

# THE THEOSOPHICAL WORKER

December 1945      ADYAR      Vol. 10, No. 12



## Detachment Plus Action

*By The Vice-President*

IT is a remarkable testimony to the value of the Theosophical movement and the efficacy of the lines on which it has been guided so far, that wherever Theosophists meet, for whatever purpose, and however different in race, Nationality, sex, or religion, they are able to work together and live together in a spirit of cooperation and mutual understanding transcending those superficial barriers. This phenomenon is not solely attributable to the stress laid in the First Object of The Society on Universal Brotherhood, but equally to the effect of those vital concepts in their modern form of Theosophy which concern the fundamental nature of man, his origin and the manner of his progress.

While we may thus be legitimately gratified at the extent to which Theosophy and the Theosophical Society have justified themselves as heralds of a new international age and of the spirit which must manifest itself more and more in that age, yet it remains true that it is extremely difficult for all of us, however much we may intellectually accept the Theosophical doctrines, to rise completely above the partialities, if not also the prejudices, engendered by our upbringing and the constant impingement of the forces of our environment. Each of us develops all unconsciously an angle of vision which inevitably refracts the rays from the objects at which we look.

The world-situation today, which exhibits so much of clash and factors of change, affords us an unprecedented object-lesson, if we will use it as such, in looking at particular events, not from the standpoint of those who are caught up in them but from the detachment and elevation of one who can see things, as it were, from a new dimension, in their just and proper perspective. Such an attitude

must not however be identified with that of a self-stultifying, a-moral, isolative neutrality in matters controversial, an attitude which spares itself the stress and strain of playing a determinant part in the struggle, but satisfies itself by preaching to both parties and tarring them with the same indiscriminating brush.

"Yoga is skill in action," and the path of spiritual action requires for its perfect treading a delicate balancing of the opposites. Detachment plus action is the burden of Shri Krishna's song to Arjuna. Such detachment is reached by the cultivation not of a hard insensitiveness, but of a capacity for universal self-identification.

A true Theosophist in these days must become a man of many Nationalities, of all the great existing faiths, must develop a character of inclusive whiteness which contains all the prismatic colours. He would look of course not to the immediate advantage, let alone the glorification, of this Nation or that but to the lasting good of all, which is to be sought only in the great evolutionary ends. He will not seek "the good" in terms of material power and wealth, but in the flowering of those distinctive qualities which are inherent in the genius of each particular people and the fulfilment of the works by which it shall be made manifest.

How many Theosophists are there in each country who bring such an outlook to bear on problems which afflict the world today in every quarter?

Our duty as Theosophists is not to think and talk in conventional terms, not to become echoes and reflectors of mass opinion, of National, race and religious prejudices, but to express as far as we can, in our state of human weakness and ignorance, the perfect judgment of Those whom we name variously Elder



Brethren, Masters, and Adepts. They are neither English nor Russian, neither Chinese nor Arab nor Jew, neither Hindu nor of any other description which narrows Their sympathy and understanding. To Them all humanity is one, however diverse and even conflicting in their qualities its many parts may be. Yet this sense of unity does not prevent Them from being the most decisive actors in Their appropriate sphere, of which our human affairs constitute a section. In Their eyes Law is Law before which all mankind is equal, and if the time has come for humanity to attain to a new freedom, that being made possible by the working out of its karma, They set every sail according to the winds that blow, so as to enable humanity to shape its course to that haven. Our part in our humble measures is to act likewise, and co-operate with Their plans to the extent of our dim perceptions. In order to know Their plans and act, we must free ourselves of prejudice and every recognized weakness, and fix our eyes all the time (metaphorically) on the bright and Morning Star of the consummation to be, which will mean redemption from our present troubles, the consummation in a universal peace, freedom for each and all in some measure, and a world-wide brotherhood.

—N. SRI RAM.



*Give me a heart like "waters stilled at even" to feel the ruffle of the lightest sigh,*

*Give me an eye that like the stainless heaven,*

*Knoweth each smallest cloud that floateth by*

*Give me a hand that equal blessings showers,*

*Even like God's rain on foul as well as fair,*

*That in my path kind deeds may spring like flowers*

*And gentle thoughts with fragrance fill the air.*

*Great Lord of Mercy, teach me how to be, though infinitely far, yet like Thee.*

—E. A. WODEHOUSE



## Presidential Election

STATEMENT BY  
C. JINARAJADASA

SHOULD I have the privilege of serving the great Cause of Theosophy as the President of the Theosophical Society, my service for Theosophy will be as it has been since first as a young man in 1899 I answered questions in the Theosophical Lodges in Paris and Nice. In the year 1902 I was called to help the young Theosophical Society in Italy; in 1904 the American Society called me. There I lectured till 1906; later from 1909 to 1911, travelling to the Lodges of many cities in the United States, and also to some cities in central and western Canada. From then on, my work for the Society, lecturing and writing, has been unceasing. Except Poland, Yugoslavia, Greece and Russia, in Europe, my work has taken me to all other countries, including Iceland and Finland. In Latin America, South and Central, Mexico and the Antilles, during two long tours of twelve months each, the only countries where I have not lectured are Ecuador and Haiti where there were no Lodges, and Venezuela where the government forbade my entry. Australia, New Zealand, Java, Cochin China have been fields of work, always expounding the principles of Theosophy, especially how once a man understands Theosophy rightly, he is impelled to work for changes of every kind, social, educational, and of physical environment, for those among whom Karma has placed his lot.

Ever since I made my home in India from the end of 1913 till today, except for the two years in Latin America, and the months almost every year when the work has called me to other lands, I have lectured publicly and addressed members' meetings in nearly every large city in this vast land of India where there is a Lodge.

I have tried to show how Theosophy is a synthesis of all that is great, true, and beautiful in all the religions of the world; how modern science, how ancient and modern art in every one of its forms, music, sculpture, painting, poetry, drama and dance are all partial revelations of Theosophy; and how the essential Unity of Truth enshrined in these partial revelations will be discovered by a man or woman only when he or she links the imagination to the needs of the Universal Brotherhood of all mankind, and pledges his or her heart and mind "to lift a little of the heavy karma of the world."



This is the way I have tried in the past to proclaim the message of Theosophy ; this is the way I shall do it to the end of my life.

I have no political affiliations of any sort whatsoever, though I have always been a close student of the political development of every people, since politics is long range social betterment. In years past, I worked for India's cause under Dr. Besant, because the inherent spiritual greatness of India is a source of strength to all spiritual aspiration and effort in every nation in the world, and India's freedom from foreign domination is essential for the giving of that strength. That message of India I shall always give ; but I have no part in any of the political turmoil today in India. My heart is first with and for all mankind, for Theosophy has shown me the true greatness now dormant in every nation and people, and how to preach the message of Theosophy, as applied to every field of reform, so that the hidden Divinity in man may reveal Himself in his true beauty and splendour.

In 1921 Dr. Besant appointed me Vice-President of the Society for seven years. It was while I held that office that in 1925 I organized the material side of the great Jubilee Convention when 2,000 Theosophists from lands of the East and West were housed for a week in our beautiful Adyar Headquarters. When my term was over in 1928, I asked Dr. Besant, for purely personal reasons with which she sympathized, not to reappoint me for another term.

I have, I think, a fair knowledge of the work of our Society in the many nations of the world, and I hope to develop our noble work for mankind so that the Society may become better known and honoured wherever men and women understand what is true philanthropy.

*G. Jinarajadasa*

"I, like any man, am a growth. I did not begin when I was born nor when I was conceived. I have been growing, developing, through incalculable myriads of millenniums. All these experiences of all these lives have gone to the making of the soul stuff that is I. . . I am this spirit compounded of the memories of my endless incarnations."

—JACK LONDON

## TO MY MANY THEOSOPHICAL FRIENDS ALL OVER THE WORLD

October 28th 1945

Now that the nomination period is over, I hasten to write and thank you all for so generously showing your trust in me by calling upon me to stand for the Great Office of President of The Theosophical Society.

As four General Secretaries have nominated me and as so many hundreds of friends have written to me, it is only fair that I should explain my reasons for not accepting the nomination.

Within a few days after the passing away of our President, I had news that Mr. C. Jinarajadasa was going to stand for election—I wrote immediately offering him my cooperation in case he became President. I had no clear idea as to my own duty. So I waited, and it became clearer to me that it was not possible for me to contest with a brother of mine who is 30 years older than myself and one who has been a trusted servant of the Great Ones for so long. Besides, he is one of those who has helped me in my very early days. But none of these arguments would have stood in the way of my becoming President if I had felt that it was my duty to oppose him. The higher duty is to work for harmony and show to all an example of brotherliness which no personal ambition should mar.

More than eleven years ago when our late President was standing for election, which was obviously favoured both by Dr. Besant and Bishop Leadbeater, Bro. Jinarajadasa decided not to stand for the main reason that he had so much other work to do and also because he desired not to contest with a brother.

For the last 25 years, since the day when our late President's mission in life became one with that of mine, when we started the great and beautiful comradeship that can never break, I have been fortunate enough to come into close communion with our Mother Dr. Besant. I dedicated myself to her just as our President did. I was too young to take any responsible work, but I was admitted into the closest relationship of a daughter and therefore observed and absorbed everything around me. We were sent around the world for every kind of activity, sometimes at a few hours' notice. We worked in Europe, Australia, and America, while we travelled to and fro between 26 countries over and above our incessant travelling all over India and our tours in America. Those were days of dynamic energy. Wherever there was trouble or difficulties it was always G. S.



Arundale who was the peacemaker. Wherever Dr. Besant was unable to go or keep her appointment as President of conferences it was almost always G. S. Arundale to take her place, and in the same way in other activities he was the messenger sent by Bishop Leadbeater as well. He was her right-hand man in Educational, Religious, Political or Theosophical activities. In all this for the last 25 years, I was his comrade. So this gave me the background to my development in my own educational work to which I added cultural activities. In my own work my supporter, my adviser, and my champion was the President, like whom there never will be another for me.

This introduction is merely to show how, having worked together, lived together, travelled together, I cannot but imbibe the same love for the Great Cause of Theosophy. All my work has been a contribution to The Theosophical Cause, and all these years of Theosophical work with the President have taught me one great truth: "Work without the personal self—live as a Theosophist and eternally seek to know the Truth more fully, so that you may give without thought of reward." I have dedicated myself to this, and I can give without titles, without position or label. My work has grown beyond my own expectations and is still growing—but whatever I do, however I do it, it is humbly dedicated to Them. It is also because I know how much Theosophical work there is to be done which can be just as well done without necessarily being a President, that I decided to stand aside and not contest with one whom I know is more experienced and more learned and more able.

I am grateful to each and every one of you for your brotherly comradeship and I know I may count upon you as a friend who will give me all help necessary.

Yours fraternally,

*Rukmini Devi.*

## MESSAGES OF SYMPATHY

(continued)

Hortensia Diag De Vellegas, Cuba; Dorothy Milne Genders, England; E. V. Hayes, London; Ashabai M. Patel, S. Africa; Dattaram V. Pitale, Bombay; Ruby Gates, California; Margaret Hemsted, Scotland; Didima Sanchez H., C. America; Prathiba Lodge, Nicaragua; Mrs. R. H. Griffiths, Secretary Way Fame Lodge, Canada; John Coats, General Secretary, England; English Section; Gospojica Jelissava Vavra, General Secretary, Yugoslavia Section; Elsie Mitchell, England; Sardar Mahendra Singh, India; K. Digambradas, Bombay; Wynyard Battye, South Africa; Golda R. Griffinan, U.S.A.; Señor Armando Alfonso Ledón, Cuba; Señora Julia A. de la Gamma, South America.

## THOUGHTS

BY RUKMINI DEVI

I was wondering whether I dare to say to you what I think. One really must, because it is not very fair to members of any organization if speakers merely say what they think they ought to say, but not what they really think. It is very easy, to use the old phrase of Krishnaji, to exploit people. Even long ago when Krishnaji was using that phrase, I remember at a Star Camp with C. W. L. presiding, he talked about the exploiters in The Theosophical Society. Afterwards C.W.L. came to his room; I was going away, but came back, thinking he wanted a drink, and he asked, "Am I an exploiter?" I told him he could be, but that he was not. He laughed and asked what I meant, so I told him, "You have at your disposal powers and capacities and ways of knowing inner things which we have not."

It is very difficult for the ordinary person to choose between what he thinks to be right and what another thinks to be right. Should he be respectfully told and accept everything, never thinking for himself, or should he think for himself and often make the mistake of not knowing clearly what is right?

I remember Dr. Besant long ago said she rarely liked to say "These are the Master's orders," because she felt there should be the choice in the minds of people, and she thought it was not fair to give them no choice by such a statement. I could understand very well what she meant. Of course there were times when she and C.W.L. did make much a statement, but on the whole that was rare.

People used to say to me, "You are so devoted to Dr. Besant; are you blindly devoted to her? Do you want to follow her even if she should make a mistake?" It was a very serious thought. At the time I said, "Yes, I would rather follow her blindly and make all kinds of mistakes. But I feel she is likely to make less than I. Therefore I am safer, on the whole, in following her. But even if it should plunge me to hell, I would rather go to hell with her than be in heaven without her."

On the other hand, though one may feel like this, still it is very necessary in The Theosophical Society to develop one special quality, which is that of intuition. The other day I was talking about Theosophy to some young people who have read about Madame Blavatsky and Colonel Olcott, and they asked why one or two miracles could not



happen in front of them. They felt disappointed and even deprived that they had only taken place before a selected group. I could not help laughing, and asked why they wanted miracles—to make them believe, or simply so that they could have the fun of it? They were honest and said it was so that they could see the fun. I told them we could still get people to perform “miracles,” but if they could feel that the Masters exist in spite of miracles, they would have achieved the essence of miracles.

I am thinking from the point of view of all of us who have lived through two or three generations of Theosophy. H.P.B. was of the first generation. She had to do many wonderful and remarkable things to prove to a materialistic and scientific world that there is a Science higher than science, a spiritual life which guides infallible science. She was able to prove it. Some people benefited, but others, from the moment she began, thought she tricked them and lost their faith. This is a lesson, because we know that if we disbelieve, even after miracles take place, we shall soon disbelieve again. But if we believe, we believe without miracles.

### Judge by Intuition

In the second generation there were C.W.L. and Dr. Besant. In the early days through the scientific use of his clairvoyance C.W.L. wrote magnificent books, but many of us have forgotten much of the contribution of C.W.L. to our work. Theirs was the only background I knew, because I was not born at the time of Madame Blavatsky. Their perfect memory and knowledge of the inner worlds was a very marvellous and beautiful thing, but it was also dangerous for those whose belief was founded without intuition. For example everyone believed in Krishnaji because of Dr. Besant and C.W.L. Later on they believed him against those other two. What he has done has greatly helped us and The Theosophical Society because it has made us realize that we must stand on our own feet, though I do not think it has done the others much good—that is, those who left The Society. But it did help The Theosophical Society in that those who left us were not real Theosophists. It has done us Theosophists much good because we had to find self-realization.

C.W.L. described all these things many times to many of the people who were around him in The Manor, in Sydney, where I was with his young people and during the years of training he gave to the President.

Some years later when he was passing away, I wondered what would happen to The Theosophical Society. There will be no one to give us orders, tell us “This is what the Master says,”—“you should do this or that.” From one point of view I was rather thankful that there was no one to take his place, because I have seen so many peculiar Theosophists who claimed to “bring things through,” and usually the person concerned was the centre of the circumference. I remember how often these memories used to be brought to C.W.L. What was his rule? If the person who reported the remembrance was the central figure, the first thing he did was to put the paper into the wastebasket and said that as long as there was the personal pronoun the thing was of no use, but if we remembered for the good of other people, it was different.

C.W.L. was a perfect example of this himself. We know less about C.W.L., his inner life, and what happened to him, than perhaps about anyone. He must have had many contacts, must have been given many directions, yet at the time we had no ideas of those. We find in his books beautiful descriptions of the Masters, of discipleship, of initiations, of messages of the Master to others, but never of any to himself, and yet he must have had them. I once asked him why he never wrote about himself, and he said one of the very first rules he had learned after 45 years of training was not to use the word “I,”—“I was told this, I was told that,” and so on.

That does not mean the pronoun “I” must not be used, but there must be perfect impersonality. Dr. Besant, for example, has said, “I have been directed by So-and-so,” though of course very rarely. Yet there are exceptions as in her case when it was impersonal, and as in the case of the President full of humility. Therefore, one cannot really make a rule or judge. It amounts to this, then, that for the follower the rule is to judge by intuition, and the inner feelings. Become so one with the spirit of the higher that we know the difference between the real and the unreal.

Then the time came in The Society when there was no more clairvoyance. Many people round C.W.L. asked, “What will happen to the work?” and he told them it would be developed by intuition. He said the higher way is through intuition rather than clairvoyance, because in clairvoyance there are forms, colours and sounds which have to be translated, and one must know what the forms, colours and sounds mean. In the translations serious mistakes can be made. Sometimes we project



our own thought-forms, and it appears as if they have come from somewhere else. I have seen C.W.L. twinkle his eyes and ask, "Was it an angel you created, or was there *really* an angel?" Of course, some people would begin to feel uncomfortable, and he would tell them there would come a time when they would know. They must know in time what comes from within and from without.

You can therefore see that there are dangers in clairvoyance, although we have also had many great advantages from it. How many people feel, "If only we had lived in those days we could have benefited more." But can it ever happen that one time is more important than another? If we use common sense, can it be possible for us to think any time in the past to have been more important for us than the present?

## WHY DOES DEATH TAKE US ?

A letter from the Vice-President, Mr. N. Sri Ram, to a member :

Let me plunge straightaway into your questions, but taking them in a different order for my answers. Of course your brother (whom I know quite well) is an evolved person, and just a little contact with him is all that is needed to know this. All that you say about his character, hopes and plans must sufficiently convince you of this fact. No further testimony is really needed to add to your knowledge of him out of intimate personal relations. Such a person does not need any help on the other side. He is undoubtedly qualified himself to give help to others. He is not likely to have fallen into any conditions out of which he would need to be pulled by the helping hand of a friendly elder.

Of course you do meet and must be meeting him when you are out of your physical body in sleep. Remembrance of such meetings in the physical brain on waking is difficult, unless it comes naturally, as it does to some persons, a decreasing number under the stress and strain of modern conditions. The brain has to be disposed to remember, and the disposition is effectively prevented by any effort which puts it in a condition of tenseness or rigidity. In one moment at waking, the impression ready to be planted on the physical brain consciousness is shattered even by that slight jolt with which one steps into that consciousness.

It is difficult for the President to find out where he will be born. Such knowledge of a future event, of the intention as it were of the Lords of Karma, is not usually granted.

Difficult as it may be for us to realize, Death, which is but the death of the physical body, is not a punishment for anything done or left undone. It is just a step in the removal to other conditions, which may be worse or better, and in any case are likely to be different. In the case of a person like your brother, unselfish, devoted to noble causes, already living an exemplary and helpful life, it sometimes happens that he is wanted to do a certain definite piece of work in the future, for which a new incarnation is necessary, or that there are opportunities for greater progress under even more favourable conditions. The word "sometimes" is used by me, simply in order not to make the statement too dogmatic. There is no doubt as to the worthiness of your brother. One has to be guarded in one's assertions on such matters as these, with regard to which the volume of knowledge which we possess, while it is definitely re-assuring and illuminative, is yet imperfect and does not cover all possibilities. For instance, I am speaking only hypothetically and not with particular reference to your brother, a soul may pass on, out of conditions which have served their purpose, because of the attraction of another soul with whom there is a bond, about to be incarnated.

In such cases, the Ego of the incarnate personality, who is being transferred to other conditions, will certainly understand and acquiesce. There is always a clearer vision possible from above, embracing both the past and to some extent the near future, which lifts the person who enjoys it, out of the puzzlement and darkness in which we find ourselves at certain turns of our physical life, lived as it is in conditions of very restricted knowledge as to the why and wherefore of things.

The best method I know of obtaining some relief from the burden of one's personal sorrow is to set oneself to think of the departed with love and self-identification—the identification of one's own consciousness with his—and steadily surround him with an influence of peace, with the best wishes one can frame for *his* happiness, progress, and upliftment. One can invoke streams of blessing from any sources in which one has faith, upon the brother, the friend, but streams not vague, but clear, having a tangible, soothing, stimulating or protective effect. One can use one's imagination in these constructive ways and turn one's thoughts also in such efforts and prayers to those millions of other departed and their bereaved parents and friends, whose sorrow is just like ours, but whose knowledge and philosophy is possibly, assuredly in most cases, far less.



## GLIMPSES OF ADYAR LIFE

### Dr. Montessori returns to Adyar

accompanied by Mr. Mario Montessori, after over six months in the North. In Pilani (Jaipur State) she encountered "a great scheme of education" under the Birla Trust. There is, she says, a fine type of pupil in these schools. There is also a Montessori school, and she has given the educational authorities a plan for a new building which was inspired by a beautiful Montessori School in Holland. The new school will be constructed to her design. The engineer has approved it, and the first stone will be laid this year. The project will include an aquarium, a swimming bath, a small lake, and a sports-ground.

Dr. Montessori will visit Pilani again during 14 days of the Christmas vacation for an All-India Montessori Conference. The actual congress lasts four days only, but she will hold conferences before and after the congress. It is proposed to found a Montessori Association and to establish a periodical for concentrating its propaganda.

The theme of free discussion at the Pilani congress will be the child in the family, the child in the school, and the child in society.

It is six years since Dr. Montessori and Mr. Mario Montessori arrived in India. She has given nine training courses and the tenth will be given in Karachi in January next.

Dr. Montessori finds it necessary to establish a centre for India, a fixed point in which her work can be concentrated. Otherwise, she observes, "we go travelling from place to place." It is necessary to establish a training centre, a laboratory, a model school, and to produce publications. These are her working ideals.

The more the interest in the method increases the greater is the necessity for centralisation. Dr. Montessori wants to stay in India because it offers a great field for her work. "There are great possibilities for my movement. Either I must have a centre, or my movement is gone. This is a necessity, but I have to make it a reality."

Dr. Montessori is stressing cosmic education, which brings the individual to an understanding of the unity of humanity. "This relation of the individual with all humanity came not from the will of man but from the Will of God, like the urge of evolution itself."

ADYAR, Nov. 17

Dr. Montessori has received the following cable message from the Minister of Instruction, Rome: "The Italian Government pre-

sents through me the deep homage of the whole nation to the noble educationist who gave the greatest impulse for the formulation of free consciences through the school and wishes to see you soon in Italy to contribute to the moral reconstruction of our country."

### Miss Sarah E. Palmer

was honoured at a memorial meeting in the Olcott Free School, Adyar, October 22, a week after she passed away, aged 91. She came to Adyar in 1898, responding to a call from Colonel Olcott for teachers to help him in the education of panchama children.

Mr. C. Jinarajadasa said:

It is difficult for most of us to realize how Miss Palmer came here from such a long distance, that she had to travel practically about half the circumference of the world to come here. She came from a country that is cold, and into a country that is hot, like India. In winter Minnesota is extremely cold, of a coldness that none of us here can imagine, going down to 20° or more below zero—that is often the temperature of Minnesota in the winter. For a person from that country to come here was an act of daring. It is true that in Minnesota for about two months during the summer it is as warm as this, but always cool at night.

Miss Palmer's family was of farmers. She trained herself to be a teacher, but after she went through the teaching examination and began to teach school, she determined to take a college degree, which meant going to a University. She told me that her parents were not at all in favour of her taking a college degree, but she determined to do so, and a great deal of her studying had to be after school hours, in the home. She particularly delighted in mathematics, and she told me how very much she enjoyed teaching the calculus.

I mention all this about Miss Palmer because she showed all the time a very strong power of will, first of all to have her own way to get a college education, and second, to resist the desire of her relations against her going so far away to India.

Miss Palmer gave of her best wherever she went. She had one characteristic, that of a missionary, though not to teach Christianity, but to give herself in the name of Theosophical teachings to the service of humanity.

When she came here first, her captain and leader was Colonel Olcott, but when he passed away the next leader to whom she gave devoted allegiance was Dr. Besant.

Though Miss Palmer lived in India so many years, and in so many cities, and was constantly in touch with a few Europeans and very



few Americans, she never changed from her standpoint of the U.S.A. She was a fervent patriot of her country, and in a way, while she was perfectly sympathetic to everything Indian, Indian customs and ways were not her ways and customs because she was an American. To the end there was in her thinking a deep devotion to her own fatherland, while at the same time perfect service in the name of Theosophy to those whom she served in the cause of education.

I should like to mention very briefly what a strong connection the Theosophical movement and our schools have with the U.S.A. First, Colonel Olcott, the President-Founder, was an American. Secondly, greater than he as a Theosophical leader was Madame Blavatsky, who was born a Russian, but became a citizen of the U.S. by naturalization in New York before she came to India. Then for a time we had help in our educational work from Mrs. Courtwright, then we had also Miss Mary K. Neff helping in the school at Benares and in other places. Two Americans, though they did not help in the educational work of India, did help in another part of the educational work begun by Colonel Olcott—Mr. C. F. Powell who was general manager of Buddhist Schools in Ceylon, and Mr. Fritz Kunz who acted as Principal of the Ananda Buddhist College in Colombo.

When I think of Miss Palmer and her services to us in a strange land, I often wonder how many of us in India would be willing to make a similar act of sacrifice and live in a strange country, and help on the other side of the world. Suppose there was a call to teach the Vedanta. How many would go into a cold climate, live among strangers, make new friends there, and end the life there? I am told Miss Palmer only went back to America once for a visit from the time she came here.

I would like to give my tribute to this remarkable woman with strong will, strong devotion to her own country, who yet at the same time in the name of education gave of her best to help wherever there are Indian boys and girls.

### **Mrs. Margaret Cousins**

who has almost completely recovered from the paralysis that struck her two years ago, passed her 68th birthday quietly at Adyar on November 7. Dr. and Mrs. Cousins are living in Sevashrama, near the beach, and there she was serenaded by the Besant School and Kalákshetra. She was remembered also at the Madanapalle Theosophical College where

she was hostel "Mummy" for a number of years and where she began the movement for enfranchisement and social uplift of Indian women and for the welfare of Indian children. She was actually the founder of the All-India Women's Conference.

### **Adyar's Village Children**

have since 1927 been quietly and unostentatiously cared for in the Child Welfare Centre in the Estate, under the supervision of Mrs. Sri Ram who was the organizer and originator of this valuable help to the village women and children. The daily routine work is bathing and treating mothers and children for minor ailments, ante and post natal care, feeding of undernourished mothers and babies. The maternity cases average about 20 a month in about 22 villages under this Centre and the delivery is conducted in the home by the midwife, serious cases being sent to the Hospital free. Special food and medicine is given to these cases, sheets and blankets are lent and clothes donated for the baby.

Recently Mrs. Sri Ram has started a new social activity—a weekly sewing class for women and girls of the villages. About two dozen girls are at present learning to make their own blouses as well as pillow cases, handkerchiefs, embroidery, which they can sell. The girls also learn each time an item of special cooking with less expensive and more wholesome ingredients than generally used, and even know how to make articles of necessity such as soap for less than the market price.

### **The Madras Pinjrapole**

which is a place where old animals, mostly cattle, are kept till their natural death, has in its present condition long distressed the Animal Welfare workers at Adyar. It is a 5-acre compound about 8 miles from Adyar, unfortunately situated in a crowded residential area, without a single blade of grass for grazing and hardly any trees for shade. So, on the 21st October, 25 trees were planted in loving memory of Dr. Arundale, and the Secretary of the Pinjrapole Committee as well as the Superintendent joined in the planting and themselves offered to plant some 15 more trees.

There are many more improvements to be made in this Pinjrapole. Some have already been achieved through the instigation of our Animal Welfare workers whose aim is to better the living conditions of these animals who have a long life of service to mankind behind them.



### The Hollandia (Holland-India) Dairy

of Adyar is run by Mrs. Spruitenburg-Dwars, one of our members. She says:

During the war-years, when milk was scarce and the milkmen adulterated the milk, I decided to buy a cow, and keep it in the village in the house of my servant. Soon friends asked if they could share, and so we bought a buffalo, and made a little butter too.

At this time our own Adyar Dairy had gone over to private management much to the detriment of the cattle and the milk, so more and more residents came to me for private milk supply, and gradually my little stock increased.

This year the T.S. considered buying back the Dairy, but somehow they could not see their way to run it properly, and so I decided to offer my services and stock on hand, and this offer was gladly accepted. I was given a generous loan to buy some more cows and buffaloes, and now our residents once again receive clean and wholesome milk, as well as butter and curds. My servant Ramaswamy looks after the stables, milking, feeding, etc., while I do the administration and supervise the cleanliness; and nurse the sick animals.

The Veterinary Surgeon of our Animal Dispensary comes when necessary and of course the Animal Dispensary is always willing to give help and advise. My greatest struggle was against dirt, ignorance and superstition.

At present our work is done only on a small scale, with the minimum of help, no capital, etc., so that we very much depend on the goodwill and cooperation of the residents at Adyar.

The running of a Dairy takes almost night and day, but we are all happy to do it, and enjoy the playfulness and friendliness of our little calves, which are our promise for the future.

## ROUND THE WORLD

On October 25, a great public meeting under the auspices of the London Federation was held at Kingsway Hall,

### ENGLAND

the subject being Reincarnation and the speakers the

Rt. Hon. Lord Dowding, Professor Emile Marcault and Mrs. Betsan Coats. Everything was done to make this attractive to the public.

For the purpose of keeping members informed of the activities of other organizations in England and for closer cooperation and coordination, the National Council has this year appointed a Service (Liaison) Department. To a certain extent this covers the work formerly done by the T.O.S.

The Section is always active with excellent subjects for public lectures held twice weekly, study groups often meeting over weekends or in summer schools, magazines continually kept before the public in the libraries, etc. Lantern slides have been found most successful in presenting Theosophy and this method is continually being improved. In connection with the Research Centre a study course in Psychology is being held by Dr. and Mrs. Bendit at Headquarters. Michael, the pianist, who is a member of the Theosophical Research Centre, gave a concert September 22 in aid of the War Distress Fund.

At a members' meeting of the Brisbane Lodge, 28 September, Mr. Matthew Reid was

a welcome guest of honour as a preliminary celebration to his 89th birthday which fell the end of that month.

Mr. Reid, being an authority on the subject of the New Race, talked of his visit to North Queensland with Bishop Leadbeater, who had seen increasing evidence of the incoming Sub-Race there. Mr. Reid remarked that it was very noticeable that the new race appeared in semi-tropical climates, and he went on to mention some of its physical aspects. He also talked with keen judgment, insight and sincerity of present-day problems such as the atomic bomb, the place of India in the world scheme, and the future of the British Empire.

In Durban excellent work is being done to bring the different races together as well as to bring Theosophy before the public. There is a study class of mixed races—a rare thing—nearly all young men,

who have earnest discussions based on their readings, through which they get to know one another. The Golden Chain is strong and here also the international aspect is stressed. One member lectures unlabelled Theosophy outside the Lodge and gives talks in the Indian section of the town as well. This member finds that four times as many people are reached by talking outside of the Lodge—in Universities, other societies, etc.

A member of the Durban Lodge has written Adyar that they have decided to adopt the Singapore Lodge for giving assistance. Adyar, being already in touch with Singapore, has written the needs to Durban.

There is an "Institution for Theosophical Publicity in Southern Africa" being organized as a non-profit society and a separate institution, although controlled by the Theosophical Society in Southern Africa. Good



work should be done by this new organization as there are many opportunities in the present situation. To begin with, the existing publishing business of the Johannesburg Service Group with all its assets, stocks and funds will be handed over to the new Institute and it is hoped that all the Lodges will unite their book-depots into this Section-wide greater business which will ensure better service and lower prices.

News has just been received that Mr. Krui-sheer is now on his way to Holland and that Mrs. Eleanor Stakesby Lewis has taken charge until the Convention at Easter.

Well chosen subjects of T. S. Weekly Lectures in Mexico City cover modern problems and interests, widening the members' outlooks and drawing in the thinking public:

1. Astronomical Conception of the Universe; 2. Importance in the light of Theosophy of the International Masonic Movement; 3. Education and the Child; 4. Theosophy and the Western Philosophy of Kant; 5. Theosophy and Science; 6. Astrological Conception of the Universe; 7. Importance in the light of Theosophy of the International Labour Movement; 8. Education and the Adolescent; 9. Theosophy and the Western Philosophy of Spinoza; 10. The Sun according to Heliography and Esoteric Science; 11. Importance in the light of Theosophy of the International Agrarian Movement; 12. Education and the Adult; 13. Theosophy and the Western Philosophy of Schopenhauer; 14. Theosophy and Religion; 15. Mercury according to Astronomy and Astrology; 16. Importance in the light of Theosophy of the International Cooperative Movement; 17. The Man of Culture, his conception of the Universe; 18. Theosophy and the Western Philosophy of Bergson.

## ACHIEVEMENT!

Mr. Sidney A. Cook, U.S.A., writes:

"There are no quick ways to theosophize a world full of many attractions and diverse human interests. I think we have no reason to be discouraged that huge sums of money and great projects, bringing quick results, are not within our grasp. We may have plodded along for seventy-five years. I think we may have to plod along for one hundred seventy-five or one thousand seventy-five more and, though we should be constantly in search of new methods, we should be equally concerned and enthusiastic about improving the methods

that are in use and have already brought us through eighty successful years.

"Do you realize what eighty years of uninterrupted organization means? In some of the older countries there may be many eighty years old organizations, but in this country they come and go with much greater rapidity. A business with a quarter of a century of experience has reason to be proud of itself in America, that it has withstood the ravages of time and competition. The Theosophical Society has reason to be doubly proud, for we have stood longer than most organizations in this country and are still strong and recognized. And we have had nothing to offer but an opportunity to adhere to and to serve great ideals. This has been achieved in competition with hundreds of other organizations that have offered every form of attraction.

"Let us attend to the job that is in our hands and see to it that what we do is done more effectively, rather than that we give our energies and attention to ineffective dreaming about fields that we cannot yet approach or conquer."

## FROM CAPE TOWN

The *Listener* of April 19 contained a passage from an address which President Roosevelt wrote, but did not live to deliver. It is in the tradition of Lincoln's Gettysburg oration and his second inauguration speech (With malice towards none; with charity for all. . .) The passage reads:

"The mere conquest of our enemies is not enough. Today we are faced with the pre-eminent fact that if civilization is to survive we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together and work together in the same world at peace. Today, as we move against the terrible scourge of war, as we go forward to the greatest contribution that any generation of human beings can make in the world—the contribution of lasting peace—I ask you to keep your faith."

How apposite are these words, alike for South Africa and for Theosophists whose karma brings them here. When I think of the ethnographical patchwork quilt which makes up this Union—the Natives (far from homogeneous in themselves), the Coloured, the Asiatics, the Afrikaners, the British, the Jews and other more fragmentary racial units, I am convinced that the T. S. in this country will be judged by its contribution to the science of human relationships.

Mr. Jinarajadasa has told us outright that "South African Theosophists have the task



of building the real South African Nation, such as is planned by the Divine Mind. Patriots in the highest sense of the word, they are at the same time servants and agents of the Plan of God. A great task is before them; the nobility of that task should inspire them always."

He went further, and specifically stated as one of the tasks before all Theosophists: "To work to undo all the laws and customs that divide man from man—of any race or colour—and man from woman." Comment is needless.—H.H.B., *The Link*.

## TO A NEW STAFF MEMBER

[This applies to Adyar equally, if not more.—Ed.]

Friend, we welcome you to the Olcott Staff. We know that you have come to Olcott inspired by the dream of Service, rich with anticipation of your power to contribute to the work of the Masters, eager to give of your best to this Centre, in the heart of the American Section of The Theosophical Society.

You feel that you have journeyed to "a place of peace," that you have left behind you the petty rivalries of the world, the small disturbances of the astral nature, the silly jealousies, the minor greeds. You have a dream of Olcott. You feel it as a channel for warmth and radiance. You believe that you will find here a heaven on earth.

And we who have come before you, we who have stayed to welcome you, we say that you are right, in your dream. You will find here brotherhood, trust, gentleness; you will find here beauty and wisdom and gladness. All that you bring of tribute will be measured to you again most freely, in the keeping of the Law.

So we welcome you into our fellowship, and we hope that you will endure with us in the privilege and joy of faithful service.

But there is something we can tell you, we who have gone through the experience of "newness." And we remind you of that something, that at the proper hour you may recall it, and be understanding.

No one who comes to Olcott is perfect. Each brings his gifts and his aspiration, but he brings as surely his weaknesses. Each who has come to Olcott has come as you now come, dreaming dreams. And each to the extent of his greatness has added to the splendour of the whole. But each to the extent of his weaknesses has clouded or veiled that splendour.

A moment will arrive when some small act will startle you. Cooperation will be lacking. A trust you anticipate will be withheld; some reasonable sympathy will be denied you. And you will cry suddenly in your secret heart: "This is not Brotherhood. This is not compassion. This is not even justice. Why, in the outer world you find more harmony than this. How can any Staff Member act like *that*!"

But you must remember the law of occultism. You must remember that the occult life brings all qualities to the surface; that it magnifies error, as it magnifies virtue. You must remember that each who is here at Olcott has come with the aspirations that you feel, yourself; that each as yet has brought to the surface the "outer world" side of his nature, for his control. YOU will not escape this testing; you will be tried, in turn. And it is not for you to stand off and judge when you perceive another's fault. It is for you to remember that YOU are ever kindly, that YOU do not attribute unworthy motive to another. that YOU do not question another's inherent loyalty, or chide his weakness, or withhold your heart.

For YOU will one day be among the *old* Staff Members. It will be part of your mission to have stood the test, to respect the hopes and tranquil faith in those who arrive here newly; to spare them that first wry stab of disillusion, the first small penury of doubt.

And if you do stay with us, a day will follow when in some unexpected moment you will see with the eyes of the illumined spirit. You will see people trying. You will see the proud speaking with humility; you will see the quick-tempered deftly restraining his mood and word; you will see the critical speaking with tolerance; you will see the careless striving toward precision. You will see each "god in chains" wresting those chains asunder. You will perceive the immortal Ego shining in golden light through the dark of a personal weakness. Having seen beauty where beauty was easy, you will see beauty where beauty is difficult.

And your soul will rise and shine like a star in the glory of your friend's endeavour. And you will say with grateful heart: "This is my home and these are my people. I am part of this splendour. THIS is Olcott! I am part of this chaos, lifted toward order; I am part of this weakness rising toward strength. I am one with these others; one with their joy and sorrow; one with their dreams. I fail in their failures, succeed in their successes. . . . WE are the Olcott Staff, humbly serving the Masters."



## FOUNDATION STONES

BY C. JINARAJADASA

There are two celebrations in our Theosophical life which are observed by every Lodge throughout the world: the 17th of November, Foundation Day, and the 8th of May, White Lotus Day. On White Lotus Day we mention past workers who during the year have left this world. Though on the 17th of November all workers are not mentioned, they are still with us as the permanent stones in the foundation upon which the great Theosophical Edifice is being erected to higher and higher levels.

H. P. Blavatsky's chief role was to give a re-statement of the Wisdom-knowledge of the past which has existed in all civilizations, especially that of India; the role of Colonel Olcott was to create the organization necessary to spread her message. Among the several objects of the Theosophical Society in the earliest days there was one emphasized as the main object: "to aid in the institution of a Brotherhood of Humanity." A letter of the Master K.H. gives this striking appreciation of the work of these two Founders who had to work so much alone and bear the great burden: "Remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering 'Founders' and all who help on their work."

At the Convention in Bombay in 1879, Colonel Olcott held the first exhibition of Swadeshi goods to show that India need not turn to the West for useful things. He gave the prophecy concerning India's future, appealing to the Hindus who were then apathetic, "Children, your Mother is not dead, but only sleepeth." Perhaps, in 1879, only these two Founders had a vision of India as she is now.

One slight indication of the result of our work for 70 years for Universal Brotherhood as stated in our First Object is in these striking words in the United Nations Charter: "Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, language or religion." We are the pioneers to open tracks through the intellectual jungle of the world and so blaze a trail, to help thinkers outside the Theosophical ranks to grasp certain fundamental ideas as to human advancement.

Theosophy stands for the unity of the world. Also it gives clear ideas of an individual's survival after death. Anyone who studies

the Great Plan of evolution gains inspiration when he sees that an eternal Plan rules the world. Theosophy is a priceless consolation to all who lose those dear to them, and this testimony is given by thousands throughout the world. Theosophical ideas are not merely intellectual or philosophical, for they have the power of regenerating the human spirit.

As for the future, we will "Carry on," as C. W. Leadbeater instructed his younger workers on the evening before he died. We shall continue to work valiantly, trusting utterly in the Cause of Theosophy that it will triumph. One of the greatest Adepts said in 1881 that our Society was chosen to be "the foundation, the cornerstone of the future religions of humanity." We have great stones in the foundation and pillars of the edifice in the past Presidents of the Society, and in the various General Secretaries throughout the world. But every member who has toiled for Theosophy is a stone in that foundation, and on its base is being erected the great Temple of Humanity which will make clear to the world what is mankind's true objective—a Universal Brotherhood.

## THE ORIGINAL LODGE

BY DOROTHY ASHTON

The first thing which strikes one about the founding of the Society is the apparently casual nature of the formation of the first nucleus in New York. It was just a sudden resolution framed and passed after a lecture on Egypt—to form a society of people interested in occultism.

But *we know* that the Society was built from within outward and that it was all planned, that the two Adepts whom we associate with the Society had sent the founders to meet in America for the purpose and that H. P. B. had definite instructions from Them. She says: "Orders received from India direct to establish a philosophico-religious society and to choose a name for it—also to choose Olcott." And again: "Morya brings orders to form a society, a secret society like the Rosicrucian Lodge. He promises help."

This first nucleus in New York, "the original Lodge" in the most literal sense, was purely a study group, but as the Society grew and branches were formed, it became necessary to formulate its aims and objects, and in a few years this was done on the basis desired by the Masters and Brotherhood was soon the dominant idea. The Master Koot Hoomi had written: "The Chiefs want a Brotherhood



of humanity and a real universal fraternity started."

So the objects of the new Society were to form this universal fraternity without any restricting qualifications, to study the philosophies of the East and occultism, and to oppose materialism; this last was done by H.P.B. with great gusto in her writings and by her phenomena.

The new Society grew apace, spreading all over the world, and many new branches were formed. The direct help and power of the Masters was the force behind this expansion—Theirs the life which welled up in each new centre. In addition, the Society was the channel for a dynamic stream of thought and knowledge turned on the West for the first time. Olcott says: "We knew not, but those Adepts knew, that we two were to serve as the necessary nuclei for the concentration and diffusion of that akashic stream of old Aryan thought which the revolution of cycles had brought again into the focus of human needs." It was these things and this background which made our Society and every centre within it unique.

At first we hear of the "Parent Society" and its branches, but in 1883 the term Lodge was used in London and became general, based on the use of the term by the Brotherhood of Adepts to whom the two Masters interested in the Society belonged.

A Lodge was, and is, a working unit, a group of members of all grades and types welded into a living whole, whose vitality and energy is greater than that of its component parts. When such a group has a sense of dedication it is a channel for the Master's power and inner work is done through it, as well as outer work by it.

From the first, Lodges were autonomous in carrying out their work in their own way under the objects of the Society, but they could forfeit a charter for misbehaviour. There was in these early Lodges a ceremonial flavour about the proceedings lacking today. New members were initiated into the Lodge with elaborate ritual and we read of the London Lodge having secrecy, signs and passwords, etc. Then, as now, the Masters guided and helped Their Society, but today They are more in the background. We must stand on our own feet and make some decisions ourselves; then, those two Adepts who had made themselves responsible for the Society helped H.P.B. and Col. Olcott, not only in broad policy, but in detailed instructions *re* Lodge work and officers. Letters giving such instructions fell through the train roof when Olcott

was travelling and thinking ruefully about the difficulties of a certain centre. And when there was a squabble in London Lodge as to who should be President, the Master Koot Hoomi writes: "To the members of the London Lodge, friends and opponents," and, after some advice, ends His letter by saying flatly that if the two people concerned (both candidates for the presidency) cannot agree to disagree, "We can have no hand in the further development of the London Lodge"! And He says elsewhere that the usefulness of a Lodge depends largely on the discretion and zeal of its principal officers. The same Master also insists that a Lodge should have a "mission"—meaning presumably that the teaching must be applied, lived and passed on or the inner channel becomes choked and the flow of Lodge life ceases. He says: "Let every Branch, before it is chartered, choose some one object to work for, an object naturally in sympathy with the general principles of the T.S., yet a distinct and definite object of its own, whether religious, philosophical or educational."

### A Training Ground

These early Lodges had the great privilege of receiving the basic principles of Theosophy, put for the first time in western terms, straight from H.P.B., who was the Masters' direct instrument. Much sound study and digestion of these truths must have taken place in Lodge circles—when *Isis* and *The Secret Doctrine*, the Masters' own letters and *Esoteric Buddhism* had to be tackled "neat," so to speak, without a settled terminology, and without the later help of A.B. and C.W.L.'s work. Comparative religion received considerable attention also, and Lodges regarded it as part of their groundwork to assemble the libraries necessary for the study of these subjects.

Although the founders gave public meetings in the large towns and H.P.B. dealt with a stream of visitors and inquirers wherever she was, propaganda as a Lodge activity is not mentioned till 1887, when the Blavatsky Lodge here in London proposed to diffuse Theosophy both "collectively and individually," including public lectures, and caused some argument and resignations.

One aspect only of early Lodge life remains to be mentioned—that of the training of members. Under our third object (powers latent in men), H.P.B. taught the more advanced pupils who formed the second section of the Society, the Masters being regarded as the first.

But apart from this, Lodge life *is* a training ground, and egos in the group are tested and sorted as to their fitness for future work and



use. The only difference in the early days was the greater intensity of conditions, the presence often of the founders, the more immediate influence of the Masters, and the difficult nature of the pioneer work in a world more materialistic than we now realize. All this stimulated both good and bad qualities in the workers, and those who could not respond fell out in one of the many crises which shook the Society. For this reason the history of these early Lodges when looked at from the outside was distinctly stormy—from within, however, both the Society and its units grew steadily and passed through the probationary period and became "safe" for their future work.

## PARODY

BY BERNARD OLD

[Composed 25 years ago]

A God-breath and a nebula ;  
A meteor, then a sun ;  
Angelic Hosts ; Monadic Life ;  
A Cosmic Dance begun ;  
Millions of whirling Atoms,  
Aeons of shock and strife,  
Some of us call it—"Matter,"  
And others call it—"Life."

A Ruby, Emerald, Crystaloid,  
Then perhaps the "Cell," and Flower,  
Protoplasm ; Reptile ; Bird ;  
Then Brutes of Lust and Power.  
Something then crying in the night  
Turns upward from the Clod ;  
Some call it—"Evolution,"  
While others call it—"God."

A Silent Death in the Trenches ;  
A "Waster" done down for His Mate.  
Mahommedan, Christian, and Hindoo,  
Look upward, calm in their fate.  
All give their Life ; who shall blame them  
Who smiled as the Death-blow fell ?  
Some call this Spirit—"Devotion,"  
And others call it—"Hell."

Souls born in palace of splendour,  
To vice and the slums some are sent,  
Is it nought that the Cripple is patient  
And smiling in Body Bent ?  
The Idiot ; whose fault ? the parents' ?  
Why a Saint ? with the power to renounce ?  
Some say this is—"Sowing and Reaping,"  
Some falter, while others say—"Chance."

Can the Veil ne'er be uplifted ?  
Is there a Door with a key ?  
Buddha ! The Christ ! Have they sifted  
The Truth of this Mystery ?  
THEY say : "The Kingdom's within us"  
Only our Ignorance is Night ;  
Have we not in us OUR SOWING ?  
Are we not reaping SOME LIGHT ?

## REHABILITATION FUND

Amounts collected by the European Federation to  
Nov. 1, 1945.

Lodges in the British Isles	£	s.	d.
England	483	5	7
Scotland	67	12	0
Ireland	49	12	0
Wales	46	17	6
Headquarters, England	61	15	7
Bazaar at H.Q., England	171	18	2
Lodges in South Africa	150	0	0
Individual donations	584	18	11
Louisa Shaw Trust	10	0	0
Recitals	10	4	10
Argentine E.S.T.	42	9	2
Total	1678	13	9

(Signed) : Gladys Newberry, Appeal Secy.,  
Theosophical Society in Europe,  
50 Gloucester Place, London W.1.

## THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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	The Theosophical Worker	The Theosophist Journals together	Both
British Isles	4 Sh.	12 Sh.	14 Sh.
India and Ceylon	Rs. 2/-	Rs. 6/-	Rs. 7/8/-
U.S.A.	\$ 1.00	\$ 3.00	\$ 3.75
Other Countries	Rs. 2/8/-	Rs. 8/-	Rs. 9/8/-

—MANAGER, T.P.H.