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Notable Editorials

CURSE OR PRIVILEGE?

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of ages they are aware that “he who can take advice is superior to him who gives it,” and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends.

—H. P. BLAVATSKY, 1890

THE BOND OF UNION

These notes on Current Events . . . written by myself . . . whether dealing with what are technically called “Theosophical teachings” or with the ideas of the Editor on the things dealt with . . . are not binding on any member of The Theosophical Society in any part of the world. Freedom of thought in the Search for

Truth belongs to each of us, and I regard the *Search* for Truth as our bond of union, not any individual or group opinion. The Search for Truth is our duty as human beings—while the claim to be in possession of Truth, the whole Truth, cannot be reasonably justified, surely, by any one of us. Was it not Leibnitz who said that if God asked him whether he desired Absolute Truth or the Search for Truth, he would answer: “The Search for Truth. Absolute Truth is for Thee alone.” Because our bond of union lies in that Search, the expression of all opinions rationally maintained and courteously expressed will be welcome.

—ANNIE BESANT, 1929

AWAY WITH ANONYMITY

Some of the more irresponsible newspapers have the peculiar habit of periodically addressing anonymous communications to people more or less in the public

eye, printing these for all to read. Now and then even I have been thus honoured, and the communications generally consist of reprovals, admonitions and expressions of contempt for the individual addressed as wholly without influence and entirely undeserving of notice. One wonders why such a person should then be noticed at all, and one wonders still more why the newspaper should feel obliged to skulk in a cowardly manner behind that refuge of the ignoble—anonymity.

I personally detest all anonymity, be it of the cowardly type above or be it of the "Disgusted Citizen" and "Pro Bono Publico" type so rife in the correspondence columns of almost every newspaper. I feel that those who want to make use of the press should have the courage of their convictions. If they have not, then their letters should not be published at all. And then what about the leading articles and that tiresome "we" which gives the impression to the unsophisticated that the article has weight behind it when as a matter of fact it has been written by some person just as ordinary as the reader himself: Why cannot leading articles be signed? I am sure there is not a single newspaper which is ashamed of its leading articles. On the contrary, it regards them as the *ne plus ultra* of truth. Of course, if an individual signs a leading article it will at once have less, or possibly more, weight than if veiled in anonymity, on the principle that the anonymity of a newspaper is greater than the individuality of its contributors, except when the contributor is someone out of the common. But I say—away with anonymity. It is not dignified, nor is it fair. It is hitting below the belt.

—G. S. ARUNDALE, 1941

HE KNOWS HIS THEOSOPHY

Your editor does not feel that he is such a wonderful editor. He is likely too conservative for one thing. Also he has little "zeal" for writing. Also he has no "business acumen,"

but he feels that he does know Theosophy fairly well (the Adyar kind), its principles, facts and especially its spirit, and he has no idea of letting by unchallenged anything different. For him, life is just too short to waste a thought on other kinds or strains of Theosophy. By "Adyar Theosophy" he means the focussing of its light which shines through Mrs. Besant, C.W. Leadbeater, Mr. Jinarājadāsa, Dr. Arundale and others of their school. Other would-be lenses claiming to transmit a different and clearer light are, for him, simply not good enough.

All this is assuming a sort of censorship but an editor is just for that. That is the way in which he serves his readers—by deciding what shall be inflicted on them and what shall not. I am willing to serve, if asked, but if not, I am content.

—YOUR EDITOR

The Canadian Federation Quarterly

AN EDITOR'S PRINCIPLES

May I state here the principles I have in mind as Editor? I wish only to provide each member with that which will cheer, inspire, and help his understanding and courage, keep him in touch with our Leaders and Headquarters and with what is transpiring in the Lodges and amongst his fellow-members.

Do not let us be too set in old ways. A very interesting remark was made to me recently by a very old member returned to our ranks after many years. He was astonished at the difference in tone and atmosphere of The Theosophical Society today to what it was in the days when he first belonged. When asked to define that difference, he replied that whereas in the older days Theosophy was largely intellectual, in these days there was a much deeper understanding of its application to life. In his opinion The Society is much more alive today than it was many years ago.

—C. M. CODD

Adyar News and Notes

THE NEW YEAR

TO every reader I send a wish for a useful and therefore a Happy Year, and the hope that the First of January may find each of you stronger, calmer, more tolerant, more loving, and therefore a better channel for the rays of the Spiritual Sun, ever shining down on our world. —A. B.

INDIA AND THE SOCIETY'S FOUNDERS

When H. P. Blavatsky, the Great Messenger from the White Lodge, landed in India, she brought in her strong hand the Charter of India's Freedom. —A. B.

How much depended on H.S.O.

H. P. B., writing in 1890 to Col. Olcott, on his wish to resign, speaks with solemn emphasis:

"If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape. . . Let the Karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern *is India*, for you will have proved a traitor to them and to every unfortunate Indian. . . Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the Karma for the ruin of a whole Nation will fall on you."

THE PRESIDENT'S BIRTHDAY

December 1st was a great day at Adyar as usual with programmes for the livelong day arranged by the Recording Secretary, by Besant School and Kalākshetra, and by Olcott School, though sometimes the celebrations

seemed to some of the spoilt among us like the drama of Hamlet without the Prince-Hero.

The great combined meeting in the Hall was under the chairmanship of Mr. Sri Ram who received on behalf of the President the greetings of the Sections and Lodges of The Society and of the Adyar Departments and other organizations, such as the Hindustan Scouts and Sino-Indian Cultural Society. Every greeting was given with a brief speech as usual, but without the usual garland.

Thus greetings of the Adyar Library were given by Dr. Srinivasa Murti in the following words: "This is Adyar Library calling: Here is the news—good news—that 64 years ago an auspicious event occurred in the birth of George Sydney Arundale, the present President of The Theosophical Society. A message on the mental radio line has been transmitted to this effect: 'Heartiest good wishes and most affectionate birthday greetings to the President.' The Adyar Library every year brings out, on this auspicious day, the Arundale Number of *Brahmavidya*. This year also, it offers the special number to commemorate the auspicious occasion, and in this number you may read a very beautiful and instructive article by Dr. Arundale."

The chairman read the President's message "To My Dear Adyar Family," and made a speech long enough and just right in every way. At the end of the meeting came the President's presents—his message-leaflet to every Adyar resident and cloths to every employee.

Besant School came out in procession very early in the morning and placed their offering, a flower garland, on the President's desk in his office. Later, they held meetings, sports, parties, and gave an art entertainment.

Olcott School programme included Inter-Elementary Schools Sports, and a meeting for unveiling the President's portrait and for prize distribution.

There was another portrait unveiled—by the Scouts of their Chief Commissioner Arundale, at the headquarters of the Hindustan Scout Association, Mylapore, Madras.

A large number of cables and telegrams, letters and resolutions and cards of birthday greetings were received at Adyar and re-directed to the President at Bikaner; another lot of greetings reached him direct, including about 30 from Adyar.

Among this all stand out 2 or 3 highlights. One: the President's message which is printed below. Two: the mass of greetings mentioned above, personal and intimate and eager to *give* something. Three: the art entertainment given by Besant School and Kalāshetra at Pavlova Theatre. It began punctually, it proceeded and ended smartly as scheduled, and it contained surprise items—no Sanskrit play, no Tamil play, no Kummi, no Kolattam which the reviewer expected and came to *endure*, but remained to *enjoy* the songs in Hindi and Bengali, scenes from Shakespeare and Rāmāyana, recitations, and a heart-touching item by Montessori girls.

TO MY DEAR ADYAR FAMILY

MY DEAR FRIENDS:

How I should have liked to be with you all at Adyar during the 1st of December, being my sixty-something-th birthday. You always electrify me and invigorate me by all the kindness and affection which you shower upon me, very specially on this day, but also, let me say most thankfully and fervently, every day of the year.

Still, physical presence was not to be. But there are many other kinds of presence, and I am with you in all the other kinds.

I know you will be happy because you will be giving me happiness, and it is impossible to give without sharing the gift. And I know, too, that you will be ascribing to me a number of entirely undeserved qualities. This will be very generous of you. But I am sure you know full well that any use I may at all have been in this incarnation is because of my beloved spiritual Mother, Dr. Besant, who is the spiritual Mother of so very many of us

throughout the world. So, however much your generosity may extend itself towards me, I beg of you to bow on this my birthday in grateful reverence to her, as I shall bow so happily, so lovingly, so gratefully, so reverently, with my heart quite full and overflowing.

October 1st may be the great Besant Day. But December 1st is a little Besant Day, since it symbolizes for the time being an event in the life of a humble member of the Besant Constellation, so glorious with the shining of the Besant Sun.

I am proud to be one of her young men—spiritually so very, very much younger than she. I am proud I have been able to some small extent to serve her while she was in incarnation and afterwards. Above all, I am thankful that forty years ago in London at the Queen's Hall where she was lecturing to a large audience, and I was just an usher near the roof, there flashed into me, as I gazed enraptured upon her, the knowledge that I had been her servant in previous lives and that I would once more be her servant in this life. A few months only passed and then this actually happened, and I have tried to be faithful to her and to be her man in whatever way she could best use me.

May I be faithful to her unto death and through the everlasting beyond.

Your affectionate friend and comrade in our age-old and glorious adventure in the service of the Great,

GEORGE S. ARUNDALE

1st December 1942

SCOUT BULLETIN

The Hindustan Scout Bulletin for Nov-Dec. 1942 is called Arundale Birthday Number and carries on the cover a picture of Dr. Arundale in Scout uniform, with "Hearty Congratulations to our beloved Commissioner. . . . Long may he lead us!"

The issue contains Dr. Arundale's Birthday Message to his brother Scouts; more felicitations; news and notices and articles of Scout interest including A. R. P. for Animals. Of international interest is the following item:

"Lord Baden-Powell's life work for Scouting is to be commemorated by a hostel for overseas Scouts, which is to be built near the Scout Headquarters in London and will be known as 'Baden-Powell House.' The hostel, which was Lord Baden-Powell's own wish, will be open to visiting student Scouts from all over the world."

"WORK FOR ADYAR"—WORDS OF DR. BESANT

These words of Dr. Besant have at this time a very special significance. During such periods in the history of the world as the one through which we are at present passing—periods of destruction and of violence in every form—it is necessary, for the transition to a new form of civilization, that there should remain in the world throughout the cataclysm, certain centres of enlightenment, peace and brotherhood. Every Lodge of The Theosophical Society should be such a centre, and Adyar naturally should be the greatest of all such centres in the world today. Adyar should be a Centre in which every resident realizes fully his responsibility for its preservation as a "Flaming Centre" of the Light and Life and Love of the Great Hierarchy, the Inner Government of the world.

To "Work for Adyar" at this time means to give oneself wholly, without reservation, spiritually, mentally, emotionally, physically to the strengthening of Adyar as such a Centre so that the transition to a period when peace, truth and brotherhood shall be established in the world, may be made more easily and quickly by Those whose work is concerned with the evolution of consciousness in all the kingdoms of nature in this world.

—I. M. PREST

BESANT STATUE AT BENARES

Four years ago when we built the new staircase on the South of the Headquarters Hall, I casually remarked to our friend, Dr. S. S. Joshi of the Science College, B.H.U., how nice it would be to have Dr. Besant's bust near that place. He was delighted at the

idea, and offered Rs. 50 for the purpose. The seed slowly germinated, and as we thought that a statue near that place would be too exposed, so came the idea of rearranging our Hall itself. What shape it has taken, you will see for yourself when you come here. I wish I could give some pictures, but that would be too costly. You will see that not only has the local potter helped in the work, but you will find Jodhpur and Udaipur also there. The Marble Bust made by a local artist in the new niche will perhaps remind you of Adyar, and I am sure you will join me in conveying our gratitude to all who have helped in making this possible. In the list of donations received for the purpose are eminent men, like Sir Tej Bahadur Sapru, vieing with us in paying their tribute to Dr. Annie Besant.

—G. N. GOKHALE

*Annual Report, 1941-1942,
of the Indian Section*

BROTHER RAJA IN ENGLAND

(From a friend's letter)

Life in England is perpetually changing, always something new happening, and this, I suppose, has led everybody to live in the present, which is of course a good thing, but has the effect of causing them to regard things a week old almost in the light of last century's history. This is an exaggeration, but nevertheless an indication of what is true.

I expect you know already that Brother Rāja has arrived safely here, and he will take part with us on Foundation Day and the Support Convention at Christmas. The title we have chosen for this is "Preparation for Post-War Activity," and we are having three separate meetings for discussion on England, Europe, and the World. We hope to be able to send you a note on the proceedings later on.

—J. C.

H. P. B. AND "GREY EMINENCE"

I notice, in a review of Aldous Huxley's "Grey Eminence," a statement that Père Joseph may have been H.P.B., partly because

of a certain resemblance in the eyes. I have certainly heard that in one of her past incarnations H.P.B. had been known as Père Joseph; but "Père" is a common enough name, not only for any priest whose name was Joseph, but also for any old man. But could "Grey Eminence," this bigoted fanatic whose dream was to organize another Crusade against the Turks, for whom the Roman Church's supremacy over all religious and secular affairs was the only salvation for the world, who was a "crook" in politics if ever there was one, be our H.P.B. in a previous incarnation? I shall not presume to answer the question for all.

But there is a statement that H.P.B. was Abul Fazl, the famous prime minister of the Emperor Akbar. That the equation Abul Fazl = H.P.B. has nearly everything to justify it can be seen by anyone who will read my monograph, *Abul Fazl and Akbar*, where I have gathered what material exists regarding their joint work for a reform of religion. That work (which failed) appears very much like H.P.B.'s preliminary attempt to create The Theosophical Society in 1875.

Now, Abul Fazl was introduced to Akbar in 1574. Though we do not know his year of birth, we can presume that he was then twenty-five or thirty. It was eight years later, in 1582, that Akbar's "new faith" was launched. Abul Fazl was killed in 1602. Père Joseph was born in 1577, three years after Abul Fazl entered Akbar's service.

—C. JINARĀJADĀSA

News and Notes

NERVOUSNESS

"Do not be nervous," people often cry. "I am not at all nervous," some proudly declare.

But only those who are nervous can be sensitive, and I venture to think that there is no cause whatever for shame as regards nervousness.

To be nervous about death, or about operations, or about dangers, or about ill-

ness is natural nervousness. Only when it entirely sways an individual is it to be deplored.

If we were not so afraid of being nervous, or of being regarded as nervous, we should, perhaps, be less nervous, or at least we should have far more effective control over our nervousness.

Often, our nervousness is without justification. That which we fear may happen is, perhaps, not destined to happen at all. Still, it is not too much to pay this price for a nervousness which may give us intense fellow-feeling with those who suffer.

Let us not be afraid—not even of nervousness or any other so-called weakness.

—G. S. A.

A COMPREHENSIVE RESOLUTION

The members of the Bengal Theosophical Society in a special meeting assembled on the Foundation Day of The Society express their gratefulness and offer their homage to the memory of the Founders, Mme. H. P. Blavatsky and Col. Olcott, for starting this worldwide organization with the object of establishing fraternity between different faiths, cultures and nations of the world. They offer their loyal co-operation to the present President, Dr. G. S. Arundale, and to Mr. C. Jinarājādāsa. Members on this day pray for the re-establishment of peace in the world by the fulfilment of the Objects of The Society.

MAGAZINES RECEIVED

from overseas

The Canadian Theosophist, August.
The Liberal Catholic, September.
Pretoria Lodge Newsletter, Sept.
Revista Teosófica Cubana, March.
Theosophical News and Notes, Aug.-Sept.
Theosophy in Action, September.
Theosophy in New Zealand, Oct.-Dec.

The Adyar Departments in 1942

CONDENSED from the year's reports, this forms Part II of the Presidential Address to the Annual International Convention, held at Benares, Christmas week, 1942. Part I of the Presidential Address entitled "Building the New World," appears in the January *Theosophist*. Part III (condensed annual reports of the National Societies) will appear in a forthcoming issue.

ADYAR LIBRARY

Five works have been completed and issued, and there are 12 books in progress, through publication in *The Adyar Library Bulletin* and independently. The Director notes that the needs of the Library are a new building for the better accommodation of books and manuscripts and of the staff, and greater facilities for research on an international basis of mutual understanding and goodwill.

ADYAR LODGES

The Adyar Lodge has maintained an even tenor, the most unusual addresses being those delivered by Mr. Kruisheer and Mr. van Dissel on their personal impressions of European conditions in war time.

The Vasanta Youth Lodge has done good work not only in holding meetings but also in practical work, such as A.R.P. activity, rousing the interest of flagging Lodges in Madras, and in social work in the surrounding villages.

THE ARCHIVES

Very little work has been done in this department, as the archives have been packed in metal-lined boxes and sent away to a place of safety in the country.

A. R. P.

This service is under the efficient control of Mrs. Jane Clumeck, formerly of Singapore,

who has succeeded Dr. Arundale as Area Warden. The Control Centre has been transferred from Headquarters to the Vasanta Press, where a staff personnel has been installed, also a siren. All the residents are thoroughly acquainted with their duties.

BESANT THEOSOPHICAL SCHOOL

Dr. Arundale, in a preliminary note to the Headmaster's Report, attributes any success the School has achieved "very largely to the vision, efficiency and devotion bestowed upon it by the Director, Shrimati Rukmini Devi, and by the Headmaster himself." The reputation the School has gained for all-round excellence among the general public and the educational authorities is due to him, and its "unblemished success as a co-educational institution is very largely due to his own example of reverence and chivalry." Dr. Arundale stresses the urgent need for more financial help.

The Headmaster notes great advances in curricular study due to the association of Dr. Montessori and Signor Montessori with the work, specially in the Middle School where an experiment is being watched which is "of great importance to the educational future of this country." The Headmaster notes that the Art Exhibition at the Adyar Convention in December 1941 was arranged by the School, whose students also took part in a Variety Entertainment arranged by Shrimati Rukmini Devi. Their participation in her activities forms an integral part of the cultural education which the School affords. The School has organized a system of A.R.P. in the villages around the School, and an Animal First Aid Post and Dispensary, besides other war-time amenities.

BHARATA SAMAJA

The membership and the number of groups is practically the same as in the previous

year. At the Adyar Convention 1941 the revision of all the sacraments and rituals was referred to a committee, but "so far as I know," the Secretary reports, "nothing appears to have been done." Inquiries are being received as to what the Samāja is doing in this respect, as many T.S. members look to it for guidance.

THE BHOJANASALA

Besides providing Indian food to residents, the Bhojanasala has done fine service by supplying villagers with stores when the Madras shopkeepers fled to the country. The Superintendent recommends that the stores section should be managed as a separate department. (This has since been arranged.)

CHILD WELFARE CENTRE

This department is doing splendid work in preserving the health and very often the lives of children in the Adyar neighbourhood. In the twelvemonth the staff have attended to over 4,000 cases and given nearly 4,000 treatments for minor ailments, besides conducting maternity cases, while the nurse has made over 7,500 visits to families in the villages. In addition to all this, the "Baby Welcome" has provided food for starving nursing mothers and placed abandoned children with foster parents.

"CONSCIENCE"

Conscience has now its own Press, purchased by the help of generous friends and accommodated in the premises close to the Vasanta Press. Dr. Arundale and Shrimati Rukmini Devi attended the inauguration on 20 September 1942, and the latter started the machinery. An illustrated souvenir entitled "A Votive Offering" was presented to those who attended and sent to all subscribers. The circulation of *Conscience* is on the increase. *The New India Survey* is now sent to a smaller number of Indian newspapers owing to the press restrictions, but as these affected mostly Congress journals, the amount of our material published is very little affected.

THE DAIRY

The only incident to record was the evacuation of all the cattle to a safer place inland during the invasion scare in the summer. All the animals stood well the strain of a long march.

THE DISPENSARY

The number of cases treated during the year was 11,000, including 4,000 new cases. As many as 80 cases were treated on certain days. These figures show an increase on the previous year because of the immigration of evacuees to the neighbouring villages, most of these being famished and suffering from malaria. The health of the residents is satisfactory. A First Aid Post has been established in the Dispensary, which is located in S. Michael's house.

ENGINEERING DEPARTMENT

Because of war conditions and the need for economy, routine repairs to buildings have decreased, but there has been extra expenditure on special A.R.P. protection. The whole staff is equipped for A.R.P. and First Aid work. Mr. K. Srinivasa Iyengar is now in charge of the department.

THE GARDENS

On the ornamental side the gardens have been beautified by the collection of flowering trees and shrubs. On the production side more food is being grown, specially rice.

KALAKSHETRA

We have been honoured by a visit from Lady Hope, wife of the Governor of Madras, and her daughter, who went round the various departments and witnessed a short dance recital. Other distinguished visitors have been the Rt. Hon. V. S. Srinivasa Sastri, who inaugurated the academic year in July: His Highness the Maharaja of Bikaner during his temporary residence in Adyar; Mr. Svetoslav Roerich, whose paintings were shown at an Exhibition organized by Professor

Cousins during the 1941-1942 Convention; Mr. T. R. Venkatarama Sastri and Mr. T. K. Chidambaranatha Mudaliar, who were guests of honour at an "Arangetral" dance recital by Shrimati S. Radha which completed her course of study in Bhārata Nāṭya.

Among the new methods of teaching has been introduced a series of celebrations at which homage is paid to great men and women of the world. Important religious festivals have also been observed in the spirit of Universal Brotherhood.

Several talks and two music recitals have been given from the Madras All-India Radio, and Shrimati Rukmini Devi has produced a Tamil play.

Kalākshetra continues to produce saris and other clothing material from its weaving establishment, which has been evacuated to Conjeevaram. Publications from Kalākshetra include a book of plays by Professor Cousins entitled *The Hound of Uladh*, and a volume of songs by Mr. Papanasam Sivan entitled *Kirtanamala*, with a preface by Shrimati Rukmini Devi.

The crafts department continues to manufacture the Montessori materials and a new line of hand-made paper.

LEADBEATER CHAMBERS

This institution passed through a critical time in the summer, but fortunately evacuation was not necessary. The service is satisfactory and very much appreciated.

MYSTIC STAR RITUAL

The Ritual has been celebrated once a month except during the evacuation from Adyar in the summer. At the 1941 International Convention at Adyar Mr. Jinārājādāsa, author of the Ritual, was the chief officiant. It has been performed also in other places.

OLCOTT HARIJAN FREE SCHOOLS

These comprise the Olcott Memorial School and two smaller schools, with a total strength

of approximately 650 boys and girls. The Government Inspector has reported on the Olcott School as one of the best schools of its kind and that it has "achieved a high level of efficiency and a good school tone and discipline." The work is based on principles of education given by Dr. Besant and Dr. Arundale. In July 1942, at the special request of the Inspector-General of Prisons, the Olcott School conducted a training course in lezim exercises for physical training by instructors of the Certified and Borstal Schools in Madras Presidency. The Schools are financed by Government grants-in-aid, interest on endowment, and a balance of Rs. 4,700 depends upon the generous support of sympathetic friends.

PEACE AND RECONSTRUCTION

This department after reviewing world trends presented the fruits of its study under the title "The Pulse of the World," which was later published in *The Theosophist*. The department maintains a study of political and cultural movements as set forth in *The International Theosophical Year Book*. It has devoted much of its activity during 1942 to the study of India's needs and the results have been published in the October *Theosophist*, and in *Annie Besant—Builder of New India*, a book published on December 1st, which embodies her great principles of Indian and World Reconstruction.

PRESS DEPARTMENT

Besides supplying news of Theosophical activities to the Indian Press and to overseas correspondents, the Press Department at Adyar has contributed items to the Adyar journals, has produced *Conscience* and the *New India Survey*, and has helped in the publication of books by the Theosophical Publishing House and by Kalākshetra.

RECREATION CLUB

The Besant Theosophical School has brought a happy and enlivening influence by adopting the Club's premises for their sports and games. Outside contacts have

been made through matches with three other groups.

ROUND TABLE

Sri Devi Mehta, leading Knight, reports that since she took charge of the Vasanta Round Table, Adyar, in July 1942, regular meetings have been held every Sunday morning. The total membership is 65, and nearly 45 attend the meetings. The Table has been divided into seven groups so that the Knight or Senior Companion in charge may give individual attention to members. The Table is becoming a fruitful field for future workers in the Theosophical movement.

THEOSOPHICAL JOURNALS

Reconstruction has been the chief theme of the Watch-Tower in *The Theosophist*, and the February issue carried the Convention Lectures on Reconstruction; the whole of the January WORKER was dedicated to Reconstruction and the issue was entitled "Building the New World." Three special issues of *The Theosophist* have been devoted to Poland (August), China (November), and the Besant Commemorative issue in October. (The complete report appeared in the December WORKER, page 243.)

THEOSOPHICAL PUBLISHING HOUSE

In spite of the war conditions which have affected publications adversely, the Manager reports a better result, the turnover being larger and the expenses less. There has been a slight increase in the sale of Theosophical literature, which has become our mainstay. We have been able to supply books, without loss in transit, to America, England, South Africa, Australia and New Zealand. We note a greater demand for our publications in South Africa than in normal times. Sales of other publications have shown a slight decrease due to import restrictions and stocks of certain books are nearly exhausted. We have published several best-sellers during

the year, also other books and pamphlets, but the publication of several books scheduled for this year has been postponed owing to the enormous rise in prices of printing materials and scarcity of paper. All the issues of our journals, except the April issue of *The Theosophist* to the East, and THE THEOSOPHICAL WORKER in the same month to Europe, reached the subscribers. There was a fall in the number of subscribers to both journals, but we were able to meet the expenses without a deficit. The Publicity Department has been amalgamated with the T.P.H., and we are planning to supply to the Theosophical Federations and important Lodges either free or at a very nominal cost an abundance of literature for distribution to the public.

VASANTA PRESS

All our journals have been regularly published on the scheduled dates. There have been fewer publications, only a few booklets, several books for outside organizations, and steady and continuous work for the Adyar Library. The site on which the Press building is situated has been finally purchased from the trustees of the Tiruvannamalai temple. A bust of the late Mr. A. K. Sitarama Shastri, founder and first superintendent of the Press, has been set up in the garden in front of the building.

WATCH AND WARD

A scheme has been introduced for the regular patrolling of the frontiers and gates of the Adyar Estate in order to exclude undesirable visitors and to prevent thefts by neighbouring villagers. The service is now highly effective.

WELFARE FUND

Out of grants allotted to this fund a number of employees on the Estate have been enabled to repair or rebuild their houses, some have received medical aid, and others have been helped with the education of their children.

The President's Correspondence

MESSAGE TO NEW ZEALAND

I SEND my very best wishes for a happy and constructive Convention to my brethren of The Theosophical Society in New Zealand, (to be held Dec. 26-Jan. 3).

We shall, I most sincerely hope, be able to hold the International Convention of the whole Society and the Annual Convention of The Theosophical Society in India at Benares, in which sacred city we hold these Conventions alternately with Adyar. But the times are difficult here in India as everywhere else. So we cannot be sure of holding these Conventions in any particular place.

But we shall hold them somewhere in India, for I feel most strongly that no country in which there is a Section must ever miss its Annual Convention, during the course of which not only is the spirit of Brotherhood renewed and fortified but opportunity is taken by our Elders to give Their Blessing to the whole people through the members of Their Society gathered together. Whether few or many are able to attend is of secondary consideration, for even where only two or three are gathered together in the name of Theosophy and of The Theosophical Society *there* will be in the midst of them the Power and Blessing of the Elder Brethren and of the messengers They have from time to time sent to speed The Society on its great Way and to reveal more and more of the all-embracing Truth of Theosophy.

The supreme note of your Convention must be Happiness—happiness in meeting each other, happiness in planning the further conquest of New Zealand for a great National Brotherhood, part of the International Brotherhood which The Society under the illumination of Theosophy exists to make a living reality in the lives of all.

Of course, we are passing through very difficult times. We need courage and stead-

fastness in them, and unshakable loyalty and devotion to our mighty Science of Theosophy and to its potent channel The Theosophical Society.

To me it is wonderful that you have been privileged to be the lines of communication between your young country with its great future and Truth which is age-old but eternal. I am sure you must yourselves feel the privilege to be wonderful—almost too good to be true, and yet in fact very true because so very good. And in this revealing war you must be working for our cause as perhaps you have never worked before, just as so many of you must be working to intensify the war effort itself.

I hope you all feel that this war is as much a war for the preservation of Theosophy and The Theosophical Society to the world as it may be a war for any other high purpose. It is for this reason that I do not hesitate to speak of the war and write of the war whenever opportunity offers. I must. It is my duty, however much war as such may be abhorrent to us all. If we lose the war Theosophy recedes into the background and our Society disappears. Better the war than this calamity, for the whole world would become enveloped in darkness and have to begin again a weary ascent into such light as it at present enjoys.

But I am afraid I have been taking up far too much of your valuable Convention time, so I will close this happy link with you so far as physical expression is concerned. We are members of one Universal Brotherhood and therefore of one great family. You may disagree with me, or I with you. But our mutual friendship includes, and in time resolves, all differences, shines upon them all and causes us to be forever together—however differently.

God be with you, dear brethren, till we meet again, and may that "again" be soon!

MESSAGE TO S. AFRICA

I send my very best wishes to The Theosophical Society in South Africa on the occasion of its forthcoming Convention in Cape Town, to be held January 1—3, 1943. I am very happy to hear that my Presidential Agent, Mr. Kruisheer, will preside, for not only is he a very distinguished Theosophist but he has for many years been a stalwart both for Theosophy and for The Theosophical Society in the storms no less than in the sunshine. Adyar was happy to have had him as its guest for a short time, and it was with the greatest pleasure that I nominated him my Presidential Agent, partly because of my own personal esteem for him, but also partly because I felt that I should thus be drawing nearer to my brethren in South Africa.

I do hope that the Karma in store for Rukmini Devi and myself will provide for a visit to a land which so evidently is one of the great creative Workshops of the Elder Brethren. Of course, you have your problems and your difficulties, your clashes of temperaments, and also, of course, your clashes of interests. These are all parts of the Workshop at work, and while they may produce both disturbing and distressing circumstances, in the long run they will evolve some aspect of the Plan which will take the whole world more quickly on its evolutionary way.

Here in India we have another great creative Workshop, and there are clashes and differences here, perhaps, even on a greater scale than in South Africa. I do not know. But we are faced in India with tremendous problems and tremendous difficulties and differences. Nevertheless, out of these will come that New India for which our beloved President-Mother worked during so many tumultuous years and which she shall still achieve through her own splendour and incomparable Messengership from the Gods.

Throughout the world creative Workshops are more strenuously engaged than almost at any other time in the history of the world. Life is far more difficult to live than ever it

has been. But life can be lived the more splendidly than ever. And, in the words of one of our British statesmen, we can achieve in a few brief years progress which ordinarily have taken centuries.

I am therefore very sure that you brethren who hold the Masters' Fort in South Africa are not only yourselves rapidly developing your natures but are also hastening the time when South Africa will give to the world that gift for the fashioning of which she has been dedicated. I earnestly wish I could come if only to see you all at work. I might not be able to help. I might not know enough to help. But by being in your midst I should know much that otherwise I could not know of God's Plan for His world.

A Master once said of another great land that it was "a Land of the Larger Hope." I am sure that Theosophists in South Africa are helping South Africa to take her place among such lands, so that when the war is over there may be a new world and a new peace and happiness for all God's creatures in it.

GREETINGS FROM WEST TAMILS

Proceedings of the annual general body meeting held on 11 October 1942 in the Coimbatore Theosophical Lodge.

Proposed from the chair that the West Tamil Theosophical Federation expresses its great loyalty to (1) Dr. G. S. Arundale, President of The Theosophical Society, (2) Bro. C. Jinarājadāsa, (3) Shrimati Rukmini Devi. (Carried Unanimously.)

AND FROM EAST TAMILS

The 15th Session of the East Tamil Federation assembled in Sivaganga on 25-10-42 hereby records its trust, confidence and loyalty to Dr. G. S. Arundale, President of The Theosophical Society, Mr. N. Sri Ram, Vice-President, Shrimati Rukmini Devi and Mr. C. Jinarājadāsa, and hereby resolves to communicate its hearty greetings to them.

Among the National Societies

PERSONALITY AND EGO

BY CHARLES E. LUNTZ

Dear Ego,

I trust I shall not be intruding,
If, just for this once, I break in on your
brooding,
I know that an Ego must needs be exclusive,
And cannot, to strangers, be very effusive.

I approach you, dear Ego, in greatest hu-
mility,
I realize well with what sad instability
My life has express'd your high purpose
and plan,
Though it's only through you that today
I'm a man.

But still, Ego dear, if I thus may address
you,
My aim is to live so that I may express you
In all of your wisdom, completeness and
glory.
Yet in practice, alas! it's a different story.

I try very hard to remember I'm you,
But my cuss'd elementals won't take up
the cue.
They push me around, make me think that
I'm they,
And I rather enjoy it, I'm sorry to say.

But repentance sets in with the dawn's
sober light,
And to vanquish my failings I endlessly
fight,
Won't you help me a little, dear Ego, I
pray?
After all, it's for you I am working each
day.

That's my purpose in striving to gain your
attention,
For of merit I've none—or none worthy of
mention,
So hoping to meet you, when in your
locality,
I remain, with respect, "Just a Poor Per-
sonality."

—Transvaal Fed. Newsletter

"SAVE THE CHILDREN," 1919

We are organizing an entertainment which
will take place in the Lodge Hall on Friday,
October 16th at 8 p.m. Admission will be free
but there will be a collection in aid of the
"Save the Children Fund."

The "Save the Children Fund" is "an Asso-
ciation whose aim it is, irrespective of race,
country or creed, to preserve child life wher-
ever menaced by conditions of hardship or dis-
tress, and to raise the standard of child care
and protection throughout the world," and as
such it should appeal to Theosophists. Like
the Red Cross Society it owed its inception
to the work of a single individual, a woman,
Eglantine Jubb, who was appalled at the
terrible conditions of the children, especially
in Central Europe, after the war of 1914-1918.
She literally sacrificed her own life to this
work but before her death at a comparatively
early age had succeeded, in 1919, in getting
the Fund incorporated at Geneva and its aims
and principles embodied in "The Declaration
of the Child." On Friday, October 16th, we
shall plead the cause of our little brothers and
sisters, the world's children. . .

"And he who gives a child a home
Builds palaces in Kingdom come."

(Masefield)

—Pretoria Lodge Newsletter

CHILDREN'S CHARTER, 1942

The Inter-Allied Conference convened by
the New Education Fellowship and meeting
in London in April 1942 humbly requests the
Governments of the Allied Nations to approve
and adopt the following Charter for Children
as a statement of the basic and minimum
rights of children to be secured and guarded
above and beyond all considerations of sex,
race, nationality, creed or social position.

1. The personality of the child is sacred; and the needs of the child must be the foundation of any good educational system.

2. The right of every child to proper food, clothing and shelter shall be accepted as a first charge on the resources of the nation.

3. For every child there shall always be available medical attention and treatment.

4. All children shall have equal opportunity of access to the nation's stores of knowledge and wisdom.

5. There shall be full-time schooling for every child.

6. Religious training should be available for all children.

—*Theosophy in Action*

NEW ZEALAND SERVICE ROLL

Prisoners of War

Athol Davies (Auckland), Germany.

R. W. Ingerson (Wellington), Italy.

Sydney W. Sanders (Christchurch), Italy.

Wounded

Gordon Burges (Hamilton), wounded Middle East, returned to New Zealand.

Dorian A. Pavley (Christchurch), reported wounded Middle East.

Overseas

Anthony A. Ashforth (Wellington), Royal Navy, Middle East.

B. L. Burn (Hastings), Middle East.

Edwin C. Dann (Christchurch), R.A.F., England.

H. W. Davis (Napier), Suva until recently.

Frank A. Eden (Auckland), R.A.F., England.

William F. Harris (Auckland), R.A.M.C., Cairo.

Fred M. Hilder (Auckland), R.A.M.C., Syria.

J. O. Hill (New Plymouth), Hospital Ship, Middle East.

E. P. Middleton (Auckland), Australia.

J. G. Patterson (Auckland), Royal Navy, Middle East.

In Camp in New Zealand

Auckland members: Bruno Archibald, Charles Athya, Hugh Bennett, Arthur Eden

(R.A.F., recently returned from Canada), Basil H. Gossage, Jack Hill, Frank A. Jenkins, Mervyn W. Lynch, Jack Mills, Stuart G. Nicholls, W. C. Tennent, Milton Thornton.

Christchurch member: Leonard J. Sutton.

Dunedin members: John M. McEwan, Donald S. MacKenzie.

New Plymouth members: A.W.E. Bailey, Thos. Eric Bodley, H. A. Warner.

Timaru members: Ray Carr, Edwin A. Reeve.

Wellington member: H. F. Fleming.

Section member: J. D. Scott.

These are some of the members of our New Zealand Section who are serving with the Forces. We shall be grateful to Lodge Secretaries, or to individual members, who will help us to complete the list.

* * *

[This appears in *Theosophy in New Zealand*, and it is such a good idea to print such a list. It will be generally appreciated if similar lists are compiled by the other National Societies and printed in their own journals, or they may be sent to THE WORKER at Adyar.]

T.O.S. IN AMERICA

(Short Report for 1941-42 of the Social Service Department of the American T.O.S.)

The Social Service Department worked with more than 25 outside organizations during this last year. More than 35 Lodges and Groups worked with the Red Cross.

Besant Lodge, San Diego, California, made the most articles for the Red Cross of any Lodge that reported. They made 781 articles besides sending money to many of the relief organizations and working in all the other social service departments. They sent in a splendid report.

Cleveland Lodge was first in the number of books given to camps—one member donated 500 and the Lodge gave 70.

Thirteen Lodges worked with Boy and Girl Scout Groups; 46 Lodges gave to the many relief organizations; 18 gave in money or time to the United Service Organizations; 18 Lodges gave money to the Braille work;

one Lodge gave 15 holiday baskets to the poor.

All types and departments of social service work were represented in the reports this year. I sent all the reports to Convention at Wheaton so that they could be observed at first hand.

For many years I have been suggesting the use of the little book, *The Spirit of the Unborn*, for use in the T.O.S. and especially in the Social Service Department; the challenge for the Order is from "A Message to the Members from an Elder Brother," page 10, "You cannot be truly students of the Divine Wisdom, save as you are active in the service of the Divine Life," etc. A wonderful challenge!

—EDITH LEE RUGGLES

National Head, Social Service Department

T.O.S. IN ENGLAND

We have had an interesting letter from Worthing Lodge summarizing the personal activities of members quite apart from the work done for The Theosophical Society, and from earning a living or keeping house. These include a working party under the Theosophical Order of Service, which has made and distributed 500 garments to date, work done for Rest Centres in case of air raids, and making and painting camouflage suits for the Home Guard, under the auspices of the Women's Voluntary Service; performing fire-watching duties one night a week and taking part in practices, lectures and demonstrations; taking part in First Aid classes and practices; sewing, mending, etc., for Hospitals and Troops; knitting for the Forces and for Russia; taking part in the lectures and meetings of the Women's International League, League of Nations Union, Health Society, Anti-Vivisection Society, Practical Psychology and Friendship Club, Workers' Educational Association, and in Church and Chapel activities.

If this were the correspondence column of any of our more popular dailies, one might legitimately add: "Can any Lodge beat this?"

—*News and Notes*

INDIAN FEDERATIONS

Bihar Federation held an intensive course of study at Patna, covering a wide range of the Ancient Wisdom.

"In spite of the present disturbed conditions, the course was attended by a number of delegates from Chapra, Muzaffarpore, Hajipore, Darbhanga, Samastipore and Benares. A number of Muslim gentlemen from Patna City also regularly attended the classes with sustained, growing interest. The course was an unexpected success and tended to create a nice, peaceful and uplifting atmosphere, so urgently needed today. All who joined went back deeply impressed, highly inspired and intensely dedicated to the great cause of Theosophy and The Theosophical Society."

* * *

Reports have come from other Federations of various activities:

East Tamil Federation held 15th Annual Session with Mr. Sri Ram for chairman;

Coimbatore Lodge (West Tamil Federation) celebrated Foundation Day;

Poona Lodges (Maharashtra Federation) had a combined great meeting for Foundation Day.

FOR HUMAN PROGRESSION

The Hall of Theosophy, Madura, is a centre of continuous Theosophic activity in the form of public lectures and members' meetings, Bhārata Samāj Puja and celebration of great days.

On Foundation Day Mr. A. Rangaswami Aiyar, Advocate, made a speech in which he emphasized the role which Theosophy has played in the progress of the world. Take any question which agitates the mind of the world, Theosophy has a solution which solves the trouble satisfactorily. Theosophy teaches that there is a Plan for the whole world, for each country and race. That which goes counter to it, cannot succeed, but can, if at all, only delay the early success of the Plan. But if the step advocated fits in with the

Plan, it will succeed without much difficulty. The Unity of India is in the Plan. The British advent has done much to further it. Any attempt to divide India must necessarily fail, however much it may delay the completion of the unity which already exists on the higher planes. This is one of the instances in which intuitively one can perceive the working of the Divine Mind. There are other problems to which Theosophy supplies the solution, which have to be intuitively grasped, though any number of reasons can be advanced for the contrary position by the critical mind.

CARRYING THEOSOPHY TO THE BLIND

On 17th November last, was formed in Bombay a group of three blind members of the Indian Section of The Theosophical Society, with the object of affording mutual assistance in Theosophical study, work, propaganda, etc. The members of the group undertake *no financial obligation* but offer their services to the extent of their capacity and inclination to help.

The present tentative idea of mutual assistance extends to securing the help of some sighted friend for *occasionally* going to the Lodge and back home, or securing the assistance of the sighted for reading or studying *occasionally* Theosophical literature, or enabling the blind member to stand on his own

legs by learning Braille and by providing him with Theosophical Braille literature, etc., or providing sympathy and assistance through correspondence etc., etc. Such assistance is to be always voluntary and is to be given only if acceptable to the other party. Blind members wishing to have the benefit of the group, and sympathetic friends wishing to help the blind members or seeking further information are requested to communicate with: R.M. Alpaiwalla, 177 Foras Rd., Near Grant Rd. Station, Bombay 7.

It may be pointed out that there is a considerable Theosophical literature in English Braille available.

—*The Bombay Theosophical Bulletin*

TRAVEL AND FOOD IN BRITAIN

I am as ready now as ever to visit parishes if I am needed. By "needed" I mean needed as a Bishop for confirmations or ordinations, or to provide services at places where no priest is available. But if not needed for those purposes perhaps it would be as well not to make engagements for episcopal visits. We are asked not to travel unnecessarily and indeed who would wish to travel in these days of travel discomforts? Also there are food difficulties to be considered. We must all rather shrink from being guests of others, even for a single meal, now that practically all food-stuffs are rationed.

—F. W. PIGOTT

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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