



THE THEOSOPHICAL WORKER

May 1943

ADYAR

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White Lotus Day

By the Editor

ON this "Theosophical All-Souls' Day," we want to remember the members of The Theosophical Society who have passed over to the other side of death, for indeed they still belong to us. They have only gone before us to prepare the future way of The Theosophical Society.

If we think of them, it is naturally with gratitude, as a company to whose number we ourselves in due course shall be added, for the time will come when people will be thinking of us as we now are thinking of those who have passed away. I hope we shall have so lived as to be as worthy of remembrance to our successors as those we commemorate today are worthy of our remembrance.

If I were to think of some particular virtue characteristic of the large majority of those whose passing we celebrate, a virtue which will justify our inclusion in their company, it is the virtue of loyalty.

So many of us inevitably at our particular stage of evolution live largely for ourselves alone and for our immediate families and immediate circles of friends. We have our special ideals and conceptions of life. There is always at our stage of evolution a tendency to a certain narrowness of living. What is wanted from us is less of narrowness and more of that breadth which includes all that can be included, of that vision which is able to see afar, and specially a real devotion to The Theosophical Society.

There are so many people who become members, and that is all that happens to them. Many join and feel a certain interest for a period of time. Then that interest ceases and fades away into the ordinary light of common day. The Theosophical Society needs soldiers, and every worthy member of The Theosophical Society is a soldier who in himself feels a deep and

abiding interest in The Society, no matter what The Society may be doing, no matter who its leaders may be, no matter what may be its overt policies. The true member of The Theosophical Society is independent of persons, of the particular objective which may be dominant in The Society for the time being. A true member rises above all these and lives in the Eternal Principles for which The Society stands, as expressed in its three great Objects. I know sometimes persons tend to dominate The Society, and specific activities and policies tend to dominate The Society. We may either agree or disagree, we may either accept or reject those policies, but nothing should interfere with our deep and abiding loyalty to The Society, as such, and to our own individual conceptions of the Elder Brethren who gave The Society to the world.

I have myself been a member for over forty years, and there are others who have been members for a longer time than that. I can assure you that those of us who have had the privilege of long membership of The Theosophical Society are the more attached to it than perhaps those with lesser membership and lesser experience of the tremendous value of The Society and Theosophy, both to the individual and to the world. I hope that all of us, as we grow older and add dedication after dedication to the constituent elements of our membership, we shall be more and more steadfast, fanatic, if you like, strong, no matter what public opinion may be with regard to The Society, no matter how the outer world may view The Society, and no matter whether we can or cannot approve the particular policies prevalent in The Society for the time being.

There is a magnificent philosophy, science, and religion at the disposal of every member, and the Three Objects embody what The Society can mean to every one, what happiness it can confer, what strength, what peace it can give in blessing. We older people, who are gradually preparing the way of the younger generation to succeed us, are looking for the member-soldiers in The Society,

whose supreme desire is to serve The Society, whose supreme eagerness is to sacrifice all they have and all they are for The Society.

There is nothing else worth doing, and on this particular day which we associate with H.P.B. and with her great colleagues, both with her and those who lived after her, such as Dr. Besant, Bishop Leadbeater, Colonel Olcott and other great ones, on such a day as this we think of their example of devotion, loyalty, strength, steadfastness, of their utter and complete self-surrender to The Society, helping it in all possible ways, giving themselves to The Society entirely, and reverently seeking to fulfil the will of the Elder Brethren, who sent them as messengers into this outer world of ours. When we celebrate this day, we hark back to them and think of them as "Fire-Pillars" to use Carlyle's phrase, the fire that they were and that they are. Let us look into ourselves to see to what extent we are Fire-Pillars, or are becoming such. Have we those enthusiasms, those devotions, those self-abandonments that give us the power to penetrate through all obstacles? In these days particularly of tremendous cataclysm and stress, each one of us has the opportunity to achieve some measure of greatness by entering into the spirit of the storms around us, turning them into beneficence, instead of the destruction which for the moment they are spreading around about them.

Let each one of us as we live through this day rise above our small selves with all their limitations and inhibitions and live for the time being in an atmosphere of greatness, the greatness of those who have gone before and any other greatness which we can conjure up, so as to try to give something of that larger splendour to The Society, to the spreading of Theosophy, and to the world. In that way we shall be worthy in our own time to enter the company of those great ones whose services we are celebrating today. We shall in our own time ourselves become great and help to lead where at present we echo or only follow.

The spirit of fiery enthusiasm is needed, though even that has its disadvantages. When I think of our young people, I hope that the fire of enthusiasm may be born in their hearts, so that looking out upon the world around them, they may see its needs and say to themselves: "I must help. I must not think of my own personal satisfactions, or what I would like to do with my life. I must think of what the world can receive from me and dedicate myself to the giving of it."

Let us go forward into the New Year which this White Lotus Day inaugurates, drawing down more of our strength from our Elder Brethren through the channel of reverence we send up to Them, and spreading that strength abroad so that men may be able to bear the burdens which the world's troubles impose upon them today, and many men may be able to spread strength and courage and a knowledge of truth through which alone happiness and peace can be achieved.

PROGRAMME OF THE EASTER GATHERING AT ADYAR

Before this WORKER reaches the readers the 20th South Indian Theosophical Conference, and "Week-End of Remembrance for Victory" will have been held at Adyar from 22nd to 25th April 1943 under the presidency of Dr. G. S. Arundale, the Programme being as follows:

Thursday, April 22

- 6.00 p.m. Introductory Instructions by the President.
- Group Meditation—Key note: SELF-DEDICATION.

Friday, April 23

- 7.00 a.m. Bhārata Samāja Puja.
- 8.30 a.m. Prayers of all Religions.
- 10.15 a.m. Opening of the Conference and a Talk by the President on "The Spirit of Victory"
- 3.30 p.m. Symposium: "Our Work During the Coming Year"; Chairman: Mr. N. Sri Ram.
- 6.10 p.m. Group Meditation—Key note: SELF-SACRIFICE.
- 8.15 p.m. "Roof Talk" by the President.

Saturday, April 24

- 7.00 a.m. Bhārata Samāja Puja.
- 8.30 a.m. Prayers of all Religions.
- 10.15 a.m. A Talk by Shrimati Rukmini Devi.

- 4.00 p.m. The Ritual of the Mystic Star.
- 6.10 p.m. Group Meditation—Key note: SELF-SURRENDER.

Sunday, April 25

- 7.00 a.m. Bhārata Samāja Puja.
- 8.30 a.m. Prayers of all Religions.
- 10.15 a.m. Celebration of the Holy Eucharist. Sermon on "The Fruits of Victory."
- 4.00 p.m. Discussion: "Principles in Practice": How is our programme of Work to be made practical? Chairman: Mr. N. Sri Ram.
- 6.10 p.m. Group Meditation—Key note: SELF-REALIZATION.
- 6.30 p.m. Music.

Hourly Service of "Remembrance for Victory," with intent of the day, from 7.00 a.m. to 9.00 p.m. At each hour for five minutes there will be two responsible workers where meditation will be held, but others also may attend there, if they come at two minutes before the hour.

Members and delegates are invited to join daily in the Prayers of all Religions in the Headquarters Hall, the Group Meditation at the Headquarters, and the services at different Shrines.

Adyar News and Notes

THE EMBLEM

OF THE THEOSOPHICAL SOCIETY IS A
MANTRAM



DO YOU KNOW HOW TO USE IT?

A DISTINGUISHED GUEST

The President and Shrimati Rukmini Devi have been very happy to welcome to Adyar as their guest Lieut.-General Michael Tokarzewski, Deputy Commander-in-Chief of the Polish Army in the East, and a stalwart of the Polish Section of The Theosophical Society of nearly twenty years' standing. The General arrived on April 2 and stayed a fortnight. "I have been longing for years to come here," he said, just before leaving; "Adyar is a charming and beautiful place, and powerful." The General went on to Pondicherry to inspect a camp of French refugees, and later was to visit the Jam Saheb's camp of 1,000 Polish refugee children in Nawanagar, finally flying back to his post.

—J. L. D.

CHINESE VISITORS

The Chinese Educational and Cultural Mission, which has been touring India during the past month, visited Adyar on Wednesday, April 7. Kalākshetra had the honour of organizing all details of the visit. The programme included items of Bhārata Nātya presented successively by a junior and a senior

pupil of Kalākshetra and Rukmini Devi herself, which were greatly appreciated as something entirely new and revealing, by the Chinese and several other guests. A brief address, setting forth the work and ideals of Adyar for China and India, was presented by Rukmini Devi to Dr. Y. H. Ku, leader of the Mission.

A full report of the visit, written by the President, will appear in the June *Theosophist*.

"THE YOUNG CITIZEN"

The April issue is different with new ideas from a new joint editor and a new manager, namely, Mr. Rohit Mehta and Mrs. Shridevi Mehta respectively.

Among the contents we note and appreciate a special column to give, month by month, brief information of Rukmini Devi's activities; a gem of a quotation entitled "What Is Artistic?"; and fascinating notes on Astronomy, which will be continued. The other items also look attractive.

170 CUBS

The Madras District Hindustan Scout Association held a camp for Cubs at Besant Gardens, Adyar, 20th and 21st March 1943.

The Camp Bulletin says:

The First Central Camp for Cubs was held during February 1941, at the Besant Scout Camping Centre, Adyar, and nearly 120 Cubs took part in it. Mr. M. Krishnan, Group Scout Master, Olcott Group, Adyar, was in charge of the Camp. The Cubs had a nice and enjoyable time then, and they have been very eagerly looking forward for more such camps.

This camp was the second of its type, and was attended by over 170 Cubs representing thirteen units. The programme had been so arranged as to give the children a happy, healthy and useful time.

Camping affords the boy a unique opportunity to live in and enjoy the open air and draw the lessons of Nature at first hand. His power of observation is enlarged and the healthy atmosphere prevailing brings out the best that is in him.

The enormous fun through games, songs and yells, the cheery faces all round him, the many lessons he comes to learn, and the time spent in the company of those like himself, surely make such an impression upon the young boy as he is never likely to forget.

This camp aimed at providing the maximum benefit coupled with the maximum fun. A spirit of brotherhood and a sense of buoyant happiness pervaded the whole atmosphere.

No wonder the young boy yearns for many more such experiences!

The Hundred and Seventy Cubs attending the Central Camp greeted with joy their Chief, Scout Commissioner G. S. Arundale, who attended the Rally, wearing the Scout Commissioner's uniform. As well as the demonstrations of physical prowess, the programme also included some short skits and characterizations by various Cub groups; yells; and closed with the singing of the National Song.

OUR LADY OF COMPASSION

In these times of suffering especially is it right that the wonderfully compassionate influence of the World Mother impinges the consciousness of humanity. Disregarding whether the needy are friend or enemy, disregarding whether the sufferer be of this or that race, Her boundless compassion tenderly and strongly embraces them and gives courage to face the trials which life on our globe at the present time brings to almost every person.

On the 25th of March, the day of the Annunciation of Our Lady, two services were held at the Liberal Catholic Church, Adyar, with Captain Balfour-Clarke as the officiating priest. In the morning was the Holy Eucharist, and in the afternoon was the Benediction at which both the President and Shrimati Rukmini Devi spoke. The

atmosphere was super-charged with the magnetism of our Lady, the World Mother, and this shone through the faces of the speakers, so that the element of compassion was paramount. Every one seemed to be a channel and the Church was filled with children who under Her influence must also have served Her in pouring out to the world that healing influence to those thirsting for it. As Shrimati Rukmini Devi said, let us all emulate Her great quality of Compassion which is of the greatest use *now*, and let us remember Her daily; in this way, it may be possible to bring comfort to a few more as each conscious helper in Her army surely is another channel through which the World Mother can more effectively pour Her unlimited Power so needed by the world.

—JANE CLUMECK

A NEW THEOSOPHICAL SOCIETY

Not another!—but this one, living again with the fresh flow of life that must come since The Society is “alive,” and too lives in fulfilling the demands made upon it. The President is now urging The Society in a fresh way—to face the idea that now, while the world is being born anew, The Society shall be re-born, through its Lodges, through its members.

There shall be a new Theosophy, says the President, as this life throbs in the veins of the workers, a Theosophy that is new since it is taken differently. Studies made in the past are to be lived and applied, and the peoples of the world brought into contact with this vivid life. It is not a re-direction of the mind alone towards the ideals; it is rather the gift to our fellows of the results we have found in ourselves. It will be an active Brotherhood in that we shall be brotherly in tone and manner, in the discovery of what brothers are in this medium—and others—as well as in the world of action. There will be the re-discovery that the world longs for happiness, and that as happy Theosophists only can we give it to them. It may be a happiness that comes of understanding, but it is more, a

happiness of strength gained in practice, when actual depression has been laid aside and replaced by an uplifting of heart.

It is not easy to tell of this, for it is most often the thing that we have not yet done, not made our own. Further it is not a mental description of the President's findings that will fit the case, for belonging as it does to the region of Theosophy-in-Living, it must be part of the intuitional way of life we have not yet properly trodden. It is another Theosophy to be found, always existing, yet not fully seen. Since the world needs it and others have found it, it must be present in Theosophy, and present for us if we arouse ourselves to see it.

Thus the President has begun upon work at once; to the various groups working in Adyar, including an extraordinary meeting of the Adyar Lodge, he has put some of the aspects of Theosophy in different fashion. He has been out to the combined Madras Lodges; he is the inspirer of visits from workers at the Centre to neighbouring Lodges for this purpose; he is the inspirer of a new tone in Publicity, where the expression is to be of the needs of the people as they are felt rather than understood merely.

Rukmini Devi, speaking here informally, gave another impetus to this aspect of the work, questioning the reality of our Theosophical life when seen from day to day. That is correlate to the President's idea that every single Theosophist has the urgent duty to do all in his power to convert all in the world to the *spirit* of Theosophy—that might, or might not, include membership. In that light the President examined again the basic truths of Theosophy and re-applied them. He gave the work in India a most essential place, for from India, as the heart of the world, the steadily pulsing life-blood must flow. From one angle of vision the new attitude to life could be applied through the words of Charles Kingsley: "If you wish your neighbours to see what God is like, let them see what He can make you like. Nothing is so infectious as example."

—E. M. LAVENDER

AN ADVENTURE IN MEDICINE

We had invitations in these words: "In connection with the opening of the Ashtanga Polyclinic on Monday, 12 April 1943, there will be a Vedaprayanam celebration commencing at 5 p.m., at the Polyclinic, Besant Avenue, Adyar. The honour of your presence is earnestly solicited." We went, we saw, and we report with much enthusiasm:

To the many activities of Adyar workers within and around Adyar is added this fresh one, a "polyclinic," with Dr. G. Srinivasa Murti, who has played and is playing so many parts so well here, as Director. Retired now from his work as Principal of the Government College, Madras, he is devoting a part of his indomitable energy to this service of the Ancient Wisdom. In the well-known and well-tested medical system of India, the Ashtanga Chikitsa, there was treatment along the lines of the "eight-divisioned" therapeutics—the meaning of the name. Provision has been well made for their advancement and revival in this small and dignified institution, with its accommodation for in-patients and out-patients, and its own pharmacy. The latter promises almost magically to the uninitiated, with its meltings of metals to the required *n*th number of times, and their mixing with leaves and herbs of a suitable and possibly similar nature. To see the oft purified gold or iron changing its original colour under each purification and admixture, and to learn that in this way they become assimilable to mankind, gives respect for the old-time experimenters that is probably long overdue. Again maintaining old ideals, this institution will care for both paying and non-paying patients, while medical practitioners and research students will be invited by the staff of seven physicians to lectures and demonstrations showing the tested course of cases following this new-old method.

It is indeed a great blessing to have this devoted work for the preservation of this part of India's cultural heritage here within the Adyar area, extending benefits to man in another direction, as does the Village Welfare

work in one; and in another kingdom, the benefits of the Animal Welfare group. The blessing was strengthened by the presence of distinguished members of the medical profession attending the opening; and indeed the feeling of blessing poured forth very strongly on that day of dedication, when a group of priests chanted from the Vedas, and singers also took part. The inner rooms also were ascribed to the deities with the medium of sacred water and the visitors too shared in the picturesque ceremony—within the beautiful compound where the two houses are situated—by accepting gifts of flowers, betel-leaf, rose water, and sandalwood, offering in their turn wishes for the prosperity of the undertaking.

—E. M. LAVENDER

A MASTERPIECE OF INDEXING

Every Theosophist will find it useful to have on his desk not only the book *Annie Besant—Builder of New India*, published in December last, but also the very comprehensive Index which the T.P.H. is putting out before Easter. It is a separate volume of 224 pages, priced at Re. 1/8, and is in four sections: General Index, India and the Indo-British Commonwealth, Dr. Besant's Writings and Activities (chronologically arranged), and Proper Names and Book Titles.

The book is a masterpiece of indexing, compiled by Mrs. Adeltha Peterson of the President's special staff. Its supreme value is that it is a key to Dr. Besant's "thoughts, utterances and activities in almost every department of human life, especially as regards India," says Dr. Arundale in his Introduction to the Index.

The President says the "Index is in itself indispensable to all who are in a position to realize that Dr. Besant was the harbinger of the new era in world affairs and in the life of the individual in all his varied aspects. Those who are interested in reconstruction in any of its phases, and who are eager to gain a glimpse of the fundamental bases of true living, need both this Index and every one of the volumes of the Besant Spirit Series. . ."

The President regards the book as the nucleus of a *contemplated* larger and more detailed Index of every pronouncement which Dr. Besant made in the whole field of reconstruction throughout her life.

Annie Besant—Builder of New India, 560 pages, Rs. 2, postage extra; *Index to Annie Besant—Builder of New India*, 224 pages, Re. 1/8, postage extra. Order from the T.P.H., Adyar, Madras, India.

—J. L. D.

ADVERTISEMENTS

The Publicity Officer, Adyar, writes that their advertisement in the last *WORKER* (p. 55) brought an order for 2,100 leaflets. So again space is righteously claimed in this issue for the following advertisement.

THE GIFT OF RELIGIOUS UNITY

In this book the Teachers of the World Religions practised in India are shown united in their work, under a trinity of headings:

The Oneness of Life;
Harmlessness;
Righteousness.

India's Noblest Speak to India and the World.

Compact copies, 4 as. each; or at exchange rates. *Direct from Publicity Office, Adyar, Madras.* Orders from here are *Post Free*.

WHY "WHITE LOTUS" DAY?

Mr. Jinarājādāsa, speaking at Blavatsky Lodge, Sydney, on the 8th of May, last year, mentioned that Colonel Olcott was in Sydney at the time of H.P.B.'s passing in London, and that it was he who had coined the term "White Lotus Day" because in May the white lotus blooms in India.

—*Theosophy in Australia*

THE FULL MOON OF VAISAKH

The Festival of Vaisākh comes this year on May 19-20, the Full Moon in India being at 3.43 a.m. on Thursday, May 20.

MAGAZINES RECEIVED

from overseas

Boletín . . . Mexicana . . . July-Aug., Sept.-Oct.

The Canadian Federation Quarterly, October.

The Canadian Theosophist, Nov.-Dec.

The Liberal Catholic, January.

The Link, February-March.

Pretoria Lodge Newsletter, February.

Theosophical News and Notes, Jan.-Feb.

Theosophy in Australia, Feb.-March.

Theosophy in Ireland, Oct.-Dec.

Theosophy in N.Z., Jan.-March.

U.S.A. Committee on Membership Circular No. XVI.

AN EDUCATIONAL FESTIVAL

At the close of its school year, the Besant Theosophical School offered to visitors a three-day educational festival. This opened with Parents' Day on April 8th, when a delightful afternoon was arranged under the chairmanship of Rukmini Devi who is—to its great good fortune—the Director of the school.

The chief guest of honour was Mr. S. V. Ramamurty, C.I.E., I.C.S., Advisor to H.E. the Governor of Madras, who gave us the first taste of the good things in store for us, when he declared open the Exhibition of Educational Work which was the product of teachers and children, and to which we all adjourned immediately for a short visit to be repeated at more leisure later. On returning to our shady seats under a fine mango tree, we were entertained by pupils of Kalākshetra and the School. Shrimati A. Sarada who is becoming so well known to us delighted us as usual with a fine performance of Bhārata Nāṭya and the dancing of a younger pupil A. Giriya earned well-deserved applause. Another interesting feature was the set of Pinnal-Kollattam involving an intricate weaving of coloured braids, which had never been performed before at the school, and which was very attractive. A spirited performance of Mohini in Tamil acted by a group of boys with S. V. Lalitha as Vishnu followed, and some tableaux

of incidents from *Rāmāyana* presented by the smallest children of the Montessori classes delighted us by their simplicity and freshness.

After the entertainment the Headmaster's Report was presented by Dr. Arundale in the absence through family bereavement of Mr. Sankara Menon. This absence of the much-loved Headmaster was the one cloud on an otherwise flawless day; only the staff and pupils, perhaps, can know how great a benediction even his presence is in the school, but the signs of his influence and the affection in which he is held by every one to the tiniest baby was apparent to us all. From the Report it is evident that the manner in which the school has tackled the peculiar difficulties which all schools have met during this last year of scares, evacuations and other problems, is proof of the high vision and the will to achieve which is the dominant note of the Director, the Headmaster and the Management. The very form of the Report with its consideration of physical, emotional, mental and spiritual wellbeing gave in itself a new educational outlook to many of the visitors. Dr. Arundale added his own stirring, inspiring tribute to that of the school on the magnificent work of its two great friends and guides, Dr. Maria Montessori and Mr. Mario Montessori, whose vision of real education and whose principles are now being applied to the Middle School classes including Form III, and some of the fruits of whose work were to be seen in the Exhibition.

Mr. Ramamurty then gave a beautiful address on India's Mission as a World Teacher, putting forward his conception that she should reconcile democracy and religion, the freedom of man and the love of God, and paying eloquent tribute to Dr. Besant's energy, vision and strength of purpose in working for India's real place in the world. The singing of the school song *Devi Vasante* closed activities for that day and sent us home ready to come again.

—E.F.P.

[A full account of the next two days' exhibition which included a visit from Lady Hope, and Mr. Ramamurty's address are reserved for the June *Theosophist*.]

Among the National Societies

THE TWO WORKMEN

THERE is a story told of Sir Christopher Wren, who beheld the vision of a wonderful London rising from the charred ruins of the Great Fire. He was visiting the scene of the future Church of S. Paul's in the early stages of its building, and stopped to talk to the stone-masons. "What are you doing, my man?" he asked of one who was intent on his job. "I am trimming a stone," was the reply. "And what are you doing?" Wren asked another, near by. "I am helping to build a great cathedral," answered the man, his eyes glowing. He had caught the vision of the great architect, and saw beyond the stones and mortar the glorious edifice that is still one of the treasures of Great Britain.

We may well ask ourselves whether in our daily endeavour, and looking forward to a better world where there shall be food and work for all and the end of all strife, we represent the first or the second workman?

—J. J. VAN GINKEL

A LETTER FROM ENGLAND

There is no such thing as "corresponding" with anyone in India these days. Your letter in reply to mine of August came here in February. Aug. to Feb.—six months! But it was good to get it all the same. . .

Our General Secretary is doing extremely well in The Society, giving a definite lead, and having more to give. . .

European Federation matters are shaping well. I do admire Mr. van Dissel so much. . . We shall be ready to act as soon as reasonably possible, when hostilities cease. Money for relief is beginning to come in, and will come of course far more quickly when special needs can be stated and begged for. I believe the President may issue a general appeal to all Sections. We shall cer-

tainly need all the help that other members from everywhere and anywhere can send, for those who have lost everything except their souls. The little news that leaks through is too horrible to think of more than necessary.

I confine myself to the European work, for . . . it is always good to use people who have not been used, rather than the "general chars" like myself. Under Brother Rāja's direction, and with Miss Preston's admirable enthusiasm to keep things moving, I believe the Research Centre and/or the Theosophical World University will really do good work. You know how badly we need really *informed* Theosophists these days. The trouble is that with so few well-trained lecturers the membership is not very well informed and needs a lot of plain schooling in the basic Theosophical stuff. We have a few good students of the right quality—life-plus-form, not just form-minus-life. . . So I do very much hope that the University gets going again as a "Theosophical College in London," with a few classes held at Headquarters as a beginning and some summer schools and study meetings in the provinces. . .

We think and pray about India. Mr. Gandhi has just gone on his fast as I write this. What a man! and how much good he could do if he were a little wiser! The articles in *Conscience* are very clarifying.

I do appreciate all that our President is so splendidly doing at the source and fountain-head of The Society.

WALES

21st Annual Convention at Cardiff, October 10 and 11, 1942. In view of war conditions, it was decided to limit our Convention to the usual formal meetings and other necessary activities. About 25 members attended, though, owing to travel and other difficulties, it was not possible for any members to come

from North Wales. We were, however, very pleased to receive their greetings and good wishes.

We were pleased to welcome Mr. Iwan A. Hawliczek, B.Sc. (London), National Librarian for The Society in England, who presided over the Convention and brought greetings from England and the European Federation, T.S. Mr. Hawliczek gave two public lectures on "Occultism, or the Future of Humanity" and "A Spiritual Vision of Psychology," respectively, which were much appreciated and appropriate to the present condition of world affairs. His talk to members on the Sunday evening was especially valuable, when he dealt with "The Deeper Side of Lodge Life" and spoke of the opportunities of Lodges of The Society in helping to usher in the new regime which must follow the war. We are most grateful to Mr. Hawliczek for his valuable talks and general helpfulness throughout the Convention, which was appreciated by every member.

Greetings of loyalty and affection were cabled to the President and Mrs. Rukmini Arundale.

At the Annual Business Meeting the reports and accounts of the General Secretary and National Treasurer were duly adopted with the thanks of The Society to both officers for their work. Our financial position showed a deficiency of £23, but one of our most loyal members, who wishes to remain anonymous, made a very generous gift of £30, which was handed in cash to the General Secretary at the closing meeting to clear this deficit.

It was announced that the present officers of The Society (Councillor R.G. Robinson and Mr. Peter Freeman) had been unanimously re-elected as National Treasurer and General Secretary, respectively, for the coming year. Mr. C. Williams, A.C.A., was thanked for his services and re-elected as Auditor. . .

Our best thanks were also accorded to Cardiff Lodge for assisting in the arrangements of the Convention and to Miss Banks for carrying out the detailed activities.

Though small in numbers, the Convention was an indication that, in spite of the most

difficult external conditions, our enthusiasm for Theosophy remained unabated, and the decision to continue our efforts was renewed and encouraged.

—PETER FREEMAN, *General Secretary*
January 1 1943

FRIENDS OF INDIA JOINT MEDITATION

On the suggestion of Miss Nisewanger, of Adyar, Friends of India Joint Meditation Groups have been formed at more than 60 centres in India at all of which the members meditate at 7.30 a.m. on the ideal India to be and send their best thought for its early realization. Dr. Besant wrote some years ago: "If only every one of you would give one quarter of an hour's thought each morning to the future of India and send your earnest wishes for her welfare, hopes for her revival, aspirations for her spiritual greatness, believe me, you would make a force that would raise the nation and would mould her future. Your thoughts would gather together, modelling, as it were, an ideal India that should take shape in the external world." Who is willing to undertake this work of devotion and service to the country? . . .

—*The Bombay Theosophical Bulletin*

A GATHERING AT GWALIOR

Rajputana and Malwa are two of the most romantic areas in the whole of India. History is replete with the tales of matchless heroism and valour, of wonderful sacrifice and martyrdom, of wise statesmanship and profound thinking, of poetry and philosophy, of learning, literature and art. Bhoja and Kālidās, Pratiāp and Padmini, Mirabai and Laxmibai of Jhansi, Vasishta and Vikrama, all rose before my mind's eye as my train speeded on its way to Gwalior where I was going to attend the session of the Central India, Rajputana Theosophical Federation.

Gwalior is the most outlying bulwark of the great Maratha Empire, and for a fairly long time has been a stronghold of Theosophy.

Gwalior Lodge can boast of probably the most picturesque Lodge premises in the whole of India. Set like a diamond in a public park, on a small hill with big shady trees and beautiful lawns flanked by temples of religions, surrounded by a terraced garden, the Lodge building is artistic and commodious, and the birds complete the harmony of the whole scene. Indian Theosophists must feel grateful to the late Maharaja Scindia for his munificence in donating the site and financial assistance. Two Theosophical stalwarts, Shyam Sunder Lal and Rai Bahadur Pran Nath had the vision and the capacity to do it and the Lodge stands today as a monument to their blessed memory. The Razdans and the Gurtus and the Kulkarnis have continued the noble work and the Lodge strength is maintained at fifty. Theosophical work any day is an uphill task and mere numbers do not matter. It is the quality of the work that counts, and the patient toiling that matters. Gwalior has a good deal of that.

The Federation meeting itself was a very agreeable surprise. I had attended an earlier session at Indore and even then I had been struck with the vitality of the Federation. The number was naturally small, but Jhansi, Ujjain, Dhar, Indore were well represented, even Delhi and Agra. It was a happy family gathering and the atmosphere was ennobling, uplifting. The speakers were well chosen, Principal Pearce, Prof. Bhambhani of Agra, Swami Samatananda from Jhansi, and Mr. Gurtu of Delhi were all at their best. Prof. Prabhavati Kulkarni led each day with the Bhārata Samāja Puja, and she did it well, her musical voice adding to the charm of it. The introduction of the delegates took the shape of self-introduction, and it was a treat to hear the personal revelations of work done and hopes and aspirations cherished. One blind brother told a unique story. Very poor, humble, serving as a peon to a great Theosophist, he worked his way up to a teacher. Even today, though blind, he waters the trees and the shrubs of the Lodge premises. His presence was a blessing. There is a Ladies' Lodge at Gwalior, and women dele-

gates from other centres were also there, and for their sake most of the speeches were in Hindi. The youngsters too are coming up and their evening entertainments on the front lawn were enjoyable and inspiring. Prof. Badri Narayan and his wife and daughters played the hosts, and left nothing to be desired. Bro. Garde, the genial archæologist, was our guide, friend and philosopher, showing us all over the Fort, and the Museum and the Samadh of Tan Sen, the Mausoleum of Mahomed Ghous, teacher of Akbar, and last but not the least, the memorial to Rani Laxmibai of Jhansi, where we shed tears. A very interesting silent figure was Mr. Kunte, who having spent a lifetime in Gwalior had returned to his old haunts; from Nasik where he has retired. It was a gathering where lessons were learned, notes compared and ideas exchanged in happy companionship and a brotherly atmosphere. Our gratitude to the Razdans, the Gurtus, the Narayans, Nandans and the Kulkarnis. Really Gwalior is delightful.

—M. G.

SOUTH AFRICA

The Link for Feb.-March is a Convention Number. The Convention was held at Cape Town during January 1st to 3rd under the chairmanship of Mr. Kruisheer. Miss Codd writes that "under his inspiring and wise leadership we all enjoyed a most harmonious and lively Convention. I have now attended five successive Conventions in this country, and not once did we even have a cross word! I wonder why members at Conventions ever quarrel? They should just come here."

Minutes of this 35th Convention testify to the busy-ness and liveliness of the gathering. Besides many greetings and reports and business, there were two very interesting and helpful discussions—"Mere Goodness is not enough!" and "Are we Theosophists practical?" The next Convention will be held at Easter 1944, at Johannesburg.

Of the messages to Convention first was read Dr. Arundale's inspiring letter; then a cable from Mr. Jack Coats bringing England's

greetings ; followed by messages from Lodges and members widely scattered in the Section.

"Impressions of Convention" by delegates stress the notes of happiness and brotherhood and appreciation of Mr. Kruisheer.

The General Secretary's report reviews the year's work and previews the future in a spirit of fairness, graciousness and optimism.

The Treasurer-Registrar reports that "financially we are in a sound position." *The Link* costs £100 a year (7 issues of 400 copies). The World Fund stands at approx. £112. The membership of the Section is 376 ; there are 6 Lodges and 28 Unattached Members.

"Report by the Editor of *The Link*," Miss Codd again, is worth reprinting in THE WORKER, but space forbids. Miss Codd explains both the business side, her ideals for the magazine, and its growing popularity in a charming way. Briefly the ideals are, first, to make the readership Section-conscious as well as World-conscious, and second, to help to develop the hidden writing capacity of every member.

There is only one Round Table in S. Africa, and that working under difficulties, but it looks forward to a new lease of fresh and fruitful activity "to the glory of God, and in the service of the King."

The Theosophical Order of Service and Reconstruction work are reorganized, have attained Swarāj, details of which somewhat overbalance the reports of good work done in the year. But all good wishes to the new

T.O.S. and to The Theosophical Society in South Africa.

NEW ZEALAND

Theosophy in New Zealand—which Miss Codd claims as a successful and approved imitation of *The Link* in format—carries on despite war restrictions. The January-March issue is an excellent number for helping us all to become New Zealand-conscious and the N.Z. members to become Adyar-conscious and World-conscious.

"Power" was the note of their recent Convention held during Christmas week, says Miss Hunt, in her editorial notes ; "the theme of New Zealand as the Birthplace of a Nation has been a recurring motif throughout . . ." There is a long account of Convention in this issue—a condensed report of which has appeared in the April WORKER.

There is a lot of Adyar in this issue including an appeal "Remember Adyar Day."

An article of special interest is "Peopling New Zealand: N.Z. as a Haven for the Orphans of Europe," by A. Leigh Hunt, being the basis of an address given to the Dominion Settlements Association on 25 Nov. 1942.

The Lodge Directory, lists of Annual Meetings of the Lodges, New Members, Service Roll, Deaths, as well as the usual notes and news of work and workers—all these show labour and thought towards the ideal of bringing the membership together as One Family.

The Order of the Round Table

[*The American Theosophist* prints this very interesting letter, dated 31 August 1942, from Mrs. Whyte, of England, wife of the founder of the Order.]

DEAR KNIGHT : I write to tell you how much pleasure I had from seeing (in the April number of THE THEOSOPHICAL WORKER) your interesting report of the Order of the Round Table in America and the other countries you have heard from.

Let me introduce myself ! I had the honour to marry Herbert Whyte, "Lancelot," with whom, in about 1905, I co-operated in starting this movement. It was his idea, to turn the existing "Lotus Movement" into an *Order* for the young people who were growing up in

Theosophical circles; or rather, the inspiration came to him (surely from our Masters) and he asked and obtained the blessing and help of Dr. Besant and Bishop Leadbeater to start the Order on something of the lines and with the ideals of King Arthur's Round Table—with Tennyson's watchword for motto. Lancelot worked very hard at all the details of it until 1914, when he entered first the Red Cross, and then the Army, being killed, as you probably know, after the entry of the troops into Jerusalem. He worked out the four grades, originally three, and asked Mrs. Besant to write several parts of the Ritual, e.g., *The Ideal Knight*, and much of the *Admission of Companions*, which she graciously did. Later Dr. Arundale gave us the *Charge to Knights*.

She addressed many meetings and admitted many Companions, and was of course a *tremendous* inspiration to us in all the work connected with the Order, as was Bishop Leadbeater to the end, and as Dr. Arundale and Mr. Jinarājādāsa now are.

The ceremony for admission of Knights was put together by two or three of the elder "young people" who were working with us in England, and the "Pages" admission was written by Edith Pinchin (Knight Calidore), who had come into the Lotus Circle as a child with her sister and brother, and became a fine worker as Chief Knight of the Round Table for England, until she left for Adyar (where she is now teacher in the Montessori School).

After the last war, I had to carry on, as best I could, with the help of those who were interested, and then Calidore was a valuable assistant. We always had a meeting at International Congresses, e.g., Paris, Vienna, Stockholm, Budapest, and in India in 1925 and later. In the earlier days there were meetings at Ommen also.

I was International Secretary for many years, but was able—somewhere about 1925—to hand on the work to a very capable and splendid Knight, Serge Brisy of Brussels. She did much for the Order.

We had of course a *Round Table Annual*, and she produced this in French and in English. Her successor was Mme. Trudy Kern. Is she still the International Secretary or has our Senior Knight placed you in that office? I think this must be so.

Just before the war started I was in Holland and we were then working over the new *Constitution*. I then lost trace until my eyes fell upon your Report and my heart rejoiced.

Since then I have heard from the Chief Knight of India, Miss Tehmina Wadia, who sent me from Bombay her report, showing 18 Tables and a membership of 275.

I am an old lady now—73—but pretty active still, working for the T. S. and the L. C. C. All I can do in England is to keep some touch with Miss Joan Gale in London, who keeps a Table or two going. Brother Rājā, when he is in London, always takes a meeting, but you will understand how everything has been dislocated. Is it beginning to be the same with you? The U. S. A. has always supported the Order splendidly, and your Chief Knight for so many years, Ray Harden, was a great ally, both to my husband and later on to me.

I still have rather interesting Archives—early numbers of the *Round Table Annual*, letters from Mrs. Besant about the work, and so on. I feel that—after the War—these should go to the Chief Knight of the country which is the Headquarters of the work. Will you let me know what you feel about this? Meanwhile they are distributed amongst my few remaining possessions which (since my flat was bombed) are stored in this town.

I hope that you will make any use of me you can for giving information you may need. I worked with the Round Table in Adyar in 1930, 1931 and 1932, and still have one of the original silver badges; also one they made for me in Australia where for so many years Mr. Studd was Chief Knight. I remember well H. Banks, Chief Knight of New Zealand.

Most sincerely wishing that your fine work may prosper and be evermore blessed, I am,

—ETHEL M. WHYTE, *Knight Libra*

The President's Correspondence

NOTE FROM U.S.A.

THE following dates have been set by the Board of Directors for our 1943 Summer Sessions :

Convention—July 16 to 20 :

Summer School—July 21 to 27.

You will note that the opening day is on a Friday this year, instead of the usual Saturday. This is in accordance with the Government's request to avoid week-end travel.

—S. A. COOK

Dr. Arundale's Reply

Dear Colleague : I send you by Air Mail my address to the American Convention, with all my most brotherly and most affectionate good wishes. I am endeavouring to strike a special line with regard to the work of our Society and its Lodges in the immediate future. I shall be sending you, if paper allows, comparatively voluminous notes regarding the scheme which I have just outlined in my message. I shall be very much obliged if you will kindly give it prominence in *The American Theosophist* and in any other way convenient to you.

Please convey the good wishes of Rukmini and myself to "Olcott" generally. I am sure you are very happy in a most loyal and efficient staff.

19 April 1943

CENTRAL AMERICA

Greetings were received from Florentino López y R., Cebadilla, Mexico ; and from Juan Cruz Bustillo, Habana, Cuba.

Dr. Arundale's Reply

Dear Brother : I am very much obliged to you for your kind New Year greeting, which I can assure you I heartily reciprocate, and needless to say, we both hope that the

war may soon be over and peace restored so that The Theosophical Society may function more actively in the outer world than is possible at present, although, of course, it is functioning in the inner worlds more strongly than ever, by very reason of the urgent need.
3 April 1943

INDIAN FEDERATIONS

Bengal

My dear Friend : I am in receipt of your letter dated April the 12th. I do so much wish that Rukmini Devi and I could have been present at the Annual Conference of the Bengal Federation, especially as it is the first time you are meeting without the presence of our late revered Vice-President. But we have an Easter Convention here at Adyar and numerous engagements round about it, so I am afraid we must deny ourselves the pleasure of coming.

We do indeed feel with you the tremendous gap caused by the passing of our beloved elder brother. He was wonderful in so many ways and of priceless asset both to the offices of The Society and to the Theosophical movement generally. I sometimes say to myself that I do not know how we shall do without him. But it is just our business to show that when a gap, however large, occurs in our ranks, we must hasten to fill it up and as usual stand shoulder to shoulder.

Our late Vice-President's passing is a tremendous opportunity for all Bengal Theosophists. It is an opportunity for them to raise a great monument to him, not in the shape of a portrait, or of a bust, or of a building, but in the shape of a great accession of strength in membership to the Bengal Theosophical Federation. Your work is to be ardent as never you were before in Theosophizing Bengal. I am afraid that for many years, despite the great aid of our revered

brother, Theosophy in Bengal has not been all it should be. No doubt there have been many difficulties in the way, some of them because of the actual situation in the Province. But I have no doubt that you look back, as I look back, upon past years with the feeling that more might have been done. I feel sure this is so in my case, and therefore I imagine it may be so in your case and in the case of your fellow-members.

But Mr. Hirendra Nath Datta will lead you on from the super-physical plane if not on the physical plane itself. You will receive guidance and inspiration from him. I am sure he feels himself responsible for the well-being of Theosophy and The Theosophical Society in Bengal, and if you will listen, I am sure you will hear his call and his guidance.

I shall be very glad to know if at your coming Twenty-fourth Annual Meeting you are able to plan new and vigorous activity, especially among young people, to make our movement so strong that it proves a blessing to one of the greatest Provinces in India.

We are trying to launch a campaign throughout India to make Theosophy practical and to show that we are not merely intellectual students of Theosophy, but messengers of Theosophy among the people for their healing, their comfort, and their happiness. If I am able to send you a few notes in this connection before your Federation meeting, I shall do so. If not, they will come later on. But I most sincerely hope you will do your best to make use of them.

15 April 1943

Karnataka

Dear Brethren : I send my very best wishes to the Karnataka Theosophical Federation for a happy session under the chairmanship of our Recording Secretary who, as doubtless you know, is one of our finest workers.

I have been talking to him about various points I should like to have emphasized during the gatherings. The help of your Federation is very urgently necessary in these days and I am particularly glad that Brother

Rohit Mehta should be able to go in order to acquaint you with the special help that seems to me to be required at the present moment.

With most brotherly greetings to all who will be assembled. . .

5 April 1943

Central India

The Central India Rajputana Theosophical Federation Gwalior session tenders loving loyal greetings Dr. Arundale, Rukmini Devi, Rajaji.

Sind-Multan-Baluchistan

Dear Mr. Advani : I am afraid it is impossible either for the Vice-President or for the Recording Secretary to preside over your Federation gathering. It is with difficulty that we have had to spare the Vice-President to attend on his sister, Dr. Sivakamu, on the occasion of an operation which has had to take place in Calcutta. With all that has to be done and with the difficulties of the work we have to keep our principal officers, as far as we can, at Headquarters.

I know this is a disappointment, and I wish it could be otherwise. But I am afraid it cannot be helped. I can assure you that were it possible to spare one of them I should be the first to be eager that he should go to give inspiration to the great outposts of the Masters' consciousness in various part of India.

I am sure, however, that your Federation will be able to stand bravely and finely on its own feet. The Federation has among its members a good array of very stalwart brethren and they will be able, under the blessings of our Masters which you certainly will receive, to hearten with new life the work of the Sind-Multan-Baluchistan Federation.

I send my very brotherly and indeed loving greetings to every member of the Federation who will be attending the gathering at Easter. I am sure many of us who cannot be with you physically will certainly be with you otherwise, and you must be on the look-out for us all.

31 March 1943

Mr. Advani's Reply

Dear President: I am very grateful to you for your kind letter dated 31 March 1943.

The Sind-Multan-Baluchistan Federation will understand the necessity which prevents either Rukmini Devi and yourself or the Vice-President or the Recording Secretary to accept their invitation to preside over the Federation gathering.

I am very happy to inform you that our General Secretary, Bro. G. N. Gokhale, has found it possible to accept our invitation to preside, and we hope to have a very successful session under his guidance.

The blessings of the Masters conveyed to us by you will, I hope, be an inspiration to us all during the sessions, and we too shall do our best to deserve them.

To Bihar Federation

Best wishes for happy Federation under distinguished presidentship Brother Bhubaneshwar Prasad Sinha and all success to Mel Milap.

A NEW LODGE

I send my very best wishes to the Jamshednagar Lodge in Karachi, as it begins what I hope will be a great service both to Theosophy and The Theosophical Society and therefore no less to India. It is a great opportunity for a Lodge to be born in such times as these, for there arises an immediate call to

ardent service which a Lodge of our Society is ever able to provide in unique measure.

I most sincerely hope that there will always be harmony among the members of the new Lodge, however different may be their opinions and activities. Disharmony is the clearest indication of the unfitness of a Lodge to exist, for it shows that its members are unable to be loyal to that spirit of Brotherhood to which on joining The Society they gave allegiance.

I hope, also, that the Theosophy the members will, of course, study will be actively applied in the service of the surroundings of the Lodge. No Lodge of The Society can effectively live by itself. It must live in the service it gives. I shall be hoping, therefore, that every member of this new Lodge will exemplify in himself the spirit of Theosophical service and give cause to the surroundings of the Lodge to rejoice in its existence.

31 March 1943

AUSTRALIA

Local Conventions meeting six Commonwealth States unite sending you, Rukmini affectionate greetings, best wishes.

—LITCHFIELD

Dr. Arundale's Reply

Grateful thanks, affectionate wishes, hope various Conventions met happily. Am sure our Elders' blessings are on Australia in all danger.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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