



THE THEOSOPHICAL WORKER

November 1945 ADYAR Vol. 10, No. 11

World Helpers

By The Vice-President

WE are living at a unique time and we can view the past and the future of humanity from the height of this uniqueness. We see the roads on every side by which the various peoples have travelled up to the present. The future, although it is still uncertain, is open to us in the sense that there is a clear direction and necessity, visible to the eye of wisdom, which must shape it into a whole of which we see the crude and misfitting parts. There has never been a time in which there has been unrolled before the world so clear a map of its becoming. We are at a height today from which we can command a world-wide landscape, horizons which to less elevated vision must be too far to reach.

If the world has come to a turning point in its history, so have we in our long series of lives. Each of us has come to the present point through diverse experiences of the past. There is evidently in the times a converging force which has brought us Theosophists, as it has brought the peoples of the world, into a single crisis. As we hope the world will be transformed thereby, and cannot be the same hereafter as it has been in the past, so can we make this the beginning of a series of lives which shall unfold a new, concentrated and magnifying purpose. We have ascended a height. Shall we therein undergo in a measure applicable to humanity such a transfiguration as Jesus underwent before his disciples?

The occasion in many cases makes the man. The setting brings the actor. The call to sacrifice draws the hero. The greatness of the world's need ought to convert us who appreciate that need into the world's helpers, into world-helpers.

The present time is one of crucifixion for the whole of humanity. There was never a

time when its body was so riven with conflicts of every sort. May we not hope that when this experience has fulfilled its purpose, there shall arise a new world, a new re-united humanity, with one soul of many aspects animating its multifarious parts?

How shall we gather the wisdom needed to lift the world out of its present turbulence? Our studies give us the broad framework, the laws and the nature of the factors involved in the process of Evolution. But we need more than the letter of the Theosophical statements, more than mere mental knowledge, to give us the power of spiritual helping.

We must seek the means of helping not only in the books but also in the hearts and experiences of those who are around us. We must allow ourselves to be affected by them, not by reacting with our hatreds and prejudices, but by our tender sympathy. The book of life contains more moving situations than any great writer has depicted. We must enter into them with our minds and hearts. We must learn to exalt the tragedies and humours to the level of a Shakespeare's thought. We must learn to vibrate with the strings of our heart in the many modes which constitute human experience. Thus shall we learn the music that all experience is intended to teach. We must descend with those whom we seek to help into their tragedies in order to share with them our strength for their upliftment. None of the experiences with which we are surrounded is without meaning or purpose for our own growth. We can in this particular incarnation, if we will, cram many incarnations, and transcending the limitations into which we have been born enter the larger life of humanity which is more alive than ever before for joy or pain if only because it is more disturbed.

* * *

What is the most important duty of a Theosophist? Here is the answer by Dr. Besant in the form of a tribute paid by her to our late President. It is a letter from her to members of the General Council of The Society :

Dear Fellow-Worker,

I wish to add to the nominations already sent out for elections to the General Council, that of my dear son, G. S. Arundale, well-known to you all. He is, as you are well aware, one of our most devoted members, and embodies the most important of our duties—the living of the life of Brotherhood with all, striving continually to serve each whom he contacts, ever remembering that he who serves well is truly great.

Fraternally and affectionately yours,
Annie Besant, P.T.S.

To this letter which has been picked out by Mr. Jinarajadasa and sent to me, he adds the remark :

"I cannot think of a truer description of what Dr. Arundale was as a Theosophist than this that is contained in her communication to the General Council of the T. S. The year is 1931."

To live the life of Brotherhood is to know the Wisdom.

"If any man will do His will he shall know of the doctrine."

N.S.R.

MISCALCULATED !

The following story of Dr. Besant was told at an Indian Federation meeting. Motoring from Adyar to Madras she noticed a cow moving with difficulty, one horn and one fore-leg being tied with a piece of rope. Dr. Besant took pity on the animal and demanded a knife from her chauffeur in order to cut the rope. The chauffeur requested her to allow him to do it, but she replied, "You are an Indian, and the cowherd will quarrel with you, but he won't do any harm to me for I am a white lady." So saying, she set the animal free, and moved away.

Years afterwards the brother who told the story saw a cow in a similar predicament, but the animal threw him down with a jiu-jitsu blow on his side which temporarily disabled him and affected his eyesight, though this was restored after some months. "My only miscalculation," he said, "was that I imitated Dr. Besant without her power of taming a wild creature by her very presence."

"WE CAN MAKE IT POSSIBLE"

"If only we can throw our hearts and souls into the helping of humanity, how much we can achieve," Shrimati Rukmini Devi declared at a combined Lodge meeting at Adyar, commenting on the tendency to relax as soon as the war is over. The one and only organization which can prevent spiritual reaction is The Theosophical Society. "We can change the world if we really will. We have been waiting so long for opportunities, but now they are here, will we take them? What opportunities can be greater than those existing now? We have been waiting for the future: the future is now, it is here. It has come because we have prepared for it."

Rukmini Devi urged the need for drawing in young people as workers by stimulating them to feel for suffering humanity, and only later to read the books. "Generally speaking we start with books, but now we must give youth this feeling, this understanding with enthusiasm. We must work with those who will help the poor and suffering people, who will help the animals. How many of our young people are giving up everything for Theosophical activity? That spirit has to be evoked. How much we can do to prevent cruelty, to alleviate suffering during the famine."

Rukmini Devi, remembering her visit to Delhi, said she would like to have three new portfolios of service: First, a Ministry for Art, to preserve much of the Indian ancient Art which is today being destroyed; second a Ministry for Animals, to attend to their welfare; third, a Ministry for Women, which would secure for women a more important place in the national economy. "If a scheme of Swaraj is to be successful we must establish these three departments."

The President, she said, had thought of forming a Band of Servers of young people, but owing to his state of health that was not done. But Servers are still needed. She pictured Dr. Besant, Dr. Arundale, H.P.B., and other workers coming back into The Theosophical Society because we have made it fit for them. There must be a world in which there is no animal suffering, no old people having a hard time, a world in which children are happy. "How wonderful it will be to look down on The Theosophical Society and say that we have helped to bring about this happiness, and that it is due to the work done by you and me."

NEW WORLD CALLS

In Karachi, the Besant Anniversary celebrations were based on the idea of applying the Besant ideology to the solution of world problems with special reference to India. At

INDIA

one of the meetings, the introductory paragraph of the Manifesto issued by the Indian Section was used as a basis for discussion to organize the members for practical work towards the good of the world and of India. The Manifesto makes clear the work before the Indian Section: "The usefulness of The Theosophical Society in India will be measured, during the coming years, by the amount of help it is able to give to this country to solve her problems of national reconstruction in the light of Theosophy, so that realizing her free nationhood, she may be able to give a spiritual lead to the nations of the world."

Before this object can be accomplished, the instruments of the Indian Section with its Lodges and Federations must be vitalized, and consequently three objects are placed before members of the Indian Section: To strengthen and vitalize the Benares Centre; To intensify the propagation of Theosophical ideas; To evolve ways and means for the application of Theosophy to the problems of India's reconstruction and to support and initiate, if necessary, movements for the build-ups up of India's national life.

At *Benares* much new work has been started under the capable planning of Mr. Rohit Mehta, General Secretary. A Cultural Association with an ambitious programme has as its objects: To cultivate among the people an appreciation of the Beautiful as expressed in Art, Literature and Culture, both national and international; To organize activities for the promotion and encouragement of artists belonging to different professions; To establish contacts with individuals and associations working towards artistic, literary and cultural ends in different parts of India with a view to integrating their activities.

To fulfil these aims a wide and active programme of work including all phases of the culture of India has been undertaken by this organization at Benares. Other activities which are either being vivified or started are the Besant Theosophical School whose main handicap is a lack of funds, an Animal Dispensary which was started on Asala Full Moon Day, a Children's Corner with facilities for little children to play. Plans are being

made to open a Child Welfare Centre on the compound. A meeting of the heads of the educational institutions in Benares was held to discuss the starting of a League of Teachers and to focus public opinion on the fundamental issues affecting the education of children. The Benares Centre is giving a lead in action to the rest of India!

A successful experiment to add interest to Lodge meetings was tried in the H.P.B.

Lodge, Auckland, N.Z., this year—a Theosophical adaptation of the B.B.C.'s Brain Trust Session. The success

was due to the choice of the members, who were bright, interesting, quick-witted, and had divergent viewpoints. The Question Master can make or break the meeting by his handling of the speakers and by his summing up at the conclusion of each question. Some of the questions were: What is happiness? Most of us spend a lot of time listening to lectures and talks: what sort of man does listening make? There was also a question on Einstein's theory of relativity and another about conscientious objectors. The possibilities are limitless. Mr. Milton Thornton who wrote us this information could give more details to any Lodge that would want to experiment.

Miss Sandra Chase has been appointed Chief Brother of the T.O.S. in N.Z. subject to confirmation from Headquarters. Animal Welfare Week was most active. As last year, at the invitation of the Animal Group of the T.O.S., three Auckland societies combined for the week's activities—the Animal Welfare Group of the T.O.S., the Auckland Branch of the British Union for the Abolition of Vivisection, and the New Zealand Vegetarian Society. Theatres, newspapers, schools, welfare organizations, churches, were all appealed to and lectures, broadcasts, letters, and circulars were widely used to bring the idea of kindness to animals before the public.

Mr. Geoffrey Hodson has been re-elected for the third year as President of the New Zealand Vegetarian Society. This young movement, with 378 members, is thoroughly alive and doing useful work and Mr. Hodson gives many lectures all over New Zealand. His subject matter has recently been put into pamphlet form. This can be obtained from Mr. Hodson. He says: "I am profoundly convinced that the great evil of cruelty, so markedly characteristic of modern civilization, must rapidly be reduced in extent, and as soon as possible banished from our earth. This year has been marked for all of us by

the revelation of the cruelty of which man is capable to man, which must have profoundly shocked every single one of us. To the animals, every abattoir is as a Buchenwald, a Belsen, and a Dachau, and these places of horror exist and are continually in action all over the world. Let us renew and increase our labours to the end of their abolition that we may face the Animal Kingdom without shame, sit down to our meals free from blood guilt, and so advance the health, happiness, and spiritual progress of the whole of humanity. The peace between man and man which has now come to the world can only be preserved, I submit, by the establishment of peace between animal and man."

Mrs. Allan, having retired as General Secretary, a post which she has held the last six years, Mr. Edward Gall has now taken over this office. In a letter to Dr. Arundale he writes that he is an "unattached" member in the sense that he does not belong to any of the subsidiary movements which enables him to approach all matters without any bias. He says: "I read with particular satisfaction your declaration of your adherence to what has been called 'straight' Theosophy, in independence of these other activities, though without prejudice to any of them." Mr. N. Sri Ram, Vice-President, congratulates Mr. Gall on behalf of Dr. Arundale and says: "You are an old and valued worker and if you have concentrated on the work of The Society and remained 'unattached' to any allied movement, I am sure that will prove no handicap to you in spreading the message of Theosophy in your jurisdiction. Our success will depend, I feel, only on our giving to this war-torn world the message in a form which will meet its deepest needs, appraising those needs from the standpoint which we identify with Theosophy."

The Convention held in Dublin in June was a great success and a true re-union with an atmosphere of cooperation, friendliness and gaiety.

IRELAND Quite a few members write about the close bond of brotherliness felt during this gathering and so it must have been an effective channel—which is one of the main purposes of Conventions! A Mystic Star meeting of 45 people was a most inspiring climax to a very happy day.

Mrs. Law writes that since she gave a talk on "The Music of India" to the Friends of India Society, she has been asked to act on the Friends of India Committee which she is unable to do to owing pressure of work. She

writes about her travels on which she visits Lodges and centres speaking informally on Theosophy. This field work has always proved a stimulus in all Sections.

Daily in Cuba there is a Theosophical hour over the radio where the Theosophical movement in the Island is explained and various details are given such as location of Lodges, hours of meetings, themes of lectures, and elementary instruction in Theosophy. This seems to be successful and it is certainly one of the quickest ways of reaching the people.

In Mexico City the public is also reached through all tourist guide-books where the addresses of Lodges and the times of meetings are printed. The Theosophical Society in Mexico is the sponsor of a series of lectures in Astrology, one every month. The programmes for 1945 and 1946 are already prepared, the latter subject to minor changes only.

MEXICO Dr. Oscar Isidoro Antonio Bruno of Sao Paulo, Brazil, has been doing much writing and translating. One of his works is on the Permanent Atom based on Theosophical writings.

SOUTH AMERICA The 26th Annual Convention of the Theosophical Society in Argentina was held this year in the city Mar del Plata, and the keynote was understanding and goodwill. Among the items of news given at the first public meeting was an increase in membership during the last six months and the joining of 148 new members just before the Convention.

JUDGE NOT! What right of judgment has any of you as concerns one of your brothers? What know you of his past? What know you of his karma? What know you of the conditions that surround his life? What know you of his inner struggles, his aspirations and his faults? What right have you to judge him? Judge yourself, but do not judge another; for when you condemn any, judging him only from without and by one or another external observance that he may or may not use, you injure yourselves far more than you injure him; you are judging in the lowest sphere, and you are injuring all your own inner sphere, and clouding it over by the tendency of unkindness and lack of compassion.

—DR. ANNIE BESANT

GLIMPSES OF ADYAR LIFE

October 1—Our thoughts turn

to Dr. Besant as Adyar celebrates her birthday. Early in the morning the children's singing is heard as they go in procession to the Garden of Remembrance to pay homage. The Vice-President unfurled the flag of The Society over the roof of *Headquarters* shortly before 9 a.m. and then a meeting took place in the Hall, where her beauty as a person and her powerful influence as a leader were extolled by Mr. N. Sri Ram, Mr. Jinarajadasa and Shrimati Rukmini Devi and others who had known her personally. When Dr. Besant spoke, said Mr. Jinarajadasa, she was an artist painting a picture and not only did she frequently rise in her public speeches to heights of exquisite poetry, but even the walls seemed to give forth music. A summation of all her experience is expressed in a message given to a young autograph hunter in 1931: "See the One Life in all, and study most carefully its manifestation where it attracts you least. It is in that you can gather the quality which you need most."

At the *Besant Theosophical School* Shrimati Rukmini Devi narrated in a natural and homely way how she first met Dr. Besant and how her life was shaped under her "aura" so to speak. Dr. Besant, whom she ever afterwards called her mother, told her to be brave and to be utterly Indian, a shining example of what Hindu womanhood should be. Mr. K. Sankara Menon remembered how when Dr. Arundale took part in these meetings in the past he always recounted the qualities and services of the spiritual Mother opening up the springs of love and gratitude in the audience.

The *Olcott School* celebration became a Scout function and the services of Dr. Besant to the movement were recalled. The distribution of sweets was the highlight of the meeting to these children!

At the Section Rally of the *Hindustan Scouters*, 2 October, of the Besant School and the Olcott School, Shrimati Rukmini Devi, the Director, said that although it was Lord Baden-Powell who initiated this movement, it was Dr. Besant who thoroughly Indianized it in this country. Dr. Arundale, who carried on her tradition, used to say to those who had not the spirit of the movement in them rather than "Be Prepared" they should "Be Repaired"! He always said that Helpfulness mattered most. Rukmini Devi gave an instance of how on one occasion a woman who was run over by a passing vehicle was

taken care of by Dr. Besant and Dr. Arundale. They bestowed personal care and attention on her and Dr. Besant by running her hands down her body strengthened and cheered her in her own unique way.

"Ambling Along"

Mr. Jinarajadasa's talks on Plato every Tuesday evening bring large gatherings to the Roof. He is in no hurry, he says, just "ambling along." At one meeting he read two or three Socratic dialogues, one on duty to parents to give us an idea of Socrates' method of making his fellow-citizens think—the stinging method of the "gadfly," as he was called.

Art Interest

Dr. J. H. Cousins, Vice-President of Kalākshetra, is giving a series of lectures on Art for the students of Kalākshetra as well as any others who are interested. He started in August and will run through till the middle of December, talking on such subjects as The Fundamentals of the Arts, Art and Human Nature, Indian Architecture, Indian Sculpture, History and the Arts, and so on. A wide and interesting range delivered by one who not only knows his subject but is an interesting and humorous speaker.

World Requiem

In the Chapel of St. Michael and All Angels, on September 9, the Rev. Alex Elmore spoke of the need to bring to the brave dead of the World War II the light and knowledge of their eternal divinity. He said that much would be asked of those present as over many of the brave hangs a dark pall of fear, horror, and a dazed condition of half-consciousness. There remains with many the atmosphere of the fearful concentration camps and the sheer madness of cruelty. Never before has there been such a necessity for help to be given to lift the incredible burden of darkness from the eyes of those who have suffered and passed on. But we are not alone in our work, for with us, and in a gloriously greater degree, are the Angelic Hosts amongst whom will be the wonderful Healing Angels of Our Lady of Mercy. With the knowledge that the dead are not dead but are indeed born into a fuller life our duty is to help to restore to them their birthright of happiness and beauty, compassion and love.

70th International Convention, Adyar

The tentative programme of the 1945 Convention (published in *The Theosophist*, November) includes two talks by Shrimati

Rukmini Devi: "The Future of our Educational and Cultural Work" and "Theosophy and the Arts, Education, Modern Culture." There will be a period devoted to the rehabilitation of the stricken Sections. Another time is reserved for the planning of the Besant-Leadbeater Centenary in 1947. "Fifty Years of Theosophy" will be about Dr. Arundale's contribution to The Theosophical Society and to the world—Mr. C. Jinarajadasa will be chairman. The Convention Lectures will be given by Mr. C. Jinarajadasa, Shrimati Rukmini Devi, Mr. Rohit Mehta, and Mr. N. Sri Ram.

In Remembrance

The Garden of Remembrance is being enlarged to include the place of Dr. Arundale's cremation. The new part will consist of a central circular grass plot covering the actual site of the pyre with a white marble five-pointed star in the centre with name and data relating to Dr. Arundale graven upon it. This plot will be surrounded by a lotus-shaped moulded edging with five great petals and round these will be a flag-stoned pathway. Around this again will be a pentagonal lotus tank linked on its five sides to the central "lotus island" by five small curve-backed bridges. A red concrete pentagonal walk will run round this entire central portion whilst surrounding the whole newly laid out garden there will be a circle of beautiful tall, white-flowering Indian cork trees which drop their long, pendent blossoms to form a fragrant carpet. The sacred Tulsi, beloved of Dr. Arundale, will also be planted in the garden as well as other suitable flowering shrubs and plants. The new garden is joined to the "old" one by wide terraced steps. The whole concept has been formed on the symbols that were used and talked of so constantly by the President and the effect desired is to add to the peace and inspiration already surrounding the place.

AMERICA'S WORKING MODEL

During July, a surprise came to Adyar from the Headquarters of The Society in America in the form of a complete explanation with full and most attractive exhibits of the working of that Section. It has been so perfectly done that it will be bound in two or more books available to all who wish to study it as a model. The covering manuscript of explanations is in itself an excellent piece of work and it might be of some use to workers to give excerpts of the highlights.

The Inquirer

The Department of Information and the Press Department work together to interest the inquirer, the former being the work of one very busy person. Form letters are used where possible and there are different forms for various situations, but in many cases a personal letter is the only satisfactory method. Inquirers are put into touch with the Lodges wherever possible as the personal contact is so important. Leaflets touching on various aspects of Theosophy are sent at certain intervals to test the true interest of the inquirer and if there is response, special correspondence is started. "The general idea is to give the inquirer every opportunity to learn about The Society and its work and to make him feel welcome as a member, should he care to join. If he does not care to join, then at least he knows where he may join the library and borrow books [this information has also been sent]; he knows where our local branch is located and that he is welcome to attend the public meetings there; he knows that we have a correspondence course which he may purchase, etc."

The Member

A new member is taken care of by the Lodge but there is close contact between the Lodges and the Headquarters. The diploma is often given at the Lodge in an impressive and beautiful ceremony. From Headquarters, communications are sent to him including a letter about the Young Theosophists. If the member is a "teen age" person he is sent a copy of Dr. Arundale's *The Spirit of Youth*, and if the new member is a child, a special letter is sent and a copy of Miss Codd's *Theosophy for Little Children*. Also to the new member is sent carefully selected reading material: the booklets *Membership in the Theosophical Society, At the Feet of the Master, Membership—Its Basis and Responsibility*. The first booklet is a practical guide to members from the writings of the leaders, with photographs. After a month another set is mailed containing an explanation of the Seal of The Society with the sections of the Seal printed separately for clarity, a folder of views on Olcott, the Successful Service leaflet *The Lodge*, and some pamphlets on basic teachings. The next month's mailing contains a pamphlet on the organization, the Successful Service leaflet *Helpful Hints*, and miscellaneous reading incentives and leaflets, beautifully laid out as to detail and often coloured, including a

book list with the books arranged under different headings.

Of course, there are various forms for new locations of members, collection of dues, etc., and there is a special letter for members who are re-joining The Society. A special letter went to all Service men and women in 1944 as they were to be kept in good standing until the war ends. *The American Theosophist*, the monthly journal, is sent to all members in good standing.

Other Contacts with Members

Correspondence Courses are a supplement to the study and work the member gains in the Lodge contact. These attractively printed Courses are sent to him in nine monthly instalments and he is invited to send written work on each lesson to his teacher at Olcott. Many members take advantage of this service. If, when this course is completed, he wishes to continue, an outline of Dr. Besant's book *The Ancient Wisdom* is sent and correspondence is written on that course. By this time he has been a member for about two years and is considered able to chart his own course through the Theosophical literature.

The National Library, containing more than 9,500 volumes at present, is available to all members in good standing at no cost, and to non-members at a small annual fee. This Library helps the Lodge Libraries wherever possible and it has a monthly circulation between 300 and 400 volumes, almost entirely through mail. A catalogue is published and penny postcards and enclosures announcing books on specialized subjects are periodically sent to regular borrowers as well as to those who have not used the borrowing privileges for some time, to arouse and maintain interest. To those who inquire about borrowing books a letter and three reading courses are sent—reincarnation, karma and evolution of consciousness. Reading courses on specialized subjects are sent on request. Much individual work seems to be done by the Librarian to comply with any requests of the borrowers.

Lodge Study Courses

Whenever various campaigns take place at Adyar the Lodges are supplied with material and it is published in the monthly journal. But Lodge study courses are a regular service from Olcott. *The Laws of the Manu and Their Application to Social and Political Problems Today*, prepared in England and adapted to use in America, was most successful. Another was

Studies in the Secret Doctrine. Written at Olcott were *The Art of Friendship* and *The History of The Theosophical Society*, both most interesting to read. Recently an encouragement to study *The Secret Doctrine* was sent out not only to Lodges but to every member in a small booklet, *An Approach to the Study of The Secret Doctrine*. The newest study course already in wide use is *Theosophy and Psychology* based on Dr. Besant's *Study in Consciousness*.

The Lodges are encouraged to have at least one public study class weekly in addition to the regular members' meetings. For members who hold study classes for friends valuable and useful Class Aids and Class Bulletins are sent. Publicity leaflets are sent free where payment is not possible.

Field Work

Usually several travelling lecturers are maintained but in these times that is not possible. However, even this year, full time of one and part time of another lecturer is available and most of the Lodges will have had a short visit. No Lodge is required to accept a lecturer but all are encouraged to present the speaker in a public lecture as well as a members' meeting. The itineraries are sent to the Lodges and those who accept are sent forms with the titles of the lectures and questionnaires to ascertain what titles have been chosen. Then prepared newspaper publicity is sent including newspaper photographs or mats of the lecturer. Before the lecturer arrives, the Lodge president receives a check list of matters to be attended to and a report form to be completed and returned to Olcott after the speaker has left. Lodges are urged to use the headquarters representatives as opportunities to arouse public interest in new study classes. Where distance permits, Lodges are encouraged to federate and exchange services, speakers, etc. Thus the smaller Lodges are strengthened by the larger ones.

Miscellaneous

Contact is maintained by the National President with members and Lodges, and once a recorded message (gramophone recording) which was greatly appreciated, was sent to the Lodges but this could not be made a regular service because of the war conditions. The Successful Service Bureau series is now issued as pamphlets and shows ways and means of improving the organization, as well as dealing with specialized subjects. These are attractively written and produced. The To-Those-Who-Mourn project is sponsored

by one member who feels the necessity of doing all possible to help the bereaved. This work is done effectively by Lodges and members and often leads to inquiries about The Society and letters of appreciation. Other active groups in the Section with their own organization are the Round Table, the Theosophical Order of Service, the Young Theosophists, the Theosophical Association for the Blind (an affiliated group which sees that Theosophical books are translated into Braille.) A monthly Braille journal, *The Braille Star-Theosophist* is sent to blind members. Assistance is given to this Association from the general funds of the Theosophical Society in America but it is not an integral part of the Society's work.

Although a Children's Department was tried with specially prepared lessons and song books it was not a success and was closed. But now the Mothers' Advisory Group, which publishes an occasional bulletin of excellent quality, is being reorganized so that the work will be increased and revitalized.

About twelve years ago the Greater America Plan was attempted to raise the standards of Theosophical activities in the Section. Much good was accomplished during the three or four years of its activity: members were made conscious of keeping Lodge rooms clean and beautiful, of having first class work done in their lectures and public classes, etc. To assist and guide them, there was published a Lodge Handbook and a copy was sent to each Lodge. This was in loose-leaf form so that revisions could be made from time to time and it was a mine of information briefly stated.

At Conventions there are opportunities for Lodge officials to meet and discuss various matters and also to meet the Headquarters Departments with which they are associated. There are always many exhibits of special interest and value to the delegates. But as in 1944 there was no Convention gathering at Olcott because of transportation difficulties a "Convention Everywhere" was arranged—a programme held simultaneously in all the Lodges throughout the Section. This was a great success and a copy of the printed talks was sent to all the members in the form of an excellent booklet called *Convention Everywhere*.

The Theosophical Press

Through the Press Department all Lodges are linked to Headquarters and are serviced by them. Each Lodge has a Book Sales Manager, who is sometimes also the Librarian. The Book Sales Manager is responsible for

promoting distribution and ordering books for members and the Lodge, and he is urged to keep a stock of the most popular Theosophical books to have on hand for sale at all public classes, members' meetings, public lectures, etc. The Headquarters Press keeps in close contact with him as to new information. The Press Department has a large clientele; non-members and isolated members as well as the Lodge Book Sales Departments, and separate mailing lists for advertising the books are kept for each class of buyer. Whenever possible, these lists are enclosed in various mailings.

Whenever a Lodge is expecting the visit of one of the Headquarters lecturers or is making a special effort to attract the public, the Press will send a consignment of books which need not be paid for until the special event is over and unsold books returned to the Press.

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This brief report indicates how the American Headquarters keeps in touch with the Lodges and members. It does not cover many details, the constantly changing picture of activities, the special projects, the thousands of points covered by correspondence with inquirers and members. Upon request, further information will be supplied on any of the points mentioned in this report.

MESSAGES OF SYMPATHY

(Continued from October issue)

Lodges and Federations

AUSTRALIA: Kuring-gai Lodge, Sydney; **INDIA:** Adyar Lodge, Ananda Lodge, Bombay T.S. Federation, Bengal T.S., Devalapalli Lodge, Kerala Federation, Madura Lodge, Sukkur Lodge, Sivaganga Lodge; **IRELAND:** Belfast Lodge; **SINGAPORE:** Lodge; **SOUTH AFRICA:** Kalyan Lodge, Uganda, Johannesburg Lodge; **U.S.A.:** Glendale Lodge, Olcott Staff, Southern California Federation, Pittsburgh Lodge.

Overseas Sections: DENMARK, U.S.A., CUBA.

Members: **AUSTRALIA:** Christine Beyerling, Sydney, Mr. and Mrs. John Mackay, Sydney; **INDIA:** Anasuya Gyanchand, Patna College, P. Jinarajadasa, Kirkee, Tek Chand Kapur, Lyallpur; V. S. Ramakrishnier, Madras; **CEYLON:** Napagoda D. J. Vimalajoti, Weyangoda; **SCOTLAND:** Capt. and Mrs. A. G. Pape, Edinburgh; **U.S.A.:** Dorothy Rood, Pittsburgh. (Continued on p. 126.)

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st October 1944 to 30th June 1945 are acknowledged with thanks :

Annual Dues and Admission Fees

		Rs.	A.	P.
The T.S. in U.S.A.	(1943-44) \$1603.54	5,310	15	10
„ Ireland	(1943-44) £2-8-0	31	10	8
„ Chile	(1944) \$12.00	39	2	11
„ Wales	(1943-44) £8-14-1	114	13	9
„ Egypt	(1944) £9-8-11	124	10	3
„ England	(1943-44, 1944-45)			
	£127-6-3	1,682	13	4
„ Cuba	(1943-44) \$131.00	427	11	3
„ Scotland	(1943) £15-13-2	208	0	0
„ Canada	(1943-44)	246	1	0
„ Mexico	(1944) £10-0-0	131	15	4
„ New Zealand	(1943-44) £38-5-8	506	6	11
„ Peru	(1944) £23-0-0	304	0	4
The General Secy. T.S. in Burma	(1943-45)	60	0	0
E. M. Casey, Australia	£0-15-0	9	14	10
Krishna Lodge, T.S. Zanzibar.	£19-0-0	251	5	8
Narayana Lodge, T.S. Dar-es-Salaam	£3-15-0	49	7	8
Nairobi Lodge, T.S., (1944)	£10-10-0	138	12	7
H.P.B. Lodge, Toronto	£2-1-10	27	11	0
Mr. Adrian Berge		10	0	0
Mrs. M. Cotter, Canada (Headquarters' dues)		13	0	0
The T.S. in Colombia (1943-44)	\$25.00	81	10	0
The T.S. in Uruguay (1943)		37	14	0
(1944)		39	2	2
The T.S. in Argentina	£35-0-0	462	4	0
St. Louis Lodge, T.S.	\$129.00	424	12	10
Lakshmi Lodge, T.S. Kisumu	£3-11-0	46	14	7
Mr. Adolphus Kotey Dsane (1945)		16	14	0
Señor William Paats	£1-0-0	13	3	2
		10,811	4	1

Donations (General)

		Rs.	A.	P.
Mr. K.J.B. Wadia	...	500	0	0
Mr. Adrian Berge	...	10	0	0
Mr. N. A. Naganathan	...	50	0	0
Mr. N.H.V. Waren	...	25	0	0
Dr. Kapur Singh	...	10	0	0
"A Friend," Tadpatri	...	5	0	0
Mrs. Louis S. Burns	\$4.00	13	8	0
Mrs. Gladys Goudy, Los Angeles	\$5.00	16	14	1
Mr. F. Sperling, San Francisco	\$100.00	328	2	0
Columbus Lodge, T.S.	\$10.00	32	13	0
Long Beach Lodge, T.S.	\$15.00	49	7	6
Pacific Lodge, T.S.	\$2.00	7	7	0
Mr. Jerome Chambers, U.S.A.	\$5.00	16	2	6
Mr. R.N. Rostogi	...	8	0	0
Mr. P.G. Marathey	...	50	0	0
		1,122	6	1

Donations (Adyar Day)

		Rs.	A.	P.
The T.S. in Wales	£1-1-0	13	13	8
The T.S. in England	£16-2-9	213	5	0

		Rs.	A.	P.
The T.S. in Cuba	\$14.00	45	11	6
The T.S. in U.S.A.	\$10,000.00	32,939	11	0
The T.S. in New Zealand	£45-0-0	594	13	3
The T.S. in Mexico	£5-0-0	65	15	8
Los Angeles Lodge, T.S.	\$118.41	389	10	0
Salem Lodge, T.S.	...	25	0	0
Bowringpet T.S. Lodge	...	10	0	0
Ahmedabad Lodge, T.S.	...	44	14	0
T.S. Lodge, Nagpur	...	10	0	0
T.S. Lodge, Lahore	...	15	14	0
Shivasankar Lodge, T.S. Motihari	...	12	0	0
Ganesh Lodge, T.S.	...	5	0	0
Sanatana Lodge, T.S. Surat	...	41	0	0
Canadian Federation, T.S.	£5-12-0	73	14	4
Bombay Theosophical Federation	...	120	8	0
Señor J. Cruz, Bustillo, Cuba.	£2-0-0	26	6	3
Mr. A. Subramaniam, Sira	...	5	0	0
Mr. B. S. Barot	...	3	0	0
Kashi Tatwa Sabha	...	43	8	6
Thro' Mr. A. Vasudevayya	...	4	0	0
Mr. V. G. Gokhale, Poona Lodge T.S.	...	7	4	0
Mr. Giridhar Narayan	...	12	0	0
Sri Kailash Bihari	...	35	0	0
Collection from San Juan and Mayaguez Lodges, through Señor A. J. Plard \$44.35	...	143	14	0
Anonymous contribution	...	60	5	0
		34,961	7	8

Dispensary

		Rs.	A.	P.
Rising Sun of India Lodge	...	50	0	0
Dr. George S. Arundale	...	150	0	0
Mr. C. Jinarajadasa	...	25	0	0
Chapter Loyalty	...	50	0	0
Miss M. A. Riddell	...	26	0	0
Miss Morrison	...	5	0	0
		306	0	0

Baby Welcome

		Rs.	A.	P.
Mr. K. J. B. Wadia	...	100	0	0
Adyar Lodge, T.S.	...	50	0	0
Rising Sun of India Lodge	...	50	0	0
Holy Royal Arch	...	30	0	0
Miss I. M. Prest	...	20	0	0
Miss M. A. Riddell	...	30	0	0
Miss Morrison	...	5	0	0
		294	0	0

Faithful Service Fund

		Rs.	A.	P.
Mr. G. I. Patel	...	50	0	0
Sri D. R. Dordi	...	100	10	0
The T.S. in England	£0-9-6	6	4	5
Mrs. N. W. Gray	...	100	0	0
Mr. S. Nagaraj	...	10	0	0
Mrs. M. B. Damoria	...	15	0	0

	Rs.	A.	P.
Fellowship Lodge T. S., Chicago ...	55	2	0
Mr. T. F. Lavender ...	100	0	0
Mr. N. C. Bhavnani ...	55	0	0
Miss M. F. Riddel ...	26	0	0
Miss Morrison ...	5	0	0
Adyar Day Allocation ...	3,000	0	0
Anonymous donation received through the President's Office. ...	1,000	0	0
	<hr/>		
	4,523	0	5

President's Travelling Fund

	Rs.	A.	P.
The T. S. in England £102-0-0 ...	1,348	4	7

War Distress Relief Fund

	Rs.	A.	P.
Mr. M. V. Sarma (in 9 instalments) ...	225	0	0

Rehabilitation Fund

	Rs.	A.	P.
D.R.D. ...	199	4	0
Mr. K.J.B. Wadia ...	300	0	0
Adyar Lodge, T.S. ...	100	0	0
Mr. and Mrs. N. Clumeck ...	100	0	0
From an Indian Brother ...	17,000	0	0
Prof. D. D. Kanga ...	100	0	0
Catharine Sadowski ...	13	2	0
Sjt. John Boulton ...	50	0	0
Australian Section, T.S. £191-13-3 ...	2,542	2	9
Mrs. A. D. Kale, Poona ...	5	0	0
Jamshed Nagar Lodge, T.S. Karachi ...	125	0	0
Señor William Paats, £1-0-0 ...	13	3	1
The T.S. in Mexico. £50-0-0 ...	660	14	10
	<hr/>		
	21,208	10	8

Village and Animal Welfare Fund

	Rs.	A.	P.
Stanislawek \$5.00 ...	16	6	11
Miss Lillias M. Gale ...	35	15	0
Mrs. Shakuntala Devi J. Singh ...	9	0	0
Mr. and Mrs. Fred Fullner and Mr. George Dickman \$35.00 ...	113	3	10
	<hr/>		
	174	9	9

Headquarters Fund

	Rs.	A.	P.
"A Friend" through Mr. N. Sri Ram. ...	100	0	0
Mr. and Mrs. Benaji ...	100	10	0
Mr. Dorabji R. Todiwalla ...	100	0	0
Miss M. A. Riddel ...	26	0	0
Miss Morrison ...	9	0	0
Bequest from the Estate of Mrs. Norah Langdon Thomas £19-18-6 ...	262	14	8
	<hr/>		
	598	8	8

G. SRINIVASA MURTI,
Hon. Treasurer, The T.S.

**OLCOTT HARIJAN FREE
SCHOOLS, ADYAR**

The following receipts from 1-10-44 to
30-6-1945 are acknowledged with thanks :

	Rs.	A.	P.
Mr. K. J. B. Wadia, Bombay ...	100	0	0
The T.S. in Karachi ...	10	0	0
Adyar Lodge, T.S. ...	50	0	0
Mr. John Ingram Parkin ...	100	0	0
The T.S. in England £4-6-3 ...	56	15	11
The T.S. in Wales £5-7-0 ...	70	9	7
Rising Sun of India Lodge ...	50	0	0
Mrs. St. Leger ...	95	2	3
Sri Mudaliyandan Chetty Fund ...	75	0	0
Miss Morrison ...	5	0	0
Adyar Day Allocation ...	1,000	0	0
The T.S. in New Zealand £4-0-0 ...	52	13	11
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	1,665	9	8

Endowment Fund

Mr. H. F. (Received on 6-6-1944) ...	5,000	0	0
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K. S. RAJAGOPALAN,
Hon. Secretary-Treasurer.

MESSAGES OF SYMPATHY

(Continued from p. 124)

Co-Freemasonry and Scouts, India

Bombay: Craft Lodges, Sirius Mark Lodge, Sovereign Chapter Besant; Poona: Lodge Maitreya.

Hindustan Scout Association, Nannilam Taluk; Scout Association, Surat.

Round Table: SPOKANE, U.S.A.; BARODA Friends, India

Tara Chaudhri, Lahore; The Buyers and Shippers Chamber, Karachi; Kesavan Tampi, Quilon; South Indian Film Chamber of Commerce, Madras.

THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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—MANAGER, T.P.H.