention of our National Section, I was re-elected as General Secretary for another year. Mr. A. F. Holmes was also re-elected unopposed as National Treasurer, and we are fortunate in having such an efficient officer.

Unfortunately, I was precluded from attending and presiding at the Convention . . . but my friend and colleague, Mr. P. L. Pielou, very kindly took my place at short notice. Owing to travelling restrictions between Ireland and Great Britain during the war, we cannot get visitors to lecture for us and preside at our Conventions.

These annual gatherings are held alternately in Dublin and in Belfast, and this time the meeting took place in Belfast.

Mrs. H. Dunne very kindly took my place as lecturer at the public lecture after the Convention, and gave a very fine address on "The New Age."

May I take this opportunity to thank you for the very interesting photograph you so kindly sent us showing the staff at Adyar? This has been a source of great interest to all our members and visitors to our Headquarters, and helps to make our Adyar Headquarters more real to us all.

The members at Convention asked me to convey their loyal and devoted greetings to you and Rukmini Devi, and I hope you have duly received my cablegram to this effect.

These are dark days for India but let us hope wisdom may be shown on both sides even at this late hour. Ireland still fol-

lows a lonely path, and the future looks very dark for the ideals we all cherish.

18 March 1942

—T. KENNEDY

Dr. Arundale's Reply

Dear Colleague: Congratulations on your re-election as General Secretary for The Theosophical Society in Ireland. I am very glad you have Mr. Holmes with you as Treasurer. A good Treasurer is very vital to a good Section. I hope you will have a very successful year of office.

Both Rukmini and I are very grateful to the members of your Section for their warm greetings. Your cable was duly received and acknowledged.

These are indeed dark days for India, largely because neither India nor Britain seem able to steer a straight course. I am afraid that Gandhi is becoming old, is no longer the leader that he once was. He has actually been stating that the British must leave India. I have been writing strongly against this, but he still has an unfortunate stranglehold over the people.

20 May 1942

SCOTTISH CONVENTION

Loyal and loving greeting from Scottish Convention to Rukmini Devi and self.

Recd. 11 June 1942

—ALLAN

Dr. Arundale's Reply

Dear Colleague: Very grateful thanks to the Scottish Convention for their so welcome greetings to Rukmini Devi and myself. I think that the whole Society is coming very finely through these troublous times. And I am sure the reason is because our brotherhood is so strong and really affectionate.

Here in Adyar we are ready to receive whatever may come to us, though the danger seems largely to have passed for the time being. We have a full complement of the A.R.P., consisting of trained residents with myself as Area Warden, and there is also a First Aid post which I am told is one of the best in Madras. Our buildings have been camouflaged, and many of our residents have been evacuated. But a substantial number of us is left and we shall carry on.

We have had the great pleasure of being able to receive Messrs. van Dissel and Kruisheer. Mr. van Dissel is already on his way home, but Mr. Kruisheer is still with us. And we have been very glad to have them both here as our guests. I am hoping that when the opportunity offers both Rukmini and I will be able to pay a visit to Europe and to do what we can to help our stricken brethren and generally to take part in what will have to be a Theosophical Reconstruction on a large scale. I am full of the deepest admiration of the heroism shown by the people of Britain. But for this we should be in a very bad way throughout the world. One is also thankful for the great stand taken by Russia, now the United States of America are rapidly coming to the front with all

their splendid resources. I do not think we shall see the end of the war in 1942, but signs and portents seem hopeful for 1943.

ENGLISH CONVENTION

Annual Convention very happy to have your message, together with representatives of 17 countries sends loving loyal greetings to you and Rukmini. —COATS
Recd. 27 May 1942

SWEDEN

To Mr. Theo von Lilienfeld

Dear Colleague: I heartily congratulate you on your election as General Secretary of our Society in Sweden. It is indeed a great responsibility to be the custodian of Theosophy in Sweden in such times as these. But I have every hope that you will be blessed by our Elders to serve them very faithfully and efficiently. If you constantly think of Them and strive to do even the details of your work in Their Name and for Them I am sure you will have a most successful period of office.
15 June 1942

[Communication with Sweden is possible now after nearly a year's suspension.]

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, JULY 1942

	PAGE		PAGE
Two Notes	125	Notes from the Adyar Evacuees	136
Rehabilitation of the Stricken Sec-		Among the National Societies	139
tions	128	The Financial Statement	142
Young Theosophists	131	The President's Correspon-	
Adyar News and Notes	133	dence	143

Subscription: India Rs. 3; Overseas 6s. or \$1.50.

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

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