



THE THEOSOPHICAL WORKER

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ADYAR

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At the Garden of Remembrance¹

By the Editor

WE are living here for the time being, and perhaps we live here much more than some of us think we do, in this particular hallowed spot, hallowed, first, because of the establishment of Sevashrama built by Mr. and Mrs. Henry Hotchener for the use of the Brothers of Service movement; and second, because adjacent to that building was to be a great Temple to Surya. As we can see from the tablet, it was to be the place of worship not only for the Brothers of Service but for the residents of Adyar generally, and all who might enter the Temple with the appropriate respect. Unfortunately there could be no actual building of the Temple. Funds did not permit, even though that beautiful little building, "Sevashrama," was able to be built. Some day I hope a Temple may be erected on these foundations. There is hardly a more sacred place than this

throughout the whole of the Adyar estate, partly because of the cremation of our beloved President-Mother's physical body on this very spot, partly because some of the ashes of Bishop Leadbeater's physical body have been deposited here, mingling with those of his beloved and great comrade, and partly because of the whole area of a very great dedication accepted by the Elder Brethren Themselves.

I am in hopes that some day the Brothers of Service may reincarnate, and some day we may be able to build on these foundations a very marvellous Temple to Surya. Surya, as you see here, is spoken of as the Supreme Teacher, the Light of the World. It was to Him that the great dedication took place. I remember well the occasion and how glorious an occasion it was. Really, of course,

¹ From a talk on 1st March 1942 at the Garden of Remembrance, in commemoration of the passing of Bishop C. W. Leadbeater.

through camouflage, Sevashrama has lost much of its beauty. But there it is—a little testimony to the wonderful love Mr. and Mrs. Hotchener had for Adyar and still more, of course, for the Masters' Work.

All of you here, whether you be conscious of the fact or not, are offering yourselves for the service of the great Rishis and Saviours of the world. Whether you belong to The Theosophical Society or not, whether you belong or not to any of our special movements, there can be no greater consummation for anyone in any life than to have an increasing dedication to the Service of the Rishis, our great Friends who understand us and cherish and protect us and inspire us far more than any of us have any conception.

As I look around on all of you and others who might be here, but for the moment are elsewhere, as I gather them in into this little midst, so that the whole of this place becomes full of devotees, I feel we are blessed in being able to be here, no matter how small our realization of what dedication to a Rishi really is.

This is the day of the passing away, nine years ago, of our beloved elder brother Bishop Leadbeater. Some of you probably remember him very well indeed. I remember him even from my childhood. It sounds very funny to say this, seeing that I am old, but indeed it is true. As I look back upon year after year, sometimes with him and sometimes away from him, I feel overwhelmingly the sense of his great benediction, of his great love, his very beautiful care, especially of the younger generation. No one who ever knew Bishop Leadbeater could be otherwise than transfigured by his benediction, by that intimate human love which came from the greater love of the Spirit. How well I remember him and how strongly I think of him just now, as many of us must be thinking of him, full of gratitude, full of reverence, full of love for him.

Everything for the time being seems to pale into insignificance compared with his overwhelming and splendid Brotherhood. He was, of course, not as well known to the public or even to members of The Theosophical

Society as was his great colleague, Dr. Besant. She was always in the public eye. She had to work constantly amidst crowds in the outer world, and now she was revered and now perhaps fault might be found with her non-compliance with the dictates of public opinion. She was an international world-figure. Bishop Leadbeater lived more in retirement, and whenever he came out of retirement was far more misunderstood than understood. There were many within and without The Society who treated him as no great personage should be treated. But then the lot of the greatest in the world is always crucifixion and sacrifice. He gave and sacrificed himself to the fullest extent, and his crucifixion, while tremendous, was a crucifixion of which he took no notice at all. If anyone at any time expressed affection and sorrow that he should be so badly treated, he merely shrugged his shoulders and would say that he did not perceive any ill-treatment. "I am quite happy and what they do is their business, not mine." He set us this most splendid example.

I think little by little we are beginning to give him his rightful place, at least within The Theosophical Society. He deserves a most honoured place, a place no less honoured than that occupied by H. P. B. and Colonel Olcott, and other great luminaries of bygone days. We have these splendid leaders, and I hope as the years pass the great services of Bishop Leadbeater to the world and not merely to The Theosophical Society will become increasingly recognized and revered. I can say from my own testimony as a pupil from very early years, first quite young, then a little older, and then older still, that I owe him more than I owe anyone, except perhaps the President-Guru herself.

How delightful it was to be near him, even though he could be from time to time tempestuous, even though for our sakes he might take his spiritually surgical knife and lacerate us, but always for our good. We had to learn not to be so sensitive as to shrink from the knife wielded by his hand.

We who come after him must try to enter into the spirit of the greatness of Bishop

Leadbeater and the President-Mother. What a glorious couple! How I look back on the time when they were both here at Adyar. What tremendous times they were in the presence of two of the greatest personages the world has ever known since perhaps the days of those who have been Rishis and have occupied the most exalted places in the outer world. Save Them where have there been greater? To whom does The Society owe more than to them and that other glorious couple, H. P. B. and Colonel Olcott?

Wonderful as H. P. B. and Colonel Olcott were, they were a delightfully funny couple. So were Dr. Besant and Bishop Leadbeater in some respects. They were tremendously different but supremely united. The little differences were very amusing to some of us, though it was not so desirable always that the amusement should appear on the surface of our faces.

My dear friends, I do not want to take up your time but in such a place as this with such a theme as this, one feels not only exalted and eager to rededicate oneself to the Masters' Work, but immensely anxious to bear testimony, as best one can on such a Day as this, to one's deep gratitude to a very marvellous friend.



"REMEMBRANCE FOR VICTORY"

Easter Week-End

There is an Easter in every Faith—a time of year symbolizing the ascent of Victory from out the Fires of Tribulation.

India and the whole world are in the midst of Tribulation, or Crucifixion as Christian terminology has it. But out of this Tribulation must come triumphant Victory—a Resurrection-Ascension from darkness into Light.

From April 22nd to April 25th next the great drama of this Crucifixion-Resurrection will be symbolized throughout the world in its Christian language.

We propose that here in India there shall be a Week-End of Remembrance, from April 22nd to April 25th inclusive, dedicated to India's release from her darkness into the Light of a mighty Resurrection, that her soul may be awakened into freedom and find honour throughout the world.

Let there be Victory to the forces of Righteousness working for India's salvation!

Let there be Victory to the forces of Righteousness working for the salvation of the world!

Adyar will observe this Week-End of Remembrance and Call to Victory in accordance with a programme given below.

Will Theosophists throughout India organize a "Remembrance for Victory" Week-End in their various localities with such programmes as may be appropriate, so that there may be an All-India Call to Victory for India and for the world which shall speed them on their respective ways?

Let us remember what Dr. Besant has said of India: "What shall her resurrection be but life to the world?"

Though the Victories may be twain, yet are they but one Victory—the universal Victory of Light over darkness.

ADYAR PROGRAMME

Thursday, 22nd April: Let India conquer herself unto Victory and the world become suffused with the Light of Peace.

Note for the day: SELF-DEDICATION.

Friday, 23rd April: Let everywhere be gifts offered upon the Altar of the Motherland and upon the Altar of the world's Peace.

Note for the day: SELF-SACRIFICE.

Saturday, 24th April: Let these gifts grow from more to more until at last the giver gives himself.

Note for the day: SELF-SURRENDER.

Sunday, 25th April: Let darkness vanish and Light reign supreme.

Note for the day: SELF-REALIZATION.

—G. S. A.

Rukmini Devi—An Appreciation

[The following appreciation of Rukmini Devi appeared a short time ago in a programme published by the Rasika Ranjani Sabha, in connection with a Dance Recital given by her under their auspices in Madras. The Recital was described in one of the Madras daily newspapers as "magnificent," and I thought the appreciation might be of interest to the readers of THE WORKER.—G. S. A.]

RUKMINI DEVI'S career gives us an example of single-minded firmness of purpose united with outstanding artistic genius. Even in early childhood, her great interest in, and preoccupation with, the arts of music and poetry might well have prompted a keen observer to prophesy for her the present pre-eminent position that she occupies in the world of Indian culture. Fortunately for her, her childhood was lived against an inherited background of a completely Indian, cultural, learned and artistic atmosphere, her family being renowned in the Tamil country for these qualities. This rich natural endowment has been accompanied by that equally important ingredient of greatness, namely, concentration of purpose. Her work for the freedom of India through the freeing of her cultural integrity has by no means been an easy task. She has had to overcome prejudice, lack of co-operation—particularly on the part of musicians and artists—and ignorance, and has had to fight against the indifference of her own countrymen. Even after the day she gave her first important Bhārata Nāṭya recital in March 1936, when the public realized for the first time that a genius of the dance had appeared, till now, she has had an uphill road to tread, and it was with the utmost difficulty that she was able to establish Kalākshetra, her gift to India, the Sacred Abode of the Arts, as it might be called.

Rukmini Devi is interested in all the arts and is a student of many arts. To her, the essential spirit of all the arts is the same. The fact that she has chosen the dance as her chief medium of expression probably

overshadows in the eyes of the public her keen interest in, and knowledge of, the other arts. But her main contribution is to the rebirth of human culture in general and of Indian culture in particular, as a unity. She cannot be labelled a dancer alone though she is a great dancer. She is a great prophet of that spirit which sweetens and spiritualizes human life—Culture.

Her contribution in the special field of Bhārata Nāṭya is too well known throughout the length and breadth of the land to need much mention here. It is due to her alone that, today, this great art again finds an honoured place in the life of our country. She alone has again invested it with that significance and supremacy with which our forefathers regarded it. Up to the present day the songs to which dances are composed have been exclusively those rich in Shringara Bhāva. But Rukmini Devi derives her inspiration from the music of the great composers of South India which rises in adoration to the Gods. Thus, Bhakti is the key-note of Rukmini Devi's dance. She was the first to dance to the Kirtanas of Shri Tyagaraja and the other great poets and saints of South India. She also shines as a composer of the dance. Some of her best dances are those that she has composed herself. To be a dancer means to her very much more than the actual rhythm of the dance itself. A perfect knowledge of music and nāṭyāṅgam, deep learning, a fine sense of stage production and presentation; all these are essential parts of her equipment. According to the Shāstraic injunction she takes Drama as a part of Bhārata Nāṭya and, to many, her dramatic

productions have been sources of lasting enjoyment and inspiration. Presiding over her recent birthday celebrations the Hon. Mr. Justice Patanjali Shastry said: "I am glad to have this opportunity to pay tribute to one who is so closely associated in the public mind with art and all that stands for. Before

a Madras audience it is unnecessary to dwell on the marvellous expositions of Bhārata Nāṭya that you yourselves must have seen. Adyar is justly famous for her superb dance recitals. For me her brilliant rendering of *The Light of Asia* is an unforgettable memory."

The President's Correspondence

"THE LOTUS FIRE"

[A letter from a group of students in Durban]

DEAR Dr. Arundale: Mr. Kruisheer has advised us to carry out our desire to write to you.

We have been studying your book, *The Lotus Fire*, in our Friday group meetings and because we have been so greatly helped and uplifted, we want to express our gratitude and thanks to you and to tell you very briefly how the book has appealed to us.

The book seems to have a magic power, and we could not attempt to analyse, or put into words, our experiences on the excursions we have made to the playgrounds of Reality.

To begin with, we understand very little of the book, and yet we experience a great deal—in fact the reading of the book seems to induce experience, to induce a deep state of meditation, but we cannot bring it through precisely into our waking consciousness. Something, however, does filter through during the following days.

You were so anxious that the book should help your readers to evolve their own individual Yoga. Such an achievement would, no doubt, be the fruit of work of many lives—possible for one who was ready for it. Something, however, in our experience does stir along this line, but the impacts of life are so loud and continuous, requiring nearly all our waking consciousness, that it is so very difficult to examine and bring forward any treasures we may have within.

It is impossible to represent the feelings and reactions of all the group accurately in a

letter, but these general statements we can all share, and we send them to you in deep gratitude, for the help we have received.

Dr. Arundale's Reply

Dear Friends: It is very gracious of you to write your kind appreciation of my book, *The Lotus Fire*. I know how difficult it is to understand, for I have yet to understand it myself. But I do believe it contains valuable matter and will help each individual to enter into his own Yoga more quickly and more effectively.

I think you may well be satisfied if the reading of the book from time to time gives you a wider outlook through the various layers of your consciousness. This is what it is intended to give, and I can clearly see that you have been studying it with the will, with vision and imagination rather than with the intellect, which is exactly what you should do.

27 Feb. 1943

RESOLUTIONS

Resolutions of greetings and loyalty have been received by the President from:

1. Salem Lodge at a meeting held on Adyar Day.
2. Ananta Lodge, Trivandrum, also at a meeting held on Adyar Day.
3. Andhra Circars Federation, assembled at Masulipatam for their annual conference.

Dr. Arundale acknowledges these with very many thanks.

Adventures of the Soul in Verse

"PSYCHE"

A maiden came with me to earth
And took the name that gave me birth.

She came along the shifting sand,
And took my jewel from my hand.

She came again from o'er the Sea
And took my Lover's heart from me.

The maiden came along the Shore
And took away the child I bore.

Again she came, grown straight and strong,
And overthrew my Will with Song,

And bound me to her wingéd feet
And brought me to the Judgment Seat.

She told my Hours, and weighed my Days,
And led me many weary ways.

And far I sped 'neath changing skies,
And still she held me with her eyes.

In vain I turned ; behind, before,
Was flung the starry robe she wore.

And then she came from out the sky
And took my life and watched me die.

She watched beside me, after Death
Had closed my eyes and sealed my breath.

And then she took my Harvest Whole
For this, the Maiden, was—my Soul.

—IVY S. MITCHELL

AZRAEL

They said to me :
"One day thou, too, shalt die."
I trembled, fearing death,
For dawn was in my soul.

The dark to be
And youth, like morning skies
In April, alien seemed,
Unreconciled.

An angel came to me
In robes like embers glowing,
A light shone at his feet
And love dwelt in his eyes.

"To set you free,
One day I shall come again,
Shall come to you leading Life
Whose bride thou art," he said.

"Oh, who and whence art thou ?"
I asked. May's mystery
Stole on me when he spoke :
"My name is Death."

—GERTRUDE FARWELL

REBIRTH

("Except ye be born again . . ." Matth.
"Can a man be born a second time ?")

Except a man is born of earth
he is a cripple from his birth ;

except a man be born of fire
he's broken, twisted, in desire ;

except a man be born of air
his mind is gross and nothing fair ;

except he's born of water's flow
his intuition's weak and slow ;

from all four elements he must
create an instrument to trust,
not only from the whirling dust,

but dreaming water, sun-bright air
and glowing fire, his robes to wear

and fashion finely ; even then
except this man be born again
through travail of the spirit's pain,

born of that spirit, strong and free,
so he may reap his destiny,

except he find this second birth
better he's not returned to earth.

—HELEN BEDDALL

NEW FORMS

How shall I know my love again ?
How shall I recognize his face,
When these old bonds that bind us twain
Are born to a new time and place ?

How shall I find, in that vast throng,
My soul-companion of this star,
Acknowledging : We two belong :
When all about us strangers are ?

It were so simple, might we bear
The marks that here we learn to prize ;
I never could mistake the rare
And tender wisdom in his eyes ;

Nor fear his step, his voice, his touch
Remembered there might be denied ;
Such little things, and yet so much,
To lead me straightway to his side.

But since these mortal features fade
When the loosed cord has set us free,
How, in new forms once more arrayed,
Shall we reveal identity ?

(There was an hour when memory slept,
When consciousness itself forgot . . .
Yea ! even Love Transcendent wept :
" I called ye, but ye knew me not ! ")

Ah, surely must there be some sign
Upon that far-off, waiting sphere,
When the known spirit pledged to mine
In unknown body wanders near—

Let but a quivering stir the air,
As from some sudden, new-lit flame :
And I shall turn and see him there,
And he will call me by my name.

—MARY CORRINGHAM

WHEN IGNORANCE IS GONE

When ignorance is gone, then pain shall cease
To stab our aching hearts. Our bitter tears
Will flow no more when wisdom brings release
From all our self-created, childish fears.

When ignorance is gone, then time and space
Shall vanish as illusion ; and no cry
Of longing for some absent, dear-loved face
Shall pierce the night. Spirit can never die !

Divine we are, nor ever have we strayed
Beyond His love. This pilgrimage of woe
Is guided from within. When debts are paid
Our selves as one with others then we know.

When ignorance is gone, then pain shall cease,
The soul shall enter bliss, eternal peace.

—RUBY LORRAINE RADFORD

RE-BIRTH

Far hadst thou wandered, and by devious
ways
Before Life lit his flame within thy heart—
And now a radiant light dispels the haze :
The azure deepens where the paths converge,
And morn uncloses round thee where thou art.

Long hadst thou sorrowed, and by lonely seas.
Ere yet Love breathed his song within thy
heart—
And now the gloomy shore where fell thy tears
Shines golden in the splendour of the sun :
And all thy woes at Love's warm kiss depart.

Farewell, dark days of doubt and loneliness !
Now Love and Life bloom ever in thy heart—
One flame eternal burns within thy breast ;
One song awakes the music in the soul ;
One path leads upward to the shrine of Art.

—HAROLD HENRY

" THEOSOPHY CALLS TO THE NEW AGE "

Attractive leaflets (7) for dignified publicity. The New Age calls for practical idealism, to replace materialism. Here are apt quotations from Theosophical writers showing the principles of life-work, *In Religion, In Government and Citizenship, In Economics, In Industry, In Education, In Social Living, In Art and Culture.*

Direct from the Publicity Officer, The Theosophical Society, Adyar, Madras. 105 (15 sets) for Re. 1, India and abroad. Orders from here are Post Free.

Theosophical Education in Kashmir

BY MARGARET E. COUSINS, B.MUS.

IN 1926, a group of ardent young men members of The Theosophical Society in Srinagar, capital city of Kashmir State, India, were inspired to band themselves together to give education to their women-folk, of whom at that date only 5 per thousand were literate.

The Kashmiri Hindu women speak the Kashmiri language. Urdu is the language of the few existent Government schools for girls. No school books had at that time been published in Kashmiri. The first step of these young knights of Kashmir was to compile and publish a series of school primers and textbooks in the Kashmiri language.

They formed a "Women's Welfare Trust" with the following objects: (1) the impartation to women of sound knowledge; (2) the stimulation of home industry, and (3) the promotion of women's physical health and wellbeing. This Trust started its first school with 5 pupils, but with the greatest faith in the Masters who guide the activities of members of The Theosophical Society, under the auspices of which the Trust had been organized.

It became my privilege to meet these crusading brethren the following year (1927) when I first visited Kashmir. They brought me to their first school which then had 30 girls. I was much impressed by the sincerity of their devotion to their plan for improving the condition of their country. "Educate the mothers, and you educate the race."

They asked me to try and get them a donation from H. H. the Maharaja of Kashmir for the Women's Welfare Trust. After my pilgrimage to Kashmir's holy Cave of Amarnath, an opportunity unexpectedly opened up through which I was able to gather together a number of men and women interested in this work. We drew up a Requisition to His Highness for a Grant to be allocated for educational, industrial and health schemes for

the advancement of the women and girls of Kashmir. His Highness graciously gave Rs. 10,000 in response to our appeal. Several thousands from this amount were given to the Women's Welfare Trust which set its work on a sound financial basis.

During the following years I had regularly heard from some of the members that their work had been successful beyond their expectations, but I had not realized how greatly till I was asked to address our Theosophical members of Srinagar Lodge, in September 1941 when my husband and I went to Kashmir as speakers at the All-India Educational Conference held in Srinagar.

The Lodge meeting was held in the third story Hall of the Trust's Girls' High School. My surprise was very pleasant when I found my audience consisted of about fifty young men, all teachers in the Trust's schools, all members of The Theosophical Society, supplemented by some older members.

Then I learnt that the W. W. Trust is today the largest non-official institution working for the education of the women of Kashmir. Its schools have 1,400 girls of the Hindu and Muslim communities on their rolls. The Trust now possesses and carries on one high school, two middle and seven primary schools, all for girls, and one adult women's literary and industrial school called the Seva Sadan. The fifty women on its rolls get a stipend varying from Rs. 3 to Rs. 7 per month and are trained as elementary teachers or as wage-earners through home industries. There is also a Boarding House for orphans and widows (the first of its kind in Kashmir State), who are pupils of the Seva Sadan. A Girls' Association and a Women's League also have been organized by the Trust in Srinagar, and a primary school for Harijan girls and an adult school for destitute women in Jammu, the other large city of the State.

It is very heartening to know that it has been Theosophy which has inspired all this beautiful activity. What a precious privilege was brought to the intuition, heart and mind of Srinagar Theosophists of spreading the enlightenment of education "without distinction of sex" to the neglected "household females"! With what eagerness and steadfastness they seized their opportunity—the younger men being led in this activity by an older retired teacher, who was also a T.S. member, and who still moves amongst them, despite his extreme age.

I visited all these good works in Srinagar. In every schoolroom there were quotations from famous writings and pictures directing the eye and mind to unity of communities, to uplifting thoughts, to remembrance of great men and women who have been national and religious leaders. The teachers had admirably succeeded in creating beauty and inspiration on walls in rooms that had never been intended for schoolrooms. There was a minimum of the usual school equipment. It was cheap, austere and simple. But walls and blackboards spoke. A tangible sense of dedication to an ideal permeated the inadequate buildings. It explained how health was maintained without a single yard of playground. The infant classes were held in the highest rooms of the houses (so that they might get the best air and light), but it was a miracle that the tiny tots did not slip and fall down those steep stairs. There was no self-consciousness because all these teachers of girls and women were young men. With the greatest difficulty only two years ago the first woman teacher was procured, a graduate who is now headmistress of the High School. It is their membership of The Theosophical Society that has given the teachers a unity of outlook, a knowledge of reincarnation, a belief in the guidance of the Masters of Wisdom, and an aspiration for a pure life.

As a background to this flowering of Theosophical educational activity for women one has to remember that the late Maharaja of Kashmir was such a personal friend of Colonel Olcott that he became a member of The

Society and gave it many valuable gifts, that Mrs. Annie Besant was closely connected with the foundation of the Shri Pratap Singh College in Srinagar, the first College in the State, that one of the principal Professors of the State's Colleges tells with pride that he was a pupil of Dr. Arundale during the latter's Central Hindu College days; that such a woman as the late Mrs. Gildemeester gave herself wholeheartedly to the service of Theosophy in Kashmir; that such men as Dr. Shri Ram, Pandit Aftab Kaul, Professor Toshkani, Mr. D. N. Dhar and, most recently, Mr. and Mrs. Lavender have kept the Theosophical flag flying; that Tandra Devi (Mrs. John Foulds), Mrs. Clarence Gasque, Mr. and Mrs. Hopman (ex-workers at the Ommen Camps and devoted students of Krishnaji) are all working there along their own lines in unison with T. S. ideals. Last, but not least, there is the State's Prime Minister, Sir Gopalaswami Iyengar, a Madrasi, who was a personal friend and a political colleague of Dr. Besant's. Perhaps his most fundamental service to Kashmir people has been his direction of the State Education Policy and Practice into the new method of Basic Schools (in which instruction is interlinked with a chosen art or craft).

Kashmir is famous for its arts and crafts—wool and silk embroideries, hand-made carpet-making, wood-carving, papier-maché work, brass-work, hand-woven silk and woolen goods, and basketry. It is a land of fruits and flowers, exquisite scenery, entrancing public gardens laid out in the great Mughal times, numerous lakes mirroring the surrounding snow-topped peaks, the holy Jhelum river which houses on its surface as many snug house-boats as the noble expansive chenar trees hold nests for birds. All these have their eternal reactions in the philosophical scholarship of the respected Kashmiri pandits, and in the yearly pilgrimage of thousands of Hindu devotees to the sacred Amarnath Cave of 14,000 feet elevation, in which legend has it that Lord Shiva instructed the Goddess Parvati, His Consort, in the mysteries of manifestation, and the laws of the universe.

Among the National Societies

WHAT THE MASTER TAUGHT ME

HE knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colours here—light and dark, attractive and repellent. You know they say there are only three primary colours in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far-away realm? I have only painted the portrait of you *as you shall be*." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures *for others*. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

—C. J.

[From *The Cincinnati Theosophist*, the Editing Board of which "is proud and happy to present to the readership this beautiful article which our beloved Mr. Jinārājadāsa was kind enough to write for our magazine."]

"THE CINCINNATI THEOSOPHIST"

Cincinnati Lodge, U.S.A., has grown into such a strong and lively body that it had to have a voice of its own. So says Number one in March 1942. Number two followed in May with an original cover design—simple but clever, namely, the second "O" in "Theosophist," the middle letter, is made the seal of The Society and the rest of the title arranged around it. Number three is dated September 1942. The contents of the three numbers are alive and interesting—worthy of the "strong and lively Lodge."

ENGLAND'S ROLL OF HONOUR

A number of boys, who at one time have helped us as servers at our various churches and oratories, are now serving in one or other of the fighting forces. Many of our people in various parts of this Province will no doubt be interested to hear of them and to remember them at our services. Those known to me are—Stephen West, Hugh West, Desmond Carlisle, Nicholas Rashleigh, George Martin (all of London); Jack Weatherill (Guildford); Norman Myers (Bath); Hyde Hills, Edward Hills, Francis Morgan, Ian Adam, Michael Mellish, now a prisoner of war in Germany since Dunkirk (Letchworth); Michael Frere, Anthony Cridge (Cornwall); Harry Moores (Manchester). Only one, so far as I know, has made the great sacrifice, namely, Douglas McLellan (Glasgow). I shall be glad to have the names of others who are serving.

Let us never forget these young men, who after serving the Church for many years are now serving King and country with the same faithfulness and devotion. But how different the conditions—the sanctuaries of Holy Church and the grim battlefields or training establishments for battle. God help them and bless them!

—F. W. PIGOTT

WAR DISTRESS RELIEF COMMITTEE

The Theosophical Society War Distress Relief Committee, operating in London, administers the funds for War Distress Relief on behalf of The Theosophical Society as a whole, and for the benefit of Fellows of The Society. It began in the early months of the war as a Polish Relief Fund, but as country after country became involved, it was extended to include F.T.S. of all Sections administered by a central bureau. This is the present arrangement, and the work has been supported

by members throughout the world: in the three war years the money at the disposal of the Committee has amounted to nearly £2,250, subscribed not only by Lodges and members in the British Isles, and by Lodges and other bodies of the Co-Masonic Order in Great Britain, but by members and groups from fifteen Sections of The Society in other parts of the world, while very substantial help came from the International Headquarters at Adyar.

With this money it has been possible to maintain, wholly or partially, twelve F.T.S. refugees in Great Britain, in addition to temporary help given other individuals, and assistance to a few who were able to go abroad to other fields of activity. In addition clothes have been collected and distributed, and parcels are sent weekly to three F.T.S. Polish officers, prisoners of war in Germany. These are frequently acknowledged as received safely. Help would gladly be sent to many friends in the occupied countries, and every endeavour has been made to do so, but it is no longer possible to forward assistance abroad except through such channels as the Red Cross. Other methods almost certainly mean that the gifts fall into enemy hands.

The Committee considers that a principal part of its work after the war will be to assist those of our friends who wish to return to their homes, as soon as this becomes possible, and provided that we have the means to do so. Naturally, the maintenance of our friends here has left the funds almost exhausted, and a very considerable further amount will be necessary if repatriation is to be financed.

The support so far received has been very generous, and the Committee is most grateful for it, but with the cessation of hostilities drawing nearer we must again appeal to members for further gifts, especially to those who have not yet helped in this most urgent work. All that can be given will be needed, and most gratefully received and acknowledged, on behalf of the Committee, by its chairman Christopher Gale, at 50 Gloucester Place, London, W., England.

—*Theosophy in Action*

NEW ZEALAND CONVENTION

As our New Zealand Convention is just concluded, I write to convey a few impressions thereof, and also of the work generally in N.Z. from my angle of vision.

Despite the travel restrictions, Miss Hunt was able, by dint of persistent enquiry, to obtain permits for a large number of members, and infected by her glowing enthusiasm, the largest number of members from the North Island on record, as far as I know, responded; well over 60 in all, 18 from Auckland alone. The arresting feature was the number of new faces, new members garnered mainly from the splendid public work of Geoffrey Hodson during the past two years. Naturally, it was their first Convention, but for new as for old members, it was one of the most stimulating and successful of any in my experience of 35 years. Miss Hunt was most inspiring and eloquent throughout, and at a special meeting the note struck was a lofty one which gave a broad sweep of vision, "N. Z. the Birthplace of a Nation." This theme was the dominant idea at every gathering, and Mr Hodson's fine public lectures to capacity houses of 230 embodied the same master-idea, the final one especially; at this meeting we were regaled by a group of accomplished musicians with songs and carols, the words and music of which were composed by a N. Z. lady for N. Z., who happens to be a special friend of the wife of the Minister of Education for N. Z., the Hon H. G. R. Mason, who is a T. S. member, as is his wife also. It was a worthy climax to a notable Convention, and many of us felt that the Gods specially blessed the occasion and inspired it, and through it, "N. Z.'s Advance to Nationhood," the title used on one occasion, will be definitely accelerated.

An outstanding event was a lecture by an authority on Maori Lore and Music, Johannes Anderson, whose books on the subject are classics, and he enchanted us with many stories of Maori life and customs and examples of their music, which, in its finer

shades of tone, resembles Indian music in some respects. A leading light in Education gave a fine résumé on what N. Z. had accomplished, and what she hoped to achieve in the near future; and our Miss Bertha Darroch, who has made such a splendid success of Vasanta School, worthily upheld Theosophical Ideals in Education in her beautifully presented talk.

Mrs. Mason spoke for the Theosophical Women's Movement recently formed in Wellington, and a prominent lady of the National Council of Women spoke also. Much emphasis was placed at all the meetings where discussions took place on the part women should play in the coming re-habilitation of the world, in fact many used the phrase that this was a "Women's Age."

Speaking of Vasanta School, it is gratifying that this year has been a record year, 70 pupils, and a waiting list of 9, with the necessity placed upon us to engage another teacher! The School has a considerable prestige in the city and even further afield.

Several Question Afternoons were held by Mr. Hodson, from one of which emerged the idea of forming Meditation Groups for the irradiation of Theosophical thought in the district.

The Round Table has been affected by so many men members being in the Services, but we are still fairly vigorous. The younger children are being gathered in slowly now, and the Golden Chain has as many as 124 on the Register now; these, and some 120 Round Table members are written to personally by myself on every Birthday, with a Card, as a means of direct contact and an endeavour to revivify them as far as letters can do. It means much work, but it is a labour of love and does a little to help orient Youth towards the ideals so inspiringly pictured in Dr. Besant's "Ideal Knight."

The Order is sending for the Besant School at Adyar a small donation, something over £3.

Our loving homage to Shrimati Rukmini Devi, to Mr. Jinarajadāsa, and Adyar Residents *in toto*; and to Dr. Arundale, our beloved Leader, our re-affirmation of our best

endeavour to further the Master's Work in this far-flung corner of the Field.

—HARRY H. BANKS

AUDIENCES OF NON-MEMBERS

Miss Hunt writes:

"I have been back from the southern tour for three weeks; they have been filled to the brim with work in preparation for the Convention and the next magazine, and the end of the financial year, etc. I had some very good opportunities for outer contacts while south—on several occasions I spoke to audiences of hundreds—one can give quite a bit of Theosophy in a mild way to such audiences, without calling it such. I am surprised in the advance in this thought, and I like to speak to these completely new audiences of people who have scarcely ever heard of Theosophical ideas. Quite often after these talks strangers stop me in the street and thank me—it has happened several times and one feels that the war is making people think. It is quite wonderful to me that during these war years our N.Z. Section has been able to advance its work and not just mark time. Membership is up, and finances are up, and the School is flourishing.

"Mr. Hodson is just back from his Wellington work. . . He has done excellent work in New Zealand with the public. He is such an expert with the public lectures, and answers to questions—with the latter he shows a touch of genius at times. I am deeply grateful to him for all the help he has given."

LATIN AMERICA

Dr. Alfonso Tavera, of the Spanish Department, Adyar, gives news of Latin America:

Peru

A cable has been received from the Presidential Agent: "Re-established National Section." We wait for particulars by the mail.

South American Federation

Señora Julia de La Gamma, President of the Federation, sent an official invitation, on behalf of Argentina, Brazil, Chile and Uruguay, to the President and Rukmini Devi, and any others selected by them, to be guests of the Federation on the occasion of the first Latin-American Congress, (or the first after-war World Congress), to be held at Rio de Janeiro, Brazil, in 1944.

Dr. Arundale's reply was :

"Of course, I cannot at the present moment be sure whether it will be possible for Rukmini and myself to come to the Latin-American Congress. We are not yet through the war, and I do not yet know what I shall be called upon to do when the war is over, or in 1944. But it would of course be a very great happiness for both of us to be present at so important a Congress, and we must hope that the Fates will be favourable to our visit. It is certainly time that the President of The Theosophical Society visited the great Sections in Southern America."

Uruguay

Señor Enrique Molina is now the General Secretary, from 1942 to 1945. Writing from Montevideo, he sends his greetings and good wishes to the International President. Dr. Arundale replied : " My congratulations to the General Secretary for Uruguay on his election, and my very best wishes for a most useful period of office."

The retiring General Secretary, Señora de La Gamma, reports : A new Lodge " Pallas Atena," formed recently of some old and some new members, is doing good work. The group of Young Theosophists is two years old, they are active and enthusiastic and thinking of joining the Adyar Federation.

In May, four public conferences were held, the subject being "H.P.B."

The Uruguayan Theosophist was compelled to postpone publication till after the war, owing to paper shortage.

Lodge Harmony has carried on group meditation for World Peace since the war began.

The 66th anniversary of The Society was celebrated.

Uruguay Section appreciates greatly the establishment of the Spanish Department at Adyar, and the Monthly Adyar Letter from it which brings them into close contact with the International Headquarters.

Señora de La Gamma concludes that after 14 years of General Secretaryship she is happy to hand over the office to a new General Secretary.

LIAISON OFFICER FOR EGYPT

The Presidential Agent in Cairo has nominated Dr. Alfonso Tavera as their Liaison Officer in Adyar. Dr. Arundale has accepted the nomination.

INDIA

Paper shortage in India has affected both *The Indian Theosophist* and *The Bombay Theosophical Bulletin*. But the editors continue to make very good use of the few pages available, and have brought out specially good March issues.

The Indian Theosophist reprints an excellent article on India from *Tidings* of S. Africa ; a symposium on Tapas and Fasting, so appropriate and opportune ; and Mr. Gokhale's editorial about the Indian situation is brief and just right.

The Bombay Bulletin includes two inspiring articles, and a very good report of the year's work entitled " Theosophy in Bombay."

Reports printed in these and other journals of Theosophical India, and reports received at Adyar, of lectures, conferences, study classes and social welfare work, tell us, now strongly, now feebly, that individual, national and international situations may arise and subside, but Theosophy goes on for ever.

PROF. KANGA'S TOUR

Prof. D. D. Kanga, of Adyar, Ahmedabad and Bombay, Editor of the four volumes, *Where Theosophy and Science Meet*, has

concluded a lecture tour in Bombay Federation. He writes :

"The central theme of my talks was the awakening of the spirit in man and the bringing about a change in the outlook on life, a change of heart, a becoming free from the prison of the lower mind and passing on to the higher mind. For this purpose I gave a series of four talks, all related, which served as a unit." The talks were :

1. You and Your Food ;
2. A Survey of the Present Situation in the Light of Modern Science and Theosophy ;
3. Self-Exploration ;
4. Self-Development and Change of Heart.

"The first two subjects served as mere illustrations to show that knowledge may be there, e.g., knowledge regarding the relationship between health and balanced diet, and yet people may not make use of that new knowledge regarding nutrition which the latest investigations of science have given us because of wrong eating habits, perverted palate and want of self-control, control over one's tongue; spiritual background and spiritual strength are necessary. Therefore knowledge alone is not of much help.

"Science (lower mind) may have given us control over forces of nature, but this knowledge may be misused if there is no wisdom accompanying it. Knowledge is power, but power without wisdom is dangerous, a marriage of knowledge and love is needed to give us wisdom. Love and wisdom are spiritual qualities.

"Science and engineering have so much advanced that the Economics of Plenty is in sight and yet we have poverty and starvation in the midst of plenty. The World Economic Conference held in London in 1933 where representatives of 52 countries were present, broke up and could not come to a settlement, for each representative wanted a lion's share for his own country; they could not co-operate. And co-operation is a spiritual quality.

"Arguing on these and similar lines I said that knowledge, science, lower mind, alone are not enough to solve our presentday prob-

lems, and there are deadlocks everywhere. A spiritual background (a change of heart and outlook) is necessary also, along with knowledge, to solve these problems.

"This way of presenting the subject has appealed to the people. Large numbers attended at each place and gave very good response.

"It has been a strenuous tour but a very happy one, this being my first experience of such a long tour."

"THE LIBERAL CATHOLIC LITURGY"

So the *Liturgy* in its third revised edition goes forth to the world. It is, of course, impossible to revise a Liturgy in such a way as to please all, but it can at least be claimed for this edition that an immense amount of care has been bestowed on it and a real attempt has been made to gain the consent of as many bishops as possible to as many alterations as possible. The priests also, at least in Great Britain and, I believe, in America, Australia, the Netherlands and Netherlands Indies, were given the opportunity at the outset to express their opinions and asked to confer with their flocks.

"Upon the whole," wrote Edward Gibbon, the famous historian, "*The History of the Decline and Fall* seems to have struck root, both at home and abroad, and may, perhaps, a hundred years hence still continue to be abused." It was a true forecast, so events have proved. *The Liberal Catholic Liturgy* cannot be compared to the *Decline and Fall*, in size at any rate, yet we may dare to believe that it too a hundred years hence, and perhaps even more, will still be used and loved and no doubt abused. It is in so many ways so rich and so good and so obviously inspired, yet it is too much to hope that it will ever please all.

—F. W. PIGOTT

SIC OBIT

England's West Country will miss a well-known figure with the passing of Mrs. A. E. L. Tucker, Hotel Medina, Weston-Super-Mare,

last autumn. For over twenty years she stood by the local Lodge, through all its vicissitudes, changes of personnel, changes within The Society, changes of opinions. Combining firm one-pointedness with sweetness and charm, her work went far, whether behind the scenes, as often, or forced to work as Secretary or President. She was more widely known for work in allied activities, and her knowledge of work in the Southern Federation and abroad gave impetus to her home work. Our love rests with her.

—M.

MR. KRUISHEER IN S. AFRICA

Mr. Kruisheer, General Secretary of the Netherlands Section, who was at Adyar for 6 months last year, is now the President's Agent and very busy in South Africa. He is appreciated and loved wherever he goes by all—from the General Secretary to the humblest member. He presided over the Section's Convention held January 1-3 in Cape Town. In Cape Town also he was scheduled to give 5 public lectures and hold 4 members'

meetings. Despite strenuous work Mr. Kruisheer seems very well and looks younger than when he was here, judging from his recent portrait illustrating the Convention programme.

MAGAZINES RECEIVED *from overseas*

The Canadian Theosophist, October.

The Cincinnati Theosophist, Nos. 1, 2, 3.

Evolucion, November, December, January.

Johannesburg Lodge Newsletter, February.

The Liberal Catholic, November.

New History, October.

Revista Teosofica Argentina, Jan.-Feb.

Theosophical News and Notes, October.

The Torch, Nov.-December.

* * *

Wherever I go in India, though my political views may by no means be those of the majority of my fellow-members, my welcome is always warm and understanding, and I thus know that our Society is a brotherhood in fact as well as in intention.

—G. S. A.

The Ritual of the Mystic Star

[From *Theosophy in Ireland*]

SOME may not have heard of this beautiful ritual, "The Ritual of the Mystic Star," written by Mr. C. Jinarājadāsa, and which we have been working at our headquarters here in Ireland.

This ritual is for all, and not only for the few, all can join in it, and all can receive the power and benefit derived from it; those who pledge themselves to work in the ritual can wear the simple dress and sit in the circle round the Star.

The aim of this ritual is that of Unity, it shows how man may lift to a higher plane all professions and activities and so reach that greatness within himself in different ways, and not only through one, or one religion alone. It shows us how each great Teacher, although

his teaching varies according to the time he lives in, or the people he lives amongst, the reality behind all is the same and each leads to the same goal; we learn that the passing away of religions or creeds does not matter, as that which gave them birth is forever the same.

In the ceremony we light a candle to each of these great Teachers, then we light a larger candle to that Teacher who is to come, signifying that He is already with us in the world today. In the Ritual we who are pledged to it and are working in it, dedicate our lives to the service of that Great Teacher who is to come again. We have lit a candle to His memory as Shri Krishna, and we have lit one to Him as Christ, Lord of Love, then

we are told that He came no more to teach the way of the Star, but sent His disciples to teach that way.

The Ritual goes on to tell us that the world is in darkness without His presence, it is all in confusion and calls out in anguish, men's hearts are dark with doubt, and brother injures brother. Then comes that beautiful cry: "The heart of the world is Love and Joy," "not for long can it remain in darkness," and we work in the service of our Lord and Master, praying that He will be with us to lead the world to salvation, to happiness, and peace for all men. In His Name we light the great light which is "the symbol of His presence in our midst"; we pledge ourselves that in life and in death we labour in His service, knowing that the misery and darkness the world is going through is but a preparation for His coming, for before all birth is pain. Then we have the beautiful Invocation which brings Him into our midst, and we ask that we may bring a little of what we receive here into the world today.

Our symbol is a five-pointed Star, which is the symbol of the Divine, the Mystic Star, it represents the Divine in the universe and the Divine in man. "We serve the Mystic Star by the ray of it within ourselves." On the points of the Star are Wisdom, Love, Beauty, Joy and Power, representing different paths which man may tread.

In the first part of this ceremony we gather this power together, and near the end there is a pause. The last part is the culmination in which we disperse this power to the world, giving it to those present by means of magnetized water which is the Indian method of distribution. It is shared by us in His Name linking all into one unit. And by this Unity we make that channel through which can travel some of those things which the world so badly needs today.

For those who can see, this Ritual can be a very beautiful thing to watch, for it is making a centre which can be seen as radiating light of the most wonderful colour and power, a light that is living, pulsating, beautiful, because it is lit from that radiant light of the SELF.

As we work in this Ritual giving ourselves to be used as a channel, although we try to give without thought of self, we find that we gain something for which no service is great enough, and which we can carry with us into the world, something which will make our lives increasingly real, happy and full of Peace.

And in the Ritual can be found a depth, a beauty, something complete yet without limitation, guiding us to that which is without limit, beyond all conception beautiful where can be found everything, and in everything the ONE.

—E. H.

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Editor: GEORGE S. ARUNDALE

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