



THE THEOSOPHICAL WORKER

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ADYAR

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Why Did You Join . . . ?

By the Editor

I SOMETIMES wonder, when I look over a big assemblage of members of The Theosophical Society and sympathizers, why are they members and sympathizers. Why did they join, and naturally I wonder why I joined. But if you ask me: "Why did you join The Theosophical Society?" my answer would be quite emphatically: "I do not know!" That seems like a strange statement to make, but from my childhood I had been brought up in the atmosphere of The Theosophical Society and the spirit of Theosophy, and in a way my joining The Society in 1895 was automatic. Though I was a little young in 1895, Mr. Sinnett asked me if I wished to join the London Lodge, and so I joined it. Since joining The Theosophical Society "every day in every way," to paraphrase M. Coué, I have been more and more thankful that I am, first of all, a

student of Theosophy, and second a member of The Theosophical Society. I have a few degrees conferred upon me by universities and other institutions. I have no interest in these and no particular use for them, though they were very useful in earlier days, but I cling to my membership of The Society and my studentship of Theosophy.

FREEDOM EVERYWHERE

My profit from my studentship of Theosophy has been the widening of my outlook so far as all faiths, races and nations are concerned. My sympathies are not merely for one faith, for one race, for one nation, but for all faiths, for all races, for all nations, for all political opinions, even though I have at times to differ. For all differences I have sympathy, because I am a student of

Theosophy and my study of Theosophy shows me that we are all children of one Father and are moving in the direction of the same Goal. Therefore I feel myself at home in every faith, race and nation. So when Dr. Besant called me, while still a young man, to leave England, a very much loved country, and to come to India to become an adopted child of this country, I had no hesitation. If I could do any useful work in India, let me do it. If Those who are in authority should call me to go to Kamaschatka or to the land of the Esquimaux, if They would give me time enough to find sufficient warm clothing to bear the stress of the climate, I should be quite happy to go. One has the feeling that the whole world is one's own, though one may work ardently in some specific Cause, as I have myself worked in India for a land which I regard as my adopted Motherland. All of that is the result of the widening influence of Theosophy.

FRIENDSHIP EVERYWHERE

My membership of The Theosophical Society has revealed what a tremendous amount of Friendship there is everywhere if only one can tap it. A Theosophist, a member of The Theosophical Society, can go anywhere and he will find his fellow-members, though they may not know him, to welcome him and serve him in every possible way. This has been my practical experience on every tour throughout the length and breadth of India, and throughout the world no less. All of this is a wonderful testimony to the worth of Theosophy and the friendship in The Theosophical Society, and so of the very real expression of that spirit of Brotherhood of which it rightly professes to be a nucleus.

As I grow older and older, I am more and more patriotic and ardent for Theosophy and The Theosophical Society. The older I grow the happier I am to realize that there is nothing but friendship anywhere if one understands how to arouse it. How wonderful it is to contact the unity, the solidarity of life, beneath, in fact animating, all differences which may cause us to distrust one another,

which may separate us, which may produce the quarrels and wars by which the world is devastated. So one is very happy, though of course there are difficulties always.

ADVANCE GUARDS ALWAYS

I feel that Theosophists and members of The Theosophical Society represent in a way a people apart from the average individual living in the outer world. We are an Advance Guard for certain truths which must come into active recognition sooner or later. The world has ever had its Advance Guard. The early Christians were the Advance Guard for a new type of living. When the Lord Muhammad brought His tremendous power to bear on a distracted world, He and His followers constituted an Advance Guard for wonderful principles. The same was no less true in the remote past of India's great Rishis, Saints and Saviours.

Today whether we are recognized, and appreciated, or condemned, whether we are popular or unpopular, whether we are judged leniently or harshly, whether public opinion is with us or against us, we have our Theosophy and our great Theosophical Society which have been entrusted to us for propagation, and we do our best to propagate them. We know our mission and as Theosophists are not concerned with recognition, with appreciation, with popularity, but are extraordinarily loyal to our splendid principles. We may have great intelligence or we may have little, we may be poor or rich, famous or little known, but that does not matter to the loyalty of our members to Theosophy and to The Theosophical Society in a way which is really quite wonderful. It is owing to such steadfastness that The Theosophical Society is always safe and pursues its way in a remarkable manner. Even throughout the war and despite the difficulties and diminution of income to which The Theosophical Society has inevitably been subject, we have been able to move on our appointed way and to fulfil our obligations, due to the loyalty and devotion of innumerable members scattered throughout the world:

ON THE PASSING OF A YOUNG FRIEND

[The following letter was sent by the President to a friend and his family who have been in deep sorrow on account of a very grievous bereavement. It was thought by those who read the letter that it might help others. So it is placed here.]

Dear Friend: Rukmini and I very deeply sympathize with you in a loss which is not only yours but of your Benares Centre. We both of us remember your son very well and, of course, liked him immensely with all his vitality and generosity of living. The loss of so fine a young man will be very great to all our work as well as to the family which loved him and admired him. Our very deep sympathy goes to his wife.

You ask why the blow should have fallen. It is impossible for us small people to understand the wonderful benevolence of the Laws of Karma. But it sometimes happens in the case of those whose lives are thus cut short with apparently no reason whatever that there is some great opportunity for reincarnation under exceptionally favourable circumstances and that the opportunity is allowed to be taken, because of the worthiness of the individual in the incarnation which has thus been cut short. It generally happens that on the inner planes there is concurrence in the transference, though it is generally impossible for the concurrence to be remembered on the physical plane. Therein indeed lies the tragedy. But as I am very very sure, there is no loss but gain. We think of loss and are prostrated by loss, because we only see a very short distance and only know that which is accessible to us within the limitations of the physical brain. I am very very sure that this loss of so fine a young man is a blessing to you all, and no loss to him, and I pray that perhaps when you are very near to him on the other side, and even on this side as you know you are, there will come a flash of

illumination to show you that these Great Powers who guide our destinies never give aught but a Love which passes our understanding but which helps us wonderfully, generally without our knowing it, on our way.

I realize to the full the physical plane loneliness and the grief that one who is so near and dear seems forever inaccessible. But the loneliness and the grief, as we Theosophists know, are but symptoms of the illusion of ignorance. We know that intellectually but we do not know it as it must be known by us all sooner or later. Of course, your dear son has not gone away. Of course, you and he are all happy together everywhere else but here. Perhaps if you could in some way bring yourselves to imagine that there is that happiness somewhere, though not here, such imagination may help you to cause the happiness to shed its light upon the prevailing darkness. I think that in the course of time it will come to you all, even though it cannot be expected to come at once.

Whatever Rukmini and I can do to help him—though he really needs no help at all—we will certainly do, and we will try to help to make for you all channels between the serenity within and the misery without. We will both be on duty—it is in fact, of course, a privilege—to help, and I hope you may feel this help from time to time . . .

* * *

P. S. As I send you this letter I find myself entering fully into the spirit of your unhappiness. I must enter into it if I am to help. So please think of me as a friend who is with you in fullest measure in all your suffering, but who feels he is able in some measure to be a guide to help you, first of all to resignation and then to understanding and thus to peace.

—G. S. A.

The President's Correspondence

IN courtesy to the General Executive body of the Canadian Section, we are herewith publishing a Resolution adopted by them 31 January 1943 as regards the report of a sermon by the President on "The Festivals of Our Lady."

"On motion of Lt.-Col. Thomson, D.S.O., seconded by Mr. Kinman, the following motion was adopted: 'That the General Executive of the T. S. in Canada strongly disapproves of the article by the President of

the Theosophical Society which appears in THE THEOSOPHICAL WORKER of October 1942, the article in question making a sectarian appeal which we feel definitely to be contrary to the broad general principles of Theosophy or Divine Wisdom as set forth through the millenniums of religious history.'"

[Due to lack of space, we are unable to publish several articles sent to us in support of the President's Sermon by members who have seen the Canadian Section's Resolution.]

Nature—Poems to Her Loveliness

PEAR BLOSSOM

(From my window)

Cascade of blossom gleaming in the gloom,
white waterfall that flows upon the night,
you are so lovely scenting all my room,
ethereal drapery in the dense twilight.

Like old-time lady in a swirling dress
you seem to float against the fading sky,
you hold all spring within your daintiness,
—a searchlight wanders by—

A bar of silver, blurring evening star,
while other stars shine redly and make
sound,
but from serenity their light is far—
an airship, homeward bound.

The houses stand there, solid blocks of grey,
while windows golden glow across the night,
the trees are slender figures far away,
a late bird is on flight.

Like a dim pool of faded green the lawn,
while far beyond is hushed the traffic's
hum;
I kneel, so grateful that it is not morn
and I can watch you; nor has night yet
come.

All windows are a doorway for our dreams,
a frame for all we seek, and long to know;
lulled in your beauty, for a time it seems
wrapt in your warm white snow.

—HELEN BEDDALL

THE SONG OF THE HAZEL

I am built of dust and sun,
The rain, the air,
I am strong and very fair.
When at last my day is done,
Back to dust, sun, air and rain
Will my being pass again.
Yet my Spirit never dies,
But in newness shall arise;
So in me behold and see
Your own mighty Destiny,
Rising slowly from the sod,
Ending in the Life of God.

[This verse, translated from the original Celtic poem in the Dindshenchas, one of the earliest Irish MSS., and preserving the original metres, is a meditation on the Druids' sacred tree, the Hazel. To the Druids the Hazel Tree is a living Bible. Man's own life, that of the Universe, the union of the

Divine and the material—all this is symbolized in the Hazel. Lu Lavada (Celtic, *Lug Lamfada*, "All-reaching Light") whose name occurs in London, Lyons, Ludgate, etc.—was the Sun-God, the supreme Druid Divinity.]

—F. H. ALDHOUSE

THE WOOD

In silence there I rested
Amidst the whispering trees,
Where blackbirds idly fluttered
In search among the leaves.

This wood so fair in Springtime,
A Haven sheltering few
Of Nature's dearest children
Hiding in the misty blue.

'Tis sweet to linger somewhere
And let the world pass by,
To rest in Nature's harbour
Beneath the blue-domed sky.

—B. A. COOPER

BARALING EVENFALL

Veil on veil of purple velvet drapes the silent
forest hill,
And a sheet of silver glory is the river smooth
and still.
Now the golden hues are fading ; in the east
a bluish haze
Steals amid the crowded treetops at the close
of autumn days.
Overhead a star gleams lonely, gleams against
the azure sky,
And an owl across the water glides to where
the shadows lie.
Evening shades now gather slowly, as the
day withdraws its light ;
Little birds all go to slumber when the dark-
ness mothers Night.

—DUNCAN GREENLEES

SPRING

Silence and Solitude and Snow ;
The calm glitter of an icy star,
A sighing breath ;
The choking murmur of a freezing stream .
Passing beneath the Moon's white beam,
And this is Death.

A little slumber—and a waking dream,
A faint stirring—and a clearer call
Within the dell,

The song of Morning in the waving pines,
High overhead the bright sun shines,
And All is Well.

—IVY S. MITCHELL

CAN WAR ENDURE ?

Can war endure where Nature binds her
tresses

With winding links of tender verdurous green,
Where murmurous wavelets wander through
the cresses,

And the whole wide sky refracts such radiant
sheen ?

Evanescant wraths of puerile mortal mind
May shed their vain shadows on quiet leas,
Till *Her* green veil shall mantle fragrant
haunts of bees ;

Where are those stirring strifes of men ?

Ah ! who will find ?

—M. A. A.

A TRUE INCIDENT

[From *The Liberal Catholic*]

A noble statesman sauntering through
At sunset hour

His garden sweet with perfumed breath
Of many a flower,

Beheld some ragged children on the lawn ;
His kindly face

Prevented fear, and one, an elder child,
Took heart of grace.

"We're very sorry, Sir," the maid began,
"We did not know

This place belonged to you ; we saw the gate
Was open, so

We thought we'd like to come inside
And play awhile ;

The flowers looked so lovely, Sir."

But, with a smile :

"What were you playing at ?" the master
asked.

"O, we made up

That this was fairyland, and fairies slept
In that gold cup ;

That pretty Summer-house we called
Their banquet-hall ;

Those red-hot poker were the wands—
Against the wall.

But now we'll go away at once."

"Nay, little one,

Finish your game ; 'tis I, not you,
Away must run ;

For fairyland belongs by rights
To little folk,

And not to grave old fogies," thus
He laughing spoke.

—A. WILLIAMS

Among the National Societies

HERE is rather a nice quotation from "The Agamemnon" by Aeschylus. It is a prayer by Clytemnestra, Agamemnon's wife, when she hears that the Greeks have captured Troy:

"Oh, if these days they keep them free from sin

Toward Ilion's conquered shrines and them within

Who watch unconquered, maybe not again The smiter shall be smit, the taker ta'en.

May God but grant there fall not on that host

The greed of gold that maddeneth and the lust

To spoil inviolate things!"

If only the Nations had realized this after the last war! These lines were written in 458 B.C., yet they are as true today as they were then.

—R. S.

A WIDE PROGRAMME

The Theosophical Order of Service, 428 Euclid Avenue, Cleveland, Ohio, U.S.A., have distributed a very well-compiled pamphlet. Page one reads as follows:

There is certainly no international organization that has a wider programme than this: THE THEOSOPHICAL ORDER OF SERVICE

To protect, cherish and salvage the poor, the sick and the blind; to guard the young, and comfort those in prison.

To seek and demand for animals the same right to a happy life and a just and gentle deliverance therefrom as we demand for human beings.

To labour unceasingly for World Peace; to become better citizens, and to establish goodwill amongst men and nations.

To lead the world back from a cancerous civilization to the vigour and serenity of natural living.

To heal the sick and the afflicted; to comfort the sorrowful.

To make beauty our incessant companion and to spread its influence far and wide.

MAY WE PROVE WORTHY OF OUR TRUST!

A CHILDREN'S CHARTER

drawn up by the New Education Fellowship

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

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

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

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

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

6. Religious training should be available for all children.

—Theosophy in N. Z.

A SUGGESTION FROM INDORE

We all know that our Lodges are expected to take up some active work so that the ideals that have come to us through the study of the Ancient Wisdom may be presented to others, and so that our knowledge may result in some kind of useful work in the service of the Masters.

There are many different activities that Lodges could take up but it seems to me that as Education is of so much importance, and as the present system of Education is so faulty, we should in our Lodges study our Theosophical principles of Education, and then endeavour to interest educationalists, school teachers, college professors and perhaps Ministers of Education in them, with a view to bringing about eventually some fundamental changes in the present very faulty system.

We could also contribute suggestions to educational journals.

We Theosophists have in our possession a wonderful knowledge of this particular subject, for we know what a child is, what Education should mean, what should be the true purpose of Education, and what should be the qualifications of a true teacher. And we know what are the defects of the present ugly system of Education which has been referred to as the "Tragedy of Education." We know that the present system of Education seeks only to develop the separative, concrete mind, from which most of the existing evils of the world have arisen, and which leaves out of account altogether the main features of Education, which should be the unfoldment of the child's whole inner nature. It seems to me that we should endeavour to pass on to educationalists all that very important knowledge which we possess.

But before taking any active steps we should first study the subject and discuss it in our Lodges, so that we may understand it more deeply in order that we may be able to explain it to others with a clearness that would carry weight. We should also be able to explain to others the main defects in the presentday system, showing the enormous amount of harm they do.

If groups in our Lodges throughout India would take up this interesting study and after some months of study and discussion take steps to pass on to educationalists the knowledge they would possess on the subject. I really think our endeavours would not be in vain. And even if they are not completely successful we shall have learnt a good deal about Education and spread our thoughts throughout the thought world, and in that way we shall have sown seeds which will bear some fruit. But I really believe that if Lodges took up this suggestion seriously they would succeed in bringing about some important reforms in Education.

In our Indore Lodge we have already commenced our studies, and in time we hope to be able to spread our ideas amongst our local

educationalists. Later on we should like to invite some of our leading T.S. educationalists to visit our centre and deliver public lectures on the subject, and preside at discussions in our Lodge to which local educationalists would be invited.

—L. ARATHOON

IRISH CONVENTION, 1943

The Convention which was held in Dublin on 7 February 1943, will be remembered by all those who were able to attend as perhaps one of the most outstanding of the twenty-three Conventions which have been held in this country.

We who have felt rather cut off in this country had the privilege of welcoming Mr. van Dissel, Gen. Sec. of the European Federation, who came to preside at our Convention. We always welcome an occasion such as this, but this time even more than usual, for we were welcoming a friend who had been with us and helped us before. And this was a little different for he came to preside at Convention, and also he came from Adyar, and he brought with him some of that Power and that Peace of which he spoke so beautifully, to us here in Ireland. He brought us greetings from our President, Dr. Arundale, who, he said, was very much with all of us and with all the Sections in his care. He also brought us greetings from the twenty-six European Sections, although they were not all working; eighteen of them being overrun by the enemy had been obliged for the time being to give up their work; Theosophy was forbidden them, yet, he said, all these Sections which he represented would wish their greetings given to this little meeting in Ireland. Preparations for starting the work again in these countries after the cessation of hostilities were in full swing.

In the course of his talk to us Mr. van Dissel spoke of that New World that is coming into being, that New Civilization that is now being born, that we must move forward and leave behind the worn out things of the past and bring into use the things of

the future, that the study of Theosophy brings us to that future, but that future must be brought into the present and we must give to the world the Theosophical plan of peace. To do this Theosophy must not only be mental knowledge it must be lived in daily life, in the small things as well as the large. In our subjects for lectures we must have a long-range view, we must not only give our pet subjects but must find out what is needed and what is going on around us. That members should remain students and try honestly to find out what is the message of the New Age. Members have a great responsibility, it is no mere chance that they are brought together, they must see how they can fit in with the needs of their country and their Section. The suffering and ignorance in the world are so great that we must give the wisdom, but before that wisdom can be given we must learn to know it ourselves, reconstruction must start with the individual, with ourselves, before we can give it to others. Entering into The Theosophical Society means a real step, it is an occult step, and it means sacrifice.

Mr. van Dissel spoke of Adyar, of that wonderful feeling of Power that it radiates. When there, one feels it is the heart, the centre, the power beneath everything, and that although the world is suffering so greatly at present, its sufferings are the birth-pangs of a new future, a future of peace and security for all, and although the suffering is felt so is the assurance that all is well with the world. The other quality that Adyar gave was that feeling of deep Peace, a peace that raised one up above the emotions for it was the peace of Spirit. Adyar will become more than ever a centre in the New World that is to be.

Mr. van Dissel spoke of some of our activities in Eire, especially he spoke with appreciation of our magazine, *Theosophy in Ireland*. He said that he had seen it on the table at Adyar where it was read and appreciated. He spoke of the Theosophical Order of Service, saying that study and action should go together, but above all he spoke of our head-

quarters in Dublin as "a Living Centre," a place where in Eire we have a beautiful group at work, and where there are great opportunities open to all.

And we would like to say to him as he said to us in closing Convention: "God's blessing to you and God's speed to your work."

May we continue to keep with us a little of that Power and Peace, may we keep alive the inspiration that this Convention has given us, may we uphold the standard which Mr. van Dissel has set before us, may we learn to understand more deeply the wonderful teaching of Theosophy so that we may give it to others. May we make our centre in Ireland a still more living thing, so that those who would pass by may be drawn within, and so be helped to contact that Infinite Source of Life and Strength which is within each one, so that they in turn may give a little more of Its Light to the world.

—*Theosophy in Ireland*

SIND-MULTAN-BALUCHISTAN

From this energetic Federation of the Indian Section flows quite a stream of propaganda literature—leaflets, pamphlets, letters, programmes. The programme of their annual gathering is always a nice little book containing all kinds of information and illustrations. The periodical, *The Light Bringer*, of July 1943, begins with an inspiring article, by Jamshed Nusserwanji, on the Psychology of Peace-Making. And the latest is a vigorous letter-circular from the Propaganda Secretary, who introduces his theme by saying:

"This year . . . said to be the meeting point of the disappearing Kali Yuga and the dawning Satya Yuga . . . is being corroborated by the military war situation."

YOUR FEDERATION BULLETIN

Michigan Federation Bulletin is one of our very nice intimate family journals, and as such is appreciated in THE WORKER office. It rightly says:

"Your Bulletin serves two purposes. It gives you a spiritual help, a feeling of brotherliness, a tying together of the Michigan

members, so you no longer feel—how few, how impossible; but—how great a centre here, another there, *all* nuclei of the Masters' work. And these Bulletins contain our programmes for Federation meetings, and such items as we in Michigan like to know of our fellow-man. . . . The Bulletin gives the readers an opportunity for 'Self' and 'Lodge' expression." Here is a fine sample:

HOLLYHOCKS IN MICHIGAN

Hollyhocks so bright and fair
Standing staunch as soldiers there,
Growing tall and straight and true
These lines I dedicate to you.
In joy you greet the glorious sun
Reflecting its colours, one by one,
Revealing the life, which is a part
Of that One Life, which lives in every heart.

As twilight shadows gently fall
Causing a stillness over all,
Pausing serene, in your quiet way
You bring a benediction to the close of day.

—MILDRED NORTHAM,
Lansing Lodge

A FRUIT-PICKING PARTY

At the conclusion of Convention some Auckland members went to Nelson to help with the fruit-picking. The farm on which they worked was some 30 miles from the city; they lived in a whare and were supplied free with wood, coal, milk and fresh vegetables, and as much of the fruit (raspberries) as they cared to eat. They worked 8 hours daily—sometimes longer. The farmer, who was quite an influential man in the district, and a Lay Reader in the Anglican Church, for the first time in his life gained some knowledge of Reincarnation and Karma. It was evident that he enjoyed his chats with the party, and remarked that it was refreshing to meet people whose conversation was of deeper problems.

An invitation to remain longer to help with tobacco work had reluctantly to be refused,

but assuring the farmer that an effort would be made next year to provide him with raspberry pickers, the members left for home feeling that they had been useful in a really essential piece of work.

—*Theosophy in N. Z.*

JEWELRY

A member has asked me to give the birthday stones, here they are: January, Garnet (Constancy); February, Amethyst (Sincerity); March, Bloodstone (Courage); April, Diamond (Innocence); May, Emerald (Happiness); June, Pearl (Health); July, Ruby (Contented); August, Sardonyx (Felicity); September, Sapphire (Wisdom); October, Opal (Hope); November, Topaz (Fidelity); December, Turquoise (Prosperity). As I am a December child, having first seen the light of day on the 31st of that month, and also being a seventh child, I can vouch that the designation for December is correct, because I have always been very lucky in all my undertakings and have been fortunate as regards my friends.

You will be interested to learn that the T.S. badges I had made at the S.A. Mint have sold like hot cakes. I even received orders from Egypt. Something like 40 have been disposed of.

—J. J. VAN GINKEL

A VETERAN THEOSOPHIST

We regret to announce the passing of a veteran Theosophist of Bombay, Mr. Muncherji Pestonji Khareghat, retired I.C.S., on 2 July 1943, aged 78. Joining the Indian Civil Service in 1884 he began his career as Assistant Collector and Magistrate and serving in various parts of the Bombay Province he finally officiated as a Judge of the Bombay High Court and retired in 1910. Since then he was on the Board of Trustees of the Parsi Panchayat and was elected as its President in 1934.

He joined the Blavatsky Lodge of Bombay in 1891. Though he did not take any active part in the management of the Lodge, and hardly attended it, he was a deep student of Theosophy. He was an oriental scholar, got prizes in Sanskrit and other oriental

languages. He was a keen student of Astrology, Numerology and Numismatics. As member of the K. R. Cama Oriental Institute, an ardent member of the Zoroastrian Research Society, as President of the Dnyan Prasarak Mandali, he served these and other literary Institutions. He was a staunch vegetarian, and of noble and gentle nature. —K. W.

MISS ALICE RICE

In the May issue of *The Theosophist* appears an appreciation of Miss Alice Rice in the section "The Passing of Prominent Theosophists," and I would like to add a little word of affectionate remembrance.

My husband and I spent one day in Honolulu in May 1939, and it was filled with happy friendship because of her, from the moment of our arrival, when she greeted us with that delightful Hawaiian welcome of garlanding us with flowery "Lais," until, as we slid away from the shore that same evening, we threw those lais on the water towards the little figure watching us on the pier, as a token that we hoped to return some day.

Alice Rice will, I am sure, be long remembered with affection for many reasons, but she is, I think, unique in that she adopted the family of her Japanese cook when he was deserted by his wife, and left with several small children. Unfortunately I cannot remember the exact number, but it was certainly not less than four, and Alice took them to her heart and mothered them.

At the time of our visit they were already grown up; all College educated, charming young people, cultured American citizens, but none the less pure-blooded Japanese. When the tragic news of Pearl Harbour reached us—at the moment when we ourselves were facing our own ordeal in Malaya—it was to Alice Rice and her Japanese children that our thoughts turned in love and sympathy.

She has now passed beyond the narrow boundaries of a world in which racial prejudice and enmities are rife, and we may be sure that her ardent spirit works on in THEIR service, without distinction of race, creed or colour.

—ELWIN HUGHES

PUBLICITY FOR PAMPHLETS

Sydney—Win the War Congress. This Committee of this Congress has functioned in order to publish and distribute suitable Theosophical leaflets to further the Congress purpose. Its first annual report was presented at Easter, but has only now reached Adyar.

The delay is symptomatic of the war to-be-won, and, in spite of congratulating the Committee on its work, the quick thought arises,—that they too will prefer not to present a *second* annual report, but to complete their function!

They report a slowing down of distribution, so that approximately 27,700 had been sold and used in the year, as against the 26,000 noted in the report till December published in the last issue of *THE WORKER*.

There are other outstanding and revealing items in the report concerning ways to spread Theosophical teachings. Where it is advisable to circulate pamphlets it is also advisable to advertise these wares! Miss M. K. Neff, formerly National Lecturer in the U.S.A., gave series of lectures on the same lines as the leaflets in both Sydney and Brisbane, and spoke on Radio Station 2GB also on Sunday evenings, when she invited inquirers to send in stamped envelopes. The response was encouraging.

It was possible to arrange with Red Cross branches to send leaflets out in "Comfort" parcels; and also to hold a competition among members for the best article fitted to be printed as a pamphlet. The prize was a year's subscription to *The Theosophist*.

With these life-channels of work running through the Continent it is no marvel that the leaflet-series met with a welcome. Printing the pamphlets does not produce the demand, nor does placing them upon a table though that achieves something. But there is, and will be, a demand for literature that is short, interesting in title and appearance, and presenting subject-matter where thoughts and queries are already at work. In the same way that these pamphlets in Australia have met the needs of wartime readers—just

as the leaflets-series on "Theosophy and War," and "A Theosophic World" issued from the International Publicity Office have met the differing world needs—so will literature now prepared in readiness fit the needs of those with diverse perplexities who are now endeavouring to plan for the welfare of humanity in present and post-war times. But as with this Congress Committee, so with the members of this great international organization—the work will need to be pressed forward, so that while pamphlets are used for publicity, there must be publicity for pamphlets.

An interesting byword—in many cases the pamphlets were sold at a penny each, (slightly less than their cost), and it was members who took them, passed them on, and made the publicity pay to a degree. The international post-war leaflets will then be avail-

able for such use at once, and even more reasonably. The 985 members in Australia are to be congratulated on their efforts; distributing so widely. —E. M. LAVENDER

MAGAZINES RECEIVED *from overseas*

Blavatsky Lodge Newsletter (Sydney), April.
The Canadian Fed. Quarterly, January.
The Cincinnati Theosophist, December.
Espiritualidad, Feb.-March.
El Estudiante, Nov.-December.
Evolution, April.
The Link, June-July.
New History, March.
Ex Oriente Lux, April.
Revista Teosofica Argentina, March-April.
Theosophy in Ireland, Jan.-March.
U.S.A. Committee on Membership Circular, February.

Theosophical Research Centre

REPORT FOR 1942

THE spiritual forces liberated by the war are rising to a level comparable with the stage of evolution reached by the wave of life of this cycle.

Each group of people, each tiny cell in the cosmic consciousness may manifest this spiritual life in the way best fitted to its nature and purpose.

The group which has worked since 1931 under the name of the Theosophical Research Centre is now preparing itself to take a larger part in the interpretation of Theosophy and its application to life. For this purpose regular Council meetings have been held in London to discuss a restatement of some of the great principles upon which our teachings rest. During the course of these discussions it has become evident that the time is approaching for the establishment, in suitable centres throughout the world, of Theosophical Colleges, all to be unified under the central

organization known as the Theosophical University.

The work of such colleges would fall into two categories. (1) The teachings of Theosophic principles and their relation to current affairs. (2) The continuation of existing research groups and the development of further research activities. Training of lecturers and students will naturally form part of the work. Emphasis would be laid upon the universal aspect of all studies and everything possible will be done to enable students in many countries to participate in the work, so that it may be truly international.

The series of lectures planned to be given by Mr. C. Jinarājadāsa in London in April 1943,¹ will outline some philosophic conceptions of life's activities. It is hoped to hold a conference after these lectures for the discussion of future plans.

¹ [The lectures were a great success, the big Besant Hall being full each time. We have not yet heard what the reactions of the public were except that they kept coming again till the series was completed.]

Greeting to all members throughout the world! May we go forward not only to peace but to spiritual victory in the years to come.

—E. WINTER PRESTON, M.Sc.

A NEW NAME FOR THE THEOSOPHICAL WORLD UNIVERSITY?

A close relationship exists between the Theosophical World University and the Theosophical Research Centre, attached to the English Section, but with branches in other lands affiliated, and students attached individually. This Research Centre was formed in 1934 to continue the Research Groups. Its work has been and is dedicated to the aims and objects of the Theosophical World University previously active in the University.

A London Conference of the Centre was held on April 17th, when animated discussions of possible future activities and useful trends of such work took place, and the much vexed question of the title of the original parent-body was one of the topics. It was decided that the necessity for some such organization as the Centre continued, and a resolution was sent to the Theosophical World University Council (which meets regularly), recommending that, while the University should continue as a legal entity, some change should be made to a more suitable title. Although some of the workers think the present name has undesirable associations, it was only a narrow majority that passed the resolution, and asked that copies of it be circulated to other groups abroad of the Theosophical World University for their information.

The Conference in planning its own work suggested the formation of a small committee to foster the work of its research groups in art, education, medicine, science and symbolism and others as considered desirable. It was decided to hold another general conference in the summer, if possible residential. A written recommendation, sent by Mr. E. L. Gardner, the Chairman of the Council of the Theosophical World University, was then sent

forward to the different centre groups as a method of work to be considered—that is, that two types of groups or of work should be inaugurated, one to work on intuitional lines, and a second to deal with the more objective study of Theosophical material, e.g., *The Secret Doctrine*, *The Mahatma Letters*, etc. This would form an interesting and workable division of Theosophical research.

The note in the annual report of the Centre on the formation of Theosophical Colleges should also be kept in mind. (See above.)

The President-Principal desires a world-wide University. The question of recommencing active work in the University itself had been discussed by its Council in 1942, and was known to the Centre members. A statement on this point, just received from Dr. Arundale, who is the Principal of the Theosophical World University, was read to the Centre Conference. Extracts from it bring up vitally the need for pure Theosophical Research, fit work for the University:

"I think it is very necessary to have a revivification of the World University, but I do not think that now is just the time for it . . . It would be quite as good to have the whole situation discussed so as to avoid all duplication and overlapping and to ensure concerted effort in the direction of a University which shall really be world-wide, however it may achieve its world-wideness. I do not personally mind the title "World University." If "International University" is thought to be better, I should personally have no objection, but I do not want that we should take any definite steps at present.

"I feel that Adyar must be in some way an administering centre for the University . . . I am trying to encourage all members in India to do research work, and I actually chose the subject of Karma as one in which research could be made, not so much from the standpoint of the old books but from the standpoint of the new life, and of well-directed personal experience."

Adyar News and Notes

UNLIKE BUT UNITED

TO dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of The Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. S. OLCOTT

H. P. BLAVATSKY

[This is "A Joint Note" in *Lucifer*, 1888. August is the joint month of their birthdays.]

KALAKSHETRA

Rukmini Devi has been very busy. Kalākshetra prepared two evening programmes of classical dance to be given at the Adyar Open Air Theatre. With the Government's kind permission part of the Theatre has a cudjan-roof once again. With the Weather Devas' gracious co-operation, the first evening brought perfect weather. And a crowded house added to the success of the work. It was Sunday, 4th July, and the programme was Bhārata Nāṭya, by Rukmini Devi. Superb dancing by her alone for over two hours. She presented some new and original items.

The second evening is to be Nāṭya Māla, literally, a garland of dances. The items are contributed by pupils of Kalākshetra, and produced by Rukmini Devi.

Appreciation was and always is plentiful. "She is good!" "They are good!" "So

beautiful!" "Simply lovely." But what is further needed is that she and they must be rightly understood.

HOMAGE TO SCHOLARSHIP

"I think it is fitting that this Library of manuscripts should be housed within the precincts of the Adyar Library, for The Theosophical Society is an international, non-denominational and non-political body. The Theosophical Society has its Headquarters at Adyar, because the great Founders knew that India was the sacred land of the world, that in India are housed the sacred traditions also of the world, and that there is a sacred future before her. Because of all these tremendous Realities, the Headquarters of The Theosophical Society was moved very long ago from New York to Adyar. Thus, the more Adyar can stand for these great traditions, the more Adyar can embody them, the more Adyar can be a channel for them—the more will Adyar be fulfilling its highest purpose. . . .

"Of course, this is only the beginning of a great work. Money will be necessary for publication and various purposes. We must try to make the necessary collections, so that great publications may go forth into the world. This is likely to come about. All good work sooner or later receives recognition. If this is not a good work, a patriotic work, a spiritual work, I do not know what work can be given those adjectives. I am very happy to be here to assist at this inauguration and in this renaissance of India's greatness. I hope we shall always be worthy of the trust reposed in us by Mr. Kalyanasundaram Aiyar."

This is part of Dr. Arundale's speech made at a public meeting held in the Headquarters Hall, Adyar, on Monday, 5 July 1943, at which was formally and ceremoniously installed a large Tamil Library of

leaf-manuscripts—the fine collection of a great Tamil scholar, Mahamahopadhyaya Dr. Swaminatha Aiyar.

The collection was offered to and accepted by Rukmini Devi from Mr. Kalyanasundaram Aiyar, who inherited from his great father the valuable collection. It now belongs to Kalākshetra, but is being housed and cared for by the Adyar Library.

Music and speeches were contributed at the Monday meeting, expressing deep emotions of patriotism, and gratitude and praise to the illustrious collector and the generous donor.

THE FULL MOON OF JULY

The 17th of July was Asala and Veda-vyasa Day. Kalākshetra arranged a celebration under the Banyan Tree at Adyar. It was a bright and cool morning after a night of rain. The gathering was large—Besant School, Kalākshetra and Adyar residents. The programme was as follows:

1. Introductory Talk:

Dr. G. S. Arundale;

2. Vedic Chanting;

3. Panchasila: Bhikku Aryavamsa;

4. A few words on the Lord Vyasa by
Dr. G. Srinivasa Murti;

5. Short Meditation

(closing with "O Hidden Life");

6. Offering of flowers before a large
handsome picture of Lord Buddha.

And so the day's dedication was made.

BROTHER RAJA

Mr. Jinarājadāsa writes by airgraph from Leeds, England, under date 29 May 1943:

"Yours of 9th was given me as I was leaving hotel for North Federation Jubilee Celebrations. I gave them the President's message. To Scotland tomorrow. It is raining and cold—what you need."

Writing from London, on June 8, Mr. Jinarājadāsa says:

"I got back from Scotland this morning. I thought I might need to sit up all night as all sleepers are reserved by Government, but a friend who had some influence at Glasgow

was able to get me one from those reserved for the Navy. Your talking of difficulties of travel in India reminds me to tell you of the very great difficulties here. From Leeds my trip was to Aberdeen, involving two changes, at Newcastle and Edinburgh. Some members had prepared for me the day before some vegetables, and I got the coffee from the hotel. The vegetables served for lunch and dinner, but from 12-30 to 11-30 p.m. when I reached the hotel I was not able to get a drop of any liquid. At Newcastle the train was very long and stopped 10 minutes, and the tea trolley was a long way off with a big crowd. At Aberdeen was half an hour between trains, but there was a long queue and impossible to get anywhere near any drink. From Edinburgh to Aberdeen there was a diner which served only dinner, and not a cup of tea.

"This morning at St. Pancras I had to wait half an hour for a taxi. In all the places there is great difficulty in the matter of taxis. In some hotels there is not much for vegetarians except plain cabbage, and on occasion an omelet from dried egg. Anyway this is the last of the touring, and I am settling down to get my knee completely cured. Very busy days this week with Masonry and Convention."

As regards this very busy week, Mr. John Coats writes:

"We have just had a very successful Congress with Brother Rāja presiding, and I read out the President's splendid message to us all. It was very fine and every one appreciated it very much. I think the whole tone this year was very positive, centring as it did largely on the subject of the immense importance of the composite Lodge life as opposed to the activities of individual members.

"Brother Rāja gave us a wonderful talk upon what kind of Devachan we are planning, and made us all feel in a way, which many of us had not realized before, the possibilities of beginning to plan now the surroundings of a Heaven world we are to inhabit later on. He amused us all by saying that his would

not be complete without at least one lion!—this of course among many other things.”

On 14 March 1943, Brother Rāja completed 50 years of membership of The Theosophical Society. The American Section showed its wide-awakeness and gratitude by bringing out a special Anniversary Number of *The American Theosophist*. As to how the day was remembered at 33 Ovington Square, we hear:

“We had quite a little celebration here; lots of little gifts, flowers, his own poem leaflet distributed, and there was a big gathering at the Mystic Star Ritual held as usual, as it was a Sunday, in which Brother Rāja was the Leader and we all took part. He also referred to it at a previous day’s informal meeting of members.”

Finally, the Centre at 33 Ovington Square is now four years old:

“We are having an Anniversary meeting here today as we came in exactly four years ago—8 May 1939; and in the evening Brother Rāja is lecturing at the English Headquarters, so we are busy, and it is wretchedly cold weather.”

THE BOOK OF THE MONTH

Another book for meditation, and a classic this time, Mabel Collins’ *Light on the Path*, 4th Adyar reprint, price twelve annas.

This latest edition has been edited by Bhikkhu Arya Asanga, and contains:

Introduction by C. W. L.—most interesting and informing;

Light on the Path, Parts I and II—the main book, a wonderful guide to the Path of Holiness;

Comments—which have sometimes been left out as irrelevant, but found very worthwhile to include, by the present editor;

Karma—a most beautiful essay.

This book is about the finest example we have of how Supermen write for the helping of aspirants.

A MESSENGER FROM ADYAR

Mr. Henry van de Poll, of Adyar, has just completed a long summer tour for Theosophy

in Mysore State and around. Instead of writing the usual report he gave an informal account at an Adyar Lodge meeting. The touring and work were also refreshingly informal and different from the usual lecture tours. The object being to contact members and bring them a blessing or greetings from Adyar, the places visited were small, out-of-the-way, distant or different, not where there are Lodges or Centres but where there are lonely members. Mr. van de Poll was accompanied by an Indian friend, who did the interpreting throughout the tour.

Some glimpse of the difficulties which they faced, and how cheerfully, and therefore successfully, will be had from the following two notes contributed by Mr. van de Poll.

GREETINGS FROM ADYAR

The tail of the cyclone has been silently menacing the little town as some uncouth gloomy spectre; then, suddenly, it starts wagging, of course, just at the time when we are on our way to visit an old bed-ridden member. Our backs drenched, fronts dry, we just manage to “make” his little house.

Wonder and amazement from the inmates at this sudden invasion, and then we are led to a corner of the one and only room, where on a clean mud-floor, on some bedding, we find our old colleague, hardly able to move, gradually disentangling himself from the body with which he was able to serve The Society for so many years. A tired yet happy smile comes over his wrinkled face, as he understands that we have come from Adyar to bring him the greetings of our President and of Rukmini Devi, and he sinks back into his pillow.

Nothing more is said, only the clatter of the rain is heard. Umbrellas are borrowed, a silent namaskar to the inmates, a last look at our old friend who seems to be happily dozing, unaware of our departure, and we step out into little streams, where half an hour ago there was a village road. There is ample compensation in the life of

—A MISSIONARY

A GOOD LITTLE THEOSOPHIST

We are camping on the floor of a small temple in a village, miles away from towns and sophistication. It was already dark when we were jostled in by a wobbly bullock-cart, and it takes us some time to find our bearings by the aid of a diminutive oil lamp, but finally we manage to spread our beddings on the very hard stone slabs, all of them sharp-edged and at different levels; still after some wriggling both of us manage to fit ourselves in between the ridges and cracks. The brass horse on which the image of the Deity will be taken out on festival occasions dimly glows right in front of me, a well-made and nicely polished horse. The barred temple door remains open, we are in a village, so there is no need to worry about possible thieves.

In the middle of the night I wake up, one of my legs is feeling extraordinarily warm. A dog has found the hollow of my knee a comfy place and he insists on snuggling up to me. After all, why not? Here am I, a Dutchman invited to pass the night right in front of the shrine dedicated to Vishnu, whilst my friend sleeps in front of the shrine of Shiva—it is an accommodating temple as both aspects are worshipped under the same roof—so why should not my little dog be allowed to remain where he is? Of course, a dog is not a Brahmin animal, it is not even a Sudra, it has no caste at all, even the Panchamas may spurn it. I wonder what the priests will think of this intrusion of their sanctuary.

The next morning, I have just had a bath and feel nice and clean, my companion of the night spots me and instead of making the usual dismal howling greeting which village dogs produce, he comes up to me, sideways as only dogs can do, and starts licking me wherever he finds a spot of skin. The villagers do not understand this friendship at all. But this doggie is a good little Theosophist, he has received numerous lickings through sticks and stones at the hands of the villagers, and now, having passed a blissful night in the canine devachan, he spreads the happiness he received by *his* way of licking. Hygienically it may be all wrong, but I do not feel at all polluted by this friendly tongue. After breakfast, to the great astonishment of many, this little friend accompanies me to the bus, 3 miles away. What a sweet way of expressing freedom and friendship!

—H. P.

THEOSOPHY
SHOWS ONE HOW
—TO LIVE—
—AND DIE—
AND LIVE AGAIN

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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