



THE THEOSOPHICAL WORKER

January 1946

ADYAR

Vol. 11, No. 1

Foundation Day At Adyar

An Address by the Vice-President

IF our President had been here today, he would begin, I am sure, by saying: "Many happy returns of the day, and congratulations to ourselves." We congratulate ourselves because the Society lives and pursues its beneficent mission.

Theosophy is, by the very hypothesis, the Eternal Wisdom. It belongs to all ages of the past and the future. We are not its sole repository nor do we hold a monopoly for its dissemination. That Wisdom which is eternal has its time-manifestations, and in every age it reveals itself according to the appointed order of the day, to subserve the needs of the age for which it manifests itself.

We believe that The Theosophical Society is a consecrated vessel of that eternal Truth. We must remember there have been other Theosophical bodies in former times. Our Theosophical Society may be regarded from that point of view as the spiritual successor of those bodies, which were mostly active in secret and are not much known to history because they were hidden from public view. But for the first time we have in these days a plain and comprehensive statement of the truths which are most vital with regard to Nature, man and God. Ours is not a revelation veiled in symbol and allegory, and imparted to proved and initiated candidates in secrecy, but an open intelligible statement which comprehends all religions, science and philosophy, according to the Second Object of The Theosophical Society.

In these days it is possible to have a larger vision of the universe, and of the God of that universe, than could be obtained, except by the very select and elect, in former times. Shri Krishna revealed Himself in His universal aspect to Arjuna. There are very few Arjunas who have the good fortune of being lifted into that consciousness and shown a view of the universe as from a mountain peak. But there are many modern Arjunas who aspire to understand, even though the realization is far off from them. These modern Arjunas are far more fortunate than our brethren of the preceding generations, because we have a far clearer and plainer view of the Wisdom than has ever been given before.

We must treasure this presentation, spread it as widely as possible, give it in the most attractive form, in clear, bright outlines, and in shapes suited to the people of these times. In western lands, Theosophy is still fresh and new. Our members there cherish the Theosophical truths. Although the Society has existed for seventy years, these truths have not become aged and stale to them. The best proof of this is furnished by those members who for a while have been cut away from the Theosophical tree because of the exigencies of the outer world situation. With what thankfulness and joy have they welcomed their restoration to the bosom of the Theosophical home! That is a proof of the vitality of our Society in the European countries.

In the East, our problem is somewhat different, because the main truths in their

essence were known to the thoughtful people of India, some of these to the people of other lands also, but they have lost the freshness of their inspiration, are taken too much for granted. We do not find many Indian Theosophists ardently in love with Theosophy and therefore aglow with all those colours which are said to mark the aura of a person in that ecstatic state known as being in love.

These great truths have not exhausted their inspiration. Their content, being spiritual, is inexhaustible. It is possible for us to delve much deeper into them than we have ever done before. The more we seek to understand them in their inwardness and depth, the more shall we be able to expand our own selves and our understanding.

Some time ago the National President of the U.S. Section wrote to one of us here, pointing out that the very fact that the Society has existed for seventy years in a country like America, is a great and significant achievement, because there especially, and in other western countries too, such societies as ours are apt to be ephemeral, be here today and gone tomorrow. The Theosophical Society has many competitors—psychologists, so-called occultists and spiritualists who offer all kinds of inducements and rewards to those who are likely to join, such as we cannot hold out. The only privilege one gains by membership of our Society is that of supporting it before the world, of joining in its work of wholly unselfish service to mankind. It is to very few persons that such an unselfish ideal makes a strong appeal. Nevertheless, the Society has expanded far beyond its original beginnings, has been active for seventy years, has adherents in every country, and has counted within its ranks men and women who would give their all, including their lives, for the cause of Theosophy. There must be some truth, some remarkable force, in a presentation which has so continuous and worldwide an appeal, which touches the inmost hearts of those who are able to open themselves to its influence and hold them attracted for evermore.

A Continuing Purpose

Our Society, instead of being called seventy years old, might well be described as seventy years young. When Dr. Besant was 80 years old, there was a movement to collect a fund for some work connected with her, which was termed "The 80 Years Young Fund," because she was so full of life and freshness, a veritable rising sun, and not in the least like an old person whose life was ebbing from our view and passing into the hemisphere of sleep. She was brighter, livelier with a superior liveliness, than many young people. So was Bishop C. W. Leadbeater. That phrase, "70 years young" applies with equal aptness and truth to the Theosophical movement.

All this does not mean that we should be self-complacent, pat ourselves on the back, and live on our past achievements. Although there may be occasions when we remember the past with thankfulness and upliftment, it behoves us more to consider what fresh effort we should make to guide and increase the usefulness of the Society, in order to enable it to fulfil the purpose for which it has been designed.

That purpose is a continuing one, and it has to be adapted to our particular times. The very situation of the world, with all its enmities, suspicions, misunderstandings, ills, tragedies, and potentialities for wars of vaster magnitude than those so far experienced, should urge us to do our very best in this critical period to help the world to tide over its crisis.

We all hope a new age is dawning. But the new age needs a new presentation. That is not so trite as it sounds. The mission of the Theosophical Society is to serve the world in its need, whatever that need, and the world has to be understood before it can be served. We must know the conditions in which people live and from which they are suffering, by what causes their lives are conditioned and turned. Unless we have this knowledge about our fellow-men, however much we might profess transcendental truths, we will be unable to reach them with those truths.

Theosophy is a doctrine which has possibilities of great simplicity. Every simple

form in which a truth is expressed is really a summing up of a vast fund of observation and experience. Although there have been opportunities in the past, the present time affords opportunities to all for greater knowledge and vastly increased experience. If the great Theosophical truths are a summation of human experiences, then those truths must now put on for us fresh and additional meaning.

Our Society will continue to grow and be active for progress so long as there are members devoted to the supreme cause of humanity, who understand that cause in a universal manner, and are open-minded with regard to it. That is to say, there must be members who are ardent seekers of Truth, do not imagine themselves to have reached its plenitude, who possess a dynamic mind which is constantly on the alert to discover more and attempt a truer application. So long as Truth is not a matter of creed but of daily experience, and enters into our lives as a constantly flowing current of inspiration and stimulus, we should be able to grow from more to more, and extend the frontiers of the Theosophical kingdom bringing many more people of every land to the peace and happiness which should prevail within bounds.

We can feel the highest assurance as to the future of the Society, and all we need do in order to make it great and glorious, transcending the past, is to fulfil as well as we possibly can our *dharma* in the present. If we do our part as a bright and sustaining link between the generations of truth-seekers who have preceded us, and those yet to come, we will be able to pass on the spiritual spark, and attract into the Society people who will be able to create new vistas of thought, new modes of action, and enrich the life of the future with fresh forms and shapes for the increased spiritual experiences and joys of mankind.

—N. SRI RAM.

*God will not seek thy race,
Nor will He ask thy birth :
Alone He will demand of thee
What hast thou done on Earth ?*

—A Persian Saying

THE PROBLEM BEFORE YOUTHFUL ASPIRANTS

BY C. JINARAJADASA

There is no doubt that the Theosophical Society wants young men and women of education to help in its work, and you can undoubtedly do a great deal. But on the other hand, as you are aware, there is no endowment in The Society for the purpose of enabling promising young people to prepare themselves. If anyone then thinks of devoting his whole life to Theosophy, he will have to face the fact that he is going to take a great risk. No guarantee whatsoever can be given to him that the organization will provide for him, even after he has spent years qualifying himself and is thoroughly competent to do the work of the Society. It is obvious that, as in any business organization, the members will accept his services only so long as he pleases them and they find his work useful. A situation may arise where a lecturer may lose his "job." This happened to me in 1906, when I was lecturing to the American Section and resigned because I disapproved of the action of its Executive. Of course I was utterly stranded, but on the other hand there were plenty of friends in America who helped me for the time. After some months I left America, and had to look after myself till I was called back to the work again.

None of us has a claim on any Theosophist, and therefore we cannot demand financial or other help from him for our education. Many Theosophists are glad to help, and some of you are aware how much they have helped you. But the help must come voluntarily, and it will depend largely on past karmic links between giver and receiver. There are some who seem to have a karma behind them which brings steady aid to enable them to go through with their plans. But there are others with whom constant difficulties arise.

Of course if an aspirant utterly devotes himself heart and soul to the Master to do His will, the Master will do His best to arrange. But that means that the pupil must be inwardly a *Sannyasi*, willing to limit all his ambitions to fit in with the changing needs of the Master's work, and willing also to put up with every hardship involved. In such an ideal case as this, the aspirant may plan, but he is perfectly willing to put aside his plan in order to do whatever is the immediate need, and he will have no fretting that he is not coming any nearer the goal which he has set before him.

To put it briefly, the whole situation amounts to this. If you are the "Master's man" and are willing to live and suffer for Him, and to starve if necessary while you are doing His work, and to see every ambition go to pieces, if you have such a trust as that in Him, He will see to it that the fullest opportunities within your karma come to you of serving in His work. But if you have not quite that certainty, then like anyone with a mission, but who works from the external standpoint, you must plan to gain the cooperation of those who will help you in the schemes which you propose. In this case naturally, since you depend on them, you will have to be proving yourself continually to them. In the former case, as said St. Paul, "to his own master he standeth or falleth," and you do not look for aid to anyone else.

My own education has come piecemeal and as the result of help given by various people. I suppose it was in my karma, and anyhow I had no ambitions except to fall into whatever niche the Master considered useful just then. I do not think it practicable, if a person has to depend on help from others and be responsible to them, to plan to devote more than three to four years exclusively to his education. He will have to be useful in the movement even while he is being educated. If his education drags on he must not mind, because the work is more important than his education. The right work needed in the "Plan" and done in the right manner is the best education, and you can let other types go. Of course a graduate has an added usefulness, but when a useful work for the Master has to be done, he must do that work and let his degree "slide." That will not mean that he may not a few years later make an opportunity of taking his degree. What I mean is that discrimination as to values is necessary all the time, and the old spirit of consecration by the disciples proclaimed in the Gospels is just as necessary today as then.

To put matters very tritely, you must make clear in your own mind whether it is essential that you make a position for yourself in the intellectual world before you turn to and help in the work. The other alternative is to have the attitude, "I will do the Master's work even if it means renunciation of all degrees; if an opportunity comes to qualify for a degree I will take it, but if it does not I will go without, for I leave that in the Master's hands."

Everything is changing, and my advice which may have been useful years ago on educational matters may not be so now. And besides, if you will first decide *what you want*

to do, then I can give you advice within my limitations on how best to do it. But on all matters, especially with each who is aiming at Occultism, the decision must come from himself direct. It is useless for me to help him to a decision. In Occultism we tread the Path alone.—From *The Adyar Bulletin*, September 1924.

YOUNG WALES SPEAKS TO THE WORLD

The Message of Goodwill from the Children of Wales to the Children of the World was first broadcast in 1922. As the years went on, more and more schools in Wales joined in the movement. The Annual Message was adopted and endorsed in Children's Demonstrations in various parts of the country and, annually, in the Eisteddfod of the Urdd (the Welsh League of Youth).

Its transmission by radio on "Goodwill Day," May 18th, became increasingly an annual feature of broadcast programmes from radio stations throughout the world. Replies, in ever larger numbers, came to the Message from countries on the Continent, from the British Dominions, from the United States, and other lands all over the globe.

In 1926 Dr. Arundale introduced Goodwill Day into Australia through his monthly journal *Advance Australia*, and the following year offered a prize for the best Goodwill Day message. It was won by a Melbourne clergyman and its keynote was: "All others are brothers." Through propaganda from Advance Australia office among public men, clergymen and others year after year Goodwill Day became almost a national observance, though not officially recognized. The Sunday before May 18 was known as Goodwill Sunday, on which clergymen made Goodwill the intent of their addresses. The message from Wales was read in the schools of New South Wales and officially adopted when it came across from the U.S.A. with the imprimatur of a great American educational movement. After that the schoolchildren invented their own messages and broadcast them over the radio, boy and girl speakers representing the youth of the State in messages to the youth of all other countries.

The world message from Wales has been repeatedly published in Theosophical journals from Adyar. Dr. Besant encouraged it. Mr. Kevalram Dayaram has circulated it from Karachi as an activity of the Theosophical Order of Service.



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With the outbreak of the war, silence fell on country after country in Europe. Nothing was heard from those devoted friends who, in the years of our peace, welcomed the Message so warmly—friends, in France, for example, in Norway, in Holland, in Denmark, in Belgium, in Poland, in Rumania, in Czechoslovakia and in Austria.

As the war spread in the Far East, and over the Pacific, replies ceased to reach Wales from China, the Philippines, the Straits Settlements and the Dutch East Indies, from all of which beautiful responses were received year after year.

The tradition of the annual broadcast from Wales has been maintained unbroken throughout the war. We trust that it may be heard this year in the countries of liberated Europe and, next year, in all the lands of a liberated world.

* * *

TEXT OF THE TWENTY-FOURTH ANNUAL MESSAGE

broadcast on

GOODWILL DAY, MAY 18, 1945

This is Wales calling! The youth of Wales calling the youth of all the world!

Today, with all our hearts, we rejoice with the boys and girls of all the lands to which the light of freedom has returned. And in our rejoicing, we remember the boys and girls in all those lands where the darkness of war still dwells.

The struggle to create peace on earth will be long and hard; until the struggle is won there will remain much suffering and misery, much hatred and strife. There are those who say that to banish these evil things is impossible. Let us proclaim, with one voice, that we can conquer the impossible, and we will!

May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows, of our homes, of our neighbourhood and of our country, so that our country may better serve the world to which we all belong.

So shall we, millions of us, grow up to be the friends of all and the enemies of none.

WE MUST BE EXPERT IN BROTHERHOOD

BY GEORGE S. ARUNDALE

I feel deeply impressed by the responsibility every Theosophist has to pull his weight in the directing of a righteous peace, not from his own personal opinion standpoint, but from the best he can draw down from the inner worlds.

We are by no means out of danger. If you look at India today you see—if you are prepared to see facts—in what condition she is at the present moment, and you may well feel nervous as to what is going to eventuate. I certainly feel very nervous, except as to eventualities in the long run. In the short run, nervous: in the long run, certainty. We are quite safe in the long run, but we may make a terrible muddle of things in the short run, and I think we *are* making a muddle of things in the short run not only in India, but everywhere else.

I am trying to put to you how I myself am seeking to clarify the situation so that I may work more wisely. In the first place, one must divorce oneself from one's self. You must extricate yourselves from your personality, from your faith, from your nationality, from all that constitutes your present incarnation. Not that you may not take all that into account, but first of all get rid of it and try to establish yourselves in the consciousness of one or another of the Elder Brethren so that you become impersonal, abandoning yourselves to that larger consciousness.

You are nothing more, though nothing less, than an agent of the Elder Brethren. Every Theosophist ought to be an agent of the Elder Brethren, and as an agent he should reflect as purely as he can Their Will, after seeking it as best he can. And he must seek it less through somebody else, more through his own direct approach. Each one of us must come face to face with the Master not through an intermediary, except of course in the very beginning. In the Roman Catholic Church a priest has to be the intermediary between the individual and the Christ or God. We need no such intermediary, especially at the present time. You must come to your own conclusions, not to anybody else's. Therefore, you must make your own direct approach to the Masters and keep on approaching until you reach Them. It is a matter for constant meditation, by which I mean a constant endeavour to draw near to Them. And that constant

endeavour may be repeated at odd moments during the day and of course especially before you retire to rest, so that you may seek to consecrate the night to Their service, as you seek in the early morning to consecrate the day to Them.

Constant Remembrance

You must be constantly remembering Them yourselves. Each one knows who is his Master, or has some idea of one or two perhaps to whom he feels closely drawn. You must draw closer and closer as an empty vessel which They may feel it right to fill. If you constantly do that you are bound to have response. The Masters are not deaf to a real and practical appeal.

But of course you do not try to approach Them with what you want—"Please make me this, that, or the other so that I may serve the Masters more efficiently." You leave all that to Them. They will make you what *They* want if you are really dedicated to Their service, so that you need not dictate to Them what you want to become. A constant endeavour in that direction will bring you somewhere without a doubt, and then you will begin to be able to substitute Their Way for your way, you will be able to understand how They look upon the situation. Then you will be able to give yourself with all you are, your faith, your nationality, your whole outlook, to Their service, which means, as I say, as much impersonality as possible.

I think the Elder Brethren needed impersonal people into whom all kinds of ideas may be poured without any question as to whether those ideas will be congenial to the vessel into which they are poured. I think that in the case of many of us the obstacle in the way of our relationship to the Master, our intimacy with the Master, is that we are too set either in our daily lives or in our ideas, our outlooks, so that we cannot escape from our enslavement to these, with the result that when the Master is looking for a suitable channel through whom to pour an unusual idea He realizes at once He cannot send it through this, that, or the other channel because those channels are stopped up with ideas already, with no room for anything devastating, revolutionary perhaps.

How much more easy it would be to solve the problems of the world if there were more Theosophists in the world really free, willing to be anything, to go anywhere, do anything, without attachment and without any individual bias. It is a very good thing for all of us without exception—only I suppose we none of

us rise equal to it—to look at all the things to which we feel attached, to which we cling, and then to imagine ourselves letting them go, being in a condition of readiness to let them go happily, delightedly.

When once we have chiseled away those difficult attachments we find that for the lower attachments the higher will become substituted, until at long last at a high level we are perfectly free from all attachments. But if we can get rid of attachment to clogging attachments and to crutches, at least in imagination, at least by an effort of thought, we are on the way. In these days when it becomes obviously so necessary often to run contrary to public opinion, we must detach ourselves from crowds, we must detach ourselves from public opinion as ordinarily set forth, and betake ourselves into a desert so far as the world is concerned, and call to the world from the desert.

The same thing has to be done on smaller scales as well as on larger. If you think of The Theosophical Society, there is a Theosophical public opinion, there is an orthodoxy in The Theosophical Society. We must disentangle ourselves from it, at least in the sense of not feeling enslaved to it. We must try to think in opposition to public opinion just for the sake of the exercise of so doing.

I can imagine, for example, that I might disentangle myself from my conviction of reincarnation by saying "I do not believe in reincarnation." People might exclaim, "You do not believe in reincarnation? It is one of the great Theosophical truths." My reply would be, "But I have no need to believe in reincarnation, I can do without reincarnation. I do not need to believe in karma, I can do without it." I am perfectly certain I can.

I am afraid in so many cases the ideas of karma and reincarnation have a personal application—"I believe in reincarnation because I want to go higher than I am at the present moment, I believe in reincarnation because I want to have a happier life tomorrow than the life I have to lead today. I believe in karma because I want to get rid of the things that are obstructing me, and karma tells me I can."

I am not sure we have not personalized these truths more than we should, so that there can very well come about a reaction. Young people, for instance, can ask, "What is this reincarnation, this karma? They are of no importance. What are these Masters? They are of no importance." Some of us will hold up our hands in holy horror, and they will possibly make to us the reply, "There is only one belief necessary, and that is belief in your

fellow-man. If you are fond of him and are eager to help him and regard him as your brother in the most intimate sense of the term, you can temporarily do without all these other things. You can gain all you want of happiness, all the peace you need, if you love your fellow-man."

I think it is perfectly true. If there were to grow up a race of young Theosophists—I will put it quite bluntly—who reject karma and reincarnation not in the sense of saying they are not true, but in the sense of saying they are of so little importance, except when you are thinking dominantly about yourself (then they are important), might that not be splendid?

Channels for the Elder Brethren

But what is more important in the world for members of The Theosophical Society? It is to make brotherhood as strong as possible, and we can do that up to a certain point without the overwhelming mass of Theosophical truths which we bear upon our shoulders at the present time. In fact, if each one of us were a nice person to all and knew nothing of Theosophical truths he would be a really good Theosophist. As I put in a little note a day or two ago: Blessed are the brotherhood-makers, for they shall see God in every one of their fellow-men.

I am not wanting in the least degree to decry the relevance, the importance, the value of the teachings we have. They constitute a body of truth and we cannot do without truth, but truth has many facets, like the diamond. Now one is prominent, is emphasized, and now another facet is prominent, is emphasized, without the annihilation of any of those facets which have heretofore been emphasized.

I feel that we can do without much of the insistence on truths which we rightly regard as so vital, provided we are warm with the spirit of brotherhood. I feel in my own case that that warmth of brotherhood should animate me infinitely more than it does. It does not dominantly matter now, that we should be experts, say in *The Secret Doctrine*, in our Theosophical literature. For today and tomorrow we must be expert in practical, real brotherhood. And our lectures should very largely be concentrated on the disclosure to the audience as to what is meant by real brotherhood.

I cannot help feeling that many of the problems in India today are only to be solved by the application of brotherhood, and in no other way. I think compromise belongs to yesterday, and all other diplomatic balancings and adjustments belong to yesterday. The

new technique is the technique of practical, active brotherhood without all the frills and thrills of those truths upon which heretofore it has been necessary to insist. I am not for a moment saying we have so far been going on wrong lines. On the contrary. But those lines should have made clear to everyone of us that brotherhood matters more. A great many obstacles could be moved out of the way if we could realize this.

But while we are approaching that outlook, as I am sure we must, we should make ourselves as acceptable to the Elder Brethren as possible. And the only way in which we can make ourselves acceptable to the Elder Brethren is to come to them with empty hands and to let the Elder Brethren use us as best they can. After all, it does not much matter how we are used, provided we *are* used. It we do the very best we can to cause ourselves to be used, then we are bound to be happy.

Some of us may have uncomfortable consciences that we are not doing the best we can. I may say I am one who has such an uncomfortable conscience. You may ask me, "Are you happy in all you are doing?" My reply will be: "No, because I have this inconvenient and troublesome feeling that I am not doing all I might. I am doing part no doubt, but not all. And I must do next to all, if not all, in these days when everything is so critical, when everything needs such urgent attention."

I do not know how to put all I feel so as to make it in some way or another imperative. I want to make it imperative. Not that you should do what I think you should do. But that you should do what you feel you have to do, what you are moved to do, whatever it may be.

Anyhow, this is a critical occasion, this is a tremendous time for seizing the many opportunities which we may perceive before us, and for using them to the utmost. That is what I want to say. This is a critical time, a catastrophic time. Much is becoming submerged and much is emerging. Mountains of old ideas are going down, islands of new ideas are appearing on the surface.

This is our chance, and do not let us older people think because we are old, as some of us are, that there is no more for us to do. I always try to lay stress on the fact that we old people are just as fine potential workers for the Masters as the young people, even though we may sleep half the day because we are tired, and we may not have that physical energy we might like to have. Where we are in The Theosophical Society, there is the need

for us, there is the opportunity for us, to serve the Masters in *Their Way*, after having discovered Them.

ROUND THE WORLD

In place of the usual weekly lectures, the Dublin Lodges are trying the experiment of having one monthly lecture, the rest of the meetings being devoted to symposia, study groups and discussions. This has met with the approval of both the members and the public. Social evenings prove a means of drawing together people of widely diversified interests. There is a Theosophical Order of Service sewing circle which meets regularly at Headquarters to make garments for the poor in Dublin and elsewhere. The Belfast Lodges have continued their studies regularly and these along with beautiful musical recitals draw the public. In spite of no lecturers from other Sections being able to visit owing to the travel ban, the Irish Section has made steady progress depending on its own individual members.

The Toronto Lodge has a very successful Travelling Library of over 5,000 books. This is advertized in weekly outside papers and enquiries come from all over Canada which are answered personally with leaflets inserted along with the letters. This type of library is invaluable to isolated members or interested persons.

Talking of books, a small booklet, *Theosophy—An Attitude Toward Life*, written by Mr. Dudley W. Barr, Secretary, the Toronto Lodge, is just right for those people who are "looking in" at Theosophy—as the General Secretary says. The short articles in the book relate to our teachings as applied to everyday life and are intensely interesting.

To coincide with the International Convention at Adyar, there will be a Support Convention having as its keynote and a public lecture "The spirit of the future." "World Peace and Our Responsibility," "Theosophy in Many Lands," "Visions of Tomorrow" show the forward international movement.

The report of the Service Officer shows that this work is growing rapidly. The purpose of attending meetings of other societies and making summary reports always finding a point of contact in a common ideal of brotherhood should help to spread our teachings as well as to bind together all those working

for the good of humanity. The work has been well organized with certain members being responsible for different kinds of organizations. Enquiries come from all over, with even a Church of England clergyman asking Theosophists for the address and objects of a certain Christian movement!

During the past year, conferences on the basic subjects of Theosophy were given every Saturday and were always well attended in spite of the bitter cold and no fires. They were followed by debates which were led along the line of the individual and his problems, and these discussions proved animated. A monthly circular letter was sent to all T. S. members thus keeping them in touch. Friendly meetings have had to be suspended owing to lack of facilities, but as these were popular they are hoped to be resumed as soon as possible, and plans are being made for extended work as with the response of the public so far more activities seem to be necessary.

Miss Marie R. Mequillet, National Head Brother of the Healing Department of the T.O.S. in America, reports an increase in three years from 5 to 32 Groups. The ritual used is one that was prepared by Dr. Besant 35 years ago, taking only 15 minutes to work with simple and inexpensive equipment. The Krotona Group is a strong one and they call upon the powerful Deva influence in the Ojai Valley to help. They have such convincing proof of the potency of the aid that is given through the cooperation of the Angelic Kingdom that they have continued the work even during the summer months, feeling that during these critical times activity should not be stopped. If a T. S. member leads the group, even non-T. S. members can be drawn in, providing all are strict vegetarians, and only two are needed to start, though three are better.

During the Japanese occupation meetings could not be held and the members met in the form of picnic parties. Friends who joined these gatherings became so interested that many have joined the Society, and because of the large number of young people a youth section is being started. Regular meetings have again started in the old premises and also classes are being open to members and friends conducted for English, Mandarin, and Theosophical study. The Secretary writes: "We have so many plans but we lack workers. . . . Nevertheless we are doing our best. . . . Our loss is one member

IRELAND

BELGIUM

CANADA

AMERICA

ENGLAND

SINGAPORE

who died while on A.R.P. duty, another from the Japanese military police (Kempetai) ill-treatment and still two others were taken away by the Japanese after the fall of Singapore and have not since been heard of. We would like to mention our indebtedness to Sqd.-Ldr. N. Clumeck who came to our rescue with his offer of help in many ways including the use of the former premises which belonged to him."

They keynote of the Forty-Ninth Annual Convention to be held in Wellington (December-January) is "The Will To World Unity." The meetings show the fine activity in the Section—Round Table, New Zealand Vegetarian Society, Theosophical Lecturers' Association, Theosophical Order of Service—Animal Welfare Group. On the last day there is to be a picnic, always a way of informally drawing people together.

Mrs. Isabel E. Walmsley, a member of the Christchurch Lodge, has published a volume of children's verses, *Fair as the Morning*. It consists of twelve poems and is illustrated with twelve photographs of beautiful children. In the foreword the aim of the book is given: "This little volume of pictures and verses represents an endeavour to catch and record those more whimsical and gentle moods of childhood that so often pass unnoticed; that are so swiftly evanescent, so easily lost."

The Theosophical Women's Association hold regular lectures before which they serve tea, having found this very popular. After the tea, all stay on for the meeting and good discussions follow the reading of the papers. The lecture by Mary Graham, "The Cycle of the Grand Cross" was repeated for specially invited ladies. This lecture has been printed in recent *Theosophists*. Other interesting talks were: "Our Unity with the Vegetable Kingdom," "Erosion and its Devastating Effects," "Evolution of Plant Life," "The Methods of Individualization of Animals." A new activity has been undertaken—study and meditation evenings dedicated wholly to the World Mother.

The Theosophical Lecturers' Association have decided to form a constitution as it has been found impossible for one officer to cope with all the work in the various departments. The constitution is being planned keeping in view that the movement will be in a fluid or experimental state for the first few years.

Our attitude to animals is a touchstone of our belief in Brotherhood.—J.L.D.

SKETCHES FROM ADYAR ANIMAL HOSPITAL

BY RIE VREESWIJK

I know a very hygienic young mother who pinned a notice to the cradle: "Please do not kiss baby!" Our old cow Laxmi reminds me of her, for every time I pet her calf, Laxmi with a frown carefully cleans the spot I touched. I felt at first rather offended, considering the care I give her baby, but still Laxmi takes her motherhood very seriously. This morning, on the way to the grazing-ground, she stopped for at least 20 minutes at the gate, because there were a monkey and a dog on the road. She kept the calf, who was all for investigating, close at her side, and you could imagine her saying: "Wait dear, there is a nasty dog and a horrid monkey on the road."

Speaking of dogs, the villagers at last begin to bring their dogs to the Hospital. They may be brought for a wound or a fracture, but they all invariably suffer from worms, mange, and are alive with fleas and lice which leave them not a moment's peace. So we always start by rubbing them completely with neem-oil, which not only kills the vermin, but also heals the skin and the smell keeps the flies away. The moment the dog is relieved of the constant itching, he promptly falls asleep of exhaustion and the rest of the treatment can be done without any protest.

I suspect however that the villagers at present bring these dogs mostly because they are very amused and very curious to see what we are doing. Most of them have never heard of or at least never seen a Hospital for animals. They bring a couple of friends and stare unbelievably at the white enamel bowls, the glistening instruments, the imposing bottles of medicines which are all used entirely for *their* very dirty pup. They nudge each other when we talk soothingly to the dog, and inquire about his name.—A name? they had never thought of a name! Yet with all that the pup acquires a new importance and for some time at least they will regard him with a different view.

I have now rather got into the habit of detaining animals under false pretences! That is, I try to keep them with us as in-patients to ensure them at least a few days' rest and good care and food. Especially the bullocks. As I have previously explained, the owner will seldom bring a bullock for treatment of a yoke-sore which causes the animals such acute

suffering; the only symptom for which he will bring him to us is when the animal refuses food, for if he does not eat, he may die. Such a bullock was brought in a few days ago. The simple case of indigestion could of course easily be cured and in fact the animal was quite well the next day. But my eyes had already taken in the yoke-abscess, the protruding ribs, the wounds on the knees, so I looked a bit serious and told the man that I considered it better for the animal to stay under observation for a few days. Yes, we have to find means to gain our end.

ADYAR LIBRARY DIAMOND JUBILEE

28TH DECEMBER 1946

The Adyar Library was inaugurated on the 28th of December, 1886, by Col. H. S. Olcott, the President-Founder of the Theosophical Society, along with the 11th Annual Convention of the Society. From small beginnings it has grown up into one of the most important institutions in the world. Its manuscript collection, its serial publications and the *Bulletin* which it is conducting are well known among scholars throughout the world. The Library will complete its sixty years of life on the 26th December 1946, and it is proposed to celebrate the occasion in a fitting manner.

The Library has been in touch with various Universities, Academies, research and scholarly institutions, States and Governments; and many scholars and many persons interested in literary and academic matters have had associations with the Library during this period.

A Diamond Jubilee Volume is being prepared for the occasion, which will contain a history of the Library and also notes from persons who have been associated with the Library in any capacity and who can give any information or impression about the Library, especially of a reminiscent nature. It is requested that any person who has any message to convey on the occasion may kindly send a note for inclusion in the volume. Impressions of persons who had been in touch with the Founder prior to the inauguration or in the earlier days of the Library and who could give any useful information about the Library from personal knowledge will be especially welcome.

All communications may be sent to the Library so as to be received here before the 30th of June 1946.

Adyar Library, } (Sd.) G. SRINIVASA MURTI,
28th Dec. 1945 } Hon. Director.

GLIMPSES FROM ADYAR

December First

began with the dedication of the extension of the *Garden of Remembrance* to Dr. Arundale. In this beautiful setting and vibrant atmosphere talks were given by Mr. N. Sri Ram, Dr. G. Srinivasa Murti, Mr. Jinarajadasa, and Shrimati Rukmini Devi. (See January *Theosophist*). Afterwards, those present offered flowers and dispersed with the feeling of his presence charging the site with his friendliness and dynamic quality.

Later in the day, cloth was presented to workers and their children on the Estate and rice to the villagers.

In the evening a meeting was held in the *Headquarters Hall* in connection with the Besant Centenary Celebration of 1947. There are plans for the establishment of an Arundale Montessori Training College for Teachers to be established at Adyar, with Dr. Montessori presiding over the College. The speakers were Dr. Montessori, Shrimati Rukmini Devi, Mr. Jinarajadasa, and Dr. C. Rajagopalachari, former Premier of Madras, presiding. Dr. Montessori stressed that a free world can be realized only through the freedom of the child, and that the endeavour for the betterment of humanity must begin with the betterment of the child's training.

The Scouts

rallied in honour of Dr. Arundale on the 30th November at Damodar Gardens, where many gathered remembering his great example of national service and service for humanity. His successor as Chief Commissioner, Hon. B. Gopala Reddi, said that Dr. Arundale and Shrimati Rukmini Devi were true embodiments of the artistic renaissance in this country.

Seventy Years of Theosophy

was celebrated on Foundation Day at Headquarters Hall. Mr. N. Sri Ram, the Vice-President, who presided, urged a new presentation of Theosophical truth in order to unify the world, to explain the purpose of life, and to give courage to reformers of existing conditions. After tracing the development of the Theosophical Society, and eulogizing its work for the revival of India's knowledge of the past, Mr. Jinarajadasa exhorted Theosophists to carry on their work valiantly; they were links binding the world together, pioneers of unity and truth. In the evening, Shrimati Rukmini Devi addressed the Young Theosophists at the Youth Headquarters and Dr. Cousins gave

an illustrated lecture on Indian painting at Besant Gardens.

From the Vice-President

Dear Brethren,

I bid you hearty welcome to Adyar, to which the thoughts of all our members throughout the world turn as their common spiritual Home. Adyar is always a beautiful spot, but it is never more beautiful than at Convention time, when it overflows with the blessings of our Elder Brethren and each participant is enabled to be his best and truest self. I pray that the Peace which broods over the place may sink into the hearts of those who gather under its wings, and that our goodwill and good thoughts, doubly reinforced by the Christmas-New Year season traditionally favourable to that attitude, and by our meeting here to renew our dedication to the cause of Theosophy, may spread far and wide, and find entry into every available nook and channel. Please accept from me the sincerest good wishes of all of us who represent the International Headquarters for a happy sojourn in its demesnes.—N. SRI RAM.

The Vasanta Youth Lodge

held a meeting on December 15th, the birthday of the Vice-President, Mr. N. Sri Ram. Pictures of Madame Blavatsky, Colonel Olcott and Mr. Jinarajadasa which were presented to the Lodge were unveiled. A charming and informal talk was given by Mr. Sri Ram and he said that he wished that he could unveil not only the portraits but also the personalities of the leaders, as each one gives Theosophy in his own individual and unique way.

A CHALLENGE

BY RUBY LORRAINE RADFORD

An extract from an article on the work in America of creating a proper environment for the new-age children.

The recently inaugurated work among our Theosophical children is an effort to present Theosophical ideals and principles in understandable form for the child through stories, song, poems and plays. But the majority of Theosophical families are very small. Only 710 boys and girls have been recorded in our recent census of Theosophical families. As there are so few children we can contact directly through Theosophical classes, we must try to reach other children with our Theosophical literature. Wherever there is even one child of a Lodge member, a group of neighbourhood children should be gathered around him as a nucleus, and the Theosophical lessons and stories presented.

Practically every child is born with instinctive love of animals, yet we find many by the time they reach adult life becoming vivisectors, and engaged in all manner of cruel practices. Malcolm Hatfield, Juvenile Court Judge, says, "It has been proven in juvenile court that the child who is permitted to torture and mistreat family pets frequently develops into a hardened criminal." He further observes in many cases how cruelty and the killer instincts are developed by parents who encourage their children to shoot sparrows and chase away stray cats. Here we need, not only work with the child, but adult education also. Work along these lines has been undertaken by the Mothers' Advisory Bureau of The Theosophical Society in America.

Theosophists should be active in helping progressive legislation, not only in behalf of animal welfare directly, but in eliminating toy weapons and instruments of miniature warfare. Judge Hatfield says in his *Children in Court* that "A concerted movement is now under way in the United States to bar all toys, which might in any manner tend to depict war and crime, from interstate commerce, and to substitute in their place character-building activities such as advocated and practised by the Boy Scouts, the Y.M.C.A. and other praiseworthy movements." Here is a movement that every Theosophist should back in behalf of children.

It is gratifying to note that none of the ninety first-class magazines published in this country for children will now use material glorifying war and crime. These publications also frequently use stories picturing brotherly relations among people of different races, castes and creeds, and many animal welfare stories. They are on the whole an uplifting influence for children. Much valuable knowledge also reaches our American children through films and the radio, though their use by children should be carefully censored by watchful parents.

These are only a few highlights touching on life of the American child, indicating the lines of activity where Theosophists may take hold and help to create a more suitable environment for the new-age children who are coming to us. By joining our forces with the good movements already in operation we may more quickly permeate this America of ours with the truth and vision of Theosophy. We Theosophists must indeed become power-houses through which the stream of life from the Great Ones is transformed into dynamic activity for the betterment of our children, who will in turn carry the banner of light and truth down into the next generation.

THE THEOSOPHICAL SOCIETY - Village and Animal Welfare Fund

Financial Statement

The following receipts from 1st July 1945 to 30th September 1945 are acknowledged with thanks :

Annual Dues and Admission Fees

		Rs.	A.	P.
The T.S. in England (1944-45)	£32-13-9	432	1	1
" South Africa	£19-10-9	259	0	6
" Iceland (1942-43)	£12-19-4	171	1	7
" Australia (1944)	£23-19-11	318	2	6
Canadian Federation T.S. (1944-45)				
	£8-11-6	113	4	0
Cpl. Sampson O. Awuku, 6th West African Auxiliary Group, S.E.A.C. (1945)	£1-5-0	16	7	10
Miss Kunz	\$20.00	65	8	0
Mr N. Clumeck (Headquar- ters Dues) (1944-46)	£2-0-0	26	7	0
Mr. Isaac Addo Akotuah, 128th West African Field Dressing Station, S. E. A. C. (Entrance Fee and Annual Dues) (1945)		16	9	0
Mrs. E. Douglas Pulleyne (1944-45) (1945-46)		26	10	0
		1,445	3	6

Donations (General)

		Rs.	A.	P.
Mr. Triloknath, Amritsar	...	10	0	0
Los Angeles Lodge, T.S.	\$39.00	127	5	3
T.S. Lodge, Belgaum	...	5	0	0
		142	5	3

Donations (Adyar Day)

		Rs.	A.	P.
Blavatsky Lodge, T.S., Sydney	...	134	12	0
Bengal Theosophical Society	...	25	0	0
Mexican Section, T.S.	£5-0-0	65	15	8
The T.S. in Scotland	£5-5-0	69	11	5
		295	7	1

Dispensary

		Rs.	A.	P.
Madame P. Cazin	...	5	0	0

Faithful Service Fund

		Rs.	A.	P.
Mrs. Adelaide Northam	\$125.00	410	3	6

President's Travelling Fund

		Rs.	A.	P.
The T.S. in Scotland	£9-18-0	131	8	0

War Distress Relief Fund

		Rs.	A.	P.
Mr. M. V. Sarma (in 3 instalments)	...	75	0	0

Rehabilitation Fund

		Rs.	A.	P.
From a member in Canada through Miss J. S. Morris, Canada	£5-0-0	65	15	8

		Rs.	A.	P.
St. Louis Lodge, T.S.	\$10.00	32	11	2
Julius Slowacki Lodge, Chicago	\$5.00	16	6	6
Australian Section, T.S.	£16-13-8	221	2	6
Mrs. Shakuntala Devi J. Singh	...	6	0	0
Mr. Victor Potel (For Animal Hospital)		81	12	0
		358	0	2

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

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-7-1945 to 30-9-1945 are acknowledged with thanks :

		Rs.	A.	P.
The Bombay Theosophical Federation.	...	68	0	0
Mrs. Kewalram Dayaram	...	50	0	0
Mr. Ernest Wood through Adyar Lodge, T.S.	...	1	0	0
The T.S. in Scotland	£8-8-0	111	9	2
		230	9	2

Endowment Fund

		Rs.	A.	P.
Mr. H. F.	...	3,000	0	0

K. S. RAJAGOPALAN,
Hon. Secretary-Treasurer.

THE THEOSOPHICAL WORKER

Editor: N. Sri Ram

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SUBSCRIPTION RATES

	The Theosophical Worker	The Theosophist	Both Journals together
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.