



THE THEOSOPHICAL WORKER

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ADYAR

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The President's Passing

By The Vice-President

AS this issue is being printed I have to announce to members of The Theosophical Society throughout the world the sorrowful event of the passing of our President, George Sydney Arundale. Sorrowful to us, because of the loss we have to endure which is irreparable, though to him personally it must be an ascension to a height, wherein are gathered his illustrious leaders and predecessors, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater and others, of revered memory. Along with them and like them he was and is a Brother of Light, a soldier in the cause of Righteousness and Wisdom. His being here for the moment or elsewhere in realms which are beyond our physical senses is a matter which at any time he would have most joyfully left to those Chiefs in whose service it was his one and only ambition to be forever a true and dependable servant.

He passed on during the night of August 11-12 at 12-45 Indian standard (war) time*, after the severe trial of an illness which showed itself in the form of daily fever for over six months and ended with complications connected mainly with the lungs, and the cremation took place at 11.30 a.m. on the 12th on a special site close to the Garden of Remembrance. He bore the ill-

ness with remarkable patience, enlivened in moments when he was comparatively free from its disabilities with his usual cheerfulness and humour. He was confined to his bed for nearly a month and a half, and during that period had the most devoted care and attention of his physicians, Captain G. Srinivasamurti and Dr. S. Gopalan, of Shrimati Rukmini Devi who personally ministered to his needs to the maximum of her physical capacity, of Mr. Sankara Menon than whom no more selfless friend and companion can be found even among the elite of that category, of Shrimati Padmasini, Mr. M. D. Subramaniam, and others whom there is little room to mention here.

The President passed surrounded by the thoughts and affection of not only the residents of Adyar but also many friends who had come to know about his serious condition subsequently multiplied a thousand-fold, as the news of his death reached his fellow members and friends all over the world through cable, radio, and the press. He had the rare quality of evoking from those who had the good fortune to come into the sphere of his influence—and this covered many fields of interest and activity—the warmest personal affection for him and enthusiasm for the cause in which he led them. His spirit will remain blended with that of The Society, and the vivid impress of his personality

* The Madras Observatory gives this in universal time as 00.45 a.m. on August 12.—J.L.D.

will long remain evident in its activities and in the thoughts of its workers.

H.P.B. passed away; later the Colonel; then Dr. Besant and Bishop Leadbeater; and others who have shed rich lustre on the name and work of The Theosophical Society. But The Society continues on its onward course which is to serve those far-reaching ends which it has been ordained to help to fulfil. Now that our beloved Brother has gone, in order, as we might feel assured, to prepare the further way of The Society's progress, let those of his band who remain take those ends, in whatever manner each one might envisage them, deeper and closer into our hearts. More than ever before is now laid upon us the sacred duty of serving our Society through each of its three great Objects, spreading far and wide the conception of Brotherhood, and proclaiming, not dogmatically but as students and seekers, such understanding of God's plan and wisdom as we might have been able to attain. We honour our President best by active service, to the cause to which he had so wholly dedicated himself, the cause of Theosophy and The Theosophical Society—N. SRI RAM.

Rukmini Devi's Message

To Members of The Theosophical Society all over the world, and to my dear Friends and Co-Workers :

■ AM sure that the passing away of our President has come as a shock to you, as it has to me. Till the last, I myself had faith that he would turn the corner and improve in health. Though this was mere blind faith on my part, I, with a few of my special friends such as Mr. Sankara Menon and others, were in twenty-four attendance on the President during the last two months.

Though I have known the President for so many years, and my friends have also known him for so many years, we can all say that never to our knowledge was there in The Society such a tremendous atmosphere of dedication and spirituality as during this time. His room was a sick room where we were nursing him, but we all felt as if we were working in a shrine. Any moment of recollection on his part was filled with his love and dedication to the Great Teachers.

No one could have been more patient and charming and considerate than he was, in fact, this almost made it more difficult for us, for since he was so uncomplaining, we never knew whether or not we were hurting him.

I am certain that he himself knew that he was passing on to a resurrection after the terrible crucifixion during the last days. He was anxious for The Society, and the assurance that I gave him I shall pass on to you now—that I shall certainly do my utmost to work for the Cause with far greater zeal than I have ever done before. I know this is what he did, and would, wish.

May I also therefore say that what applies to me applies to every single dedicated member, and we must all together rise to the occasion and try to fill the gap which he has left.

—RUKMINI DEVI

ACTS OF HOMAGE

Garden of Remembrance, August 12th

After homage had been offered to Dr. Arundale, by the placing of wreaths and flowers on his body laid on a platform in Headquarters Hall, at 11 a.m. the procession moved to the Garden of Remembrance where Dr. Besant had been cremated. A large number of people were present including the Rt. Hon. V. S. Srinivasa Sastri, Mr. Justice N. Chandrasekhara Aiyar, Mrs. Ammu Swaminathan. At the cremation ground, Mr. N. Sri Ram, Vice-President, read a speech written by Shrimati Rukmini Devi in which she said, "I cannot speak, so I write. George was my dearest and best friend. I have lost him in this body. He was always great and delightful, but during his suffering I knew that he was more magnificent than I ever realized. I know our loving comradeship is unbreakable and it will continue forever. There is no one I love more and there is no one to whom I owe every spiritual and loving help as I do to him. He is now with his mother, Dr. Besant. I cannot say more." Mr. Sri Ram on behalf of the Society bade farewell to Dr. Arundale and gave assurance that the work would be carried on, members proving their loyalty by serving the cause to which he was so ardently devoted. Capt. G. Srinivasamurthy read some verses in Sanskrit and the Rev. Alex Elmore read a ritual from the Liberal Catholic Church committing the body of Dr. Arundale to the fire.

Under the Trees

The Besant Theosophical School and Kalá-kshetra started the commemoration meeting, August 13, with prayers of all religions, then everyone offered flowers before portraits of Dr. Arundale, Mme. Blavatsky and Dr. Besant. Dr. Cousins observed that though Dr. Arundale is no longer with us physically,

his dynamic influence will go on increasing so that our children's children will have the legend of one of the noblest, purest and finest lives that had ever been lived on this earth. Mr. Justice P. V. Rajamannar said that if living was a fine art, there could be no doubt that the life of Dr. Arundale was a masterpiece. Mr. Vajra Sastri stressed the magnificent work he had done for education in India side by side with one of the greatest champions of freedom, Dr. Besant. Rev. Alex Elmore, speaking of Dr. Arundale as a prince of the Church, being a Bishop, asked, was anyone a finer example of just and noble living? Mr. K. Sankara Menon did not think of Dr. Arundale as having passed on but as "that very living flame-like inspiration which he essentially was and ever will be." Dr. Cousins spoke of Dr. Arundale in relation to Rukmini Devi, "one of the foremost creative artists in the world, as her greatest appreciator and therefore her greatest critic." Mr. N. Sri Ram, Vice-President, declared that although Dr. Arundale was no longer with us physically, "he will be with us perpetually in spirit." India owed him a deep debt of gratitude. He had made India his spiritual home and adopted motherland, and there was no greater patriot than he. It was not possible to assess the worth of the services he had given to this great and wonderful land.

The Chapel

Before the Service of Remembrance and Thanksgiving for Bishop Arundale on the Festival of the Assumption of Our Lady, August 15, the Rev. Alex Elmore stressed that there must be no thought of a Requiem as this was Dr. Arundale's desire. He asked those present to make of themselves a channel where "he himself can come and, as he always did, give his great blessing." In a few words read at the Festival Mr. Elmore said, "Known with love like that which is given by his children to a father as 'Bishop George,' he ever remains among the family he so beautifully gathered around him. We see before us this morning those outward symbols of his Episcopal Office—his crozier or pastoral staff, and we know of his loving protection and guidance as of a good shepherd. In his mitre we know again that twofold nature which is the attribute of the Wise—Divine Grace and warm and understanding humanity. His pectoral cross reminds us of that bright spirit of service and sacrifice to those Great Saints to whom his whole life is so deeply dedicated—and with his episcopal ring we remember and even now experience

that grand and princely spirit of generosity of blessing, a spirit which lives on in him and forever surrounds his family here." Mr. Elmore reminded the congregation to put aside "all thoughts of grief and sorrow" and only to think "on him with our deepest love and gratitude."

Madras Labour Union

On August 16, at a meeting in Madras the services of Dr. Arundale, former President of the Union, to the Labour movement were recalled. Condolences were conveyed to Shrimati Rukmini Devi. A resolution called upon the British Labour Government to implement their pledges to India by establishing at an early date, a constitution, as broad-based as possible, giving India her full status, and also to implement the Four Freedoms envisaged in the Atlantic Charter.

Gokhale Hall, Madras

A public meeting, where a number of public figures spoke, was presided over by Mr. Justice Chandrasekhara Aiyar who said that Dr. Arundale was "a gentleman to his finger tips and everyone who sought his help and guidance found in him a ready and wise counsellor. He was simple as a child, and generous to a fault; his charity of heart and disposition might have led him to make mistakes in the estimate of those with whom he came in contact, but such errors of judgment only proved his nobility of mind and his real stature. He was a man of rare personal charm . . . loved his fellow-beings without stint and was loved by them in return in equal measure. He was particularly fond of the younger generation and his interest in their real well-being and progress was keen, abounding and comprehensive . . . He was an indomitable fighter in the cause of freedom, but he fought with clean hands and never hit anyone below the belt . . . Dr. Arundale threw himself heart and soul into the work of the re-building of India and the renovation of her great culture, and he strove hard to secure for her a political destiny commensurate with the greatness of her heritage and civilization. He stood strong and steady and foresquare for the unity of India . . . He was for progress on steady and orderly lines to the ultimate goal of freedom to be achieved in the midst of peace, amity and goodwill, and his religious and political ideals were a Fellowship of Faiths and a Brotherhood of Nations."

Mr. N. Sri Ram said that The Society had lost a great leader and the world a great asset. Dr. Arundale was a citizen of the

world. He was capable of identifying himself with the patriotic aspirations of the youth of any country. He was full of creative fire which he transmitted to those around him. Mr. Sri Ram said that Rukmini Devi asked him to say that she felt that the best way in which they could honour Dr. Arundale was to be true to the ideals which he cherished and tried to live up to.

Headquarters Hall

Presided over by Dr. Cousins, Kalâkshetra held a special meeting on 19 August in Headquarters Hall. The chairman said that Dr. Arundale brought out the finest creativeness in people and had often said that all else would fail if we have not oriented ourselves in the matter of beauty. Rukmini Devi as an example stands on the highest pinnacle as an artist. During the war time she felt the great need of beautifying the human character and so with great courage started Kalâkshetra. Mr. Justice P. V. Rajamannar said that Dr. Arundale demonstrated with his own life that fundamentally there is no difference between life and art. He lived beautifully. We still have Rukmini Devi and through her we still have him with us. Mr. M. Ranganatha Sastri suggested that we perpetuate Dr. Arundale's memory with a modern theatre in the centre of Madras so that Kalâkshetra might extend itself and go forward into the world. "Tiger" Varadachariar gave an appreciation in Tamil. Dr. Srinivasamurthy said that whatever aspects of life Dr. Arundale touched he ennobled them. In his artistic contact he was a pillar of strength to Rukmini Devi—no one can fill his place.

A resolution was passed of consolation and sympathy to Rukmini Devi, the President of Kalâkshetra, placing on record an appreciation of the invaluable service in life of Dr. Arundale to the cause of beauty, and assuring Rukmini Devi of the support of the members of Kalâkshetra to the great work she has so nobly undertaken. A Committee was formed to raise a memorial to Dr. Arundale in relation with his work for art and beauty.

The Arundale Adult Education Settlement

In the Civic Square of Damodarapuram, a village bordering the Theosophical Estate, the first camp was inaugurated, on 19 August, the Settlement being named after Dr. Arundale in his honour. Dewan Bahadur K. S. Ramaswami Sastri, chairman of the Board of Directors of the Settlement, opened the meeting by speaking of the great interest of Dr. Arundale

in national education. By the university students taking a part in this work, they would become trained social workers. Adult education is intended for the uplift of the masses and is based on the central ideas of Indian culture. The Vice-Chancellor of the Madras University, Dewan Bahadur Lakshmanaswami Mudaliar, said he had hoped to pay the tribute to Dr. Arundale in person that for nearly half a century he had devoted himself to the service of India. He said the university was deeply interested in work of this kind; it helps the student to realize village conditions which he loses sight of during his schooling. There is so much illiteracy in India that preventive measures must be undertaken. This should be a State campaign—the government has so far failed in this function. The work of education must be marked by service and sacrifice coming from within and not imposed from without. The Vice-Chancellor then unveiled a tablet in the building which Dr. Arundale has placed at their disposal, and declared the settlement open.

THE MESSAGE OF INDIA

Hyderabad (Sind), Aug. 13

In a press note, Sri T. L. Vaswani pays the following tribute to the late Dr. G. S. Arundale:

"Dr. Arundale has passed on! Homage to him!

"He carried his credentials on his face; it was a face which radiated light and love.

"By work and sufferings, by discipline and by sacrifices, going back through incarnations past, he attained to heights and so could understand life in its inner and outer meanings.

"He followed the Path referred to in a few significant words by H.P.B.: 'Of Teachers there are many: the Master Soul is one, Alaya, the Universal Soul. Live in that Master and its ray in thee. Live in thy fellows, as They live in It.'

"As to the prophet in Pushkin's poem, there came to Arundale a call to 'rise and crossing seas and lands burn the hearts of men with thy words.' Arundale travelled to many countries, 'crossing seas and lands' and carrying to men and women the message of India's Holy Rishis; and we know, we who heard him when during his last great tour he came to Sind, we know how speaking to thousands of men and women in St. Mira's building, he 'burnt the hearts' with his words of inspiration.

"And in his words, too, was the faith that the wisdom of the Rishis would conquer the

chaos and disintegration of modern life and that from India the Light would travel again to Nations of the East and to Nations of the West. A new, united, free India would vindicate and rejuvenate Asia and bring Christ back to Europe and rebuild civilization.

"A nationalist, he was interested in the future of all nations: patriot, he asked for freedom for every land: a servant of the Rishis, he saw the One in all races and religions and he proclaimed the great truth that Brotherhood is the basic Law of Life."

TRIBUTES

Tributes to Dr. Arundale have been pouring into Adyar from friends, associations and all who knew and loved him. The Chief Commissioners of the Hindustan Scout Association of the Madras Presidency and Bombay stated their loss of his guidance and the Hon. B. Gopala Reddi says: "He sent me very gracious blessings when I succeeded him only recently."

From Srinagar, Dottoressa Maria Montessori: "Wonderful and great up to the last breath. Faithful to his mission. Immortal is the heart of those who have loved him. I pay my sorrowful and humble homage to him and to you [Rukmini Devi]."

Dr. Bhagavan Das, Benares: "I have just learnt that our much loved friend left us this morning. I am deeply grieved, despite all the consolations that Theosophy offers. In my mind he has always remained as he was, a bright, cheerful youth, full of jokes and laughter, when he first came to the Central Hindu College with his mother some 40 years ago."

Now in Bombay, Mr. C. Jinarajadasa wires: "My love and deep sympathy with you."

From London, Mr. Digby Besant, son of Dr. Annie Besant, cables: "Deepest sympathy in your and our great loss." Mr. Besant was formerly President of the British Institute of Actuaries and is now partner with Mr. Severs in the Theosophical Publishing House, London.

The Indian poet, Mr. Harin Chattopadhyaya: "I am conscious that you are now enough in communion with the Great Spirit to enable you to understand the passing away of form in a perspective which only beings like you arrive at. George is not with you, some think, any more . . . but you and I know that the ripe friendship he gave you while on earth, and the silent and splendid cooperation you always had from him . . . given so unstintingly and unhesitatingly . . . will evermore

continue to remain with you. . . But you are, as everybody who truly knows you, knows, going to create greater and greater beauty both in yourself and your art—(as also in some of us) out of your deep sorrow, making your earthly loss, a heavenly gain."

Mr. G. Chelvapathi Chettiar, M.L.A. and Councillor, Corporation of Madras: "With very profound regret I and my friends of the Madras Labour Union received the news of the death of Dr. G. S. Arundale. In his death I have lost a personal friend and the labourers one of their greatest benefactors. I had known him for more than two decades now. I had seen him at the office of the Madras Labour Union, when he was President, working incessantly to better the living conditions of the labourers. I can never forget those days when he fought for the labourers. The labourers and the world of labour can never forget him and his service for them. It was mainly due to his efforts and endeavours that a minimum wage and maximum working hours were obtained for the suffering labourers. . . The country has lost a great and selfless worker and the labourers a great benefactor."

The President of the Madras Government Press Workers' Union, Mr. P.R.K. Sarma, writes that at an extraordinary meeting of the Federation of Government Workers' Trade Unions a resolution was passed conveying condolences to The Theosophical Society and Shrimati Rukmini Devi and placing on record "his great sacrifices and services to India and especially to the Labour movement in the city in the pioneer days."

The Working Committee of the South Indian Humanitarian League, Madras, adopted resolutions expressing their deep sense of loss to the humanitarian world in general and to this League in particular of which Dr. Arundale was for some time president and sending sympathy to Shrimati Rukmini Devi, who is also a past president.

Long Live Arundalism!

Mr. S. R. Venkataraman, Headquarters Commissioner, Hindustan Scout Association writes: "Dr. Arundale is no more. Long live 'Arundalism.' An ardent educationist, a true humanitarian, a staunch supporter of all good and noble causes, a gallant warrior in the cause of World Fellowship and Peace, Dr. G. S. Arundale has shuffled off his mortal coil and has joined the Valhalla of the great ones. But his radiant spirit will continue on earth to inspire and guide all those who had the inestimable privilege of being electrified with his magnetic influence and personality, which

I may describe compendiously as 'Arundalism.' His buoyant hope, bubbling enthusiasm, wide cosmopolitan sympathies, large-hearted generosity, charity, goodwill and love towards all, his opponents not excepted, are virtues deserving of emulation. Though nearing seventy, the spirit of youth that vibrated in every fibre of his being, in his words and actions was a source of infinite strength and inspiration to the tens of thousands of Hindustan Scouts whose Chief he was for many years Though an Englishman he was a true Indian to the core, and he believed in the spiritual destiny and unity of India."

Sangeetha Kalanidhi Subbarama Bhagavata: ". . . Even the great souls will naturally weep when the world loses a person who has great ability to hold a very responsible and high position, kindness for the poor, great desire for international well-being, great admiration from others, generosity, mercy and truthfulness. When others are so affected, how painful it must be for you! As yours is a strong mind, full of wisdom, you should forget the sorrow by slow degrees. Surely his soul will rest in peace."

Sarojini Naidu: ". . . There are today hundreds of men and women all over India who share your grief for his death, but also realize that to them he remains everliving because it was he who had kindled in their young hearts the flame of ideals that illumine the world. He taught not only through his mind but through the imagination and spirit . . . he imparted not merely knowledge but also a lovelier thing—faith. His wisdom expressed itself not only in solemn counsel but in his gay spontaneous laughter, his wit, his humour, and his special gift of touching with glamour the commonplaces of life. He dedicated the best years and the best love of his existence to India . . . He had a reverent passion for her past, a radiant vision of her future. To him you were a living spirit of many dreams for India . . . Be proud, not sad, dear Rukmini . . . fulfil the dreams."

EDITORIAL NOTES: The October "Theosophist" will be a special number devoted to Dr. George S. Arundale, and containing tributes to his greatness, personal remembrances and portraits.

The International Convention to be held at Adyar, December 1945, marks 70 years of The Theosophical Society and 50 years of Dr. Arundale as a member. The Recording Secretary has written to the General Secretaries asking for material for a memorial volume of our late President.

KNIGHT OF COMPASSION

BY RIE VREESWIJK

Chivalry was one of our President's characteristics. The animals, the poor, the oppressed, whether a nation or an individual, they would always find his voice and pen ready to defend them and plead their cause. In particular have I been able to observe his tenderness towards the Animal Kingdom. They were always in his mind; if an animal on the Adyar estate was wounded he would never fail to inquire every day. In his room where he used to write, the squirrels darted round, and every morning he would come upstairs after breakfast with a handful of bread crumbs for his little friends. In the last days of his illness, hardly able to speak, he would observe a little tame parrot and say; "Poor bird . . . wings are clipped . . ." And even while drinking milk, he thought of the cow who sacrificed her milk.

Part of his presidential programme was to establish an Animal Hospital at Adyar, and he never ceased to strive to achieve this. And as the years passed and the war made it more and more hard to start such an enterprise, he would become almost impatient. How often we heard him repeat: "If only there were an Animal Hospital at Adyar" But such was his perseverance and strength that in spite of his many preoccupations of the last few years, he yet achieved the establishment of an Animal Hospital at Adyar, even though it cannot yet have a real building. But the work is being done day after day, and the suffering of many dumb creatures will be reduced because of his never ceasing enthusiasm. Though he himself may not visibly be there any longer, yet the work will be carried on in his name for always and our little Hospital will hereafter be called:

The Arundale Animal Hospital, Adyar.

The daily chores. Our day starts at 7 a.m. with the care of the in-patients. They have to be washed, brushed, fed, wounds dressed, temperatures taken, and doses of medicines administered. But we first start with a large dose of petting all round! From a psychological point of view I consider this a most important part of the treatment, for only when the animal is in a happy and quiet state of mind and full of trust in his Attendant, will he show the true symptoms of his condition

and also submit easily to treatment. And anyhow, can one help petting them?

It is one of the happiest moments of the day, when I enter the Hospital compound and see these large brown eyes turning towards me. First there is the buffalo, whose leg was badly cut by a wire; she grunts and strains at the rope towards me, and while I struggle to untie the rope, she gently rubs her face against my arm. Meanwhile our 5-year-old bull is watching me intently, with ears pricked up nodding his head. He suffers from a very serious gastric disease and is reduced to a skeleton. Yet how happy he is, and how insistent to be petted all the time, especially he wants to have his ears rubbed, and always invites my attention by pushing his ear against my hand.

The cow who had a fall and is very lame, looks on placidly, she doesn't seem interested, but wait! When I come near she already lifts her head indicating that she wants her dewlap rubbed, and rub I must for the next five minutes! The goat, however, is a materialist. Though she makes the greatest noise claiming attention, I know that all *she* wants is a piece of sugar. And finally there is our baby, a 2-year-old small bull, pure white with black eyes, black feet and nose, and black brush to his tail. He is excitedly running round in circles at his rope, awaiting his turn.

And so when we are all happy, who minds the thermometer, or that nasty dose of medicine when moreover the bucket of food (each according to his diet) is already in sight? Then the little family goes off to graze in the garden. Now, but for emergencies and accidents, our attendant can go off to buy medicines, cattle-food or carry samples of blood or dung to the Veterinary College, some 8 miles away.

At 6 p.m. our out-patients start coming in, mostly cattle again, as the villagers never pay much attention to dogs or cats on whose existence their living does not depend. Mostly bullocks with yoke-sores, or indigestion, sometimes jutka-horses.

At 7 p.m. the in-patients come home; the lame ones seem suddenly much better because they are in such a hurry for their food. And finally, when they are all tied up for the night, we rub their legs and ears with neem-oil to keep away the flies, mosquitoes and other insects, so that they will have a restful night.

Our days are full but happy, and we are hardly able to repay them for the happiness which their devoted friendship and gentle trust give us for the little we can do for them.

PRESIDENTIAL ELECTION 1945-46: OFFICIAL NOTICE

Dr. G. S. Arundale, President of The Theosophical Society, passed away at Adyar, on 11-12 August 1945, at 00.45 Indian standard war-time. The cremation took place at 11 a.m. on 12th August.

2. The Vice-President, Mr. N. Sri Ram, has taken over the duties of the President according to our Constitution, Rule 11a, and will continue to discharge those duties until a new President is elected.

3. In accordance with Rules 10 and 25 nominations have been invited from members of the General Council, and these must reach the Recording Secretary before the evening of 15th October 1945.

4. A further communication will be sent to all General Secretaries on 16th of October by cable and air-mail, giving the names of members nominated, when the General Secretaries of Sections, and the Recording Secretary in the case of non-sectionalized Lodges and Fellows-at-large, will proceed to take the vote of the members, in accordance with Rule 10 (below).

5. The following procedure is suggested:

(a) It is considered very desirable that the voting for the election should be by secret ballot. Voting papers will be printed by each Section, as per Form A, and will be sent by the General Secretary to the Secretary of each Lodge, according to requirements.

(b) The voting paper will consist of two parts: the voting slip, and the form which the member signs and addresses to the General Secretary. Each member will be given two envelopes, a small one in which he will put the slip, and seal it, and the second larger one addressed to the General Secretary in which he will enclose the small envelope with the form signed by him.

(c) The President of each Lodge will take the vote of each member entitled to vote in accordance with Rule 10, preferably at a special meeting called for the purpose, collect all the envelopes and send them back to the General Secretary together with a list of the members who have voted, by the date fixed by him.

(d) The General Secretary will send similar voting papers to all unattached members individually, who will fill in their votes similarly and return the paper to the General Secretary by the due date.

(e) As the papers begin to arrive the General Secretary will open the envelopes addressed to him, tick off each name on his voters' list, and put the small envelopes containing the voting slips, into a sealed box. This will be opened by the Scrutineers appointed by the Executive Committee of the Section on the appointed day. The Scrutineers will open the small envelopes and count the votes given to each candidate. The General Secretary will then report the net result of the count to the Recording Secretary in Form B given below. The results may be cabled if necessary, but must be confirmed in writing as soon as possible. All the results must be sent so as to reach the Recording Secretary at Adyar up to the evening of 16th of February 1946 at latest.

6. Returns received from various Sections and from Fellows-at-large, will be counted by two Scrutineers appointed by the Executive Committee at Adyar, and the candidate receiving the largest number of votes will be declared elected to the office of the President of The Theosophical Society, on the morning of 17th February 1946.

16th August 1945. G. N. GOKHALE,
Adyar, Madras, Recording Secretary,
India. The Theosophical Society.

RULE 10

Six months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within two months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the individual vote of each of the voter-members of his Section—that is, of members of the National Society on his rolls who are not in arrears of annual dues for more than one year at the close of the previous official year of the Section—and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges and Fellows-at-large attached

to Headquarters. At the expiry of four months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidates receiving the greatest number of votes shall be declared elected to the office of President.

**ELECTION OF THE PRESIDENT OF
THE THEOSOPHICAL SOCIETY,
ADYAR, 1945-46**

VOTING SLIP

Form A *Please read carefully*

Instructions

- a. Put a "X" after the name of the candidate you choose.
- b. Tear off on the dotted line and enclose slip in the small envelope sent herewith, and seal it.
- c. Sign the letter given below, and after detaching it from the slip, put it together with this in the larger envelope addressed to the General Secretary to reach him by (date to be fixed by the General Secretary).

Names of Candidates.....

1.....

2.....

.....

(Tear off on this line.)

To the General Secretary.....(Section).

Dear Brother,

Enclosed I hand you a sealed envelope containing my vote in the Election of the President.

Name of Member (block letters).....

Name of Lodge (block letters).....

Signature and date.....

Address.....

The Member is entitled to a vote.

Signature, President of Lodge.

.....

Youth Lodges, Anand Youth Lodge ; ANKLESVAR, Anklesvar Lodge ; ARIYALUR, Vishvakarma Lodge ; ARKONAM, Jyothi Lodge ; AVIDHA, Nautam Lodge ; BANGALORE, Cantonment Lodge, City Lodge, Lotus Youth Lodge, Lotus Round Table and Karnataka Theosophical Federation ; BARODA Lodge, Farobi Lodge ; BEHAR, Behar Federation ; BELGAUM, Belgaum Lodge, Youth Lodge, Shahapur Centre, Maitreya Ladies Lodge ; BELLARY, The Sanmarga Theosophical Lodge ; BENARES, Theosophical Lodge, Kabirchand All-India Youth Federation, Youth Lodge ; BENARES, Headquarters ; BEZWADA, Briganza Lodge ; Ananda Circars Theosophical Federation ; BHAVNAGAR, Bhavnagar Lodges, and Gujarat Kathiamad Federation ; BOMBAY, Vasantapuram Lodge (Juhu), Ananda Lodge (Juhu), Juhu Youth Lodge, Besant-Arundale Lodge, Blavatsky Lodge, Youth Lodge, Vimadalal Bilia Dadar Lodge, Vasant Lodge (Santa Cruz) ; BOWRINGPET Lodge ; BROACH Lodges ; CALCUTTA, Sanatan Dharma Lodge ; CALICUT Lodge ; CAWNPORE, Maitreya Lodge, Chohan Lodge ; CHAPRA Lodge and Behar Federation ; CHINTAMANY Lodge ; CHICKNAIKANHALLI, Ananda Lodge ; CHITTOOR Lodge ; CHODAVARAM, Sri Goureswara Lodge ; COIMBATORE Lodge ; CUTACK Lodge ; DHARBANGA Lodge ; DHARAMPORE Lodge ; DELHI Lodge ; DINDIGUL Lodge ; DOBALLAPUR Lodge ; ERNAKULAM, Kerala Federation, Ernakulam Lodge, Sri Sankara Lodge ; ETAWAH Lodge ; FATEHPUR, Anand Lodge ; GAYA Lodge ; GOPALGANG Lodge ; GORAKHPUR Lodge ; GWALIOR Lodge, Central India and Rajputana Federation Lodges ; GUNDEMADAKALA (Andhra Circars), Bharadwajasrama Lodge ; GUNTUR Lodge ; HAJIPUR Lodge ; HOSPET Lodge ; HYDERABAD Lodge ; JESSORE, Parinirvan Lodge ; JHAGADIA, Mantri Seva Lodge ; JHANSI Lodge ; KALLEPALLI Lodge ; KAMPOOKOTHI, Youth Lodge ; KANKAUBALLI, Sanatkumara Lodge ; KARACHI, Sind-Multan-Baluchistan Federation of T. S. Lodges, Rukmini Devi Youth Lodge, Jamshed Nagar Lodge, North West Federation of Youth Lodges, Karachi Lodges ; KODAVALLUR Lodge ; KOILKUNTLA, Panduranga Lodge ; KOLAR Goldfield, Theosophists of Robertsonpet ; KOLHAPUR Lodge ; KOLLEGAL Lodge ; LAHERIASARAI Lodge ; LAKHUMPUR Lodge ; MADANAPALLE, Theosophical Lodge, College and School ; MADRAS, Triplicane Lodge ; MADURA Lodge ; MODHIRI Lodge ; MORAR Lodge ; MORADABAD Lodge ; MULTAN Lodge ; MUZAFFARPUR Lodge ; NAGPUR

Lodge ; NAVSARI, Noshir Lodge ; NEGAPATAM, Sandai Lodge ; NELLORE, Blavatsky Lodge ; NIPANI, Shree Krishna Lodge ; OSIRUVAYAL group ; PATNA, Bihar Theosophical Federation ; PONDURU, Sri Krishna Lodge ; POONA, Victory Lodge, Poona Lodges, Marathi Federation and East Youth Lodges ; QUETTA Lodge ; RAJPIPLA Lodge ; RAJKOT Lodge ; RAZOLE, Sree Vasista Lodge ; RAWALPINDI Lodges, Light House Lodge and Youth Lodge ; ROHRI Lodge ; SALEM Lodge ; SANGLI Lodge ; SANGH Lodge ; SECUNDERABAD Lodge ; SHIKARPUR Lodge ; SIVAGANGA Lodge ; SOMPETA Lodge ; SRIRANGAM Lodge ; SRINAGAR, Jammu Lodge ; SRIVILLIPUTTUR, Youth Lodge ; SURAT Lodge ; TAPESWARAM, Sachidananda Lodge ; TEKKALI Lodge ; TIRUPATTUR Lodge ; TRIVANDRUM Lodge, Ananta Lodge ; TRICHUR Lodge ; TUNDLA, Anand Lodge ; UDAIPUR Lodge ; VELLORE Lodge ; YELLAMANCHILI Lodge.

ROUND TABLES

BOMBAY, Osiris Round Table, Round Tables in India ; KAMPOOKOTHI, Dhruva Round Table ; KARACHI Round Table ; SURAT Round Table.

SCOUTS

Hindustan Scout Association, Allahabad. Buddha Scout Group, Terur, Negapatam Taluk, Tanjore Dist.

Hindustan Scout Association, Bombay.

Hindustan Scout Association, Bhagalpur.

Hindustan Scout Association, United Provinces.

Hindustan Scouts, Delhi.

Khatau Rovers, Bombay.

Boy Scout Association, Ongole, Guntur Dt.

Prathap Scout Group, Madras.

Renga Scout Group of the Hindustan Scout Association, Trichinopoly.

Vijaya Bharat Scouts, Vizianagram.

VARIOUS ORGANIZATIONS

ALIGARH, Aryan Culture Academy.

BANGALORE, The Mythic Society.

BENARES, Besant Theosophical School ; Maha Bodhi High School ; Vasant College ; The Central Hindu School ; Benares Hindu University.

BHAVNAGAR, Sanatana Dharma School.

BOMBAY, Fellowship School ; New India League ; New Era School.

CHOCKANATHAPURAM, Chendamalkalakam.

COIMBATORE, Devanga Society.

COLOMBO, Musaeus College.

ELLORE, The Public of Ellore.

HYDERABAD (Sind), Mira Schools; Seth Hassaram Rijhumal College of Commerce & Economics; Kala Centre.

INDORE, Holkar College, M. S. High School.

KARACHI, School for the Blind, Hyderabad Amil Panchayat.

KOLHAPUR, Vidyapeetha Society.

LUCKNOW, Theosophical Girls College, Sitapur.

MADANAPALLE, Theosophical College.

MADRAS, Engineering College Hostel; Govt. School of Indian Medicine; Indian Institute of Fine Arts; Jagannatha Baktha Sabha; The Jain Mission Society; The Madras Government Press Workers' Union; The Madras Presidency Postmen and Lower Grade Staff Union; Natana Kala Seva; Servants of India Society; Stage & Screen Presentations; Surajmal's; Labourers Parliament; The Madras Labour Union; The Salvation Army; The Southern Indian Brahma Samaj; The South Indian Humanitarian League; The Universal League; Sri Vani Gayana Kala Vidya Sadan; The Young Men's Indian Association.

MADURA, The Madura Labour Union Welfare Association School; The Madura Labour Union; Citizens of Madura.

MANGALORE, Besant National Girls' School.

MONGHYR, Citizens of Monghyr.

PALLATHOOR, Muthappa Weaving factory.

PATNA, P. N. Anglo-Sanskrit School.

RAJAHMUNDRY, Citizens of Rajahmundry.

RISHI VALLEY, The School; Rishi Valley Trust.

SECUNDERABAD, Friend-in-need Society.

SITAPUR, Montessori School.

TALBAHAT-JHANSI, Depressed Classes School.

TANJORE, Public of Tanjore.

TIRAPATI, Devasthanam Hindu High School.

TRICHINOPOLY, Public of Trichinopoly, Trichi District Writers' Association.

VEDCHA, Vasant High School.

VILLUPURAM, Government Training School.

VANIAMPALAYAM, Vizianagaram P. O., Kalaimagal School.

YEOTMAL, Citizens of Yeotmal.

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(To be continued in October issue)

THE THEOSOPHICAL WORKER

Editor: George S. Arundale

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