



THE THEOSOPHICAL WORKER

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ADYAR

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Work Matters More!

By The Editor

ADYAR AND THE WAR

EVERY one must *do* something. It is not enough to talk something. It is not enough to write something. Everybody must try to do something, and we have, so far as Adyar is concerned, to plan what we can do to extract our surroundings from the war spirit. We have to think of these things. Let us not go on with our ordinary lives, reading our newspapers, attending to our family affairs, fulfilling our business duties, without feeling there is more for us to do than there has been for a very long time, or shall I rather put it that the call is more insistent than it has been for a very long time. In very truth we should

all of us be more active than we have been during all these years, but one tends, of course, to sink into comparative lethargy.

We are called to rise out of that lethargy, and I should like my good friend, Mrs. Chase, to convene again the principal workers in every one of the Adyar 1939 groups and to say to them: So far we have been doing work along a certain line. There is now the great fight for the right. What can each group do otherwise, or continue to do better what it has already been doing, to enter into the spirit of this New Age and to try to help both within Adyar and immediately outside Adyar, or with whatever contacts the group may have, to be virile, to help the

channels to become deeper for that righteousness which is the very essence of The Theosophical Society and the very soul of Theosophy.

I would say also to the Adyar Lodge and to the Youth Lodge: Lectures may still have their value, but unless lectures now are followed up by action, we shall not enter into the spirit of the New Age.

This is an age for doing things, not merely talking about them. All the more since none of us are for the moment called upon to take an active part in the most outward expression of the War which exists between Britain and France on the one hand and Germany on the other. Since we are not in that position, we have all the greater responsibility to get rid of the war which has been in existence for ages in this country and which, as Dr. Besant has said to us, is one of the great reasons why we have not been able to achieve the freedom which is certainly not only India's need but no less the need of the whole world, for I am perfectly convinced that the world must remain in slavery until and unless India herself is free. One knows, occultly at least, that India is the heart of the world. The heart must beat in purity and strength. We are the custodians, the guardians of that heart. What are we doing?

I would say to the Adyar and Youth Lodges, lectures are all very well, but what are you individually and collectively doing? What is going to be your record of active service in whatever ways that may seem to you most congenial and wise? I hope without delay you may plan to do your own little bit whatever it may be. It is always the little that counts far more than the much, for the much must be made up of innumerable littles. What is going to be your contribution to end that war in India which stands between herself and her freedom and her rightful place among the nations?

We are very fortunate here in Adyar in having representatives of so many different countries. Adyar is the great Centre of the world's life. I am glad we have at Adyar nationals who thus are links between Adyar and their Motherlands. They must see that that spirit of ADYAR broods over their own lands. That is why they are here. They are privileged to be here just now to make links and channels with the land I am sure they love. How much more they can do here than if they were just living in Germany, Holland, America or anywhere else. There they are just one among the many. They will not count. But they must be leaders, not merely followers. They must be out of crowds, not in crowds. In Adyar day by day they can devote a little time in giving Adyar's blessing, Adyar's strength, to their land and so incline their land more and more to righteousness. For those who are Indians, this is a tremendous opportunity and they must make India safe for themselves and for those who are to follow after them. Her soul is waiting to return again. They must see to it that India's soul has a fit habitation for her eternal glory, and in whatever ways they can do that, they must do it. To each will come his own way and I hope that they will all tremendously seize this opportunity and so show to the Elder Brethren that they are worthy to serve Them.

I am happy to be back at Adyar, so that I may plan what I have next to do, having regard to my duties and responsibilities as President of The Theosophical Society. What an honour to be President of The Society at such a time as this. What a judgment it will be as to worthiness or unworthiness. What a standard is required from me. Standards are required from us all and we must rise to them. We have only to look at our beloved President-Mother to see how a standard can be attained. In her case a standard as high as

the heavens. In our cases a far lesser standard. I hope we all will remember at least that our higher Selves are waiting for our lower selves to seize an opportunity which has occurred after twenty-five years and which we thought in 1918 might never

need to occur again. It has occurred again. Now we must seize it. Looking back on what I did from 1914 to 1918, I feel I must do more now. We must all do our utmost in planning to do and being steadfast in the doing.

Greetings Sent by the President

ICELAND

DEAR COLLEAGUE, I extend my very best wishes to all my Icelandic brethren on the occasion of their Annual Convention. I think every member should constantly bear in mind the essentials both of Theosophy and of The Theosophical Society—the Universal Brotherhood of Life. Every earnest student of Theosophy should increasingly perceive this Brotherhood and its nature as expressed in the evolutionary process, while every member of The Theosophical Society should strive by all means in his power to put into practice a growing understanding of Brotherhood and to make this practice ever wiser with the aid of the Second and the Third Objects—the First Object being, of course, the quintessence of the science of Theosophy. In these days of great stress and separateness, solidarity among our membership is essential. By all means let there be differences among us. The evolutionary

process is composed of a world of differences but it is none the less one for all of that. Let our Theosophical Society be composed of innumerable differences of opinion, but let it be none the less one for all of that.

Indeed do I feel that there is a major call for solidarity in these days, and for study and action to make that solidarity more real and lasting.

I am sure that the Icelandic Section will endorse these views and is no doubt doing its utmost in that direction. And though the Section may be comparatively small its influence may be as wide and as potent as that of the strongest Section in the world.
August 22

INDIA

To the President of the Karnataka Federation gathering at Kollegal on July 29-30:

"Very best wishes purposeful Federation gathering."

Greetings Received by the President

EUROPEAN CONGRESS

(1) The members of the 16th European Congress, held in Paris, send you and Rukmini their respectful and fraternal greetings. We are sure that this Congress will be a successful starting-point for the World Campaign which is: *Theosophy Is the Next Step*.

[Signed by 204 delegates]

(2) Loyal devotion and warm greetings from European Federation Congress, Paris.
—VAN DISSEL [Cable]

(3) *Fontainebleau*. We are all so much enjoying our lunch with you both.

[18 signatures on a picture post card, no date]

(4) *Fontainebleau*, 6-8-39. Greeting from a happy tea party.

[15 signatures on a picture post card]

(5) Young Theosophists gathered Fontainebleau send you both their very best love and loyal greetings.

(6) All the members of the Order of the Round Table meeting in Paris, for the International meeting during the Congress of the European Federation of the Theosophical Society, send you their best wishes and affectionate greetings. It was a happy meeting with Bishop Wedgwood and Kt. Prof. Van der Stock who gave us a fine talk.

July 29

[26 signatures]

(7) Members of the Senior Council and Knights send you their reverent and affectionate greetings from our successful meetings during the Congress-Summer-school in Paris-Fontainebleau.

August 5

[16 signatures]

INDIA

(1) On this the 57th birthday of the Ananta Lodge, Trivandrum, the members

of the Lodge send you warm and loyal greetings and offer their gratitude to you for all that you have done and are doing for us.

(2) The members of the Vasanta Youth Lodge assembled at the Adyar Youth Headquarters at its Annual Meeting, 8th August 1939, assure you, our Presidents, of their loyal support and hearty co-operation in the work which you plan to carry out during the coming year.

RUSSIAN CONVENTION

The Russian Convention in Paris sends to our beloved President a hearty and loyal greeting.

—ANNA KAMENSKY

July 23

U.S.A.

Successful constructive harmonious Convention-School. Send heartiest greetings you Rukmini.

—COOK.

July 27

An Annie Besant Commemoration

FROM *The American Theosophist* :

At twilight, just after the sun had gone below the horizon, we gathered in the Grove for the Annie Besant Commemoration. It was on Convention's last day and a new cadence, minor but never plaintive, sweet as flowers and strong as a great wind, spun a fitting atmosphere for the closing session. A flood of affectionate memories contributed by Mr. Jinarājadāsa brought the warm presence of this great woman into the hearts even of those who never had seen her, and renewed the spirit of dedication in all. He stood beside the young tree—a spruce—planted to mark the spot where she last spoke in America. Mr. Cook explained that this last talk was quite an impromptu one which came about when some of those assembled at that time for Summer School (following the great

World Congress that had just been concluded in Chicago) entreated that she give "just one more talk" to them. Into the grove they followed her and there she talked to them for the last time before embarking for India, from whence she never returned. Someone at that gathering marked the spot where she stood with a stake and later the little tree was planted.

The simple Commemoration focussed on the setting of a stone marker with a bronze tablet which informs: "Dr. Annie Besant, President of The Theosophical Society (1907-1933), stood here when giving her farewell talk to American members on September 2nd, 1929. Under this tree, planted in Commemoration, is deposited earth from the Garden of Remembrance at Adyar, India, where her body was cremated."

"BE STRONG; BE BRAVE; BE TRUE."

limited number of persons only—those for whom their Lodges or Federations are unable to make provision. In all cases railway fares and delegates' fees will have to be found by the individual, Lodge, or Federation.]

FROM THE VICE-PRESIDENT

Dear President, I have your letter of July 28. The title of my Convention Lecture will be "The Message of the Vedānta for the Modern World." I have gone through the advance copies of your Watch-Tower notes for the September and October issues of *The Theosophist* which you have kindly sent me. I shall try to weave into my lecture some of the ideas contained in those notes. With respectful greetings.

—H. N. DATTA

OUR LITERATURE AND THE WAR

The following letter has been sent from Adyar, through the Publicity Office, to all General Secretaries and Presidential Agents:

Dear Friend, The President has pleasure in presenting you with this volume, *A Theosophist Looks at the World*, which is a bound copy of his recent Open Letters to members. Price 8 annas post-free.

He will be much obliged if you will kindly give all possible publicity to this booklet. It should be noted, however, that owing to the War printed matter can be sent only to the British Empire and France. It is at present impossible to send any printed matter, including our journals, to any neutral country. In such cases it will be retained until the necessary permission to dispatch is obtained. A similar arrangement will be made with regard to journals, which will be kept at Adyar for subscribers in neutral countries.

The World Campaign, 1939-1940 (Theosophy is the Next Step). The Presi-

dent wishes you to know that this Campaign will continue as far as possible, for he regards it as more important than ever. But its activities must necessarily be very much restricted. He specially hopes, therefore, that wherever it is possible to continue the Campaign it will be pursued with great vigour. In the midst of war, Theosophy, The Theosophical Society, and the work of every member, are imperatively needed, and every Theosophist, the President feels, should regard himself as under an urgent obligation to do more than perhaps he has done before to spread the truth of Theosophy and make our great movement for Universal Brotherhood an increasingly potent force.

"ADYAR YOUTH"

The autumn activities of the Vasanta Youth Lodge have been inaugurated with the publication of a monthly news-sheet called *Adyar Youth*, which outlines the plan of work for the year, including social work in the villages, sports tournaments, discussion meetings, and lectures by specially invited speakers. For long the President has desired the celebration of special days at Adyar, and the Young Theosophists propose throughout the year to fulfil this wish with appropriate programmes.

FROM DREAM TO FACT

An idea born at the Diamond Jubilee Convention in 1935 has reached final fruition with the publication of the last volume (Part IV) of the series *Where Theosophy and Science Meet*, which will be ready for distribution on October 1st, Dr. Besant's Birthday. Prof. D. D. Kanga, whose idea it was, began at once collecting materials and soliciting contributions from authors all over the Theosophical world, and the four volumes represent the work of thirty writers from seven different countries.

Complimentary copies have been presented to a selected list of scientists, some of whom responded cordially, while the reception among members of The Society has been very encouraging.

ADYAR AND THE INDIAN LODGES 1939 GROUP

The convener of this Group, Mrs. Jan Huidekoper, has sent to all Lodges, Centres and Federations a very excellent suggested plan of work whereby the Lodges may not only interest young people in their activities, but at the same time serve India. This plan, adapted from similar plans developed in other countries, has to do with the reforestation of the land by the establishment of community forests. It is proposed that the matter be discussed thoroughly at the coming Convention.

A HOLIDAY AT OLCOTT SCHOOL

The holiday spirit was abroad within the compound of the Olcott School as 150 older boys, faces white with the dust of old cement, and under the direction of the Scout Master, were tearing down the walls of the old pucca building which had fallen into such disrepair that it could no longer safely be used for classrooms.

As prospects for a new building materialized into a certainty, Mr. Krishnan, the Headmaster, with his genius for utilizing every situation for combining education, sports and practical needs into one activity, conceived the idea of saving a substantial sum by engaging Boy Scout Patrols in the work of demolishing the old building. Five Patrols entered the Shield Contests which were accordingly arranged, and it was like watching a game to see the boys lined up waiting for the loosened walls to fall, to see them pounce upon the bricks with eagerness, quickly sort out and stack the good ones beside the neat rows of

timber and old tiles salvaged the day before from the roof of the structure, throwing the broken bits into a pile to be crushed and used again for the new foundation. Twelve to fifteen boys desiring to learn the brickmason's trade will be allowed to work on the construction of the new building under the direction of experienced workmen.

Besides the four classrooms thus provided, the school has been expanding and improving in other directions during the summer months. A new cudjan shed for a classroom and a weaving-room has been added, concrete floors and other additions have been made to various sheds, a cement wall protecting the playground from the busy thoroughfare upon which it faces has been constructed. And next in importance to the new building itself, is perhaps the enlarged playground provided by filling in the pond recently acquired for that purpose. The purchase of the land and the funds for filling it were made possible by donations, the latter work being accomplished by the response of a comparatively few friends to a special Fill-the-Pond appeal. In this work also the children co-operated, helping to spread the sand, while the teachers took turns in checking loads of sand as they arrived.

Aside from the actual financial saving derived, the Headmaster feels that this type of co-operation among teachers and students is one more means by which all are made to feel a part of, and responsible for, the success of the Olcott Memorial School.

C. W. L.

The Bombay Theosophical Bulletin gives the interesting information that C. W. Leadbeater whilst working for Buddhism in Ceylon founded *The Buddhist*, the journal of the Young Men's Buddhist Association. *The Buddhist* celebrates its Golden Jubilee this year.

THE PRESIDENT'S TOUR

Dr. Arundale and Rukmini Devi and party left Adyar on August 24 to continue their South Indian tour which began on August 3 as described last month. This time the places visited were Trichinopoly, Shrirangam and Madura. The citizens of Trichinopoly gave Dr. Arundale a brief well-written address of welcome, outlining his services to India (see October *Theosophist*, p. 97).

The President received welcome addresses also from the Lodges—one in each town. There were a great many meetings, of course—members' meetings, Scout meetings, public lectures, social gatherings—which the President and Rukmini addressed. His subjects were "Theosophy and The T.S.," "Real India," and "National Education"; her subject was Art. Rukmini Devi gave a dance programme both in Madura and Trichinopoly. She believes that the next step in evolution (Buddhic consciousness) may be achieved through the Arts. She also addressed women's meetings and visited the Temples.

The President cut short the tour because of the War, and the party returned to Adyar on September 8. However, they hope to continue and complete the tour in September-October.

THE PRESIDENT AND THE WAR

Since returning to Adyar, Dr. Arundale has been very much preoccupied with all the work that this War brings to him as President of The Theosophical Society and as an occultist-citizen of the world. Within a week he gave us 3 addresses on the War and our duties today, first, on Friday evening, September 8, to a large special meeting of all the residents of Adyar, including the staff and senior students of the Besant School, second to a members' meeting, and third to the School. The next week's programme includes

public lectures and a City Lodges' meeting, all in Madras, on "India and the War." The President is most emphatic that there can be no neutrality in this War, which is to "make Brotherhood safe." He asks every one to do his utmost to help to win the War, with will, thought, feeling, meditation and whatever work we may be able to do which is directly war work, or which will help to lessen human and animal misery, and to promote Brotherhood.

Articles based on the President's War addresses will be found in *The Theosophist* and other journals.

The President also considers the War as a great opportunity for individual service and growth. He is sure this is a great time to break through our weaknesses through will-fullness, and expand our consciousness through world-mindedness. The Elder Brethren are nearer to us all than usual, for They need our help. He would even advise that we, specially older people, "wear ourselves out in service," at any rate, give less thought than usual to conserve our energies. That would be far better than not doing enough. He himself works 24 hours of the day, in his own unique ways, and his nights are filled with as much and as strenuous inner-plane work as his days.

DR. BESANT AND THE WAR

The President strongly advises every member of The Society to read Dr. Besant's writings of 1914-18 in relation to the last Great War (some of which will appear each month in *The Theosophist*), "particularly those articles wherein our great Statesman-occultist set forth those fundamental principles which dominate at such times as these." Such a reading will help us to understand the present War, to know our place in it, to maintain the right attitude at all times, and so to fulfil our duties and responsibilities.

AN AVENUE OF WAR SERVICE

Everywhere members are filled with a desire to serve the world during this crisis but only a few are called to the colours. What can the rest of us do? One answer has been indicated by a clipping from *The Bombay Sentinel* of September 19, in which a member, Mr. K. J. B. Wadia, has written to "The People Say" column, quoting paragraphs from Dr. Besant's articles on the War of 1914-18. Not only her ideas about war, but about those things which cause war should be spread far and wide during such a time as this when the world is in a receptive mood. Anyone who can write, or who can incorporate her ideas into a letter, has this avenue of service open to him.

SEPTEMBER 20

The dawning of September 20 was grey, with a light splashing of rain, symbolic of the mood of sadness which pervaded the membership on that day six years ago when our great President, Dr. Annie Besant, laid aside her physical body.

In her memory the students and faculty of the Besant Theosophical School met together in early morning, sending her love and gratitude by word, song and quiet thought. For one who held little children and youth dear, such a linking of Adyar with her great spirit was fitting, and as later in the morning the residents and all the labourers on the estate met together for pūja, or worship in the Hindu way, her larger family strengthened the link.

Now the mood of sadness changed to one of helpfulness and the day was brightened by the happy faces of the little children with their parents, as they tucked into the ends of saris, into cloths, or scant little skirts the three leaf-cups filled with nourishing food which were given to each

of the thousand people who thronged the compound—all the employees of Adyar and their families! Some, hungrier than the rest, sat about under the small banyan-tree opposite the Bhojanasala where the food was given, eating and chatting with their neighbours. A major tragedy occurred when the wisp of a skirt and little hands of a 2-year-old proved inadequate and the food fell to the ground to be devoured by the watchful crows.

At 5 p.m. the residents gathered quietly in the Headquarters Hall, and after a few loving words by Dr. Arundale, all sat in quiet meditation during the chanting first of passages on the One Self from the Upanishads by a group of older people, and second of a Kṣatriya or Warrior theme from the *Gita* by a group of young ladies. Finally each member placed flowers before the garlanded picture of her whose memory is dear to us all, and went quietly down to the Garden of Remembrance where the large star-shaped flower-bed, marking the place where lie her ashes and those of her colleague, C.W.L., is now covered with beautiful white and lavender flower-plants, surrounded by pools upon which float lotus buds and blossoms.

Though the sun never shone throughout, the day grew in peace and serenity and was closed by an inspiring and challenging talk by the President to the Young Theosophists. "I am anxious that our Young Theosophists should be full of life, individually and collectively, with a wise and substantial background of Theosophy for their guidance and illumination and with a willingness and eagerness to do anything that may be required." Perhaps this too is symbolic of the fact that though one of the great seers of the Theosophical world has left the physical plane, behind the veil she remains in all her radiance and passes down to us the challenge to "carry on."

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA IN U.S.A.

Echoes from the East: "A reception committee of New York and Brooklyn members gathered in the Customs Shed to greet Mr. Jinarājadāsa when he stepped off the *Georgic*, and in the few moments before he was whisked off to the Shelton Hotel the touch of his radiant personality made a complete conquest of those newly met, adding them to the long list of his devoted admirers."

From the Centre: "The staff at Olcott was very weary when Mr. Jinarājadāsa first arrived—but in a few hours even, such was his magic, we felt all was quite well with our world. I think one of the chief reasons I want to grow is because I see how the greater people affect their environment. There was a very mysterious and potent beauty through all our sessions."

From the Convention: "The Convention address by Mr. Jinarājadāsa was given in two parts—the first intimate, tender, revealing, and wholly impossible to describe; the second, considering why members go out of The Society by asking why they came into it in the first place, and depicting man of the New Race in contrast to the ordinary man and the 'crank'. The America that is to be, he said, is being built into a great nation and a great people through the conscious operation within it of Theosophy by Theosophists."

"Seldom in a lifetime comes the joy of listening to a teacher who is profoundly simple, without any self-interest, frank as a child and as wisely gentle as the sages."

From Summer School: "The summer sessions were very inspiring. Mr. Jinarāja-

dāsa seemed so cordial and friendly and at the same time so inspiring that I believe many of us came away with increased determination to do the work of The Society and the Masters."

"Then Mr. Jinarājadāsa talked a little—we always wish he would talk more—sounding a key-note, as it were, counselling wisely, calling on the spirit gently and with compelling sweetness, on the mind with commanding eloquence, and on all the bodies with such urgent strength that nothing could be withheld from the great service of Theosophy."

From Miss Neff: "The weather was perfect, except for the first Monday, when it rained and we were all in a 'fix' to get to the tent for meals. Of course, the lectures were not held in the other big Tent but in the Library on this rainy day. A young man named Conrad composed the following poem, on that day. Mr. Jinarājadāsa urged us to express ourselves in dance, song, poem, what we could—so he 'did' this poem for the rainy occasion":

I wish the sun were shining;
I hate this damn dull day;
For soon we will be dining
'Mid dank and sodden hay.

But some day it will finish,
And I shall smile again,
And not no more diminish
The spirit of Conven-

(shun!)

"Miss Neff's editorial note: The last line presents an example of that rare metre known as the 'Olcott foot,' with extra toe appended.

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NEWS AND NOTES FROM THE SECTIONS

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"Well, we had a lot of fun at Convention and Summer School, and received a lot of inspiration; so now we should have a thriving year in the Section. Mr. Jinarājadāsa was in his best form and won all hearts."

Immediately after the Summer School on July 26th, Mr. Jinarājadāsa began his tour of the American Section to complete the circle which includes the main cities, on September 30th, in New York where his tour began.

[So far, September 22, no news has been received at Adyar as to how Mr. Jinarājadāsa's travelling programme has been affected by the War.]

THE AMERICAN CONVENTION

"Pleasant memories are indeed plentiful from Summer School at Wheaton. It was a wonderful experience the like of which I have never had and which I hope to encounter again soon. The people were refined, cultured, exceedingly friendly and lovable. I found the staff members at Headquarters all most gracious and kind.

"Of course Mr. Jinarājadāsa is wonderful. His lectures were so inspiring and illuminating and his very presence a thrill in itself. I am looking forward to the day when I can visit Wheaton again and perhaps, too, see Adyar, as I know it must be so wonderful. I hated to leave the place. Every one seemed to find it the same. Tears were in evidence in many eyes when on Thursday morning we departed after breakfast."

In this manner was a new and young member impressed by her first attendance at the Theosophical Convention and Summer School held at Wheaton July 15 to 26. The meetings were held in the large open tent among the trees of the grass-carpeted grove on the Headquarters estate, the meals were served cafeteria style in another tent. The July days were bright

and the twilights long. The reception on the opening evening was held in beautiful Aubrey Garden, grass-covered, enclosed by evergreens in uneven masses, brightened by the loveliness of the Pixie Pool with its waterfall, its rock garden and the quaint little pixie smiling on all. By ones, twos and threes the members came strolling across the lawn, enthusiastically greeting old friends and happily making new ones, pleasant sounds of laughter punctuating the conversation. The honoured guest, Mr. Jinarājadāsa, with an attendant half dozen or so, was taken from group to group, instead of the formality of a receiving line, so that there was opportunity for informal meeting with every one. As twilight finally yielded to starlight and to the coloured lanterns hung among the trees, the Ritual of the Mystic Star proceeded around the central altar and the great star shaped on the ground.

Then to the business of the Convention, delegates were welcomed and introduced, the plan of the Convention was given, committees were appointed.

Unique and different from former Conventions, plenty of work was provided for every one without exception. The five National Committees, each under the chairmanship of one member of the Board of Directors, were outlined, members were invited to join the committees of their choice, problems and questions of Lodges and individuals were distributed to appropriate sub-committees, who were instructed to meet together for consideration of especially assigned subjects and to present to their respective National Committees, composed of the heads of sub-committees, the results of their work for further consideration and discussion before being presented as a recommendation on the Convention floor. "There were times when we were a little frantic lest the sub-committee meeting in which we were most interested would come and go just a jump

ahead of us, but no one actually missed anything and the real magnificence of the committee and sub-committee reports bear witness to the splendid capacity with which every subject and problem was approached, considered and solved."

"To the majestic inspiration of the first movement of Brahms' Ninth Symphony all hearts came together for the closing of Convention. Here again the change in atmosphere was profound, for now there came a hushed and dream-like beauty to faces and manner, an expectancy and a profound understanding deeper than words or thought. And the great silence which enveloped all at the close of Mr. Jinarājādāsa's shining address, spoken softly and attuned to the Unseen, caught all within its gleaming web and bore the hour and the place to the region of Eternal Memory where nothing can fade or be lost."

The Summer School of one week which followed Convention was no less inspiring, during which Mr. Jinarājādāsa, assisted by other speakers, pursued the theme "Men like Gods—the Road to Utopia." There was time for quiet thought as well as for study, with periods for practical discussion of Lodge work and Lodge organization.

The Olcott Lecture: For the past five years members of the American Section have been invited to enter the Olcott Lecture contest, the winner of which is invited to be present as a guest of the Section and present the lecture at the Convention. The purpose of the contest, which is to encourage the presentation of Theosophy in new and original ways and to discover hitherto latent ability among the membership, has been amply justified in the many splendid lectures entered each year. The Section reserves the right to publish or use in whatever manner deemed desirable any manuscripts submitted. The winner of the 1939 Olcott Lecture, Mrs. Nella Cole, charmed the Convention with her

introduction of music-thought and terminology into Theosophical interpretation. The vibrations which we hear, the rhythms which are expressed through sound, all that goes into the formation of music, finds parallel expression in the deeper soundless realms of Life—this was the theme of her lecture.

U. S. A.

Mr. Fritz Kunz spoke before the Young Men's Democratic Club of Akron, Ohio, his subject being "Production for Use." His audience included 150 of Akron's leading citizens, judges, lawyers, the president of the Akron University, the superintendent of schools, and the president of the Ministers' Association. "No speaker has received a more enthusiastic acclaim"; and this engagement was made possible because the president of the Theosophical Lodge was also vice-president of the Young Men's Democratic Club and chairman of the Speakers' Committee. Our informant writes: "I should like to suggest membership and interest in certain clubs and organizations as a means of introducing Theosophical standards and thought to large numbers."

The Braille Lodge, every member of which is blind, was organized last year with a charter membership of seven members which number has steadily increased throughout the year to the present fourteen. This is the only Lodge in the American Section consisting of blind members only, who live in various cities throughout the country. The members are linked together through a monthly magazine in Braille, a supplement of the Section magazine published in Braille, and "Proceedings of the Braille Lodge," a manuscript written by the members and duplicated in Braille by several servers.

Mr. L. W. Rogers, lecturer and for some years National President (General

Secretary) of the American Section, recently celebrated his 80th birthday but is still active, his present tentative schedule of lectures covering a period of two years hence. "Although 80, he has the same power, fire and vitality of his earlier years." Adyar extends hearty congratulations and good wishes to Mr. Rogers. The English Section invited him to be their National Lecturer for a year, but that may not come about now, owing to the War.

The Los Angeles Lodge celebrated its 45th Anniversary this year, having maintained lectures, classes and a library of now 2,000 volumes during the entire unbroken period since the issuance of its charter by Colonel Olcott.

THE EUROPEAN CONGRESS AND SUMMER SCHOOL

Nineteen Sections were represented by the 400 members and 11 General Secretaries who were present at the 16th Congress of the European Federation of National Societies held in Paris, July 28-31, at the beautiful Headquarters of The Theosophical Society in France. The chairmanship of the gathering was in the capable hands of Mr. J. Kruisheer, General Secretary of Holland and President of the Congress.

A splendid programme of lectures, music and social activities reached a high point when The Theosophical Society in France celebrated its 40th anniversary in a truly characteristic manner by providing a French play by the Y. T.'s of Paris, a public lecture, a review of the work of The Society in France by the General Secretary, Prof. J. E. Marcault, and by an unforgettable programme of Old French Music, performed by members of La Société de Musique Ancienne, under the direction of the General Secretary of the National Leisure Committee of France. "The experience of hearing many ancient pieces played upon the original period instruments

for which they were composed, together with seeing dances of the same periods, was unique and will remain with all members of the Conference as one of its finest memories."

The closing of the Congress was more a form than a reality since the International Summer School reassembled the same evening at Fontainebleau, where 180 members were addressed most cordially by the Mayor of the city. "To pass from a study group, a lecture on some aspect of Theosophy, or a Council meeting in which the practical problems of Theosophical work in the difficult situations of present-day Europe had been discussed, to the formal gardens and classical statues of the historic old Château opposite, to its lake, fountains and waterways and wide vistas through the surrounding forest, with all its beauty and richness of historical association, linked the present with the past and seemed to graft the work of the Federation for the future of Europe into the very life of the country that was giving us hospitality."

After meditation, the mornings were devoted to the main work of the Summer School, the study classes, for which the members divided themselves into five groups, meeting simultaneously. This new method of conducting meetings proved an unqualified success, each group reporting a sense of vivid life and enriched understanding of the subjects under discussion.

Apart from a few lectures of a very high standard and some question and discussion meetings, the afternoons were devoted to official council meetings of the Federation and to visits to places of interest, or walks in the Forest or Château grounds, where many informal contacts between members of different countries were made.

The predominant memory of the Congress and Summer School is that of the friendly warm co-operation and living brotherhood between the members of the various nations and the readiness of each

to share in the life of the others. "Paris—Fontainebleau, 1939, a truly international experience in which we lived for a short time as members of the European family of nations and realized something on the physical plane of what the United States of Europe is to be in the not too distant future."

ENGLAND

The first Conference of Federal Union was held in Besant Hall, London, during the week-end July 1-2, attended by approximately 500 people. The enthusiasm was electric, often six or more people springing up at the same time to put questions or raise points. The last of the three sessions was presided over by Prof. C. E. M. Joad, and was mostly concerned with practical suggestions for propaganda. The chairman stressed the importance of opposing Hitler with an idea and above all with a *constructive* idea. The organization advocates a Federal Union of those Democracies which hold that the state exists for the freedom and responsibility of man and advocates the establishment of legislative, executive and judicial organs representative of, and responsible to, all the citizens of the Union for such common affairs as defence and order, currency, trade, communications, and migration, and possess the taxation and borrowing powers necessary to finance its own activities.

The Arts Centre will send copies of the following plays to Lodges at a nominal charge: *I Concentrate*, a short play for three characters, price 2d.; *Midsummer's Eve*, an arrangement of poetry reading with a story, four characters, 4d.; *Thus Have I Heard*, a presentation of *Light on the Path*, a chief character and unlimited spoken chorus, price 3d.; *The Cave of Lir*, an arrangement of *The Titans* by A. E., three to six characters, 4d.; *Time, Consciousness and Immortality*, a lecture in

dramatic form, four characters, 4d. Instructions will be given for Lodges with limited means. A further list of plays may be had on application to the Secretary, Arts Centre, 50 Gloucester Place, London, W. 1.

A member writes: "In addition to the weekly public lecture we have various other activities, one of these being a speakers' group. My own experience has made me realize how beneficial is the practice gained by the exercises set by members of the group, such as the answering of questions without preparation, or making short speeches with or without preparation. Quite unexpected gaps in knowledge are sometimes revealed, and if one sets out to remedy this, the result is very educative and of inestimable value for use in contacts outside The Society. It is for this reason that I think speakers' groups can be of real value to what one may call the *rank and file* member, as well as the budding lecturer, enabling them to spread the knowledge to those who do not attend the lectures or read the literature. On the whole I can recommend a speakers' group to any Lodge able to muster one."

AUSTRALIA

The news-sheet *Contact* of the Brisbane Lodge records its pleasure at the news of Miss V. K. Maddox's visit shortly to Adyar, where she will be the guest of the President. The Section has congratulated Miss Maddox on her decision, making her a gift of £50 in recognition of her "warrior" services on behalf of our Society. The Co-Freemasonic order in Australia also expresses its delight at this news, knowing her indefatigable work for human rights.

To the National Women's Peace Congress the Melbourne and the Brisbane Lodge sent delegates. One of these introduced a motion for India which was

adopted. It read: "That this Congress extends its sympathy to the people of India in their struggle for development and is of the opinion that India should be included as a self-determining member of the British Commonwealth of Nations."

Five Young Theosophists attended the Youth Peace Rally, and opportunity was taken in the debate by two members to express their abhorrence of catastrophic policies and of German machinations for world domination.

"A Social Farewell tendered to Dr. J. Bean was thought by our guests and many members as one of the jolliest, friendliest socials known in the Brisbane Lodge. The Lodge is greatly indebted to Dr. Bean for his parting gifts of furnishings for the rooms."

CEYLON

Mr. Davidge writes:

The climax of my Australian tour was a week in Colombo, which I reached on August 2 in the *Orontes*. In addition to the work of Dr. Nallainathan, General Secretary, at the Wellawatte Headquarters, the principal Theosophical activity is the monthly social group at the home of Mrs. J. E. Bennett, Brownrigg Road, conducted every month by Major Peter Robinson. His expositions of the Leadbeater view of life are doing much to spread Theosophy in Colombo.

The Buddhist Theosophical Society, which formerly was part of the parent Theosophical Society, is pursuing still a vigorous educational policy in Ceylon. The B. T. S. has recently sponsored a Million Rupee Fund for the expansion of its educational work. It now manages 285 schools of all types, with 65,000 children attending. I had the pleasure of visiting Mrs. Motwani at Vaishaka Vidyalaya, Mr. and Mrs. Kularatne at the Ananda College (whose first Principal was

C. W. Leadbeater), and Mr. Peter de Abrew at the Musaeus Girls' College, where I talked to a group of teachers, who are going out into the schools, about stressing leadership and the value of the work which both Col. Olcott and Mrs. Musaeus-Higgins did for Buddhist education in Ceylon.

Mrs. Kularatne kindly presided over the Y. M. B. A. meeting at which I reviewed the world situation; and at a meeting of the Peace Pledge Union (Mr. P. F. Trade-well presiding) I further emphasized ways of working for peace as against the insistent war spirit. The occasion was an address by an Anglican priest on Ahimsa. Even in Buddhist Ceylon there is need to insist on decent treatment of animals, for meat-eating appears to be a very widespread habit, not exempting the priesthood.

Mr. Peter de Abrew has vivid memories of Col. Olcott, H. P. B. and C. W. L. He pointed out the house in which the Founders, C. W. L. and Mrs. Cooper-Oakley lived for a time after coming ashore from the *Navarino*, during the eighties. The ship's captain was invited to supper, but did not arrive till 3 o'clock in the morning. Meantime the Colonel was "swearing with impatience" and at midnight went off to bed. H. P. B. stayed up and made supper for herself and the young de Abrew. "Peter, my boy," she said, "you are hungry and so am I. We must have supper." And Peter helped H. P. B. to make omelettes for the supper.

Another Sinhalese gentleman who recalled H. S. O. and H. P. B. was the Hon. Sir D. B. Jayatilaka, Prime Minister of Ceylon. As a boy he saw them reviving Buddhism and remembers the tremendous enthusiasm which they aroused. We were talking at the Ananda College Sports on Sunday, August 6. Sir Baron was once Principal of the College; and not a little of its flourishing condition is due to his personal devotion to his old school.

The final instalment of Rs. 60,000 due to The Theosophical Society, Adyar, was recently paid off, and the whole property is now free.

My last stage was Adyar, August 11. Glad to be home, glad to get back to work, after four months' absence, and loaded with happy memories.

INDIA

Believing that the truths of the Ancient Wisdom as laid down in the Upanishads, the Smritis, in Lord Buddha's writings, and now reiterated by Theosophy, to be of such inestimable value in the understanding of present problems and the need of a concerted plan so great, a Study Camp is being arranged at the Headquarters of the Indian Section, Benares, for the purpose of studying and understanding the various factors of present conditions and to think out lines of work. The Camp will open October 15th, continuing for one month. Addresses by eminent men will be arranged, followed by informal discussions. Although the Study Camp will be under the direction of the Indian Section, it is really meant for all earnest men and women who are willing to listen to points of view other than their own, and non-Theosophists are welcome to attend the meetings.

In furtherance of the Mutual Understanding and Goodwill campaign inaugurated by the Bihar Federation, public meetings have been held in 11 cities which were organized by both the Hindu and Muslim communities, and the audience was comprised of people of all sections and all shades of thought. Peace committees consisting of local leading Hindus and Muslims were formed in each place.

Under the auspices of the same Federation a Theosophical Harijan Industrial School was opened August 1st with more than a dozen Harijan students enrolled.

More students are being enrolled and arrangements have been made for giving instruction in weaving, leather-work, basket-making and paper manufacture in addition to primary education.

The members of the Sind Hyderabad Lodge have formed themselves into a band of servers who visit homes in which death has occurred, singing inspiring songs and thus bringing peace to the family.

Miss Jean Glen-Walker, of Adyar, is making an extensive three months' lecture-tour of the North Indian Lodges, speaking to members and the public, with special talks for women.

A new branch, the "Jyoti" Lodge, has been formed in Arkonam, with 12 charter members. Its inauguration was celebrated by the newly elected President, Dr. T. A. Gopalakrishna Rao, with a dinner party in which the members and a few sympathizers participated.

Tirupattur Lodge has been revived, and it has resolved to hold weekly study classes and to subscribe to three Adyar journals.

At Karachi, under the auspices of the T.S. Humanitarian Sub-committee, talks were given on animal welfare.

MR. WARRINGTON

The Nellore Lodge (South India), in meeting assembled, places on record its grateful appreciation of the services rendered by Brother A. P. Warrington to the cause of Theosophy, and its deep sense of sorrow, and irreparable loss to The Theosophical Society, sustained by his demise, and requests the President of The Society to convey to Mrs. Warrington its heartfelt condolences.

FROM MME. KAMENSKY

Dear Friend-President,
We have been very deeply touched by your beautiful greeting, thank you!

Our Convention began yesterday with a meeting of Council and Revision-Committee.

Today [July 23], we had a fine members' meeting in the morning, and the official opening of our Convention in the afternoon. Delegates have come from London, Brussels, Geneva and Bessarabia. We are full of joy and enthusiasm.

A RUSSIAN WORKER IN SHANGHAI

On July 20, passed away Mrs. Olga Nicolaevna Witovsky, at the age of 74 years. She was the President of the Blavatsky Lodge (Russian) in Shanghai. *The North China Daily News*, of July 25, gives the news of her passing and says: "In the name of H. P. Blavatsky this Lodge was opened here in 1925 when there were scarcely any Russian books on Theosophy here, and Mrs. Witovsky devoted all her time to the translating of works by well-known authors on Theosophy, also writing all her own lectures. During the last 14 years her translations were very numerous and her zeal and devotion made her highly esteemed and she was greatly loved by her audiences."

SCOTLAND

Orpheus Lodge of Edinburgh has given a series of "at homes" with musical and astrological lectures, and at Lodge headquarters a series of Tea Talks arranged by the Joint Lodges' Committee which included talks on Occultism in Shakespearean Plays, Thought Power in Poetry, and Dreams and Visions in Wagner. The President of the Lodge was invited to lecture on "Faust" and "Lohengrin" before the Peoples' Opera Circle, and before the Edinburgh Women Citizens' Association on "Music as a Universal Language" and the part it can play in improving international relationships. Other members have rendered service to the community along various lines, including assistance

to the Indian members of the International Club in their presentation of a dramatic and musical recital, and National Service connected with Air Raid Precautions.

T. O. S. AND ANIMAL WELFARE

We have been asked to draw attention to the celebration of a "World Day for Animals" on October 4, the day dedicated to the memory of S. Francis of Assisi. The observance of a "World Day" was instituted in 1928 with the object of directing attention to the wrongs inflicted on animals, and also to focus thought on the speediest means of abolishing such wrongs and to inspire action on behalf of all suffering animals. It is hoped to extend the observance of this Day in all countries and members in sympathy with the work are asked to help with the circulation of World Day literature. Information can be obtained from the World League against Vivisection and for the Protection of Animals (English Branch), 47 Hamilton Road, Highbury, London, N. 5.

The National Watcher in U.S.A. writes that the fight in the California Legislature to make the Ojai Valley into a game refuge was lost although many influential citizens of Ojai petitioned the legislators. The committee making the fight were told their plea was denied before they made it because of powerful lobbies of ammunition-makers, hunters, gun-dealers, etc. However, some good has resulted, for the hunters' organization of the county was so disturbed that they have undertaken a campaign of education among members to reduce hazards of hunting, and have proposed to secure a closed season permanently on quail.

AN OUTPOST MEMBER

[From a personal letter from the wife of an English Army Major in North India. Other outpost members inclined to feel sad because unable to give lectures

or attend Lodge meetings will find encouragement in this letter, as also in the letter from Paraguay printed in our August issue on p. 208.]

You asked me if I am still busy. I have my own office now, with a part-time clerk and 34 files, this to say nothing of the work I do daily at the different centres. The Maternity and Child Welfare Centre which I established last autumn at Chandli, just 36 miles off the Unity Pass, Tibet, is flourishing and a very efficient nurse-midwife is doing splendid work there. This I am told by the Deputy Commissioner who has just returned this month from a tour of "upper Garhwal."

On my return from Benares in January, I made appointments and interviewed several of the Provincial Ministers with the object of getting into operation some of the suggestions, which I made in my tour report to the Government. You will be very, very pleased to hear that several of them have already started and two or three industries too—wool industry, carpentry, bee-keeping, training of Garhwal's womanhood (education for girls in co-ed. schools). It is uphill work, very much so as Garhwal is the most backward district of the 48 in this Province and very inaccessible, neglected and "passed by" because for one reason it means a lot of trouble to get to such a remote place.

Since February I have started our own District Red Cross Branch. I was chosen as the Hon. Secretary and Director of the Maternity and Child Welfare Section for the whole of the District. I am also Chairman of the Junior Red Cross which works with schools. This year we have affiliated 142 schools, this means that each of the schools affiliated will learn the Red Cross rules of social and personal hygiene. It sounds nothing to you, perhaps, but one must remember that this is the only way hygiene can be taught, for the parents do not know the least thing about it. You

must remember, too, that there is no method of transport through these lonely parts of the Himalayas, all on foot or a very indifferent, poor pony to ride which hurts one to mount, it is generally so undernourished.

I work 14, 15, and sometimes 16 hours a day. I do not know where the energy comes from. It seems supernatural. But I realize the power behind me while I work in His Name, and the reward for work is more work. So, you see, since I never cease to work, how can it be other than more and more work? Nothing matters at all but the work, and I do not look forward to the day when I shall have to leave it. I want to get it all very firmly established before I go, that is why I keep the important offices in my own hands; because there is no one but me to work entirely for the firm establishment of this work. When I have to leave I shall see that paid people are put in some of the posts as there is no one available at present to work without pay as I have been doing.

THE LONELY LODGE

We wish the lonely Lodge all usefulness and prosperity. But why should I say "lonely"? No Theosophical Lodge can be really lonely, when it is part of the great company of the Divine Wisdom.

—ANNIE BESANT

WAS IT DULL?

A witty Frenchwoman once said, when she had been to a party and was asked if she had not found it dull: "It would have been very dull if I had not been there myself." That is exactly the spirit you want. There is nothing dull in this world for a person who is himself intellectual and responsive; and if he finds it dull, it is because he is lacking in something which he ought to supply.

—A.B.

The Vasanta Press of Adyar

HAVE you ever wondered about the people who do the mechanical work on the numerous books and the several journals you receive from Adyar, *The Theosophist*, *THE THEOSOPHICAL WORKER*, *Conscience*, *The Young Theosophist*, *Brahmavidya*? Have you ever thought about the building, the machinery, the departments? Have you even wondered what the name means?

This is the story of The Vasanta Press, so named because Vasanta is the Indian form of the word Besant. This institution, like many others, had a small beginning in a room 10-feet square, with one hand-press and a limited supply of type, the property of a small group of members for publishing private papers.

In 1908, on her return from an American tour, Mrs. Besant was so impressed with the importance and usefulness of this Press at Adyar that she purchased the equipment from its owners. Thus launched on its official career as her private property, later to be willed by her to The Theosophical Society, the Press at once began to grow. Better equipment was secured, the bindery department was added, and soon outgrowing all accommodations it was necessary to obtain larger quarters. Accordingly on White Lotus Day 1908, with the laying of the corner-stone by Annie Besant the present building was dedicated "To the Spreading of Supreme Wisdom through the Service of the Masters." By the time the ground-floor was completed more space was necessary, and with the construction of the first floor during the following year began those additions which have resulted in the present quarters, which are fine but not extensive enough.

The building with its enclosed garden of shrubs and potted plants was located

outside the Adyar compound in order that none of the activities of its owner might involve The Society, particularly during the time of Dr. Besant's political work in India.

To the one hand-press were soon added others, and then electricity was installed in Adyar and in the printing press, for hand-power was hard labour and too slow after the volume of work increased. Today not only are there small hand- or foot-presses for special jobs, but three large presses, and two big cylinder machines, one of the latter having been installed last year for the publication of the new edition of *The Secret Doctrine*. Safety directions and rules in Tamil are posted in every room, and such is the care of the workmen that not a single accident worth the name has occurred in the past 20 years.

A unique feature of the Vasanta Press is the fact that it publishes in four languages each requiring its own type, the two South Indian vernaculars, Tamil and Telugu, Sanskrit and English. Operators capable of setting Sanskrit type are more difficult to secure and they are therefore the highest paid, but most of the workmen were trained by the Press, having begun as apprentices knowing only the English alphabet. It is a marvel to watch men knowing nothing or very little of the English language setting or distributing type with expert speed and accuracy.

Indian paper, secured from Calcutta, is used for the various journals, but book paper as well as cloth for book-covers must come from abroad, usually England.

A visit to the Press during working hours showed a staff of approximately 70 men in large, well-lighted, airy and extremely clean rooms, working quietly without stress or strain, and yet steadily, on

the many tasks which represent the output of the Press—setting or distributing type, rebinding old library books in the Adyar Library section of the bindery, making envelopes for *The Theosophist*, stitching the pages of the latest book, trimming edges at the cutting-machines.

And can you imagine anywhere, except in India, a tiny little shrine-room in the heart of a large printing establishment where the workmen may offer their morning pūja or worship, and their flowers, and where special religious festivals may be observed? And the last hour of each week the men come together for bhajana, or singing, sitting on the floor before an improvised shrine amidst the cases of type, listening intently to religious songs sung by members of the group to the accompaniment of drum and bells, followed by the burning of camphor before the shrine.

The staff of Vasanta Press, drawn mainly from the suburbs of Madras with a very few from the villages near Adyar, few if any of whom are Theosophists, are well cared for by the policy which requires 8 hours a day labour with Sundays and 15 festival days free in the year, which gives a 15-day holiday with pay and another 15 days on half-pay for sickness. To this is added a retirement fund to which the workmen contribute from their wages, and which will provide 15 days' gratuity for every one year of service.

The manager of the Press, Mr. C. Subbarayudu, has a personal interest in the welfare of his men, and occasions for adding to their happiness are planned throughout the year, the most recent being the dinner party given by Dr. Arundale to all the workers to celebrate the completion of his book, *The Lotus Fire*.

And perhaps the story told by that old and faithful worker, Mr. Sitarama Shastri, who founded and built up the Vasanta Press and who for many years was its

manager, will be a worthy end to this account and will permeate your mind with the atmosphere of the past which is carried over into the present management of the Press.

It was in 1912, early in December, just three weeks before the Convention. Dr. Besant and Mr. Leadbeater came to him with the manuscript of the book *Man: Whence, How and Whither*. She asked if it were possible to publish the book by Convention. Sitaram replied: "It must be possible, otherwise you would not ask it." She gave him a free hand, told him to do what he liked, but to let her have the book by Convention.

The workmen in the Press were advised of the situation and after consultation with them it was arranged that, to facilitate overtime work, a shed would be provided in the garden where food and hot coffee would always be available and the men were free to order food whenever they liked. When they slept, when they ate, when they worked was their responsibility, but the work must go on. All proof was sent to C.W.L. who, according to a pre-arranged plan, returned it in two hours after having it read, by six or seven people. He was the last to read it, and it was then put in the hands of Sitaram. The printing was done at any time material was ready, day or night, on hand-machines. Finally all was ready for the binding, but due to the rainy season, the glue would not dry. Not to be thwarted, the bound books were placed on a bench, and encircled by a small fire of bits of paper until properly dried.

The book was delivered when promised and the extra cost, including extra wages, overtime and food charges, amounted only to 300 rupees. Each worker was given an extra rupee by Dr. Besant in appreciation of their loyal service at the time of emergency.

Campaign Notes

THE OPENING OF THE CAMPAIGN IN AUSTRALIA

SYDNEY, Brisbane, Melbourne, Adelaide and Perth began public work for the World Campaign—Theosophy Is the Next Step—when Mr. J. L. Davidge, Associate-Editor of *The Theosophist*, 1935-39, visited Australia last May-July.

The exposition he gave of the work which Australia could do is applicable also to other countries. The main theme of his talks was the way in which the world could be drenched with Theosophy effectively by such Campaigns carried out in all Sections systematically and simultaneously. It was not so much a "dropping of the gentle dew from heaven" as direct irrigation through prepared channels.

That Theosophy has something to say in problem-solving was indicated by direct applications to current events. Mr. Menzies, Federal Prime Minister, had been speaking in Melbourne on the destiny of Australia, and was widely reported in the Press. Mr. Menzies said it was the Federal Government's task to keep Australia safe and to take a long-range view of its future development, adding: "We are really on the threshold of our national career, with centuries in front of us. I believe that one day Australia will be so great, so powerful and so rich that our descendants will look back on us as primitive aborigines."

Mr. Davidge thought that speech was a fine opportunity to a Theosophist campaigner for a well-thought-out letter to the newspapers. For Theosophists who have studied the Ancient Wisdom have access to knowledge that others have not yet touched. On the other hand, others outstrip us in certain branches of knowledge.

Yet on the lines on which we are ahead, we can point out the right direction. This knowledge can be presented to the Press in fresh and interesting ways, for Editors are always waiting for "copy" with a "lift" in it, writing which has vision.

The Theosophical idea behind the Prime Minister's vision of Australia's future is the perception of the growth of the sixth sub-race. The definite signs of this new race could be given in such news-items. Indeed it would be well to indicate that scientists have for years observed the beginnings of this new type on both sides of the Pacific, though it is half a century since H. P. Blavatsky adumbrated it.

Then Professor Einstein has suggested a Supreme Court of Wisdom, consisting of the world's most eminent people which shall express the moral conscience of mankind. We could hardly expect such a body not to be influenced by Theosophy or Theosophists, since these express the Supreme Wisdom to the world today. In fact the idea had already been worked over in Theosophical journals, as well as by other writers.

Most potent use could be made of the "Next Step" booklets which have been released from Adyar, dealing with vital phases of individual, national and international life. The wide scope of the Campaign would give every Theosophist some opportunity to work at the deepening of thought-channels along which Theosophical explanations and applications should run. Cabinet Ministers, religious leaders, university professors, industrial executives—all types of men and women highly placed in the nation's life—should be reached with these most valuable booklets.

Members who were specialists in music, in science, in ethnology, in statecraft, could make useful contacts with similar types outside the Lodges, and where no individual expert existed a group might give a lead.

Mr. Davidge indicated telling ways of advertising the Next Step, specially the daily press and the radio. If fire and enthusiasm were put into this work, he believed thousands of people would be influenced to adopt Theosophy, and many attracted to enter The Society.

USE THE CAMPAIGN BOOKLETS

Theosophy is outstandingly important in times of crisis. The study of fundamentals is realized as essential. It is because fundamentals have been neglected in some way or other that the balance must be restored through times of stress. And though our primary reaction is to get down to what is to be done when a struggle between ideas leads to a war that shakes the world, it remains essential to think principles through, and then to act them out.

If we know that *Theosophy is the Next Step* for the many sides of human life before a crisis, equally do we know it during a crisis. It will probably mean a different style of emphasis and emphasis on different subjects. But where we can, we must still be active with stress on Theosophical principles, as much as if not more than before.

Ideals must be upheld, comfort and understanding must be given; here we can use such Booklets as *For Those Who Suffer, For Those Who Love*, by the President; or such as those on *Politics, Nationalism, Internationalism and Statecraft*, that we may begin again to know how to act. And again we need to understand the sick soul of the world through individual and mass responses, and we turn to the two Booklets on *Psychology*,

to *Psychotherapy*, to *Science and Social Responsibility*, and to *Business*.

The Booklets are a straightforward way of stating human needs. If we are asked what we have to say on current difficulties it is good to be able to give or lend a short résumé of the subject written by an authority.

The usual method of posting them to friends, sending them the subject that is their interest, can be extended widely. Selected lists can be made in any town, of teachers, of doctors, of psychologists, of scientists and teachers of science, of racial and political societies, and the suitable Booklet sent to each on the lists. This, by the way, is a method that can be followed by the Lodges where by reason of small numbers, or because of a lack of speakers, or through some other difficulty, it is not possible to join the other side of the public work of the Campaign—not even to the extent of one lecture.

Where the English language is not used, or little used, it is still important that each Lodge should have a set. Translations are being undertaken already in several directions. When these are studied by the members together, the body of thought formed by The Society at this period is strengthened, and we as individuals benefit by the widened horizon.

Selected extracts from the Booklets, in English or translated as necessary, will form excellent news-paragraphs for the Press, when chosen to fit some subject that is before the public at the moment. The lecture or visit of a well-known scientist, educationalist, social reformer, or welfare worker, for example, provide convenient occasions.

Letters to the Press using quotations from the Booklets in reply to questions raised, or debatable points in papers and magazines, are a still simpler way to gain emphasis on Theosophical thinking.

Some Sections have their own small magazines, hand-printed or typed. Brave

Poland had taken one topic for each issue, with several articles thereon. The subject of any Booklet, with articles elaborating the various points there presented, and quotations from it, form a good mode of helping in the Campaign.

Our aim is to spread the conception of the oneness of all life. The Campaign and its Booklets are a way to show how practical and immediate are the applications of the ideal.

—E.M.L.

CAMPAIGN BOOKLETS—22 SUBJECTS

Two groups: A. 5 subjects, longer articles (4 by the President); India Rs. 6-12-0 for 100; Abroad Rs. 7-6-0 at exchange rates, (formerly Rs. 11, \$2.70.)

B. 17 other subjects, India only Rs. 3-6-0 for 100; Abroad Rs. 3-11-0 at exchange rates, (formerly 5s. 6d., \$1.35)

C. All subjects; four or five of each, India only, Rs. 4-4-0 for 100; Abroad Rs. 4-9-0 at exchange rates, (formerly 6s. 8d., \$1.65).

NOTE.—Lots of 100 can be arranged, so many of different subjects at purchaser's choice.

D. Set of 22 Booklets, India only Re. 1-0-0; Abroad Re. 1-0-0 at exchange rates, (formerly 1-6-0, or 37 c.).

All Orders and communications are to be addressed to THE PUBLICITY OFFICER, The Theosophical Society, Adyar, Madras, as the Booklets for this Campaign are being issued from there, and not as in the last Campaign from the Publishing House.

Post-free, for cash with order, preferably, International Money Order. Cheques etc., to be made payable to THE PUBLICITY OFFICER, as above. Cheques must include an extra fee for collection of 4 annas (4d., 12 c.).

PUBLICITY BULLETIN

AN OPPORTUNE LECTURE SYLLABUS

In a time of great world stress syllabus secretaries need to be keenly alert. We shall be called on for the expression of our opinions as never before. In 1914 the Great War aroused men to deep questioning, to the rediscovery of life's meaning. The horrors of another war within a quarter of a century means further and deeper questioning.

We have the opportunity now of proving that Theosophy has gifts to offer. Its principles are eternal. When we apply them with right perception they meet the needs of the day. We can show the universality of Theosophy if we are effective both in our own solution of the problems that arise, and in our insight into the questions others are asking. We shall be pressed with work, and all that we do

must be carried through efficiently to gain its full value.

The fundamental teachings on death, suffering, reincarnation are not to be neglected. They outline the plan of evolution and fit into that need for understanding which is paramount. But to be opportune they should be re-presented, adapted to the present position. Titles and subject-matter then will change. A good arrangement is to suggest suitable titles for the syllabus adding alternatives to each, and ask the speaker to choose one, or to give one of his own that is allied to what the Lodge wants. The search for alternatives is a splendid corrective to the danger of falling into a net with topics.

The series of leaflets *Theosophy and War*, which will be sent from Adyar to the Lodges within the Empire and in France, for distribution, will themselves form a basis for a definite lecture-series.

Registered No. M.4135

To them can be added the Booklet *For Those Who Suffer*, by the President, in 'The Next Step' series.

Then those who are entangled in the maze of doubt find greater help frequently in discussing and expressing their difficulties. So that some variant of debate or discussion will offer them the freedom they desire. Thus there may be given an invitation to some outstanding local worker to state the tangle of prevailing thoughts, and this should be followed by the declaration of the Theosophical principles that will enable the inquirer to thread the maze.

A type of inverted questions meeting is another form that gives more freedom to the audience than a lecture followed by questions. The questions are asked by the leader to the audience in such a way that doubts and difficulties are thought out. This gives the discussion point. The form of meeting where questions are written by the audience, and sent in beforehand, should also be given a place, as well as symposia, where one chief topic is taken, and 5 or 6 people are each allotted a division of the subject, with perhaps eight minutes allowed for presentation.

—E. M. L.

CHRISTMAS AND NEW YEAR GREETINGS

THE CAMPAIGN BOOKLETS will form a novel greeting, and also a fresh way to spread Theosophical teachings among your friends residing in the British Empire and France.

In this period of stress many will seek again for the meaning of life, and will wish to know what must next be done in one or another direction. And there are 22 roads, subjects, in the Booklet series! Choose the subject that will interest your friend.

This facility cannot be extended to all countries, since Book-Post is restricted.

Attractive wrappers.—Inner covering, fine coloured paper; outer envelope will give the address of The Society—to add novelty to the Christmas post.

Enclose your visiting card to be sent to your friend with the Booklets, to: *The Publicity Officer, The Theosophical Society, Adyar, Madras.* Post-free, for cash with order. India only—2 Booklets 3 annas, 4 Booklets 5 annas. The Empire—4 Booklets 6d. 2 Booklets 3d. Write names and addresses clearly.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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THE THEOSOPHICAL WORKER

ADYAR

Vol. 4, No. 11



Work Matters More!

By The Editor

THEOSOPHICAL ANNIVERSARIES

I WONDER if those members who possess a record of the day and month and year of their admission to membership of The Theosophical Society remember each anniversary as it comes, and make of it a Day of Constructive Judgment to determine how far they have been worthy of their membership, how much they have given in thankfulness, not how much they have received in satisfaction.

I hear many expressions of thankfulness for all that Theosophy and The Theosophical Society have given to members. I am glad of this. But freely as we have received freely must

we give, and I hold strongly that each one of us must examine his worth to The Society far, far more than the worth of The Society to him.

TESTING BY THE 1ST OBJECT

I think that the worthiness of each of us is strictly to be determined by the extent to which we have honoured both in precept but still more in practice the First Object of our Society. Our late President has written that acceptance of this Object is the sole pre-requisite to membership of The Theosophical Society. I believe that in fact the General Council has ruled that there must be acceptance of all three Objects. But it is the First

Object which ranks even more than *primus inter pares*, and we are no Theosophists, even though we may be members of The Theosophical Society, save as we do our very utmost, within the nucleus of Universal Brotherhood as we are by virtue of our membership, to be brotherly, that is to say, to be full of goodwill and graciousness, however much it may be right for us on due occasion to criticize and to judge.

I do not think any member of our Society still retains the weakness of hatred. In the course of his human evolution hatred may have been an element in the intensification of his individuality. But this stage should have been passed long ago. Theosophists are incapable of hatred, and I assume that every member of The Society is in a measure a Theosophist.

I do not think any member of our Society still retains the weakness of revengefulness or vindictiveness.

But I sometimes wonder if there be still left in our midst a trace of cruelty, of will to persecute, of seeking to measure a fellow-member according to our own standards and of treating him accordingly.

I sometimes wonder if there may be in our midst a few members who are quite certain they are right in all their Theosophical and other opinions, and that those are wrong, definitely wrong, who differ from them. "I am the custodian of righteousness. Woe unto those whose so-called righteousnesses are other than mine."

Are we, members of The Society, on the whole tolerant? Do we live and let live? Do we respect those of our fellow-members who differ even radically from us? Do we hold that they may well be right on their paths as we are sure we are right on ours? And do we also hold that the power of The Society is strengthened by honest differences, however opposed one may be to another?

Brotherhood matters more—such should be our slogan at all times, the more so as

we know full well that every single one of our fellow-members is as ardent for the First Object of our Society as we know ourselves to be.

Each one of us believes in Brotherhood and in practising it. The difficulty comes in as and when we allow our smaller, our narrower, personalities to rule us, to sway us, to subjugate us. The moment we feel hurt, the moment we feel our pride has been flouted, for whatever reason—and there is a variety of reasons—the spirit of persecution arises in us, and the cruelty we have not yet learned to transmute rears its ugliness against those whom we take delight to try to abase. And in the darkness which surrounds us we become unworthy of our membership and untrue to its fundamental principle.

CHIVALROUS CRITICISM

I am saying no word whatever against criticism. Let it be trenchant and emphatic. But let it be understanding. Let it be gracious. Let it be chivalrous. No one should be afraid even of pungent criticism, nor even of a campaign against his views and activities. But what I am frankly afraid of is harshness, of unfairness, of distortion, of cruelty, of unbrotherliness in fact even if not in words. I am afraid of these, because I cannot refute them, supposing refutation be possible, without arousing more of these enemies of Brotherhood and therefore of The Theosophical Society. As President of The Society I am constantly subject to criticism, and rightly so.

Most of it is chivalrous criticism. But some of it might well be very obviously malicious, in whatever terms it may be couched. The former type of criticism I am glad to answer, and if I can to accept. The latter I dare not touch, for to touch it, to notice it, is but to fan to greater heights the flames which seek to consume and not to purify.

At no time in any case, have I the slightest desire either to defend myself or to be defended, even though my defence may sometimes be here and there the duty of a fellow-member. Therefore, I have no intention on any occasion of defending myself against attacks, though I am most happy to try to explain myself before courteous questionings.

I TRY . . .

As President I do my best to serve both Theosophy and The Theosophical Society according to my best capacity, though my service may by no means satisfy all my fellow-members. I try to preserve The Society's neutrality, or universality. I try to honour the freedom of every member and the autonomy of every Section. I try to promote Theosophy and the spirit of membership of The Society, as I understand these, to the very best of my power. And I think I may say that I live more for Theosophy and for The Theosophical Society than for anything else on earth. Often I fail, no doubt. Often I am mistaken, surely. But the spirit is willing, as willing as it can be at its present stage of evolution, though the flesh, equally at its present stage of evolution, must needs be weak.

As George Sydney Arundale I must express myself as best I can—emphasizing all that to me is precious and real, fulfilling as best I can what I conceive to be my mission to the world, since there is not a single living creature without a mission which becomes the more insistent as he unfolds the more.

I hold no one could be as good a President were he not trying to be the best his own personal Self can express. I know well that there are those who do not want the President to be himself at the same time as he is President. They fear he may compromise the universality of The Society. I can well understand this. But I hold otherwise, and therefore must be otherwise.

No one need think I am unaware of the dangers and pitfalls. I am well aware of these, and I am quite content to admit that I may have succumbed to the one and have fallen into the other. Human frailty at our stage of evolution makes this inevitable. But I think that even this price—and it is a price—is not too much to pay for the principle, if we are willing to pay anything at all, that the President owes to his fellow-members the duty to do all in his power of harmonizing, of reconciling if you like, his obligations as President with the giving to his fellow-members all that is best in himself individually.

I think I may say I have tried to do this. And I think I may also say that in all my personal self-expression I have sought to avoid imposing it upon my fellow-members even though the burden of my communications to them must needs have been my truest, my most honest thoughts and actions.

I think I may say as I enter the penultimate year of my Presidentship that I have never attacked in any way a single member of The Society, even if on the rarest of occasions I may have condemned a policy. And only have I condemned a policy where I have been convinced that it is in opposition to the well-being of The Society and its work. And I have been silent, I think, where I myself have been condemned.

CHERISH BROTHERHOOD

I think that such an attitude is vital for the holder of the Presidential office. And I think, too, that every member of The Society has, especially in these days of strife, of war, of hatred, to cherish above all else the great Brotherhood of The Theosophical Society. He must here and now stand with all his strength for Brotherhood, first within The Society's ranks, and then outside its ranks. The Society fears no differences. It welcomes them. Its danger lies wherever the spirit of its First Object

is set at naught, wherever it is flouted by any one of its members. Rather let us exaggerate Brotherhood, be even extravagantly for it, than calculating about it and chary of letting ourselves go with regard to it. Doubtless it is best to be balanced. But are there not occasions, rare though they may be, when we might risk almost overbalancing ourselves?

I think we who are members of The Theosophical Society have in this great Day of Judgment, when the world and ourselves are face to face with the opportunity to change, the wonderful grace bestowed upon us to be afire with Brotherhood when all other, or almost all other, fires of Brotherhood burn low. We shall be judged and we shall, I trust, not be found wanting if we make Brotherhood our vibrant purpose within the ever-increasing circles of our contacts, from the immediate family, among our friends and acquaintances, among our fellow-citizens of faith and of nation, out to the wider areas still such as we may be able to reach.

THE CHRISTMAS SPIRIT

Let us constantly challenge ourselves as to every thought, emotion, feeling, word and action, as to its conformity to the very soul of Brotherhood, that is to say, of goodwill to all and understanding. Often shall we fail. Not one of us can hope to have in us all at once the spirit of Brotherhood to the very brim of our beings. But we can begin, or we can, if we have already begun, grow into more Brotherhood. And might there not be a counterpart among us members of The Theosophical Society of the Christmas spirit among the Christians, which sometimes shines forth in beautiful reconciliations and in deepening understandings?

NOVEMBER 17

Why not November 17th for our Theosophical Christmas, the day on which,

while by no means renouncing our differences, we re-assert and re-establish our comradeship?

Every doughty protagonist, of whatever Theosophical or other persuasion, might well on this day call a truce between himself and all of other persuasions, and join in a hearty celebration of the Day of Theosophical Goodwill. He might well observe this Day of Remembrance of the ever-living comradeship amidst all differences, however acute.

On November 17th all differences, all cliques, all parties, all movements, should become dominated by mutual understanding in common homage to the supreme message both of Theosophy and of The Theosophical Society: BROTHERHOOD.

Thus shall we learn, year after year, not to differ less, for differences are life-giving if nobly expressed, but to differ more wisely, and more appreciatively towards other differences, which are no less true and vital to those who hold them than ours are to us.

Someday, even, we may become connoisseurs and collectors of differences, giving to each a respectful worth, and joyfully honouring those very differences which seem most in conflict with our own. Someday we shall learn the art of asserting our own truths without disparaging the truths of others, of holding our own truths without assuming they are necessarily as right for others as they are for us, without arrogating to ourselves the exclusive guardianship of the honour of causes and persons in which others may be interested no less than ourselves.

Then indeed shall we be great Theosophists. In the meantime, let us raise a ladder to the heights with a succession of November the Seventeenth as rungs, and let us from now begin our climbing to perfect comradeship on rung after rung of its heightening recognition.

Greetings Sent by the President.

AUSTRALIA

I SEND my very best wishes through the *Blavatsky News Bulletin* to my brethren in Australia. As the Bulletin will be a Christmas issue I naturally think of the high purpose of that great festival—the path of peace and goodwill as so perfectly exemplified in our Lord. For this reason I feel that every understanding Theosophist has the duty to do all in his or her power to support the forces for righteousness which are waging the present War.

In India, I am doing everything I can to help, and have, of course, offered my services to the Government in any way in which they can be used. As I am over sixty I am not very sure that much use can be made of me so far as actual war business is concerned, but I can certainly urge India to take her place among the righteous nations of the earth, and I can put my heart into the spreading of Theosophy, a deeper understanding of which throughout the world might even have prevented the present catastrophe.

In the midst of the present fight the result of which is fortunately a foregone conclusion, we can seize the opportunity of spreading Theosophy far and wide, and of increasing the membership of The Theosophical Society. This I believe to be the work of every Section whether in a belligerent or in a neutral country. The ultimate safeguard for peace and prosperity is Theosophy, and we should realize this with such an intensity that we feel our greatest happiness to lie in holding up before the public Theosophy's great truths.

(The President's Message to Bombay, India, on p. 282)

I remember so very happily my visits to Australia, and I hope that the future may offer me at least another visit.

September 21

HUNGARY

DEAR COLLEAGUE:

I most sincerely hope that this letter of greeting to you and to our dear Hungarian brethren will reach you before your Annual Convention. We are living in very stormy times, but these are the very times in which we have the opportunity to prove our worth to the Masters Themselves, to the Truths They released in 1875 for the strengthening of the new world, and to The Theosophical Society, the outward and visible sign of the ever-existing Universal Brotherhood. This is the time for every Theosophist not only to live Theosophically but to send forth his Theosophy far and wide, and to give all possible strength to the great Movement to which he has the honour to belong.

I can assure you that at The Society's International Headquarters we are working as hard as we possibly can, both for Theosophy and The Theosophical Society, and I hope that some time some of our leaflets may reach you. But we can only send to neutral countries under special permit, and this is not at all easy to obtain.

But the brotherhood of our Society not only cannot be broken by any shattering circumstances obtaining in the outer world, it will emerge all the stronger because of the fire of the tribulation through which its members are now passing.

Brotherly and very affectionate greetings to noble Hungary and to the Hungarian Section and its members.

October 6

ADYAR NEWS AND NOTES

MY RESOLVE

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

THUS wrote William Blake in 1804.

It may be that in 1939 Jerusalem remains but partially builded, if at all, in England's green and pleasant land. But in 1939 we have at least learned to realize that the mystic Jerusalem must be built throughout the world, and there are many of us who would similarly call for our bows of burning gold, for our arrows of desire, for our spears, and that out of the clouds shall come our chariots of fire. We too would not cease from mental fight, nor from any other that may be appropriate to us. We too would that our swords shall not sleep in our hands. We too would be ceaseless in our striving until the spirit of peace and freedom and justice dwells throughout the world.

In this year of grace—of grace for the victory of Right over wrong—we would be armed to fight for Happiness to be the lot of all, of God's human children in the human world, and of His children in all other worlds no less.

So is it that I, among many others, say with all ardour and determination:

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!

I will not cease from eager fight,
Nor shall my sword sleep in my hand,

Till the whole world is enfolded in the peace of Universal Brotherhood;

Till the soul of China is free once more;

Till the soul of India shines forth again in pure and radiant splendour;

Till our brother animals and birds cease to be in cruel enslavement to their elder brother, man;

Till the poor and miserable no longer know despair, but are lifted up into happy contentment;

Till the nations and faiths of the world live together in brotherly understanding and mutual respect;

Till ugliness throughout the world melts away in the splendid light of Culture and the Arts;

Till human being no longer preys upon human being in any wise;

Till Poland arises in splendid resurrection out of her terrible crucifixion;

Till every other country in Europe ravaged and enslaved by the evil-doer is restored to freedom;

Till the Jews are delivered out of their bondage, and fair justice is meted out to the Arab people;

Till every neutral land casts off its blindness and sees with compelling vision that it too, in honour of the great who have made it great, must enter the fight, nor cease from it, till it has helped to build a world in which in every land Peace and Freedom reign unchallenged, and Happiness dwells in every home;

Till East and West at last commingle in equal freedom and mutual appreciation in a great Commonwealth of Nations, which shall be the heart of the United Nations of the World.

—GEORGE S. ARUNDALE

ANNUAL SCOUT GATHERING

A 3-day Rally and Camp for both Boy and Girl Hindustan Scouts will be held at the Besant Scout Camping Centre at Adyar, during Christmas week, with the object of providing an opportunity to the Scouts of the Madras Presidency to come together and live a common life of Brotherhood as well as to strengthen the Hindustan Scout Association, the great national Scout movement in the country. The Camp will be arranged on the model of an Indian Village, and camp activities will centre around the special ideal as to how Hindustan Scouts can help Indian Villages. Village Scout Craft will also form a special feature of the Camp.

The Hindustan Scouts are an independent Indian movement, consolidated about Eastertime of this year; its office is at Adyar, and it publishes a journal, *The Hindustan Scout Bulletin*. Since July the membership has increased from 12,000 to 14,000. This movement stresses National Scouting, that is to say, scouting suited to the needs of the Indian Motherland. National Scouting means scouting organized and directed by Indians and for Indians; it means scouting carried on through the media of the great mother-tongues of India, and the employment of the great Indian traditions for the inspiration and example of the Indian citizen of today.

Dr. Arundale, who is the Provincial Chief Commissioner, in *The Hindustan Scout Bulletin*, calls upon all Scouts for every intensification of the Indian spirit in every aspect of scouting; urges that the mother-tongue as far as possible be supreme, that uniforms be Indian and by no means of foreign cut, saying: "One of the happiest sights I ever saw was an assembly of village scouts in simple village dress giving a wonderful display of village scouting, of the kind of service the village needs."

Time will be set on the Theosophical Convention programme for all delegates to visit the Scout Village during the Convention period.

YOUTH LODGE

The Vasanta Youth Lodge is sponsoring a class in First Aid in co-operation with the St. John Ambulance Brigade, Overseas, in which 19 members, mainly of the Youth Lodge, are enrolled. The course is being conducted by Dr. T. P. Sundaram, the physician at the Adyar Dispensary.

And also under the auspices of this Lodge a group is organized for making surgical bandages in co-operation with the Indian Red Cross, which welcomes all such voluntary help in wartime.

BESANT SCHOOL JOURNALS

The sunshine of October 1st brought into flower many literary buds, notable among them being *Vasanta*, the term magazine of the Besant Theosophical School, which made its debut on the birthday of her whose Indian name it bears. This little cyclostyled journal, with its attractive cover framing an upward- and forward-looking picture of Dr. Besant, is launched on its career with two short articles by Dr. Arundale and Rukmini Devi, and is filled to the brim with interesting pages, at any rate we assume the Tamil and Telugu articles are as interesting as the English contributions, for this journal is issued in the three languages.

Varying in its contents, most of it contributed by students, it ranges through announcements of activities, sober discussions about Friendship and Duty, a sparkling account of a bus trip to Pondicherry and the first touch of international red tape, and reaches a climax in "Brilliant Answers from Brilliant Students" (actually taken from examination papers), all

of which indicate that the students of Besant Theosophical School are taught to think, for what could be more intelligent and practical than the following:

"Where was the great charter signed?" asked the History Teacher.

"At the bottom," came the ready reply.

"When water becomes ice what change takes place?" asked the Science Teacher.

"The price," volunteered a small boy, probably from experience.

With such intelligence and ingenuity displayed by students still in the school, it is not unreasonable to expect much from those old scholars, accounts of whom are given in another of the October 1st flowers, the bulletin of "Old Scholars' Association." This little bulletin is issued to keep in friendly touch with all the old students.

THE ROUND TABLE

The Besant Theosophical School Round Table has outlined a programme of very practical work which they hope to inaugurate during the coming year, including methods of raising funds for the Rukmini Devi Scholarship fund and to relieve famine in the neighbourhood, an animal welfare programme, help for Poland and China, as well as service of various types within the compound. A class to study the lives of great people, especially of India, is also being planned. If these plans can be accomplished the Round Table will have had a year of greatly useful work when the season closes.

TO THEOSOPHISTS YOUNG AND OLD

Does this War mean anything to you in terms of that future into which your years are carrying you? Do you merely know there is fighting in the world, or do you see the larger purposes behind this fighting?

To Young Theosophists everywhere, and older Theosophists too, the Adyar Literary Group urgently recommends the "Besant Spirit" series of four small volumes as a background to the study of Dr. Besant's social philosophy, and as the basis upon which the future must be constructed, summarizing as they do her outlook on the world which is of such importance at a time like the present. Volumes 3 and 4 deal specifically with India, showing the way of her future progress, and could not be surpassed as a basis for study for Indian Youth Lodges particularly at this time of India's opportunity.

This series, together with Dr. Arundale's War leaflets and articles on the War appearing in *The Theosophist* and in *Conscience*, will give an excellent basis for understanding the War in terms of the larger Plan.

ROHIT MEHTA'S TOUR

Mr. Rohit Mehta, Joint General Secretary of the World Federation of Young Theosophists, who has been touring in India for several months, having been sent by the President from Adyar to combine Youth, Political and Theosophic work, writes:

"The tour has been fairly successful. The people everywhere are eagerly responding to the Theosophical ideals, and at certain places I had an audience of more than 2,000, at one place nearly 3,000. This was certainly beyond my expectations, and all of them listened to the Besant Spirit with great attention. In all of these lectures my theme has been Theosophy's application to the problems of the day, though at certain places I have talked on straight Theosophy, too.

"My impression throughout this tour has been that while people are ready to listen to us, we Theosophists in India are not ready to present Theosophy in suitable

forms. There is still the old-fashioned presentation with the result that our Lodges are becoming less and less dynamic and unable to bring in new people. The second difficulty is want of workers; there are some Lodges in North India where no lecturer has gone for years, there are practically no workers, and hence no new impetus given to Lodges. It is indeed tragic when people are eager to respond to Theosophy and we have no workers who can give Theosophy to them."

THE NEW INDIA LEAGUE

The New India League, which was established during the Easter Conference at Adyar, has been active during the succeeding months, and promises to fulfil the President's urgent hope that the League "will form the nucleus of a strong movement throughout India to work for Dr. Besant's principles, putting to the forefront of its programme those political activities on which she laid stress."

Mr. Rohit Mehta, the Organizing Secretary, has been travelling throughout India since May combining Theosophical work and political activities with great success, as has been reported above.

Since the War began the League has increased the tempo of its work, adding to the leaflets already published two others dealing with the War, entitled: *The High Purpose of War*, and *The War and The New India League*. A large front-page advertisement was placed in the Madras *Hindu* calling upon the various divergent elements in Indian life to sink their differences and plan together a great Constitution of India's Liberties; a series of seven lectures has been arranged in Madras to be given by the President, Rukmini Devi and Mr. N. Sri Ram; a letter has been sent to the members of the House of Lords and the House of Commons in London calling their attention to the critical situa-

tion which may arise in India unless Britain fully recognizes the immediate right of India to full responsible self-government, and urging that the Prime Minister shall without delay declare that as soon as feasible self-government shall be acquired by India. A further activity of the League is a newly established *New India Weekly Survey*, which is sent to all the newspapers throughout the country as well as to some 200 leading citizens.

The New India League has established an office in Madras from whence its activities emanate. The General Aims and Objects of the League, briefly, are to work for a completely free India within the Commonwealth of Free Nations; to work for an Indian Constitution which shall be self-determined according to her own requirements and genius; to work for an economic system based on the principle, "From each according to his capacity, to each according to his need"; to work for truly National education; to work for the revival of Indian arts.

With the declaration of war the League outlined a 2-fold policy, namely, to do everything possible to enable India to throw herself with all her united strength into a war which is a war of Right against Might; to organize India to declare the principles underlying her Freedom—these especially to include the framing of a Government of India Bill on the lines of the Bill of 1925, which received a first reading in the British House of Commons—and to bring about solidarity between the various faiths and communities, so that India may speak with a single voice.

THE PRESIDENT'S TOUR

For a third time the President and Rukmini Devi and party left Adyar on September 25 in continuation of their South Indian tour, returning on September

30. The centre of their activities this time was Kumbakonam, where Rukmini Devi gave a Bhārata Nāṭyam performance, and held a ladies' and a students' meeting. The President delivered public lectures on India and the War, Scouting Work in India, Brahma Vidya.

Then there was a welcome address presented by the local Lodge, and social and members' meetings. The tour will be continued again from October 24.

THE PRESIDENT'S WAR CAMPAIGN

The President's war preoccupations, described last month, have taken the form of an intense and growing campaign to win the War. During five weeks of war Dr. Arundale has given several vigorous addresses a week, in Adyar and Madras, on India and the War, and on the duty of Theosophists in this War; issued stacks of articles—typed by himself, dictated, or based-on-addresses; sent out innumerable letters to newspapers, to Lodges, to General Secretaries, to members of The Society, to English Members of Parliament, to Indian politicians and leaders; issued a series of War Leaflets for free distribution; planned more volumes of *The Besant Spirit* and a special War Issue of *The Theosophist*, and converted *Conscience* into a weekly; besides this large amount of writing and speaking, there must be added, as done under the President's direct supervision or inspiration, the New India League reorganized and very active; the 1939 Adyar Service groups and the Adyar and Youth and City Lodges reorganized to work in an intensified way, village improvement and animal welfare to be undertaken specially; a "clean and beautiful Lodges" campaign all over India; young men of Adyar to be trained for a volunteer corps; first aid class and other work for Red Cross—this

is roughly all the visible work done. As for invisible work, that is continued simultaneously and equally strenuously.

The President urges every member of The Society first to understand by study or intuition that this War is for the freedom of the whole world, human and subhuman. He has set forth the real purposes of this War, as he sees them, in various places, specially in the Watch-Tower notes in the December *Theosophist*. Knowing these, no Theosophist or pacifist can remain neutral—the President makes this point very clear and convincing in his talks and writings, for instance, in a War Letter to his fellow-members. And he is most emphatic that every one of us must *do* everything we can that will help to win the War so that it brings lasting peace. There are many fronts, on some or all of which, we can all fight to free the world from the Hitler spirit. (For ideal details of these fronts see "My Resolve.")

If we take right advantage of the War spirit which is abroad, we shall be able to change ourselves and our surroundings with more ease and success than at other times. And if we give ourselves to this fight for Righteousness, living, we shall earn the blessing of the Elder Brethren, and dying, we shall receive Their thanks, and even Their gratitude. This is a great time for each one of us to feel and know first-hand Their propinquity to ourselves.

It will be noted that the President has taken as perhaps the most special of his "fighting-fronts" the work for India's freedom and welfare. Why India at this time specially? Dr. Arundale believes, as Dr. Besant did in the last war, that unless and until India is free and an equal partner of Britain, the peace and freedom humanly needed and divinely planned for the world will not be assured. In this connection he adds a fresh idea that the centre of gravity is shifting from the West to the East. This is worked out in an article in the

December *Theosophist*, and in a pamphlet entitled *India's Hour Has Struck*.

OCTOBER 1ST AT ADYAR

Moving across the life at Adyar is a kaleidoscope of Special Day celebrations, each bringing its own unique quality totally unrelated to the form of the programme, which must necessarily be limited to the conjurings of the human brain, for there is a spirit which belongs to the day itself. Perhaps it is the distilled essence of all the Special Days, the devotion of all Adyar since the time of H.P.B. and the Colonel, the loving thought and aspirations of members over the world turning eastward, which fills the compound with an intangible "something" different from other days.

So it was on the early morning of October 1st when the students of the Besant Theosophical School gathered near the Banyan tree and went in joyful procession to the Garden of Remembrance, bearing with them upon the shoulders of the Boy Scout guard of honour, the garlanded portrait of Dr. Besant whose birthday it is. Free, happy, singing, the smallest leading, the Boy Scouts closing in the ranks, 200 or more children gathered around the final resting-place of her body, and dedicated themselves to the preservation of the spirit of her life. A few moments later they were replaced by the students from Olcott Memorial School, their 500 voices in beautiful rhythm filling the morning with the magic of Indian music. The students of the Adult Village Night School likewise paid their tribute to her memory at the Garden of Remembrance.

In the Headquarters Hall, where the statues of all the leaders were garlanded, and an arch of greenery and bright flowers spanned the opening in which Dr. Besant's garlanded portrait stood, Dr. Arundale, in his happiest way, expressed the quality of

her day as being a joyousness which included all phases of life. After presenting a special birthday edition of *The Adyar Library Bulletin*, the first issue of *Vasanta* (magazine of the Besant School), and finest of all, the first copy received from the press of the new Adyar edition of Dr. Besant's *Autobiography*, Dr. Arundale then spoke of her who was in the thoughts of all who had gathered to commemorate her birthday. He called upon the young people to fight for the freedom of India "by giving happiness, liberty, contentment to their fellow-citizens who are more unhappy than themselves." He spoke feelingly on the passionate love for India which Dr. Besant showed even throughout her last illness, and urged all Indian citizens to give themselves as they had never done before to work for their Motherland.

Rukmini Devi pictured Dr. Besant's as the "most beautiful and most perfect life one could imagine. Rarely in this world are great people born who show such beautiful living, and those of us who knew her realized that we must live up to such a great opportunity." She asked each one to think of Dr. Besant as an example of perfect womanhood, of perfect motherhood. Combined with a masculine energy and activity were her tender graciousness and most exquisite motherliness to all people.

A luncheon at Bhojanasala for the grown-ups; a tea-party for the children; feeding the children in the fisher village school; a visit to the Besant Scout Camping Centre where the President, as Provincial Chief Commissioner of the Hindustan Scouts of the Madras Presidency, reviewed 300 Boy and Girl Scouts gathered together from the 15 troops in the Madras area; the dedication of the New India League office recently established in Madras; a tea-party with some of the leading citizens of the city, followed by a public meeting in Gokhale Hall in honour of Dr. Besant; a

meeting arranged by the Young Theosophists of Triplicane at which Rukmini Devi presided and Dr. Arundale spoke—these are the main features of a day totally dedicated to our great President-Mother, in which Dr. Arundale and Rukmini Devi with other members took part.

The final offering of the day was the dedication of Pavlova Theatre, formerly Blavatsky Social Hall, which will be used by the students of the Besant Theosophical School as an experimental theatre in connection with *Kalaksetra*, the International Arts Centre, followed by two short dramatic numbers: a scene from Tagore's "Post Office," and an episode "How the hoopies got their crests," an adaptation from a King Solomon legend. The simple beauty of the scenery and costumes, and the quality of the atmosphere created by the young actors, foretell the success of this new venture which so happily began on this auspicious day.

So ended a day of commemoration, touching every point of Adyar life, and gathering the memories and gratitude of all whose lives have been influenced by her into one great sweep of devotion to the work which she loved so well.

LEADBEATER RELICS FOR THE ARCHIVES

Relics of Bishop Leadbeater, including many of his original manuscripts, notes of addresses, Church and Masonic Rituals, and files of correspondence were brought to Adyar from Sydney by Mr. Davidge, who writes that many sermon outlines are made on odd pieces of paper, cards and backs of envelopes.

In a digest of a talk on "Australia's Opportunity" C.W.L. notes in his characteristic clear handwriting: "If you can forget selves for sake of the country, if you can stop scheming for trifling personal advantages, and all join together to work

for the welfare of Australia, you can make this new sub-race the finest the world has ever seen."

There is a file of letters from Dr. Besant, in which one appears addressed to Mrs. J. B. Patterson of Perth Lodge (W.A.), who lately, with her husband, passed over: "We all grow old and Master sees the heart and does not think about the activity when the body wears out." The letter was written from London, Sept. 27, 1927, and is signed: "With affectionate blessings to your husband and yourself. Annie Besant."

The collection was presented by Bishop Tweedie to the President. It is being disposed in the Archives Department, which is enriched by this valuable and generous gift.

DEPARTURES FROM ADYAR

Mrs. N. Fortune left on September 15 for her home in Perth, Australia, her year's service to Adyar being curtailed by three months owing to the uncertainty of war conditions and the need for her return to her family. Her departure was followed on September 25th by that of Miss Ruth Kelleway, who also curtailed her stay at Adyar in order to return to London and to give whatever service possible to her country during its present war needs. Both of these members took with them the good wishes of their many friends in Adyar and an anxious hope for their safe arrival.

"WORLD DAY FOR ANIMALS" AT ADYAR

Early on October 4th two eager young Theosophists went about the compound carrying small boxes bearing the inscription:

Today is World Day for Animals. An Animal Dispensary at Adyar is urgently needed. On behalf of our Animal Brothers we ask your help. Signed, The

Vasanta Youth Lodge, The Adyar Animal Group.

Imagine their surprise and delight when the slit made in the box for expected annas and pies and possible rupees, had to be enlarged to receive 5-rupee notes! Such was the response to their appeal that Rs. 41/11 were soon procured, with an additional Rs. 45 promised by the students and teachers of the Besant Theosophical School.

One is constantly confronted, wherever one goes in India, with miserable and diseased looking animals, for Hindus never kill them even if not wanted, so that every village has its stray cattle, its puppies, its kittens, although the people themselves are too poor to feed the animals properly.

Recently one of the young workers in the T.P.H. found a litter of nine puppies, one of which was dying and another very sick and had first to be cured. Upon being advised to have them all destroyed by a painless method, he and all his fellow-workers raised such a protest that finally a proposal was made to take them to "our village," a village in which this group of boys has for some months been doing welfare work. Accordingly a car-load of young people visited the village, talked to the children on kindness to animals and their care, and the puppies were given as pets to seven children who promised faithfully to give them good care. After a few weeks a prize will be given for the best-kept puppy.

But this is no real solution to the animal problem in India. There must be an educational campaign to prevent overloading of horse- and bullock-drawn carts, there must be a widespread *Kindness to Animals* campaign among school-children, and the village people must be taught how to care for sick and injured animals, for the few veterinary hospitals are miles away in the city.

Dr. Arundale is very anxious to have a proper animal hospital and dispensary established at Adyar, which will serve the animals within the compound as well as all the surrounding villages; such an institution is greatly needed, and Adyar should set the example. Much money is needed for this venture, about Rs. 5,000. In the meantime, the members of the Adyar Animal Group are hopeful of obtaining small monthly or yearly subscriptions from many members all over the world with which to pay fees for a veterinary surgeon, who would make a daily visit to Adyar, caring for the animals which would be brought to him at a specified hour from within the compound and the surrounding villages.

ADYAR LODGE

Since 1921, when it was reorganized, the Adyar Lodge has lived and worked, quietly or ostentatiously, smoothly or troubled, always holding its annual meeting in October to report a fair amount of work done. The membership year by year has varied from 70 to 120, some of whom are absentee members. The Lodge enjoys the honour of having, as honorary members, Dr. Besant and Bishop Leadbeater, Dr. Arundale and Mr. Jinarajadasa.

The report for the year just closed shows a very special effort made to work for the First Object of The Society by organizing a number of social gatherings to meet distinguished visitors or to welcome members returning after work abroad, to which members of youth and neighbouring Lodges were invited. Another item of interest in the report is that the Lodge manages each year to close its accounts with a small surplus which is divided into contributions to Adyar institutions which help the poor; and this year to the donations made to the Baby Welfare, the Dispensary, the Olcott School,

the Besant Food Fund, were added a year's subscription to *The Theosophist* and to *Conscience*, each journal to be placed in a different public reading-room in Madras. This example of subscribing to our journals and presenting them to suitable libraries or reading-rooms may be emulated by other Lodges, as it will both help our journals, which need more support because of the War, and the spreading of Theosophical ideas, which work needs to be done more also because of the War.

Dr. Arundale has told the Lodge—as he has told other Lodges and groups and individuals—that in the new year just begun the work must be more intense and exemplary and scintillating with the War spirit.

WAYS TO HELP ADYAR

Plan to visit Adyar.
Support her schemes.
Subscribe to the magazines.
Buy and advertise her books.
Send material for magazines.
Send books important in your own country to the Adyar Library.
Send cables on special days.
Write letters and send ideas.
Give financial help.
Make bequests in your Will.
Remember Adyar daily.

—From *Theosophy in New Zealand*

AN EXPERIMENT OF "NO-DUES"

While visiting in the South Indian Lodges the President had brought to his attention the fact that membership is largely restricted by financial considerations, and it was his suggestion that an experiment covering the period of a year be made, offering free membership to those within a specified area, with "a few of us" guaranteeing the dues to the Section.

Accordingly, the Council of the East Tamil Federation, meeting on October 1st at Adyar, decided to recommend the suspension of all dues in the Tamil area, guaranteeing to the Indian Section the average dues for the period of the last three years of the present membership, both young and old. Members are urged to support the work as generously as they can, in order that the experiment may prove the permanent value of a "no-dues" membership. The East Tamil Federation comprises the Lodges in Madras, Tanjore, Madura, Tinnevely and other important groups.

THE PRESIDENT'S MESSAGE TO BOMBAY

I send my very best wishes to the Bombay Theosophical Federation on the occasion of its Eighth Annual Session. This is the time for us to spread Theosophy more intensively than ever before, for when the world is in its present condition the only true healing balm is Theosophy and its mighty truths. I therefore hope that the Bombay Theosophical Federation and its constituent Lodges will undertake a widespread propaganda for Theosophy in their respective areas. They must make Theosophy alive in their surroundings and reach as many people as possible. All other work matters less save the complementary work of extending the membership of The Theosophical Society. I need hardly say I am very glad that the Session will stress the Besant Spirit. This is indeed important, and I congratulate the Council of the Federation on inviting my young friend Rohit Mehta to preside over the Session. This is a fine gesture to the Young Theosophists and fine example to other Federations throughout India. I thank you very much for thus honouring youth.

September 20

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

MR. JINĀRAJADĀSA arrived in London in October, and news comes that he may not be able to come to India this year. He will be missed very much at the International Convention at Adyar. However, we know that he must be where the work needs him. And he has the Theosophical-world-wide good-wishes for his health and his work.

A friend writing from Olcott, Wheaton, on September 9, said:

"Mr. Jinārājādāsa was unusually tired when here this week. He has gone on to Detroit, Cincinnati, Cleveland, Albany, etc., etc., and sails from New York on September 30. His health is not so good, but he looks all right and is carrying on so wonderfully. He was really marvelous this year."

LONDON IN WARTIME

A friend writes:

Well, we are all still alive and carrying on here as usual. Unfortunately, as you know, all the air mail has ceased and is being taken by sea, so we seem to be a bit more cut off from you than before, though in an emergency we can "bust" 1/3 for an air express.

It is quite exciting to be in the middle of a big war once again, and I am very glad I am here to support the British nation against their enemies—and if I perish, I perish, as the Queen of Sheba or someone said in the old days! I suppose you read about our having three air raid warnings in about 24 hours, one in the

middle of the night at 2 a.m. which was very weird. I have a small room at the top of this 4-story house, so had to grab my gas-mask and fling on a coat and fly to the basement with the others, and of course they were false alarms, or rather on one occasion the invader did not get past the coast. It is really amusing to see every one with their little boxes. We are sent back "home" if seen without them, so excellent is the care of the Govt. for us! The whole city is completely blacked out at night, so it is almost impossible to get about anywhere, even if there was anywhere to go, as all the places of entertainment are closed. I have just bought a little radio, so we can get some music in the evenings and listen to the latest news which is broadcasted every hour or so, which keeps us amused.

The whole sky is covered with large silver-looking barrage balloons which are supposed to entangle the enemy aircraft when they come, and make us feel quite safe. Most of the big shops sandbagged in front, and of course notices everywhere "Air Raid Shelter," "Anti-Gas" bolt hole, "A.R.P. Wardens," and so on. The whole thing seems fantastic to me, though now so many men are beginning to appear in khaki again, it brings it home to one that there is a real war on.

Our charwoman who came every morning for the rough work has flown to the country with her small son, so we have to carry on without her. But some of the women are already coming back to London (after huge expense and trouble getting them all fixed up) as they are bored with country life!

ENGLAND

"Carry on!" is the challenge sent out by the General Secretary, and "We Will Carry On!" is the reply from the Lodges all over England.

"We have so much to give, of comfort, of knowledge, of inspiration, to all sorts of people just now that I am asking all members to renew their devotion to the work in hand and help The Society in every way possible to carry on. At the present time there is far less hatred of our enemies, far less bitterness of spirit in our nation than in the last war, and it may be that fighting in a different spirit, and with a far clearer vision of the value of the spiritual and intellectual freedom for which we are now making a stand, we shall be able this time to arrive at a truly peaceful settlement. But to do this there needs to be increased insight into real values, increased willingness to sacrifice much of that to which we are accustomed. . . . But whatever form the Lodge life takes under these new conditions, *carry on!* We must keep the current of Theosophical life flowing freely wherever it is at all possible, to perform its true function of lighting the present darkness of our world."

To this appeal by Mrs. Gardner, the Lodges have written: "It was decided to carry on all activities as usual. . . . When a lecturer does not arrive we intend to discuss to the best of our ability the subject advertised. We know we shall have difficulties but we feel we shall master them." "We are determined to carry on as long as the Government allows, even if we eventually have to arrange for afternoon meetings only. . . . It is interesting to note that Theosophical people seem to keep braver hearts and happier faces than so many others, though everybody seems brotherly in these anxious days." "Our Lodge has opened its rooms five nights a week as a club for soldiers. Coffee

and cake are served, there are books to read, card tables, darts and other games. From 6 to 20 men use the room nightly. The room will be used for Lodge meetings and lectures one night a week as usual."

In this same spirit is the work at the Headquarters in London being carried on regardless of lighting restrictions which necessitate afternoon lectures and meetings, regardless of the natural decrease in attendance, and regardless of the complete cancellation of tours of four lecturers owing to their enlistment in full-time National Service.

U. S. A.

An American Flag contest is being launched under the capable leadership of Mrs. Jessie R. McAllister, Chairman of the Children's Department, and the 300 little girls of about 10 to 14 years who are members of The Society, or whose parents are members, are being invited to make small silk American flags, the best one of which will be sent to the Liaison Officer at Adyar to be placed in the U.S.A. Scrapbook. The Young Theosophists have been asked to write for the scrapbook the story of Betsy Ross who made the first flag. This is an excellent means of linking the young people in America with our great Centre, helping them to realize early that service to Adyar is one of the great joys of every Theosophist.

A unique and very successful feature of the Boston Lodge, with the chief object of promoting better racial understanding and incidentally as a means of improving Lodge finances, has been the monthly "International Night" which included supper, followed by a lecture and discussion dealing with social, humanitarian, educational, religious or political topics. Each month a different nation was featured, the lecturer being a citizen of the nation, the costumes of ushers and attendants, the

vegetarian foods, and other features were authentic and characteristic of the nation. These evenings received wide publicity and were always well attended. The nations represented during the winter were: Spain, France, India, Italy, China, Russia, Sweden, and the Jewish people. The Lodge plans to continue these "International Nights" during the coming season.

INDIA

The Bombay Theosophical Federation met September 23—25, under the able chairmanship of Mr. Rohit Mehta, Joint Secretary of the World Federation of Young Theosophists, who, through his own vigour and vitality was able to create enthusiasm and to inspire the meeting to greater effort in strengthening the Theosophical movement. Mr. Mehta's lectures dealt with the Besant Spirit in education and in politics, and were so well received by the Federation that he has been invited to return to Bombay in November for further lectures. The chairman of the Federation writes to the President: "Brother Rohit Mehta has risen far beyond our expectations, and we all feel we have been greatly benefited and even rejuvenated Theosophically. We owe much to your advice to honour youth."

Word is being received from many Lodges in North India not only of the excellent work done by Mr. Mehta but also of the great inspiration Miss Glen-Walker of Adyar is bringing to the members. Both of these workers are stimulating the Lodges into new life and activity.

The Ananta Lodge, Trivandrum, which celebrated its 57th Anniversary on July 31, has issued an interesting annual report showing much good work accomplished during the past year. Besides seven social meetings, a successful Astrology Class consisting of 24 lectures, the maintenance of a large library of nearly 2,000 volumes

in six different languages, the Lodge has arranged Music Concerts (Kathakalakshepams). The Sangita Vidvat Sabha conducted a number of functions at the Lodge, and the Sri Thyagaraja Festival was celebrated by them for six days, with about 20 musicians taking part. The Youth Lodge has been active arranging outdoor and indoor games, attending the garden of the Ananta Lodge, and has assisted the older Lodge in cataloguing the books of the Library, thus making the books more easily available to the large number of non-members who use the Lodge Reading Room.

Blavatsky Lodge, Bombay, has inaugurated a plan of 3-minute speeches among the members, and the subject for September was "Why should one join The Theosophical Society." Four of the ten interesting talks thus delivered were by members of the Youth Lodge, while one was given in Gujarati and another in Marathi—two chief languages of Bombay.

The annual report of the Sind-Baluchistan Federation, with a total of nine Lodges in the north-west, indicates an active year among all its membership, particularly the larger Lodges.

The programme of Karachi Lodge is of especial interest as it may suggest methods of work to other groups. Besides the usual lectures, classes, anniversary celebrations, the activities of a Boy Scout Troop, the Round Table, and Co-Masonic activities, fully occupying every nook and corner of the Lodge premises, the Lodge is working in five organized service groups: First, some have been busy sending timely aid to families in all communities found to be suffering from poverty and unemployment. This work is in co-operation with the Poor Families Relief Association, founded in 1934 in a T.S. class, now doing very fine work in the city, and much appreciated. Another group is co-operating with the Poor Patients Relief Society, visiting the

sick from week to week and distributing medicines. A third group is studying the problems of child welfare and maternity, and have already begun a campaign to have certain steps taken in educational institutions for the health and welfare of children. Though lately begun this work promises to be highly useful. The same group is working also in connection with animal welfare, health and temperance, food reform, and arts and crafts. A fourth group has started "The Sind Sufi Samagam," under the auspices of which weekly gatherings are held in the T.S. Hall with the object of rooting out communal ill-feeling and bringing about unity among the various communities of Sind. The Social Group is the fifth, and it has been busy arranging social activities of all kinds for the Lodge.

Among the unusual features of the Hyderabad Lodge is the music class held every week, which is very popular and is attended by a huge audience. Members are also active in social and political work based on the principles outlined by Dr. Besant.

Shikarpur Lodge has purchased a plot of ground, a new compound wall has been constructed, the small structure has been repaired and new flooring and electricity installed, and the Lodge activities are now expected to become vitalized.

Since acquiring new Lodge quarters last January The Theosophical Society in Belgaum has been carrying on a most successful programme of study classes, Lodge meetings, debates, monthly socials and well attended lectures, including a series of seven lectures delivered by the General Secretary, Mr. Gokhale.

In March a Youth Lodge of 13 members was formed, and regular weekly meetings both for the older and Youth Lodges resulted in the steady growth of membership from 13 to 21, with an encouraging number of sympathizers, necessitating the removal

of the Lodge to larger and more convenient quarters on April 1st.

Late in May the Theosophical Society in Belgaum was host to the Maharashtra T. S. Federation meeting, which was well attended by members of that area as well as by about 25 delegates from distant places such as Adyar and Benares. During July a free Reading Room was opened for the use of the public, for which some of the members and local friends provide two English dailies, two weeklies, two Marathi dailies and two weeklies, and a few English and Marathi monthlies. It is the aspiration of the officers and members to make of The Theosophical Society in Belgaum an ideal Lodge.

THE BESANT ANNIVERSARY

The anniversary of Dr. Besant's birthday was celebrated by many Lodges throughout India with appropriate programmes both for the public and for Lodge members, those having been reported to Adyar being as follows: Madura Lodge; Trichinopoly and Srirangam jointly; the Bengal Theosophical Federation at Calcutta; the Olcott Lodge, East Rangoon; Sivaganga Lodge; Sri Sankara Lodge at Ernakulam; Bangalore City Lodge; and the new "Jyoti" Lodge at Arkonam, the latter also publishing an attractive leaflet with quotations from the poet Massey, from one of Dr. Besant's Convention addresses, and the Mantra, "O Hidden Life," which is to be used along with the "Golden Stairs."

The children of the Besant National Girls' School at Mangalore gathered at 9 a.m. to witness the flag salutation ceremony by the Vasanta Girl Scout Troop, followed by prayers and a short talk, after which sweets were distributed. In the evening a public Commemoration address was followed by a variety entertainment of drama, dance and tableaux by the School students.

DR. KAMENSKY

Dr. Kamensky reports the loss by death on August 22nd, of one of the Russian Theosophical stalwarts, a faithful server, Natacha Pissareva-Bocca who, wherever she was, found some kind and noble work to do, who though humble and modest was a real knight of peace and compassion.

A special issue of *Vestnik*, the journal of the Russian Section outside Russia, was devoted to the memory of Annie Besant, and contained articles by her and about her by various members who knew and worked with her.

MEXICO

The Mexican Section writes that they derived tremendous benefit from a visit of two month's duration by Mr. L. W. Rogers of Los Angeles, California, during which time Mr. Rogers delivered eight lectures before fine audiences of English-speaking people. A new Lodge conducted by an English-speaking leader will be founded as a result of this public work. Mr. Rogers was tireless in his work for Theosophy during his stay, and at the same time undertook to learn Spanish, despite his 81 years.

NEW ZEALAND

The New Zealand Section is to be congratulated upon Vol. 1 of the new series of *Theosophy in New Zealand*, the first two numbers of which have been dedicated to the fulfilment of a wish of the President, Dr. Arundale, first, to draw members closer to Adyar, and secondly, to develop in the membership of every Section a deeper understanding of the *Dharma* of his country that they may give right direction to those forces which are working to fulfil the plan for her nationhood.

Miss E. Hunt, the editor, has, in the September issue, created a most attractive and useful journal which is filled with the life and spirit of Adyar, including an excellent photograph of Dr. Arundale and also one of the tree on Founders' Avenue which was dedicated to New Zealand. News from Adyar, descriptions of life at Adyar and the surroundings, the work, the people, as well as a list of ways to help Adyar, form only a part of this interesting issue which makes us look forward with pleasure to receiving the number that will be devoted to New Zealand.

An Art Group has recently been formed at Vasanta Centre in Auckland for the purpose of increasing a sense of the beautiful. There is a very real interest among the members in the work of the International Academy of Arts at Adyar, of which Rukmini Devi is the head, and it is hoped to link the Art Group with the Academy. The purpose of the Art Group is to plan ways in which those interested in the finer things of life which come under the term Art, may be drawn together, with particular attention to contributing to the distinctive culture which New Zealand is developing.

PHILIPPINE ISLANDS

If you will look on a world-map, in the Pacific Ocean just off the south-east coast of Asia you will see a group of specks, tiny compared to the rest of the map, and these specks are marked Philippine Islands. On the physical map they look like hundreds of other specks to be found in various oceans. But on the Theosophical map you will see a shining light, for there nearly three years ago was formed a new Section of The Theosophical Society which now has 11 Lodges, a national Theosophical library which is rendering excellent service, an enthusiastic Youth Movement a growing membership, a campaign in ful

swing to secure funds for a Headquarters building, and a very interesting national journal, *The Lotus*. This journal deserves a special word not only for the attractiveness of its physical make-up, but because of the life and originality of its pages.

An example of the ingenuity of its members is the March-April-May issue prepared in the absence of the editor and General Secretary. Short articles make up its pages on the subjects, The Fundamentals of Theosophy; Man, Know Thyself; O Death, Where is Thy Sting?; Do We Live Again on Earth?; The Masters; Be Ye Perfect, and As a Man Soweth. Each article is divided into logical sub-heads, and concise and particularly pertinent and embracing quotations are gleaned from standard Theosophical books to cover each point. "As a Man Soweth," for instance, is divided into: Definition; Karma, the Law of Creation; How Karma Operates; The Lords of Karma; Some Types of Karma. The sources of the material are indicated in footnotes.

This method has been explained in detail as it might be useful to Lodges and Federations, unable to produce original material by the membership, in the preparation of bulletins or publicity leaflets, or for Sections which find it difficult to secure well-written and adequate articles on the fundamentals of Theosophy.

SCOTLAND

A movable feast might well describe the Summer School in Perth held during August as an experiment which yielded such pleasant results that already thoughts are turning to a repetition next year. On the first afternoon the whole company met at the Fair City Lodge rooms, had tea together, and heard a preliminary short

talk. A 15-mile bus-ride, the second day, took the group to Dunkeld, famous in song and story, with its old Cathedral beside the river Tay—a lovely place in a miniature setting of majestic Highland scenery. "We sat and talked in the Cathedral beside the imposing effigy of the Wolf of Badenoch, and we hope that we left a thought of love and peace there." On the third day the Summer School moved in a body by train to Dunfermline, saw the beautiful gardens, Pittencrieff Glen, and the old Abbey, completing the day by invading the home of the Scottish Publicity Secretary and there hearing an account of the Paris Congress and Summer School at Fontainebleau. The four remaining days found the members of the group at various places of interest, finally closing with a Theosophical talk, thus completing a holiday "in which we found interest in 'old and forgotten things', understanding in contacting each other, in exchanging Theosophical ideas, in living its ideals; and in being surrounded by the beauty of hill and glen we found in us the longing to make all things and all lives beautiful."

SWITZERLAND

Owing to the general mobilization in Switzerland, Mr. G. Tripet has asked his wife, Mrs. R. Tripet, to take over the work as General Secretary of the Swiss Section, who pledges to do everything in her power to further the interests of the work in her country. In relinquishing his work and entering upon his service to his country, Mr. Tripet writes to the President: "In these critical hours we are all looking towards Adyar, and I for my part renew my pledge of fidelity to our Ideal. Whatever may be the circumstances I will try to serve my country without hatred, filled with the hope that the White Forces may soon gain the victory."

Campaign Notes

THE WAR—A CAMPAIGN ADVANCE

WHEN war was declared, the next step was the immediate preparation of literature suitable for wide distribution freely. If the War is to produce the result which is its goal, the cessation of violence, of oppression and of separativeness, and the achievement of right through harmlessness, freedom and friendliness, then Theosophical principles must be understood, they must be clearly stated and then made known.

A WAR CAMPAIGN. So now we have a Campaign within a Campaign. The original World Campaign goes on constantly. It is valuable with its statements of basic truths, and its widespread examples of the practical nature of those truths when applied in all the different Booklets and in the magazine articles. The second Campaign is that of the next step we have all been forced to take onward into war conditions; for neutrals and belligerents alike must understand the nature of war, and emphasize the light Theosophy sheds on the difficulties of injustice, terror and suffering.

Theosophy and War has become the general title of a basic series of ten leaflets, either written by the President or compiled from the inspiring writings of Dr. Besant:

A Theosophist Looks at War
The High Purpose of War
Why War?
The Fruits of War
Right and Wrong in War
Death in War
When Shall War Cease
Peace through Suffering
Good Citizenship in War
Rebirth—Worlds and Men

All Lodges within the Empire and in France have received samples of this literature, together with the President's War Letter. The leaflets are the oblong shape of the President's Letters, purple ink on good light-weight paper, 4, 6, or 8 pages each. Plans have been made for these to be obtained in England from Headquarters. The price has been arranged at cost, plus postage, as is also the case with the Campaign Booklets. The great aim of the series is the spreading broadcast of Theosophical ideas.

They are obtainable from THE PUBLICITY OFFICE, Adyar, Madras, at a cost of: 100 for 10 Annas, 200 for Rs. 1-4-0, 1000 for Rs. 6-4-0 (or, by arrangement). Please send payment from abroad in rupee value at exchange rates, so that the full amount due in rupees is received at the Publicity Office. International Money Order preferred. Payment made by cheque must include 4 annas extra, cheque dues.

The President was never so prolific as he is at present, and he has also written a number of booklets, leaflets and pamphlets for the vigorous personal work he is doing, not only in regard to the War in its universal aspect, but especially for the Indian situation. At the present moment those issued include:

India and Britain Together
What is Victory
The United Warrior States
Britain—Land of the Larger Freedom
India Declares
The New India League and the War
India—Land of the Greater Light
A Federated World
 —E. M.

THEOSOPHY IS THE NEXT STEP FOR THE CHILDREN

(Extracts from a letter from Mrs. Jessie R. McAllister)

I hardly know where to begin to tell you how deeply I feel the need of this work. I am the mother of four children, a representative family, for it touches the pre-school, the grade school and the junior high school ages—all unified in one family, just typical American children. Early in 1937 they clamoured to go to a Sunday School. I did not want them to return to the narrow doctrines of the orthodox Church. I wanted them to have Theosophy, and I began to find a way to give it to them. I searched our Lodge library and found much material but nothing in systematic lessons. In the early spring of 1937 I began to gather the material into lesson-form. Always a lover of poetry, I delved into my scrapbooks for "memory verses." Gradually the Lessons grew.

In September 1938 I expected to give my plans to the American Section, but instead of that Mr. Cook asked me to accept the chairmanship of the committee and to launch the plan nationally. I launched first a census of children. This was to cover all children and grandchildren within the families of members of The Theosophical Society in America—from birth to 17 years. The results have surprised us all. With some 40 Lodges still unheard from—we now have a grand total of 710 boys and girls on our list.

You will note that our Lessons are not labelled too closely for the children within the families of the members, but the Lessons follow the general fundamental principles of Theosophy. I do not feel we should exactly "teach" Theosophy. We should, instead, "spread" Theosophy—we should share with our children the great truths we have found in the Ancient Wisdom. Gradually writers have been drawn into the work, and we

now have delightful stories given us, and some out-and-out Lessons, some in a dialogue form with a mythical family consisting of Grandmother and Boys and Girls the ages of my own family. I have changed the sexes around a bit but the children gradually grow older in the series. I try to make their conversation real, yet universal, carefully avoiding Americanisms of either locality or characters. The word "Theosophy" does not appear in these first-year Lessons. That will come later. Karma has become familiar and so has reincarnation, and our several bodies. All the kingdoms of nature are clear to them, and this has brought out much original thinking among the groups using the Lessons. We mimeograph them here in our own home, my husband running the machine in his leisure time, the children helping too. I am to attend our Convention at "Olcott," and we will have a booth where we will display our work, and discuss our plans with parents and teachers. Several of our writers will be there eager and ready to discuss future Lessons together. During all this I have been in touch with Mr. Jinarājādāsa who is deeply interested in our efforts to give Theosophy to children through these systematic Lessons. One thing he said I will never forget: "Your efforts will stimulate other Sections to do the same thing for their children." He also urged that we stress beauty everywhere rather than appeal entirely to the mind of the child.

Santiago de Cuba has permission to translate the Lessons into Spanish. They have adapted some stories to the Latin-American child, and have replaced some of the poems by Spanish ones. Six Sections of Latin-America will begin classes this summer. I wrote to Miss Clara Codd

asking permission to use her writings. She has replied and given me gracious permission to use anything she has written. She asks for the Lessons and has written about them in their new national magazine *The Link*, for several inquirers have come in mentioning the magazine. Mrs. Hemsted, International Head of the Golden Chain, is advertising them in Scotland. The head of the Round Table in New Zealand also sent to "Olcott" for them. The Lessons have been reviewed in the national magazine of the Section in Holland recently, and a local Dutch friend is translating them for me. The idea is growing and has caught the imagination of both leaders and parents literally around the world. During this year we have issued a little magazine every other month which we called *The Newsletter*. In it I reported all news of classes and distribution of lessons and the suggestions that poured in from everywhere. The June issue will be the last one, for our full page in *The American Theosophist* will replace it.

It is my dream that these Lessons in Theosophy for children reach every child within the family of every member of The Theosophical Society throughout the world, in his own language.

THE BOOKLETS MONTH BY MONTH

THE BOOKLET OF THE MOMENT.—*Politics*, by Hirendranath Datta, goes to the root of the matter; and that is, the unity of life, and the corresponding need for a unity behind current forms. He traces the development of the peoples into wider and wider sweeps of federation, and the present spread of a desire for union along pan-continental lines—a Pan-America, a Pan-Europe, and so on. The final trend will be towards a federated world, and not a separated one. The words of Count Richard Vuberg "all peoples are

a single nation," strike the key-note of the life flowing through the article.

HOW TO ORDER THE BOOKLETS.—Two groups: A. 5 subjects longer articles (4 by the President); India Rs. 6-12-0 for 100; Abroad Rs. 7-6-0 at exchange rates (formerly 11s., \$2.70).

B. 17 other subjects, India Rs. 3-6-0 for 100; Abroad Rs. 3-11-0 at exchange rates (formerly 5s. 5d., \$1.35).

C. All subjects; four or five of each, India Rs. 4-4-0 for 100; Abroad Rs. 4-9-0 at exchange rates; (formerly 6s. 8d., \$1.65).

NOTE.—Lots of 100 can be arranged, so many of different subjects at purchaser's choice.

D. Set of 22 Booklets, India only Re. 1-0-0; Abroad Re. 1-0-0 at exchange rates (formerly 1s. 6d., 37c.).

The Booklets for this Campaign are being issued by THE PUBLICITY OFFICER, The Theosophical Society, Adyar, Madras, and not as in the last Campaign from the Publishing House. Please address all communications and orders as above.

Post-free for cash with order, preferably, International Money Order. Cheques etc., to be made payable to THE PUBLICITY OFFICER as above. Cheques must include an extra fee for collection of 4 annas (4d., 12c.).

CHRISTMAS AND NEW YEAR GREETINGS

The Campaign Booklets will form a novel greeting, and also a fresh way to spread Theosophical teachings among your friends residing in the British Empire and France.

There are 22 subjects in the booklet series! Choose the subject that will interest your friend:

Art	Education
Business	Humanitarianism
Economics	Industry, Leisure

Registered No. M.4135

Internationalism Politics
Medicine Religion and Philos-
Nationalism ophy
Psychology Science
Psychotherapy Statecraft

*An Understanding of Heredity—
Science and Social Responsibility—The
Approach of Eastern and Western Psy-
chology—To More Youthful Living—For
Those Who Suffer—For Those Who Are
Happy.*

This facility cannot be extended to all countries, since Book-Post is restricted.

Attractive Wrappers. Inner covering, fine coloured paper; outer envelope will give the address of The Society—to add novelty to the Christmas post.

Enclose your visiting card to be sent to your friend with the Booklets, to *The Publicity Officer, The Theosophical Society, Adyar, Madras.* Post-free, for cash with order. India only, 2 Booklets 3 annas, 4 Booklets 5 annas. France and The Empire: 4 Booklets 6d. 2 Booklets 3d. Write names and addresses clearly.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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THE THEOSOPHICAL WORKER

December 1939

ADYAR

Vol. 4, No. 12

Work Matters More!

By The Editor

FACE TO FACE

SOME day, it may be in the near or in the distant future, every devotee of every faith shall come face to face with his Saviour and Lord. The time will come when there shall be no intermediaries, neither in the shape of intervention on the part of conventional interpretations, nor through priests or other authorities.

Some day the devotee shall know his Master face to face, for the Master is living, is no less alive now than He was when He lived on earth. He is a living Being at whose personal altar all whom He has called to Truth are destined to worship, not through man-made channels, but through the essential identity of

nature between the humble worshipper and the Sublime Expression of Divinity. And never will any Saviour pass away from contact with this earth until He has saved those to whom His Voice is speaking.

In such times as these, when through the magic of war heaven draws nearer to earth even in the midst of war's horrors, the devotee has the opportunity to draw nearer to his Teacher. The greater Saviours of the faiths, the mighty Rulers of the world, are surely more accessible than They have been, in ways particularly easy for the true devotee to tread.

However important a part organized religion may play in the world, its importance is far less now than in

normal times. For the most part, organized religions do not help. They do not really draw the Individuality of the Teacher close to the personality of the member of His Faith. There is no doubt whatever that organized religion fails us, fails the world, in supreme crises. The world is asking for bread, for life, but it receives only man-fashioned stone and man-constructed forms.

Let the true devotee become today intent upon his Lord. Let him stand before this Master face to face, without the intermediary of man or doctrine. It is in such times as these that we are helped to realize that the existence of a Church with its dogmas and doctrines is far from being an essential to a knowledge of the Shepherd near to whom the Church is supposed to draw His flock. Churches and organized worship may have their value, but too often we ascribe to them far more value than they really have. Now in the midst of the war, forms give way to life, and dogmas and doctrines and orthodoxies and conventionalities give way to the truth that lies in each one of us entirely independent of the forms in which we sometimes like to clothe them, and which too often we identify with truth.

The call now is—Face to Face with the Teacher. Where there is the will, there assuredly is the way, and while the world may be unable to continue to dwell in the heights into which it is lifted by the war, while it does so dwell, let every human being in it follow the example of all lowlier creatures and sit in very truth at the feet of his Master.

This is no idle declaration but the experience of many. It should be the experience of very many more until, perhaps in the distant future, a very Family of God shall live as one family, because the Gods are able to live among Their younger brethren, and Their younger brethren make the circle complete with their reverence to

the Gods, with their fellowship with their human brethren, and with their compassion toward those who are climbing after them as they themselves are climbing on that ladder on the higher rungs of which stand the Perfected Beings of evolution.

THE COMRADESHIP OF THE ELDER BRETHREN

Let us then remember our dedication. Let us remember the work we can do. Let us remember that we Theosophists, members of The Theosophical Society, can serve the world as no others can serve it. For example, we can give India a lead no others can give her. We may have to speak in loneliness. We may have to be rejected and laughed at and ridiculed. What does that matter? We have the power of the Elder Brethren behind us to the extent to which we consciously dedicate ourselves to Them.

We need the comradeship of the Elder Brethren far more than we need the comradeship of public opinion, and yet even to members of The Theosophical Society there is often far more concern as regards what other individuals are thinking about them than concern as regards what perhaps the Elder Brethren are thinking about them.

We must be able to stand up as our President-Mother stood up alone in that Lahore Congress, with practically half a dozen people against the seven or eight thousand people shouting her down. How many of us would have the courage of what should be a strongly dedicated alliance to the Elder Brethren? We are traitors to Them if we are not able to speak and work for Them at all costs.

THE COMRADESHIP OF OUR PRESIDENT-MOTHER

Our beloved President-Mother gave us so magnificent an example in every detail of her life. We must try, not necessarily successfully, to fulfil all that she might expect of us.

Let me say to you, as a concluding word, that never has she to my knowledge been nearer to us than she is today. She organizes, she leads, she directs, she guides with even greater splendour and majesty than it was possible for her when she was within the confines to a large extent of the physical body. Her radiance, her magnificence, her youth, all are such as are almost inconceivable since most of us have known her at the best in her maturity, and then have seen her gradually growing old, though, so growing, she became even more beautiful and wonderful than when young, but less able to function on the physical plane.

What she needs now are people who can contact her and give her the physical-plane focus that she needs. She can do marvels on the inner planes. So she could when she was down here. She wants workers on the physical plane who will reflect her. We must to the best of our power dedicate ourselves to her, and I can assure you out of my own personal experience we can see and know her and remember her as frequently as it is worth her while to spend her energy on us. There is no limit to the closeness of her association with us save our own lack of response to her. Let us not think of ourselves or what we should like to do, or of what we may think it is necessary to do at the present time. Let us leave our consciousness a blank. Let us go to her and say to her, "Mother I am yours. What would you that I should do down here?"

She knows you. She knows what you can do. She will not ask you to do the things you cannot do, though she will ask you often to do the things you might otherwise not think of doing. If she had out of our three or four thousand Indian members a thousand sons and daughters, women no less than men, if only she could have a thousand shock troops, sons and daughters, intent upon her will, they would discover

that will in terms of present need and they would feel a happiness, an entry into heaven, in trying to fulfil it, even though the world might become a hell.

Brethren, it is in that spirit that I want us all to work—to be less concerned with all the details of business and of administration, though perhaps a certain concern with them may be necessary, but to have a greater concern with the major issues that confront Theosophy and The Theosophical Society at the present time, and all other issues which concern each one of us as a citizen of our Motherland.

AN IMMEDIATE PROGRAMME

[Distributed by the President, 22 October 1939, at the conclusion of the South Indian Workers' Conference held at Adyar.]

1. Easier access for the public, in their various mother-tongues, to the truths of Theosophy as these may especially be relevant today:

- (a) In the field of Science,
- (b) In the field of Politics,
- (c) In the field of Religion,
- (d) In the field of Social Service,
- (e) In the field of Education.

2. Easier access for the public to membership of The Theosophical Society.

3. More direct service of the country, stressing the fundamental principles of such service:

- (a) Unity through understanding,
- (b) A common programme,
- (c) Swadeshism.

4. Periodical training-courses for Theosophical workers.

As opposed to confused thinking, we need clear thinking.

As opposed to personal thinking, we need impersonal thinking.

As opposed to narrow thinking, we need vision.

The world's dross is being burnt today. Let us bring fuel and fire for the burning—some of us the fuel of wisdom, some of us the fire of enthusiasm, some of us both.

The Little Boy Who Became President

ONCE upon a time there was a little boy named George, who was like all other little six-year-olds in that he liked sweets. But that this six-year-old was different, we have on no less authority than H. P. Blavatsky, the Founder of the Theosophical Society, who wrote to him:

"To Georges Chela, Esq.

"Happy New Year to the most honourable Georgy, Esq.

"A box of sweets is forthcoming from Russia, a cold and pious country, where the undersigned is supposed to have evolved from. When it arrives—you shall have it, and when you understand what your loving old friend means—you shall indeed be a *chela*.

"Yours respectfully,
H. P. BLAVATSKY"

And when the little boy grew into young manhood he went with his aunt to live in India and to work with Annie Besant, first as a teacher and later as Principal of the Central Hindu College in Benares. It was during this time that he instituted informal meetings with his students, corresponding to the traditional Roof Talks held at Adyar. Of one of these it was written, by a travelling visitor in 1912:

"Mr. George Arundale was there already, wrapped in a yellow scarf and curled up among the cushions of a large armchair. In an easy informal way he received the band of students who, also for the most part in yellow scarves, glided in barefooted and silent as shadows, seating themselves on the floor in a semi-circle at Mr. Arundale's feet. They asked questions and Mr. Arundale answered in the simplest way in the world; the beauty of that scene lay in its simplicity. Few things have affected me so deeply as the sight of that young man, surrounded by students who

seemed to worship him, and who come every evening to sit at his feet and listen to him as he talks of the spiritual life. To me that picture was worth the whole journey and all the solemn lectures in the world."

Later when he was chosen by his fellow members to become the General Secretary of the Indian Section of The Theosophical Society, Dr. Besant wrote: "India having again captured his invaluable services . . . I hope to see a great step forward by The Society in this dearly-loved land, for his splendid enthusiasm, which he has the rare gift of infusing in others, will help her on her way."

Australia next claimed his attention, and again his Chief wrote: "How splendidly you are working, and in so many different directions. It must be very tiring to spend the night in Nirvāṇa and the day in Australia."

Again, in 1926, Dr. Besant wrote to Dr. Arundale: "Master said that you were to become President, and I took it for granted that it would be in 1928. You know I always 'jump' to do anything He even hints at. Besides, I think you would make a splendid President."

Thus it came about that, after a few years, this Mantle of Service fell upon his shoulders, and then it was said of him by his colleague and co-worker, Mr. Jinarājadāsa: "There could be none who could better represent our Theosophical ideal of Brotherhood than the President, for one of his great characteristics which we can all admit . . . is that however serious an injury is given him, he seems to ignore that injustice and to understand why the person did it. . . . There is no one I know of the younger generation—I exempt the older generation—who has

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THE LITTLE BOY WHO BECAME PRESIDENT

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shown more truly the spirit of a brother, whether to one who likes or dislikes him. We are very privileged indeed that he is leading us."

And now, on his 61st Birthday, and in the 6th year of his Presidentship, what does this little boy, who has indeed become a Chela and fulfilled H.P.B.'s prophetic words, who has been honoured by, and honours, the highest office within the power of the membership of The Theosophical Society to bestow, what does he mean to those of us who live at Adyar and who have the privilege of working with and for him?

The young people love him for his sincerity, his courage in standing alone, if need be, in fulfilling his duty as he sees it, regardless of criticism, regardless of whatever sacrifices it may entail, unmindful of what his opponents may say. They love him for his frankness, for his quick response to the will of the Masters, and for his bubbling sense of humour, sometimes subtle but never unkind, always quick and sure.

And to others he means *power*—power which devastates the self-centred personal self, power which stirs, strengthens and inspires the impersonal self. In our midst he moves quietly, broodingly or dynamically, even at times catastrophically, and from these many facets of his power, as we observe, react or respond to them we become aware of how intensely we live in the personal, we see the beauty of one who lives in the impersonal.

Permeating all his other characteristics is "bigness." What this means can best be given in his own words: "There is, about an evolved soul, a bigness, a sense of power to be kingly under all circumstances, however devastating, an absence of all pettiness and small-mindedness, of all small self-seeking, of all narrowness, of all domineering pride, of all carping and

constant fault-finding, of all ill-naturedness."

And throughout the whole of our association with him will flash out those moments of delicious humour, of lightning but extraordinarily impersonal disapproval, of deep understanding, and an exquisite tenderness which draws you straight into his heart and fills you with the joy of your own unrealized possibilities.

May there be many more birthdays, and many more workers who can know and love him as we at Adyar know and love him!

—ANITA HENKEL

YOU HAVE THE KEYS

Blithe and beautiful
Like the moon, is one
Aspect of the Soul;
Which one may unlock
With the silver key
Of light-heartedness.

Rich and bountiful
Like the sun, is one
Aspect of the Soul;
Which one may unlock
With the golden key
Of large-heartedness.

Clear and purposeful
Like the stars, is one
Aspect of the Soul;
Which one may unlock
With the diamond key
Of whole-heartedness.

Vast and fathomless
Like the skies, is one
Aspect of the Soul;
Which one may unlock
With the master-key
Of warm-heartedness.

—D. R. D

For 1st December 1939

ADYAR NEWS AND NOTES

THE WORLD'S BLESSING

BLESSED is the world that amidst one of its major adjustments to the Real there are shining forth the quickening Fires of a Theosophical Society—an incarnation in these times of the long line of Theosophical Societies which, under varying names, have flamed forth the supreme Truth of the Universal Brotherhood of Life. Whenever from time to time the world is inclined towards Truth in an adjustment from illusion, there stand forth witnesses to the Real—Fire-Pillars of Reality. Such a Fire-Pillar is The Theosophical Society, set today amidst the darkness of a world which has lost its way.

Blessed are those privileged to have won embodiment in such a Fire-Pillar, and who, therefore, are sparks for its more abundant shining, for thus may they know that they are appointed to help to reveal the Way which is straight and true.

Blessed is November 17th, for on this day 64 years ago this Theosophical Society was born under the Sign of the great adjustments designed to take place during the first half of the 20th century. Coming Adjustments cast their Realities before.

Blessed are H. P. Blavatsky and H. S. Olcott and all who have been true to the traditions of the Real, for they have guarded and strengthened the Fire-Pillar of Theosophy and The Theosophical Society to the high purposes of both.

Blessed are we who ceaselessly add our light to its shining, for so shall we learn to be among the torch-bearers who prevent the world.

George S. Arundale

17 November 1939

HELPING POLAND

In reply to a request from Mrs. Gasiorok, Secretary, Juliusz Slowacki Lodge, 2607 Walton Street, Chicago, to give "suggestions as to the line of thought Polish members of The Theosophical Society should follow with regard to the present situation concerning their Fatherland," the President has written to her as follows:

DEAR FRIEND,

The best way in which you can help your great country now is collectively in your Lodge and individually in your membership to hold strongly the thought of Poland's freedom in your minds regularly during the course of the day, or at least in the morning and in the evening.

So far as the Lodge is concerned, you should at least meet weekly to produce and to vivify such a thought-form. Individually you should choose the most convenient time for each of you.

I am doing this myself. I have the map of Poland before me and I take my centre from Cracow, and will away the forces of evil—both Russian and German—which have for the time being subjugated her. I take Cracow, because it seems to me in a way to be the most Polish of all the cities. It is easier for me to take a centre and then radiate out the forces of Power against the forces of evil. I do this constantly and I hope it helps. You might ask all your Polish friends to do the same.

There is a tremendous power in the will, and while we may know that Poland will be restored to her greatness, still the privilege is ours of helping in the restoration.

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You have, of course, my very deepest sympathies in the tragedy that has come into your lives.

Ever fraternally,
GEORGE S. ARUNDALE

6 November 1939

CHANGES IN HEADQUARTERS OFFICES

The President has appointed, with the approval of the Executive Committee Prof. D. D. Kanga to be Assistant Recording Secretary from October 5. Mr. N. Sri Ram retains the office of the Recording Secretary. Mr. A. J. Hamerster, having returned from Ceylon and not able to proceed to England as he had planned, resumes the office of the Treasurer.

Thus Mr. Sri Ram who has been both Treasurer and Recording Secretary for some months, is relieved to help in other ways, specially in the President's political work.

Miss K. Maddox, just arrived from Australia, has been absorbed in the President's office.

ADYAR LODGE

On the happy occasion of their silver wedding anniversary, Prof. and Mrs. D. D. Kanga entertained the Adyar Lodge, of which he is the new President, and their friends with a tea-party in Pavlova Theatre, when the Lodge work for the season was informally opened. Dr. Arundale spoke briefly and humorously, extending congratulations to Prof. and Mrs. Kanga, while Rukmini Devi presented to them, in the name of the Adyar residents, 3 beautifully engraved silver vessels. Dr. Arundale also gave a short address on putting the Lodges on a war footing to promote national brotherhood in India.

The following week the season was formally opened with a very interesting

lecture on Theosophy in India by Dr. D. Gurumurti of Madanapalle. Before introducing the speaker, Prof. Kanga gave a short charge to the membership which is as follows:

"It was one fine day in winter when Carlyle called on Tennyson and they sat together before the fire, neither of them exchanging a word. At the end of the hour, when Carlyle rose to depart, each said to the other what an enjoyable evening it had been. This episode reveals the great occult truth that much can be done by silent thinking. I have selected this episode to bring out the point that our Lodge meetings are not and should not be like other meetings of other societies. They should be different, but I do not mean to say they should not be conducted in a businesslike way. More than that is necessary, however, for we are all students of occultism, occultists in the making, and Lodge meetings give us an excellent opportunity to be trained, to put our Theosophical teachings into practice. How shall we do this? What is the *modus operandi*?

"In the first place it is not enough to attend Lodge meetings regularly. We should go to the meetings with the idea not of getting some benefit for ourselves but with the idea of giving something, contributing something to the success of the meeting. A sympathetic and helpful attitude is necessary to do this. We can do much by our silent, loving and helpful thoughts throughout the meeting even if we may not take an active part in the deliberations and discussions. You may not be able to lecture yourself, but you can help the lecturer immensely by your sympathetic response to what he is saying and by the mental atmosphere which you create. I am sure we shall be able to make our Lodge very active if we come to the meeting with this helpful and sympathetic attitude of mind. By this I do

not mean there should not be discussion and criticisms. By all means let us have these, but they should be healthy, helpful and constructive, not destructive. Let no one throw cold water on anybody's enthusiasm for work, but let there always be an encouraging, co-operative attitude, and I am sure with every member in such a splendid attitude we shall be able to do good work during the year."

OUR YEAR BOOK, 1940

During this period of conflict, stress and strain, it is essential that each individual shall know, and hold to, the best in each nation in order that when peace comes there shall be no bitterness. Lodges might well make this world understanding a part of their programmes, and for this purpose the new International Theosophical Year Book Supplement for 1940 which is now ready for distribution, will be of great value, for here in compact form are given the major achievements of each nation, and of the Theosophical Sections in that nation, as well as a world calendar which will be helpful to all who wish to unite with other nations and faiths in an observance of Great Days.

Instead of the alphabetical arrangement of past years, the 1940 Supplement begins with India, the heart of the world both from the occult and exoteric magnetic points of view, and follows the course of the sun around the world, finally returning to "India—Land of the Greater Light." This geographical arrangement brings each continental unit together, and makes an excellent comparative study of the progress of nations in a certain geographical area. An adequate index will be of assistance to those who prefer the alphabetical arrangement.

DECEMBER 19—DAY OF COMPASSION

The following is reprinted from the Watch-Tower of the last April THEOS-

OPHIST to remind ourselves to keep this day:

I wonder if among our members generally it would be regarded as appropriate to institute December 19th each year as the Day of Compassion, not for the purpose of holding meetings, but for definite remembrance of Compassion as the most urgent duty of Theosophists throughout the world. On 19 December 1882, H. P. Blavatsky and H. S. Olcott finally settled down at Adyar to make it the international headquarters of The Theosophical Society and also to begin their work both in India and elsewhere. This day, therefore, has very special association for us all, and if it be true that the sublime purpose of the gifts of Theosophy and of The Society to the outer world was, and is, the evoking of a wise and strong compassion in the hearts of all men and women of goodwill throughout the world, then December 19th seems an appropriate day for the remembrance of the real purpose of the gifts. In any case this day is chosen by the residents of Adyar for an annual quiet recollectedness as to compassion and for a sending of it forth in blessing.

—G.S.A.

THE PRESIDENT'S TOUR

To complete their South Indian tour the President and Rukmini Devi and party visited Salem and Coimbatore, Oct. 25—Nov. 3, returning to Adyar in time to welcome Mme. Montessori who arrived on the 4th.

In both towns, as before, Srimati Rukmini gave dance recitals, lectured on culture, and visited temples and schools and other places of interest including a co-operative milk depot in Salem. The President's public lectures were on Theosophy and The Theosophical Society,

India's Hour Has Struck,
Indian Education for India.

He also addressed meetings of members of The Society and of Scouts. There were the usual kindly social gatherings which members never fail to arrange anywhere.

Welcome Addresses have been quite a feature of this tour, and no less than five were presented in this part of the tour. Three in Salem, a loyal address from the Theosophists, a civic address from the Municipality, and a students' address from a High School; the one at Coimbatore was from the Lodge; and the fifth welcome address was given at Erode, a railway station between Salem and Coimbatore, by a large gathering of Scouts, Red Cross workers, Young Theosophists and Theosophists.

ARMISTICE DAY

Armistice Day was observed by the residents at Adyar gathering together in the Headquarters Hall for a short talk by the President, followed by a 2-minutes' silence at 11 o'clock. Part of the President's speech was as follows:

"Face to face with another war as we are, we perceive that there are three types of war, all of which continue, I am sorry to say, throughout the world, despite the existence or the non-existence of what we are habituated to call war. Fortunately side by side with those three types of war there are also three types of peace which similarly continue. It befalls that from time to time the war spirit dominates. From time to time the peace spirit dominates. But what is important for us to realize is that all wars and all peaces begin in ourselves, that we are the authors of war as we are the authors of peace, and however far away we may be from the scene of fighting, however little actual participation we may appear to have in a war for the moment going on thousands of miles away, we individually in our own perhaps comparatively obscure lives incline the world to war or we incline the world to peace.

"It is, therefore, appropriate that we should try to understand what is the nature of war and what is the nature of peace, so that we may perceive in ourselves those things that make for war and perceive in ourselves also those things that make for peace.

"There are the three types of war: there is the war which is cruelty; there is the war which is ugliness; there is the war which is vulgarity. Whether we have or have not actual armed physical conflict in the outer war, we can clearly perceive that such wars as those are continually in progress all the time, and that sooner or later the accumulation of them must lead to their expression on the very physical plane itself. Wherever there is cruelty, there is war. Wherever there is ugliness, there is war. Wherever there is vulgarity of crudeness, there is war.

"We have but to look into ourselves to see whether or not we promote cruelty directly or indirectly, whether or not we promote ugliness directly or indirectly, whether or not we promote vulgarity in whatever form of crudeness directly or indirectly. There we are instigating war. It is one of the wonderful things for us to think of, that wherever we may be, however limited we may be, we can either accelerate the world to war or retard the world from war.

"Just as there are these three types of war—cruelty, ugliness, vulgarity—so there are the three types of peace. One type of peace is reverence; the second type is goodwill; and the third type is compassion. We are thankful to know that all three types of peace exist in the world today, but if there were more of reverence, more of goodwill and more of compassion, there would be less of war, and each one of us, seeking, as I hope he does, to diminish cruelty, ugliness and vulgarity, will seek to stimulate the spirit of reverence so sadly lacking in the world today, the

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spirit of goodwill and the spirit of compassion.

"And now in this 2-minutes' silence, if we send our blessings to all who have suffered and are suffering, if we will compose ourselves to peace, then we shall be helping to bring the war nearer to a conclusion."

NOVEMBER 17 AT ADYAR

On November 17, opening with the Prayers of all Religions, Foundation Day was commemorated in the great Hall with greetings from all the Sections by the Liaison Officers representing each country; greetings from the members of countries in which The Theosophical Society has been dissolved, by Mr. Sri Ram; greetings from The World Federation of Young Theosophists and a short talk by Rukmini Devi; and a very stirring address by the President. (This address has been circulated through the Liaison Officers.) Flowers were offered before the flower-bedecked statues of the two Founders of The Society and the bust-statues of Dr. Besant and Bishop Leadbeater, as well as the bust of Colonel Olcott in the Palm Grove. As a memento of the Day, the President presented each resident with a leaflet containing his "World's Blessing" (see p. 298) and an extract from *The Voice of the Silence*.

Sweets were distributed to children of the employees of The Society. And for the residents there was a Banyan-tree tea party—held indoors owing to lack of trust in the weather, which therefore remained fine. The day finished with something better than any entertainment—an appropriate Roof Talk by the President.

THE PRESIDENT'S MESSAGE TO FINLAND

The following greetings were received from Helsinki, dated 5 October 1939:

"In this time of trial we, the members of the Council of The Theosophical Society in Finland, beg to express to you, our beloved President, our deepest sympathy and unshaken loyalty.

"With fraternal greetings,
[Signed by the members of the Council.]"

The President's reply was as follows:
MY DEAR FRIENDS,

I was more than delighted to receive your generous letter dated October 5th.

You may be sure that I have, day by day, been following the terrible trials to which your beautiful country has been subjected, and I have ever hoped that she may emerge safely.

I think it is wonderful how brave and strong you all have been in the face of Russia, and I can very clearly see the good you have done to the cause of freedom and justice by the heroic stand you have taken.

Poland has set us all a very great example of fortitude. And now Finland is setting us no less an example of the power of even a small country when that power is set in righteousness against the evil-doer.

Rukmini and I remember with great happiness our visit to Finland, and the warmth of our reception by you all. This will ever be one of our most vivid memories. We are all the more drawn to Finland, therefore, as we see her so true to her duty in times when duty is often so difficult to perform.

May you all and your great country be heartened to continued faithfulness until the end.

Affectionately,
GEORGE S. ARUNDALE

Adyar Welcomes Madame Montessori

FLYING by plane from Naples to Madras, Dr. Maria Montessori and her son and interpreter, Dr. Mario Montessori, arrived on November 4th to conduct a Training Course in the Montessori method and to make a study of education in India.

Renewing a friendship made in Holland, Rukmini Devi, accompanied by other members of The Society and several well-known educationists of Madras, welcomed the distinguished guests at the aerodrome and drove with them to Adyar. Deeply impressed by the vibrant and colourful beauty of Adyar, and responding graciously to the hundreds of children from the Besant and Olcott Schools who lined the avenue from the entrance gate to her residence, Madame Montessori was met at Olcott Gardens and warmly welcomed to Adyar by the President.

After a short rest, despite the weariness of the long journey which would be trying for one of less than her 70 years, Madame Montessori gave a short interview for reporters of the leading Madras newspapers, and at once endeared herself to those present by the charm and warmth of her personality. She expressed her happiness at the fulfilment of a long-wished-for visit to India, where she expects to receive more from this ancient land than she is able to give.

"This is not a method of education but a method of life and culture which I feel very necessary at the moment," she said. "The important part of the Montessori method for the world is to put in its true light the value of childhood as a builder up of man into his perfection. Childhood has been up to the present considered as being made up of weak beings who must

be helped and loved; but it is actually in itself a great strength which can be of great help to us adults.

"The world is composed of two entities or two groups of people, the adult and the child, and both should be taken into consideration (not only adults as at present) if there is to be a reconstruction of the world. The child in itself has no sense of political parties, nationalities, or difference of class or race. Instead, it has another group of sentiments, and it is this group of sentiments which the child possesses and which needs to be illustrated and cultivated. The fact that children have a different life from ours can give us light on many of our social questions."

Dr. Montessori then observed that the child had not been considered in respect of its needs, psychological, physical or social, and here there was a whole world to be built up for the child.

"The world as it is built at the present time is solely for adults, and children have to adapt themselves to this world, whereas there should be a world built up at each stage of growth, especially at childhood. Existing conditions are not made for the children, because schools are merely places where they go to be educated or instructed, and even in the family, children have only a little corner for themselves. A special world should be built up where the great powers of soul which the child possesses may be developed. The average man is not developed to the fullness of his spiritual possibilities, and that brings us back to the child, because the child is the man in process of development. Men who are spiritually developed constitute a very restricted aristocracy. The average man should

course, be developed, and it is this great impetus that humanity needs at the present time, that is to say, the spiritual development of the masses. Once children have been understood as to their spiritual powers—up to now they have been known only by their reaction to wrong conditions—once their spiritual powers are revealed, the adults begin to realize that spiritual forces are present in their families because of the children.

"The child is usually considered below its level by the adult who is unwittingly proud and superior; but once the adult has understood and seen the spiritual powers of the children, he becomes very humble and a transformation in the adult takes place, and that is of great importance socially. It is a conversion. There is a missionary in the family and the missionary is the child. The child is the father of the man, because every child makes a man and is a missionary sent by God to every home. The child is also the teacher of man, because it makes us understand so many errors which we commit socially, by the expression of its life. Every child that is born has in itself the divine powers given by God. These divine powers may be developed under certain conditions. These divine powers are mysterious and difficult to understand. One must understand them, and we can only come to a clearer understanding of them by our own further and further developments. This understanding is very limited at the present moment, and very often these divine powers are destroyed under the conditions in which the child finds itself in the world. In this incomprehension, I see the crucifixion of the Messiah taking place in the life of every child in the home and in the school as its divine qualities are destroyed systematically by the ignorance or the unawareness of the adult in his treatment of the child."

On Armistice Day, a week after her arrival, the Training Course was officially

opened in the Headquarters Hall in the presence of a large gathering, including many distinguished guests from Madras, among them the Mayor of the City, the Chancellor of the Madras University, and the President of the South India Teachers' Union, who made brief speeches welcoming Mme. Montessori to their country and city. Rukmini Devi added her welcome. Dr. Arundale introduced the honoured guest and her son. Then Madame Montessori spoke in her own flowing Italian tongue, creating an atmosphere of simplicity and charm which was maintained by her interpreter as he repeated sentence by sentence in English:

"I am not only honoured to find myself here today among you. This visit is for me an event of such importance that perhaps I have had to earn it by living a long life. Even if I have come here so late in my life, nevertheless I have felt an enormous attraction towards this country, as many know, and I felt it was my destiny that one day I should come here to work. I will not attempt to express the wealth of my emotion that today this destiny is being accomplished."

"I have not come here merely to teach a method of education, but rather to fuse all the aspirations of my soul with the experience of your glorious country. When I left Europe, although under very difficult conditions, many of my friends said: 'How happy you must be now, because you go forth to take that which you have so long wished to take,' and in the depth of the soul of every European today, even if only subconsciously, there is felt the necessity to fuse together the experiences of these two most different races. You can well imagine that this fusion is not merely an academical stress, each of the other's experiences, but an approach, a fraternity that will bring a spiritual unity."

"I am especially pleased and appreciate to be here in this centre of history

and spirituality which is The Theosophical Society's Headquarters in Adyar. Even from the last century I have had the opportunity of knowing and approaching Dr. Besant; it was only ten years after I began my method of education, and during the whole of my life I have had her help and her moral support. This Society, which by essence is an educational and spiritual Society, is the most appropriate to give hospitality to this method, and I want in a special manner to thank Dr. Arundale for having attracted me here and for having helped me to reach here, so that I could deliver what perhaps some call my message, because I really feel that I have a message to bring to the world. I feel that I am the faithful servant of a part of humanity which has great powers, but which has not been sufficiently understood. This powerful part of humanity, this group of human entities of which we are all in need, is the child. The children are not those weak beings that we feel need our help. The children possess in their souls a value which must be made use of by society. My experience, which I feel gives some value to my message, is that the children are capable of feeling with and understanding us adults, and from my own personal experience I can say, of giving us help.

"Our century has been called the century of the child. It is a century in which that part of humanity which before was of no importance must now come forward. Let us give space and freedom to the children, so that they in their freedom may give out their revelation to us. When we offer to them a small amount of knowledge, let us leave them free, so that they may reveal to us that they have learned much more than we intended giving to them. Let them come to us. Let them show us that many of those

problems which are difficult to us have a very easy solution. I might with all persuasion use an idea belonging to our Christian religion, that the child is our guide on the road to heaven. The child is for us a teacher. The world is in need of the child, because the adults are showing that they are incapable of bearing alone the weight of such conflicting civilizations. The adult alone is not sufficient. It is necessary to have the adult together with the children, the souls of both, to see that many of the problems that trouble society today are solved."

Although the enrolment limit was originally set at 200, accommodations were increased to meet a final enrolment of 316, while some students were refused for lack of space. The majority of these students are women. Bombay Presidency has sent the largest contingent—about 125. Madras Presidency comes next; Bengal and all the other Provinces of British India and the chief Indian States are represented; also Burma, Ceylon and Zanzibar. Some of the students are sponsored by the Education Departments of Indian States, namely, Hyderabad (13 students), Baroda, Indore, Bhavnagar and Porbandar.

During the last month a small city of palm-leaf huts, pandals, supply store, restaurant and inquiry office has grown up on the grounds, and yet, so spacious is the Adyar estate that this increase of buildings and residents gives no feeling of confusion and crowds. The lectures are given in the pandal on Besant School grounds, except on days of rain, when they are delivered in the Headquarters Hall. On the ground floor of Olcott Gardens Madame Montessori conducts her demonstration classes. Students strolling about with notebooks and pencils give Adyar much the atmosphere of a college campus.

FROM THE SECTIONS

AN ENGLISH WAR LETTER

From the President of the North-Western Federation of The Theosophical Society in England, Mr. T. H. Redfern, to the Federation Lodges :

Now that we have been at war for over three weeks we are getting over the first shock, and can begin to take stock of the situation with a better perspective.

The two things which stand out most in my mind are that it is a war well worth fighting and that it is remarkably free from enmity. To quote a recent writer in *The Daily Express* :

"This time last war the mass of people behaved extremely badly according to the present standard. They threw bricks at restaurants that bore German names. At that time this war things do not happen like that. It is just not that sort of a war. It is a dispassionate business that has as much feeling attached to it as a policeman experiences when he sets out to catch a murderer."

It seems strange to be at war with people for whom there are such warm feelings of sympathy, but we are fighting the German nation as much to free them as to free the rest of us, perceiving that they have allowed themselves to be enslaved by rulers whose powerful policy does not permit the nations of the world to live together in a happy and settled state.

The Bishop of Birmingham has written to the clergy in his diocese :

"Do not acquiesce to self-righteous patriotism which assumes that our national policy in the past has been wholly good in motive or effect. Do not speak as though we have no responsibility in the creation of the temper which has led to the war."

These words may well remind us that had British policy been different the present war would not have occurred. Had Germany had no grounds for complaint which Hitler could have worked upon, he could not have gained his power; and even if, after he had come to power, we had been quicker to challenge him, he could have been stopped much more easily and with far less loss of life and suffering.

There were in the Treaty of Versailles impositions on Germany which were unreasonable and intolerable. We share the responsibility for that treaty, and even when these facts were becoming generally recognized, we had not the decency and courage to openly admit it and propose that the treaty be replaced by a new one which would be more sensible. The seeds of the present war were sown in the vindictiveness of some of the clauses in the settlement of the last one. If we British people remember that, it will prevent hatred of the Germans arising in our feelings, and guide the thought of our nation in preparation for the next settlement so that care is taken to see that no such seeds are sown again in the next peace treaty.

Had Herr Hitler been content to liberate his people from the restrictions in that treaty which no nation with dignity could be expected to accept indefinitely, he might have come before the world as a noble and honourable re-creator of a nation which has made great contributions to world culture and I hope will do so again in the future, but a man who loves freedom must love it for all to be entitled to it for himself. He must love freedom for the Czechs, the Slovaks, the Austrians, the Poles and the Jews as well as the

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Germans; otherwise if he seeks to tyrannically oppress other peoples he loses the warrant for his own nation's freedom; and if we as Britons claim freedom for ourselves let us bear in mind that equally we must claim freedom for the Indians, the Irish, the Arabs, the Jews and the Africans and every other people who form part of the British Commonwealth of Nations or are under its protection.

But Hitler's demands have exceeded justice. His methods have been dishonourable and his regime tyrannically cruel and barbarous. The evils in the Versailles Treaty form the elements of truth in Hitler's case which gave the illusion of validity to the disreputable amalgam of his defence. Clear recognition and acknowledgment of them will increase the effectiveness of our forceful denunciation of the evil things in the Nazi Government which we have to fight against.

It is good that some of our thought should be devoted to maintaining in the thought-currents of the nation that reasonable non-vindictive friendliness towards the German people which has characterized the outbreak of war, so helping to prepare an atmosphere for an honourable peace, justly helpful to the German people, and free from conditions rendering them vulnerable to another similar englamourment, and us liable to participation in the consequences.

Is it too much to hope that out of this conflict there may be born a new world order, a World Confederation of Free States, with world laws and courts of justice having powers to remedy unjust grievances between nations, a world police force to maintain international order, planned reciprocal service between nations in a controlled world economy of import and export trade, world-wide sharing of art and culture, and world respect for all forms of religious worship based on Uni-

versal Brotherhood? Although our dreams and ideals do not happen as we imagine them, yet they have their contributive value in the sea of collective thought and longing; and there is creative power in purposeful will.

A LETTER FROM HOLLAND

The General Secretary of Hungary writes to the President from Laren on September 4 :

I should like to report to you that through the circumstances prevailing I am for the time being detained in Holland. There is no question of travelling at present; some of our members who were at Vasanta House in the week between the 23rd and 29th of August, could return to England and France, but a few others could not travel any more. Two friends started but had to come back from the frontier. As I had an invitation from friends here in Laren to stay till the end of September anyhow, it does not make a great difference in my plans for the moment, and we shall see what happens later. I do hope it will be possible to return to my country, on the other hand, one never can tell what it is good for that I am here for a little longer. Maybe there will be some news from you which would not reach me at home, and if I get it here I may be able to tell about it to our members on my return whenever that will be.

And so in spite of all astrologers who said that there are no indications whatever for an outbreak of war at present, there we are. Let us hope that it will last not too long. The feeling that in the higher worlds the victory is won, gives us calm and strength. It is a fight of deliverance from the terrible tension of the last years. May I say that I begin to experience what the "Peace that passeth understanding" means. I mean that I really cannot understand with my brains how it is that I am

perfectly undisturbed in love and harmony, but there it is, quite naturally and without effort—it could not be otherwise.

We had a beautiful week at St Michael's. Prof. van der Stok was really wonderful, and during the whole week your presence was strongly felt. Every morning Prof. v. d. Stok began by linking us up with Adyar, and he spoke of you and Rukmini, and of Mr. Jinarājadāsa every day.

We all thought it was rather extraordinary that now for the third time we had these meetings during crises. This last one I felt has not less been for peace than the others—this has perhaps been for strengthening that "Peace which passeth understanding" necessary for this Kurukṣetra which Europe is at present. Thanks to you for all your help, dear President!

A SWISS LETTER

The Geneva Group of The Theosophical Society has sent out the following letter to members and friends:

Having experienced intensely the urgent need for working in the cause of Peace, the leaders of the "Artisans d'une Vie Meilleure" (Workers for a Better Life) and The Theosophical Society have decided to join their efforts in order to create and to radiate a powerful current of Peace.

Several meetings were held in June to define the principles and the forms which our work should take. The spirit of brotherly understanding which reigned so conspicuously at these meetings is evidence that a collaboration of the above groups, which other groups will be asked also to join, is not only possible but profoundly desirable.

A working programme was drawn up, which will I hope have the approval of all members—meetings of the two groups will be held weekly and open to men and women of goodwill who wish to work for Peace. Our meetings will not be truly

effective unless every individual member prepares himself by constant constructive radiation of Peace.

It is easily understood in these times of war how necessary it is to prepare a new era when brotherly love, understanding and trust shall replace hate, intolerance and fear, and bring about a collaboration which will usefully and fruitfully use all human powers.

YUGOSLAVIA

The President has received the following in a letter from Lodge Sava: "Amidst the struggles and disharmonies, Yugoslavia, a point of luminous light in the worldly chaos, has realized her ideals of threefold national unity. Based on equality, harmony and fraternal unity she can serve as an example for other nations, and is able to send into the world thoughts of better understanding. In this work she has been aided by Lodge Sava, which for 8 years has been doing meditational work along these lines, not only for Yugoslavia alone but for the whole world.

"The clear pure rays of our chalice, which you, our honoured President, have blessed for our use, have spread themselves all over our country, and we desire that these rays may also spread beyond the boundaries of our country until they penetrate and embrace the whole world.

"Lodge Sava, which meets for this meditation every Friday at exactly 7.45 p.m., and which has linked itself during these 8 years with many members all over the world, sends especially today to its President, from this luminous centre of Peace, the joyous news that Yugoslavia has today understood the requirements of the new times that sincere and common foundations are the only foundations on which can be built the happiness and progress of a nation. We desire that this little flame may grow into a bright fire.

May the flame of Adyar help us in our efforts, and we offer our Lodge as a weapon of Peace to serve it in its sublime activities.

"Your letters, dear President, help us so that with all our enthusiasm and the force of our will we link ourselves still more closely with you, so that we may feel your power, the power of Adyar which we attempt to spread everywhere."

The General Secretary sends the names of 369 members who have undertaken the Meditation for the Comradeship of all Peoples, and writes that the President's Open Letters have been sent to the politicians of the country, and that the wisdom set forth in Letter No. 12 greatly helped to get the agreement signed by the Royal Regency which links Serbs and Croats closer together.

AN APPEAL TO NEUTRAL COUNTRIES

The International Secretary of the Theosophical Order of Service writes:

Many groups attached to Lodges in England, Scotland (where the idea originated), Wales, Australia, South Africa, and some other countries have for some time been busy making bandages and surgical pads, etc., for the wounded in the Chinese war. Now that war has overtaken us in the British Commonwealth of Nations, it is perhaps inevitable that this excellent and necessary work should be discontinued in most cases in favour of Red Cross and similar work on the part of such groups.

This is a great pity, as you will agree, but cannot be avoided in the circumstances.

May I suggest, therefore, that this urgently necessary work for the Chinese wounded be taken up in a whole-hearted fashion by members and groups of the T. O. S. in neutral countries—I am thinking especially of the United States, Java, and some of the neutral countries in Northern Europe and South America? The work can be done in association with

other organizations doing similar work in these countries, if desired.

The West will be able to provide for its war-wounded, but China will not be able to do so. She must not be forgotten.

MME. LOUISA ROLLIER

The Theosophical Society in Switzerland informs us that their Hon. Gen. Sec. and Vice-President passed into the light on Saturday, 30-9-1939 at 5 p.m.

"Members of The Society and those who had the privilege of knowing the deceased during her life of devotion and service to her neighbours will gratefully remember her and will see in the love, the simplicity and the disinterestedness which she always showed, an example to follow, and this our homage she will appreciate all the more in that brighter and more active life she has just begun to tread.

"The family of our revered Vice-President will see in this expression of gratitude an expression of sympathy from all Theosophists, and the fact that their loved lost one has been a torch of light in this life will bring solace to the sorrow which such physical separation cannot but provoke."

The International Co-Masonic Order "Le Droit Humain" honoured their "Very Ill. S. Louisa-Juliette Rollier-Mosimann, 33°, Member of the Supreme Council, etc.," with a memorial service in the Temple.

"The Masonic chain broken for an instant was immediately reforged and our regretted sister always lives in our hearts."

MR. WARRINGTON

A Resolution unanimously passed at a special meeting of the Board of Trustees of Krotona Institute, August 19, 1939:

WHEREAS the Krotona Centre has suffered an irreparable loss in the passing of its Vice-President, its Founder and Guide, Mr. A. P. Warrington,

BE IT RESOLVED that the Krotona Board of Trustees hereby express their deepest gratitude for the inspiration he has constantly been to the Centre;

BE IT FURTHER RESOLVED that the only way in which we can prove that gratitude is by making every effort to live according to his constant ideal of Brotherhood and Service, so that the Centre he founded shall be a worthy channel of help to the world.

BRAZIL

The Liaison Officer for Brazil writes that the President's Open Letters and the pamphlet, *Meditation for the Comradeship of Peoples*, have been translated and sent to all members; that the "Theosophy is the Next Step" campaign is recommended to all Lodges in the Section; and that the 4 Lodges in Rio de Janeiro are using the campaign as the basis for lectures, articles and discussions. The Brazilian Convention will be held December 7—15, and the hope is expressed that in the not too distant future there will be formed another South American Federation.

MISS GLEN-WALKER'S TOUR

Miss Jean Glen-Walker, of Adyar, whose tour in north India is drawing to a close, has delivered many public lectures, lectures to women, to colleges and schools, her audiences ranging from 200 to 1,000 people. She writes: "Always after a lecture young people come up to me to ask more questions, which indicates that they are interested. After a talk at one college the professor of another college who heard the talk booked me for his school any time I could fit it in. The chairman of one of my lectures, himself a lecturer who often speaks at colleges, said that I had shown

him not to speak, as hitherto, only on history or geography, but more on the things that matter and are helpful in daily life." Miss Glen-Walker has been working successfully with young people on this tour.

MEXICO

The Theosophical work in Mexico City is flourishing, according to an article by Mr. L. W. Rogers published in *The American Theosophist*. Mr. Rogers, who has been lecturing in Mexico recently, writes:

"In Mexico City there are 6 lodges, and the Mexican Section owns a Headquarters building near the heart of the metropolis . . . which houses all the Lodges and still has space to let to a co-operative organization which has no association with Theosophical work. One-half of the cost of the property has been paid and the other half is being gradually disposed of from rent received. So the Theosophical movement in Mexico is financially as well as spiritually sound.

"The Headquarters building contains not only Theosophical halls but also Masonic halls, and everything seems to be running at full tide. There are no nights when the place is 'dark,' as the theatrical managers put it when no performance is going on. Lodge meetings, class meetings, various kinds of lectures, Young Theosophists activities, dramas, etc., keep things humming. Recently 'Snow White and the Seven Dwarfs' was put on by the drama committee, and a most creditable performance it was under the direction of members who are professionals. It was followed by old-time Mexican dances by the Young Theosophists, dances of grace and beauty that have no resemblance to the tamboreen jingles that are so often called Spanish dancing."

Youth to the Forefront

THIS account of Youth Work throughout the world cannot better begin than with the words from the editorial columns of *The Canadian Theosophist*:

"Young men and women cannot make worse errors nor more awkward public displays than their predecessors did 50 years ago. They may easily get closer to the public of the present day, and that is what matters. More freedom is needed, less dragooning and regimentation. Innovations that are frowned upon by the seniors may be the way of salvation for the needs of the moment, but too often the seniors are unwilling to let any experiment be made. Now that preparations for the winter sessions are afoot, we hope the young people and the young-hearted people will come out and let their wishes be known by electing such officers as will represent their views and give the public something of the old impression of early days of cordiality, friendliness and real brotherhood that appears to have been lacking in recent years in the work of The Society. We need the enthusiasm of youth, its courage, its optimism, its cheerful outlook on life, its confidence in the sunlight, and its unconcern in the presence of darkness or danger. In the normal youth, if anywhere, we find natural impersonality, and this is the spirit we should seek to leaven the world with. Lacking these youthful attributes we may say good-bye to our hopes of converting the new generation to the adoption of those ideals whose realization is the hope of humanity."

BURMA

The Burma Federation of Young Theosophists held its 4th Annual Convention on

October 29, which began with a public address in the morning and closed with a dinner and entertainment. The annual report shows a membership of 46, the Rangoon Youth Lodge has maintained its position as the leading and most active Lodge in the Federation, the Maymyo Youth Lodge has conducted regular study groups and sponsors a Boy Scout Troop. It is a very hopeful sign that Young Theosophists in Burma find themselves entrusted with more and more responsible positions in the Burma Section Council of The Theosophical Society, in the Managing Committee of the Olcott Lodge, the Olcott Publishing House, the Burma Educational Trust and the Burma Humanitarian League. These and other duties and responsibilities call for a large number of efficient and enthusiastic Young Theosophists, and let us hope that every young member will rise to the occasion.

CUBA

The Young Theosophists of Cuba celebrated their 4th National Convention in Havana in early September, sending a cordial invitation to Dr. and Mrs. Arundale to be present, to which the President replied: "Srimati Rukmini Devi and I have been very charmed to receive the kind invitation from the Young Theosophists of Cuba. We very much wish we could have been present . . . but the letter was only received in the middle of October and it did not seem worth while to turn back the hands of the Akashic clock."

HOLLAND

Besides the ordinary traditional activities the Pioneer Youth Lodge at Naarden,

Holland, has done some very practical work, such as arranging a Christmas Festival for about 60 poor children, organizing a pancake evening for the benefit of Spanish children, has co-operated with the senior Lodge in arranging a concert for the benefit of Jewish refugees, and has acted as host Lodge for a conference of Young Theosophists at Huizen.

INDIA

The Youth Lodge in Trivandrum has organized a Juvenile Union which sponsors indoor games in the Lodge, a music and dramatic group, and a literary section in which important topics of the day are taken up and discussed. To inaugurate this work a social was arranged, and after tea 6 members spoke on "What Theosophy has done for me." The function went on so pleasantly that the meeting together of the young and the old gave impulse to both, the seniors offering help to the young, who in turn, were strengthened in their desire for service.

The Bombay Youth Lodge, with a membership of 70, emerged safely from a severe financial crisis, thanks to the devotion of its active members and the consideration of the older Lodge. During the year the Youth's Parliament held 25 debates, all well attended, the Lodge co-operated in social gatherings and meetings of Blavatsky Lodge, and a very healthy mutual goodwill prevails among the members of both Lodges.

Adyar Youth, the little journal issued by Vasanta Youth Lodge at Adyar, records not only the continued success of the First Aid and Surgical Bandages classes being conducted under its auspices, but the inauguration of a Bhajana (group singing) Training Class conducted weekly at Youth Headquarters. Some of the members of the Lodge visited the nearby villages soon after the declaration of war and explained

the war and its implication, told them of the controlled prices of commodities, thereby preventing their being frightened by false rumours and alarms, and also helping them to avoid being the victims of profiteering in food-products.

The Lodge meetings are held on alternate Tuesdays, two nights a week having been given up in favour of the First Aid Class, and are opened with the President's invocation, O Powers of Love, followed by a 10-minute talk on fundamental principles of Theosophy and a half hour or more of discussion.

The Joint Editor of *The Young Theosophist* announces that he will be glad to assist in supplying correspondents and pen-friends in reply to many requests for this service, and for this purpose a branch of the Nations' League of Pen-Friends (Senior) and Young Folks' Brotherhood (Junior—below 18 years of age) has been opened at Adyar. From time to time lists of names and addresses will be published in the magazine, and the Joint Editor requests that any special interests and also the age might be given when applying for a correspondent.

NEW ZEALAND

Two Young Theosophists in 1937 introduced in New Zealand the Bagot-Stack "Stretch and Swing System" of physical culture for women, and started the Health and Beauty Movement with a few members in Auckland, but the numbers increased so rapidly, with many applications from other big towns in New Zealand, that teachers have been trained and centres in other towns established. The total membership has now reached 2,150.

SOUTH AFRICA

The General Secretary of South Africa writes: "I am glad to record here that there is a steadily increasing and vital

body of young members growing up in the important Lodges here. To see that happening is the most heart-warming event in the history of this Section. And this growing young group is already seeking to experiment with new forms of work."

Thus there is the South African Concert Bureau formed with a triple purpose: to try to prevent the steady exodus of all the best musicians from South Africa, who, for lack of material encouragement and opportunity to make a good living in their own country, are frequently forced to go overseas to gain recognition; by conducting a number of concerts each year in as many centres as possible, to create more opportunities as well as wider acclamation for South African musicians; and to stimulate public interest in music by giving the "man-in-the-street" music which will appeal to him—music of a high artistic standard, whose beauty is not obscured by technical treatment he will not understand, music which will open new avenues of enjoyment for him so that he will form the habit of going to concerts.

A list of the best South African artists available is being compiled, and the Bureau plans to present year by year the most celebrated of these artists, but one of the chief objects is to bring forward fine young musicians who have not yet had the opportunities and public acclaim of the famous artists. Under the Concert Bureau Scheme, each town will receive a minimum of three concerts per year, and for every 100 subscribers to these concerts enrolled by members of The Theosophical Society or their friends, the Bureau will donate £5 for Lodge use, or otherwise.

U. S. A.

"It Can Be Done" was the slogan of three young Theosophists as they bound themselves together to form the nucleus of what later became Atlanta (Georgia) Youth

Lodge, the first Youth Lodge in the United States, all other youth groups being members of and affiliated with existing Lodges. The Lodge successfully sponsored and presented, with films, the series of lectures given in the "Visual Education Seminar"; published a youth magazine of original material only; and conducted a series of open forums. To eliminate rent expense, the newly organized Lodge met in a room above the garage belonging to one of its members which was attractively decorated and furnished, but after 6 months the treasury permitted moving to a central downtown location. Last year a study course in "The Essentials of Theosophy" and a course in meditation were adopted, each member presenting to the best of his ability one or more chapters of the course, followed by questions and discussion. The aim of the Lodge has been to relate Theosophy to its own problems and surroundings, and each member has been allowed to express himself along his own line of thought. To this end the Lodge meetings were divided into two parts, the first the scheduled study class, and the second devoted to some related subject or topic of current interest.

The presentation of diplomas marked the first anniversary celebration of the Lodge, which, although obtained upon the chartering of the Lodge, were withheld and presented after each member of the group had successfully passed an unusual and helpful type of oral examination. An older member, playing the part of an inquirer, sketched the character and life of a different person for each member being examined, and asked him what Theosophy could do for that individual. Then the member answered the questions and satisfied the imaginary inquirer as to the value of Theosophy in a life and circumstances like his. In this way the whole group learned how to present Theosophy to each of the different types represented

by the examiner, as well as the one assigned to himself. The members were delighted with the examination and felt that their diplomas had greater significance after earning them in this manner.

MODERN KNIGHTHOOD

And this review of youth work might well be closed with extracts taken from *Modern Knighthood*, the official organ of the Round Table in America. Although applying specifically to younger people, Round Table age, by adaptation they are useful to anyone working with or for young people anywhere:

"Many adults seem unable to be weaned away from the traditional patronizing at-

titude toward their 'little dears.' In long suffering patience the children sit through meetings which consist either of talkative adults reviewing their own lives, or some too-sweet symbolic story containing a bland moral. There is no reason to fear that even a young child will fail to understand. . . . Whether at the age of 5 or 15 or 20, the One in a young body appreciates reason and information. People working with young people should be alert, alive and normal. . . . The Young Theosophists' organization offers a wholesome example of common sense in this respect, and they are winning well-merited success in serving those young people a little nearer to maturity than children of the Round Table age."

The Story of "L'Action Theosophique"

By Serge Brisy

FEBRUARY 1940 will mark the fourth anniversary of the foundation of our bulletin *L'Action Theosophique*. I believe the story of its inception, birth and first years of life will interest my fellow-members and may help them to have greater confidence in their own undertakings.

We were only three, a friendly triangle: Mathieu Marcus, Axel Lemesre and myself, and we were all as poor as the proverbial church-mice. But we had confidence and enthusiasm; and Belgium had a great need and that need was for a Bulletin by which the members could be given Theosophical literature, and which could also link us with Adyar's activities. And it was such a Bulletin that the triangle decided to start. We had no money, but we did not ask anyone to give us money, for we wanted to try an occult experiment.

We believed that if the Bulletin were really needed the money *would* come, and if it was not useful we should be ready to accept the failure and pay for it, whatever the cost. But we had perfect faith in our endeavour.

Each of the three gave a protector's subscription, which meant five belgas (about three shillings). The married member of the triangle generously gave a subscription for his wife also, making four in all. Thus we had a capital sum of 20 belgas—and the cost of the first number would amount to at least 100 belgas. But that did not deter our experiment. With the first 20 belgas we published a circular announcing the forthcoming Bulletin, and then the first subscriptions arrived!

During that first year we published ten issues, each time asking our treasurer:

"May we go on?" for, although our faith was as strong as ever, we never knew from month to month whether we should be able to continue. Our enthusiasm grew. The fire of the heart and brain is such a beautiful flame to warm one's activities. We should have had no deficit had not the price of paper been suddenly raised all over the country—an unexpected shock to us. But, mercifully, our President, Dr. Arundale, became at once interested in our effort and sent us a sum which made it possible to close our first year with a small *boni*.

The next year Switzerland offered to send the Bulletin to all their French-speaking members, and because the Swiss Headquarters would have to bear the expense we made the rate of subscription very low. This was an act of co-operation and help between the two countries, and that does mean a blessing. We helped Switzerland and were helped by her, as she brought us about 175 subscribers. Then subscriptions came from other French-speaking countries, France, Tunis, Algiers, and one from Iceland!

There was no deficit whatever at the end of the second year. On the contrary, twice we published six pages instead of the usual four, and translated into French from *The Theosophist* the remarkable "Manifesto to Scientists" of Bhagavan Das, which met with such success in Belgium, France and Switzerland that we had to issue a second edition. Again our President was most generous, and though we told him we needed no money, he gave further help in order that we might push the distribution of the Bulletin in France, which we did.

By the beginning of the third year we had a rather serious *boni*, and as we do not want to pile up money but prefer to use it for spiritual teachings for all, we began to think of enlarging our activities and were now ready to start a new under-

taking, namely, the publication at a very low price of "Chosen Pages from Our Leaders," selecting material that has not yet been translated into French and is therefore unknown to the majority of the French-speaking peoples. Our first publication, about which we issued a circular, was taken from writings of H.P.B. at the price of one belga (5 fr. belges, 3.50 as subscription). The publication is, we hope, worthy of the writer. If this endeavour succeeds, we will go on with writings of Colonel Olcott, Annie Besant, C. W. Leadbeater, C. Jinarāja-dāsa, George S. Arundale and others, of course, with the kind permission of the authors and publishers.

I do believe that *L'Action Theosophique* was born under an act of faith. But true faith, doubled with enthusiastic fire, must be blessed by the Masters when those who work give all and retain nothing. We started with zero. Is not zero, when set alive, a circle that can encompass much, in fact a whole world, small or big?

We are still only three, a friendly triangle. But now, at the beginning of its third year, *L'Action Theosophique* had already the whole sum necessary for the publication of the year's numbers, plus the publication of "Chosen Pages from H.P.B." We hope to do even more in the future, certain that, if the fire of our devotion and enthusiasm burns high, the Bulletin will and must continue its work.

Here is a cryptic utterance, specially for times of crisis:

Let those who know—REMEMBER; let those who do not know—IMAGINE; let those who think—BECOME; let those who feel—ASPIRE; let those who act—REVERENCE.

—G.S.A.

Theosophy Is the Next Step

THEOSOPHY IS ALL

THAT which is the next step through Theosophy cannot be put in one isolated statement. The next step in which direction? On the whole, it is not possible to point to one thing only in which the next step is Theosophy, for Theosophy is all.

Theosophy is the arc of light that bears witness in its fullness to understanding, Brotherhood. It is the awakening from the lethargy of unconsciousness to the knowledge, the sincerity, the philosophy of life, met within the truth of its teachings. It is liberation from prejudices, through the clarity of understanding that it brings to our minds.

Theosophy is a science that is not only to be studied but is to be lived. It lifts up right action in the soul as a lighthouse: a luminous beacon lights up our consciousness, gives us the guiding line to be followed for the good performance of our actions. It is the sign of interrogation suspended over the thoughts of the world; it is the divine hand signalling the flowered path of light with the finger of justice; it is the brilliant aurora that blinds man already in the shade of the dark night of his passions.

Theosophy is the key of good life. It is the light on the path darkened by the clouds of discontent, of confusion and of ignorance. It is the fire that, as it creates, destroys the barriers and frontiers which separate men. It is the architect who builds in every heart a temple of peace and true brotherhood: for man, having the feeling of justice as his guide, kills in his soul the ambition that otherwise annihilates thought and dazzles the senses, overwhelming the world in an abyss of blood, misery and sorrow.

He who lives Theosophy intensely, beyond any limitations imposed by fanaticism, meets in it the science of the arts, of education; the science of good citizenship of the world. He is a citizen who in his love for his native land yet understands all races, all languages, all castes. He is the man who bears the clear light of true Brotherhood in his consciousness without egoism, without negative ambition. Without Theosophy the life of the world is choked, blocked, for Theosophy, God-Wisdom, is indeed the breath of life.

—CARMEN N. DE MADRIGAL

CAMPAIGN NOTES—A NEW YEAR

The year 1940 will round off the work of this Campaign. It should reach a pinnacle. Programmes for the new Lodge session, which begins in so many National Societies in January, will have been carefully arranged to this end.

Bring the programme up to date. The method of approaching all subjects will have given a firm background where Lodges followed that for their public course. Now it may become necessary to fill in the outlines that have been drawn; or even, to pay marked attention to the definition of one or two subjects in the final drawing of the picture! If classes or audiences have proved especially responsive to one subject, say the Next Step in Social Conditions, then continue it in some way—perhaps, by devoting a group of meetings to some of the many sides of the questions. A scheme that works well is to take the main subject and apply to it, one by one, the basic life-principles that are the foundations of the Plan of Life such as we

perceive it to be: the main and vital principle, that all life is one, and its fellows, that life manifests and evolves, that it evolves under law, that this is the law of justice, and that the world—and man—creates its own time of evolution through the principle of reincarnation, by this law.

Have Theosophical principles been applied practically? The need for today is to bring the ideal, the real, into sound issue with the world of everyday affairs. Here is another opportunity! Consider this one chosen subject and analyse it into topics for classes and meetings to cover the teachings. For instance, the discussions or public meetings here can be listed in some such way as this:

Human society follows the way of evolution, and by cycles. Derangements of the social polity are seen in history when laws are transgressed; and the readjustments that restore the balance can be observed.

Citizens (and Theosophists alike!) are responsible for the future trends of society; and the action of the principle of reincarnation upon the individual, and in the civic sense of evolution, is well worth study.

The realization that the ideal is the practical matter of the moment is essential.

And finally, the benefits that accrue to the social fabric when man knows himself as one with every other, are well worth study.—If this analysis is supported by facts, then indeed will the Lodge prove for itself that Theosophy is the Next Step for the social body.

Give a fresh turn to advertisements. Instead of announcing in the Press the new scheme of the discussion groups or lectures, consider the question of specific advertisements of the series of Campaign Booklets. These, by the way, have proved good advertising material, because they are so cheap; 42,500 have been sold in three months, even despite war conditions. They are being reprinted.

A good method for Press advertisements for them is to pay for a short paragraph in the "personal news" column of local papers, and give there a brief account of the purpose or body of one particular Booklet, mentioning the rest of the series also, but quite incidentally. Choose for this Booklet one that will be of interest to your neighbourhood where possible; or, perhaps, one that has an immediate personal interest due to the visit of someone who is associated with that subject in some manner, such as a research worker; or has reference to some concerted effort being made in the town as, for instance, child welfare work.

Part of the purpose of the Campaign is to indicate the valuable aid given the world by a knowledge of Theosophy. If we can associate its fundamentals with the day-to-day activities of the town as well as the individual, we shall continue to be asked for *The Next Step*, and it will still be *Theosophy*.

THE "NEXT STEP" BOOKLETS

Twenty-two Subjects for Modern Propaganda

Art	Medicine
Business	Nationalism
Economics	Psychology
Education	Psychotherapy
Humanitarianism	Politics
Industry, Leisure	Science
Internationalism	Statecraft
<i>In Religion and Philosophy—An Understanding of Heredity—Science and Social Responsibility—The Approach of Eastern and Western Psychology—To More Youthful Living—For Those Who Suffer—For Those Who Are Happy—For Those Who Love.</i>	

HOW TO ORDER THE BOOKLETS.—Two groups: A. 5 subjects, longer articles (4 by the President); India Rs. 6-12-0 for 100;

Abroad Rs. 7-6-0 at exchange rates (formerly 11s., \$2.70).

B. 17 other subjects, India Rs. 3-6-0 for 100; Abroad Rs. 3-11-0 at exchange rates (formerly 5s. 5d., \$1.35)

C. All subjects: four or five of each, India Rs. 4-4-0 for 100; Abroad Rs. 4-9-0 at exchange rates (formerly 6s. 8d., \$1.65).

NOTE.—Lots of 100 can be arranged, so many of different subjects at purchaser's choice.

D. Set of 22 Booklets, India only Re. 1-0-0; Abroad Re. 1-0-0 at exchange rates (formerly 1s. 6d., 37c.).

The Booklets for this Campaign are being issued by THE PUBLICITY OFFICER, The Theosophical Society, Adyar, Madras, and not as in the last Campaign from the Publishing House. Please address all communications and orders as above.

Post-free for cash with order, preferably, International Money Order. Cheques, etc., to be made payable to THE PUBLICITY OFFICER as above. Cheques must include an extra fee of 4 annas for collection (4d., 12c.).

Please send payment from abroad in rupee value at exchange rates, so that the full amount due in rupees is received at the Publicity Office.

THEOSOPHY AND WAR

A Theosophist Looks at War

The High Purpose of War

Why War?

The Fruits of War

Right and Wrong in War

Death in War

When Shall War Cease

Peace through Suffering

Good Citizenship in War

Heroes Reborn

The leaflets are the oblong shape of the President's Letters, purple ink on good light-weight paper, 4, 6, or 8 pages each. Plans have been made for these to be obtained in England from Headquarters.

The price has been arranged at cost, plus postage, as is also the case with the Campaign Booklets. The great aim of the series is the spreading broadcast of Theosophical ideas.

They are obtainable from *The Publicity Office*, Adyar, Madras, at a cost of: 100 for 10 annas, 200 for Re 1-4-0, 1000 for Rs. 6 4-0 (or, by arrangement). International Money Order preferred. Payment made by cheque must include 4 annas extra, cheque dues.

THE BOOKLET FOR TODAY: *Science and Social Responsibility*—In this monograph D. D. Kanga, formerly Professor of Chemistry in Bombay University, while recognizing the utility of, and the help given to man by, scientific methods and discoveries, does not hesitate to condemn their mistaken use by scientists and by mankind at large.

He shows that science has reached a stage where the usual methods of approach fail to produce a result. Science must now leave the realms of the physical; for in branch after branch of knowledge a borderland has been reached, where progress can only be made through the realization that man's mental faculty will not take him far enough. Another power, the intuition, is practically the only implement that will enable him to solve the problems in the new realm. Even the scientist working in physical material must rise into his inner levels and unfold inner powers, before science reaches its zenith as a boon to humanity.

This same power of intuition is needed also to correct those instances where science is either directed to wrong uses, as destruction, or is not directed at all. But with the intuitive recognition that life is one, the scientist and humanity in general will insist on a means being found towards the solution of such problems as unemployment, and over-production and under-consumption—problems interdependent with the use of scientific discoveries. —E.M.L.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st August 1939 to 31st October 1939 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in U.S.A., 1938-'39	3,642	0	0
The T.S. in Brazil, £8-2-8, 1938-'39	107	9	0
The T.S. in Wales, £7-17-3, 1938-'39	104	14	8
The T.S. in Argentina: £10-10-8, 1937-'38	140	8	1
£8-0-5, 1938-'39	106	15	0
The T.S. in Australia, £24-1-11, 1938-'39	320	2	6
The T.S. in Chile, £2-0-0, 1938-'39	26	9	2
The T.S. in Yugoslavia, £14-0-0	186	5	6
The T.S. in France, Fr. 4292, 1938-'39	306	9	1
The T.S. in Burma, 1938-'39	30	0	0
The T.S. in South Africa, 1938-'39	192	12	10
The T.S. in Netherlands Indies	374	0	3
The T.S. in Canada, (draft for £226-10-4 less Bank's charges), 1938-'39	226	2	4
The T.S. in Portugal, £4-10-0	59	10	10
The T.S. in Philippine Islands	46	10	6
The T.S. in New Zealand, £20-1-9, 1937-'38	266	7	0
The T.S. in India, 1938-'39	430	8	8
The T.S. in Central America, \$30.00, 1938-'39	96	0	0
The T.S. in Scotland, £11-16-7, 1938-'39	156	5	9
The T.S. in Uruguay, £1-2-0, 1938-'39	14	6	9
Dr. A. Kamensky, Secretary, T.S. (Outside Russia), 1938-'39	16	0	5
Singapore Lodge, T.S., £0-10-0, 1938-'39	6	10	6
H.P.B. Lodge (Miss G. Marshall, Toronto), £2-0-0, 1939-'40	26	10	0
Krishna Lodge, Zanzibar, 1938-'39	89	7	0
	6,973	5	10

Donations (General):

	Rs.	A.	P.
Miss Ruth Kelleway	10	0	0

Presidential Letters:

	Rs.	A.	P.
Anonymous (2 instalments)	20	0	0
Secretary, Blavatsky Lodge, T.S., Bombay	50	0	0
Mr. T. V. Gopalaswami Iyer, Tanjore	5	0	0
Mr. A. F. Knudsen	80	0	0
	155	0	0

Theosophy and War Leaflets Fund:

	Rs.	A.	P.
D. R. D.	10	0	0
Anonymous	10	0	0
	20	0	0

Baby Welcome Centre:

	Rs.	A.	P.
Miss Rischbieth, Adelaide	6	4	0
D. R. D.	25	0	0
	31	4	0

Dispensary:

	Rs.	A.	P.
D. R. D.	25	0	0
Adyar Lodge, T.S.	20	0	0
	45	0	0

Animal Welfare Fund:

	Rs.	A.	P.
Collections by Miss Rie Vreeswijk and Srimati Radha	41	11	6

A. ASANQA,
Hon. Treasurer,
The Theosophical Society.

Registered No. M.4135

**THE OLCOTT HARIJAN FREE
SCHOOLS, ADYAR**

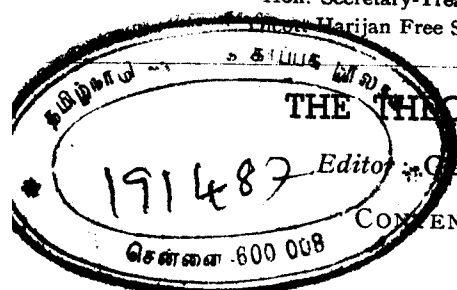
The following donations from 1st August
1939 to 31st October 1939 are acknowl-
edged with thanks:

	Rs.	A.	P.
S. P. Moos, Hyderabad (Deccan).	100	0	0
Melbourne Lodge, T.S.	20	11	3
Mrs. Margaret Shaver, Mich., U.S.A. \$2.00	5	9	7
H. F., Ceylon	300	0	0
D. R. D.	25	0	0
Mr. D. P. Kotwall, Karachi (Col- lections from 7 members)	5	2	0
Adyar Lodge, T.S.	20	0	0
Q.M. 2, N36	476	6	10

Fill the Pond Appeal:

	Rs.	A.	P.
Mrs. St. Leger, S. Africa, £25-0-0	252	8	0

N39.4.10-12
C. KRISHNAIA,
Hon. Secretary-Treasurer,
The Harijan Free Schools.



NEW LODGES

The following new Lodges have been
chartered at Adyar:

Adyar, Madras, India: The Besant Lodge,
T.S., 25-10-1938.
Barrow-in-Furness, England: Barrow-in-Fur-
ness Lodge, T.S., 12-5-1939.
Arkonam, Madras, India: Jyoti Lodge, T.S.,
24-9-1939.

Change of Name

The Dadar Lodge of Dadar, Bombay, India,
has been changed to *Vimadatal-Bilia-Dadar*
Lodge, T.S., from 1-10-1939.

Lodges Dissolved

London, England: Hackney Lodge, T.S.,
1-4-1939.
Ames, Iowa, U.S.A.: Ames Lodge, T.S.,
15-6-1939.
Lima, Ohio, U.S.A.: Lima Lodge, T.S.,
15-6-1939.
Augusta, Ga., U.S.A.: Olcott Lodge, T.S.,
15-6-1939.
Palo Alto, Calif., U.S.A.: Palo Alto Lodge,
T.S., 15-6-1939.
San José, Calif., U.S.A.: San José Lodge,
T.S., 15-6-1939.
Terre Haute, Ind., U.S.A.: Terre Haute
Lodge, T.S., 15-6-1939.

D. D. KANGA,
Asst. Recording Secretary.

THE THEOSOPHICAL WORKER

Editor **GEORGE S. ARUNDALE**

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COME TO ADYAR FOR CONVENTION

All members who can manage to come, will, it is hoped, attend the 64th
Annual International Convention of The Theosophical Society, to be held this year
at Adyar. Come and help to make this wartime Convention a great success. The
dates of Convention proper are December 26-30. But delegates are welcome from
December 18. A tentative programme including pre- and post-Convention activities
is printed in the December *Theosophist*.

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