



THE THEOSOPHICAL WORKER

September 1943

ADYAR

Vol. 8, No. 9

Looking Forward

By the Editor

WE are supposed to be captains of our fate and masters of our destiny. We are supposed to be Kings, to be Gods-in-the-becoming. We ought to plan.

I can assure you I *do* plan. I have my own little conceptions as to the kind of incarnation, if any, I should like to have next. I will tell you quite frankly I cannot decide upon the place where I intend to be reborn, if I am to be reborn. If I can get the right kind of Indian family, perhaps that would be best.

There is only a little bit of us down here, only a fragment of little light is shining through the particular facet of the diamond of our being. We do not know ourselves. We do not know what is in store for us both of hard and of soft Karma. The Lords of Karma know and They do not generally tell us. We cannot be quite certain what is going to happen.

Even then we should plan, so far as is possible, setting our wills to the future that it is best for us to have in order gradually to complete the evolutionary process.

You can say, if you like: "Where the Masters will, let me be born." But we must not be too presumptuous about our worth to the Masters. We may not be so vital, so important, that They must take a keen interest in our next incarnation. But if They do condescend to take any specific interest in us so much the better.

So many think that membership of The Theosophical Society is a kind of investment, a kind of insurance, so that we may gain a measure at least of salvation a little earlier than is usual and a little more certainly than might otherwise be possible. That is not our primary purpose. Our primary purpose is to live

in the present from the future that awaits us. As I so often say, the rules and resolutions and disciplines that we may impose on ourselves are anticipatory. They are intended to help us to live, before we are quite ready and with a certain amount of difficulty, the kind of life which will be entirely normal to us in the future. At the present time disciplines are a little irksome, a little tiresome sometimes, because we are not quite ready. We are trying to force our evolution somewhat, so that we may become ready before our normal time. Karma becomes precipitated inevitably when people join The Theosophical Society. Life becomes more difficult, more disappointing, more full of loss than ever before. I am sure that there are comparatively poor members of The Society who can say: "If I had not been a keen member of The Society I should be far richer materially than I am." In fact members do often say to me: "Why is it that since joining The Theosophical Society life has become so much harder?" It is because you are going more rapidly than the stream of your life would ordinarily flow, you are burdening yourselves with tribulations, with Karma that would normally be withheld from you until another incarnation, or at least spread over a long period. I know very many people at Adyar who have a very hard time. They sometimes feel very sorry for themselves and feel that life is very difficult when they hoped it would be very easy. If they are having a hard time, and are taking that hard time with equanimity, they are doing extremely well. That must be the case also with very many members outside Adyar. I do not wish those of you who are rich to become poor nor that those of you who are poor should become poorer still, nor that you should be surrounded with troubles, difficulties and anxieties. But if they come and you can be comparatively normal and serene in the midst of them, then you are making good use of your membership of The Theosophical Society.

Now what is it that can be unfolded in you, and then what is there that you can give to the Masters' work in the outer world? There

are always those two points, remember, the unfoldment and the gift. You yourselves have to be wondering all the time how far you are growing and how far you are giving. It may be giving of any kind—will-full giving, mind-full giving, emotion-full giving, speech-full giving, action-full giving, it may be any kind of giving, so long as you are giving, for interdependent are unfolding and giving.

So I pause between my sentences a little to have a look at my audience and to say to myself: "These are the Masters' soldiers. They are not soldiers for the first time in this incarnation. They have been soldiers many times before. Here they are again, soldiers on a tremendous battle-field. In the midst of the battle are they growing. In the midst of the battle are they fighting, are they giving. When I think of those of you at whom I am looking I also think of those who are meeting all over the world at other times—I think of you all as one great Gathering of the Army of the Lords of Light.

Not only is there at our meetings the gathering on the physical plane, but we have round about us those who belong primarily to other planes.

Then I think, and rightly think, that not only have we been together in the past, not only are we together now, but we are going forward in the future together. It is wonderful to know that instead of growing more tired of one another as time passes, we shall grow more appreciative of one another, not through that absence which is supposed to make the heart grow fonder, but through increasingly joyous and happy work together. That, in our case, makes the heart grow fonder.

We have everything to give, we have everything to look forward to. There is a splendid past behind us, tremendous opportunities in this time of a world Kurukshetra, then a future that is ours to command, a future that is more full of friendship, peace and happiness than any time we have so far known.

It is very nice to know these things to help us in difficulties and to encourage us in adversities.

Spell-Binders

BY ADELAIDE GARDNER

IN the December 1942 issue of THE THEOSOPHICAL WORKER Dr. Arundale outlines the essentials of the art of rhythmic speech. The vistas opened are large and provoke exploration.

Personally, since I can remember anything I have been interested in words, poetry and music. It has also been my good fortune to hear many famous "spell-binders" including Eugene Debs, W. J. Bryan, Mrs. Pankhurst, with a vast host of lesser lights; of course Dr. Besant and, more recently, Mr. Churchill. These were all orators of larger and smaller calibre who gripped their audiences and—for the moment—held them enthralled, for better or for worse. Let us dismiss at once those who use the lesser arts of speech, who make their effects through personality, mannerisms and cheap wit. Such are the typical political speakers—very effective but out to down their opponent and get the immediate vote, without larger moral or social ends. Such, too, are many preachers who seek to move souls to a particular act of belief, and who do not hesitate to appeal to fear and hatred to attain the ends which seem to them to be pleasing to the Almighty. Through some knack of words, or emotional appeal, even these are sometimes "spell-binders," that is, they work their will on the average audience, but they are not orators, and it is with the different forms of pure oratory that we are concerned.

Of course there are seven. They all have in common the need for a full and flexible vocabulary, for a variety of mood, and each naturally expresses the personal rhythm of the speaker, of which he himself may be unaware, but which is so well established in him that it affects his every syllable. The true spell-binder, the orator, as compared with the brilliant speaker, will also always have great sincerity and conviction in what he says, and will speak from experience, as well as from belief, and life will flow through

him because of this. It is the flowing life which constitutes the "spell," and everything consciously or unconsciously is subordinated to the conveying of that life.

I want to suggest that in some cases this is done by rhythm, in some by pauses and silences, and in some by pure mental lucidity. The greatest orators combine all techniques, though they may still have a dominant style.

To me the art of rhythmic speech, so clearly described by Dr. Arundale as a combination of words and musical tone, is predominantly a fourth ray gift, the ray of art and music, although the great orator will always possess some of it, as all great people are to some extent, in one form or another, artists.

It seems as if the purely seventh ray type would only rarely be an orator. He often is a fine speaker, with clarity of vision and a fine choice of words, but not, in lecturing or public speaking, a spell-binder. His peculiar type of magic is worked through familiar rituals, where the form is determined beforehand and well known, so that words flow automatically from the lips, leaving the inner consciousness free to address itself to the magic art of invocation.

The sixth and second rays have a way of their own, for form matters less to them than life. To this type words are of less account and may even be twisted from their usual meanings and bent to new uses of bewildering content, if for the moment life flows through them easily in their new guise. Mr. Krishnamurti is such a speaker, preferring dialogue to monologue, yet reaching in his talks a magic of potent spell-binding that actually changes hearts and enlarges the mind in those who are affected by this mode of approach. George Lansbury was probably a sixth ray orator, from whom words flowed in a warm stream of imagery, memory and incident, with strong pauses through which his inner radiance

blazed. The pure second ray orator often uses pauses too, as he will sometimes use the sharp outline of a philosophic concept as a theme upon which to play variations; he will indeed use anything to convey the *meaning* of his thought. For *meaning* is his sole concern, with its impact upon the consciousness of his listeners. He subtly follows the impact of his speech upon the audience, with whom he becomes peculiarly one, not perhaps drawing them up into his aura, as the great first ray people do, but flowing out to and around them so that each feels that what is said is being said to him personally and to no other.

The fifth ray, like the seventh, is not likely to produce greater orators, as they tend too much to detailed incident, but Mrs. Pankhurst might well have been on this line, and possibly Eugene Debs, the American labour leader. Each had the gift of liberal illustration, of incisive incident, and a rapier thrust at opponents which was sharp and sure. One would have called them merely brilliant speakers had they not at times, and often, risen to the peak of sublime appeal for large issues of personal liberty, freedom of speech, and equality of opportunity for all men and women. Both went to prison for their faith, and spoke the more effectively for that experience.

The third ray is a purist in speech, and when also an enthusiast and a great person, like Lincoln, has the gift of austerity in words. His oratory is not music but a statue of pure Carara marble stripped of every accessory or decorative effect. He speaks of law, of fact, of purposive impulse, with a main eye to the exposition of their perfect relationship, and if the listener can lend his mind to the mind of the speaker he emerges with his mental aura stretched and illumined. How long he can hold the effect upon himself will depend, as in every other case, upon his nearness to the speaker in type or stage of growth.

There remains the first ray, again not often an orator, being more concerned with work than words, but when an orator invariably a great one. Mr. Churchill may be on this line, with his intuitive gift for usually hitting the

right word and note for the minds which he must influence, but his love of the perfect phrase, and his gift for alliterative repetition, would indicate the influence of the fourth ray. Dr. Annie Besant is the obvious and great example of first ray oratory. She spoke of laws as a law-giver; her structure was as clear and closely knit as the iron framework of a skyscraper; her vocabulary was wide and flexible, and her rhythmic periods often arrived at purely mantric effect in a peroration. The spell of such an orator swept the audience up into her world of vision for the time; over them she poured the current of spiritual life that flowed around and through her, so that at times when she left the platform there was no applause, but impressively the audience rose and stood in utter silence while she turned and left the hall.

That was and is a summation of all kinds of oratory in one, and few will ever match it, for she had the perfect material of fundamental law to present, a wide and deep experience behind her words, illumined wisdom in her understanding, and a rare gift of verbal rightness.

So, as Dr. Arundale says, each group will have its own adaptation of words and quality of life to use in the moulding of its public speech or writing. Speaking very generally, modern mind is slowly getting used to simplicity, elegant simplicity at its best, stark essential outline in its nakedness. Modern writing of the greater quality is extraordinarily limpid and unadorned,—as in John Oxenham's *Nine Days Wonder* or Hilary's *The Last Enemy*. Yet in public speaking clarity and terseness may easily be over the heads of the ordinary audience, unless the occasion is one of emotional uplift, such as a funeral oration, or a call to arms. Hence the fourth ray element of rhythmic speech, with which Mr. Churchill flavours his public utterances, and which Dr. Arundale has made his special study and uses with deliberate effect, is an almost essential ingredient in great oratory, today, as always. This is as it should be, for great oratory is an art, and must partake of the fourth ray qualities.

“Let him . . . that is chief be as he that doth serve”

BY G. S. A.

I HAVE just received a copy of *Successful Service*, a publication reporting a “Successful Service” week-end gathering at the Headquarters of the American Section of The Theosophical Society, held in the first days of January of this year. As the title of the gathering sets forth, its object was to seek and find the essentials of successful service in the Theosophical field, so that there may be an ever-increasing efficiency in our service of Theosophy and The Theosophical Society.

It seems that Mr. Norman Pearson is the father of the Successful Service movement whereby it is hoped substantially to raise the level of Theosophical service to the outer world. He is much to be congratulated on his own successful service to his fellow-members of “Successful Service,” and from what I know of the energy, enthusiasm and efficiency of our American brethren, the American Theosophical Society, under the inspiring guidance of its National President, will rise to new heights of ability to put Theosophy and The Theosophical Society across, to use the expressive phrase of the new English as it is being developed in the United States.

I hope that the admirable report of the gathering will find its way to every General Secretary, that is, to every accessible General Secretary, for there can be no service more vital to the world by us Theosophists than planned and trained service such as the Successful Service activity provides.

The world is athirst for Theosophy, but just as a horse may be led to water and yet may not drink, so may many people be led to Theosophy and fail to profit from it. We must take our Theosophy and all that The Theosophical Society means to us to those who are athirst for it but may not feel disposed to go out of their way to get it. And I

take it that “Successful Service” intends to do just that. We must go to people with our Theosophy, instead of expecting them to come to us. And when I say we must go to people with our Theosophy I mean that our Theosophy must be so plastic that with a little kneading it will become *their* Theosophy, the Truth they have so long been waiting for, and of which they have been in such urgent need.

I think we must be very clear about this. There is not only one Theosophy—the Theosophy that happens to suit us and that we derive from the sacred literature of Theosophy. There are as many Theosophies as there are human beings in the world, for Theosophy is Truth and Truth must needs be all things to all men. At the same time there is but one Theosophy, and in the contradiction between my two statements lies, perhaps, the Truth.

Successful Service is an admirable production full of practical experience and wise thought. The theme running through the pages is the guidance The Theosophical Society and Theosophy offer towards an understanding of the nature of the Holy Path that leads, through the Elder Brethren, to the perfect service of the world. That path is nothing if not practical in every detail, and while it abounds in marvellous wisdom, that very wisdom is for service. Therefore *Successful Service* stresses the practical application of the lofty teachings of Theosophy and of true membership of The Theosophical Society. Indeed, it occurs to me that every new member should first of all try to make service the keynote of his life, be trained in service, become enthusiastic for service by very reason of his membership of The Theosophical Society: and then begin with ardour his studies in

Theosophy and the duties of his membership of The Theosophical Society, with the incentive of the eager desire for service to stimulate him.

Service matters more. Service matters more than anything else. It matters more than learning or than wisdom. It matters infinitely more than any amount of self-satisfaction and personal happiness in feeling that one is safe at last. Indeed, only through service can an individual truly reach himself—from service to self. He cannot know unless he serves. He cannot be happy unless he serves. "Successful Service" is the key to deep self-knowledge. "Successful Service"

is the way to the Holy Path and to the Masters. And even unsuccessful service will take us a long way if we are never depressed by our lack of success.

Whatever other key-notes there may be to the Theosophy of the new world and to The Theosophical Society of the new world, I have not the slightest doubt that Service is one of the most prominent among them. The world now needs service, and it will need it the more as the years advance.

Hence a most warm welcome to *Successful Service* even if it cannot always live up to its title-ideal, and may it spread throughout our Theosophical world.

Vasanta Garden School, Auckland

[A very interesting Report of the Principal, Miss B. H. Darroch,
for the year ended 30 November 1942]

VASANTA Garden School was founded by the N. Z. Theosophical Educational Trust Board to give expression to some of the ideals of the New Education Fellowship. It is annually inspected and receives satisfactory recognition by the Board of Education. It provides a complete scheme of education through the various stages from Kindergarten to Form II (Std. 6). It is a co-educational school with girls and boys growing up in work and play with an absence of self-consciousness. Self-reliance and initiative are encouraged through the children conducting and arranging their own group-lessons and undertaking a large measure of their own organization; a knowledge of the actual principles of democratic government is gained in this way, the school's court of justice, the election of officers, all being conducted by the children themselves.

The children are taught to understand that only he who allows others to be free and happy has earned the right to be free and happy himself. The development of this

freedom becomes possible in an atmosphere where fear is absent.

It is true that our children have a great deal of free time in which they may pursue at their leisure the occupations that are generally considered "extras"; but in spite of this, or perhaps because of it, they are expected to, and do, reach a reasonably high academic standard. Last year, owing to the necessity of closing our secondary department, our Form II (Std. 6) pupils scattered to the nearby post-primary schools. After being at the Auckland Grammar School for a year in "B Modern" form, one of our girls received the first prize, while another received the second. One of our boys was placed in 3A (top form) at the beginning of the year and is amongst the first 24 boys in the end-of-the-year final exams. Another of our lads went to King's College and has come first in his form.

I place on record the above results for, as these children have spent their entire school days at Vasanta, it is a fair test of the outward success of our teaching methods; and,

too, it is difficult for many to believe that children can successfully cope with the demands of an exacting world after being nurtured in an atmosphere of ease and orderly freedom.

At the end of 1941, we closed with a roll number of 65, including six secondary pupils. We close this year (without a secondary department) with a roll of 70, an increase of eleven primary and kindergarten pupils. I have interviewed nine or more parents who wish to enrol children next year, so it would appear that during the coming year our school will have reached its accommodation capacity. Perhaps the time is propitious for a reconsideration of the entire policy of the Trust Board with regard to staffing, school-rooms, out-buildings, playground space and general equipment. If we admit all suitable applicants, the time is not far distant when a qualified and trained teacher will be necessary for Standards 2 and 3.

Subjects: The Subjects of the departmental curriculum have received the attention and time due to them. In addition to the usual academic course, the following subjects are taken: Singing, Bagot Stack Exercises, Revived Greek Dancing, Cooking, Sewing and Dressmaking, Gardening (we have a properly made compost-heap this year), Handwork, Woodwork, Aeroplane-making and Art.

School Outings: Mr. R. O. Gross, New Zealand's distinguished sculptor, periodically invites us to visit him at his studio. On such occasions, he very generously gives us of his time and attention, explaining and demonstrating much of the various processes connected with his work. This year we had the oppor-

tunity of seeing his work for the "Savage Memorial."

On another occasion we visited 1 Z.B. Commercial Broadcast Station, where we were courteously received by the Manager, who arranged for us to be shown over the entire building. This proved a most interesting and instructive afternoon.

A delightful morning was spent at the Botanical Gardens and the Museum. The Superintendent very kindly gave us every assistance in our research work and afterwards treated us to "movie" pictures of the Maoris.

We spent a jolly evening at the "Children's Theatre," where we saw a clever staging of the "Mid-Summer Night's Dream." The coloured moving film of our school and its various activities, taken by Mr. Geof. Hodson, was shown to our children and parents. The H.P.B. Theosophical Hall at 371 Queen Street, Auckland, was filled to its full capacity by parents, pupils and friends. A "Christmas Tree" function is to be held on Friday, 11th December, when every one of our children will receive a gift, and Mr. Harry Banks is to be Father Christmas. Our parents and friends will be entertained by singing, recitations and choral-speaking.

The banquet for the departing pupils in Form II, to be given by the Senior pupils on our breaking-up day, the 16th December, will be a jolly ending to a year of good fellowship and fine endeavour.

May all the joy and love that surrounds our children at Vasanta Garden School help them to face the vicissitudes of life with fortitude and courage.

The Poster for the Month

Beauty in poster-art. Actually many of these here called posters are rather mottos, arresting attention and drawing the onlooker to thought. They are notices of the work done by Theosophy-in-Living, the work upon

our lives and characters. The posters displayed last month (p. 128) and this month (p. 138) are illustrations. But when displayed in poster-form, poster-art should be mastered for their production. The art of writing them

is a different matter. The current one is indeed well-written, psychologically, and by the nature of its provocation to Theosophic thinking. Its brevity is an advantage, it is so easily carried in memory, while the terseness of each component phrase is telling. It meets the need discovered in the science of advertising, that the eye grasps best only so many words at a time. It must be remembered that beauty in lay-out will support and enhance the telling quality of the wording.

Simplicity is the key-note. It is not a picture that is to be made, but a clear plan of the thought. Following out that idea, necessary care will be given to the main outlines, and equally to the details. Our plan of the thought is thus strongly based on the two essentials, the whole and its parts. This implies simplicity in the design and in the lettering, and the absence of flourishes or added lines. There is no need for emphasis of this nature in the display, for it can and often does defeat the purpose of the whole scheme. When besieged by stress on one part only, can the mind be expected to see the wholeness of the idea? So underlining will be used only when some one part of the whole thought needs especial emphasis. This basic simplicity will also fulfil the real purport of the poster, that it shall be readable. The absence of distraction for the eyes will make each part more easily legible, and must mean absence of distraction to the mind—always provided that the mind is attending to the task in hand. This question of visual legibility producing possible mental clarity is interesting, by the way, in illustration of the idea that the eye as formed corresponds in the body to the way the mind is constituted.

The rhythm in proportion. Spacing of letters, words and lines is an important factor in connection with legibility. Lines must be balanced, each in itself and all in relation to the others. In hand-worked posters where two lines are within one or two letters of being of equal length, it is possible to regulate length by a minute increase of spacing, so that the two lines form a good solid "block," and begin the "pattern" that can

be made in the poster with the length of the lines. The same thing can be achieved in printed posters to a different degree. Such a harmony of proportion can be founded on the relative importance of the phrases in the poster, that which is dominant being given perhaps added length of line, as well as extra stress by using larger letters. The reader may be consciously unaware of these points, but unconsciously the eye will have led the mind to the relative importance of the parts, by this process of rhythmic "carry-along."

The snares of varied "types." A word to the wary and the wise. Another possible source of distraction occurs in the use of different styled types in one and the same poster. Two styles may occasionally be used with effect as contrast or pattern, but it is possible to attain dignity of pattern, and the requisite simplicity within the scope of different sizes of *one style*, and the variations of capital and small letters. To some these remarks may sound fussy, but first let the suggestions be tried out, and the results watched, and then mark how they will be enjoyed. It is notable too when posters are being made ready for bill-boards, for, when a simple plain one appears, those that are ornamented, or over-ornamented, appear tawdry in comparison.

Poster-artists are not born. They are made, praise be, for Lodge-work can thus become distinguished, where there are one or two people who will take themselves in hand. It is easy to learn to observe, to try different ways of spacing the same wording, to train eye and hand. Progress in pattern-making and in accuracy can become very fascinating. To use plain styles of letters helps the new worker, as well as bringing simplicity. The President's poster-wordings should be in every Lodge in these coming months. If Federation workers and national lecturers will watch for their appearance, use and development, Lodges may be encouraged in this work, which in its turn will hearten both members and sympathizers through the challenge of the thoughts.

—E. M. LAVENDER

How to Be Seventy

[Travancore Radio. Broadcast, Friday, 23 July 1943, by Dr. J. H. Cousins, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of Travancore University.]

THE first qualification for telling others how to be anything, is to have been it oneself. In the early hours of 22 July 1873 (I am told, but I have quite forgotten the event), I arrived. And if I am the same person as that which arrived, I finished seventy years of life early yesterday morning. Hence this broadcast.

There is nothing unique or bragworthy in having arrived at the end of seventy years. Anyone can do it if he or she only keeps on living. The Hebrew Psalmist, some centuries B.C., put down seventy as the life of man. But for some reason, probably connected with those modern inventions humorously called civilization and progress, the average length of life now differs from country to country, and in all countries is a long way behind "three score years and ten."

I fancy if David the Psalmist were asked to explain the fall from his time table of individual human existence, he would ask whether chanting poems, playing the harp, and "dancing before the Lord" were as common as in his day. And getting a fairly negative reply, he would say: "Well, there you are." And he would be partly right, as I shall show.

As one moves towards seventy, one hears instances that do not encourage a rule-of-thumb. I knew a youth who lived an ideal life and died young. I knew a man who was drinking himself to death when I left my native city in 1897, and was still doing so at the age of 84 when I revisited it in 1925. These, of course, are exceptions, born perhaps to keep the rest of us from being too cocksure. So I am not going to say what anyone *must* do in order to have the satisfaction in due time of telling others How to Be Seventy.

Indeed, I did not set out deliberately to do so, and therefore have no code of conduct to dictate or even to recommend. The struggle that I made against a long list of ailments from before memory awoke was directed, as I see now on looking backwards, towards quality of living rather than length of days. At twenty-four I was rejected by an insurance company in Ireland whose medical officer certified me, on examination, as being unfit for insurance. This was not inspiring; but it roused something in me to deny it. Whatever span of years lay before me, I determined to make myself as fit as possible to give the best service I could to my fellows. There was no sense in taking the trouble to get born, and then petering out prematurely. I began to study ways and means to health. Amongst the thou-shalt-nots, drinking presented no difficulty. The alcoholic tragedies that I had seen among my friends put a complex into me that had lasted all my life. Nicotine, which the doctors said was a more insidious foe to health than alcohol, had to be faced. In a group of young aspirants to literature, smoking was a ritual. Kipling had achieved fame and fortune on perpetual smoking, and why shouldn't *we*? But the rule didn't work. None of us attained fortune, and of the group only I attained what chairmen at lectures who have not read one of my forty books grandiloquently call "world fame." The ritual had not become a habit with me; and my determination in the pursuit of health would itself have given the go-by to what Barrie called "My lady Nicotine." But other items in my health-programme helped. I rejected kind but ignorant parental coddling and took to fresh air, cold water and exercise. I discovered

vegetarianism and adopted it. Friends poured contempt on my folly; parents bemoaned my anticipated early death. But a year and a half later I was a bewilderingly healthy man; and the insurance company accepted me, much to its surprise, as a first class life. Thirty-six years later, at the age of sixty, I collected my insurance policy, and instead of handing the capital amount plus substantial interest to someone for my funeral expenses, I squandered it in literary adventures; and now, when I should be counting ten years back to retirement, I am planning much work, useful work, I hope, for the future.

I give physical health therefore an essential place in the attainment of seventy, essential but not exclusive. The negative avoidance of substances and habits that are known to injure the body, and the positive use of such substances as nourish and energize it with the minimum of ill-effect, will fail in the attainment of physical fitness unless the same principle of avoidance and selection is simultaneously practised in those regions of our nature that differentiate a healthy human being from a healthy creature of the jungle; I mean the mind and the emotions.

It is a recognized experience that a worrying thought or an emotion like fear can upset the digestion, and, if long continued, can produce functional disease. Having been born with a very sensitive temperament and imagination, I suffered much myself in this way in my youth. But circumstances led me to a knowledge of Indian methods of controlling the mind; and these, and a growing knowledge of the facts of life and death through pondering the philosophies of East and West and scientific experiment, helped me to keep my mind free from the mental complexes and obsessions that are one of the main causes of individual and group disorder in the world today. I reached the health-giving calm, not of indolent acceptance, but of active understanding.

But it was in the appreciation of works of art in general and the practice of the art of

poetry in particular that I found what to me was the most potent agent of healthy life. What was, indeed is, commonly regarded as merely the ornamentation of the outer life, secondary to things called practical, became to me the meaning and primary purpose of the inner life, the life of thought and feeling, on which the outer life hangs. It is good to make "two blades of grass grow where only one grew before." It is, as I understand life, much more drastic and beneficent to give, through the arts and crafts, utterance and form to dreams and intuitions, impulses and aspirations, noble will, pure wisdom, pure affection, ideal beauty. On these foundations may be well and truly built the edifice of the New World Order; not on unstable "balances of power" or the shifting sands of material necessity, important as these are in their own place; not on these, but on the bases of the creative life of the universe; on the artistic principles of unity, harmonious and helpful interrelationships, and the development of the finer powers of humanity. Through these the race may, I am convinced, attain the true prosperity that brings happiness and peace, and the individual may reach, not as an exception but as a rule, the "three score years and ten." And to these should be added, as happened in my own case the discovery of the ideal life-partner who completes one's incompleteness.

THEOSOPHY
IS THE TRUTH
ABOUT BIRTH
AND DEATH
AND REBIRTH

The Order of the Round Table in the U.S.A.

THEY CARRY ON

Detroit: Founded in 1923, Mrs. Elsie Pearson Leading Knight since foundation. Detroit has had its difficulties, loss of membership, transportation, heavy duties for older children, Canadian membership cut off, sickness, etc., but they "carry on." They had a nice Christmas party and sent me an autographed card.

OLD AND BEAUTIFUL

Minneapolis: So old they don't themselves know the date of organization. I believe Mrs. Helen Loenholdt has held the office for around 15 years or more. This is a successful L.C.C. Table of good Theosophists. It functions beautifully, always sends reports and dues and causes Headquarters no worry. In fact I only hear about once a year, but I know that all is well.

NOTED FOR CHANGE AND EXCELLENCE

Portland: Founded in 1922 and has flourished under many Leading Knights. It is noted for changing Leading Knights about once a year. This and marriages has caused me to become acquainted with many through letters and felicitations. There is a freshness here, with excellent ritual work, new ideas, parties, gifts for the International work, correct keeping of records and prompt payment of dues.

Do you remember the Knight of Honour, Rāja, once wrote that a Lodge which has work for the children has a freshness about it which others do not have? Most of our best Round Tables are in Lodges which are also among the best in the Section.

GOOD IN RITUAL

San Francisco: Organized 1941. I am told it carries the ritual work beautifully. Mrs. Eleanor Lago, Leading Knight, has rendered great service in helping reorganize Oakland Table, for which I certainly want to thank her publicly.

A CHRISTMAS TABLE

Oakland Table: Entirely reorganized, Mrs. Della Larson Leader. They have changed the name to "Inner Light." We might almost call it a Christmas Table as the actual charter was sent in December. But work has been going on since summer. One difficulty has been that the former Leading Knight did not turn over the equipment and funds and it was thought better to wait . . . than to get another supply thus entailing additional expense.

While some Leading Knights do invest personally when starting their groups, Headquarters always stands ready to help, sometimes to the extent of complete equipment and remittance of almost all dues. When a Leader does have to leave it would be appreciated if they could give the new Knight the materials or send to Headquarters in case sufficient time has elapsed to be sure the Table will not be revived.

HE HAS BROAD WINGS

St. Alban: Organized in 1934. It is in the Pro-Cathedral of the L.C.C. and Bishop Hampton, an Honorary Knight of long standing, has always had it under his wing. His wings are broad but when the Leading Knight is called away it is hard for him. Mr. Basil Andrews had to leave for the Service, and

Miss Ruth Williams, who took over, became too busy, so it lapsed for a time. This fall Bishop Hampton found a new Leader, Miss Patricia Matthews, and Mr. Basil Andrews assures me she will make a fine one. We are most happy over this as this old Table has stood for a great deal in Knighthood.

WRITING PLAYS

Seattle: Dates from 1924. Its present Leader, Miss Mildred Larson, has an assistant, Miss Ruth Allen, who is a sculptor, can paint and write poetry. She also wrote a Christmas play which was given at the Round Table meeting and at a Lodge Members' meeting. I have asked for a copy and perhaps next year others can put it on, if she is willing. Plays are always in demand at Headquarters. Who will write a simple, easily adapted play for Olcott next summer? Seattle has its problems of transportation, older members in Service, etc., but those who can come are happy. The ceremonies are properly performed. This is another Table to be depended on with little work for the Chief Knight. Justine Samuels' name is added to our role of honour: Navy.

PROMISING

Akron: Akron is a new Table, organized last May. We hope next Bulletin to give you something quite fine and definite.

YOUNG AND BRIGHT

Baltimore: Our baby Table, not yet officially named. Mrs. Frieda G. Johnson in charge. Although the ceremonial part has

not yet been attempted the equipment is ready. . . The children have met for weeks. They made a beautiful scrap-book for a children's hospital, toys were mended, clothes gathered and distributed, some to a coloured family which was given its first Christmas Tree. Their own party was a great success too with its tree near the altar and peace and happiness and Knightly manners. Mrs. Johnson received her official initiation through Mrs. Pauline Bair of Buffalo, who quickly summoned her Table and put on a very beautiful ceremony, serving refreshments afterwards. We want to thank Mrs. Bair for this great service and trust her health will soon enable her to resume work in Buffalo. We understand most of her members visited her on Christmas Day. She has a wonderful way with children.

We carry on in the midst of a veritable crucifixion of the world in a global war. But the resurrection springing from victory to come is certain. Winter is indeed here but as Patsey Farnes, aged 12, so quaintly puts it in one of four much appreciated poems sent by her Unity Table in Portland:

"But months from now, when spring comes round,
Then we'll see, sprouting from the ground,
Golden flowers and daffodils yellow,
And trees will sprout buds and yield fruits mellow."

Spring with the green of leaf and grass, the sky with its blue and the abundance of young life! Let us work and rejoice in the coming spring.

—ELISE R. STAGGS
Chief Knight for America

MAGAZINES RECEIVED *from overseas*

The American Theosophist, May.
Boletin de la Seccion Mexicana, Nov.-Dec.,
Jan.-Feb.
Bulletin of Columbus Lodge, U. S. A.,
March.
The Canadian Theosophist, March.

The Liberal Catholic, April.
The Liberal Catholic Quarter Hour, March.
The Pilgrim Way, Spring 1943.
Successful Service, January.
Theosophical News and Notes, May-June.
Transvaal Fed. Newsletter, June.

Among the National Societies

SERVICE ROLL, INDIA

Mr. Felix Layton, of Besant School, Adyar (Indian Army);

Mr. R. Gopalaratnam (Indian Army);

Mr. Jagannath Ganpatrao Jambotkar (Indian Army);

Dr. T. P. Sundaram of Adyar Dispensary (Indian Army);

Mr. P. D. Venkatesan (Indian Army);

Mr. Bhagavatheswara Iyer (Indian Army);

Mr. Ananta Mudaliar (Indian Army);

Mr. P. V. Sontake (Indian Army);

Mr. M. S. Ganesa Iyer (Indian Army);

Mr. Ragu Bhadbhade (Indian Army);

Mr. R. Sivakumaran (Indian Air Force).

Miss Lillias Gale.

Note : There may be many more F. T. S. serving in the Indian Army, Navy and Air Force whose names have not been included. If readers of THE THEOSOPHICAL WORKER know any of them, will they please communicate their names to R. Gopalaratnam, care of The Editor, THE THEOSOPHICAL WORKER? In order to enable the undersigned to correspond with such members their designation and addresses should be given, which, of course, will not be published.

—R. GOPALARATNAM

SERVICE ROLL, U.S.A.

Recently added to the roll of Theosophists in the Service are :

Bettie Douglas, Buffalo Lodge, WAACS.

Katherine V. Dixon, Gainesville Lodge, WAVES.

Norbert R. Orszula, Copernicus Lodge U.S. Army.

Henri Paul St. Charles, Memphis Lodge, U.S. Army.

MAHARAJA OF GWALIOR, F.T.S.

As Dr. Besant used to put it, as regards membership of The Society, we never say :

“Come,” but : “Welcome !” and whenever anyone expresses, of his or her own accord, a desire to join our ranks, it gladdens our heart. We are a nucleus of Universal Brotherhood, and in our Society there is room for everybody, the King or the commoner, the rich or the poor. If we are interested in the removal of poverty, we welcome the rich equally eagerly, because we know that their voluntary sacrifice is the best way of bringing about the readjustment. Believing as we do not in a drab equality, “where we count heads but not the contents thereof,” but in Brotherhood and in the Rule of the Wise, which is perfectly compatible with Individual Freedom, a really good, enlightened and Theosophical Ruler is almost a logical necessity for the new World Order.

And so, I am sure, you will all join with me in extending a most hearty welcome to His Highness the Maharaja Jiwaji Rao Scindia of Gwalior, and in offering him our most cordial and respectful greetings on his joining The Theosophical Society on 27 July 1943. If we specially rejoice in the happy event, it is only because a Maharaja's opportunities for doing good are so very much greater than ours can be; and we have every hope that the future will justify the great step His Highness has taken, with the blessing of the Great Ones, which always rests on every noble impulse.

—G. N. GOKHALE

A VEGETARIAN SOCIETY

An interesting development has just occurred in the founding of a New Zealand Vegetarian Society in which most of the organizers are members of The Theosophical Society. A provisional committee has been formed, and already it has framed a constitution, organized a public meeting, and drafted a petition to the authorities for generous

rationing of dairy products for vegetarians. As the potential home of an Anglo-Maori variant of the sixth sub-race, New Zealand greatly needs a strong vegetarian movement. Expansion may be rather slow as meat production is a basic industry and opposition is to be expected. However, a start has been made and this is a great gain; for surely humaneness as an attribute of consciousness, character and the conduct of life is of supreme importance in sixth sub-race lands as throughout the world.

—G. HODSON

A VEGETARIAN OPPORTUNITY

Taking advantage of the topical subject of meat rationing, a member in Tacoma wrote a letter to a local paper on vegetarian recipes and on well-balanced substitutes for meat. The letter mentioned the Theosophical Press, named the book *From Hand to Mouth*, and quoted the price. Thus not only did this live-wire member set forth some principles of well-being, but orders for the book have reached the Press. Live wires always find at hand useful ways of work.

—*The American Theosophist*

NEW EDITION OF THE LITURGY

The 3rd edition has now gone forth to the four corners of the earth, if a sphere can be said to have corners. The binding is rather limp, otherwise the finished article seems to be good. Only 500 copies have been bound. After the war we shall get better bindings, and, we hope, a few *de luxe* bindings. We have printed an 8,250 edition, which ought to last fifteen or twenty years, or thereabouts. Who will be the first to discover and to make known any error due to imperfect proofing?

A copy has been sent to each of our bishops not in enemy-occupied countries. If any bishop has not received his copy I should be glad to be notified so that another may be sent.

—F. W. PIGOTT

THE NOTE OF BROTHERHOOD

By G. S. A.

The President writes under date 25 July 1943 to the Kerala Theosophical Federation, India:

I send my very best wishes to the ensuing session of the Kerala Theosophical Federation to be held at Trivandrum, and I especially send my congratulatory wishes to the Trivandrum Lodge on the attainment of its Diamond Jubilee. This is a very fine feat of loyalty and enthusiasm and I wish the Lodge a further long period of the splendid work for which it is noted.

As for the future, you probably have read in the August Watch-Tower my suggestions regarding the forthcoming International Convention. If you could discuss at least one of my suggestions I think it would be very helpful. In the September Watch-Tower I have included a note by Mr. Jinarājādāsa who writes he has been working along more or less the same lines.

In any case the one supreme note to be sounded is, of course, the note of Brotherhood in all its many practical applications. In India there can be no application more practical than that of Brotherhood in connection with the terrible poverty which at least exists in British India. I hope that many of those attending the Federation meeting will have read in recent issues of *Conscience* of the work that is being done by the Adyar Village Welfare Group. I regard that work as Theosophical in the truest sense of the word. It is practical Theosophy that is needed today, and I think that Theosophists throughout the world must make a brotherly attitude part of their practical application of Theosophy and of their membership of The Theosophical Society. Unless we are known everywhere for our brotherliness we are not honouring our membership of The Society or our student-ship of Theosophy. I am sure that Lodges belonging to the Kerala Federation will do more than ever their best to make Theosophy a living force in their lives.

The President's Correspondence

A BRIDGE TO THE INNER PLANES

A WOMAN grieved beyond endurance by the recent loss of her dearly loved husband, writes: "I feel so depressed and lonely that I seem to lose confidence in myself. Why does he never see me on the astral plane? Is it that he has so much work to do that he has forgotten me altogether and is busy in better work? Is it not his duty to come and see me at least once and buck me up? Perhaps my astral sight is not developed. Even then when I crave to see him, why should not any invisible helper not give me that sight temporarily so that I can have a talk with him and remember it on the physical plane so that I will be much relieved?"

The answer from one of the President's secretaries at the President's request is:

Your grief is quite understandable and the President does not in the least mind your writing to him as you have. In fact he is happy that you have done so.

You ask: "Why has he never seen me on the astral plane?" But he does see you and knows all that you think and especially what you feel, because he is living now in a world that responds to feeling and desire, with his lowest body one that is completely responsive to such feeling. Your very wanting him goes out to him like a call and undoubtedly distresses him when he finds he cannot make you realize he is near. He will answer you, is, in fact, now answering you in waves of feeling, and if you will stop wanting to see him with your physical eyes, you will become responsive to these waves that are constantly enfolding you.

When you could actually see him in former days, what was most real to you—that sight or what he felt and thought about you? If for a moment you had some little disagreement, did the sight of him make you as happy as the wiping out of the difference and the

re-establishing of those waves of love between you?

The astral plane is not somewhere far off. It is here about us now and always. You ask: "Has he forgotten me?" Certainly not, only you are making it so difficult for him to reach you and make you understand his nearness. If you would only realize he is near, then it would be easier for him.

Every night, the very act of sleep is the going out of the physical body. Then you can see as he can see. To remember, the President tells us what is necessary in *From Visible to Invisible Helping*, a copy of which I am sending you. No helper needs to give you the power to see him. You do that by yourself by the very act of sleep. To remember, one needs to clear the channels so that the memory may come through.

The President will help you to grow strong if you call on him for help. But to help you to see for yourself is much more difficult. Even the most skilful surgeon could not give sight to a new-born creature before the sight naturally develops. Even little babies only see most partially until they learn how. They reach for the Moon, thinking it is near at hand. Even the Greatest has not performed the miracle of changing a new-born child overnight into an adult body, so far as is recorded. Growth takes place in time and inevitably takes time. We are all more or less new-born in our relationships with the higher planes.

But if you do not ask to see with your physical eyes, you will surely be helped to realize the nearness of your husband and perhaps even (though that cannot be promised) to remember your contact with him at night. It depends more on you than anyone else.

Also, please stop grieving for his sake, for every wave of grief you send outward reaches him and hurts him—he is SO NEAR. Think of relieving his anxiety rather than of

relieving your own and you will accomplish both. Later on, he will be strong enough perhaps to help you, but now he needs your strength and courage to relieve him of anxious thought about you.

The President added a hand-written note :

"I entirely endorse all this. It is absolutely right in every point. I do hope that with an effort of the will you will bridge the little gulf between you. He has already made his bridge. Make yours.—G.S.A."

CHINA AND U.S.A.

Dear Dr. Arundale: How much we are all delighted with the China Number of *The Theosophist*. The make-up is fine, the contents extremely good, and it is being distributed in the United States at a very opportune time, since during the past week Madame Chiang Kai-shek has been before the public in the capacity of lecturer, etc., for China. She makes a fine ambassador for the cause. She comes very well liked, as her work for the war-orphans and blind soldiers has been fairly well publicized.

So, dear Dr. Arundale, we thank you for the China Number of *The Theosophist*. Kindly convey our appreciation to Mrs. Arundale for her share in making the number such a splendid success.

MRS. M. E. WEIRICK,
Corres. Secy., Berkeley Lodge

GREETINGS

Airgraph from England

Dear Dr. Arundale: The Northern Federation of The Theosophical Society in England is today celebrating its Jubilee, and the members gathered together here in Leeds, May 29, send you, Rukmini Devi and the residents of Adyar, loyal and joyous greetings.

We have just enjoyed singing Brother Rāja's favourite song—"Waltzing Matilde"—which he discovered in Australia twenty-three years ago, and we in England only now.

Signed by C. Jinarājādāsa,
Sidney Ransom, John Coats, and others.

Cable from Scotland

Loving loyal greetings Scottish Convention Brother Rāja with us.

June 25

—ALLAN

STUDIES IN THE S.D.

The Theosophical Society in England has sent notes on "Studies in *The Secret Doctrine*," in six parts, issued by their Correspondence Section Information Department.

In reply the President appreciates their sending him the notes. He feels there could be no better work than such a study, provided the study is allied to practice in the helping of the world.

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.