



THE THEOSOPHICAL WORKER

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ADYAR

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Every Theosophist Can Help

By The Vice-President

THE passing of our beloved President, who occupied so large a place in our hearts, as well as in the movement which represents for us Theosophists the first and most important interest in our lives, casts upon us all a greatly added responsibility. I have had very many letters wishing me all possible help in the carrying of the heavy burden of Presidential duties as the Vice-President temporarily in charge. Grateful as I am for these good wishes, I yet feel that the burden of our Society's work rests not so much upon one official, however important his office, as upon all those members who have, may I say, attained the age of majority in the Theosophical work. He who is the leader in any organization, those who are the leaders, have obviously their special responsibilities. But in the work of building up a conscious Brotherhood of all humanity, nay more, the Brotherhood of all things in heaven and earth for those whose philosophy embraces that total conception, every member has his appropriate part. All are cells in that organ of a universal consciousness.

Our Society has as one of its great tasks the propagation of the Ancient Wisdom, ancient but ever young, ancient in the sense of being timeless, applicable to past, present and future conditions. In the interpretation of that Wisdom and its relation to present conditions and thought, each and every Theosophist has not only the right but also the duty of making his own individual contribution. Nirvana has been described as that state of being in

which the centre is everywhere and the circumference nowhere. But one centre is not a duplication of another. Each individual, each centre, has his own uniqueness from the standpoint of which even now, while yet he is far from the stage of full self-realization, he can manifest a ray of his own understanding, different from any one else's. We want as Theosophists all the illumination we can get, and no one should overlook the fact that in himself is the Light, the first feeble rays of which, heralding its future splendour, he can share with his fellows. For we are all designed to reflect our rays on one another, thus producing a rich and strange effect, which would not exist but for the possibilities of such manifold action and re-action.

The progress of our Society will thus depend on the activities of all its members, the combinations and totality of their individual forces and the karma which it has generated as a corporate body and is going to generate. We must not exalt the leadership of a few individuals, however great, outstanding and worthy of honour, as to place on them alone the entire burden of our progress, and inevitably also, sometimes, the responsibility for all failure and shortcomings. What am I doing to promote the cause of Theosophy, to spread the Wisdom, so far as it is understood, and dispel any wrong understanding that may exist of the principal truths which it comprises, should be the attitude of every single member with a practical constructive attitude towards the responsibilities of his membership. Each one of us can do

more than he has been doing, not merely in the sense of increasing his activities quantitatively, but even more by so ordering and performing the activities which he thinks, in the light of circumstances and his own aptitudes, to be most worth his while, so as to make them the purest and most dedicated expression of himself.

As Theosophists we realize that life is not to be separated from work. The same quality must necessarily pervade both. The Wisdom must be declared in both. Especially in these confusing and uncertain times, to live (with all that this pregnant word connotes) as a significant expression of one's purest ideals and purposes is the surest guarantee of the value of any work that one may be able to perform and the quickest way of inspiring those who are around us with similar if not the same ends and motive forces. How wonderful it is to feel that today, thanks to the labours of those who have preceded us in the work of The Theosophical Society, there is a substantial and increasing number of persons all over the world, belonging to all races, faiths and nationalities, who being open-minded as students of an unlimited Wisdom, are yet able, by the approximation of their minds to the essential truths pertaining to our living, to join and work together, on the broad firm foundation of these truths, and attack every problem which prevents mankind from enjoying its birthright of Happiness. Free in our minds, yet certain enough in some of our conclusions to live and work progressively yet purposefully, does this not depict the attitude of Theosophists as it should be and even now essentially is? New horizons, new orders and a new understanding are awaiting our progress to the not far distant future; yet we are not devoid of a basis for positive and determinative action, which frees us from the attitude of mere passive waiting, but enables us to act with the certainty of our knowledge, and go forward, opening our minds to fresh knowledge as it comes in. As we thus proceed with courage, balance and self-dependence, The Society is sure to have the leadership it will thus deserve and will become the soil out of which will

spring many leaders great and small, each in his degree and to his measure, for the helping of the world onward through the further stages of its progress.—N.S.R.

BROTHERHOOD OF THE MYSTIC STAR

A new edition of the book on the Ritual of the Mystic Star has been revised and clarified by Mr. C. Jinarajadasa and colour plates have been added. For a better understanding of this beautiful and significant ceremony, read *The Meaning and Purpose of the Ritual of the Mystic Star*. A "Brotherhood" of persons over twelve years of age authorized to work the Ritual is being created and a register will be kept in each country.

* * *

The Ritual of the Mystic Star was written by Mr. Jinarajadasa on the order of Dr. Besant about 1915 to replace a secret order called the Temple of the Rosy Cross, whose ritual was found to be defective and was suspended. A new idea added in the Mystic Star ritual is that the Divine not only manifests through religions but also *through the daily activities of mankind*; thus man can, through this other road, find God provided he identifies himself with an idealism which can be found in his work. The principal idea of the Ritual is in the phrase, The Mystic Star, which refers to the Divine and symbolizes the highest—the life and soul of everything in the Universe and also the innermost Soul of Man. There is, therefore, always a unity between man in his highest nature and the Mystic Star.

The Ritual is in two parts: the first commemorating the work of the Fourth World Teacher and part of the work of the Fifth World Teacher; the second being dedicated to the Invocation to the Fifth World Teacher who is working at the moment through men and their institutions so as to create a new World Order. This Invocation is based upon that written by Dr. Annie Besant in 1911, and regards Him as mystically present in the world today, therefore appealing to Him to guide men's hearts and minds in order to establish an era of peace in the world. "The Ritual closes by distributing to the world at large the forces gathered during the ceremony; and it gives a blessing not only to mankind, but also to the invisible hosts and to all the animal creation."

ADYAR EVENTS

1945 Convention, Adyar

The next Annual Convention of the International Theosophical Society is to be held at Adyar, as usual during the Christmas-New Year period. We shall not have this year the great privilege and delight of having our President with us physically to cheer and inspire us. We must carry on in such spirit that the occasion is no less for an outpouring of spiritual power and illumination than the previous Conventions at Adyar. Our sense of warm brotherliness for one another and dedication to every high ideal that the cause of Theosophy comprises will make the gathering a flood-tide of inspiration and influence which, we may hope in all humility, will flow far and wide through every channel that may be available and carry the blessings of Adyar to a world sorely athirst for them.

N. SRI RAM,
Vice-President.

Stopping Animal Sacrifices

Harijans and fisherfolk at Tiruvariyur, a coastal village near Adyar, have abandoned the sacrifice of animals in their temples, and many caste Hindus have joined them in refraining, but the temple authorities have not yet been converted to the idea. The action so far taken is due to propaganda by staff and students of the Besant Theosophical School, Adyar, led by Mr. P. S. Krishnaswami and Shrimati P. D. Padmasani, with bhajanas, talks, and playlets at night on the evils of animal sacrifice. The village has a Humanitarian League and a Youth League and it is they who started the movement, and they will persevere until the temple, too, is cleansed of this pollution.

Hindu Temple, August 2

We have gathered here in commemoration of Colonel H. S. Olcott, the President-Founder of the T. S., to whom we have dedicated this day which is his birthday. He was a Shining Light of an earlier generation—that which lived and worked between 1875 and 1907. He was not acclaimed great by the world in his days, though in his own country he held many positions of heavy responsibility, and in India he could sway big audiences especially of young men wherever he went. But he was an international personality, and the inaugurator, with his colleague H.P.B., of a world-wide movement, which has grown like a banyan tree with

many stems and rootlets. He loved young people and would have enjoyed coming here tonight if he were still at Adyar. Though old and venerable in body, as the statue in the Headquarters Hall depicts him, he was always youthful and buoyant in his ways. Our schools owe him and H.P.B. the inspiration of Theosophy. Brotherhood of races and religions, uplift of those who are poor and backward, and the restoration of the ancient Aryan spirit, as depicted in India's ancient ideals—these were the outstanding aims of his mission. He travelled all over the world, not once, but almost incessantly, in certain parts, as in Ceylon, in bullock-carts regardless of personal comfort, in order to realize these aims. Surely here is a magnificent example for us to follow. But he loved no place as much as Adyar—a far smaller estate then than it is now—which he regarded as a paradise on earth. Adyar has changed much since those days outwardly. It has now extensive buildings, electricity, water-taps, and other signs of advancement and activity, not the least among them, the Besant and Olcott Schools and Kalākshetra. We must make our institutions worthy of the cause which The Theosophical Society represents. That cause includes the best of education, the best of art, and the best of every other form of human culture and endeavour. So shall we honour Colonel Olcott's memory and enable him to feel, wherever he may now be, that the task to which he sets his hands is being developed—by co-workers who though they did not know him in the body, know him in spirit and by his works, and are thankful for the knowledge.—N. SRI RAM, Vice-President.

NEW WORLD CALLS

Col. van Dissel was expected to be in London in mid-September for an Executive meeting of the Federation, writes Mrs. Adelaide Gardner. The Executive meets in two sections nowadays, Col. van Dissel talking over matters with two other members of the Executive at Huizen, and then with two others when he goes to London.

The Federation (at the request of the Recording Secretary) has notified all the European Sections that their nominations for the office of President should be in by October 1st. [October 15th is the date by which they should reach Adyar.] Mrs. Gardner notified all the General Secretaries of the President's passing and sent out a history of his activities

because most Sections are still without records, reference books or copies of *The Theosophist*.

Colonel van Dissel is gradually building up the office of the European Federation at Huizen, and when full faculties for communication are re-established, all the routine work will be done there. The London office will carry on only the English edition of *Theosophy in Action*. A French edition is envisaged—it started as a French paper issued by Serge Brisy from Belgium.

Mrs. Gardner comments: "It is a great asset to have Prof. Marcault available for visits to London."

The Federation has done a large amount of printing in French for the Belgian and French Sections, and informs us that London printers now claim that they can print anything wanted in 28 languages! Great Britain and America are collecting old files of magazines to replace losses, and other books will be purchased and distributed to the Sections in need. Mrs. Gardner says: "Thus the life-blood of the movement is again flowing at the physical plane as it has never ceased to flow interiorly."

The first contact has been made with Norway completing the list of the "Atlantic" Sections now all heard from.

Lt.-Col. E. L. Thomson, D.S.O., has been elected General Secretary for Canada, succeeding Mr. Smythe who has retired after sixty years of service, 1884-1944, including 25 as General Secretary and Editor of *The Canadian Theosophist*. Col. Thomson took over on July 1st. It was he who edited the souvenir supplement to the Section journal commemorating Mr. Smythe. His advent is a good augury for goodwill and understanding between the Canadian Section and Adyar.

CANADA

SOUTH AFRICA

Theosophy is flourishing at Rustenberg in the Transvaal. Mr. J. J. van Ginkel retired there two years ago after managing a large insurance company at Pretoria for 32 years and after years of fine service to the Transvaal Theosophical Federation. He has made his farm, "Ananda," at Rustenberg a health and holiday resort, where he brings many people in touch with Theosophy, he joining with them in socials and games and they attending his lectures. In a letter to Mr. Kruisheer, National President at Johannesburg, he says:

"I have had many soldiers and sailors stay here of all ranks. Some came to recuper-

ate from sickness or wounds. I was glad of the opportunity of offering hospitality to those who could not afford to pay.

"We have also been instrumental in obtaining hundreds of pounds for the Red Cross, the Navy, Russia, etc.

"You will be surprised to learn that right from the start I received continual requests for lectures on Theosophy, as many people knew that I was interested, and during the short time we have been in existence over 2000 people have been brought in touch with the Ancient Wisdom teaching. Although only in rare cases had any one heard of Theosophy, it was remarkable to see how sympathetically and kindly they took to the teaching and how interested they became and wanted to know more about it."

From Mrs. Gardner, London, July;

All the Sections reviving so far report increased interest, lively meetings, young people interested, and great opportunities for work. Miss Dijkgraaf of Holland always has had a magic

touch with young people and will no doubt start the Section on their energy as well as her own. The position is: Professor Selleger is now Presidential Agent for the Netherlands Section, and Miss Dijkgraaf his assistant as she is living at the old headquarters and saved the records by burying them in the garden very skillfully. The Church at Huizen has kept right on and is doing very well, Bishop Brandt in charge and Mrs. van Eeghen living at the big house. Parcels can be sent of clothes only and the greatest needs are not easily met, since we are short of them in England, *i.e.*, shoes and underwear. But Eunice Petrie, the chairman of the War Distress Relief Committee, is doing a fine bit of work in collecting and distributing parcels, one a month as allowed, to each address that reaches us.

From M. Benzimbra, Paris headquarters, to Dr. Arundale: Our French Section is emerging from a long sleep.

FRANCE

I cabled you, together with our brother J. Coats, of the English Section, that I had been elected General Secretary of the French Section, in succession to our dear Marcault, who has become deaf.

Since then we have worked to put our Section on its feet. Many problems present themselves; but we hope to solve them little by little with the help of our great Brothers, if They will help us. I ask Them for Their support, for we really do need it after the torments, especially moral torments, which

France has gone through. The French are again thirsting for spirituality, which we shall do all in our power to give them as members of The Theosophical Society

We have had many new applications—about 300 in a few months (formerly 100-120 in a year). We shall give a special and, we hope, an impressive reception to the new members. Then, every month, we welcome members at a friendly meeting of reunion. We have resumed our work in the Secretariat and the Library, and a Reception Committee functions every day.

We send our most fraternal thoughts to our brothers at Adyar and we assure our great Brother and dear President of our very fraternal affection.

News from Hungary indicates that the Headquarters house stands, though damaged, and it can be used. The library is intact. There is growing interest in the work and new members.

Mr. Peter Freeman, M.P., has gone on a flight to Hungary and the Balkans.

From Mrs. Gardner: Jack Coats has gone to attend the Belgian annual meeting in Brussels. I would have gone too, but Lt.-Col. van Dissel gets into touch with Serge Brisy from time to time, and as I can ill be spared from the home I did not attempt it. So very glad he was able to get there. It all makes such good links.

Sweden is holding a School July 28-August 5. I will give titles as they are most interesting, writes Mrs. Gardner:

SWEDEN The Liberation of Thought—
The Liberation of Emotion—
Ideals, Help or Hindrance—Education towards Co-operation—Man and Nature—What is Democracy?—The Relativity of Morality (Dharma)—Man Today—Religion. (I think these are Discussions, but the Swedish floors me).

Lectures: Time and the Fourth Dimension—The World of Invisible Form—The work of The Society—The Heathen who know not the Law—The Egyptian Book of the Dead—From the Unreal to the Real—To live consciously. (On more careful examination, it looks like two talks a day, some of them discussions. The titles are already translated.)

Sweden always does admirably with its summer schools, having a good Folks School tradition over the whole country.

Denmark seems very much alive. The annual report (which has reached Adyar)

DENMARK sounds very encouraging. The General Secretary defied the Nazis, even the monthly magazine continuing to be printed, though he had to change his printer because the first was arrested for publishing underground papers!

The General Secretary, Armas Rankka, writes: During the Spring-term 1944 Theosophical work was disturbed by the great bomb raids over Helsinki and other places, and many members had to move from town and some Lodges to interrupt their meetings. Others were trying to keep up their work and the Convention was held at Whitsuntide in Helsinki as I last reported. After hostilities between Russia and Finland had ceased in September 1944 people returned to their daily work and Theosophical work too began regularly and grew in liveliness. The number of members in the Section which decreased during the war seems to be increasing again.

We have also three study circles, where unattached members are reading and studying Theosophical literature and textbooks with non-members. All Lodges in Helsinki have a common lodge committee, which arranges meetings with entertainment, Theosophical lectures, manages the lodge-rooms, etc.

Study letters in Finnish sent once a month by the Board of Directors to all Lodges and unattached members formed a link between members. Public Theosophical libraries exist in Helsinki, Turku and Vassa. All Lodges have also small Theosophical subscription libraries. During the year our Section has published a new book "Zen" about Zen-Buddhism by Mr. Kallinen, and our periodical "Teosofi" in eight numbers. Every number of it contains four pages of translations of *The Secret Doctrine* into Finnish.

Most of the Lodges have a meeting once a week and the programme for their lodge-meeting is free and very varying. Most of them begin every meeting with a short meditation, but Oulu Lodge uses chorus singing or recital. The programme of the study material is very different in each Lodge. Most of them prefer free lectures with discussion on the most different topics. Many Lodges arrange some public meeting or lecture with entertainment.

The great European nations have now reached their Iron Age—an age black with horrors. They are moving onward through ways unmarked from guilt to punishment.

—H. P. Blavatsky.

HUMAN VIVISECTION

In a recent issue of *The Hindu*, a German doctor, Robert Leibrand, who was imprisoned for 6 years by the Nazis, said that in 1941 the Institute for Scientific Defence Research was established in Dachau and that live animals were first used for various tests. After the Munich Humane Society and other groups had protested, Hermann Goering issued a proclamation forbidding the use of live animals. Thereupon, Nazis researchers began using war prisoners for their experiments. About 1,500 prisoners, 75 per cent of whom eventually died, were used at Dachau.

* * *

The horrors, cruelty, starvation and filth-diseases of Nazi concentration camps have shocked humanity. The cruelties in those camps included vivisectional experiments on helpless prisoners of which the Press and the B.B.C. have given accounts. The myth of Nazi "kindness" to animals—a story by which Hitlerism attracted the sympathy of the ignorant—was exposed long ago. The vivisection experiments on human beings which were perpetrated in these camps, the satanic and sadistic practices now revealed, show the depths to which science divorced from morality can sink. A correspondent to *The Times* of May 7th, describing the concentration camp at Oswiecim in Polish Silesia where four million people perished, wrote of departments where experiments of a revolting nature were conducted by German doctors who published theses on their "work." *The Daily Telegraph* of April 24th quoted a Parisian woman, Mlle. Robin, who used 7,000 young Polish girls for special vivisection operations, removing the bones from their legs or the marrow from their bones. They also made experiments on the ovaries of young girls. The camps, wrote a *News Chronicle* war correspondent, provided an ideal venue for endless experiments in varying methods of torment and slaughter which satisfied the scientific curiosity so characteristic of the Germans. *France*, of April 27th, published an article on the evidence given by repatriated French prisoners who had experienced the miseries of German camps. Remi Roure, from Buchenwald, described Block 46, centre of the Institute of Science S.S., also known as "the guinea-pig block." Here the S.S., having previously inoculated men with typhus, experimented with drugs supposed to cure, studied on flesh, which they had burned with phosphorus, the development of the burns and their "therapeutics."

There has been much comment by the B.B.C. and in the Press on the abomination of treating human beings as "guinea-pigs" or as "animals." *Anti-vivisectionists have on many occasions drawn attention to the dangers of unjustifiable experiments on human beings being a logical sequence of experiments on animals.* They have published many instances of such experiments.

The conclusions drawn from experiments on animals are generally misleading when applied to man.

No suggestion is made that the foul deeds of "scientific" Nazis could be imitated or perpetrated in this country. That is impossible.

But the great publicity given to the Nazi atrocities has been given a form which suggests that whereas such treatment of human beings is abominable it is normal or necessary when applied to guinea-pigs or other animals.

There should be no complacency or tolerance of cruelty to animals in any form.

Violation of the laws of mercy and justice to helpless beings is bad whether committed on human beings or animals.—THE ANIMAL DEFENCE AND ANTI-VIVISECTION SOCIETY, LONDON.

LODGE REVISION LIST

New Lodges chartered :

1. Poona (Bombay), India : East Youth Lodge, T.S., 21-11-1944.
2. Devalapalli (Mádras), India : Devalapalli Lodge, 21-10-1944.
3. Madhugiri (Mysore), India : Madhugiri Lodge, 2-11-1944.
4. Cocanada (Godavari Dist.) India : Gautama Divyagnana Mahila Sabha, 10-2-1945.
5. Poonamanda (Godavari Dt.), India : Agastya Lodge, 10-2-1945.
6. Nidamangalam (Tanjore), India : Nidamangalam Lodge, 22-2-1945.
7. Delhi, India : Indraprastha Youth Lodge, 22-2-1945.
8. Gudur (Nellore), India : Gudur Theosophical Lodge, 23-2-1945.
9. Quetta (Baluchistan), India : Quetta Youth Lodge, 24-2-1945.
10. Broach (Bombay), India : Radiant Youth Lodge, 15-3-1945.
11. Dohad, Gujerat, India : Dohad Lodge, 6-4-1945.
12. Poona (Bombay), India : Victory Lodge, 10-4-1945.
13. Cuttack (Orissa), India : Prakash Youth Lodge, 10-4-1945.
14. Bombay, India : Unity Youth Lodge, 19-4-1945.
15. Kantidara (Bombay), India : Shabari Lodge, 3-5-1945.
16. Punduru (Vizag. Dt.), India : The Theosophical Centre at Punduru, 16-7-1945.
17. Palasapuram, Vizag. Dt., India : Virinchi Narayana Divyagnana Samajam, 17-7-1945.
18. Springfield, Ohio, U.S.A. : The T.S. in Springfield, 10-12-1944.

19. Upper Darby, Pennsylvania, U.S.A. : The T.S. in Upper Darby, 15-5-1945.
 20. Kisumu, Kenya Colony, British East Africa : Shree Laxmi Lodge, Kisumu, 17-9-1945.

Lodge Charters returned :

1. Kansas City, U.S.A. : Temple Lodge, 20-9-1944.
2. Norfolk, Va., U.S.A. : Norfolk Lodge, 6-6-1944.

G. R. VENKATRAM,
 Asst. Recording Secretary.

Adyar,
 21 September 1945.

MY DESTINY

As the lens is ground by the cunning hand;
 as the pebble is polished by sea and sand;
 as the clay is curved on the potter's wheel;
 as the furnace tempers the tested steel:—

so hail and zephyrs, sun and squalls
 and all that in my life befalls
 are shaping me and bending me,
 are scraping me and rending me—

all, all are my true destiny—
 into a deeper harmony
 with everything that lives and grows:
 with the poplar and the rose;

with the crystal and the stone;
 with the One who is Alone.

Mark Segal

The Passing of Dr. Arundale

MESSAGES OF SYMPATHY

FRIENDS

(Continued from September issue)

Sivadisampara, Pt. Pedro, Ceylon; G. T. Sastri, Director All-India Radio; Trichinopoly; Mrs. Sermie Antony (poor lace workers), Quilon, Travancore; Shrimati S. Selvaraj, Manipay, Ceylon; M. S. Sethu, Pollachi; M. S. M. Sharma, Editor, *The Daily Gazette*, Karachi; C. J. Sharma, Madras; Irene Shastry, Calicut; Kathleyne and St. Nihal Singh, Dehra Dun; B. Shiva Rao, journalist, Delhi; Shrikantam, Koilkuntla, Kurnool Dt.; A. P. Sinha, Bombay; W. S. Sivasankaran, Madras; K. G. Sivaswamy, Servants of India Society, Coimbatore; Sir P. S. Sivaswamy Aiyer, elder statesman, Madras; A. L. A. R. Somanadhan Chettiar, Devakotta; Leila Sokhey ("Menaka"), Bombay; Srinivasan, Palni; Minocher K. Spencer, Karachi; A. N. Srinivasa Raghavan Aiyengar, Quilon; M. R. Srinivasa Rao, Saidapet; A. B. Srinivasa Rao, Arkonam; "A Student," Madras; Rao Bahadur S. T.

Srinivasa Gopalachari, Madras; Subbarama Bhagavathar, Karaikudi; Dr. P. Subbarayan, former Minister, Madras Government, Tiruchengode, Salem Dt.; V. R. Subramanya Aiyer, Indore; C. V. Subrahmanya Aiyer, Madras; K. Subrahmanyam, Film Director, Madras; Sir Sultan Ahmed, Member, Viceroy's Council, New Delhi; P. S. Sundara Sarma, Madras; S. K. Sundaram, Madras; Vasant R. Sunzgi, Jaipur (Rajputana); B. V. Suryanarayana Chetty, Bangalore; K. S. R. Swamy, Vizianagram; Sir Tej Bahadur Sapru, Allahabad.

N. V. Thadani, Principal, Hindu College, Delhi; Thampuran, Ernakulam; The Maharaja and Maharani of Travancore.

Sir Usha Nath Sen, New Delhi; Rai Umantath Bale, Lucknow; Rao Sahib S. Vaiyapuri Pillai, Madras; Vaidheeswaram, Madras; P. Varadarajulu Naidu, Villupuram; T. L. Vaswani, Hyderabad, Sind; Dr. and Mrs. Vasudev, Baroda; Sangeetha Sastra Visharada K. Vasudevachar, Mysore; Shrimati Veenai Sankari, Tanjore; P. Veeraghavan, Madras; P. S. Veeruswamy Pillai, Thiruvidadamarudur; G. Venkatachala Chetty, Madras; R. Venkatachari, Madras; U. L. Venkatanarasiah, Uttukuli, Coimbatore Dt.; T. L. Venkatarama Aiyar, Madras; S. R. Venkatraman, Servants of India Society, Madras; S. Venkatraman, Bombay; K. S. Venkataramani, Madras; R. K. Verma, Bombay; R. Visvanathan, Madras; N. Vishwanathan, Ahmedabad; Dr. Vyas, Bombay.

Madame Sophia and Mr. B. P. Wadia, Bangalore City; Winayak, Proprietor, Profla Pictures, Kolhapur, (Bombay).

Yohri, Lucknow; Yusuf Sait, Sheriff of Madras; Yajnadatta Akshaya, Ajmer; Mrs. Yodh, Bombay.

MEMBERS IN INDIA

Abdul Kareem, Coimbatore; A. S. N. Aiyer Kaloor; Alice Boner, Almora; Mr. and Mrs. Alpaiwala, Bombay; Ambi Deobankar, Bikaner; Miss Ethelwyn Amery, Madras; Professor A. Ananthanarayana Aiyer, Madras; Miss Annie Putz, Bangalore Cantt.; Ananta Kishna Gurtu, Morar; V. Appayya Sastri, Masulipatam; C. Arumuga Mudaliar, Villivakkam; Dr. S. R. Athili, Tagedallipudem; V. V. S. Avadhani, Musulipatam; Avat Singh, Karachi.

Bal Mukand Trikha, Multan City; V. Balasubramanyam, Bangalore; Balu, Mangalore; G. R. Bhadbade, Poona; M. C. Bhagat, Ahmedabad; Dr. Bhagavan Das, Benares; Baij Nath Bhargava, Benares; Venishankar Bhatt, Bhavnagar; Bhagavandas Motilal,

Bombay; Bhagavandas Vithaldas, Bombay; Bishwambharnath, Jaswantnagar; Braja Vilas, Calcutta; Mrs. Brinda Devi, Koilkuntla.

Chaitanyadeva, Moradabad; Chandradeva, Chapra; K. S. Chandrasekhara Aiyar, Bangalore City; Bhosle Sukha Niwas, Kolhapur.

Danidon Burnier, Almora; Mr. and Mrs. Dani, Bombay; Mr. Dantyagi, Delhi; F. H. Dastur, Nasik, Mrs. H. Datta, Calcutta; Devi Hirendani, Hyderabad; Dhalla, Bombay; Dharmanarain, Mainpuri City; Donald Chase, New Delhi; Sherine and Jal Dorab, Agra; Dosibai Patel, Bombay; Doulat, Karachi; Duncan Greenlees, Bhimilipatam; Jamnadas Dwarkadas, Bombay; Miss Wanda Dynowska, Bombay.

S. Eshwara Sarma, Madura.

Mr. Henri Frei, Simla.

Bapoo Gokhale, Bombay; Gool Minwalla, Karachi; C. V. Gopal Rao, Conjeeveram; Gopalaratnam, Bangalore; T. V. Gopalaswamy Aiyar, Tanjore; Gopalji Odhavji, Bhavnagar; Govindier, Bombay; Gulbhai Bharucha, Navasari; Dr. Iqbal Narain Gurtu, Benares.

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THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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