



THE THEOSOPHICAL WORKER

June 1943

ADYAR

Vol. 8, No. 6

How Much There Is To Do

By the Editor

MY dear brethren of the English Section: Your General Secretary asks for a little message from me. I have already sent you a message which I have also addressed to our brethren of the American Section, for there is, to my thinking, but one great message for any individual Theosophist to write to a brother in the same all-embracing fold.

It is that just now, at this critical period in the history of the world, there are three duties incumbent on the majority of us:

1. To help in every possible way to win this tremendous war for Righteousness by working ceaselessly to ensure that throughout the world Righteousness reigns unchallenged. Almost everywhere in one way or in another Righteousness, Justice, *is* challenged. Theosophists everywhere, at all costs, must stand shoulder to shoulder with Righteousness and Justice

as they understand these, and march onwards to Victory.

2. To bring to the afflicted and hopeless wherever they may be the succour Theosophy and the power of The Theosophical Society alone can bring. We have the Science of Peace and Happiness. The whole world urgently needs it. Let the fruits of our studies over these many, many years now bear vitalizing fruit and healing leaves to all who have been rendered desolate by the war in all its horrors. Lectures matter less. Study-classes matter less. Theosophy for self-satisfaction matters less. Theosophy in action, Theosophy in service, matters infinitely more. Not that there should be no lectures or no study-classes. But these must be positively designed to intensify action and service, and they must be directed towards attracting the youth of every country to Theosophy and to The Theosophical

Society, so that as we elders move forward into the future to prepare a newer way for our beloved Society, and perhaps a newer presentation of the age-old Truths of Theosophy, the youth of today may take firm and joyous hold of the Fiery Torch which we shall so thankfully place in their hands, as we so reverently received it from our elders.

3. To work for a post-war world, the basis of which shall be that Universal Brotherhood of which The Theosophical Society became the dedicated herald nearly seventy years ago. The three great Objects of our Society—the first proclaiming Brotherhood, the second proclaiming Understanding, the third proclaiming Freedom—are in fact the three great Pillars of the Temple of the New World. It is our Theosophy and the structure of our Theosophical Society which we have the honour and immense privilege to offer to the world. The outer world may indeed confuse itself in the man-made intricacies of all kinds of laws—economic laws, industrial laws, international laws, and many others. But the Laws of Theosophy, as set forth in our great and classic literature, and the fundamental Principles which characterize The Theosophical Society—these are the essential foundations of all reconstruction, of the rebirth of the old world in its new incarnation. We Theosophists must have the intensity of conviction and the one-pointedness to sound the note of Theosophy and The Society at all times. Let others sound whatever notes they please in the symphony of reconstruction. Who but Theosophists can know the essential theme of the symphony? Who but Theosophists have been entrusted with its unceasing sounding?

I send you this by airgraph in case the other message comes too late. Please read it to my brethren in England and send it to my brethren wherever they can be reached.

Your fellow-soldier,

GEORGE S. ARUNDALE

3 May 1943

FORWARD, THEOSOPHISTS!

[Article written for Columbus Lodge Bulletin, U.S.A., 2 May 1943]

I am so immersed in Indian affairs and in war work of various kinds that I really can only write upon these, except to exhort your members to do their utmost to send forth everywhere that succour Theosophy alone can bring to the innumerable afflicted throughout the world. It is in this sense that I have sent a message to your Annual Convention at Olcott, for I know from physical plane and inner planes experience that there are literally millions who have become submerged in misery and despair on account of causes directly attributable to the war with all its horrors. These are round about us all and the more sensitive we are the more shall we not only feel their hopelessness but we shall be restless save as we try to help them on the physical and on the inner planes.

We have Theosophy. They ardently need it. We must use every ounce of force on every plane accessible to us to strengthen them with the power of Theosophy, and we must be sure that we could not be more helpful to them than in this way. With our wills, with our minds, with our feelings and aspirations, with our actions, with our speech—with all these must we help them. We must live as Theosophically as we can. We must make our membership as vibrant with brotherhood as we can. We must drench ourselves to the utmost possible extent with the Truths of Theosophy. Thus must we become individual Centres of Comfort and Happiness, not alone for those near to us, not alone for our own people, but for the suffering throughout the world. We must succour the Jews. We must succour the Poles and the down-trodden central European nations. We must send the spirit of Theosophy into Holland and Belgium and France. We must do all in our power to help brother China. And there is India, too, whom we must help to find herself, so that she may play her rightful role both on her own account and in the world.

How much there is to do! And how particularly well equipped are Theosophists to help to do it!

Every Lodge in the United States should be marshalling its forces to help to win the war against evil with the great resources of Theosophy, the Science of Sciences, the Essence of Truth.

Lectures matter less. Action matters more. That is what I am trying to say to our Indian Lodges, whose responsibility is so heavy just now. We know enough. We have studied enough. We are, or should be, trained enough.

We should be in battle array with our gifts of comfort and happiness for those to whom Theosophy and the spirit of The Theosophical Society should be as most potent healing balm and purifying light in these diseased and dark days.

Let us help to conquer the world for Peace and Happiness. We could not do better than this. For what higher purpose could Theosophy and The Theosophical Society have been vouchsafed to a world in the process of being re-born?

I am myself at work on all this, as I am also at work trying to do my little bit in actual war work and in following that mighty Clarion Call which the Great Messenger of the Rishis and Saints and Saviours of the world, Annie Besant, brought from the mountain-tops and sounded forth throughout the world. I hope there is available to you the ten volumes of the Besant Spirit Series, in which the Voice of Annie Besant speaks in her own words the Message of Peace and Happiness for the new world. But I am sure you know what her message was, and what it would be in an unhappy world.

Forward, Theosophists! Range yourselves under her unerring leadership, and show to the world that Theosophy and The Theosophical Society are great agents for Righteousness and healing Truth.

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P.S. I could not resist the bold appeal of the Columbus Lodge for a message. But my acquiescence is no precedent. If another Lodge wants a message, here it is. I could not give any better as at present advised.

We Bow in Homage to H.P.B.

ADYAR had a fine celebration of the 51st White Lotus Day. In the morning there was the usual meeting, beginning with Prayers of the Religions, after which came the readings from books chosen by H.P.B., then a brief talk, and finally offering of flowers. Dr. Arundale read from *The Light of Asia* depicting how Lord Buddha saw the strife in nature and mused thereon, thus attaining "Dhyana, the first step of the path." For reading our President easily deserves a Gold Medal, no, a Diamond Medal; and the sublime passage was of stirring appeal to all, and no doubt specially inspired those of us who are animal-welfare workers. The talk was by Rukmini Devi—simple, spontaneous and vital as her talks usually are.

In the evening, organized and presented by Rukmini Devi in the Pavlova Theatre, were

partially dramatized readings reproducing the famous scene in the London Lodge where C.W.L. first saw H.P.B., and the scene later in Mr. Sinnett's drawing-room when he was introduced to H.P.B., and the scene of the first visits of Dr. Besant to H.P.B. This turned out to be a most successful function, was appreciated by all, and Dr. Srinivasa Murti suggested that we ought to have such meetings for our Conventions.

In the afternoon was the usual distribution of rice which is described by Mrs. Lavender as follows:

THE APPEAL IN THE RICE DISTRIBUTION

Traditionally on that day of festival-remembrance, White Lotus Day, the poor are fed

at Adyar. What a comment on war conditions, affecting the economics of the world, was this current observance. Last year two ollocks of good rice, uncooked—1 pint—were given to each grown-up, that is, sufficient quantity for one person, for two meals. Even then there were difficulties in obtaining supplies, but they did not develop to the present pitch until later in the year. Now the price has risen as well, from four to five times as high as formerly.

Picture what this means to the poorer villagers and the coolies in towns, and the record of happenings here this year will tell how war affects so vast a mass of India's population. Wages have risen, yes, but probably only by 20 or 25 per cent, and the result is evident in the daily lives of the villagers, where there are families that have only one meal in two days.

Though the quantity of rice given was halved—one ollock—the cost to The Society this year was 250 per cent higher than that budgetted. How good it is in such days that The Society can continue to "mother" to some degree in this and other ways the people in the surrounding villages.

Some hour before the time announced for distribution, compound gates were thronged with many types of people, excitedly chattering over what chance each might have. Nearly 4,000 of them came, walking anything up to a mile and a half, some fairly respectable, in shirt and cloth, but the majority in old clothes, or remnants of them, many men with the simple loin-cloth of the worker, and many among the children with no cloth at all. Women carrying babies, with other children clustered around them, with rough home-made baskets that would hold what became a family allowance, old men, old women, tottering on with the crowds, many too painfully thin; with containers of any description, a small display of the scarce paper, many cloths used, or earthenware pots or brass vessels, or—often—the corner of some one thin garment. When one ollock is the normal allowance for an adult meal, when a family had collected its ollocks together, and added up their various copper coins (for as usual, grown-ups were given

half-an-anna—two pice—and children one pice) that meant something extra to buy, and make at least one good meal for these people.

And Theosophy has yet to add the final word. This is one path of practical brotherhood, yet only when the reality of that universal principle of brotherhood is more widely felt and radiated will this type of its expression be unnecessary. The brotherhood of provision for the necessities of life should come quickly, and the life in Theosophy make the feeling behind it warm and glowing.

OTHER PLACES

The active Lodges in India all celebrate this day as laid down by H.P.B., completing the day's programme with "feeding the poor" in large or small numbers. Triplicane, Chapra, Sivaganga and Madura have sent special reports; and there appeared in *The Madras Mail* the following entitled "White Lotus day at Pudukottah" (Pudukottah is a small Indian State in South India):

"White Lotus Day was celebrated yesterday at the Sri Sadasiva Brahmandra Theosophical Lodge, Mr. A. Mahalingham Ayyar, presiding. Speeches were made on the life and works of Madame Blavatsky. Later sweets were distributed to children."

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MAGAZINES RECEIVED from overseas

- The American Theosophist, December, January, February.
- The Beacon, January.
- Contact, March.
- Espiritualidad, Dec.-January.
- The Liberal Catholic, December.
- Michigan Fed. Bulletin, December.
- Mothers Bulletin, Vol. 8, No. 4.
- New History, January.
- New Year 1943.
- The Temple Artisan, Oct.-November.
- Theosophy in Australia, April-May.
- Torch, March-April.
- Transvaal Federation Newsletter, April.

Notes by Adyar Residents

IS NOT FEAR WORSE THAN PAIN?

IF one were to propose in a Theosophical Lodge, that the Lodge might take up some animal-welfare work, one is likely to receive the reply: "Well, there are so many excellent Societies which make the protection of animals their exclusive business. We have other work to do."

This may be true to a great extent.

Yet it seems to me that there is one aspect of cruelty, the importance of which only a Theosophist can rightly understand and should make it his business to eliminate, and that is the element of *fear*.

Strangely enough it is the ardent animal-lover who is often the greatest sinner in this respect. His interest in animals is so great that he will enjoy catching some little wild creature just for the pleasure of holding it in his hands and admiring it. And if one anxiously begs: "Please, put it down; please let it go," the surprised reply is inevitably: "But I don't *hurt* it!"

Does he not notice its throbbing little heart, its anguished eyes? Does he ever ask himself first whether the animal likes it?

To me, fear seems far worse than physical pain. Its effects last longer, and whereas inevitable pain may add to the store of experience of the animal and so help its evolution, fear can only produce a lasting inhibition and thus hinder its harmonious growth.

Many parents pride themselves on their children's love for animals, and so their backyards are littered with cages, boxes and jars in which the unfortunate objects of that love are being kept.

Could we not teach our children to love, admire and observe animals in their natural environments?

And is it really so necessary to take children to the Zoological Garden or other places where animals are "on show"? It may be

good for the child's education, yet is this not very much like vivisection which is equally meant to help us and which we so condemn?

We who have the advantage of some knowledge of Theosophy believe that fear greatly hinders a harmonious evolution. We praise the Montessori system of education which has done so much to remove the element of fear from our present education. Should we then not follow this same principle in our dealings with those creatures whom we rightly call "our younger brethren" and whose evolution we have the power to hasten or hinder?

—RIE VREESWYK

MY CREED

I know where I am going. I am inspired to work for an ideal which is far above my present capacity, yet I know I shall reach it only to aim still higher in the service of mankind. Peace, happiness, joy in my heart, serenity in my mind, stamp my path as with unshaken purpose I tread that road which is the only one which never dims. By whatever way other men aim for the light, we shall one day meet, for all paths lead to the same mount though they may take the traveller along various routes.

All the great brotherhood of humanity is inspired by Those Great Ones who reflect the Divine Consciousness: some part consciously and some part not yet awakened. In my humble minuteness, may I hasten to prepare myself to help in the awakening of those still asleep who cross my path. The joy to be able to bring happiness to others, to lighten the sorrows which must be borne, to be used as a light-bearer by Those who ever aid mankind!

I want to serve! The cry is wrung from my heart. Yet I realize that I myself am the deciding factor. Until I make myself ready, I can be used only in so far as I am

serviceable. Even deeper than reason wells up that restlessness which ever pushes relentlessly: work harder, do more, let not opportunities slip, make of the personality an instrument for that higher self which is so glorious, so beautiful, so eager to function if allowed.

My enthusiasm, my restlessness, must be directed so that that energy flows where it can be of most use. Useless longing is of no value; it must be turned into the *will to serve*. The small actions must precede and become the foundation, the basic structure well laid, for the action of the great ideal which ever kindles the fire burning so strongly—that will to serve, to become fit to serve; that fire whose flames now are inner peace, joy, love which burns ever stronger and brighter as the unshaken resolve proves itself worthy of each effort.

I know where I am going!

—JANE CLUMECK

A NICE STORY

This morning we met an English officer, here on rest-leave because of a wounded leg—shin-bone gone, and walking is painfully difficult. He is on our route to Ooty and so we are collecting him and his family every time we go by car. He was in the E. African Campaign. In the hospital ward where he was a patient, were many other wounded soldiers and one Italian. They often played ball from bed to bed with large Jaffa oranges—and every time such a game went on the Italian soldier sat on the English officer's bed, so as to protect the wounded leg! Isn't that a nice story? True and unembroidered, told to me this very morning by the officer himself.

—LAURA CHASE

RICE

Let Tunisia Day be dedicated to the poor, as also the many other Days of Celebration which will, I am sure, follow Tunisia Day. *It is the only way.*

We are very happy to note that at least by the Madras District War Committee advantage has been taken of Tunisia Day to collect funds for the feeding of the poor.

The Committee estimates the costs of the celebration at Rs. 3,000. This is but a drop of help in the ocean of need, but it is well done.

The Theosophical Society is also arranging for the distribution of rice to 5,000 people living in the villages around its Adyar Estate.

—Conscience

A MATTER OF RESPECTABILITY!

In a most readable and highly illustrated article in a recent issue of *Look*, New York, on Mr. Henry Wallace, Vice-President of the United States, appears the following paragraph:

"At one time or another he was known to have been interested in Theosophy, Astrology, Oriental religions. Friends hastened to explain that Wallace, a devout man, was a respectable Episcopalian, with only scientific interest in outlandish faiths."

We do not know whether Mr. Wallace is a member of The Theosophical Society or not, but we sincerely hope he is not going to be regarded as being without respectability on that account. Those friends who dub him a respectable Episcopalian are asked if they would approve of him were he a Roman Catholic.

The article in *Look* is entitled: "Wallace—Roosevelt's Choice for President."

—J. L. D.

THE UNIVERSAL NAME

Every one has a different name and yet we all call ourselves "I."

If the trees could speak they would call themselves "I";

and the stars and the stones and the sun and the birds.

My parents called me "X,"

but I am also "I" just as all others.

Everybody is "I"; I am "everybody";

I am likewise the stones, the stars and the trees.

The whole of Nature calls itself "I"—the common name.

The "I" and the "All," the "All"-embracing "I"!

—SPR.

A House of My Dreams

By G. S. A.

I SEE before me a most delightful and alluring vision of a mountainous region, of the slope of a mountain, and of a valley down below. I am on a roadway which leads somewhere to a large clearing on which stands a house entirely in keeping with the surrounding mountain splendours. It is roughly built in the spirit of nature's roughness—sturdy, disdaining artificial smoothness, one-storeyed, large rooms with wood-covered walls thick enough to deaden sound and to stand all weathers. The house is built of stone hewn out of the mountain, and with its wood-surfaced walls and smooth wooden floors is rich with the fragrance of wood and of the burning of great logs in the large open fireplaces.

A great waterfall descends close by and plays constant music by day and by night. It provides electricity for the whole house and all the necessary irrigation for the growing of foodstuffs and fruit and vegetables of all kinds.

During the day there is always a cool breeze which at night-time accentuates into cold.

All-pervading is the rich silence of the mountain—with the sounds of swaying trees, of singing birds, and of buzzing insects. Trickles from the waterfall splash upon damp moss and make little gurgling noises as they pass on their way. Where the wood and the earth are damp they give forth a wonderful fragrance almost as of burning peat, and little tiny flowers rejoice in the heavens fashioned for them by the marriage of earth and water.

Sometimes the winds lash themselves into a fury and storms come to test the strength of the mountain and all its many denizens. Rain falls in torrents. The trees shout aloud their mighty war songs and sometimes die as they shout, though not often. The mountain herself shivers, though imperceptibly to her children. It is at such times as these that the Guardian Angel of the mountain—the Devi of the mountain—shows herself forth to revel exultingly in the great tension-thrills of nature

whereby mountains and rivers and hills and vales and seas and plains move onwards to their unfoldment. And it is at such times as these that the dwellers in the house feel the life of God flowing through them in ecstatic waves. Out into the storms they go to open out their very physical bodies themselves to the surging outpourings from a world at work bringing up her many children.

Who are the dwellers in this dream-house? Physical people are living in it, but they are as dream-people, for I am looking at this house through a dream-consciousness which envelops them too. Perhaps I am looking at myself and my own people. Perhaps this is a house of retreat into which some of my friends and I may dwell awhile in future years. I do not know. I only know that the house is wonderful and that I want it for my own. Of course, there are people who live in the vicinity of the house—peasants and agricultural workers. There are beautiful animals. There are birds of all sects and communities, praising God in their way as His other children praise Him in theirs. There is Nature, Evolution, in all her moods and in all her incarnations and stages.

Above all, however, there is the marvellous and exquisite fragrance of the earth in moisture and in heat, of clinging moss, of happy flowers unexploited by man, of grass and other little things living and growing close to their mother earth. And then there are the rhododendron and other bushes forming great colonies of splendour, while above them tower noble trees, some encreepered with gorgeous blossoms, some rising straight up into the sky, others spreading their leafy branches far and wide.

Thus to the fragrance is added song, and it is difficult to say which is the fragrance and which the song. How beautiful is the house, and how inspiring. I wish I could live in it, or retire to it awhile.

The President's Correspondence

GRATEFUL THANKS AGAIN TO U.S.A.

DEAR Mr. Pond : Words really do fail me to express our gratitude to the brethren of the American Theosophical Society for their wonderful contribution to the Adyar Day Fund for 1943. I had already thought that the 1942 contribution was remarkable, considering the circumstances of the war. But in 1943 you more than doubled the 1942 contribution from the United States of America, and this is nothing short of a miracle. How you are able to organize such collections and how our brethren are able to be so generous and so self-sacrificing passes my comprehension.

I repeat again with more emphasis than ever that the American Theosophical Society is the good Karma of our International Movement throughout the world.

I do beg of you to communicate to each and every subscriber the gratitude of the International Headquarters for the help which will not only enable us to keep active and functioning the Adyar Library, the Baby Welcome, the Dispensary, Rukmini Devi's Kalā-kshetra and the Besant Theosophical School, as you helped us to keep them going in pre-war days, but this special blessing will enable us substantially to reduce what we were afraid would become a mounting deficit. Obviously, very many of our Sections, having been overrun by the Axis powers, can give nothing at all, while there are others which cannot export money under any circumstances. The result is Adyar's means of international livelihood would be greatly reduced but for the extraordinary generosity of The Society in America.

I want every single donor to feel that he is a tower of strength to The Society throughout the world. And I should like also that those who, for one reason or another, have been unable to contribute should feel that if the spirit

is willing, it matters far less that the flesh should be weak.

When I thank you and all the donors, I especially thank the President of The Theosophical Society in America, for I know how his blessing upon your collections very substantially increases them. I know, too, that the money which is sent to us could be most valuably employed in strengthening The Society in America. But I also know that he does not for a moment grudge the help that comes to us from you all. On the contrary, I feel he is constantly inciting you to help Adyar more and more.

So my gratitude and the gratitude of the whole of the International Headquarters, indeed of the whole Society, goes out to the stalwart and self-sacrificing brethren in America. How greatly must we expect that The Society in America will flourish on the basis of these yearly splendid sacrifices, especially in these times of utmost need. The troubles you may have to confront in the future will certainly be minimized, the efforts you will be able to make will certainly be intensified. The influence of Theosophy and The Theosophical Society upon the United States will certainly grow from more to more. Why? Because, inasmuch as you have given greatly during times when it has been more difficult to give, so will you receive in richer measure as may be necessary for the salvation of your country.

Herewith a statement of the allocation of the blessing we have received from you :

	Rs.
1,2. Allowances for Adyar workers.	1,800
3. Adyar Library	... 2,000
4. Baby Welcome	... 300
5. Besant Theosophical School	... 3,000
6. Kalā-kshetra	... 3,000
7. War Refugees' Fund	... 2,500
8. Faithful Service Fund	... 1,000

	Rs.
9. Olcott Harijan School ...	2,000
10. World Federation of Young Theosophists ...	250
	<hr/> Rs. 15,850

From the balance, Rs. 10,000 is to be utilized for reducing the general deficit.

SWISS CONVENTION

Dear Colleague: Your cablegram dated the 2nd of May reached us on the 4th. I wish I had known of the time of the meeting of the Swiss Convention, for I should have been very glad to send you a message of greeting. And I should be very much obliged if you would kindly greet them all on my behalf and say how happy I am that they are able to be stalwart and true to our great brotherhood through all these difficult times.

I note with deep appreciation the renewed consecration of your membership to the cause of Theosophy and to The Theosophical Society. I hope that after the war is over we may all be able to meet in Switzerland to plan the new work.

BRISBANE CONVENTION

Dear Colleague: I am indeed glad to receive "loyal greetings" from Brisbane on the occasion of the Annual Convention which, I believe, is necessarily held in various Australian States on account of the present situation.

Of course, I have no doubt whatever that Australia will acquit herself splendidly in the great tests she is called upon to undergo. As a Master once said:

Australia is a Land of the Larger Hope, and I am sure she will rise equal to His great commendation. I hope every member will remember that phrase as Australia has to take her place in the forefront of the strife and to be assailed by the enemies of Righteousness.

27 April 1943

PUERTO RICAN CONVENTION

Dear Brethren: I send my most affectionate greetings to the Puerto Rican Section, and appreciation for your loving and loyal greetings forwarded from your Convention assembled.

The cable arrived just after we had completed here a most successful Easter Conference, together with a Week-End of Remembrance for Victory.

INDIAN FEDERATIONS

Greetings have been received from the annual gatherings of:

Behar Federation,
Bengal Federation,
Karnataka Federation,
Sind-Multan-Baluchistan Federation.

Invitation from Marathi Federation to attend their 27th Annual Session. Dr. Arundale replies that no one from Adyar can be sent just now.

GREETINGS

A pretty card bearing 31 signatures and carrying Greetings from a meeting of Besant Lodge of Hollywood, U.S.A., dated 1st Dec. 1942 reached Adyar in May. The meeting was dedicated to the President. An informal account of the meeting was enclosed written on another pretty card. There were more enclosures—little presents for schoolchildren. For which all the President says: Many thanks.

A GOLDEN REALITY

Mrs. Margaret Hemsted, a Chief Representative of the Order of the Golden Chain, sends from 52 Springvale Terrace, Glasgow, Scotland, a beautiful little Membership Application Form and Promise Card of the Order. Dr. Arundale in acknowledging it wrote: "It is a very fine way to picture the golden reality for which it stands."

Among the National Societies

A WARTIME PRAYER

HERE is a good prayer, as used at Westminster Abbey, which I commend to our clergy for use . . . on the occasion when the King asks for certain days to be observed as special days of intercession or thanksgiving :

"O God, Almighty and Everlasting, who holdest the nations in the hollow of Thy hand, to Thee at this time we commend our King and all his Dominions, his Counsellors and all leaders of the people. Give protection and victory to all who through perils of war are serving this nation and grant that our realm being always devoted to Thy glory may ever be defended by Thy power ; through Jesus Christ our Lord. Amen."

—*The Liberal Catholic*

MR. JINARAJADASA'S 50TH ANNIVERSARY

[On 14 March 1943, Mr. Jinarājādāsa celebrated his 50th "birthday"—his 50th year of membership in The Theosophical Society. On which *The American Theosophist* writes as follows :]

How many of us have cause for rejoicing on that day ! He has always preferred that this day be remembered by his friends as his birthday, rather than the anniversary of his entry into this "vale of tears." Many members and Lodges in the American Section will send him congratulations.

We take so much for granted those who are great among us, expecting their greatness as we expect the seasons, accepting their ministrations to our spiritual hungers as young robins accept their food. Anniversaries such as these are therefore real opportunities to express appreciation ordinarily withheld for lack of opportunity—to lay flowers, as it were, before those whom we have reason to revere.

It would take a volume to record all the reasons Theosophists have to be grateful to Mr. Jinarājādāsa. Since he joined The Society in 1893 he has served as lecturer, author, Vice-President, Manager of the Adyar Estate, Presidential Agent and in many other valuable capacities, for all of which The Society is infinitely richer.

But permeating this outer activity and endearing him to thousands is the personal inspiration he has been to them to make their lives sublime. For as deep calls unto deep and nobility invokes nobility, so has he called forth the mysterious flame of aspiration and set it burning upon altars in hundreds of hearts.

This, it seems to me, is the supreme achievement. Others have held office and given lectures and written books, but he has been a fountain of living water among us, an Apostle of Truth and Beauty and an inspiration.

He has himself best phrased the secret of this special influence in the lines from *The Master* :

"Long I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none ;
Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a sun."

So may we all be touched and left to shine for Theosophy.

Mr. Jinarājādāsa's address is 33 Ovington Square, London, S. W. 3. First Class mail from U.S.A. to England takes two to three weeks now, and air mail about seven days.

A LETTER FROM CUBA

Here in Cuba young and old Theosophists are straining to develop and impress on our environment the will to a righteous Victory and adequate Peace, using for leverage in our Lodge meetings and public lectures the

orientation given in Dr. Arundale's superb articles on the present war and in those of Mr. Jinarājādāsa and others, such as old articles by Dr. Besant and Bishop Leadbeater which might bear on the present crisis. We Young Theosophists specially dedicated the year 1941-1942 to work on a Chart of Peace . . . and I am enclosing the composite result of the efforts of our different Young Theosophist groups. We are conscious of its very small importance but . . . this collective effort along a definite line must surely help to clear a little the confused atmosphere about post-war world needs.

A year ago we began, under Mr. Jinarājādāsa's inspiration, to work for children in the Round Table. Also, a few of us girls try, without talking about it, to put something of the spirit of the World Mother, as far as we can contact it, into our talks and artistic entertainments at the Lodges, and everybody loves to read Rukmini Devi's articles in our Young Theosophist magazine, even if most readers do not realize perhaps just why they feel so attracted to her.

The news about a Theosophical Congress in Rio de Janeiro in 1944 has roused keen enthusiasm, and we mean to do all in our power to point our work and efforts towards its success. It would be marvellous tonic for all of America, and specially for our Latin American Sections. And Members are delighted over the possibility of seeing the President and Rukmini Devi in our part of the world and so meeting them "in the physical body."

—MARIA G. DUANY

LIFE MEMBERS IN U. S. A.

Your reference in a recent issue of *THE WORKER* to the appointment of life members in the journal of The Theosophical Society in South Africa leads me to the belief that you may find interest in the Life Membership practice of The Theosophical Society in America.

A number of years ago, prior to my election to office, I initiated a change in our Na-

tional By-Laws providing for graded voluntary dues according to the ability of members to pay, and for the designation "Life Member" for those who as Sustaining Members paid \$ 100 annually in dues for ten years. A number of our members have achieved life membership, but in every case they have voluntarily continued to pay annual dues as well.

We have another group who to all intents and purposes are life members, although not so designated. They are members who have long been faithful and who in their later years have fallen upon hard times beyond hope of recovery in this incarnation. These we keep permanently on our active membership list.

Thus does the American Section express its gratitude to these two fine classes of our members—those who give money so steadily to support the work and those who as faithful workers in the past can give only their continuing faithfulness.

—SIDNEY A. COOK

U.S.A. SERVICE ROLL

The list of Theosophists now serving our country steadily grows. Following are the names most recently reported to us:

Miroslav Adamacho, National Member, U.S. Army.

Thomas Herbert Cranford, Meridian Lodge, U.S. Army.

Lt. Benjamin M. Hobbs, National Member, U.S. Army.

Perry Karsten, Portland Lodge, U.S. Navy.

Lewis J. Sheffield, National Member, Army Air Corps.

John Swanson, Besant Lodge (Cleveland), U.S. Army.

Robert Summerfield Young, San Antonio Lodge, U.S. Army.

Pvt. Voyle Stewart, recently of the Headquarters Staff, now stationed at Camp Wolters, Texas, writes occasional items for *The Bugle*, the Camp newspaper. This is a useful activity, for Theosophists have much light to throw on the real significance of the present conflict.

—*The American Theosophist*

NEW ZEALAND SERVICE ROLL

In addition to the list printed in the January WORKER, the following members of the N.Z. Section are serving with the Forces :

In Camp in N.Z.

Hamilton member: Miss Ivy Bowles (R.N.Z.A.F.).

Wellington members: H. G. Lyttle, R. E. Reynolds.

Whangerei member: Walter Hadwin.

Section member: Matthew A. Carver.

MR. HODSON

Theosophy in N.Z. tells us that Mr. Geoffrey Hodson will not continue to tour the Lodges during 1943. But he will remain in Auckland at his home in Epsom, and will be available to help where needed in the H.P.B. Lodge.

"NEW YEAR, 1943"

This is the title of the 4th number of the little magazine issued by Mr. and Mrs. Ransom of England. It is an intriguing periodical in several ways—the coming out, the title, the contents, the size are all surprise items each time and good. The only criticism of this latest issue came from the sub-editor of *The Theosophist*, namely, that the article entitled "Living Statues" might have been credited to *The Theosophist* which some time ago printed it both in English (July 1940) and in Spanish (Nov. 1941). But perhaps such courtesies are out of date and unnecessary in this wartime and in the coming new age, judging from very many articles and notes which appear simultaneously or successively in several magazines without a word of crediting or reference.

EASTER, 1943

It may have been noticed that Easter Day this year was on the latest day possible. It fell on the same day (April 25) in 1546, 1641, 1736 and 1886, and will not again fall so late in the present century. It means that we shall keep all the six Sundays after Epiphany

in their appointed place and not have to transfer any of them to fill up the gap between Trinity XXIV and Advent. This is the second occasion in the lifetime of those who are now 57 years old or more that this has happened; such as these will not be alive when it happens again, for which they may be thankful or otherwise according to taste. Personally I should prefer a fixed Easter on the second Sunday in April, but for no very convincing reasons.

—F. W. PIGOTT

"THE LIBERAL CATHOLIC"

The Editor writes :

I am sorry to have to drop the monthly issue of this periodical after 18 years, but it had to be either that or a much smaller monthly edition. The difficulty of the second alternative was that it would have been impossible to bind the smaller with the larger numbers, and, as the change may be only for a short time till paper and labour are plentiful again, it did not seem worth while changing the size. Also the longer articles, which are valuable, would have to be much divided, sometimes provokingly so, in a much reduced monthly issue. So we proceed to publish a 32-page pamphlet quarterly and can only hope that by so doing we shall not lose half our subscribers. We hope to issue it on or about the 15th of January, April, July and October each year till we get through the dreadful war and its aftermath.

PRETORIA LODGE

Miss Muriel Ford submits an excellent report of work done in the Lodge during her one year's presidentship. Besides the inevitable library and classes and lectures and social service that every Lodge reports about, Pretoria Lodge has a Healing group, Music group, Tea group, Flower group, Plays, Garden, Hospitality—so every member must be active and responsible in one or more of these groups. The report includes a nice tribute to Mr. Kruisheer who visited and helped the Lodge, and ends with the very beautiful statement that "at the heart of our

Lodge there is Brotherhood, Friendship and Co-operation."

Pretoria Lodge was 38 years old on December 1st, and is very proud of its birthday which coincides with that of the International President.

LODGE IDEAS

The American Theosophist has a way of remaining conservative and yet ever introducing new features. In a recent number we note in the usual section on "Theosophy in the Field" a special paragraph stands out entitled "Lodge Idea of the Month"; and follows:

"Los Angeles Lodge recently entertained twenty Service Men at a dinner party in the Lodge Rooms. The Chairman of the Local Service Committee wrote 'the people were so extremely friendly that they (the men) hope they can attend another of their parties.' This seems to be an excellent idea, for it not only provides a welcome diversion for those engaged in the business of defending our country, but at the same time makes a potentially helpful contact between them and The Society."

RUSSIAN CLASSES

The Theosophical Order of Service in London announces that it is proposed to hold Russian classes in the New Year, for the purpose of giving those members who are interested in the future work in Europe a grounding in the most important of the Slavonic group of languages. A member of the Russian Section has kindly undertaken to take such a class once a week.

INDIA

The General Secretary presided over the annual sessions of the Sind-Multan-Baluchistan Federation at Karachi, April 23-26. The Federation printed a worthy Souvenir for the occasion. Mr. Gokhale gave a series of public lectures on "The Present Crisis." There was an exhibition about which a newspaper reported:

"A very interesting and instructive exhibition has been put up in the Hall of The

Theosophical Society in connection with the Annual Sessions of the Federation. A new feature added to it today was a collection lent by Raizada Pandit Balmukund Trikha, an advocate from Multan. The collection consists of three manuscript copies of the Holy Quran, four ancient Hindu manuscripts and a collection of paintings of the Mogul and Rajput periods.

Among other exhibits the works of Madame Blavatsky and Mrs. Annie Besant were prominently displayed. A model of Adyar village (world-headquarters of Theosophical Societies) compelled admiration. Allied branches of Theosophy such as child-welfare, sociology, rural uplift, *karma*, and others were also to be seen in the exhibition.

* * *

Bombay Federation held a Week-End of Remembrance for Victory at Easter to synchronize with the Week-End held at Adyar.

* * *

The Hall of Theosophy, Madura, never lets any "Day" go unobserved. May 9th was suitably celebrated as the birthday of Shri Shankaracharya and of Shri Ramanujacharya.

* * *

Shahjahanpur Lodge sponsored the opening of a Charitable Allopathic Dispensary on March 11 with much formality and official support.

* * *

Organized by Theosophists, Berhampur celebrated All-India Humanitarian Day on April 18.

"A procession went round the town, and the animals such as horses, cows, etc. in the town were fed with green grass, and birds were fed with grains. Leaflets on kindness to animals and the books and literature on food and dietetics, supplied by the Bombay Humanitarian League, were distributed to the public in the town. There was a lantern lecture in the evening on 'Kindness to Animals' in the vernaculars and it was much appreciated by the public."

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1-11-1942 to 30-4-1943 are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in United States of America.			
1941-42	4,280	2	10
„ „ England £54-10-4	720	10	0
„ „ South Africa 1941-42	170	8	0
„ „ Egypt £4-10-1	59	8	5
„ „ Ireland £2-3-0	28	6	7
„ „ Canada	222	1	0
„ „ Wales £9-4-1	121	10	6
„ „ Mexico £24-14-0	326	2	6
„ „ Cuba £19-7-7	255	10	6
„ „ Portugal £4-3-9	55	5	6
„ „ New Zealand £34-15-4	457	9	10
Nairobi Lodge, T.S.	164	15	3
Narayana Lodge, T.S.	36	5	6
Mr. L. F. Pedris, Colombo, Entrance Fees and Headquarters Dues	17	0	0
Miss H. E. Preston, Canada. Headquarters Dues £1	13	0	0
Miss E. M. Casey	8	0	0
	6,937	0	5

Donations (Adyar Day)

	Rs.	A.	P.
The T.S. in England £13-16-6	182	11	8
Mr. Jose Arroliga, Nicaragua \$3.00	9	12	6
Pratiba Lodge, T.S., Nicaragua \$20.00	65	5	0
Mr. C. N. Thimmappiah	1	8	0
The T.S. in Bowringpet	4	4	0
Ahmedabad Lodge, T.S.	49	10	0
Salem Lodge, T.S.	10	0	0
Mrs. Kirtadagowri	1	0	0
West Tamil Theosophical Federation	3	0	0
City Lodge, T.S., Bangalore	20	0	0
The Bombay T.S. Federation	114	0	0
The T.S. Lodge, Hajipur	5	0	0
Mr. G. S. Marathe, Poona	100	0	0
Members of the Poona Lodge, T.S.	12	1	0
The Indian Section, T.S.	37	0	0
The T.S. Lodge in Laheria Sarai	9	0	0
The U.S. Adyar Day Committee	27,009	5	0
The T. S. in New Zealand	1,245	10	11
	28,879	4	1

Donations (General)

	Rs.	A.	P.
Nairobi Lodge, T.S. £1-0-0	13	3	5
Blavatsky Lodge, T.S., Bombay	250	0	0
The T.S. in U.S.A.	163	4	5
" A Friend "	5	0	0
Dr. George S. Arundale	4,111	6	10
Miss Savitri P. Advani	25	0	0
	4,567	14	8

Baby Welcome

	Rs.	A.	P.
D.R.D., Adyar	25	0	0
H. F.	44	11	0
The Rising Sun of India Lodge	50	0	0
Chapter Herakles	60	0	0
Mark Lodge Shukra	25	0	0
Chapter Loyalty	50	0	0
	254	11	0

Dispensary

	Rs.	A.	P.
The Rising Sun of India Lodge	50	0	0
Holy Royal Arch	15	0	0
Chapter Loyalty	50	0	0
D.R.D., Adyar	25	0	0
	140	0	0

War Distress Relief Fund

	Rs.	A.	P.
Mr. C. N. Thimmappiah	1	8	0

G. SRINIVASA MURTI,
Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-11-1942 to 30-4-1943 are acknowledged with thanks:

	Rs.	A.	P.
D.R.D., Adyar	50	0	0
Mrs. Clarence Gasque	1,200	0	0
The T.S. in England. £5-7-4	70	14	11
The Rising Sun of India Lodge	50	0	0

	Rs. A. P.		Rs. A. P.
The T.S. in Wales. £8-6-0 ...	109 11 6	Mr. T. V. Gopalswami Iyer, Retired	
Diwan Bahadur K. Sundaram Chettiar,		Deputy Collector, Tanjore ...	20 0 0
Retired High Court Judge, Salem ...	50 0 0	Mr. H. Saktharam Rao, Bangalore ...	35 0 0
Miss Meher P. Dubash, Karachi ...	5 0 0	Allocation from Adyar Day Collections.	2,000 0 0
H.F. ...	2,000 0 0		5,722 10 5
Mr. Ned Clumeck ...	20 0 0		
Dr. K. V. Hora, Surat ...	12 0 0		
Mr. Gopalji Odhavji, Bhavnagar ...	100 0 0		

ROHIT MEHTA,
Ag. Hony. Secretary-Treasurer.

Annie Besant School at Allahabad

[From *The Leader*, daily newspaper of Allahabad, U.P., India.]

THERE are in India few leaders who have inspired so many workers in so many fields of national activity as Mrs. Annie Besant did. In Allahabad we owe to Mrs. Besant's inspiration the Annie Besant School for children which celebrated its 16th anniversary on Friday evening, March 13th, and which we regard as one of the most important institutions of Allahabad.

We are sorry to learn that such a school which deserves the whole-hearted support and encouragement of the people and Government should be in financial difficulties. Man does not live by bread alone. But bread is essential to his life. A school does not live by money alone. But money is essential to its existence. It is to be hoped that Dr. Taimini's appeal for funds for the school which has accumulated a deficit of Rs. 6,000 will evoke a generous response.

ANNUAL REPORT

The annual report of the school was presented by the secretary, Dr. I. K. Taimini.

Dr. Taimini said :

The school was started with the sole aim of providing the best conditions available for the education of children, both boys and girls. The promoters desire to make the fullest possible use of the educational experience both of the East and West in developing methods of teaching which may best suit the Indian temperament and bring about an all-round growth of each individual child's faculties. With this end in view we have adopted the widely reputed and well-tested Montessori Method.

The natural blossoming of a child's faculties is a very gradual process and the young plant has to be carefully and patiently handled, and forcing the pace to produce quick results is likely to lead to permanent injury to the seedling. We have, therefore, always stressed the importance of individual attention to the child—helping it to unfold all its faculties easily and naturally, instead of trying to pump knowledge forcibly into its head. That is why we insist on keeping teachers in our school who are not only qualified from the academic point of view, but are interested in children and can guide sympathetically this natural unfoldment.

There is another point which we are apt to overlook in the education of very small children, and that is the environment and general mental atmosphere prevailing in the school. Researches in psycho-analysis have shown how important it is to guard the child against all kinds of psychic injuries ; injuries which continue to influence his life long after he has left the school and forgotten most of what he had learnt in the school. The harmful effects of fear engendered by cruelty and harshness, which unfortunately are quite common in our schools, are very far-reaching, even though not quite apparent, and it is really a pity that the importance of a harmonious atmosphere of love, encouragement, and freedom for the healthy mental and moral growth of children is not more widely appreciated. The happy faces of the children in our school, their zest for study, their abhorrence of holidays, all speak of the happy

and joyous conditions prevailing in Krishnashram which make the work of the children a delight instead of a drudgery.

Like many other educational institutions we have our deficits. These are not only a source of worry to us, but hamper our work and prevent us from improving our school in many ways that we would like to do. The Education Department has all along treated us generously and helped us to get out of our difficulties occasionally by giving us a deficit grant. But I think we deserve to get better financial support from the public of Allahabad than we have received so far. We have served them for 15 years and have now earned the right to appeal to them for financial aid. We have an accumulated deficit of over Rs. 6,000 and if they give us even half of this sum we can approach the Education Department to give us the balance to wipe out the deficit.

MR. VENKATACHAR'S SPEECH

It is indeed very appropriate that the name of that great personality, Annie Besant, is associated with the school. Her name and her memory are associated with great events and are writ large in the history of modern India for nearly four decades. This is not the occasion to dwell upon them. But the association of her name with the schools for young children will keep alive her fragrant memories for many a year.

The report that was read to us by the secretary dealt with the need for funds. We

certainly do not wish to minimize the urgent need for funds for the running of the school. But I venture to submit that money is not the only pressing necessity. We also need the co-operation and services of workers. I take this opportunity of making an appeal—particularly to the educated ladies of this great city—to come forward and help an institution of this nature. . . .

CIVIC PATRIOTISM

There is another small submission before I conclude my brief remarks. We should look upon with pride institutions of this nature for they constitute the civic pride of a city. In future we should be able to point out in our great cities and towns institutions of which we naturally should be proud but which would also excite the admiration of visitors, be they from another part of the country or from outside India. In this great city of Allahabad, it is not the Sangam or the hallowed nature of Prayag that I would like to impress upon our visitors with monotonous regularity, but would like to show with pride more and more of our civic institutions—our hospitals, clinics, parks, libraries, cultural institutes and institutions, centres of social services and so on—all of which would be silent but eloquent witnesses to the highly organized life of the community. The foundation of all such activities is a strong sense of civic patriotism, which after all is a part of that higher patriotism of the country of which we all aspire to be devotees.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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

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