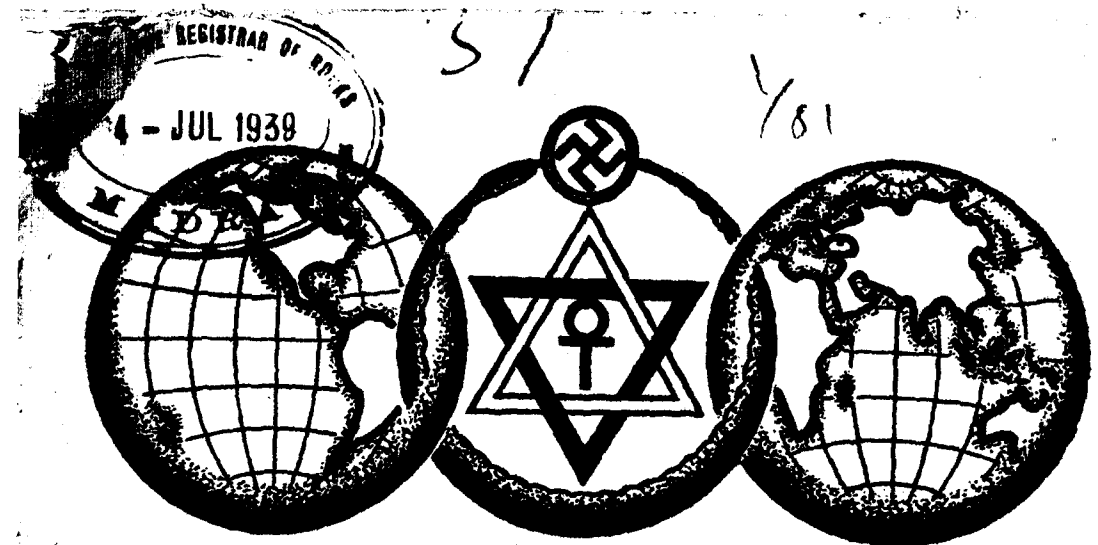




THE THEOSOPHICAL WORKER

July 1939

ADYAR

Vol. 4, No. 7

Work Matters More!

By The Editor

THE PRESIDENT AND THE HEADMASTER OF THE OLCOTT MEMORIAL SCHOOL

I HAVE wanted to talk to you about whether we can so improve our Olcott Memorial School educational activity that it gives real education to a particular class which it has been brought into existence to help.

I am more and more convinced, as I go on, that the examinations for which we prepare our students and the subjects of the curriculum, as we teach them, do not really go to the very root of their lives. In fact I am all the more convinced that on the whole (I do not know whether this is an exaggeration) we do more harm

than good by our present system of education. We make our pupils restless, dissatisfied, and we wrench them away from their normal modes of living without being able really to plant them safely in any newer mode.

Now I have noticed in most of the peons whom we have working here how little real education they have. They have a smattering of English, Geography and History, and other subjects of the curriculum, which is no use to them really, and always I notice how little capacity there is to do things well.

I am wondering whether we ought not to consider the question of converting our school into a school of practical utility, paying less attention to the

ordinary subjects of the curriculum and fitting our students to do well the things they are likely to have to do in life. Or, as Ruskin puts it, to do better the things which normally they would be doing in life. I think it would be a very wonderful thing if our Olcott Memorial School became, so to speak, a Craft School; if we paid only the minimum of attention to literacy and to any elaborations of literacy, as in the subjects of the curriculum, and developed the character of every single boy by evoking it mainly from his hands, so that you would send out into the immediate world young people who could do things.

For example, none of these young people want to be gardeners. They do not want to have anything less than the duties of a peon, but they cannot even do that effectively. They are bad peons when they might be good gardeners, so that I think we tend to render a disservice to the Harijans by our present mode of education. We are not really educating them. We are instructing them and there is a very vast difference between the two.

Now I am wondering whether you could brood over this and see if you could not, perhaps with the help of others, introduce a very modified form of the Wardha scheme without all its many defects, but with certain of its very obvious advantages. I am wondering, if you were able to evolve a Crafts curriculum, with a running commentary in the shape of any subjects which might be necessary, you could engage the interest of Government so that we should not lose financially thereby, but possibly might gain by their realization that we are trying to be very practical.

What do you think about all this at first sight?

Mr. Krishnan: The present curriculum will have to be completely overhauled. When the Government gives us recognition, it is with the understanding that we

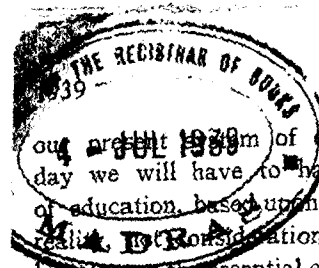
have to satisfy the inspector on certain points. We have to be very careful. We are teaching a few handicrafts—I take about 80 to 90 students and give them certain crafts for a period of three months. Then they are shifted to some other branch for four or six months. By the time they are through they know four or five handicrafts.

The President: But are those crafts of any practical value in earning a livelihood? Do you not think we could persuade the educational authorities, if we show them a progressive crafts curriculum in which crafts of real value were very definitely taught, to help us? They are not obsessed by the efficacy of the present system. Brood over it and see what could be done, what it would cost and how we might approach the educational department to interest it in what you might call an experimental school in which craftsmanship of all kinds suitable to the type of pupil we are educating will be the dominant note. Any examinations will be in craftsmanship rather than the three "R's" with permutations and combinations.

While it might mean a change in the staff, it would also mean a change in the efficiency and output of the students. I am not at all sure, but if we took a long view, and decided next year to introduce the scheme, if necessary, we might send one or two of our teachers to be trained in certain specific crafts.

Everything depends on the way in which you could fit a practical craft education—learning by doing—to the particular needs of the type of pupil you have and to the prospects which normally lie before him. You know what your pupils can generally become. To do better the work they are normally called upon to do is the high purpose of our Olcott Memorial School.

It has been borne in upon me very strongly recently that we have to modify



our architect 1939m of education. Some day we will have to have a real system of education based upon considerations of reality. In the considerations of convenience, based upon the essential spiritual principles of education and not upon the worldly aspects. I am hoping that the International Arts Centre of which Rukmini is the Head may some day be able to mother a little school of about twelve or fifteen children, whose parents are willing they should be educated along as real lines as we may be able to produce, parents who are not anxious about their children's passing an examination or earning a livelihood, but about their becoming real human beings, instead of the artificial human beings that they do become under the present system. As we travel through India, we might be able to find a few parents willing and eager to give their children for a real education. That is in the distance.

In the foreground there might possibly be a very wonderful crafts school, which, I think, if we could get it established, would really command the admiration of educationists everywhere, and would be felt by the existing Government as a really national system of education. They are groping very immaturity in the Wardha scheme. I think we could produce an

Adyar scheme in which there would be all the good qualities of the Wardha scheme and we need not be saddled with its weaknesses.

Think about it. Take your time. Gradually begin to formulate it. Do not think of what is being done anywhere else, that is, in America, Russia, etc. Come to your own conclusions. Books very often distort your own clear vision. You have been exceedingly successful in this present curriculum. I think you could come face to face with the real needs of the particular type of student you are educating and meet them. I know myself, so far as I am concerned, I have passed large numbers of examinations more or less successfully, and though I have gone through the routine, I can testify how little it has helped me. If only I could do things more, it would make me much more useful and certainly much more happy.

Mr. Krishnan: I myself have not been very well satisfied with the results. I have tried to introduce thirteen or fourteen handicrafts. One or two of my colleagues have been thinking seriously how to bring in effectively into our own school the Wardha scheme, at the same time not forgetting our ideals.

The President: Pursue that line ardently!

AN APOLOGY

We are very sorry that the fact that a group of Young Theosophist workers was responsible for the Goodwill Day programme was omitted from the report given in our June issue. The whole of the programme of Goodwill Day, and some of the celebration of White Lotus Day on May 8 was in the hands of this group of young workers. They carried out their duties excellently, and credit must always go to those to whom credit is due. Especially in the case of our younger workers, there is sometimes a tendency for them to be ignored as if only the older workers did any real work. We older people must not only bring our younger brethren forward in every possible way, but our greatest happiness must lie not in the work we ourselves do but in the work that these younger people, our successors, are able to do, and there is very much that they do exceedingly well.

G. S. A.

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THE TRIANGLE OF MY LIFE

THE Masters—Theosophy—The Theosophical Society : this is the Triangle of my life, as it has been for half a century and is today, and will be, I know, until this incarnation is over. And even afterwards this Triangle will still remain. The Masters will still be my Masters. Theosophy will still be my Truth, even though I hope I shall know it more deeply than I know it today. And a Theosophical Society will be a channel for my expression of these Truths, however different it may be as to name, as to objects, as to forms.

I am sure that most of you, perhaps all of you, feel as I feel, even though differently. I hope you do, for I am sure that in the spirit of these truths—the Masters, Theosophy, The Theosophical Society—though by no means in the forms as we know them today, lies the essence of our living.

G. S. A.

[See the Watch-Tower notes in the July *Theosophist* for a review of the President's work during the last six months.]

ADYAR VILLAGES

The Village Improvement Association of the villages around Adyar has recently published a report of work done during the two years of its existence. This Association, with a non-Theosophist as president, is the organization through which many resident-Theosophists have engaged in village work. The report shows the establishment of two reading-rooms, one new school in the fisher village, with a new cudjan shed to house it, the formation of a

Scout Troop of over 25 Scouts, the construction of one new well donated mainly by The Theosophical Society in memory of Dr. Annie Besant, and the improvement of other wells. Street-lighting has been improved in some villages, The Theosophical Society erecting a light near the Baby Welcome for the benefit of Urur village, and four individuals have been kind enough, at the request of the Association, to keep the lights of their bungalow frontage fully lit until ten o'clock every evening, thus making it less difficult for pedestrians on those roads. Two latrines have been constructed and a scavenger appointed by the District Board, at the request of the Association. Preventive measures were taken in two villages at the outbreak of smallpox and cholera epidemics; health pamphlets in Tamil were distributed, and arrangements made with the National Health Association for lantern-lectures and cinema shows in all the villages, dealing with smallpox, cholera, leprosy, and other diseases. In response to the wishes of the villagers, a request was sent through the Association to the District Collector, and a toddy shop was removed from the site near the elementary school where it proved a bad influence on the children. The Association has been instrumental in securing many miscellaneous benefits for the villages by writing or appearing in person on their behalf before the District Board.

The report closes with thanks to the President of the District Board and to the District Collector for their help to the Association, to the Olcott Memorial School for imparting free education to 500 village children, to The Theosophical Society Dispensary for giving free medical aid to the villagers and rendering child-welfare and

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maternity benefits, and to Dr. Arundale for his genuine interest in the work of the Association.

"MY PAY, AMMA!"

"My pay, Amma!" A little lad stands before me, his eyes glowing with happiness, for has he not in hand a fine new bill [currency note] brought him by the Treasurer's helper—his pay for the whole month?

Why does he stand before me so patiently waiting my convenience? This little Indian office-boy could take no pleasure in his bill, did his mistress not herself give it to him, for in India even pay-day is a religious ceremony and the one for whom you work must bless your pay, or you could not happily spend it.

Many a time I have sent my house-servant to town to get some small article of clothing for himself. He will not use it until I have handed it to him myself with a blessing.

But the little office-lad with the glowing eyes is waiting for me. From his hand I take the bill and put it back into his hand with a gesture of love and a smile. Who could do otherwise? "My pay, Amma!"—the spirit of this wonderful land of India wherein all outer acts have their spiritual significance.

A. H. P.

THE ARTS AND CRAFTS

The President, in his address on "Ideals of Education" to the Besant Theosophical School, on April 15, said:

"India needs a most substantial renaissance in the cultural field through the development of the Arts and of the Crafts. Though the promoters of the Wardha scheme have felt the necessity of stressing the Crafts, they have not stressed the

"Mother."

Arts, and the overstressing of the Crafts is very dangerous and most unfortunate. We need a cultural renaissance in India, and the sooner it takes place the better, lest the influences of the West, distorted as they come to us in India, may bring into being a pseudo-culture which will do infinite injury to India, and from which it will take her a very long time to recover, and will only perpetuate in India that slave-mentality which dominates today, even though we have advanced to a certain extent on the path of Freedom.

"If we look at the Indian films for instance, we realize what immense mischief they are doing, no doubt with the best will in the world. We see how every studio is, practically speaking, little more than a caricature of Hollywood. It has always been said, and very rightly, by those who may be expected to know, that India has the very best material available for films. I do not think that any country could produce more magnificent and more inspiring films so far as the story is concerned, than India. We have yet to see in India a film company which is intent on catching the Indian spirit in all its purity, its freedom, its independence, and making that the substance of a film which has no relation whatever to the foreign films.

"I regard the film industry in India with very grave anxiety, and I feel how important it is in every school and every college that there should be every effort made to produce a renaissance of that Indian culture which made and kept India great while the rest of the world was still barbarous.

"So one lays the very greatest stress upon the renaissance of the Arts and of the Crafts, and I am very thankful to know that under the guidance of Srimati Rukmini Devi and her colleagues at Kala Ksetram, the International Academy of the Arts at Adyar, Madras, is most closely

associated with the work of the Besant Theosophical School, for we need culture, and it is perfectly clear that the first, the prime, and, one might almost say, the sole objective of the International Academy of the Arts is culture."

ADYAR DAY COLLECTION TREBLED IN U.S.A.

The President is in receipt of a cheque for \$ 4,800 (well over 14,000 rupees) from the Chairman of the Adyar Day Committee in the U.S.A., Mr. Thomas W. Pond. What this means to Adyar is best expressed in the President's own words in a letter to Mr. Pond:

"How you were able to collect this magnificent sum in these difficult days, three times as much as your contribution last year, I cannot imagine. But you must have had a splendid Adyar Committee, every member of which I most gratefully thank on behalf of the Headquarters of our Society at Adyar. This great generosity from our American brethren is of immense help, especially as so many countries throughout the world are in great financial straits, some being able to send nothing at all. Indeed it is rather for us to try to help them to tide over their difficulties. America steps in—it has its financial difficulties too, but perhaps it has more resources than most of its fellow-Sections—and the work that the Adyar Day Fund is able to do goes on as usual. 'Work at Adyar as usual' seems to be the objective of the Adyar Committee in the United States, and it reaches this objective every time."

THE GREAT SEAL

In 1937, when the President spent the summer months here at Headquarters he gave much thought and time and personal supervision to the work of improving the

physical side of Adyar. Among the improvements effected were reincarnations of the old roads into new concrete roads, and of the fine old hall of Colonel's time into our present very much beautified Headquarters Hall; also a large Theosophical seal (to be flood-lit at night) was fixed on the highest roof of Headquarters Building. This seal is changed now into a blue-and-gold Neon Sign. It was ready to be switched on on Friday, June 2. At 8 p.m. after the roof talk, the President switched it on, saying:

"In the name of those kind friends who gave this sign, and for the service of our Elders and of Theosophy and The Theosophical Society, I switch on this Neon Seal Sign."

THE STORY OF AN ADYAR BIRD

It was one Sunday morning that a little famished bird was brought to me. Poor thing! It was more dead than alive, found in a nest with a dead brother or sister. The feathers were still enclosed in their shafts so that the little body was bare. As I took it in my hand and carefully gave it water, the tiny body quivered. Soon an egg was boiled, bread soaked, and the two mixed together. With a little nail-stick I opened the thin, fine beak and put in some of the food. A little nest was made of dry, soft grass and it was not long before the little bird cheered up and looked contentedly at me. Every hour I fed him and soon he became quite lively. He was a young hoopie, a beautiful brown bird with black and white striped wings and a brown-and-white crest on his head.

In a week my Hoopie was so far advanced that its body was covered with feathers and the crest became visible. He hopped about his cage on his long thin legs.

One day I opened the door, and looking very carefully about him, Hoopie at last ventured forth. Every day I observed

something new about him; every day he grew and developed. He knew me and when I came into the room calling "Hoopie! Hoopie!" he would open his beak and shriek his recognition. He was hungry!

I taught him to spring from my hand on to the ground, and later to fly short distances, and at last one day Hoopie flew around the room. He no longer liked to be closed up in his cage, so I set him free *indoors*. He would pick little pieces of bread from the ground, but as he flew against the walls I could no longer keep him in the room. At the end of fourteen days I took him into the field nearby where there are large banyan trees and set him free. Hoopie flew into the trees while I besought the nature-spirits to look after him. Then I went home and did not see him again for the rest of the day.

The next morning I was playing the organ, as I had been accustomed to do when Hoopie lived in the room, when my servant called me: "Madam! Madam! come; the bird has come back and I cannot catch him." I went out and there was Hoopie perched on an electric lamp on the veranda. I called: "Hoopie! Hoopie!" and he came straight to me with open beak as if saying: "I am so hungry." I do not know who was the happier at that moment, the bird or myself! Food was soon prepared, and Hoopie satisfied and sitting on my shoulder. But after a while he flew away into a tree.

Now he comes regularly to be fed; he lives in the trees and knows how to find his boarding-house. Every two or three hours I hear him, and as I play the organ he chirps an accompaniment. How long will our play last? Will he soon become a big bird? He has already found a friend, who, I hope, will teach him to find his proper food, for he is an insect-eater and I cannot provide insects. This morning Hoopie was here, sitting on my head.

SPR.

THE ADYAR THERMOGRAPH

This has been a particularly hot summer all over India. The President has noted with disapproval the fact that the city of Madras has been recording higher temperature than places which are known as generally hotter than Madras. Adyar, however, is always several degrees less warm than Madras. Even so, some residents are glad they went to the hills; and the records of our thermograph, housed in a wooden structure under the shade of a mango tree in care of the T.P.H., show that our hottest days were June 1st, 2nd, 3rd, when the mercury reached 107°.

The President's comment in a roof-talk on one of these days was that even his trips abroad were usually a case of "from heated to heated"; and this was his idea of an ideal tour:

"I want some day to leave Adyar in January, to get thoroughly chilled as I go to Europe on board the steamer, knowing that I have to look forward to more and more cold, as we pass into a cold gray Mediterranean Sea with lowering clouds overhead, and overcoats, and cabin radiators an absolute necessity."

AN H. P. B. JOKE

A friend writes that Mr. S. Old told a yarn about H.P.B. Evidently she thought that this callow youth wanted rousing out of a smug idea of negative goodness. She looked at him and said: "I like your English language, you can say so much in one word—*Damn!*"

ANOTHER JOKE

Our veteran Treasurer, aged 70, has just returned from town where she was attending a Theosophical funeral. She had so much to do that she got flustered and absent-mindedly proceeded to get into the

hearse—it was a motor-hearse—which carried the coffin. The Lodge president was convulsed with laughter, but the dear lady remarked: "I am a little premature."

—FROM A LETTER

THE BOOK OF THE MONTH

The T. P. H. advertises that the book of the month is *The Ancient Wisdom*, by Annie Besant, which means it is a first Adyar edition, just printed by the Vasanta Press, of the great classic of Theosophical literature. It was written and first printed in 1897 "to place in the hands of the general reader an epitome of Theosophical teachings, sufficiently plain to serve the elementary student, and sufficiently full to lay a sound foundation for further knowledge."

A GOLDEN THREAD

It is my hope that this little monthly messenger from Headquarters will form a golden thread of affection and kindly feeling between The Society's centre and the members scattered all over the world . . . that their interest will thereby be quickened, and their corporate feeling strengthened.

I should be glad to receive from them any news from their own localities that might be of interest to Theosophists elsewhere.

—ANNIE BESANT

[This note is reprinted from *The Adyar Bulletin*, January 1908, a previous incarnation of THE THEOSOPHICAL WORKER, as it so graciously endorses our own purpose, and our request today for news of work from the Lodges.]

ANOTHER BESANT SCHOOL

Dr. Arundale sent the following message to Mr. G. N. Gokhale for the occasion of the opening on July 2nd of the new Besant Theosophical School in Benares:

"I send my very best wishes on the occasion of the resumption of Dr. Annie Besant's educational work in the old home in which she started it. I am very sure that she herself will not only welcome this practical homage to her, but will give her constant blessing to her Theosophical School, and to all who work in it and for it.

"If you are able to follow the great principles with which she guided the old, but ever to be remembered, Central Hindu College, with an insistence on truly religious education and on an eager patriotism, together with active training in doing as well as in knowing, then I am sure you will give to India the type of citizen she needs. Here at Adyar we have been trying since 1934 to follow these principles in the Besant Theosophical School, which is doing such good work and has earned the commendation of our local educational authorities.

"May the Theosophical School of the South and the Theosophical School of the North work hand in hand to help to give India a truly Indian education."

MY HOLIDAY IN POONA

After a rather hot train journey, I arrived in Poona on the morning of May 6th. It was a joy to see the rich colouring of the many varieties of flowering trees, Gul Mohur, Laburnum and Jacaranda especially being noticeable. It was fiercely hot, and I was glad to rest indoors till after sunset, when I was due to lecture to the East Lodge. It is lodged on the second floor of a house in a very crowded business quarter of Cantonments, and the meeting was on a terraced roof, under the stars and blessedly airy, though rather too easily accessible to the sounds from the street and surrounding houses. I had a small but appreciative audience for my talk on World Conditions and the need

for Theosophical Lodges to be awake to their responsibilities. All were eagerly responsive to what I could convey to them of the Adyar spirit of service, and the President's Call to Action. Mr. Krishnarao Ganesh, the Vice-President of the Lodge, seems to spend most of his evenings at the Lodge, where the Library is open daily, and three meetings take place weekly for study or discussion. I found an old friend from my earlier days in Benares, Miss Aimai Nagarwalla, in charge of the Library, and also conducting a small Montessori class in the mornings on the Lodge premises. On White Lotus Day I went there again, and thereafter every Saturday and some Sundays.

The chief Poona Lodge, owning its own building in a much quieter part of the City, I came in contact with later, especially in connection with Masonic practices and ceremonies. There a weekly meeting is held on Monday for study and discussion, in an atmosphere of harmony and friendliness; but little attempt is made in the way of propaganda or outer world contacts, except for a set of public lectures one of which I was asked to give at the Gokhale Hall, arranged for a week in June. On Thursday, May 18th, I gave a lecture on Girls' Education at the Anglo-Urdu High School.

I reached Belgaum the next day at 12.30 instead of 10 a.m., yet found a kind friend waiting me with a motor-car, Dr. Siveshwarker, who was putting me up at his pleasant bungalow within the Fort, for the Belgaum Conference. Belgaum was much cooler than Poona, indeed quite like a hill station in climate, and the meetings of the Conference were all well attended and enthusiastic. Mr. Chiplunkar presided, and he and Mr. Bhagavat were the chief lecturers daily, speaking in Marathi. But there were discussions in English, in which I joined, presiding over one, and I addressed a newly formed Youth Lodge, with

special pleasure, as they were such a fine, vigorous and independent set of young men. Once I took food with the other delegates at the Camp admirably organized by Mr. Topkhane, and we had an interesting talk there among the delegates on how best to co-operate with the President in these difficult times. On Sunday evening there was a Camp-fire, and entertainments lasting from 8.30 p.m. till well after midnight—excellent quality, but rather too much in quantity for me, though not for others.

I returned to Poona on May 23rd, and resumed a quiet life there, going out for morning and evening walks, and attending Lodges. Mr. and Miss Kulkarni were other old friends I met both in Belgaum and Poona. At Lodges I talked on Dr. Arundale's weekly Open Letters, and discussed plans of work. On the 31st I visited an interesting Nature-Cure Clinic up on the top of a hill, within the ruins of a Fort of Sivaji. It was a steep climb, but worth the trouble, for the air and views on top, and Dr. Mehta and his patients at the Clinic were all interesting people.

On Friday morning, June 9th, I went to Bombay, where I had been invited to spend a few days. I lectured there to the Blavatsky Lodge, gave a talk to the Dadar Lodge, saw a Lotus Circle in action and visited the St. Germain Lodge of Co-Masonry, and have been much impressed with the fine tone and excellent efficiency of the Bombay work. I much enjoyed too the drive Mr. Green took me round the beautiful city, and my stay with Mr. and Mrs. R. D. Aria. Sunday I spent very happily at Juhu, with the delightful colonists there, seeing something of their Lodge working, and the Masonic Concord Lodge in the evening.

The next morning I returned to Poona. On my last Thursday there I lectured to the South Indian Association in their special school buildings, and had a large audience. Saturday evening saw a big gathering at

the Poona Co-Masonic Lodge, for an Installation which I took, many Bombay brothers coming also to assist; and on Sunday there was a special combined meeting of a farewell character, at the East Lodge, which was the largest gathering I had seen there, including many non-Theosophists.

So ended my visit, and I have many happy memories of Poona. I am particularly grateful to my host, Dr. K. J. Kabraji, the enthusiastic President of East Lodge, who welcomed me with true brotherliness in his home. He is a busy man, having charge of an important department of the Meteorological Department, but he finds time and energy for Lodge work and organization, and is a great reader, keeping intellectually in touch with all vital questions. He has taken great pains to prepare and have printed an exhaustive questionnaire for College Youths to answer, hoping therefrom to gain more understanding of their attitude to life, for more mutual co-operation. It should be of much help, if the College students can be persuaded to answer in the detail required of them. So far he has not met with great encouragement in this direction.

To him and to my other kind hosts, in Belgaum, Bombay and Juhu, my best thanks and fraternal greetings.

HELEN VEALE

HOMAGE TO ADYAR

Apart from residence, for my work is elsewhere; apart from meetings, which now I do not attend; apart from my family or friends, who may be living here—I find Adyar uniquely attractive. I appreciate it because of its natural beauty; I appreciate it because it is a place really free from cruelty both to animals and human beings—if ever anyone is hard in any way to any person or creature, he or

she is ashamed of it, if not at once, then "after many days"; I appreciate Adyar because here is found more purity than anywhere else that I know—no flesh-eating, no drinking, no smoking, no coarse language, and also a great attempt to rise above other forms of impurity. This is a place where high principles and great ideals of life and service have been truly lived by some almost perfectly—one senses the aroma of this; and where each and all, at all times, believe firmly in high principles and great ideals however much they fail to live them—one senses the aroma of this too.

And so I like to come to Adyar as often as I can. Each visit, brief or long, of a few days or a few weeks, is like an island of deep happiness and inspiration separated from the mainland of my life of work—work which is congenial and life which is not unhappy. Each time I am glad to come and sorry to go, and all the time I am away from here, in the midst of my busiest or most successful days, I am thinking of Adyar and longing to return there—for a visit!

ONE WHO LOVES ADYAR

WHEN THE WORLD FAILS UTTERLY

It is when the world fails utterly that the Masters shine forth in Their strength, or when a Crucifixion to come ordains a Transfiguration to go before it.

While the world suffices, while there is refuge in the world, while Book or Person, experience or seeking, code or company, continue to provide the needed peace and sense of the fullness of Life, while the world is complete as it is, Their world waits, They wait. They are not yet wanted as They must be wanted, wanted as the parched and almost dying hart panteth after water-brooks which still elude them.

G.S.A.

The Passing of a Great Theosophist

THE President received the news by cable on Sunday, June 18, that Mr. Warrington had passed away from his home at Krotona, Ojai, on Friday, June 16.

To Mrs. Warrington was sent the following cable by the President on behalf of The Theosophical Society:

"The whole Society deeply sympathizes with you in the passing of a great Theosophist."
—ARUNDALE

Albert Powell Warrington was born 27 August 1866, in Berlin, Maryland, and experienced frail health during childhood. After high school he entered the traffic service of a railway company, becoming traffic manager within a few years, but gave up this work to study law, later practising with his father-in-law in Virginia.

In June 1896, Mr. Warrington first learned of Theosophy and joined The Society immediately, his early Theosophical reading being under the kindly guidance of the American General Secretary, Mr. Alexander Fullerton. In 1897 he first met Mrs. Besant who was on a lecture-tour in the United States, forming a link with her which was ever afterward a source of inspiration and strength to him. Two years later he visited her in London, where he first met Mr. Leadbeater who also wielded a strong influence on his future life. The third great friend outstanding in his Theosophical career was Colonel Olcott, whom he first met in Washington in 1902, and at whose request, three years later, he went to Cuba to handle a legacy left to The Theosophical Society.

In 1906 when Mr. Leadbeater was severely attacked from within The Society, Mr. Warrington with a small minority championed his rights in spite of the

Colonel's opposition and stood firmly for Brotherhood. The following year Mr. Warrington energetically supported Mrs. Besant's candidature for Presidency of The Society. In 1928 he became The Society's Vice-President.

In 1906 Mr. Warrington formulated plans, which Mrs. Besant and Mr. Leadbeater heartily endorsed, for a Colony similar to Pythagoras' Colony at early Krotona. In 1912 the idea became effective; with the financial assistance of Mr. A. F. Knudsen a small tract was purchased in the foothills of Hollywood and designated "Krotona." As Mr. Warrington was almost simultaneously chosen the American General Secretary, following Dr. Weller Van Hook's resignation, Krotona served as Headquarters of the American Section.

Mr. Warrington organized the Section into six territorial Divisions with a Representative for each. In addition to the regular Sectional magazine, *The Messenger*, he started *The American Theosophist*, which was soon discontinued, however, as taking subscriptions from *The Theosophist*. Although not a churchman, Mr. Warrington offered Bishop Wedgwood facilities to start the American work of his Church, and was also active in furthering Co-Masonry. In spite of opposition from time to time, especially two strong onslaughts in 1914 and in 1919, Mr. Warrington pressed steadily forward in the work to which he had enthusiastically dedicated his life. In eight years the Section grew in membership from approximately 3,800 to 7,000.

When Mr. Warrington resigned in 1920 as National President (the American title of the office of General Secretary having been so named in 1915) in favour of Mr. L. W. Rogers, the Section's Headquarters were moved back to Chicago.

Mr. Warrington went to Australia, and then to England and France—attending the 1921 Theosophical World Congress at Paris—and accompanied Mrs. Besant to India on her return to Adyar. This was his first visit to Adyar. Thence he went back to Krotona *via* Australia, in 1922, and took up again his old work.

In 1924 the Krotona Estate was sold and, upon Mr. Warrington's advice, re-established in the Ojai Valley, becoming exclusively an Eastern School Headquarters for the Americas; the Ojai Valley also became Krishnaji's transient home and American Camp Centre, as well as the basis for the Happy Valley project undertaken by Dr. Besant. In 1925, he visited Adyar again for a few weeks, specially to attend the Golden Jubilee Convention of The Theosophical Society.

After having served for five years as the Vice-President of The Society, upon Dr. Besant's death in September 1933, Mr. Warrington in his capacity as Vice-President acted as President of The Theosoph-

ical Society until the inauguration of the new President the following June. After a brief lecture-tour in India, Mr. and Mrs. Warrington then returned to Ojai.

He was fortunate in his wife, Betty, who was both a devoted help-meet and a perfect friend. Mr. Warrington retained till his passing the indefinable charms, "the soft, modulated voice, gentle manners and inborn chivalry, which are the inheritance of the *Southerner*"; retiring and studious by nature, he was completely an idealist, delighting in anything which adds to human culture and happiness. His writings include articles and editorials, and the article on "Theosophy and Occultism" in the *Encyclopedia Americana*. Mr. Warrington accompanied Dr. Besant on a number of tours, and himself lectured extensively. Ever ready to support the collateral movements she wished to be helped, yet The Theosophical Society, Dr. Besant's School, and the development of Krotona as an American Centre for the Masters had always been for him the most important work.

ANOTHER FINE THEOSOPHIST PASSES

Mrs. J. W. B. Bean passed away on the 14th May, after a protracted and serious illness, during which Dr. Bean and her closest friends in Brisbane had watched over her with loving care and comradeship.

Now after over 40 years' membership in The Society, including 23 years associated with Section Headquarters, after pioneering Theosophical and public work in Queensland and elsewhere, after leading study classes, lecturing, contacting Adyar, travelling with Dr. Besant in Australia, always ardent and alert in defending the Ancient Truths, giving inspiration, as Fellow of The Theosophical Society respected and well-loved, she has joined the first line of servers.

Monday evening's paper printed a glowing account of her life as a pioneer and Theosophist.

Members and friends gathered on Tuesday, 16th, to attend a short, impressive service taken by Miss F. Hagger, our President, at the Crematorium, where massed floral tributes ringed the last resting-place of her mortal self. . . .

To Dr. Bean the Council expressed its fullest sympathy on the members' behalf. Mrs. Bean's services have been appreciated by every one in the Lodge which sustains a most serious loss at her passing. . . .

Dr. Bean himself plans to go to Hobart. Knowing his unstinted energy in working for our Theosophical cause and his interest in public activities, we . . . trust that in the future Brisbane may again become his home-town.

—From *Contact*, No. 41

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

THE English Section's *News and Notes* says that on June 10 Mr Jinarājādāsa was leaving England for Belgium and Holland, returning on the 20th. On the 22nd, he sails for U.S.A. Arriving in New York on June 30, he visits the North-east and Middle Atlantic Federations, and is then at Olcott for the Convention and Summer School from July 13 to 26. After this he goes by rail and air to the west coast, including a visit to Vancouver, B.C. He then travels south along the coast to Oregon and California, returning to Olcott *via* Kansas City which he reaches on August 26. September 1—6, he is at Olcott, and then visits 14 different Lodges and Federation gatherings, sailing from New York on September 30 for England. And so goes on the strenuous and wonderful tour.

The General Secretary for Scotland writes that "the great event of May" in Scotland was the visit to Glasgow and Edinburgh of Mr. Jinarājādāsa, "who can bring home to us the universal nature of our Society . . . with many suggestions of new ways in which we can continue to spread its great truths, other than the usual method of lectures."

The General Secretary for Ireland writes that "the recent notable event in our Section was Mr. Jinarājādāsa's visit in April." Besides the usual meetings and lectures at Belfast and Dublin, Mr. Jinarājādāsa expressed a wish to make a contact with Slieve-na-Man, of "the 13th life of Alcyone" fame. "In Gaelic, Slieve-na-Man means the Mountain of the Women, or the Mountain of the Fairies, and these forces can

be watched there by clairvoyants today. . . . We are most grateful to Mr. Jinarājādāsa for all the inspiration he gave us in our difficult task of spreading Theosophy in Ireland."

As regards his programme for 1940, Mr. Jinarājādāsa has promised Australia that "some time before Easter I hope to arrive in Sydney *via* Java. My stay, however, in Australia will be very brief, and I have to proceed to England to arrive in May. So I do not propose to deliver any public lectures, but I shall be glad enough to meet the members and address them. I know nothing at the moment as to when I can arrive, as steamer routings are not yet available for 1940."

ENGLAND

The General Secretary writes appreciatively and helpfully, in *News and Notes*, about the President's Open Letters, the Next Step campaign, *A Guardian Wall of Will*, and a World Conscience. The various study-groups and lecture-work go on steadily. The Northern Federation is organizing a Theosophical holiday camp near Scarborough, August 5-26. As regards T.O.S. work the need in China continues to be urgent; also for Spanish Theosophist refugees in France. Parcels of medical supplies and first-aid bandages have been sent out for Chinese relief work. England, Scotland, Ireland, Wales—all are looking forward to attending the 16th European Congress and Summer School in Paris, July 28—August 6.

The new German-speaking Centre holds weekly meetings. Mrs. Gardner writes

that "the dignity and realism with which our Austrian and German fellow-members are meeting the extraordinary karma which is now theirs has won the admiration of all of us, and I think such publicity as is possible should be given to their work."

Writing on behalf of the members, M. Scheffranek, president of the Centre, expressed their gratitude to the English Section:

"We have come to England, to you, exiled from our country, bereft of all rights as poor refugees. What the members of The Theosophical Society, the noble representatives of England, which as no other country of the world has always stood for liberty and human dignity, have done for us, that is brotherliness in its truest sense, brotherliness in Theosophical spirit. We all are deeply moved by your kindness and fine tact with which is done here the work of hospitality . . .

"May the blessing of the Masters in whose names all that is good and noble is done be with you and Their Society. We however will strive to be worthy of Their help."

U.S.A.

The National Committee on Membership, under the direction of Miss Marie Poutz, and with a membership representative in each Lodge, has been discussing by means of circular letters, specific Lodge problems and the approach to them. Miss Poutz calls for examples from Lodge experience on such vital points as the following: A representative writes that an obscure member surprised the Lodge by replacing worn and faded draperies, but the colour chosen was not just what the Decoration Committee could approve, so they were taken down and the old ones replaced, causing much suffering to the donor. Miss Poutz puts the question to her representatives: "How would you

have handled the situation? Which is best, Art or Friendship? Are they compatible? Do not say that draperies are of small importance; it is precisely those so-called small things which cause most of the friction in our Lodges." Other questions put are: Is friendliness growing in your Lodge? What is being done for young people in your Lodge? And to the question: "Is enough work entrusted to new members?" one representative replied: "If the new members are live wires they will take their place," to which Miss Poutz responds with the simple but meaningful question: "And if they are not live wires?" This discussion of actual rather than theoretical problems should help the members to meet the daily circumstances Theosophically, and should build up a viewpoint and an attitude which will prevent much of the difficulty which arises in Lodges.

Members in two other large American cities are following the example of New York in maintaining well-appointed rooms in the down-town district in which may be carried on the co-operative work of all Lodges and members in the city. Chicago members have recently opened such a centre on Michigan Boulevard, newly decorated and furnished, which will be available at low rentals for Lodges desiring to use it, each on its own night; and in addition there will be a co-operative programme of well-advertised public meetings. In Los Angeles the Southern California Federation has agreed to establish Federation headquarters in the Los Angeles Lodge rooms, making that a centre for all down-town co-operative Theosophical work, and the Federation with the consent of the Lodges will take over all public work in the city, each Lodge to continue as in the past their own regular meetings, classes and other Lodge activities. This seems a practical solution of the difficulties of high rental and advertising costs, and

at the same time presents a united group of workers to the public.

The American Theosophist announces that Mr. Sidney A. Cook has been re-elected President (General Secretary), and Mr. James S. Perkins of Cincinnati is the newly elected Vice-President, of the National Society.

Pacific Lodge, San Francisco, has passed a formal Resolution expressing the enthusiastic determination of the members, to co-operate collectively and individually, to follow out the President's plea to carry into action the fundamental principles of Brotherhood; and to use the invocation, "O Powers of Love," as an effective means of helping the world.

AMERICAN YOUTH

The Children's Department of the Mothers' Advisory Group announces the forthcoming publication of a book for children on reincarnation, entitled *With Mary Ellen through the Ages*, a series of seven delightful stories. The Newsletter also prints a charming little song called "The Children's Greeting" written by Mr. C. Jinarājadāsa and sent to the editor from London; also it inaugurates a new page on which are listed nation-wide weekly radio programmes of value to children. Among these is a programme called "Americans All—Immigrants All" which consists of dramatic presentations of the contribution of foreign-born people from many nationalities based on actual cases in American History.

The American Young Theosophist magazine announces three New Y. T. groups organized during the winter by Mr. John Toren who has been touring the Lodges as a Y. T. representative, and also offers free a booklet called *Suggestions for Organization* to those interested in the Y. T. organization. A copy may be secured by writing to Miss Helen Palmer Owen,

Olcott, Wheaton, Ill. The Round Robin letters, written among small groups of Y.T.s on subjects in which the group is interested, are proving to be "quite a lot of fun" according to the Y.T. president, Mr. Frank Durand. An announcement is also made of the requirements for entrance to the Arundale Lectureship competition for 1939 which is sponsored by the Group. This contest is open to all Young Theosophists and the lecture selected will be the one which in the opinion of the judges applies Theosophy most practically to one or more of the many problems that face the world today. The winner of the contest will be invited to present the lecture at the regular Convention during the time assigned for the programme prepared by Young Theosophists. Aside from these activities and the president's letter, the magazine contains short articles, poems, a radio talk and letters by ten different young people, proving that youth is not only active but vocal in America.

"THERE ARE WORSE THINGS THAN WAR"

An American worker writes to the President:

"Your Open Letters are splendid. Your statements about there being worse things than war cost our Group two members, but probably they were not ready for Theosophy.

"I am still trying in my very feeble way to co-operate with you by following directions for the daily 'willing' of goodwill to all the nations of Europe."

AUSTRALIA

Mr. Davidge writes:

It was thrilling to be on Australian soil once again, to breathe the invigorating scent-laden breeze blowing from the bush, and to be among this Australian race of new and virile men and women.

As we steamed into Fremantle I thanked Heaven for a safe passage from India, and on landing (following Dr. Arundale's custom) paid my respects mentally to the National Deva of Australia. How it enlarges one's vision of a country to contemplate not merely the mayors and legislators and governors, but also the hosts of invisible ones who are behind the outer activities and who guide the national life along its appointed way.

One can well believe all that has been said regarding Australia as the home of the new sub-race. In the settled areas there is energy, initiative, expansion, and a "digging-in" as if the people were consciously laying foundations for the future. Without knowing the direction of the national destiny, they seem to feel a mighty power stirring within them. Every column of the metropolitan newspapers is strenuous with long-distance views of Empire and defence, big scale development and communications, and a close watch on the individual well-being and the standard of living. Happily for Australia the new Prime Minister, Mr. Menzies, is future-dominated, as indicated by his statement in Melbourne recently that the Federal Government's task is to keep Australia safe and to avoid the error of limiting her vision to the problems of the day. "We are really on the threshold of our national career, with centuries in front of us" he said; "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." The Prime Minister's vision is stirring the imagination of the Australian people and giving them a glimpse of a glorious destiny which few but Theosophists have vouchsafed in the last twenty years. Mr. Menzies' words give every Australian Theosophist the opportunity to explain the national destiny in relation to the coming race. [Here Mr. Davidge gives an account of the visit to Perth, reported last month on

p. 146. His itinerary after Perth: Adelaide, April 29—May 9; Melbourne, June 2—9; Sydney, June 10—23; Brisbane, June 30—July 3.]

On to Adelaide, nearly 1400 miles by sea. Australia is a land of magnificent distances, and with five capital city Lodges in 3000 miles, the interchange of lecturers is so infrequent that the Lodges have become self-reliant. Adelaide Lodge has been revived since it inherited a substantial legacy, which made it possible to free the property of debt. The interior has been rearranged with taste and skill, providing a lounge for members and converting the front room (which was formerly rented as a shop) into a fine reading-room, library and bookshop. The secretary, Mrs. Margaret Davies, is pursuing a policy of propaganda through literature; she finds more people remain in the Lodge who come in through reading than in response to lectures. Adyar book sales to Adelaide during 1938-39 were larger than to any other Lodge in Australia; to encourage sales only a small margin of profit, if any, is added, and the result of this effort is shown in a steadily increasing membership.

Here I addressed a public meeting on the world situation, and also helped to open the Next Step campaign. I missed Mr. Macpherson, President of the Lodge, who later wrote to say he is very anxious to follow out Dr. Arundale's plan for 1939-40.

J. L. D.

Brisbane Lodge has been visited by Mr. Samuel Studd who is "liked and loved by young and old. In him and because of him, the spirit of Theosophy has been given practical expression—perhaps his foremost inspiration being the embodied greatness and friendliness of Dr. Besant." Mr. Studd has moved on to Toowoomba, en route to Dalby, returning to Brisbane

CANADA

for a meeting of the Round Table and also to meet Mr. Davidge.

Fremantle Lodge reports a successful year's work both financially and as regards the weekly meetings.

For Hobart Lodge, "1938 has not been a successful year." The Lodge has lost by death one most ardent member, Mrs. McQuitty.

The Australian Theosophist announces the re-election of Mr. Litchfield as General Secretary, and gives an account of the Annual Convention which will be reviewed in our next issue. Over £21 were subscribed during Convention for the Spanish refugees in France.

THE PASSINGS IN PERTH

In November last Perth reported the passing on of Mrs. Henrietta Patterson at the age of 90 years, one of The Society's oldest members and a foundation member of the movement in Australia. We now have to advise the passing of her husband Mr. James Brown Patterson, who died at the Perth Hospital early in the morning of April 20 at the age of 76 years. Mrs. Patterson had been his life-long companion and co-worker in the Theosophical movement, and the two were associated in the early days of their work in Melbourne and in the founding of the Theosophical movement in West Australia. Mr. Patterson was a senior acolyte in the Liberal Catholic Church, Perth, and also took a keen and active interest in the Theosophical and Co-Masonic movements until within a week of his passing. He and his wife have left a family of children and grandchildren who are keen workers in our various movements.

We have also to report the passing of a one-time member, Mr. Watson, husband of Mrs. Ruby Watson, one of our faithful workers in Perth.

CLARE TRACEY

The Secretary-Treasurer of the Canadian Theosophical Federation offers the following remarks for the consideration of his members, which may interest other workers:

"Personally, I believe that our next step must be one of provision for what I shall call 'Field Work.' Large public lectures are excellent in one direction, and should be continued in moderation. But 'Field Work' seems to me to be more effective in the direction of permanent organization. By this I mean that we should appoint a worker who is a good speaker and organizer to go to various towns where interest is shown and help asked for, to assist students to clear the road to their new home in Theosophy. We could not at present afford to utilize the full time of one person, but we could send him or her as the need appears. I suggest that the Field Organizer need not be the same person for all districts, because there would be a saving of travelling expense if he is sent from a nearby Lodge, if a person is found willing and suitable."

The Canadian Young Theosophists have elected Miss Oba Garside National Secretary to succeed John Toren, and from the Toronto group she offers the following programme suggestions which might be useful to older groups as well: Theosophical study is combined with public speaking; each member prepares and delivers a short Theosophical talk after which one member gives comments and constructive criticisms. They have also tried interviews which create much interest, the subject being chosen at the previous meeting, and each interviewer asking questions which will be of interest to the group followed by discussion, and "in this way we are not only learning and searching for ourselves but have something constructive to contribute to the group."

An Arts and Handicraft exhibition was planned for April by the Vancouver Y.T.s displaying only original work of the group. Two plays were being prepared for presentation during the exhibit.

CENTRAL EUROPE

Miss Serge Brisy, the General Secretary for Belgium, has completed her lecture-tour in Bulgaria, Greece, Hungary, Rumania and Yugoslavia. The work was splendid and she did it with such joy and gratitude to the Masters that, Miss Brisy says, she "never felt tired one day." We shall have more to say of this tour and these countries next month.

FINLAND

A full report of the Annual Convention of the Finnish Section has been received and among the interesting items recorded was the Good Friday Matinée arranged for the most part by the Young Theosophists in honour of Srimati Rukmini Devi, the President of the World Federation of Young Theosophists. Included on the programme were music, reading, dancing, and a talk on Rukmini Devi's work, particularly her pioneering work in India, along various lines. During the Convention the members discussed and enthusiastically supported the proposal of a new Headquarters and a committee was appointed to promote the plan. During a public meeting a short play, "The Angels Speak," was produced. This sixth Annual Convention of The Theosophical Society in Finland was closed with a unison singing from "At the Feet of the Master."

Three "stalwarts" who are still taking active part in the Theosophical work in Finland are: Miss Anna Mathilda Sonné, born in 1863, joined The Society in 1907; Dr. John Wilhelm Sonck, born 1865, joined the Swedish Section in 1905, the Finnish Section in 1919; Mr. Kustaa

Wilhelm Heiskanen, born 1869, joined The Society in 1907. We gladly add the names of these three staunch workers to the honour list previously published.

FRANCE

Prof. J. Emile Marcault has been re-elected General Secretary for another term of three years. He has reported how happy he was that for a second time their Annual Convention was being presided over by one of our leaders; last year Dr. Arundale and Srimati Rukmini Devi were present, this year Mr. Jinarājadāsa.

"We may be certain that, if The Theosophical Society in its entirety could today clearly respond with an intelligent understanding and a spontaneous co-ordinated activity to the spiritual needs of the world in the present crisis through which international morals are passing at the moment, our influence would be far greater. It would seem that The Society was formed more with the idea to cultivate in us the occult ideal of service to the world than the mystical ideal of renouncing this world. It would be inconceivable if, after having received from the Founders a true vision of the spiritual evolution of the world, The Society should content itself with a theoretical contemplation. The problems of the world have, in these days, descended on to the physical and practical plane, and a positive and active response is therefore required. To accomplish this task we are, however, not yet sufficiently and clearly conscious of the possibilities of spiritual activity, nor are we courageous enough to accept all the responsibilities which it entails, nor are we sufficiently united in our national and international life around the Universal Centre and Those who direct this life."

Mr. and Mrs. Coats showed the lovely film of Adyar to the great enjoyment of the members during the Convention.

Already our French brethren are looking forward to another visit of Mr. Jinarājadāsa promised for November.

The Section shows a net increase of 36 members, bringing the total to 2639 for 66 Lodges.

The Theosophical work in Greater France—Indo-China, Madagascar, Senegal, Central Africa and Guadeloupe—is also hopefully progressing.

The great work done by the Section during 1938-39 has been the splendid way in which Prof. Marcault undertook and carries on the difficult task of helping Spanish refugees coming into France.

INDIA

The Indian Theosophist for June printed the first six of Dr. Arundale's "Open Letters" in order that every Indian member might have a chance to ponder over them and be stimulated to do something.

The Sixtieth Foundation Day of the Blavatsky Lodge, Bombay, was celebrated April 23rd. Besant Hall and the Lodge building were tastefully decorated with palms, buntings, and festoons of fragrant jasmine flowers, with bright illuminations adding to the splendour of the scene and the warmth of the welcome extended to members of all sister-Lodges in the city, old members who have retired from activity, and the honoured guest, Mr. G. N. Gokhale, the General Secretary of the Indian Section, who addressed the meeting. This Lodge also quietly celebrated the fiftieth anniversary of Dr. Besant's entry into The Theosophical Society on May 21st, when, assembling before the garlanded bust-statue of Dr. Besant, and after a few words from the Lodge president, the members sat in meditation offering loving homage and gratitude to our great leader and teacher.

The new Besant Theosophical School, for which funds were provided at the

Benares Convention at Christmas time, will open July 2nd in the compound of The Theosophical Society at Benares. This school is under the direction and guidance of Dr. and Mrs. Arundale, is co-educational, and will give religious instruction along with a thoroughly practical outlook on life. This school will fill a long realized need in northern India. (See message on p. 164).

The Campaign for Mutual Understanding and Goodwill between Hindus, Muslims, Bengalis and others, which was outlined in our last issue, has been inaugurated by the Premier of Behar at a public meeting held in the T. S. Hall. Mr. Chandra Dev Narayan, President of the Behar Theosophical Federation, in requesting the Prime Minister to inaugurate the campaign detailed in well-chosen words the importance of the work, and this was followed by a very sympathetic speech by the latter in which he deplored the existing communal tensions in the Province which manifested in communal riots more and more frequently, and stated that he most heartily welcomed this move by the Theosophical Federation to bring mutual understanding and goodwill amongst the different sects. He offered to lend the movement all possible help and support and appealed to the newspapers to keep up the dignity of journalism and to help this cause through correct and proper propaganda. The President of the Indian National Congress, Dr. Rajendra Prasad, sent an encouraging message to Mr. R. K. Saran, Secretary of the Federation and organizer of the campaign. Complete sets of campaign material have been sent to all Federation Secretaries in India, and arrangements are being made to utilize all Lodges and Centres within the Behar Province for carrying out the objects of the campaign, with lectures given in all the important towns. The movement is gaining the support of leading men both within and outside the Province, as well as that of the Press. Dr. Arundale

sent a message of appreciation and encouragement in which he states this campaign is one which can change division into co-operation and he hopes that it will spread throughout the Motherland.

Dharma Jyoti for June prints "O Powers of Love" translated and set to music in Tamil.

LATIN AMERICA

Dr. Arundale writes:

"I am very happy to announce that I have appointed as Travelling Presidential Agent for the territory of Central and South America my good friend Señor Mariano L. Coronado, whose address is Apartado 568, San José, Costa Rica. Señor Coronado for many years has been one of our most faithful workers and I feel sure he will be most helpful to the countries to which he has been appointed."

Señor Coronado, writing to the President from Paris, on April 15, expresses his "deep appreciation of the honour and trust that such appointment implies. I shall spare no effort in trying to fulfil in the best possible manner the responsibility of this work." In Paris he had "the opportunity of having some talks with Mr. Jinārājādāsa, in relation to some vital aspects of the work in Latin America, which he knows so well."

Leaving France in June, Señor Coronado hopes to visit the Spanish Lodge in New York, *en route* of his tour in Cuba, Panama, Colombia and Venezuela, and then Costa Rica; after which other countries will be visited.

Lydia Fernández Jiménez is re-elected General Secretary of the Central America Section for the next two years. She writes to the President: "I am contented that the members are satisfied with my work, and offer me a new chance to help. I have translated your articles 'Truth and Com-

passion,' and 'The People are Calling' into Spanish and I read them in Virya Lodge the night I became General Secretary again. Among the members of the Lodge are two congressmen, and they seemed specially interested in your message." A copy of each translation was sent to every Lodge of the Section.

NEW ZEALAND

The Round Table employed an interesting method, with surprising results, to determine what should be studied during the year. A large number of subjects were written on a blackboard, discussed during the meeting, and voted on by the membership, each person writing on a card his favourite ten. The following analysis of the voting is reprinted here as it is indicative of what interests young people today. "Psychology was most popular, with Science, New Education, and Krishnamurti well up on the list. 'What we should study to help others' polled well, while some straight Theosophical subjects like the Planes and Reincarnation, gained an average score only. On the other hand, Astrology and New Zealand's uniqueness fared even worse, gaining hardly any votes. Woman's place in the future and the Ideals of Marriage came near the bottom of the list, and yet Dancing and Music scored well. On the whole very interesting results."

SOUTH AFRICA

Pretoria Lodge has bought a piece of ground opposite the Lodge building for the establishment of a small residential community. The Lodge has been going steadily forward in its work for Theosophy, and this new development is indicative of the enthusiasm and dedication of its members. Pretoria has a building worth £3500, with only a very small debt, and their provincial secretary writes that "never at

any time have we experienced any trouble meeting our obligations." Fortunate Lodge!

The Lodge has recently been visited and addressed by Miss Codd and Sir S. Radhakrishnan.

Johannesburg members are also enthusiastic about owning their Lodge building and have recently purchased a very fine site for that purpose.

Mrs. Andrews, of Esperanza, the champion of animal rights, mentions in an article, "A Plea for All Fur-bearing Animals," the appalling cruelty involved in trapping animals for furs. She writes: "How many women realize that for one coat, 8 to 10 beavers or 260 ermine are killed and for a mink wrap, 80 mink? The steel trap causes hellish tortures. In the case of the broadtail, in all countries save S. W. A. (where it is humanely obtained) the fur is taken from the prematurely born of the Persian sheep. In certain parts of Russia, for instance, the mother sheep are beaten with iron rods, about 100 blows being given to induce the premature birth of the broadtail. These newly born lambs are then *skinned alive* in order to obtain the fine soft fur." These facts might be of use to animal lovers everywhere in urging women to give up the wearing of fur.

The Link for May "seems to have centred itself round World Affairs," in notes under the general title, "Signs of the Times." The General Secretary urges members to make good use of the President's Open Letters and the invocation "O Powers of Love," to push the Next Step campaign, and to subscribe to our journals and other Adyar publications.

Cape Town Lodge holds an annual Rumage Sale; this year it took place on April 1st and realized £13. The Lodge has helped substantially to relieve the distress at the All Saints' Orphanage in Cape Town where 120 children were ill with gastro-enteritis. An experiment is being made to circulate free and more widely the

booklet *To Those Who Mourn* by inviting the public through the press to apply for the free booklet. The Next Step campaign is taken in hand.

Durban Lodge "had the good fortune to be addressed by Sir S. Radhakrishnan on the subject of Buddhism, a most eloquent and comprehensive lecture listened to by a large and very attentive audience of Europeans and Indians."

George Lodge had a special meeting when 25 members welcomed back Dr. and Mrs. St. Leger who brought the President's greetings and gave a description of Adyar and their visit there.

SWITZERLAND

The General Secretary of the Swiss Section cordially welcomes the President's weekly Open Letters; these are being translated into German and French and sent to the members. M. Tripet, however, insists that this does not do away with the necessity for each Lodge to receive a letter from Adyar as "the intention of the President is to create a direct link between each member and our spiritual centre. The sending of translations is not to the end of going against this intention, but on the contrary to create an occasion to further strengthen our links with Adyar."

The Annual Convention of the Swiss Section was held at the beginning of June in the beautiful city of Neuchâtel.

Mr. Tripet reports a general strengthening of the Section in all its activities, although the membership has remained stationary at 315. Mme. Kamensky and Mr. Albert Sassi have rendered great service to the Section by their lecture-tours both in French and in German Switzerland. Mr. Tripet gives out an annual *mot d'ordre*; in 1935 this was Enthusiasm, in 1936 Serenity, in 1937 Perseverance, in 1938 these three combined, and for 1939 he has chosen PEACE.

My Garden of Children

By Mrs. E. C. Clarke

This account of a Theosophical experiment not only reads like a charming little story, but will appeal to the Theosophical workers among children, as giving a scheme of work which is both new, excellent and practical.

THE Garden was not my plan, but I adopted and rearranged it, and so it became a part of me, as does all true labour. It was composed of the youngest section of a very young Lodge. The flowers which grew in my garden were girls aged from five to fourteen, and the boys, to fit their stronger sex, were the trees. Each child chose a name on entering the Garden, and never took another's suggestion, for they knew intuitively what they were. And whenever two children chose the same flower they were found to be alike in all essential points. The two Sweetpeas differed only in their colour. What graceful, light-footed maidens they were! They both sought the light, and each had need of strong support in the early years of growth. I found that all tendril flowers need coaxing care in childhood, as does also the Grape-vine. The baby of the Garden proclaimed himself the "Grape-tree!" I pondered in my heart upon this choice, and then I told the Garden, of One who long ago proclaimed: "I am the Vine."

In contrast to these slow developing, sensitive plants, there were the undaunted Pansies. One day our Madonna Lily brought a little visitor. As she left us I said to my White Violet: "Isn't that little new flower like our Pansy in her open cheerfulness, her quick response, and in the way she keeps herself in the foreground?" The small unnamed flower ran back to me at that moment.

"I want to join the Garden!" she announced. "I want to be a Pansy!"

Sometimes the horoscope of the child told the flower-nature before she chose her name. I knew the Lily-of-the-valley in this way, and was not surprised, when she shyly asked: "Please, may I be a Lily-of-the-valley?" She rarely spoke. She sweetened a shady corner, with her dainty head drooped low.

Not so Madonna Lily! This little eight-year-old was well poised and stood alone, her virgin purity rejecting the warm advances of the sturdy seven-year-old Fir-tree.

Every plant was true to its nature as the gardener tested them in many ways. A request for favourite colours produced a remarkable response. The Sweetpeas and Pansies had three or four favourites! These tests of taste, observation and choice suggested to the gardener a field of deep research into the kinship of Nature's kingdoms through the seven Rays of development. Through analogy with the flowers they chose, hints were given for the children's individual training. A Fir-tree can stand alone from the first, but a Vine must be propped.

The children met in the Garden every week—out of doors, if the weather permitted. First, they drew together in a circle, forming the "Garden Wall." Breathing deeply, they turned to face the East and gave their pledge of service, then sang

their flower-songs. My White Violet was the most faithful of accompanists. Sometimes the songs had action, and always there were dances or rhythmic exercises. Often they expressed themselves in Silent Plays, and the audience, the children who did not act, afterwards told the story. Pansy, of course, offered first, while the shyest flowers, Lily-of-the-valley and Snowdrop, held back and were left to act together as a result. We expected little from them, but they surprised us, for when they assumed other personalities they forgot their shyness.

Thus were the flowers and trees trained in their physical and astral bodies, but their minds were not forgotten. Each week the gardener gave a Garden Talk, about Garden Gates (the senses), the elements, colours, weeds, digging, pruning, or whatever theme was given by the Master Gardener.

The flowers and trees in the Garden learned to think in symbols; they answered and asked questions, and their responses were always characteristic. So were their endings to unfinished stories, when they were left to decide an ethical problem. The talks were never preachings and the children contributed to them. Once, the small Grape-vine stole the conduct of the meeting, in his enthusiasm to describe an eastern garden.

We discussed the meaning and the mission of each new flower, and together decided her "watchword" with which he or she must answer the roll-call which closed the Garden every week, as the flowers and trees joined hands in the wide circle of the Garden Wall. Thus, Madonna Lily responded: "I am always true"; Sweetpea: "I seek the light"; Snowdrop: "I am pure and brave"; Grape-vine: "I bring healing and happiness."

The Garden was not forgotten between the meetings. Every morning, each flower and tree thought of his or her watchword,

faced the dawn, breathed in deeply and said: "I serve!" Each member added to the nightly prayer: "May the Master Gardener help me to grow in Beauty, Sweetness and Strength." This prayer was the Garden's closing benediction.

Yes! with the passing years the flowers and trees have grown. They are scattered now. I hope they do not forget. My little Snowdrop has taken the longest journey. She faded out of this earthly garden in the very early springtime. She whispered to me before she went that she had remembered to be a brave little Snowdrop.

My Passion Flower is a nurse. At twelve years old she chose for her watchword "Sacrifice." The radiance of her face shows that her sacrifice is sacred joy. My sweet White Violet, also a nurse, helps tiny buds to open into life. My pink Sweetpea has climbed to responsibility in the characteristic work of a hair-dresser.

Some of the trees and flowers have not yet fruited. I watched my Grape-vine, with his New Age horoscope. This world needs fruitful Vines, it calls aloud for happiness and healing.

Someday, when life permits, the Lodge may make another Garden.

Gardening is wonderful work.

A BESANT LETTER

I noticed a most interesting entry in the visitors' book of the Perth Lodge, a letter from Dr. Besant fixed inside the cover. In acknowledging a greeting, she wrote:

"The times are, in some ways, difficult, but we know that our beloved Society is safe, as it is to be 'the Corner-Stone of the Religions of the Future.' So all is well."

The letter is dated April 18, 1930, and is signed "With affectionate blessing, Annie Besant."

J. L. D.

THEOSOPHY IS THE NEXT STEP

CAMPAIGN NOTES: LIFE PROBLEMS EXAMINED; LODGE WORK

The variety of response from the Lodges to the suggestion that they should make a study of some one of the many problems in the diverse human activities, and endeavour to find what help therein could be given from Theosophy, has been interesting and encouraging. Some Lodges have sent symposia; some, several articles on one subject; and others, research work by members on different subjects. Some have summarized; others, analysed. Some have adopted in full the method of apt quotations from our classic writings.

Surely there will be a marked result from this intensive work. Lodges and members themselves, and their thought environment as well, will be powerful magnets arranging the lines of force for the public side of the Campaign, creating ordered energy, in place of haphazard efforts. This is an instance where we shall prove that the knowledge that has been really made ours is effective wisdom.

Cincinnati Lodge, U.S.A., one that followed the method of approach given in the first leaflet of the Campaign, with its seven divisions in questions, has presented an attractive file, with appeal in its order and colour-scheme. An outer card-board case, biscuit colour, holds seven thin grey paper folders, with a stiff orange card attached ladder-fashion to the series, as thumb-index. Within there are summarized notes clearly typed, as headings to the evidence collected, which is well documented from journals and papers.

For future interest and reference one point should be stressed. The press-cuttings have more effect when quoted with the date, the name of the journal, etc., and they are more permanent when mounted; this was not always done.

The replies to two sections are here printed—the applications of Theosophy, and the Next Step in Right Citizenship.

E. M. L.

FOR THE PROBLEMS OF RIGHT CITIZENSHIP THEOSOPHY HAS SOLUTIONS TO OFFER

THE knowledge which Theosophy has to offer that has the most immediate bearing on today's problems of right citizenship lies in specific applications of the Laws of Reincarnation and Karma.

Karma points with devastating clearness to the fact that chaos in the physical, emotional and mental life results directly from *Mental, Emotional and Physical Lawlessness*—action in opposition to some great universal Law. What is this Law? Can it be known? Theosophy teaches it and demonstrates its operation in innumerable

ways. *It is the law of Unity.* Break it in ignorance, and you must search in the resulting confusion and pain for real causes. Break it with knowledge at your peril. The causes we lay down by our action. The results sweep in upon us.

National baseness, cruelty, selfishness and fearful clutching at security through isolation, charge the magnetic atmosphere that in its turn draws toward us, as surely as darkness follows the setting sun, the forces of disintegration and destructiveness that confuse and debase national life. The gateway most pregnant for disaster for those forces to pour into our national life is that of the birth of children. Little known and unrecognized is the law of

reincarnation, the gateway of return for old souls and young souls. Young souls from savage levels, exploited and suppressed in one life, who now return as tender children lovingly cared for, are technically trained to use the mighty forces of civilization placed so naively in their hands. Ancient prides awaken. Strange gleams of lust break through and the savage reborn now as a "civilized" man wreaks destruction all unknowingly. The glitter of power deludes even the wise, and the blind lead the blind.

Awaken, then, to the Law of Reincarnation. Its doors cannot be closed!

Reincarnation can bring the noble, the wise, the constructive, as well as the destructive. The future of right citizenship lies childrenward. Call upon our leaders for brave idealism, for a *courageous stand against cruelty, dishonour, injustice and persecution* anywhere and everywhere. Let every effort be made toward brotherhood, and the magnetic atmosphere will be changed for the better. A provision in the homes for beauty, purity, freedom and happiness will invite the return of great citizens from the past. *The doorway of reincarnation will be used with knowledge.*

Theosophy reveals the inner plan for our civilization. All who know this plan know which forces move in the true direction, and which are moving counter, generally speaking. Discrimination becomes clearer, and our force is lent more effectively to the cause of right citizenship. Theosophy gives the knowledge that lays down, so truly, the principles that are needed to guide Education. There can be no right citizenship without an education that trains for it. Man's inner nature explained by Theosophy demonstrates that his right citizenship in the world must be aligned truly with his cosmic right citizenship. The trend of his education must be to adjust happily this inner and outer nature. His matured life must be its expression

in action. Cynicism, materialism, sophism have their unusual character disclosed by the light of Theosophy.

THEOSOPHY APPLIED

The study of Theosophy reveals certain Universal Principles:

From Karma—*Lawful Living*

From Law of Evolution

—*Social Responsibility*

From Man's Seven Principles

—*Spiritual Response, etc.*

From Plan of Races and Sub-Races—

Necessary Adjustment in Civilization

From Unity of All Life

—*Integrated Social Unity*

From Path of Perfection

—*Graceful Living*

From Inner Government of the World

—*Reverence to Greatness, Duty*

The practical Theosophical solution is, then, that these universal principles be impressed upon citizens in all their contacts, from the range of close contacts, as home and Lodge organizations and such things as town-planning for community needs, employment and public service interests, partisan, racial and international issues, on through moral and financial obligations, to the wide contacts with government and religious work.

THE SPECIFIC NEXT STEP

(1) A programme of Leadership sprung from the knowledge of Theosophy.

(2) A programme of Education in the light of Theosophy.

LEADERSHIP:

Let *Principles*, based solidly upon the Theosophical wisdom of LAW, be sounded upon every front—and lived in action by all who lead. Such principles as

(a) *The Duty of Kindness.* We must dethrone the cynical intellectual idea that this is sentimentalism—a mere wishful thinking—by championing the truth that

is aligned with the universal LAW of ONENESS, the violation of which will in time pulverize a civilization more surely than bombs and invasion.

(b) *The Duty to secure Opportunity for All.* Knowledge of the unfolding Law of Evolution imposes this duty to aid all things in their natural growth. Assuredly RIGHT CITIZENSHIP demands the securing of opportunity for natural and orderly growth to the weak as well as the strong.

(c) *The Principle of Co-operation* needs to be called out along every available channel.

(d) *The Principle of Beauty.* Culture and the Arts must point toward more perfect forms of beauty. We are passing into an age for the expression of the Creative Fire of God, and it must find release in all beings, through every contact. The world of human association must become more beautiful. Awareness of beauty will awaken more demand for real beauty and a general repudiation of sophisticated ugliness in modern civilization.

(e) *Reverence for Law.* Recognition of LAW. Discovery of its true exponents, the truly wise and noble. The duty to serve Them. Reverence for the great.

(f) *The Principle of Justice.* Perfect in the universe, in time. Men must search apparent injustices for the discovery of LAW, that their acts may become more truly just.

EDUCATION :

Needs two orientations :

(a) It must more adequately adjust to modern world order ;

(b) It must more successfully establish Real Values.

(a) THEOSOPHY teaches the fundamental trends of the new order, and is therefore of priceless value in firmly establishing the direction of an unfolding education. With this knowledge as a background all who would educate should be steadily laying down true directions in all departments of education. These are the *Next Step*, at each level, in adjusting to the Modern World.

(b) THEOSOPHY reveals the knowledge about great universal laws. These are the foundation for all great real values. Education moving in harmony with these laws will establish Real Values.

Right citizenship demands that education shall function to aid—not thwart—man in realizing and working in harmony with eternal laws, such laws as :

The Unity of All Life

The Laws of Man's Nature

The Law of Reincarnation

The Law of Evolution

The Law of Karma

The Hierarchical Rulership of the World

The Path of Perfection.

—CINCINNATI LODGE, U.S.A.

PUBLICITY BULLETIN

THE LODGE "AT HOME"

How are we to proclaim that "living the Theosophical life" which we know well to be the best means of drawing others to discover Theosophy ?

Each member has his range of personal contacts, usual or unusual, in family, business and social life. But though the individual may be appreciated as of fine

and attractive character, that may not be ascribed to the influence of Theosophy. And even if it is, one swallow does not make a summer. Rather will the possible effect of Theosophy be understood when a mass number of attractive people display understanding and brotherhood among themselves and to others, whatever the difference in social, cultural and educational level. Any such occasion is a

splendid opportunity to draw the public into touch, but they are too rare.

A Lodge *At Home* will give this chance, as well as forming a change in the programme, and a different method of presenting Theosophy. But when arranging the details, that latter aspect, the aspect of "publicity" will defeat its own ends if it is allowed to be dominant. It must be what it is called, a Lodge *At Home*, if it is to achieve its purpose.

Then, not too much "programme," but time to chat with those who are invited, time for the Lodge officers in particular, for they should be the definite hosts, responsible for the social and therefore Theosophical success of the evening. (Or, of the afternoon, if that is more convenient). Music can be planned, one or two items, by an artist, but nothing over-ambitious ; or a good reading, near Theosophical in intent, if there is one who reads excellently ; or an item from an elocutionist.

But the best plan, perhaps, is to issue the invitations to meet a certain individual. A visiting lecturer, or organizer, or one of the Lodge lecturers, who may too often not ordinarily be free enough to make anything other than the mental contact from the platform ; the president, or a member who has attended a Convention or a Summer School, or another Lodge, or who has been abroad ; these afford a direct natural interest for the *At Home*. The guest of honour may add grace to the event by speaking for a short while—ten minutes should be an outside limit—on some one interesting point, straightforwardly and as spontaneously as possible. (A lecturer may need advice on how to achieve this !)

Other details ?—hardly any. The graciousness of light refreshments, yes. The details will have received attention beforehand ; for instance, the list of invitations, to those associated with other kinds of

Lodge meetings, to individual friends who have not yet visited any Lodge ; and the invitations themselves, dignified and attractive in style and wording. What must appear is the warmth and openness of the Lodge, the depth and intimacy of its life ; that will shine naturally in the ways and the vital interests of the members. This all forms a really good mode of proving to others what we ourselves know—the magnetism of Theosophic life. —E. M. L.

THE CAMPAIGN BOOKLETS

A propaganda Series of wide interest is promised in the *Next Step Booklets*, which are now ready. Their scope lies in the endeavour to show the forward steps that are to be taken in every direction for human welfare, and how the knowledge of Theosophy aids directly in taking such steps.

The authors are workers and research students with wide practical experience and well equipped in knowledge. Different angles of view will be presented where two or more booklets deal with the same subject.

Their intention is to present Theosophical relations to modern thought in appropriate fashion. The booklets are attractive in shape and design, clearly printed and conveniently carried.

The subjects are : Art, business, brotherhood, economics, education, healing, industry, internationalism, leisure, medicine, nationalism, philosophy and religion, psychology, politics, science, statecraft, and youth.

Send orders, with cash, to PUBLICITY DEPARTMENT, ADYAR, MADRAS. *Post free*, for cash, international money order (preferred), or cheque ; cheques, etc. to be made payable to the Publicity Officer. 100 for Rs. 3/6 (India only). Abroad : 100 for Rs. 3/11 ; or \$ 1.35 ; or 5s. 6d.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st February 1939 to 30th April 1939 are acknowledged with thanks:

Annual Dues and Admission Fees:

Rs. A. P.	Rs. A. P.
The T.S. in England (in 4 instalments), £72-17-3, 1938-39 ...	969 14 11
The T.S. in Denmark, £8-4-6, 1937-38 ...	109 3 9
The T.S. in Switzerland, 1938-39...	84 0 0
The T.S. in India ...	14 12 0
The T.S. in Philippine Islands ...	35 0 3
Krishna Lodge, T.S., Zanzibar (in 2 instalments), £1-15-0, 1938-39 ...	23 5 0
Narayana Lodge, T.S., Dar-es-salaam, £7, 1938-39 ...	93 5 4
Mr. N. Raghavan (Fellow at large), Penang, £1-5-0, 1938-39 ...	16 9 0
Singapore Lodge, T.S. (in 4 instalments), £1-0-0, 1938-39 ...	13 4 7
Manuk Lodge, T.S., per Mr. A. F. Knudsen, £5, 1938-39 ...	66 6 10
Blavatsky Lodge, per Mr. A. F. Knudsen, Shanghai, £1-8-0 (in 2 instalments), 1938-39 ...	18 10 1
Nairobi Lodge, T.S., Nairobi, £0-10-0, 1938-39 ...	6 10 0
Mr. Kwee Siem Kiang, Borneo, Annual dues to Headquarters 1938-39 ...	15 0 0
	<u>1,466 1 9</u>
Secretary, Bengal Federation, T.S. ...	30 0 0
"A Poona F.T.S." ...	100 0 0
Mr. Haribansi Sahai, Laheria Sarai Lodge, T.S., Laheria Sarai ...	6 0 0
T.S. in Java ...	131 0 9
Secretary, Adyar Lodge, T.S., Oslo, Norway, £4-0-0 ...	53 3 10
Mr. H. W. G. Kortman, Amsterdam ...	38 9 4
Mr. Lakhia, Radhanpur ...	5 0 0
Mr. H. Lorimer, Westmount, P. Q., Canada ...	27 11 0
Secretary, Bombay Theosophical Federation ...	36 0 0
T.S. in Ireland, £2-10-0 ...	33 3 7
T.S. in Switzerland ...	88 7 0
Mexican Section, T.S. ...	20 0 0
Kashi Tattwa Sabha ...	20 10 0
	<u>604 13 6</u>

Adyar Library Building Fund:

	Rs.	A.	P.
Mrs. G. Ribbe-Loeff, Holland, 1,000 guilders	...	1,428	9 0
C. Kersbergen van Soelen, Haar- lem, Holland, £2-17-0	...	37	15 0
Miss Elithe Nisewanger, Chicago, Ill., U.S.A.	...	142	0 8
		1,608	8 8

Liberal Catholic Church:

	Rs.	A.	P.
Dr. George S. Arundale	1,528	1	1
From "A Friend" through Mr. N. Sri Ram	50	0	0
	<u>1,578</u>	<u>1</u>	<u>1</u>

Donations (General):

	Rs.	A.	P.
Miss M. W. Morrison, England ...	5	0	0
Miss Riddel, England ...	26	0	0
	31	0	0

Adyar Day Collections:

	Rs.	A.	P.
Salem Lodge, T.S., Salem ...	10	0	0
An Advarian, Travancore ...	5	0	0

1939

FINANCIAL STATEMENT

185

Olcott Kuppam Improvement Fund:

From Mrs. C. Gasque, for Bank charges in connection with 2 cheques for Rs. 199-8-0 received as donation in January, 1939 ...	0 8 0
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The President's Fund:

		Rs.	A.	P.
T.S. in Australia, £10-0-0	...	133	5	4
T.S. in Java	...	152	0	0
		285	5	4

Presidential Letters:

Presidential Letters :		Rs.	A.	P.
Miss G. Watkin, Adyar	...	5	0	0
Miss Jean Glen-Walker, Adyar. (in 2 instalments)	...	39	14	11
Mr. and Mrs. Chase, Adyar	...	80	0	0
Mrs. F. J. W. Halsey, Adyar	...	5	0	0
Miss G. Newberry, England £25-0-0	...	332	12	0
Mrs. N. W. Gray, Adyar	...	80	0	0
Miss I. M. Prest, Adyar. (in 2 instalments)	...	10	0	0
Miss Liliias Gale, Adyar	...	10	0	0
Mr. and Mrs. Lavender, Adyar	...	80	0	0
Mr. R. V. Phansalkar, Benares City	...	10	0	0
Mrs. K. Boag, £10-0-0	...	133	1	7
"A Friend" cheque for Rs. 25-0-0 realized	...	24	12	0
		810	8	6

Village Fund:

	Rs.	A.	P.
"A Friend" through Mr. N. Sri Ram ...	50	0	0

World Fund for Theosophy:

	Rs. A. P.
T.S. in Java	... 192 0 0

Youth Headquarters Building Fund:

	Rs.	A.	P.
Dr. George S. Arundale (in 2 instalments) ...	476	10	3
Treasurer, World Federation of Young Theosophists ...	184	5	0
	660	15	3

Baby Welcome Centre:

	Rs.	A.	P.
Miss Margaret Nixon, Australia (in 2 instalments) ...	5	4	2
"A Friend " through Mr. N. Sri Ram ...	50	0	0
Miss M. W. Morrison, England ...	5	0	0
Miss Riddel, England ...	39	0	0
	99	4	2

Besant Scout Camping Centre:

	Rs.	A.	P.
Advocates Association, Madras ...	10	0	0

T. S. Dispensary:

Rising Sun of India Lodge, Adyar	50	0	0
Mrs. M. Van Eeghen Boissevain, Holland	50	0	0
Miss Emma Hunt, New Zealand.	12	0	0
"A Friend" through Mr. N. Sri Ram	50	0	0
Miss Riddel, England. ...	26	0	0
Miss M. W. Morrison, England.	5	0	0
	193	0	0

A. J. HAMERSTER,
Hon. Treasurer,
The Theosophical Society.

THE OLCOTT HARIJAN FREE SCHOOL, ADYAR

The following donations from 1st February 1939 to 30th April 1939 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Clarence Gasque (to cover bank charges on her previous donations)	2	13	0
Rising Sun of India Lodge, Adyar	50	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	5	0	0
Mr. M. N. Misiri, Kashmir. ...	10	0	0
Alice Rice through the Theosophical Publishing House, Adyar ...	6	10	8
Minneapolis Lodge, T.S., Minneapolis, U.S.A., £21.	279	8	2
Miss M.W. Morrison, England ...	5	0	0
	358	15	10

Fill the Pond Appeal :

	Rs.	A.	P.
Mrs. M. Van Eeghen Boissevain, Holland. ...	50	0	0
Dewan Bahadur K. Sundaram Chettiar Avl., Retd. High Court Judge, Salem. ...	50	0	0
Mr. Mahaluxmivala, Bombay ...	15	0	0
Mrs. G. Ribbe-Loeff, Holland ...	50	0	0
Mr. L. Arathoon, Indore ...	100	0	0
Mr. Jamshed Nusserwanji, Kara. chi (in 2 instalments) ...	100	0	0
Mr. C. V. Venkatramana Iyengar, Coimbatore ...	25	0	0
Mr. A. Ramakrishna Iyer of Messrs. Ramakrishna & Co., Madras. ...	5	0	0
Miss D. L. Briggs, England, £1-1	14	0	0
Miss A. E. Hall, England, £1 ...	13	3	0
Mr. T. F. Lavender, Adyar ...	100	0	0
Mr. E. W. Bohle, England ...	50	0	0
Mr. William Wright, Australia ...	10	0	0
Mr. Gopalji Odhavji, Bhavnagar (through the President, The T.S.) ...	25	0	0
Ethel M. Todd. £3-15-0 ...	50	0	0
Miss M.T. Griffith. £3-15-4 ...	50	3	6
Mr. P. R. Green, Bombay (in 2 instalments) ...	221	7	0
Captain E. M. Sellon ...	50	0	0
Mr. T. Kennedy, Ireland, £1 ...	13	3	7
	992	1	1

A. J. HAMERSTER,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

THE BESANT EDUCATIONAL TRUST

The following donations from 1st February 1939 to 30th April 1939 are acknowledged with thanks :

Donations to The Besant Memorial School, Adyar :

	Rs.	A.	P.
Rising Sun of India Lodge ...	75	0	0
Mr. D. R. Lalkaka ...	3	0	0
Mr. L. Arathoon, Indore (in 3 instalments) ...	150	0	0
A "Friend" ...	320	0	0
Mrs. F. E. Bill, Warwickshire, England, £50 ...	666	10	8
Mrs. Van Eeghen Boissevain, Holland ...	100	0	0

	Rs.	A.	P.
Mrs. N. W. Gray, Adyar (collections) ...	176	10	8
Miss Alice Rice through T.P.H. Mrs. G. Ribbe-Loeff, Holland thro' Mrs. Gray ...	6	10	8
Dr. Anna Kamensky ...	25	0	0
	3	13	5
	1,526	13	5

N. SRI RAM,
Hon. Treasurer,
The Besant Educational Trust.

THE FAITHFUL SERVICE FUND

The following donations from 1st January 1939 to 30th April 1939 are acknowledged with thanks :

	Rs.	A.	P.
"A Friend" ...	50	0	0
Miss Riddel ...	26	0	0
Miss M. W. Morrison ...	5	0	0
	81	0	0

N. SRI RAM,
Hon. Treasurer, The Faithful Service Fund.

NEW LODGES

The following new Lodges have been chartered at Adyar :

Los Angeles, California, U.S.A. : Braille Lodge, T.S., 31-8-1938.
St. Louis, Mo., U.S.A. : The T.S. in America, St. Louis Branch, 9-11-1938.
Kansas City, Mo., U.S.A. : The T.S., in Kansas City, Temple Lodge, 15-12-1938.
Taunton, England : Taunton Lodge, T.S., 20-3-1939.

Change of Name

Jinarajadasa Lodge, T.S., of Geneva, Switzerland, which was subsequently changed to Rajadharma Lodge, T.S., has now been changed to Antares Lodge, T.S.

Lodge Dissolved

Redhill, England. Redhill Lodge, T.S., 20-3-1939.

N. SRI RAM,
Recording Secretary,
The Theosophical Society.

On the Roof at Adyar

BY G. S. A.

Our journals have had many requests that more space be given to the President's roof-talks at Adyar. As these talks are being reported *verbatim*, we will give short extracts of general interest under the above title. Longer talks which lend themselves to article form will appear, as before, in *The Theosophist*. We will even try to reproduce occasionally some of the more humorous bits from these talks, hoping that the Presidential blue pencil will let them live.

ON THE EVENING MEDITATION

I AM most reluctant to allow any entertainments to be scheduled at a time that will prevent us from attending the evening meditations—so important in these days of stress. The meditation matters more.

You will not always find me at these meditations, for I am meditating all day long—it is the general theme of my life. But if my example is needed, I will attend, as these meditations are immensely valuable not only to Adyar but to the world generally.

OUR SPIRITUAL RESPONSIBILITY TO THOSE WHO HELP US

To all heads of departments, not alone here at Adyar but everywhere, I would say :

Efficiency is of less importance than the bringing of all your fellow-workers increasingly onwards in happiness and strength.

"But should we not be efficient?" I may be asked. Yes, up to a certain point. But a head of a department is very apt to feel that he knows more than anybody else about the work and that the work must be done along his lines. That is entirely untrue. In Theosophical work, and very especially here at Adyar, the work of a head of a department is to weld his

subordinates, his colleagues, into a very happy family, to carry them along with him, and to help them to express themselves in their own way. It is a sign of an earlier stage of evolution when a head of a department feels that his word is final. He should never arrive at that condition of finality. His business is to warm his colleagues and subordinates with the family aspect of their common life. He should help his subordinates to be happy, strong, giving them opportunities to become skilled and efficient. We are responsible to the Masters for every one of those who are in our care. We should constantly be thinking about them and their future, how they can be brought nearer to the Masters. As President, I am not only responsible for those who are themselves responsible, but as well for those who work with them.

Here is the acid test we can apply to ourselves : To what extent are we making these people happy, or are we insisting on our own particular efficiency? Let us never sacrifice that sense of happiness and freedom in the staff to accomplish mere efficiency. To be joyous is so very vital. If we who are superior officers in any particular activity do not do our duty to the Masters in connection with those who work with us and assist us, we have failed, however efficient our work may appear on the surface. Will our subordinates bear testimony in our favour with full hearts when

the time comes? It is only at the second Initiation that we are required to produce our "cloud of witnesses," but we must be getting our witnesses ready.

Remember whatever difficulties one notices in one's subordinates, we have those or other sins. I often feel how difficult it must be for those here and elsewhere who, having worked under Dr. Besant, now have to co-operate with George Arundale. It cannot be helped, and we must do the best we can.

I should like to take a confidential census of happiness among all our residents here at Adyar, and have a perfectly frank response: "Are you quite happy?" "Absolutely." Splendid, but if you notice a certain sense of reservation, you continue: "Is the head of your department delightful?" If the answer is: "Not altogether," then that is a black mark against that head. At least we must expect the answer: "The head is rather driving,

but he is very just, and always ready to help us in every possible way."

Remember that often when we stand in the presence of the Masters, we stand with our subordinates. Then the question arises as to what they can in full truth say in our favour. It is very important to meditate on our fellow-workers, especially those closest to us in our work. Not to improve them—very likely we need more improvement than they do—but in order to strengthen them, to make them happier, to clear away the obstacles. If we have not time to do this, we are wasting our time. Every one of us must take sufficient time to try to clear the obstacles away from the paths of our fellow-beings. Our Superiors are trying to clear away our obstacles. We must help Them in this work of clearance. We are not steam-rollers but beautiful birds with lifting power in our wings. We have a spiritual responsibility to all who work with us.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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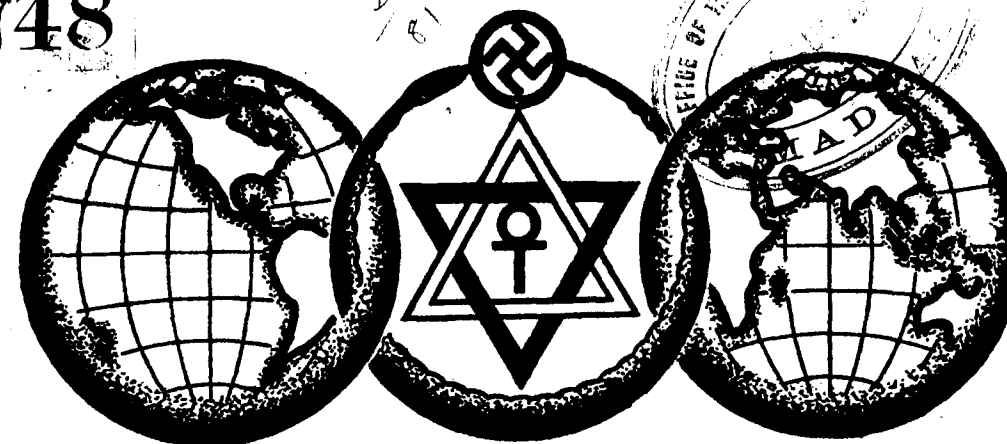
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THE THEOSOPHICAL WORKER

August 1939

ADYAR

Vol. 4, No. 8

Work Matters More!

By The Editor

ADYAR CALLING

BRETHREN:

I call to your attention the forthcoming 64th International Convention of The Theosophical Society and the Convention of the Indian Section, to be held at Adyar on and from December 26th, 1939.

I call to your attention the fact that every member of The Theosophical Society should feel the urge to be present on the great occasion.

As Mussalmans go to Mecca, as Hindus go to Kashi, so should Theosophists add Adyar to their places of pilgrimage.

I ask you to realize that every Lodge in India should be represented

at Adyar during the Convention. Some Lodges, I deeply regret, have never been represented, some only very rarely.

I ask you to realize that a visit to Adyar is worth a considerable sacrifice, apart from the duty such a visit is.

Best of the whole is that a Lodge membership, including the young Theosophists, travel together to Adyar.

Next best is that a number of members, including young Theosophists, travel together to Adyar.

Next best is that a few members, including young Theosophists, travel together to Adyar.

Next best is that one older member and at least one young Theosophist travel together to Adyar.

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Next best, if no older Theosophist can come, is that the expenses of a young Theosophist be paid that he or she may come to Adyar.

Next best is that every member of the Lodge become an "Absentee Delegate" on payment of a nominal fee of One Rupee, so that each may have some share in the Convention, and which I should like to be allocated to the Faithful Service Fund which has been established to provide maintenance for those older workers who have given their all to Theosophy and The Theosophical Society for many years.

Next best is that as many members as possible become "Absentee Delegates." The names of all "Absentee Delegates" will be duly noted, but of course they will have no voting power. But this is better than nothing.

Next best, but not nearly so good, is that each Lodge should place orders for *The Adyar Daily News*—the daily journal of the Convention, with all the interesting news day by day. The post-free cost will be about 1 sh., or 25 cents, or 8 as.—six copies to be mailed under one cover.

Also, will it be worth the while of The Theosophical Publishing House to print as a booklet the International Convention Addresses of

Mr. C. Jinarājadāsa (two lectures),
Mr. Hirendranath Datta,
Srimati Rukmini Devi?

If there are enough orders the addresses will be printed. India: Re. 1 cloth, As. 12 wrapper; Overseas: Sh. 1/6 cloth, Sh. 1 wrapper (postage extra).

What must be unthinkable is that some Lodges participate in no way whatever in the International Convention and the Indian Section Convention.

This should be a matter for deep disappointment to any Lodge.

Surely there is some way in which every Lodge, even the semi-dormant Lodge, can become part of these Conventions so that there is an Indian-wide Convention.

Of course, there will be little miniature Conventions all over the country. While the great Conventions are taking place at Adyar, there will be beautiful little miniatures dotted about every part of the country, even if only a few members are able to gather together. But these miniature Conventions must in no way affect the participation of every single member of the Indian Section in some way or other in the Adyar Conventions.

May I hope for a reply from every single Lodge in India, a reply to me personally, as to what each can do to be a positive and active cell in the Convention organism which will be established at Adyar this coming December? I do ask for a reply. Is this too much to ask? I am sure it is not, and I am also sure that each Lodge, and each Centre too, will make an effort, some happy sacrifice, so as to be present in spirit even if physical presence be impossible.

And let me add that we want a specially large gathering of young Theosophists. Once we older people were the hope of the future. I trust that most of us have fulfilled that hope. Today those who are to be our successors are the hope of the future. We must help them to fulfil the hope that they are, even as we were helped to fulfil the hope that we were, and the achievement I hope we now are.

Let every Lodge do all in its power to help young Theosophists to be present at the Convention.

I have written this letter with all enthusiasm and with the eager hope of an enthusiastic response.

I am now waiting to hear from all who think that their President's call deserves at least acknowledgment and perhaps a little more.

Faternally,

Georges Arundale

Greetings Sent by the President

BELGIUM

DEAR FRIENDS,

I send to your Convention under the distinguished chairmanship of Mr. Jinarājadāsa my most loving greetings. Rukmini and I always have the happiest memories of our periodical visits to Belgium, for we have always felt that we were very welcome in your midst.

The world situation must have been, and must still be, very preoccupying to all who have the cause of peace at heart. And no country, I think, can be more preoccupied than Belgium, not only because of the terrible suffering she endured during the last war but of her situation in the event of any war which takes place in Europe. Belgium has her unchallengeable heroism and her great King as priceless assets, and there is little doubt that she would in the long run be on the side of victory, but however short any future war might be, the suffering would be no less intense than were it prolonged.

The immediate duty of Belgium, like the immediate duty of so many other countries including the British Empire, is to put her house in order. There may be vital differences, but there must be a no less vital solidarity. To this end, Belgium exists, so that she may release her spirit among her citizens and spread her mission through the world.

In such work Theosophists can play a dominant, a leading role. And I am happy in the certainty that on foundations so finely built for many years by Monsieur Polak, your fiery and delightful General Secretary of today will be able to help you all to become the heart of Belgium, to give

her strength, to give her ~~vision~~ ^{to give} her peace.

To try to do this for Belgium is to help to anchor the world for peace. May our Elders bless you in such service to Them.

May 27

HOLLAND

Dear Colleague:

I send to you and to all brethren assembled at your forthcoming Convention my very best wishes for a happy and a useful gathering. You know what I feel for your great little country and how glad I should have been, had it been possible for me to be present on this auspicious occasion. But I am exceedingly busy here in India for the moment, very truly both day and night; so much so that I have been unable to pay to the Netherlands Indies or to Burma the visits which I had promised myself. Not only is the situation in India difficult, but there is very much to do, as you will be able to read in the July Watch-Tower.

These are, of course, very busy times for all Theosophists everywhere, and particularly for you in the Netherlands, and for every country which has to tread the difficult path of Peace with Honour. Her Majesty Queen Wilhelmina made some time ago a very notable pronouncement on Spiritual Rearmament. Such a pronouncement came rightly from a woman, from a great woman, and from the Head of a State with the traditions of the Netherlands. I feel sure that such a pronouncement has found an echo not only in the hearts of her subjects, but in the hearts of all civilized peoples throughout

the world. It is Theosophy and of the very essence of The Theosophical Society.

The disturbance in the outer world is, of course, the opportunity of Theosophists everywhere and, surveying the world situation as I do, I see very clearly signs that everywhere and in every Section our members are seizing the opportunities which the forces arrayed against Universal Brotherhood are now providing. We members of The Theosophical Society could not have a more splendid time in which to live, for it is in such times that it is most easy for us to prove our worth as members of The Theosophical Society, and our understanding of the truths of Theosophy.

June 3

SCOTLAND

Dear Colleague,

I have just sent off to you the following cable, not being sure whether this letter will reach you in time for the Convention: *Best wishes happy plan-ful Convention.*

I specially think of every Section nowadays as planning to spread Theosophy with unparalleled vigour during these strenuous and critical times. The great need of the world is for Theosophy in its simplest, most direct and most emphatic form. But there is no less need for every member of The Theosophical Society to show in his surroundings how splendid is our movement and how invigorating.

After remembrance of the splendid work done by the Scottish Section in connection with the Glasgow Exhibition I have no doubt whatever that you and your fellow-members not only perceive the need of all possible strenuous activity, but feel the energy and inspiration to work harder than ever. Of course, it is not really work in the narrower sense of the word. It is very truly life.

May 31

U. S. A.

Dear Colleague:

Rukmini and I will be thinking of you very much as you begin to hold your Annual Convention. We have attended many of these, and we do not know which has made us most happy. It is one of our joys to be able from time to time to visit The United States and to bathe so happily in the very obvious affection which greets us everywhere we go. However strenuous our tours may have been, we have left your shores stimulated and encouraged. It is not too much for me to say that, while we hope we are useful to The Theosophical Society and to Theosophy, our periodical visits to you all add to our strength to be of service.

I feel somewhat jealous of Mr. Jinarājādāsa who will be with you during your Convention, and will, I hear, be able to make a short tour. Jealousy apart, however, he will be a tower of strength to you, and will hearten you in his own splendid way for the Theosophical duties of the new year which the Convention begins.

In addition to all the very many graciousnesses The Theosophical Society is constantly receiving from its American brethren, I must single out the more than wonderful response to the Adyar Day Fund which was made by your members in answer to the appeal of the Adyar Day Committee. Your splendid Mr. Pond sent us the other day the almost incredible sum of \$4,800, three times the amount sent last year. I could hardly believe my eyes when I saw the cheque, nor could the Treasurer nor the Recording Secretary believe theirs. And if the Vice-President had been here at Adyar, I am sure he would not have believed his eyes! However, there is the cheque, and I can assure you that it will be used most wisely. It will enable us not only to help the Adyar Library, the

General Headquarters Fund, and the Olcott Memorial School, but we shall be able to allocate a proportion to the Faithful Workers' Fund which I have established in order to assist, in some measure at least, those faithful workers of The Society who, having given their all for very many years, need a little help in the evenings of their

lives. I know you will say a special word of gratitude on my behalf to all those who have been so generous to Adyar Day.

I am sure you will have a very happy Convention and you know well that our affection will be with you each day of it.

June 3

Greetings Received by the President

AMERICA

TO our International President George S. Arundale, the Ohio Theosophical Federation assembled at the Hotel Gibson, Cincinnati, Ohio, send their cordial greetings and reaffirm their pledge of loyalty.

With very best wishes to you and all co-workers at Adyar. —KATHERINE GRACE.
May 25

II

The Western New York Federation of The Theosophical Society in America at its First Annual Meeting in Rochester, New York, May 28, unanimously voted:

"That Greetings and Good Wishes be sent to the President of the Theosophical Society, Dr. George Arundale."

This Federation is now composed of the Buffalo and Rochester Lodges, with Syracuse planning to join as soon as released from the New York Federation. It is the consensus of opinion of both Lodges that our work has been greatly benefited in this Section since the formation of our Federation. Our motto is: "A Lodge in Every Town."

June 10

ENGLAND

English Convention sends loyal and devoted greetings.

May 28

—GARDNER

II

Menu cards signed by Mr. Jinarājādāsa and 99 others were sent by Mrs. Gardner who said:

"The occasion was the evening meal on Saturday of Convention when about 100 of us had a light supper at the Chiltern Court Restaurant. It was suggested that you might be willing to receive our greetings in this form, and the idea was taken up with enthusiasm."

FINLAND

The Abo Lodges "Aurora" and "Aura" celebrating together White Lotus Day are sending you loyal greetings. [21 signatures]
May 8

INDIA

Marathi Federation grateful for inspiring message. Sends loyal greetings.
May 21

—SECRETARY

SCOTLAND

Many thanks for your cable and letter of greeting and encouragement to the Scottish Convention. We had a very happy time and hope to carry out the plan-ful part in due course. The members of the Convention have asked me to convey to you and Mrs. Arundale their good wishes and loyal and affectionate greetings. Please accept.

June 13

—JEAN ALLAN

ADYAR NEWS AND NOTES

JUNE 21

ON 21 June 1939 Dr. Arundale completed five years of presidentship of The Theosophical Society. Writing his Open Letter No 11 on this day, the President added :

"May I say that I wrote this letter on June the 21st, which I am reminded is the fifth anniversary of my election as third President of The Theosophical Society? This day is indeed a Day of Judgment for me, and I should like to assure every one of my fellow-members that I am ever deeply sensible of the honour they have conferred upon me, and of my responsibility to them and to Those who have given Theosophy and The Theosophical Society to our new world."

REMINISCENCES OF COL. OLCOTT

When, in 1897, Colonel Olcott visited Australia, on his arrival in Melbourne, whilst being taken in a cab to the house of his host, comment was made upon his remark in *Old Diary Leaves* about H. P. B.'s loyalty to her Master and her willingness, if needed for His work, to see the whole human race consumed by fire, and he was asked whether this was to be taken literally, to which he replied : "Yes, most certainly, metaphorically speaking of course" !

On the following Sunday the writer had the privilege of taking the Colonel to pay a series of afternoon calls upon some of the more prominent members of the Melbourne Lodge, and of course in each case we were asked to have afternoon tea, so that when finally we reached my own home, and my wife, knowing nothing of

what had gone before, asked the Colonel to have a cup of tea, the dear old gentleman, drawing himself up and sighing deeply, replied : Well, Mrs. Studd, I have already taken in a full supply, but I would rather fill the tank to overflowing than disoblige a lady."

A few days later, after a series of interviews with certain lady members of a rather dominating and quarrelsome type, he remarked with great emphasis : "Why on earth cannot all these cats get together and form a Cat Lodge and let the rest of us live in peace?"

At another time, in discussing certain Lodge difficulties, at the lunch table he urged upon us the necessity for "that rarest of all things, plain ordinary common sense."

On his way back to India the Colonel spent a few hours only in Melbourne, arriving in the morning and leaving in the afternoon, and at the lunch table I apologized for not having been one of those who met him at the station, explaining that as I was unable to leave the office twice in the one day, I had thought it better to see him off in the afternoon rather than to meet him on his arrival, at which the Colonel, with a twinkle in his eye remarked : Well ! I did think that if I had no other friend in Melbourne, I could at least count upon you, and here you tell me to my face that rather than come to welcome me upon arrival you would prefer to wait to see me safely off the premises. Well ! Well ! I am disappointed."

—SAMUEL STUDD

THE MAGIC OF A LIFE

Throughout the history of The Society no teaching has ever been so potent, no doctrine so encouraging as the example of

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ADYAR NEWS AND NOTES

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a Theosophical life well lived. A life of difficulties and sorrows, indeed of tragedies, a life of questioning, doubt, obstacles, yet a life lived in a spirit of buoyant courage—obstacles faced, doubts pursued, sorrows surmounted, a fiery defence of the oppressed, a stirring enthusiasm for and an utter devotion to whatever cause she espoused—such was the life lived by Annie Besant. She will ever be the supreme example of Theosophical living. Old members will look lovingly back to the days when they knew her, new members will be grateful for her service to The Society, but it is the young member who will be most inspired by the story of her life, who will be lifted into the greatness of her world, where she lived so valiantly, so completely, and with that youthful spirit of daring adventure which endured to the end of her days. It is for this that her *Autobiography* has been republished, and it would be a fitting tribute if, on her Birthday, every Lodge and every member became the possessor of this book which will ignite in them the flame that burned within her throughout a rich and varied life.

Mr. J. B. Marshall, honorary agent for the Theosophical Publishing House in Vancouver, B. C., of the Canadian Federation, writes as follows : "I should think the new edition of Dr. Besant's *Autobiography* should go over wonderfully well, and for her real admirers the *de luxe* edition would seem just the thing."

BHARATA NATYAM

Srimati Rukmini Devi gave very successful public dance performances presenting various aspects of Bhārata Nāṭyam—South Indian classic dance—to crowded audiences at the Adyar open-air theatre on two occasions, Sunday, July 9, and Saturday, July 15—from 7 to nearly 10 p.m.

The following is an English rendering of the truth-story portrayed in the ninth and last item on the first evening's programme. This dance was acclaimed as the most exquisite :

NAṬANAMĀDINĀR

(1) So, in the Golden Hall, danced the Divine One with celestial exquisiteness—long, long ago, in Kailāsa.

(2) In his Home in the North, he asked the Ṛṣis to assemble at Tillaṭai on the day sacred to Guru in the month of Tai, that they might witness His wondrous Dance.

(3) The eight spheres of the universe trembled.

Ādi-śeṣha, upon whose head rests the earth, swayed in fear and shook the world.

From the storm-tossed waters of Gaṅgā fountains gushed forth.

Then the assembled Devas chanted praise to the Lord.

And Gopālakṛṣṇa sang with joy in His heart.

Ornamented with hooded serpents, the hair of Śiva swayed as He danced.

And His Dance brought the world to Salvation.

THE YOUNG THEOSOPHIST

This journal has been running a series of delightful and true animal stories. Perhaps some of the young people over the world, to whom the editor has sent out a plea for contributions to the magazine, might gather courage and send in a true animal story if they are unable to make any other contributions. Will older members who know of young people who write, or who have good ideas, encourage them to send their thoughts to their international magazine? In the last issue is published a radio talk given by Dr. Arundale in Madras, "Youth—an Affair of the Soul." This is the second radio talk of this series,

the first, which was delivered by Srimati Rukmini Devi and published in the previous *Young Theosophist*, was entitled "Beauty—an Affair of the Soul."

THE TREASURER, T. S.

His great interest in the cause of Buddhism has taken Mr. A. J. Hamerster to Ceylon, and in view of his probably prolonged absence from Adyar, he has tendered his resignation as Treasurer of The Society.

The President has therefore appointed, with the approval of the Executive Committee, Mr. N. Sri Ram to be Treasurer of The Theosophical Society in addition to his duties as acting Recording Secretary until relieved by Dr. G. Srinivasa Murti.

CONVENTION, 1939

The President has appointed a preliminary Convention Committee to stimulate interest in the forthcoming International Convention to be held at Adyar this year. The members of the committee are Mrs. Adeltha Peterson, Mr. Henry v. de Poll, Miss Anita Henkel, and Mr. M. Subramaniam. The committee will be very glad to receive any suggestions which members may feel inclined to make about programme, food, accommodation, etc.

THE INDIAN SCIENCE CONGRESS

It is to be noted that delegates to the International Convention at Adyar will have the opportunity to attend the 27th Annual Meeting of the Indian Science Congress to be held in Madras from January 2nd to 8th, 1940.

His Excellency Lord Erskine, Governor of Madras, has graciously consented to be the Patron of the Meeting.

Applications for Ordinary or Sessional Membership in the Congress may be sent to Mr. S. K. Mitra, Secretary, Indian

Science Congress, 92 Upper Circular Road, Calcutta, India.

A preliminary note of information about this Congress was printed in the June *Theosophist*, page 284. And further notice will be given in the September *Theosophist*.

BOOK SALES

A middle-aged person on receiving the booklet, *Books, How to Sell Them*, sent the following note: "... one usually finds that the bookstall is presided over by a very old member, and whilst they prove very capable on the business side, I think we should have young attractive people assisting." The recipient of the note, also middle-aged, humorously questions the editor: "Does he imply that old people are not really attractive?"

"SLIPS THAT PASS IN THE NIGHT"

In a recent advertisement of *A Short History of the Theosophical Society* the T.P.H. inadvertently stated that "the educative value of this work cannot be underestimated"!

REQUEST TO READERS

Are you world-minded? Here is a test. Do you read, in THE THEOSOPHICAL WORKER, with the greatest interest, news and notes with which you are already familiar, or do you find it more interesting to read news and notes about other people and other Sections that are unknown to you? Of course the former is natural, but the latter may be a tendency towards the super-natural!

We appreciate both the natural and the super-natural interest, if sincere. And may we again urge all Theosophical workers to co-operate with us by sending to *your* journal, THE THEOSOPHICAL WORKER, reports of work accomplished by you?

Theosophical Holiday Camps

AN APPRECIATION

THOSE who have ever spent holidays at a Theosophical Camp will give quick assent to the following greetings sent by Dr. Arundale to the organizers of such a camp:

"I think camps are capable of giving much refreshment to those who attend them, especially if every one is given time for that solitude which is so lacking in ordinary everyday life. I hope the programme of the camp will be so arranged that its members can wander away into fields and to the seaside where they can be alone to commune with the Voices of the Silence and with our good Mother, the Earth, whom we so much ignore . . . I should myself be very eager to be with you if I could be sure of facilities for silences and solitudes. It would indeed be good if you could specialize in such camps as part of your propaganda work, so that year after year members might be able to look forward to a beautiful period of rest which would be a great opportunity for recreation."

(In this connection, see Watch-Tower notes in the August *Theosophist*, pp. 403-5.)

NEW ZEALAND

An Easter Week-end Camp, combining three kinds of holiday, a cessation from work, a change of work, and the same work in a different environment, was held at Mt. Manganui, Tauranga, New Zealand, and those who participated found it a stimulating and refreshing period. Twenty members from Auckland, Hamilton, Te Puke and Wellington had jolly times surfing, climbing, walking and talking; and perhaps the spontaneous talkings were

as greatly enjoyed as any part of the holiday. After an afternoon visit to a local centre of historic interest the members gathered together for a public lecture and questions-and-answers, followed by a community supper. From among the lecture audience a group of ten were formed into a Reading Group which meets weekly for the study of Theosophy.

ENGLAND

A Theosophical Holiday Camp is announced for August 5-26, near Scarborough, England. Campers will be housed in two permanent buildings near the coast cliffs, where they will be able to enjoy the freedom of outdoor life under Theosophical conditions, re-creating themselves in healthy surroundings while carrying out Theosophical ideals in daily living.

Provision will be made for discussion groups based on the Laws of Manu as far as possible, and various social activities according to the personnel of the Camp.

U. S. A.

Camp "Indra Laya" (the abode of the angels) situated on Orcas, one of the famed San Juan Islands lying off the north-west coast of the United States, announces that Mr. Jinarājadāsa will be a guest of the 1939 camp which will be held July 22 to August 10. The Orcas Island Foundation, composed of Theosophists, in 1928 acquired a farm as the nucleus of a camp. During the twelve years of its existence the indebtedness has been wiped out, mainly by camp registration fees, and the property has doubled in value because of the buildings and improvements, which represent the labour and services donated by friends of the movement. The camp now consists of 34 acres

of beautifully wooded land, 4 guest cottages, 23 temporary cabins, a water system, several comfort stations and bath-houses, a complete dining and cooking establishment, two natural outdoor assembly points, with camp-fire equipment, playfields, miles of trails and an organization which can care for 100 guests. Mr. and Mrs. Fritz Kunz, co-founders of the Camp, will also be guest-speakers and will remain for the summer months. The Young Theosophists of Seattle are taking their full repertoire of plays, and in addition there will be music, costume parades, poetry and limerick contests, and free instruction in painting, wood-carving, dancing, drama and sculpturing. The usual sports, fresh and salt water swimming, boating and sailing, games, walks over wooded trails, horse-riding and mountain-top excursions add further attractions for the many members of the north-west American and Canadian Lodges, who annually spend their holiday time at Orcas.

Pumpkin Hollow Camp, established in 1937 near Craryville, New York, is to the members of north-east United States what "Indra Laya" is to the north-west. This camp also owes much to the enthusiasm and hard work of Mr. and Mrs. Fritz Kunz as well as numerous other members, and looks forward to a third successful camp season. According to the camp sponsors the camp is more than a place for rest and recreation, it is an experiment in communal living, conceived in the spirit of fullest liberty and simplicity, campers making their own programmes and consulting together over matters of convenience and comfort. The problems of life and the place of man in Nature form the background for vigorous and exciting discussion and there is, therefore, never any need for formal or artificial activity. The days are

filled with a variety of excursions, spontaneous interest, friendly company, expansion of mind, and sheer beauty. Pumpkin Hollow Camp also owns its own property, a charming old Colonial house forming the nucleus around which floored tents and other improvements are being constructed. This camp is open for week-ends through the summer, and is easily accessible to all the large cities in the north-east. Non-Theosophists who are sympathetic to the ideals and objects of The Society are welcome at these two American Camps.

SOLITUDE

In solitude the mind of the thinker comes to its full fruition. Alone with the sun, the haunting moon, and the remotely glittering stars, listening to the night wind sighing through the pines, the lonely soul comes forth from her hiding-place and dances in graceful measure upon the wings of fancy.

There is more actual beauty in a field of waving corn than in the painted glory depicted in some *Salon*. There is more real music in the wild bird's carol than can ever be heard in the simulated trills and cadenzas of the concert halls. There is more health in a square mile of open country than can be bought over a counter, amidst canyons of steel.

It is well at times to turn off the radio, and instead, tune in on the infinite; instead of dancing to the latest step, to allow one's eyes to follow the dancing sunbeams; the mind and the body cannot both be active at once, but in solitude the deepest concentration is possible and to gain mental strength concentration is imperative.

—J. E. CUSHING,
quoted from *Parade*, Feb. 1938

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

ENGLAND

From a letter dated June 21 at 33 Ovington Square, London, S.W.:

I leave tomorrow for U.S.A. for a three months' tour. Since my return from South America, apart from the lectures which I have had to deliver in England, Scotland, Wales and Ireland, as well as France, Belgium and Holland, my chief preoccupation has been this house, which is the Centre for my work in these Islands.

I leave Marseilles on December 2nd for Bombay, and get to Adyar about December 20th. My stay in Adyar will be the shortest, excepting 1901, when I came with my cat and stayed only for Convention. This time it will be about six weeks, as I want to get to Sydney by Easter, which is early next year. Before then, I shall stay in Singapore, and then a hurried visit in Java before continuing to Sydney. From Australia I come direct to England, and expect to be back here some time in May. All this of course unless unexpected events intervene.

I was the chief visitor at the Conventions of France, Belgium, Holland and England. For the first time I read some of my poems to the Lodges and Conventions, and tried to make them realize that it is allowable for Theosophists to dabble in poetry as a means of self-expression. I find that many people have never thought that was "quite the thing" for spiritual minded people. One lecture on "The Indivisible Man" will, I think, be given at the Adyar Convention, as the matter is important.

—C. J.

In order that members unable to attend Lodge meetings may have the inspiration of Dr. Arundale's Open Letters, many Lodges, after reading in meeting, post the Letters in rotation to the membership list. The General Secretary also suggests that Centres and unattached members, who do not receive the Open Letters, should write to the nearest small Lodge and ask to see these Letters when the Lodge has finished with them, as the large Lodges probably need to confine the circulation to their own larger membership.

The National Headquarters has offered to provide an outline of study along any special line which a Lodge wishes to pursue, providing the Lodges will make the request and state their needs. A course on Social Problems is well under way and is being used by various Lodges or groups within the Lodges, and the suggestion is made that Lodges desiring to make a study of healing might well use the new publication of the Theosophical Research Centre, *Some Unrecognized Factors in Medicine*, as a basis for study, while scientific study might be based on *Where Theosophy and Science Meet*, edited by Professor D. D. Kanga.

The Publicity Department will in the future be in the hands of a full-time Publicity Secretary, who hopes to develop new lines of propaganda and to publish some new publicity literature as time permits.

The Discussion Group on World Affairs continues its consideration of such vital public questions as "Conscription," the Russian pact, Denmark's pact with

Germany, and "Christianity and Democracy." Included in outlines for these discussions are practical suggestions for personal meditation, with a view to helping the individual to enter into an understanding of world affairs spiritually as well as mentally.

The Executive Committee voted to make a grant of fifty pounds to The Theosophical Society in France, for the immediate needs of the refugee members of the Spanish Section now in France.

THE ENGLISH CONVENTION

The English Convention held at Whitsun was a great success, and everybody much appreciated the presence of the distinguished visitor, Mr. Jinarājadāsa, who untiringly attended practically every meeting, and helped to inspire and enliven the whole proceedings. A great many people expressed their appreciation of all he had been doing for them in Great Britain, and also on the Continent, where he had attended the French, Belgian and Dutch Conventions, and given many interesting talks and lectures. It has been a great pleasure and happiness to all the members to have had the opportunity of a closer contact with him during this lengthy visit, and the whole Section will undoubtedly benefit by it in many ways.

Fifty or more members visited the new Centre at 33 Ovington Square during the Convention, including friends from Scotland, Wales, Ireland, Vienna, America and other countries. All seemed impressed by the beautiful rooms and peaceful atmosphere of the house.

At an informal meeting Mr. Jinarājadāsa explained the origin and purpose of the Ritual of the Mystic Star, leaving a group of workers to make the necessary preparations for the first meeting which he will probably conduct on his return to England in October.

—FROM A LETTER

The Annual Convention of the Theosophical Society in England was held at London headquarters, May 26th to 29th. With Mrs. Gardner at the head of a splendid and loyal staff the organization was well nigh perfect, although at times we wished that the Besant Hall was a little larger, for at times it was filled to its utmost capacity.

Visitors had a warm welcome from Mr. Jinarājadāsa and Mrs. Gardner at headquarters, and tea was provided. Mr. Jinarājadāsa gave the Blavatsky lecture entitled: "The Veils over Consciousness," also a public lecture, "The Message of Nature's Hidden Life to Man."

In closing the Convention Mr. Jinarājadāsa said that The Theosophical Society had a work to do of ever-increasing importance, that of uniting man to man and nation to nation. He also spoke of the working of Lodges saying that these needed more change and variety, that Theosophy should be created by each one of us, not always in a lecture but in the way in which each one can best express it. He also asked us to think of the stranger and how it must appear to him; he said that a Lodge was an atmosphere and should be a place where every stranger feels that he is more soul and less body. Each Lodge should express beauty and be a sacred place with a sense of peace and beauty. He ended by saying that we are working for a great future and that we should keep before us the vision of man perfected.

—From *Theosophy in Ireland*

U. S. A.

The newly formed Western New York Federation inaugurates its first annual meeting with the publication of a Bulletin designed to assist in carrying out the purposes of the Federation, which are: "to closely unite all existing Lodges, future Lodges, national members, and study

groups in the Federation area; to aid in the formation of new Lodges, and study classes; to arrange for the interchange of Federation lecturers; to co-operate with National and International Headquarters in the selection and routing of lecturers sponsored by them; and to encourage other activities deemed an aid to the extension of Theosophy and Universal Brotherhood."

Miss Mary K. Neff, well known in many countries, who has been touring the Lodges for the past two years, has agreed to continue in America until the spring of 1940. Among many experiences while on tour, Miss Neff was the main speaker at a Y.W.C.A. Friendship Dinner for the encouragement of better International, Inter-Racial, Inter-Faith relations. Her subject was "The United States of America, Training Ground for Internationalism," and at her request the meeting was closed by the entire group singing an international hymn which she provided. "I have four International Anthems, and asked to have this one ["World Brotherhood," Tune—America] incorporated in the programme. It was impressive."

The Children's Department, which has been working all winter to secure a complete census of the children in Theosophical families in America has a list totalling 725 names, with some Lodges still to report. The first contact with the children, designed to draw them into the circle of The Society, will be a Birthday Greeting card, a picture of the "Pixie Pool" in Aubrey Gardens on the Headquarters grounds. The work of this department is going steadily forward and will be greatly strengthened by having been recently granted the use of a full page in the national journal for reaching the membership each month with the plans for children.

ESTABLISHING NEW WORK

How to establish Theosophical work in a new town is always a debatable question,

but experience has proved that one important essential is preliminary preparation. The annual report of the Michigan Federation, U.S.A., outlines the methods employed in preparation for extension work in a new area.

The first step was to secure from the National Headquarters the names and addresses of all members living in towns where no Lodges exist, and the names of all inquirers who had written either to The Society or to the Theosophical Press for information concerning Theosophy or books, and finally a list of public libraries in the State which had accepted gifts of books during the year. The location of the 62 members and 49 inquirers thus secured was indicated on an ordinary automobile map by means of coloured crayons, the members being indicated by one coloured spot on the name of the town, and the inquirers and libraries by other colours. Able thus to visualize clearly all contacts in the State, their proximity to one another and to Lodges, the Federation was able to concentrate its effort at the beginning where interest already existed and where sustained help could be given from nearby members or Lodges to any work inaugurated.

Choosing a location which offered the most promise, the Federation planned a week-end camp in this section of the State, wrote personal letters of invitation to each inquirer and isolated member, secured the co-operation of a nearby Lodge, and planned a widely publicized lecture, all of which resulted in the formation of a new Study Class of 26 people in this vicinity, some of whom drove 25 miles each week to attend. The Class was put in the hands of a resident member but was visited by members from the nearest Lodge and also kept in contact with the Federation officers. The free-will offerings taken at each class meeting were used to buy books for circulation among the group.

The next step in the Federation extension work was the appointment of a special correspondent to keep in touch with all the inquirers in the State, the work having increased beyond the capacity of the Federation Secretary, and by this means new people not only were helped with their questions but were also brought into a personal and friendly relationship with The Society. Notices of all Federation meetings and of public lectures in the cities nearest the inquirers and isolated members were furnished throughout the year. *Theosophy Simplified*, by Irving Cooper, was placed in six public libraries, and two subscriptions to *The Theosophist*.

Six months later, in the same section of the State, another town was chosen for preliminary operations. The Federation officers worked for three months by means of personal letters, or by personal contact with all members and inquirers living within a radius of forty miles around the town chosen for the new effort. After creating this foundation, again through correspondence the goodwill and co-operation of the local newspapers and of the local Board of Commerce was secured by outlining to them plans for bringing Theosophy to that town and asking for their co-operation and suggestions for a place of meeting. The replies were kind and courteous, promising co-operation and suggesting the Community Room of the public library. The mailing list of thirty names gathered from various sources was then circularized twice with Theosophical material before sending the announcement of the forthcoming lecture; free publicity stories were sent to 28 papers in small surrounding towns, paid advertising was inserted in the local newspaper which responded by printing three free publicity stories and the speaker's picture as well. The lectures were well attended and hold such promise for the establishment of a permanent group that

the speaker agreed, although it necessitates a 300-mile drive each week, to continue with a series of weekly classes in the autumn.

Aside from these two specific efforts during the past year, the Federation has sent publicity items to 120 newspapers over the State, each item carrying the address of the National Headquarters. Although it is impossible to know definitely, inasmuch as some of the new inquiries received at Headquarters originate from towns where this material has been published, the Federation is justified in feeling that at least some of these inquiries may be the result of their publicity efforts.

ARGENTINA

The Argentine Republic reports a very successful Convention, their twentieth. The Section now counts 23 Lodges and 2 Centres with a total of 460 members, practically the same as last year. One of the important works undertaken in the Section has been the distribution of a large number of pamphlets entitled *Theosophy—Is It a Science, a Religion, a Philosophy?* As far as possible these pamphlets are distributed free. The National Board have agreed to the formation and incorporation in The Society of a group of Young Theosophists. The Sectional magazine appears three or four times yearly.

AUSTRALIA

The Australian Convention was happy to receive good wishes from Dr. Arundale, and from Mr. Jinarājadāsa the following letter:

"Dear Mr. Litchfield: A line to thank you most cordially for the Section's greetings. Constantly I dwell upon the marvellous beauty of the harbour and the invisible influences there. I hope the Section will not forget to give this part of

the message of Theosophy, which it is necessary to preach to Australians, and that is, in the words of a Muhammadan poet, 'Thy best traffic is selling this world for the next.' Yours sincerely, C. Jinarājadāsa.

"P. S.: My lecture 'season,' to use the phrase of Grand Opera artists, covers this year not only England, Wales, Ireland, Scotland and U.S.A., but also France, Belgium and Holland. I will take your good wishes as covering these other countries also."

Theosophy in Australia prints the Convention address by Geoffrey Hodson, entitled "Theosophy as Interior Experience."

As regards their very successful broadcasting work, Mr. Burt said that before the annual report was adopted, he would ask the meeting to consider the addition of a comment upon the work of the Section Broadcasts Committee during the year. High praise was due to Miss Maddox through whose efforts the standard of the Theosophical Radio work had been raised very considerably. The list of speakers who had taken sessions during the year included many distinguished public men and women and public opinion regarding The Theosophical Society was now very largely one of respect. (This was done.)

Dr. Bona stated that in Melbourne they had been successful in obtaining three broadcast sessions each week, which were in the capable hands of Mr. Farquharson and Mr. Furze-Morrish.

Mr. Samuel Studd was much appreciated as the Chairman of the Convention. In closing the Convention he remarked that he need not say more than that they had had a very successful gathering. Everything had been considered in harmony, and most of all, from what he could gather, every one seemed to have enjoyed the Convention. It had been a great spur to Theosophical work in Australia to have Mr. Geoffrey Hodson with them, as he was

unique in answering questions, and putting things simply and plainly.

Mr. Hodson's programme at Sydney for June-Sept. includes 11 public lectures on Sundays, and 10 public study classes on Tuesdays; also a special public lecture for young people on July 28.

AUSTRALIAN YOUTH

The Young Theosophists of Sydney, with the approval of the Section Executive Committee, have undertaken to surmount the high cost of printing in colours the illustrations of members of the Angel Kingdom which are to appear in Mr. Geoffrey Hodson's new book, *Kingdoms of the Gods*, by themselves raising the sum necessary for its publication. They are sending out an appeal to all members in Australia.

In the Youth Session of the Annual Convention a resolution was passed recommending that as much support as possible be given to *Conscience*, the new journal from Adyar.

CANADA

The *Bhagavad-Gita* class, organized after a series of addresses given by the General Secretary, has closed a successful year. Nearly all of the students are new to the study and are forming a Young People's Group for independent discussion with a view to self-development along spiritual and Theosophical lines. The class was provided with a list of suggested books for summer reading, some of which are well known occult novels.

The Canadian Theosophist for May has a fine article on "No Missing Volumes of the Secret Doctrine" which wonderfully vindicates Dr. Besant's work on the S.D. [This article will be reprinted in the September *Theosophist*.]

The Canadian Theosophist for June has a splendid article on "The Royal

Visit," as the greatest national event and opportunity. "Theosophy is the message that will bring all the quarrelling brethren together at last, and Theosophists in Canada should never forget their national opportunity and their national destiny to reconcile the nations and crown the earth with gladness."

EAST ASIA

The annual Headquarters dinner, with members of the Shanghai Lodge and a few students as guests, was held May 27th. The Lodge and its Library will be advertised throughout the summer months, "just to keep them from forgetting us" with a line in the Sunday newspaper of which the following is a sample: "That Death is a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence, is one of the most inspiring ideas of Theosophy. Library open 5—6 every Monday and Thursday."

HOLLAND AND JAVA

The request, inaugurated by Her Majesty the Queen of the Netherlands, to work for moral and spiritual rearmament was unanimously endorsed by the Dutch East Indies Section of The Theosophical Society during its Congress held in Soerabaja and the pledge given to give all possible assistance in the furthering of this idea.

The Haarlem Lodge has developed a unique and what should prove a useful plan of work. "The whole town is divided into as many districts as there are 'lonely' members living at a certain distance of each other. These members have a list of those interested in Theosophy in their area, and they are expected to visit them or (and) to have 'at homes' for them so as to answer questions or to meet them in their difficulties with a Theosophical lamp." The Lodge also finds that a cup

of tea after the members' meetings furnishes an excellent opportunity for informal discussions and to talk with people one seldom otherwise meets.

INDIA

The June lecture-programme of the Karachi Theosophical Society is interspersed with lectures on "The Indian Ideal in Education," "Child Guidance by Parents and Teachers," "Needs of the Day," and two Baby Shows and Child Welfare Conferences.

The President's Open Letters are made the subject of teaching in the Adult Night School sponsored by the Kallapalli Lodge.

The annual report of the Karnataka Theosophical Federation shows that during the year four new pamphlets have been translated into Kannada and widely distributed. The Lodges of this Federation have apparently not been content with lectures and study, but have thrown their influence and effort into an enormous amount of social service work in that area, which includes an attack on the mass ignorance of the villagers through schools and lectures, an effort to remove debasing religious practices and the slaughter and sacrifice of animals, jail and hospital visiting, the uplift of women, child welfare, maternity care, uplift of outcastes, large scale feeding of the poor on certain religious festival days and the giving of a cloth to the physically disabled at that time, conducting of night schools, support of the co-operative movement, and the esoteric exposition of the Purāṇas to the public. Individuals within the Federation have given much time to social and political work, popularizing the Wardha Scheme of Education, reclaiming the criminal nomads in the area, helping to establish hostels for certain religious sects and securing scholarships for a few young men within these backward sects, two of whom

have already taken B. A. degrees and have secured Government positions.

The Theosophical Colony established some years ago at Juhu, near Bombay, beautifully situated on the sea beach, holds each year a special full day's programme so as to include some of the many non-Theosophist Bombayites who spend their summer months here to escape the heat of the city. This year, the Colony presented a happy and lively scene on May 28th when the suburban and Youth Lodges of Bombay organized an all-day outing which attracted approximately 250 persons. The day began with Bhārata Samāj Puja and during the morning the Ritual of the Mystic Star was performed, but otherwise members had ample leisure for cementing old ties, making new friends, sauntering on the sea-shore and unifying themselves with the atmosphere of peace pervading the colony. Music and dancing brightened the afternoon, but a very popular feature of the day was the "Lucky Dip" whereby each ticket purchased drew one of the many useful and beautiful articles prepared weeks previously by the members of Ananda Lodge and their friends. The proceeds realized will partly cover the expense of roofing the Lodge veranda.

A QUERY

To the Editor :

In the Kallapalli Lodge [India] a question was put thus: "What ought to be the correct attitude of a Theosophist towards the conversion of people into another religion, when the conversion is the outcome of temptation and the holding out of false hopes, and when the people sought to be converted are those who belong to the depressed class and who are without means and enlightenment. Is there a duty on the Theosophist to be indifferent to, or actively to resist, the trial for conversion? If there is, how far does it go?"

I have answered the query in my own humble manner; but I request you to issue a statement on the matter which is not only important but may be of frequent occurrence in many places where Theosophists are. May I suggest that a general discussion be kindly invited from your readers, which may lead to our correct position?

R. SATYANARAYANA

MR. WARRINGTON

The Ahmedabad Lodge (India) passed this Resolution on 2 July 1939:

"This meeting of the Ahmedabad Lodge has heard with much regret the passing away from the physical plane of Mr. A. P. Warrington. This meeting believes that in his passing away The Society has lost a staunch Theosophist and the world a great worker for human welfare. The meeting sends its heartfelt condolences to Mrs. Warrington in her sad bereavement and hopes that he will soon return in a finer and stronger body to resume the furtherance of the cause he so dearly loved."

The Bombay Theosophical Federation passed a Resolution on July 6:

"Resolved that the Council of the Bombay Theosophical Federation regretfully take note of the passing on to Light Eternal of Brother A. P. Warrington, a great and devoted Theosophist who faithfully served The Society for over 40 years, holding different responsible posts, including the posts of the Vice-President and President pro. tem. of The Theosophical Society. The Society has sustained a loss on the physical plane by his passing on to Light Eternal. Great is the loss on the physical plane sustained by Mrs. B. Warrington, and the Council of the Bombay Theosophical Federation tender her,

on behalf of the Bombay Theosophical Federation, their very heart-felt sympathies in her bereavement.

May light eternal shine on and peace perpetual abide with the beloved departed soul. (Carried unanimously.)

IRELAND

The General Secretary writes that the article giving the occult interpretation of "Snow White and the Seven Dwarfs," mentioned in the June WORKER, will shortly be published as a pamphlet and will be available, post free, for three pence. It is hoped that this booklet will prove useful in reaching a wider public than those interested only in Theosophical lectures.

NEW ZEALAND

A friend writes that the Lodge in Auckland has a fine group of young men and women, quite unique in its way. Some 25 of them gathered around the fire in the General Secretary's sitting-room recently, and Miss Hunt told them about India and Adyar and other things of interest. "These young people are the life of the Lodge here; they bring out their own magazine, *The Torch*, doing all the work of printing, editing and writing, and it is good."

THE ARTIST IN US ALL

Mr. Jinarājadāsa once wrote to a member in New Zealand: "Do not forget to develop the ability which you once showed in writing poetry. It will be useful in all kinds of ways to open out your consciousness." When asked at the American Convention in 1935 how people of strong emotions could bring about the astral serenity necessary for buddhic reflection without losing power, he replied: "It is a difficult problem but I would say begin to write poetry. It is in expressing, in striving to externalize something, that you bring in

serenity. It is well known that it is a kind of psychoanalysis. The Japanese have said a beautiful thing—that if you have lost someone you love deeply, instead of being wrapped up in gloom, write a poem about death. However, it depends somewhat upon the emotions which are within you. The buddhic reflection comes through tenderness, affection, through spreading compassion. Slowly working upon yourself in that way you will give an opening to the buddhic nature in you to manifest. You will remember that I said that the intuition doesn't always manifest when you want it to. It has its own ways. You will undoubtedly become more intuitive as you become more charitable and kindly and artistic." [This has appeared in several Sectional journals.]

THE RITUAL OF THE MYSTIC STAR

It seems to many of us that the time is ripe for the Lodges of our Federation to create a radiant centre for the "working" of Mr. Jinarājadāsa's beautiful and striking "Ritual of the Mystic Star." Thirteen members of Besant Lodge consecrated themselves through the "working" of the ceremony during the last Christmas season. They were very much impressed by its beauty and power, as were those who watched and entered into the spirit of the ritual, in spite of the lack of full regalia and "props." The substitutions proved adequate for the time being, but it is now their dream that the Federation will feel moved to acquire gradually the necessities of the Form side that all the Lodges may often be blessed by the enactment of the ritual. Here in Southern California there should be a very large group of interested members who would train themselves for definite parts and feel keenly the work of the Shrine.

The ceremony emphasizes the teachings of five of the incarnations of the Lord

Buddha as World Teacher and two of the present Lord Maitreya. The climax of the ritual comes with the dedication and consecration of the celebrants around the altar, when the presence of the Lord Maitreya is invoked, and the offering of water is shared by all according to a custom used in temples in India when sacred water is distributed on to the right palm of pilgrims.

In the words of Mr. Jinarājadāsa: "The symbolism is that of a five-pointed star, which is the symbol of the Divine. The Mystic Star represents both the Divine who rules the universe and the Divine in man. The aim of the ritual is to lift up to a high plane of consecration all so-called secular activities and to bring those who believe in the existence of a spiritual guidance of humanity to a commemorative worship and to unite them in aspiration and in faith."

—GLADYS GOUDEY
in *S. California Theosophist*.

SCOTLAND

The guest-lecturer for the Annual Convention held in Edinburgh June 10th and 11th was Mr. I. Hawliczek of London, who presided at the Convention meetings and delivered two public addresses.

Following the usual custom, White Lotus Day commemoration ceremonies in

the various Lodges were followed by contributions for the Harijan Free School at Adyar, founded by Colonel Olcott.

A Summer School which will combine a holiday and classes in Theosophy for those comparatively new to the Study, is being arranged by the Lodge of the Fair City at Perth. The school will be held in the Lodge rooms and tentative dates are July 29th to August 7th.

LIAISON OFFICERS

Further appointments as Adyar Liaison Officers are as follows, making a total of 20 Sections choosing their own representatives so far, in response to the President's request:

East Asia, Belgium, Mrs. Adeltha Peterson.

Philippine Islands, Switzerland, Russian Section outside Russia, Mr. Henry van de Poll.

Wales, Sweden, Mrs. R. Marion Laverder.

Cuba, Miss Irene Prest.

Poland, Prof. D. D. Kanga.

Holland, Miss Rie Vreeswijk.

Earlier appointments were given in the June WORKER, page 135. It will be noted that Belgium has changed its representative. Other selections will be announced as received.

All the splendour of being a centre from which the spiritual energies stream forth belongs to each Lodge, however obscure, however small, however humble. All the dignity of this high office, all the majesty of this royal priesthood, clothes each Lodge in garments shining like the sun. We do ill to belittle our functions, to doubt our lofty calling. The good karma of the past—some loving service and self-sacrificing effort, some pure thoughts and tender deeds—have brought us into this living nucleus and the power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a Lodge meets, a star is shining amid the darkness of the world, and its magnetic influences stream through the atmosphere, carrying blessings wherever they go.

—ANNIE BESANT

The Theosophical Order of Service

CALLS FOR SERVICE

THE Secretary of the French Section of the International Correspondence League writes:

"What can I do? I have more than ten applications from French members willing to correspond with foreign members that I cannot satisfy, and I dare to write you, the International President, to ask if it would be possible to drop a note in one of your international reviews. At first I had poor results, but this month the French members replied well, and now the trouble comes from abroad. I am afraid the League is slumbering in every section and a big voice would be necessary to awake them! I have written to a good dozen foreign secretaries of the International Correspondence League but nearly no success."

Will members desiring to take up this interesting work please write to Mlle. A. Dugat, 5 rue du Général Lanrezac, Paris XVIIe, France.

"Would that my lines were more favourably placed enabling me to devote all my time to Lodge work, but funds do not allow it. The little I have, as a lone woman, just meets a simple life in the country, with clean sweet fruits of the native soil to suffice for one's daily needs and a humble dwelling with thatched roof of straw to keep off the rain and sun. What more can one need? With a life of such simplicity one is left with a great deal of time to devote to other work. For over thirty years I have lived here, doctoring and healing the sick, especially the mothers and babies. For some time

I have been agitating for money to build a small maternity ward in the village, but so slow, oh, so slow and deaf are the ears of the public! There is so much to do! My first plea is for the babies; infant mortality here is appalling, in spite of the long golden days of glorious sunshine. But this splendid gift is counteracted by native ignorance and dirt. The Paraguayan people are of lovely character, unspoiled and unsophisticated. One gets a great deal of real happy work amongst them, and work is good for us. If anyone can send literature dealing with all branches of Theosophy and healing work I shall be most grateful." (From a letter from Mrs. Agnes G. Anderson, P. O. Coronel Oviedo, Paraguay, S. America.)

The T.O.S. in Scotland sends another call to its members to supply materials from which to make bandages, old clothing, blankets, or money to be used in rendering aid to China's sick and wounded.

HOLLAND'S CALL

"Every member of The Society will be able to render an eminently important service to his country if he will concentrate his thoughts on the Unity of Humanity and on International Tolerance, dedicating himself with sincerity and humility to the service of the Divine Guides of Humanity.

"We are not able to grasp the meaning of the Plan which the Manu is momentarily working out in connection with the races and nationalities of Europe. Therefore, Dr. Arundale has warned us not to force the political events in a special direction, by thoughts, words or deeds, but to

concentrate our thoughts (each day at the same hour) on every country of Europe, enfolding them one by one in the White Light of Divine Love, earnestly invoking the blessing and guidance of the Lord (for every country, whether it be an allied or a hostile one). We may then confidently leave it to the wisdom of the Great Ones to use our thoughts for the furthering of Evolution as a whole.

"Keeping in view the international unrest the International Correspondence League in Holland is using the League to link all members from different countries, who want to join this plan, encouraging the exchange of information about the culture, the customs and folklore of each country, in order to further mutual interest and understanding among the peoples of all countries. Every member can render an important service by joining the International Correspondence League of the T.O.S."

(Written by Mrs. Willy Blokzeijl Leembruggen, Jac. Ruysdaellaan, Bussum, Holland.)

SERVICE RENDERED

More than £35 in money, and approximately 500 articles of clothing have been sent by Brisbane (Australia) T.O.S. during the past two and a half years to give relief to the distressed in China.

The report of Mrs. Rhoda Martin, Secretary of the International Correspondence League, indicates that letters have been received from many countries; thus the League plays a part in the effort to create world understanding. The Stamp Club has grown and is successfully serving two purposes: to build a permanent stamp collection for The Theosophical Society, and to enrich personal collections by ex-

changing duplicates among the club members. To this end three books of stamps are travelling around the world at present, with prospects for others as required. Members interested in these collections are invited to join the club.

The Belgian T.O.S. reports great activity in the domain of "help to prisoners," under the inspiration and guidance of Mlle. Serge Brisys. Prisoners continue to receive the monthly *Lumière* (Light), and Christmas calendars are distributed in all the cells, a rare boon for those anxiously awaiting the day of their deliverance. Belgium has also been active in helping children of Spanish refugees, for which purpose they have made contact with the Salvation Army officials.

A SCHEME FOR REFUGEES

The Belgian Theosophical Order of Service sends us an interesting scheme to create garden cities by a co-operative society with the purpose of helping those people who are nowadays subjected to expatriation, to overcome their economic and ethnical difficulties.

These garden cities would be run by those members of the co-operative society who have satisfied the responsible authorities of these garden cities as to their qualifications for the responsibility. Members would have to put in a minimum of five hours of work daily, and would be entitled to three weeks' holidays annually and an old-age pension after 25 years' service. Also they would be required to pay an initial amount of 25,000 francs. These garden cities would, according to the sponsors of the scheme, be self-supporting. Further information may be obtained from Marsel Lemesre, 64 rue des Artistes, Laeken, Belgium.

THEOSOPHY IS THE NEXT STEP

THE CAMPAIGN BOOKLETS: HOW THEY WERE WRITTEN

IT would be good if I could give some conception of the sense of intense interest in and appreciation of the meaning of the Campaign which comes as Lodge after Lodge and land after land makes its contribution to Adyar. What a picture would unfold, too, of different kinds of activities, for the response has come from so wide a circle.

First the major call by the President was sounded out before this Campaign was deferred until 1939. He called to the trusted head-workers in the Sections throughout the world, and through them to the labour-corps, the members in the Lodges. He called to the trained workers in branch after branch of social service and of the thought of the world. Response thrilled through the world with undoubted results in the preparations for the necessary understanding of the world's needs in the present age. Individual researches were put into form. The Sections in Latin America first sent contributions—in Spanish mainly—giving one of the first earnest of the international key-note that has rung out.

Many members wrote to promise articles to be used during the Campaign, and some proved the breadth and tolerance in The Society when they gave their criticism of the title chosen for the Campaign. It was too dogmatic; it would repel a broad and thoughtful inquirer; it sounded too much like a quack "cure-all." But they would still give their help.

Then there went out the second call from Adyar to greet all the Lodges in January 1939—a small white leaflet suggesting the work for the current year, which included the promise of the series of

booklets, and asked the Lodges themselves to draw up their conclusions on the subjects that interested them. But the title still remained the same!! It was well discussed at Adyar by a very representative group. We continued to disagree heartily on shades of meaning, and differences of application in the title, but retained it itself. And what a wealth of result it has brought.

From the Philippines came the idea for *Intelligent Parenthood*, (see the April-May WORKER, p. 121) to receive its climax from the United States with an article on "More Intelligent Parenthood." Education has been echoed from England, re-echoed there and from different parts of America; from Switzerland in a composite Lodge paper. Science has been crowded with art, with religion, with economics, politics and internationalism; with music—interest therein from Costa Rica and Australia—and with social conditions. A group at Huizen sent a survey on the latter as far-seeing as that from Cincinnati was practical. One member showed practically that Theosophy must offer protection to ensure the purity of foods from drugs, sera, gland extracts.

Krotona wrote that *for us* the next step is Theosophy itself, and a leading worker in Oakland finds Theosophy must be the next step in Lodge conditions, and another turns the same light on propaganda.

Much-occupied doctors write on medicine and healing; a professor finds the theme for a book in the future in the article he writes. A business man takes a busman's holiday to write on his work and his hobby. From the crowded hours

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of a social worker's life time is taken to write on politics. Specialists share their gifted knowledge, forthrightly, simply, while those who have no trained wisdom are inspired to the same clarity of perception through the insight gained by applying Theosophy. And librarians and students have contributed their book-lists.

The scheme has received the breath of life and its dry bones have become living.

So the plan for the Booklets has changed and grown with the new vitality. Their life has been shared by their readers and their editor, whether in the busy office or within sound of the sea at Adyar, in the bright heat, or the quiet cool green of the Nilgiri Hills. Their future depends on the industry and the genius of the world membership in giving others their interest in them.
—E. M. L.

PUBLICITY BULLETIN

HOW DO YOU RECEIVE INQUIRERS?

If you let them enter shy and hesitant, and wander round until they find their way into the right room and out again later, unheralded and unhailed, they may like it. And they may not. The percentage of people who prefer to be left alone altogether is very small. Our publicity means that we must learn to be all things to all men. Brotherhood first and all the time. The first step in brotherhood with anyone is to meet them as they would like to be met. With anyone who is retiring by nature he is not best met first by making him prominent before others; he requires a quiet greeting and an unobtrusive guide to the Library or the Bookstall, or to a seat that is not too public.

But there are other types of inquirers. Who meets them all? The ideal thing is to have someone who is responsible for this—but not of necessity an "official"—someone who is friendly and understanding, responsive to the needs of others, and intelligently interested in knowing the ways of the Section and of the Lodge, so that he or she is able to direct the inquirer to what is immediately needed or to the source where full information on the point may be gained.

Equally a committee need not be appointed. One might even say that a committee should *not* be required. It sounds

rather cold and calculating to need to plan out how to make contacts with those who have already shown that they have inclinations in the same direction as ours—Theosophy. It is part of our publicity training to learn to express brotherhood, but it is our *self-training*, our *Theosophical training*, rather than something to be done in committees. Brotherhood is to be expressed naturally in our lives; though graciousness may be helped in its appearance by external aids, it is in itself a flowering of the soul. And that is the type of publicity-help the inquirer needs from Theosophy at the outset—and always.

On the contrary, this is not a side of Lodge life that can be left to chance. The executive committee, or Lodge committee, whatever its name, should oversee this point, and from time to time make reference to the work to see it is being carried out. Further, it is well to name a second "hostess" who will substitute in the absence of the other, and who will gather the important items of information in the same way.

There may be occasions where a Lodge will like to have a committee. Then use it—so long as it works well. But let it and the Lodge beware of being officious instead of efficient; there are not many in this age of organization who would not feel the pressure of being over-contacted!!

A Lodge may use a definite officer or may use a title informally without thinking of it as an office. This name, like the method, does not matter, it is the work that matters. It is one of the main duties of all F.T.S. to be able to meet other seekers. We begin our work at once as publicity agents—of the right type. So there can be a host or hostess, a Lodge-steward, a Lodge-mother; but the word receptionist is perhaps too formal.

There are not only the types and temperaments of inquirers to be considered—there may for example be the rather pronounced character who equally with the over-shy will not want “to be met,” who prefers to make his own way. In addition there are the different levels of inquirers: some will need to have pointed out to them the intellectual side of Theosophy, others will find the best response from the devotional or artistic impulse expressed in our literature; some in the occult and mysterious, others in Theosophy in practice, or its humanitarian or social welfare interests. And this is not by any means the point where the Lodge steward should pass the inquirer to either the book-steward or the librarian. Individual knowledge is needed, for the attention given by the book-steward may be regarded as financial in its basis, and as for the library a friendly chat is often the first essential before any books are read.

Thus what Lodges *need*, though they may not know they *want* it, is someone who will at any rate practise the dictum of the disciple, endeavouring to be “all things to all men” in the simple sincerity of a high purpose. —E.M.L.

THE CAMPAIGN BOOKLETS

The list of booklets has been altered slightly. The subjects *Industry* and *Leisure* have been united into one; *Psychotherapy* has been used, not *Healing*, and *Humanitarianism*, not *Brotherhood*.

Two of the subjects, *Science* and *Psychology*, have each two booklets.

There are three new subjects added, *In an Understanding of Heredity*; *For Those Who Suffer*; and *For Those Who are Happy*. It is good to be able to announce that the President has written these last two. They will form a marked addition to the propaganda literature of The Society. Time will prove how far the whole series is dated by their inherent material—the *Next Step* Campaign. But it may well outlast the Campaign itself as useful publicity literature. The booklet on *Heredity* will also prove popular.

Complete Set of Booklets, As. 14. ps. 6 (India only); abroad: 1sh. 4d., 30 cents.

The total number of Booklets will then be 21; this includes

Three longer Booklets, 100 for Rs. 6-12-0 (India only); abroad: 11sh., \$ 2.70.

These are on *Economics*, *For Those Who Suffer*, and, *For Those Who are Happy*. At double the cost, the Lodges will be able to sell these at 2d. each, A. 1. ps. 6, or 4c.

Sets of 100 Booklets:

(a) About 5 of each subject, longer and shorter forms, for: Rs. 4-3-6, 6s. 4d., \$ 1.60.

(b) Shorter form, 18 subjects. These will be sent as required by the purchaser: either all subjects, 5 or 6 of each; or all of one subject; or, 100 of different subjects chosen by the purchaser.

Rs. 3-8-0 (India only), or, abroad, Rs. 3-11-0, i.e., 5s. 6d. or \$1.35.

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 PUBLICITY OFFICER as above.

The Besant Theosophical School, Adyar

BY ANITA HENKEL

“WE must all promote education to the utmost of our united power.

That is the keystone of the arch of a nation, the foundation of true national greatness.” Thus Colonel Olcott, in his first Presidential address in Bombay, inaugurated the educational work of The Theosophical Society which claimed much of his attention as well as that of his two successors, Dr. Besant and Dr. Arundale, particularly with reference to education in India.

The record of The Society in the field of Indian education has won respect throughout the country, and though few of the schools established in the past are today under the direct influence or supervision of The Theosophical Society, this all the more indicates that the work was based upon that sound social principle by which the volunteer organization inaugurates, sets standards, proves the need and value of a piece of work or an institution, and then transfers that undertaking to the established authorities whose duty it is.

The most notable example of this is the Central Hindu College, which was established in 1898 at Benares by Mrs. Annie Besant and her colleagues, and in 1913 handed over by her to the Hindu University Society, a group of Indian educators, to form the required nucleus when petitioning the Legislature for grant of a charter for the National University, later known as the Benares Hindu University. Although this university, the largest in north India, is now transferred to another section of the city, the buildings of the old Central Hindu College in which it was originally housed

are still used by some of the university teaching departments.

The five Panchama Free Schools established by Colonel Olcott during the period 1894 to 1906 are other examples. These institutions proved to the municipal authorities the value of schools for out-castes, established high standards for such schools, and the local government gradually assumed financial responsibility, agreeing to follow the educational principles upon which they were built. Of the five, only the Olcott Theosophical School, immediately adjacent to Adyar, remains under the direction and control of The Society, and it stands as a memorial to our first President.

With such a background of fundamental pioneer work in education, it is not surprising that our present President, Dr. Arundale, should follow the example of his predecessors and at a time when India again needs such a lead, should establish the Besant Theosophical School at Adyar in memory of her whose greatest joy was to serve India.

To be in this country today is to be a witness to the birth of a new nation, but it is also to realize that the greatest hindrance to the consummation of that new nation is the dearth of right leadership in every field of endeavour; for until her own sons and daughters assume that leadership, India will fail to achieve her destiny. It is this service which the Besant Theosophical School seeks to render, to send out into Indian life young men and women trained to love and to appreciate their Motherland and to lead her along those paths which will enable her to again

make an imprint on the thought and culture of the world.

To this end, every student in the school is treated as an individual whose self-expression must be given all possible scope, while those indicating special talent are given every opportunity for greater development in their preparation for future wise and intelligent citizenship.

A ten-minute walk from the Headquarters buildings will bring you to Damodar Gardens and the buff-and-blue administration building of the Besant Theosophical School. At the present moment, however, the centre of major interest in this building is not the office of the new headmaster, Mr. Felix Layton, nor the science laboratory, nor the library; rather do all paths converge on the new pencil-sharpener fastened to a table near the door of the business office where a line of children is always waiting, from five-year-old Srinivasan with his tongue stuck in the space once occupied by a front tooth and his little pigtail waving vigorously in the air as he struggles with the complications of this innovation, to the older children who through frequent sharpenings have doubled the sale of pencils at the school stores. It is hoped that as the novelty wears off, and each child masters this bit of modern efficiency, the line will decrease and pencil sales will assume normal proportions.

In the meantime let us wander leisurely and unnoticed past the pencil-sharpener to the wide veranda and into the garden, which even in the dry season is bright with grass, flowers and plants; past the shining copper drinking-water vessel, to linger under the many old shade trees, the banyan, the neem, the mango, which lend the atmosphere of a college campus, for nowhere are trees more beautiful or more dignified than in India. Each of the nine cement-floored, lattice-walled and thatched-roofed classroom cottages, though

built some distance apart, is within the shade of at least one of these trees, and here in fine weather classes are often held, the children grouped on the ground around the teacher, their low folding desks arranged in a semi-circle around the tree. Elsewhere older children in groups or singly are preparing lessons, undisturbed by the noisy and inquisitive crows.

To and fro, apparently at will, the students move about from cottage to cottage with a quiet and easy informality which characterizes the whole school, making a beautiful picture to one whose eyes still respond with delight to the colourful saris and bright skirts and blouses worn by the girls in contrast with the white of the boys' garments. This naturalness and ease of manner are perhaps due to the fact that no punishment of any kind is allowed in the school, resulting in a frankness and friendliness easily distinguishable.

The four residential cottages for boys, similar in construction to the classrooms, and the white pucca cottages for the faculty members, complete the buildings within the campus proper, but across the road, in Besant Gardens, is a second permanent house for the residential girls and small children, where the activities of the Girls' Club are centred, while nearby are the school kitchen and adjoining dining-shed, the cottage of the International Academy of Arts, and in the distance the playing and athletic fields. All cottages are owned and were built by the school—temporary structures as described above—with the exception of four bungalows in which are housed the administration building and the girls' hostel, which, together with all the land, is rented from The Theosophical Society.

The day begins at 7.15 when the 25 teachers, some of whom serve without salary and others who give only part-time service, meet with the 200 students for general assembly and morning prayers.

Probably 70 of this number are resident in the school, the others collected each morning and returned in the evening by the school bus are from the city of Madras and suburbs. Resident children are mainly from south India, this year's enrolment including four students from Ceylon. Although there are no caste, religious or racial restrictions, the majority of the children are Hindu with a minority representation of Muhammadans, Christians, Buddhists and Theosophists.

Early in the day the school doctor comes riding up on his bicycle, a stethoscope around his neck, to be met by those students who show skin infections or slight illness. While parents must remove seriously ill children, all ordinary cases are cared for in the sick-room or isolation ward by a qualified matron under the instructions of the doctor. However, the health examinations required upon enrolment, and the careful daily inspections for minor ailments, largely prevent the development of a serious illness.

Little four- and six-year-olds, are metaphorically speaking, bursting the walls of the Montessori classrooms and straining to capacity all equipment, for the prospect of Mme. Montessori's visit and her personal supervision of these classes for demonstration purposes, has already greatly increased the enrolment with probable further increases on her arrival in the autumn. A new Montessori cottage to house the overflow seems to be an urgent requirement.

The first glance, on entering the Art cottage, yields up a row of colourful and interesting murals which decorate the three-foot cement wainscot beneath the open-lattice walls. Murals representing Indian life, scenic murals, flower murals, all painted by children of different ages with water-colour paints mixed from dry powder paint in the little earthenware pots sitting in a row against the wall. All children are required to take art, but those showing un-

usual talent are placed in special classes and given individual work by the teacher.

Through the co-operation of the International Academy of Arts, under the direction of Srimati Rukmini Devi, the school is able to offer further instructions in dancing, music, art, dramatics and stagecraft, to particularly talented children.

Recently two new cottages have been erected, one for the senior boys' dormitory, and the other a handwork or manual training cottage where boys are learning to make attractive and useful articles like letter-boxes, book-shelves and paper-weights with simple hand tools, for no machinery is available, or indeed desirable, since here again the ideal is to train the child to work with what is available in the ordinary home life.

A visit to the library is a joy, and at all leisure hours boys and girls will be found sitting on the floor with backs to the wall, poring over some of the 1800 books and magazines which fill the shelves of this year-old library. The reading table with its daily newspapers and current periodicals in Tamil, Telugu and English has proven popular among both teachers and students. Perhaps the greatest need of the school library is a larger selection of books in Tamil and Telugu, for the majority of students are not yet able to make easy and intelligent use of English books. Only through his own literature can the child really find a deep appreciation of Indian culture, and to foster that appreciation which will eventuate in service to his country the school sends a call to Indian friends for help in building these sections of the library, particularly with books for the "middle school." Another aspiration beginning to be realized is a complete collection of Dr. Besant's works, that through her written word the students may come to know something of her in whose name the school exists.

When classes are over for the day every child is expected, as a health-building

Registered No. M.4135

measure, to participate in games or athletics. The school excels in athletics in many ways, and last year won the District Inter-School Hockey Championship. Interesting and educative week-end tours are planned for resident students, to the beach, to the harbour, to points of interest in Madras, and every year an educational tour is arranged for older students through southern or northern India, and on one occasion up to the Himālayas, all under the direction of capable and travelled teachers. Boy Scout and Girls' Club activities play an important part in the school life, these often contributing to radio programmes of the All-India Radio station at Madras.

The school has some scholarships and desires more to take care of the many requests for entrance from children unable to pay a fee. Approximately Rs. 300 a year will provide clothing, books, school-

fees and board and lodging. The Government gives a grant to the school, but this is not adequate.

Perhaps parents are best able to judge the unique value of a school, and it speaks well for the Besant Theosophical School when parents who are themselves officials in the Educational Department of the Government send their children here for education. Students of earlier Theosophical schools now send their children to the Besant School, and many have been influenced in their choice by the reputation for good work enjoyed by all Theosophical Schools, past and present.

The school is dedicated to the spirit and built on the ideals of Annie Besant, whose message it strives to fulfil:

"I have worked long to help the young to be happy and unafraid. Let that work go on, and let the young learn to know of me and of my love for them."

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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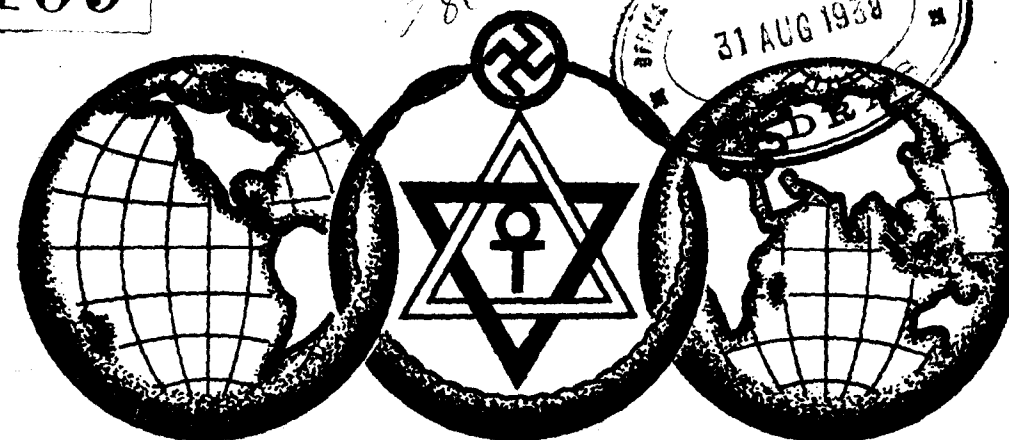
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September 1939

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Work Matters More!

By The Editor

A REMEMBRANCE

D.R. BESANT talked to me some time ago about the work in her stern and compelling way. She said, to the best of my understanding, that there were two great pieces of work to be done:

First, to help to save the world for civilization and to try to stem the tide of barbarism;

Secondly, to give all possible strength of purpose to The Theosophical Society through a very deep understanding of Theosophy, through an understanding, so to speak, of the Theosophy of the Will rather than of the Theosophy of the mind or of the emotions.

She said what a heavy burden these two pieces of work inevitably must be,

how there are so few with the necessary breadth of vision, strength of will, and loyalty and impersonality, to help to shoulder this burden. Throughout the whole of The Society, she said, there were so few with insight, and with a realization of what is so fundamentally a fact, however little people may realize it: That The Theosophical Society is the Masters' weapon, or one of the weapons of the Masters, in this great fight, and that all who believe in the Masters have to learn to wield it for Them. Theosophy and The Society were given in 1875 in anticipation of the great crises through which we have passed, in anticipation of the various national and international crises of the War of 1914-1918, and of the

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tremendous conflict at the present time between civilization and barbarism, barbarism as represented by the totalitarian States in Europe, not as to their peoples but as to their governments, and civilization weakly represented by the democratic States.

President Roosevelt is one of her great hopes, for he has intuitive power and breadth of vision, even though the American people, as a whole, seem to have far narrower circumferences of living than they should have in view of the greatness of the times out of which they have come. She has been trying in every way to strengthen Mr. Roosevelt and to help him to feel that he must incline the American people to stand strongly for the democratic spirit throughout the world. He has to risk the disapproval of the ignorant and of those who are animated by the spirit of hatred and jealousy, and of desire for power. Even if he fails and falls but never abandons the great Cause, he may still render a priceless service to the American people and to the world.

As she has been looking at the situation, she seems to feel a little anxiety about America.

She has always felt very strongly the importance of trying to make Britain understand her duty to India and of making a great gesture, which she can make if only she is given the freedom to make it by those who intrench themselves in positions of power and authority. On looking back upon her own life she saw that while she had in her waking consciousness down here the hope that she might achieve a great triumph, on the other hand she sees that she could hardly have expected to do more than sound through India that Rhythm of Freedom, the end of which must ever be a great triumph. We must carry that rhythm on its way even though the great end will not be for us to see in

our present incarnation. We must speak to Britain without fear or favour, and tell the great Truth. We must speak without fear or favour to India and tell the great Truth.

And interestingly enough, I could see how, when she utters that word TRUTH, with capital letters, as it were, throughout, though, of course, not to be seen, how the very physical body of her adjusts itself in a tremendously noble way to TRUTH, making her vibrantly majestic. I immediately think of the statue of Liberty in New York. I think how marvellous it would be if one of the greatest servants of TRUTH the world has ever known could be embodied as a great statue of TRUTH. How I wish in looking at her that there could be such a statue at Adyar, at that Adyar that should be the home of TRUTH. I can see that statue in my mind's eye and in my will's eye no less. Its splendid proportions, its irresistibility, its supernal majesty, its piercing penetration. I can see that no one could be otherwise than truthful in front of such a statue, and that all truthlessness would depart. I can see that statue as a magnificent embodiment of the Law of Adjustment to Reality, so that it becomes a veritable shrine before which each individual worshipper may stand and be purified.

I can see how this great conception of TRUTH in physical human form, or perhaps superhuman form, might form a tremendous Centre of Magnetism for the purification of the world.

She talked about the need for an ever-growing gracious yet uncompromising attitude in all things, and perhaps it was her intention to set up the idea of this statue of TRUTH as a kind of measuring-rod, as a kind of magnet whereby the Real might be distinguished from the unreal and whereby TRUTH might be drawn, as it were, into a great Centre and radiated therefrom.

ADYAR NEWS AND NOTES

MEDITATION FOR THE COMRADESHIP OF PEOPLES

AT Huizen in 1938, during the critical September days, a group of people established a kind of retreat for the purpose of doing all in their power—through will, thought and aspiration—to avert the war that seemed so menacing.

Now, in 1939, the menace of war is even greater, and a group of residents at Adyar is reserving between 7.30 p.m. and 8.30 p.m. (Indian Standard Time), not necessarily the whole time, for a similar intent in a similar way, grouping the countries which seem to be most concerned, so that they may be covered within the period of one week. Central and South America and certain other countries have been omitted, as less immediately involved.

There is no actual gathering. Each resident makes his invocation from where he happens to be, and, within the hour, at the time and for as long as suits him. Each resident, too, uses his own "technique," but the idea is to link Adyar, as a reservoir of brotherly strength by its very nature as the International Headquarters of The Theosophical Society, with the countries chosen to be the subject of the meditation, so that the blessings of the Universal Brotherhood may flow into and fructify each country to its greater peace and happiness.

For the sake of more impersonal receptivity and channelship the following offering is made before beginning the meditation on each country:

*I offer my will to the One Will.
I offer my life to the One Life.
I offer my self to the One Self.*

*("My will" is my eternal purpose.
"My life" is my evolutionary way.
"My self" is my present incarnation on that way.)*

At the close of the meditation the following invocation is made:

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

It is hoped that there may be many members in every Section who will feel disposed to co-operate with this group at Adyar by taking a short meditation during the corresponding time in their respective countries. They might think of Adyar as the International Headquarters of one of the greatest movements for Universal Brotherhood at work in the world, and, seeking to receive its brotherly power, relay this among the countries of the day. They, too, might make the offering and conclude with the invocation, as given above.

It should be repeated that the meditation itself may be of any duration—a flash or a number of minutes. It is the impersonal intensity that matters. And this intensity of will in no way implies a tenseness of body or any set posture. Relaxation is the key-note of this type of meditation.

We should make our channels from Adyar to the peoples of every country rather than to their governments, and we should be entirely impersonal in making this channel.

Would those who are undertaking this meditation communicate their names to *The Publicity Officer, The Theosophical Society, Adyar*, stating whether they will endeavour to follow the whole week's schedule, or will only join in when certain specific countries are undertaken?

(The times given below correspond to Adyar at 7.30 p.m.)

SUNDAY :

<u>India,</u> 7.30 p.m.	<u>Burma,</u> 8.30 p.m.	<u>China,</u> 10 p.m.	<u>Egypt</u> 4 p.m.
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MONDAY :

The British Commonwealth of Nations:

<u>Britain,</u> 2 p.m.	<u>Canada,</u> Vancouver 6 a.m. to Newfoundland 10.30 a.m.
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<u>South Africa,</u> 4 p.m.	<u>Australia,</u> Perth 10 p.m. to Sydney 12 midnight
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New Zealand
1.30 a.m.

* *France and the United States of America :*

<u>France,</u> 2 p.m.	<u>United States of America</u> Pacific Coast 6 a.m. to Atlantic Coast 9 a.m.
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TUESDAY :

<u>Russia,</u> Leningrad 4 p.m. to Pacific Coast 12 midnight	<u>Poland</u> 4 p.m.
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WEDNESDAY :

Balkan States and Central Europe :

<u>Czechoslovakia,</u> 3 p.m.	<u>Austria,</u> 3 p.m.	<u>Hungary,</u> 3 p.m.
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<u>Roumania,</u> 4 p.m.	<u>Yugoslavia,</u> 3 p.m.	<u>Bulgaria,</u> 4 p.m.
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<u>Greece,</u> 4 p.m.	<u>Turkey</u> 4 p.m.
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THURSDAY :

<u>Holland,</u> 2. 20 p.m.	<u>Belgium,</u> 2 p.m.	<u>Switzerland,</u> 3 p.m.	<u>Portugal,</u> 2 p.m.
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FRIDAY :

<u>Germany,</u> 3 p.m.	<u>Italy,</u> 3 p.m.	<u>Spain,</u> 2 p.m.	<u>Japan</u> 11 p.m.
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SATURDAY :

Scandinavia and the Baltic States :

<u>Iceland,</u> 1 p.m.	<u>Denmark,</u> 3 p.m.	<u>Norway,</u> 3 p.m.
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<u>Sweden,</u> 3 p.m.	<u>Finland,</u> 3 p.m.
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<u>Estonia,</u> 3 p.m.	<u>Latvia,</u> 3 p.m.	<u>Lithuania</u> 3 p.m.
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(Daylight-saving or "Summer-time" is not taken into consideration.)

July 24

—G. S. A.

AUGUST 2 AND 11-12

The two Founders of The Theosophical Society were both born in the month of August, H.S.O. on the 2nd (1832), and H.P.B. on the 11th or 12th (1831). These anniversaries were remembered in Adyar with The Society's flag flying from the roof of Headquarters Building on August 2.

The following tributes to the Colonel and H.P.B. are reproduced from old numbers of *The Theosophist*.

THE COLONEL

A merry man—they tell—whose Jove-like beard,
True to conceit, mask'd to the very end
A jovial youth-in-age; high Wisdom's friend,
Even as old friends should be—by use
endear'd,
Familiar, warm and hearty; one that
fear'd
But to be fear'd; whose lavish heart
would lend
Its gold unask'd for weaker hearts to
spend,
Nor interest seek, save that they should
be cheer'd.
A merry man—why not? True Wis-
dom's wage

Is counted not in coinage of sad looks :
She hath another reckoning for her
books,
And pays in gladness.—He is on her
roll
As one that blithely bore to green old
age
Burdens that would have crush'd a
sadder soul.

—E. A. WODEHOUSE

AND H.P.B.

I may add—I who owe to H.P.B. undying gratitude—that generation after generation shall rise up and call her blessed, who faced all the dragons of the pit that, through her great pain, the world might be helped, and the New Era might be born.

—ANNIE BESANT

THE GREATEST BOOK

The book for the month of August, as announced by the T.P.H., was *The Bhagavad Gītā* (or the Lord's Song) in a new and improved edition—improved as to form only, of course, of printing and get-up. The translation by Annie Besant will always remain up-to-date. About the book itself, Dr. Arundale recently wrote for *Kalyān*, an Indian journal, as follows under "The Song of the Lord of Lords."

THE SONG OF THE LORD OF LORDS

How can I write about the greatest book in the world? There are, of course, other very great Scriptures. But *The Bhagavad Gītā* is veritably the Song of the Lord of Lords.

To whatever religion an individual may belong, he cannot but find the deepest inspiration in a Scripture which some may call "Hindu," but which surely the enlightened will deem to be beyond all religious forms.

The Bhagavad Gītā conveys the voice of the Supreme Lord, who speaks of the perfect union between man and his Divinity, and of the eternal Way of Action which is a glorious path between man asleep and man unfolded to his perfection.

The use of Samskr̥t, the "language of the Gods," naturally makes the Scripture more precious still, for not only have we the perfect exhortation, but also the perfect sounds through which the exhortation is conveyed to us. There is not a syllable, not a word, not a sentence which is not in itself a veritable music. Even to read or to recite *The Bhagavad Gītā* is an Act of Yoga, the more so if it be read or recited by those who know how.

Thus, whether we look at the Scripture from the standpoint of its form or of its life, it directly reflects to us the sunshine of Divinity. Can I say more to express my reverent homage before a voice which unveils within a small compass the infinite splendours of our Glory?

—G. S. A.

"CONSCIENCE"—SIX MONTHS OLD!

In the last month of its half-year's existence *Conscience* has been strengthened by more than 100 new subscriptions and now totals 442 subscribers, representing every continent. None of these subscriptions are complimentary, though 15 are exchanges with other humanitarian magazines, and a number of them are subscriptions to University Libraries, paid for by members. India leads off with 174 subscribers, England follows with 52, U.S.A. with 46, Holland 33, Australia 28, and down as low as one in some countries.

However, far too few of these subscribers are non-Theosophists. *Conscience* should be in the hands of the general public to a much greater extent, for it is designed to arouse thinking along lines in keeping with Theosophical principles, but in no way sectarian or even national in its outlook.

Many Theosophists have long wished for some journal to do just the work that *Conscience* is doing. Here is your opportunity to act. If you are a subscriber, when you have finished reading your copy mail it to some non-Theosophist in your community whom you know to be interested in subjects dealt with in that issue. Mail the next copy to another non-Theosophist. Or you may want to subscribe to several copies to be used in this way. *Conscience* is spreading, but its influence must be felt outside as well as inside the Theosophical family.

One hundred and fifty World Consciences have been recorded, each having sent his enrolment card to Adyar, subscribing to the points set forth by Dr. Arundale in an early issue of *Conscience*.

PRINTER'S ERRORS 60 YEARS AGO

An editorial note in *The Theosophist* for March 1879 runs as follows :

"Several most ludicrous printer's mistakes have occurred lately within our experience. *The Deccan Star*, noticing a book written by the conductor of this magazine, calls it 'Ices Unveiled.' In printing last month the Viceroy's letter to us, the compositor made Mr. Batten say he had submitted three of our members, instead of numbers, to His Excellency. And instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual Ego, compelled the unhappy man to appear anxious to develop the spiritual eggs. Finally, the sober *Oriental Miscellany* of Calcutta, for February, comes prating to us about the true spiritual philosopher uniting himself to the *Scul* of the Universe! If anything more clearly justifying compositorcide than these can be shown, let us know it by all means.

"Another error, not at all ludicrous but very annoying, was the conversion of the Hon. George H. M. Batten's official title from personal Assistant into personal At-

tendant of His Excellency the Viceroy. We trust that the stupid blunder may be excused."

YOUTH LODGE

Mr. Vaidyanathan, the new Secretary of the Vasanta Youth Lodge at Adyar, writes that at their annual meeting Miss Sarasvathi Buch was elected president for the ensuing year. The president and other newly elected officers sent a letter of greeting to Dr. and Mrs. Arundale who are on tour. The evening closed with light refreshments. The Vasanta Youth Lodge is fortunate among other things in having for its meetings the Youth Headquarters—a nice little building in a fine setting of beautiful Adyar.

MONTESSORI COURSE AT ADYAR

Enrolment in the first Indian Training Course in Education to be held at Adyar from October 1939 to January 1940 by Mme. Montessori, has already reached the maximum number and the enrolment will be closed on August 15th instead of September 30th as previously announced. Many of the intending students are teachers in active service who must obtain leave of absence from their posts to take this work. Some are being officially sent by their institutions.

THE PRESIDENT'S TOUR

Dr. Arundale and Rukmini Devi and party left Adyar on August 3 on a 2-weeks' tour in South India. They visited Trivandrum and Tinnevely, spending very busy days. At Trivandrum, the capital of the Indian State of Travancore, Rukmini Devi gave two dance recitals under the patronage of the Maharaja which were much appreciated. A Theosophical Conference was held which included a public lecture on "Theosophy and The Theosophical Society" by Dr. Arundale. The

President also gave an address on Education under the auspices of the University of Travancore. And he received addresses of welcome from the Theosophists and the Boy Scouts at Trivandrum. At Tinnevely, Rukmini Devi gave a lecture on Art, and another dance recital; a Theosophical Lodge was resuscitated, and a number of meetings were held, Dr. Arundale giving three addresses on one day.

How happy the Theosophists of these places were to receive this visit may be seen from the following paragraph taken from one of the welcome addresses :

"For ourselves, your visit is of thrice-blessed augury. The Ananta Lodge [Trivandrum], which was opened by the President-Founder Colonel H. S. Olcott, is one of the oldest Lodges in India. Through the 56 years of its history it has kept the flag of the Ancient Wisdom flying, sometimes laboriously and painfully, and sometimes with the greater vigour of a strong and pulsating life. Great messengers have come to us from the outer world from time to time rekindling our energies and our enthusiasm, stimulating us to our task, and enabling us to be better channels through which the waters of Life may flow to our brethren. Your visit is one such. The week of your stay amongst us will be most memorable to us; and we hope to go forth after it to our tasks, keener of vision and deeper of understanding, better instruments in the hands of Those whom we seek to serve."

The whole party returned on August 16, Adyar giving them a warm welcome home. The President said he was most happy to be home again.

THANKS FROM THE ADYAR LIBRARY

(Western Section)

This month of August our Western Section of the Adyar Library has been very generously treated by friends, and

in sending them our hearty thanks I venture to express the hope that the example thus set may be followed by others, so that I may have to ask the Editor to give me space more frequently to express my gratitude in the future. The books sent include :

The Sacred Books of the East, three volumes, presented by Mr. D. W. M. Burn, New Zealand, to replace ours which are wearing out, and the donor promises us more!

Poems, by E. B. Browning, presented by Miss Amery, Adyar—frequently asked for and hitherto not on our shelves.

A Finnish-English and English-Finnish Dictionary, presented by The Theosophical Society in Finland. (We should appreciate it very much if other Sections could follow this excellent example.)

Three Monographs on the Maori Religion, Myths, etc., presented by Miss W. Miller, Auckland, New Zealand—these are now out of print and very valuable.

A Dictionary of Chinese-Buddhist Terms, by W. E. Soothill and L. Hodus, presented by Mr. A. F. Knudsen, Shanghai—in response to our request printed in the April-May WORKER.

A complete set of Ruskin's Works, from Dr. J. W. Bean, Brisbane—brought by Mr. Davidge on his return from Australia. Hitherto we have had only a limited number of Ruskin's books.

Lives of the Fathers, by William Cave, published in 1683—also brought by Mr. Davidge as presented by the Brisbane Lodge, Australia.

Eight recent publications on Art, Philosophy, etc., presented by The Theosophical Society in Yugoslavia.

Days of Our Years (1903-1938), by Pierre van Passen, presented by Mr. and Mrs. Arthur Chase, Adyar.

—GERTRUDE WATKIN,
Librarian

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

A CORRESPONDENT writes that "the North-east Federation met at Pumpkin Hollow Camp on July 2 to 4. Mr. Jinarājādāsa was there and gave us some exquisitely beautiful talks in a grove of young maples. The group numbered about 75, and every one felt the immediate Nature environment become alive with fresh harmony and meaning. We had a delightful time, after a programme of interpretative dancing, discussing new art forms and developments in this country with Mr. Jinarājādāsa taking the lead. It was a beautiful day in weather and every other respect—one of those days when everything seems to go perfectly, and after supper we had another wonderfully inspiring talk from C. J. in the grove, just at sunset."

On his tour of Lodges and Federations in the United States Mr. Jinarājādāsa will be accompanied by Miss Marie Poutz of Krotana, and Miss Ann Kerr, of the Headquarters staff at Olcott, who will assist him in his various appointments and arrangements and with his correspondence.

ENGLAND

At a meeting of the Federations Subcommittee held during the Annual Convention, there was a lively discussion of matters particularly interesting to Federations and Lodges. During the course of the meeting it became evident that many Lodges need a careful revision of their study work, and among others the following suggestions were put forward:

1. That an elementary course be held as a preliminary to the lecture each week;
2. That where possible an elementary study class and an advanced study class might be held at the same time in different rooms or in different sections of a large room;
3. That where a weekly study meeting is held, alternate weeks might be given to the enquirer and to the older student, using the Introductory Study Course for the enquirer and the Campaign material or other suitable subjects for the older members.

It was also suggested that to arouse interest Federation meetings should be held in different towns in the Federation, no matter how small these might be, and that a public outside hall be engaged for the evening lecture as a special propaganda effort in that town. Federation delegates would help swell the audience and would strengthen the work during that particular week-end. It was also suggested that Lodges might meet together for the purpose of discussing the Next Step Campaign material, and a special lecture or a symposium with each Lodge represented might be arranged where Lodges are near enough together.

The Headquarters Library in London issues an excellent series of special reading lists on Theosophy, Christian Religion, Non-Christian Religions, Psychology, Science, Yoga, Meditation, and Health and Healing. New lists on Sociology and Statecraft are in preparation.

At the Southport Convention of Religions, held August 20 to 27th, The Theosophical Society in England was represented by Dr. W. Stede whose subject was "Theosophy Meets East and West."

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CHIEF BROTHER, T.O.S.

Mr. Robert R. Logan, until recently Chief Brother of the T.O.S. in America, has been appointed by Dr. Arundale as an International Counsellor of the Order. Capt. George N. Ragan of Ojai, California, succeeds Mr. Logan as Chief Brother.

U.S.A.

The recent quarterly issue of the *Mothers' Bulletin*, official organ of the Mothers' Advisory Group, is a Pre-Natal Number, containing much valuable material from Theosophical sources for expectant mothers. This number is supplementary to the previous bulletin on Preparation for Marriage.

The Middle Atlantic Federation developed a plan whereby each of the seven Federation Lodges prepares the material for one issue of the Federation bulletin during the year. Such a plan should not only provide a more interesting bulletin but should also create a greater Lodge interest in its success.

The General Secretary, in co-operating with Dr. Arundale's plan, has asked each Lodge to appoint a Liaison Officer who would not only be the link with Adyar but would also serve Olcott in the same capacity, drawing all Lodges into closer touch with the National Headquarters. He has asked that duplicates of reports to Adyar also be sent to Olcott, and suggests that a scrapbook developed at Olcott, similar to the one being prepared at Adyar, would be useful.

The Texas Federation has recently developed a Federation Library to be used for circulation among members and inquirers throughout the State who are not in contact with a Lodge Library. The usual method for such libraries is that the borrower pays postage, one or both ways, and must stand ready to replace all losses.

Much good propaganda work can be done by making books available to those who are becoming interested in Theosophy but have no other access to Theosophical literature.

ALBERT P. WARRINGTON

(A tribute to a valiant man)

Gentleness, courtesy, graciousness, loyalty,
These were the qualities born of his race,
Subtly impressing the signet of royalty,
"Noblesse Oblige," on the strength of
his face;
Fearlessly firm in devotion and reverence,
Truthfully based on a knowledge secure,
Won for him now is the blissful benevolence

Given the valiant who stand and endure.

—ANNIE C. MCQUEEN

* (A colleague who co-operated loyally for 30 years with Mr. Warrington)

ESSENTIALS IN ORGANIZING YOUTH GROUPS

John Toren gives these in the June "American Theosophist":

1. At least one or two young people who are members of the Lodge, and who are prepared definitely to devote one night a week to the group.
2. Co-operation from the Lodge, by having one young person, at least, represented among the Lodge officers.
3. Youth groups should be accepted as part of the Lodge activity, and should be encouraged to participate in the affairs of the Lodge, by way of socials, plays, dinners.
4. Lodge public programmes should be arranged to have a youth speaker either once a month or every six weeks; or if that is not possible, one lecture in the same period should be designed to appeal to youth.

5. Youth groups must be allowed complete freedom to study and discuss whatever they please.

6. Youth groups should be encouraged to undertake the T.O.S. activity.

7. Weekly meetings essential; monthly social meeting advisable; Theosophical view of world events fundamental.

AUSTRALIA

As a subject for discussion at the Lodge meeting the following questions were offered by the president of Brisbane Lodge: Which Theosophical teachings are part of your own knowledge, and which—if any—are to be taken on authority? When does reliance on authority cease? A discussion of this type should prove very stimulating and fruitful.

The Brisbane T.O.S. (Australia) has been given a seat on the Council of the Bush Nursing Association, an honour for both organizations.

BELGIUM

An annual report sparkling with friendliness, enthusiasm and good work accomplished has been received from the General Secretary of Belgium, proof that annual reports need not be condemned to a dull recital of activities or statistics. The courage and determination of the Belgian Section pulses dynamically through every page, even with the report of 48 members lost during the year, due to the fact that all "dead weight" is being cleared from the rolls. "We desire a Theosophical Society that is alive, composed of members who are active, and we prefer to infuse new blood into The Society rather than to let ourselves be dragged down by members who are no longer interested in our ideas." It is this positive tone of progress which characterizes the work in Belgium, and which will probably help

them to realize many of their "dearest wishes" for the coming year, among them the increase of membership from 351 to 400 before the next Convention.

One new Branch for Flemish members, a new T. S. building in Liège, a reorganized Library, an enlarged Section Journal, 23 new members, splendid lectures regularly delivered, an active Youth Group, an active Order of Service, artistic entertainments, weekly teas in honour of the lecturers, a systematic weekly course in Theosophy, these are some of the many activities and accomplishments listed in the report.

Of special interest were the inter-Branch monthly meetings held in Brussels when news from Adyar, from the President, and from other Sections was reported, followed by animated and fruitful debates during which at the request of the General Secretary several constructive criticisms were stated. A monthly letter was also sent to all isolated provincial members and to all who, through sickness, etc., were unable to attend meetings. Replies to these were numerous and gratitude increasingly expressed as personal correspondence continued, some asking for moral help, others simply expressing their thoughts. Then there was added to the circular letter, articles by Dr. Arundale. These Letters and articles were also sent to the Branch presidents in the provinces, translated into Flemish for the outlying members in Flanders. "We are sure that these letters have created a friendly contact between the General Secretary and the Branches and members in the provinces. Their isolation in far-off corners of the country has been less felt and it is certain that the Theosophical current has thereby circulated in the whole Section."

As another means of strengthening mutual ties of friendship and goodwill the General Secretary throughout the year held a reception on Saturday afternoon from

4 to 6 o'clock at Headquarters for members and non-members desiring an interview. These receptions, at which tea was served, were much appreciated and often were prolonged until 8 p.m.

Dr. Arundale's Open Letters have been translated *in extenso* into Flemish and French and sent without exception to all members. The newly organized Flemish Branch has undertaken the task of getting into contact with the Flemish elements in Brussels, thereby interesting in Theosophy a part of the public which the Section has not as yet been able to reach. The culminating point of the year was a reception given jointly by the three Branches in Antwerp to members of the Dutch Section. Eighty-four members from the different provinces in Holland attended and the occasion was such a success that the Dutch Section intends to invite its brothers and sisters from Belgium during the second half of the year to one of its frontier cities.

The General Secretary writes of one of her members: "Entirely deaf, she makes me think of what the President said of 'unknown members' in his Presidential Address. I would like to have a number of members like her in The Theosophical Society and I am certain that at Adyar where are the graven stone and the most beautiful flowers of the whole estate, an especially beautiful bud must open for this silent worker whose devotion to the cause, whose unshakable fidelity, whose unspoken generosity, are an example for all of us."

"It is a magnificent thing to be a General Secretary. The work is a succession of rewards and the members are, before everything, so desirous of collaborating, of helping the General Secretary, of showing her their affection that she is constantly upheld by this spirit of co-operation."

"The New Year is before us. May it enlarge daily the circle of our members and increase still more the affection which

unites us. May it cause to flame in us a desire to work more and more intensely, and keep us always ready to accomplish our duty as Theosophists. Because the times are hard, our responsibility increases. But that, and we must not forget it, is our greatest privilege."

CANADA

Word comes from Krishna Lodge, Calgary, that anyone desiring to correspond with young people in Canada should write to Mrs. M. L. Todd, Vulcan P. O., Alberta, Canada, who is in charge of International Correspondence.

HOLLAND

Upon reading the account of the Goodwill Day observances at Adyar, the President of Hermes Lodge, Vlissingen, Holland writes: "On May 18th an address was broadcast before the A.V.R.O. microphone to all children, so that Holland has also contributed to spreading this very beautiful idea of Goodwill."

NEW ZEALAND

Miss Hunt writes:

Since my return from Adyar I have been working in the H.P.B. Lodge in Auckland giving talks to members as well as Public Lectures. A new experience has been some Broadcast interviews when I answered questions on Indian Culture and Indian Womanhood. I leave early in September to tour the N. Z. Lodges; my main objective is to meet members and to share with them the benefits of my visit to the International Headquarters, and so strengthen the link with Adyar and with our President, Dr. Arundale.

Young Theosophists. One of the most encouraging features of the work of our Society is the activity of the younger

generation of Theosophists who are working in the Lodges in complete harmony and friendliness with the older members. This is particularly so in the H.P.B. Lodge in Auckland where they figure in all the branches of the work, supporting The Society and its kindred movements. They show initiative and accept responsibility. Their monthly magazine, *The Torch*, makes interesting reading; one feels that the young Theosophists are giving a lead, have their attention upon world affairs, and appreciate the contribution Theosophy has to make. The magazine has a very able editor in Milton Thornton who might easily make a future editor for *Theosophy in New Zealand* when the funds of The Society allow of its expansion.

Peace Movement. One of the latest activities of the group of young Theosophists in Auckland is the organization of a weekly Peace gathering for meditation and leadership. They have associated the following Societies with them in this work: Quakers, Women's Crusade for Peace, Bahai, Spiritualists, Quest Club, Higher Thought Centre and the Rosicrucians. The average weekly attendance is 40 and the gatherings are held in the Theosophical Hall; each Society takes its turn in leading the meeting which takes the form of ten-minutes' meditation and a short address.

Vasanta Garden School. It makes us very happy to see our School growing in numbers and to observe the increased respect with which it is regarded by outside people interested in education. Its outlook has never been brighter than at the present moment, and there is evidence of the need for expansion if the right teachers can be found and funds provided. The School has now 64 pupils and owes its success very largely to the genius of its Principal, Miss Bertha Darroch, and the fine support given her by her small staff of teachers. The School was started in 1919 and is the

responsibility of the N. Z. Section of The Theosophical Society which elects its Educational Trust Board every third year.

New Zealand Centennial. Next year is important for our Country as we are celebrating its Centenary, marking the signing of the Treaty of Waitangi by the Maori people in 1840, when they agreed that N.Z. should come under the British Crown. We are 100 years old next year! It is interesting history. Among the celebrations to mark the occasion will be a big Exhibition in Wellington, the seat of Government. Among the many visitors expected from Overseas will be the Duke and Duchess of Kent. It is expected that our Theosophical Society will hold its Annual Convention in Wellington at the end of this year. —E. H.

The Auckland Lodge Dramatic Group presented two plays before an audience of 160 people, the success of which is encouragement for an attempt at still more difficult work.

POLAND

The General Secretary writes:

I ought to have written you earlier, but all of us in The Theosophical Society in Poland are so very busy. Most of us end our office work at 3 o'clock and begin our Theosophical work at 5 in the afternoon, with only a few hours to do all that is needed in The Society's office, for preparing lectures and meetings, for editing our little monthly paper and so on.

All work in the Section Headquarters is done by members in their free hours. We have no paid workers at all for The Society is not rich enough to pay them. The work is divided into many small parts and every member in Warsaw, if he is not a "dead one" and has some spare time, works in the office, writing letters, binding books, acting as librarian, hand-printing

our bulletin, preparing Headquarters for important meetings or leading meditation groups.

We have no public lectures at all, for there are only a few people to give them and they are doing their utmost in the other departments of work. We do, however, have small groups for inquirers working systematically during the whole year except summer, in Warsaw and also in three provincial towns, and it is through these groups that new members are entering The Society.

Our chief means of publicity work is our small monthly journal appearing ten times a year. Each edition is devoted to some special problem, giving the Theosophical view of the question, and although this makes the work of the editors much more difficult, it helps the people to understand better what Theosophy is. Every bulletin contains one or two articles on the chief subject, some of which have been occultism, war, nationalism, death, the etheric body and the new methods of healing, with selected poetry on the same theme, and with leading articles by the General Secretary. There are also shorter articles on different subjects, and news from The Theosophical Society in Poland and abroad. The paper is well appreciated though its

chief fault is its poor appearance, for it must be hand-printed. If we could get subscriptions for 300 copies it could be printed, but we have only been able to sell 200.

We have printed some pamphlets on a little printing machine. One of our members who lives out of town has done this with a great amount of labour. Next year we intend to concentrate chiefly on the study of Theosophy, if the political situation will permit. If not, our chief work will be the building of a really Theosophical attitude towards all the changing facts of contemporary life which we meet—and to help our country, and through it the world, by the power of all our thoughts and acts. —G. S., Poland

SOUTH AFRICA

Work proceeds under difficulty in George, for two of the members live 200 miles away and two others are 40 miles away over a dangerous pass, so that the membership sounds more ample than it is. But the regular Study Group meetings began with three new inquirers which is an encouragement to those who are striving to spread Theosophy in and around the town of George.

A TOUR OF CENTRAL EUROPE

BY SERGE BRISY

BULGARIA

One feels that the people of Bulgaria are *deep* and of strong character, ready to become enflamed for a fine cause. They were most generous in their hospitality and were deeply grateful to the Federation for remembering them in arranging my tour. The Bulgarian, when friendly, opens wide the doors of his heart and gives himself to the full. He has exquisite taste. His

music is mainly melancholy and beautiful folk-songs. They are a most interesting people with whom it was easy to make a quick and loving contact. Bulgaria keeps a warm part of my heart. The T.S. Section feels its isolation and asks for more contact with Adyar, Huizen, the Federation and other Sections. The members are not able to study Theosophy, because they cannot have the books in their own mother-tongue and they have no

money to print anything themselves. They feel very lonely in their isolation.

GREECE

The atmosphere of Greece is indescribable, the sea is changing all the time with hues so delicate or so strong that one cannot help gazing at it with ever-increasing rapture. The Greeks seem to reflect in themselves the changing colours of the landscape, the wonderful hues of sky and sea. They are a most interesting people, sensing beauty and breathing beauty. Their love for Greece is most touching and beautiful. They love the beauty of the landscape, the sacredness of the soil, the sky and the sea of Greece. Their love is in no way national or over-patriotic. It is light, easy, moving and fascinating as is the atmosphere itself. They love Greece because it is Greece, which in their minds means beauty. And in truth, Greece is one of the most magnificently coloured and proportioned countries in the world.

HUNGARY

The Hungarians are fine, chivalrous, refined, fascinating people. The influence of the Master R. is continually felt and He is still much spoken of. Nearly everything appears to be ceremonial in Hungary. Another impressive feature is the Hungarian flag flying at half-mast, and guarded always by a policeman or a scout, which stands on a fine high place. The flag will be fully raised when the whole of the Hungarian Kingdom is restored. In front of the flag, drawn with yellow sand and red earth is the Hungarian map, the present territory in yellow sand, and in red earth the land that must, according to Hungarians, return to the Kingdom. Low plants surrounding the map trace out the words of the prayer which can be read from every tramway:

I believe in God.

I believe in Life Eternal.

I believe in my Motherland.

I believe in the reconstruction of the Hungarian Kingdom. Amen.

A prominent feature of the Theosophical work in Hungary is the activity and enthusiasm of the Youth Group. They meet regularly and in two years the membership has grown from 7 to 18. Here also, as in Rumania, are fine artists. The work of the Section, though hampered by external conditions, is strong and practical. They have translated many Theosophical books into Hungarian, which are typed in four or five copies, neatly bound, and are in the Library at the disposal of the members—an example and a lesson to many Sections. There is a happy atmosphere at the Headquarters, with good organization, neatness and order everywhere.

RUMANIA

The Rumanian people are very easy to contact, so open and receptive. And the art of Rumania is astounding. Every single detail is artistic. I cannot but think with reverence of the peasant's small knife which brings so much beauty to everything it carves: beams, doors, musical instruments, spoons, weaving instruments, anything it touches. And the women weave marvellously, and their embroideries are unimaginable. I must mention also the deep love of Rumanians for flowers and the art they put in their public parks, a dream of beauty, real gardens of fairies.

The Theosophical Society has a splendid Headquarters: the office of the General Secretary which is used as library, a big lecture room which will accommodate about 100 people, a small room and bathroom for visitors, all exquisitely arranged and decorated. The Society is not self-supporting and lives by donations. Three members help materially with expenses, without them

it would not be possible to survive. The Section is reawakening but they felt that they needed an impulse from outside which my visit had given them. The Section draws artists in her midst, true artists, no amateurs. It is the first time I have met so many regular and active T. S. members, who are pianists, sculptors, and literary and theatre people. One member, a most loved star in the National Theatre of Bucharest thirty years ago, now finds her greatest joy in serving The T. S. by doing all that others do not do: opening and closing of windows, arrangement of flowers, sweeping of the floor, dusting. She is always seen helping in a most gracious way, shining with happiness.

YUGOSLAVIA

At the date of my arrival in Zagreb a discussion was taking place amongst Croatian and Serbian delegates to find a way of

union between the two parties. They told me that they have been discussing the question for 25 years and have never come to an agreement, but perhaps because of the great insecurity of the international situation the discussion this time was more serious, though I do not believe a conclusion was reached. My presence in Zagreb was announced in every paper, and even by radio. I was interviewed by two journalists, one a non-Theosophist, in a very friendly way, and of course there was the necessity for caution in my replies to their questions. Theosophy in Zagreb is lively, active, with fine co-operation among many devoted workers. Branche Sava is doing fine work in meditations for peace. The two Lodges in Beograd, a Russian group and a Serbian group are powerfully linked together, very friendly, and each quite willing to visit with and help the other. Beograd is a splendid town, the meeting of the two majestic rivers, Sava and Danube, is magnificent.

MY VISIT TO AUSTRALIA

BY J. L. DAVIDGE

My last notes (published in the July WORKER) were written after a week's stay in Adelaide. After that I visited Melbourne, Sydney and Brisbane, and on the return journey called on members of the Lodges as the steamer put into port, and finally spent a week amongst our Perth brethren. Then a week at Colombo, and home to beloved Adyar. Nearly four months' travelling. I took every opportunity to talk to members about the President and all his work at Adyar, and to renew many old and cherished friendships.

Every Lodge gave me an opportunity to open the President's 1939-40 Campaign—Theosophy Is the Next Step—and these talks stirred up ideas as to ways of spreading Theosophy among the people. I also

spoke to the public on Indian politics, and on "The Fight for Freedom and Democracy." It was interesting to meet Young Theosophist groups right round the coast and to help somewhat in correlating their activities. And there were members' meetings.

The New Race. I am still impressed, as I noted in my previous notes, with the splendid virility and initiative of the Australian people, and with the amazing development that has taken place in the last five years, especially in air-lines.

I am impressed also with the emergence of an adolescent stratum of alert and competent young people which has in it many of Australia's future leaders. This band of youth will set a new standard of

leadership. Miss Enid Lorimer has observed a distinct new type of youth in her drama classes in Sydney, idealistic and intuitive, and interested in humanitarian work. They are not so much among the monied classes as in banks and offices, holding or training for responsible executive posts. Dr. Bona (Melbourne) sees the new type in the Brighton baths, and describes their features, their fine skin and filbert nails. For twenty years past Dr. Bean (Brisbane) has found the new type in the hospitals and the schools—the firstfruits of the new Austral-American race, as the ethnologists call it. Certainly the Young Theosophists of Australia are its pioneers and relate the type to the world plan as we Theosophists understand it.

Melbourne. At Melbourne, my first impression of the new "T. S. Building"—using its official designation and looking at it from across Collins Street—is one of polished granite and ornate stability outside, and inside a satisfying effect of polished marble and beautifully grained Australian woods. Dignity, beauty, efficiency. Externally, Theosophy makes a fine front to the Melbourne public, the building almost facing the Town Hall in one of the most commanding streets in the world. The Theosophical output varies with the talent available. Dr. Bona finds it no sinecure office as President of the Lodge, because while he sustains what we might be allowed to call the Besant tradition, some of his brethren choose subjects in spiritualism and in astrology, and get their Theosophy over in that form. The colour of the Theosophy is not so deep perhaps, but they attract larger audiences, so there is compensation either way.

Mr. Farquharson and Mr. Furze-Morrish have also radio sessions for questions and answers on two different commercial stations.

Sydney. Sydney at last! What a tapestry of memories of the Australian work

has been woven since I first met Dr. Besant in 1908, attended my first Convention in 1911, made my first visit to Sydney in 1916 and every year thereafter until 1926 when I joined The Manor community and shared in the work until 1934 brought me to Adyar. What a galaxy of talented workers has sustained Theosophy in Sydney through these thirty years: T. H. Martyn, Irving S. Cooper, J. I. Wedgwood, C. W. Leadbeater, George S. Arundale, Fritz Kunz, Mary K. Neff, Clara Codd, Enid Lorimer and many another! It needs a forceful personality to sustain Theosophy in so strong a centre as Sydney.

Geoffrey Hodson at his Sunday night public lectures in the Savoy Theatre (formerly Adyar Hall) draws audiences of 350: of 150 to his public Tuesday night classes, of 100 to his Wednesday night Lodge talks, and has just started a Monday night class for beginners. He infuses immense vitality into the work, has a fine working knowledge of Theosophy, and a sense of dramatic values and showmanship which give zest and attractiveness to his platform work. At the Lodge meeting, for example, the picture of the President is displayed, with the pictures of H.P.B. and H.S.O. left and right. He begins with a meditation which raises and unifies the consciousness of the group, and he never fails to read the invocation, "O Powers of Love." (Other Lodges, I was happy to find, are also using this invocation.) In closing the Lodge he invokes the blessing of the Great Ones.

Through radio programmes also Sydney is well served, though one could wish that the three sessions a week on 2GB at the disposal of The Theosophical Society were more frequently used by Theosophical speakers. I had the pleasure of speaking twice, on the political situation in India, and on "Two Art Centres in India—Shantiniketan and Adyar." Some of the 2GB sessions are placed at the disposal of

politicians and public bodies. There seems to be no dearth of talent in Sydney, readily available for broadcasting Theosophy, and more in the offing waiting to be mobilized.

Mr. Harold Morton has also three sessions a week for his Radio Lodge Library, but these are used for book reviews, and though there is inevitably a Theosophical tinge in his work, it is not overtly part of our propaganda.

More definitely Theosophical are the question-and-answer sessions from the Church of St. Alban every Sunday morning, at the end of divine service. These broadcasts are widely popular, both on the air and in printed form. I was told in Sydney that many young Catholics have become interested in Theosophy through listening in to these Church broadcasts and attending Blavatsky Lodge lectures.

In fact Sydney is perhaps the best theosophized city in the world. I remember when Sydney Lodge—20 years ago—had 700 members and the population of Sydney was 700,000—one Theosophist member in every 1,000 of the population. Today there are half the number of Lodge members and twice the population, but the influence of Theosophy is much wider, and many professional men and prominent executives (of my personal knowledge) who have listened to Theosophy broadcast for the last ten years or more are living by Theosophy as the sanest and most satisfying philosophy of life. H.P.B. used to say that in fifty years' time Theosophy would become the religion of the ordinary people. It is becoming so today—"becoming" is the word.

The Young Theosophists of Sydney are an inspiring group. I met them twice, before going to Brisbane, where their President, John Clarke lives, and on returning. Drawn together by Mr. Hodson in the first place, the Sydney group conduct once a month, on a Sunday, a meeting of

their own, planning work under the general title of "The Plan"; once a fortnight Mr. Hodson talks to the group on special studies; once a month they conduct the Lodge programme, presenting three or four speakers on a particular theme; while at all public study classes and lectures they help, taking up questions to the platform, attending at the door and managing the bookstall. They take the chair in turn at Mr. Hodson's Tuesday night study class, which is good training. Efficient as workers, keen as students, full of promise as future leaders are these Young Theosophists.

Brisbane. Brisbane is a happy and harmonious Lodge. Here I took seven meetings in eight days; they were offered to me and I refused none. It was a splendid change, after so much writing at Adyar, to be talking so freely, and while it prevented me from becoming lazy, I was able to communicate, so my friends said, new life and viewpoints.

Australia's Future. Looking over Australia, I found this still young country making wonderful strides towards a glorious future. Behind her is a century and a half of material development; and hand-in-hand with this she is developing cultural qualities which are typical of the Austral-American race. Australians have but to contrast a cultural civilization on a right economic foundation with a material civilization based on money-power or a mechanized civilization such as we see in Europe to realize the line of Australia's future development. Let her cultivate not only a right polity, but also her artists and singers, her poets and painters. The work of Australians is to live in terms of a new civilization and not in terms of the old. Australia has been called the Land of Larger Hope—may it be a land of Freedom, in which individuality shall flourish to its efflorescence, and democracy find its apotheosis in the autocracy of wisdom.

Campaign Notes

EFFECTIVE ANNOUNCEMENTS FOR THE CAMPAIGN

WITH a title such as this for the Notes it may be brave to declare that there is nothing new to be written on the subject; or it may have a devastating effect on the enthusiasm of workers. But after all it is many many years since the handwriting appeared on the wall. Modern advertisers are still copying it with Neon signs, and moving lights, words and pictures. It is not whether a method has been used before or not, that is the question, but, is it effective?

That is a matter for individual decision, or maybe group decision. It is a matter of judgment—has the announcement been rightly adapted to the particular conditions or to the environment? There is the crux—right perception and then right adjustment. It may happen that some long-used and ordinary method is the best, if it be begun thus on occasion the opposite way round.

Possibly where a Lodge constantly uses a programme as its advertisement that will still be sufficient, for the very fact that there is a *Campaign* to announce, gives the programme a fresh emphasis. But a Campaign should really mean an *extra effort*; we should literally attempt to cover the ground. Perhaps this session you will issue the programme in another manner? An envelope to fit it, and the same colour, with the words, WORLD CAMPAIGN 1939—40, and the title, perfectly printed, would be a good instance of additional announcement where programmes are to be posted to the friends of the Lodge. If Lodges do not usually issue a syllabus, this work offers a good reason for altering one's plan. Additional and effective an-

nouncements do not necessarily imply a greater expenditure of money. Thought expended with care may be the mode needed. Then if there is a further fund for Campaign work it can be used in other ways. For the purpose—efficacy—may be attained by using a method of advertising that is no more costly, but is just "one of the other ways," different, and arousing attention because of that.

Varying the wording, or the whole form, of press advertisements is another way of drawing interest for the Campaign; and the Campaign itself gives point to the changed form. In some quarters a "World Campaign" will arrest notice at once. It is a news-item, too, that will be accepted by certain newspapers. Then a terse, pointed and compelling paragraph is what is needed, with the pressure back to local interest by a brief reference to the part the Lodge in the district will play in this great scheme. Perhaps it can be announced that one of the members, who is well known, is travelling to other towns for the Campaign.

Where no possibility exists of paying the high rates for advertisement hoardings, special work may be done for the Campaign period where members or interested friends are free to place a poster in their home or shop-windows, on the entrance gate, or the garage door. And a barn door in the country or seaside holiday place is a splendid opportunity. The service of the worker may here be increased when an artistic hand-printed poster is required, of a special size to fit a definite position.

Whatever a Lodge or an individual undertakes for a Campaign should have its due

measure of efficient announcement. If it is just one lecture or informal meeting to be devoted to the idea of the "Next Step" in a chosen subject, those should receive notices or invitations who are known to be interested, as well as the usual list of inquirers.

When Lodges have raised moneys to be used in the Campaign, all or any of the higher-priced ways of advertisement will be possible. It may be a special advertising slide in the cinema to follow aptly on a definite film; as an example, where a film has shown captive and trained animals, the slide might announce the Booklet on Humanitarianism. A permanent position for a poster on a hoarding or on a railway station, with a notice that can remain, or be altered each week, is a permanent assertion of the Lodge work for the Campaign. Equally a poster used as a "wayside pulpit" may use the appealing and practical points made by the writers of the various Booklets.

Finally, none of these methods matter much. What is of importance is that the Lodge and the individual responsible for them, should be vital, alert, and full of fresh interest. The ultimate worth of the work of the Campaign, as of other work, depends upon the individual, the unit. It is what we, you and I, know of the practical results of Theosophical teachings in any or all of the subjects given; or, better still, it is what we understand of the inner meaning of those teachings that will give our work its impetus and efficiency.

—E. M. L.

THE CAMPAIGN BOOKLETS: THE SERIES OF BOOKLETS HAS GROWN

The number in the series has been increased to 22 and the Booklets have more pages than when first advertised.

The list of subjects is also a little different. There are Booklets on art, business,

education, heredity, humanitarianism, industry and leisure, internationalism, nationalism, medicine, religion and philosophy, psychotherapy, politics, and statecraft; then also, science, and a second on science and social responsibility; and one on psychology, and another dealing with the approach of eastern and western psychology.

Written by the President: Dr. Arundale has written specially for the Campaign:

To More Youthful Living.
For Those Who Suffer.
For Those Who Are Happy.
For Those Who Love.

These are of importance as they deal so directly with the immediate problems in daily living, where Theosophy has such light to give; and the President knows so well how to present topics of this nature to the inquirer.

These have also an increased number of pages. In the case of the earlier Booklets the prices remain unaltered, but for those of the four by the President, and in addition for the one on Economics, the prices have been raised. The Booklet on Economics, is a valuable contribution to the set, and is twice the average length. At double the cost the Lodges will be able to sell these five booklets at 2d., 1½ as., or 4 cents, or actually less and still make a little profit.

The prices remain the same as those announced in THE THEOSOPHICAL WORKER for August: 100 for Rs. 6-12-0 (India only); abroad, Rs. 7-6-0, or 11sh. or \$2.70.

The prices of the 17 earlier Booklets also remain the same: 100 for Rs. 3-8-0 (India only); abroad, Rs. 3-11-0, or 5s. 6d., or \$1.35.

Sets of 100 Booklets:

(a) All subjects;—4 or 5 of each subject, longer and shorter forms: Rs. 4-4-0 (India only); abroad, Rs. 4-9-0, or 6s. 8d., or \$1.65.

(b) Earlier subjects, (17 as listed above). These will be sent as desired by the purchaser, either 17 subjects, 5 or 6 of each; or 100 of different subjects as selected. Price, as for 100 above, Rs. 3-8-0, and abroad Rs. 3-11-0.

Complete Set of Booklets: Re. 1, or abroad, 1s. 6d; or 37 cents.

Orders sent at the earlier charges, for 100 of all subjects, must now be adjusted. It is simpler to send fewer Booklets than to ask purchasers to adjust the small differences. But purchasers will please understand that this step is necessary since the Booklets are being sold on a "costs basis" to enable Lodges to sell reasonably for purposes of the Campaign.

PUBLICITY BULLETIN

PLANS FOR LODGE PROGRAMMES

A fundamental—there are no hard and fast rules for programmes. If any are made and kept the programme dies, and dies hard and fast. The Lodge must use its own tastes and yet cater for the tastes of its visitors. For it is a Lodge of an organization that is to form a nucleus of Universal Brotherhood, and must play its part perhaps in learning to be all things to all men.

Some Lodges have no programmes, others have programmes for members; and others for whatever public they can interest. It is the latter that is our care now; the former has a different purpose. One thing is to be deprecated, the use of the phrase *public lectures*, for the general run of Lodge arrangements. The word *public* is a euphemism, for the word has a connotation of numbers and broad appeal, and very rarely do we draw to our Lodges such numbers as to fit the term. Perhaps the words *Lodge syllabus* more nearly fit the type of work done in this connection by the Lodges. Then if the phrase

One Booklet of the later issues will take the place of two of the earlier ones. Where definite subjects have been specified the corresponding Booklets are being sent.

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., or 12 cents in \$5 value.)

open meetings is used instead of public lectures, or lecture syllabus, or lecture programme, our primary difficulty is avoided and an advantage gained. The word *open* has the implication that there is something in the Lodge life that the public has not yet received, something yet to come—from the Lodges at any rate.

Then the words *public lectures* can be reserved for the real "occasions" when the Lodge needs either to advertise its own premises or some hall hired for the purpose, when a propaganda series, or one definite lecture, is given.

The speakers may be well-known and well-tried Lodge workers either from home, or visitors, and the use of the term *public lectures* and the advertisements announce that the Lodge is presenting something *fresh*. That point about public lectures has been presented before in these columns, but it is worth consideration.

Then again, *open meetings* will apply to the changes that can be made with advantage in Lodge programmes—the At Homes spoken of previously; the question meetings that can follow a topic

where further discussion is enlightening, or is useful to enable a practised worker to deal with the constant problems that arise where a Theosophical solution has not been fully grasped; the very practical symposium or debate, that helps by showing the varied angles from which a subject can be seen. Items like these break a rhythm usefully.

So far we have spoken of the platter only. What is to be served on the platter? Experience proves that where a Lodge presents straight Theosophy, its audiences will come for that and will not want very much of anything else. The Society offers a broad platform surely; but breadth of view, and breadth in tolerance need not mean giving hospitality to all those movements that hold some one or more points in common with us. Guests such as these can give practical and detailed information on their special points. But they do not give the applications of Theosophy to that subject, the deeper insight and the wider vision that are there for the searching. Both newcomers and regular audiences tend to become confused as to our purpose if we serve them much foreign food on our platter. Tested speakers have discovered that where their titles do not promise Theosophy boldly, their audiences fall in numbers for such titles—even though the body of the lecture consists of Theosophy, its principles or its practice.

So we have provided for one essential—singularity. There are two others outstanding that appear perhaps contradictory to it—regularity and similarity. Similarity has been implied in part in discussing the type of fare we are to provide. The audience is to a great extent to be given what it expects. Diversity lies also within that similarity and can have further provision made for it by having each section's programme dominated by one theme with its many possible variations. To run a

series is an excellent way to ensure both points.

Regularity sounds deadly dull? Maybe, but variation is not appreciated without this background. It is a question of time-period, not of thought-motif. Meetings planned for irregular dates, (second and fourth Thursdays for instance) are a snag for announcements advertising, and audiences. They may be unavoidable, and if so the confusion they cause and their irregularity can be obviated to a degree by the care and clarity with which they are stated and dated, on the programme, and from the platform.

Difference can be given, together with regularity, in the format of the programmes. One plan that combines both is to choose an artistic design or scheme of printing for them, and retain that while changing the colour of the paper or card each session. Inquirers then know they have the *new programme*.

Another essential, which sums up the whole spirit of our plans—the programme should be of such a nature that we can run it efficiently. Not too ambitious, lest we fail by producing confusion, having stretched beyond that which we can reach. Yet it is not enough to say that the programmes must be within our measure of efficiency. There is so much in Theosophy to discover and to point to others for their discovery, that if we stay within our degree of capacity, Theosophy will not be gradually unrolled to its fullness. Even with programmes there can be something that develops our capacity, and reveals the evolutionary nature of Theosophy to others as well as ourselves. A simple programme first, with perhaps one more ambitious "item," still one that we can, by reaching, just grasp. Then on, till at length we can produce with skill such a one that might even be worthy to include the names of our great leaders—even to the President himself.

—E.M.L.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st May 1939 to 31st July 1939 are acknowledged with thanks:

Annual Dues and Admission Fees :

	Rs.	A.	P.
The T.S. in England (in 3 instalments), £38-11-6, 1938-39	515	5	5
The T.S. in Norway (in 2 instalments), £7-3-6, 1938-39	95	11	2
The T.S. in Holland	1,022	11	8
Hon. Treasurer, Singapore Lodge, T.S. £0-5-0, 1938-39	3	5	5
Mr. Luang Vudhikara, Headquarters dues, 1938-39	13	5	8
East Asian Section, T.S., per Mr. A. F. Knudsen :			
Miroku Lodge, T.S., Japan, £0-10-0, 1938-39	6	10	8
Blavatsky Lodge, Shanghai, \$10.00, 1938-39	28	0	0
Shanghai Lodge, £7-15-0, 1938-39	103	6	7
Hongkong Lodge, £0-5-0, 1938-39	3	5	0
	1,791	13	7

Donations (General) :

	Rs.	A.	P.
The T.S. in England, £1,000-0-0	13,379	12	7
The T.S. in Holland	104	13	3
	13,484	9	10

Adyar Day Collections :

	Rs.	A.	P.
Mr. A. J. Plard, San Juan, Puerto Rico	35	2	0
The T.S. in Scotland, £3-3-6	42	7	8
The T.S. in Belgium	51	11	0
The T.S. in England, £16-11-1	221	1	6
U. S. Adyar Day Committee, \$4,800.00	13,536	0	0
	13,886	6	2

Faithful Service Fund :

Mr. C. Vermeulen, Utrecht, (less Bank charges)	149	10	0
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H.P.B. Niece's Fund :

Mr. R. M. Alpawalla, Bombay	5	0	0
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The President's Fund :

	Rs.	A.	P.
The T.S. in England, £50-0-0	668	15	11
C. H. J. van Houten, Probolinggo	45	0	0
	713	15	11

Presidential Letters :

	Rs.	A.	P.
Prof. D. D. Kanga, Adyar	80	0	0
Anonymous (3 instalments)	30	0	0
Miss I. M. Prest, Adyar	5	0	0
Mr. H. J. Nt. van de Poll, Adyar.	80	0	0
Mr. A. F. Knudsen, Shanghai	80	0	0
D. R. D.	10	0	0
Mrs. A. Berry, £0-10-0	6	10	0
Anonymous, through the President, The T.S., cheque for Rs. 100-0-0 (less Bank charges)	99	12	0
Mr. A. Vasudevayya, Mysore	1	0	0
Mr. K. H. Kanga, Secretary, Bombay Theosophical Federation, Bombay	25	0	0
The Dadar Lodge, T.S., Dadar, Bombay	5	0	0
The Besant-Arundale Lodge, T.S., Ville Parle, Bombay	5	0	0
	427	6	0

Spanish Refugees Fund :

	Rs.	A.	P.
Through the Indian Section, T.S.	25	0	0

World Fund for Theosophy :

	Rs.	A.	P.
T.S. in Holland	9	4	0

T. S. Dispensary :

	Rs.	A.	P.
Mrs. Alice L. Berry, Tunbridge Wells, England, through the P.T.S. £5-0-0	66	12	6

N. SRI RAM,
Hon. Treasurer,
The Theosophical Society

THE OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following donations from 1st May 1939 to 31st July 1939 are acknowledged with thanks:

	Rs.	A.	P.
The T.S. in Scotland, £9-6-6	124	12	3
Miss Coral Carrington, U.S.A.	2	13	0
Prof. E. Wood (for Damodara-puram School) through the T.P.H.	25	12	0
The T.S. in England, £33-10-7	447	13	6

	Rs.	A.	P.
Amount from The T.S. (allocated out of the Adyar Day Collections)	1,000	0	0
Blavatsky Lodge, T.S., Bombay.	50	0	0
	1,651	2	9

Fill the Pond Appeal :

Mr. L. Arathoon, Indore	100	0	0
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C. KRISHNAIYA,
Hon. Secretary-Treasurer,
Olcott Harijan Free Schools

The Golden Chain

I am a Link in the Golden Chain of Love that stretches around the world, and I must keep my Link bright and strong.

I will try to be kind and gentle to everything living that I meet, and to help and protect all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every Link in the Golden Chain become bright and strong.

Many older people are repeating daily the President's Invocation, "O Powers of Love, we pledge to you our faithfulness, knowing that only Love can redeem the world. . ." Can we not enrol children everywhere who will repeat the above Golden Chain Promise, can it not be spread far and wide, into schools, Sunday Schools, homes, wherever two or three children are gathered together?

There is an awakening of interest in the Golden Chain, writes the International Chief Representative, Mrs. Margaret Hemsted, 52 Springvale Terrace, Glasgow, N., Scotland. Inquiries have been received about the work, or reports of the scattered Links have come, from Cuba, Columbia, U.S.A., Canada, New Zealand, Australia, Africa, India, London, Wales. There are 1,200 children enrolled in the Order in continental Europe.

"It has been my desire," writes Mrs. Hemsted, "to collect information of Golden Chain activities in different parts of the world and so form a Chain of Love which

really stretches around the world on the physical plane. It is work for young and old alike, and is really workable. When people think of the Golden Chain they think of little children and they smile to think it can be suitable for adults as well. This is the reason that love is so much lost to our world, for people think they are superior to it.

"It is important to preserve the Golden Chain as an independent Order, but there are difficulties financially. Each country looks for literature and action of some kind. To me it is supplementary to one's ordinary activities and there is no need to create new activities except by way of practising and exercising the Ideal. The Golden Chain has already been created by the Masters of the Wisdom and we are invited to join Them."

When the whole world, and almost every individual in it, realizes that our sad plight today is due to lack of love, would not this be a psychological time to strengthen the work of The Golden Chain, not for the sake of the Order, but for the sake of the world? Could not you, who read this, type out, or have printed, the Golden Chain Promise and send it to every teacher whom you know, and those you do not know, to every child, to parents?

Through your national Headquarters get into touch with your national Golden Chain Representative, or write direct to Mrs. Hemsted. If all who are interested in and are working for children will co-operate in this world-wide movement, what strength can be built up for the next generation!

The Story of the Adyar Library

By A New Explorer

WHAT, in all the learned Oriental Section of the Adyar Library, would be of most interest to the unscholarly? Surely not the contents of the 20,000 valuable palm-leaf manuscripts so carefully preserved there, for few of us can read Samskr̥t, Tamil, Telugu and Malayalam; nor the Chinese, Pali, Arabic, and other oriental languages represented by the many books on its shelves.

But most of us do respond to the language of colour, so let us open one of those bright-coloured lumpy bundles from the high shelf near the ceiling in which we will find a book, a transcript of some valuable manuscript. But this is not an ordinary book, for its unbound pages of home-made Indian paper are written in the ancient Grantha script (Dravidian). In the olden days, in order to preserve the books and protect them from the dampness of the wet season and the inroads of insects, the loose pages were placed between similarly shaped pieces of steel or wood to protect the edges, wrapped in a heavy cloth, tied securely with a cord and stored in the family puja house, or shrine-room, along with the gold, silver and other valuables, for books in India were treated with great reverence, as they are today by some people.

Many other transcripts also occupy the shelves, similar to the colourfully wrapped ones, but with less of an aura of age and preserved only in unromantic but useful brown paper. Still more modern transcripts (faithful copies of the original palm-leaf manuscripts) are in continual preparation by the Adyar Pandits, which will be bound in book form, though written by

hand with pen and ink, most of them beautifully and artistically done.

In the middle section of the Library room, which the Honorary Director humorously calls "Solomon's Middle Chamber," are stored on shallow steel library shelves all original palm-leaf manuscripts, resembling diminutive brown venetian blinds, for each is a collection of palm-leaves about two feet long and three inches wide, with a hole near each end through which a long, heavy cord is threaded for holding the leaves together and for binding around the whole when stored away. A few Pali manuscripts from Ceylon have interesting old red-lacquer decorated covers, the cord fastened with silver "buttons."

Because palm-leaf is subject to mould, every two or three years each manuscript must be removed from the shelf, carefully dusted and oiled, leaf by leaf, with a small brush. This is a delicate task and requires great care.

Along with the most valuable treasures displayed in a glass-case, is a set of tools, a long dagger-like knife with a carved silver handle, with which the palm-leaves were cut and shaped, and a 12-inch stylus, both of which fit into an ornamented scabbard. All palm-leaf manuscripts were "written" with a stylus, the oil released by the pressure of the stylus turning brown with time, thus providing a never-fading "ink."

The collection has been gathered from all over India, some of the manuscripts discovered through friends, in temples, or as ancestral property in private homes. Search-parties of Adyar Library Pandits

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are sent out from time to time to acquire valuable additions. These Pandits—the word meaning men learned in the ancient scriptures and literature, who have a scholastic standing similar to that of a doctor of philosophy in the West—evaluate the manuscripts, judging by age, rarity, contents and completeness. One of the best collections of Samskr̥t manuscripts in the world is at Adyar, as well as other rare works such as *Kanjur* and *Tanjur*, accredited to the 7th to 13th centuries, and translated into Tibetan from Samskr̥t and Chinese, very beautifully printed from carved wood-blocks on paper made from the inner bark of a Tibetan shrub. Only nine copies of this manuscript are known to exist outside Tibet, and it was this addition to the Library which Colonel Olcott mentions in his *Old Diary Leaves*, but, the story goes, he paid such a large sum for it that he purposely refrained from stating the price. In fact, many of the finest manuscripts in the Adyar collection were secured by the Colonel.

One of the treasures in the Oriental Section, attributed to the early 16th century, is the Burmese and Siamese manuscript, its black illuminated characters standing out against the copperplate overlaid with gold leaf, setting forth the Buddha's instructions for a monk. Then there is *The Bhagavad Gītā* published in 1826, the Samskr̥t, Canarese and English translations appearing side by side in three parallel columns, with a Latin translation at the end of the book. Another *Bhagavad Gītā* dates back to 1785. Another gem, very recently acquired, is *The Bhagavad Gītā* in Persian and Urdu; it is beautifully bound in green satin with gold lettering. The translations were made by a brother of Aurangzebe (1618-1707), the Mogul Emperor of India. The Emperor was a fanatic follower of Islam and intolerant of other religions, whilst the brother was a great Persian and Samskr̥t scholar who

translated Samskr̥t works—the *Gītā* and also some of the Upaniṣads—into Persian and Urdu. The collection of rare and out-of-print books on astrology, both eastern and western, and on myth, are constantly being consulted by students. An index and a catalogue are being prepared which will make all material of value available to scholars.

When the Adyar Library was established in 1886 by Colonel Olcott, there were few if any well-organized Oriental Institutes or Libraries, and many valuable and ancient manuscripts were being lost. In his dedicatory address, setting forth the aims and purposes of the Adyar Library, the Colonel shows his thoroughness and long vision, when he states these aims and purposes to be different in character from Western Libraries in that the Adyar Library would not be a storehouse of books but an adjunct to the work of The Theosophical Society, a means of helping to effect the Objects for which The Society was founded.

"Our Society," he said, "is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal goodwill. Our last thought is to make it a literary godown (storehouse), a food-bin for the nourishment of white ants, a forcing-bed for the spores of mildew and mould. We want, not so much number of books, as books of useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of the most practical use to the world . . . to gather the best religious, moral and philosophical teachings of the ancient sages . . . to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. . . . With the combined labour of eastern and western scholars, we hope to bring to light and publish much valuable knowledge now

stored away in the ancient languages. . . . There is widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, etc. . . . known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret, or Esoteric, Philosophy. This firm conviction has made me anxious to begin, as soon as possible, the gathering together of the present Library. . . . If the ancient books are as valuable as some allege, the sooner we prove it the better; . . . you will observe from what precedes, that the Library we are now founding is neither meant to be a mere repository of books nor a training school for human parrots, . . . nor an agency to promote the particular interests of some one faith or sectarian subdivision of the same; nor as the vehicle for the vain display of literary proficiency. Its object is to help revive oriental literature; to re-establish the dignity of the true pandit . . . ; to win the regard of the educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate, a better mutual appreciation between the literary workers of the two hemispheres."

If we examine the purposes and the work of the Adyar Library Association, formed on January 1st, 1936 by Dr. Arundale in grateful memory of Colonel Olcott and to further develop the work which he established, we shall see how far the vision of our President-Founder is being realized. The general object of the Association is to "develop the Adyar Library as the Inter-

national Centre for eastern and western cultural studies and researches in the light of Theosophy—*cultural* taken in its broadest sense as including Philosophy, Science, Religion and Art."

To assist in carrying out the objective, *Brahmavidya*, the Adyar Library Bulletin, is issued quarterly on May 8, October 1, December 1, and February 17, and circulates throughout the world, exchanging subscriptions with many Universities dealing with *Oriental Literature*, particularly in Germany, America and France. Published in the pages of the Bulletin are some of the priceless treasures of the Adyar Library, thus making them known to lovers of oriental learning everywhere.

Dr. G. Srinivasa Murti, the Honorary Director of the Adyar Library Association, is emphatic in his assertion that this is not a commercial enterprise, but rather does the Association cater only to scholars and research students, publishing only such works as are useful to them with no thought of financial profit whatever, nor even of loss.

For the first half century only part of the Colonel's original plan was developed, during which time great emphasis was placed on the publication of manuscripts dealing mainly with philosophical ideas, namely, the Upanishads. Now, however, though the past work will be continued, other portions of the ancient literatures relating to music, science, economics, art, jurisprudence, rituals, medicine, etc. are being dealt with. Several scholars are assisting in these publications under the supervision of the Curator of the Eastern Section, Prof. C. Kunhan Raja, himself a specialist in Vedic studies.

That the work of the Pandit, delving into ancient and musty manuscripts, can be as thrilling as that of an explorer into unknown geographical regions, is indicated by the case of Pandit Subramanya Sastri who, while engaged in examining certain

manuscripts in the Adyar Library in connection with the editing of her work, chanced to light upon a Telugu manuscript on cadjan leaves dealing with the subject of music. He at once saw he had unearthed a valuable find, throwing considerable light on Indian music. It was found that the work as a whole had not previously been published, and the Adyar Library Association prepared and published an English translation which has met with high praise from oriental journals and scholars; one of these says that "the value of the present publication for South Indian music can hardly be overestimated," and again: "We feel sure that by printing this work the authorities of the Adyar Library have added to the obligation which Indian scholarship owes to their enterprise and discrimination."

Another interesting publication among many others with, to most of us, equally unpronounceable names, is the translation into English of *Pratyabhijñāhṛdayam* (The Secret of Recognition) by Dr. Kurt F. Leidecker. Upon receipt of the typescript it was noticed that the translator had given only the English translation of each sūtra, but upon inquiry he enthusiastically agreed to have the Library Association incorporate the original Sanskrit text, stating that "it will materially enhance the usefulness and appeal of the volume." The labour of this addition was gladly undertaken by the Pandits of the Adyar Library Association.

The procedure for transforming an ancient manuscript into a modern book or pamphlet is of extreme interest. First, one of the two full-time Pandits employed by the Adyar Library, makes a transcript of the manuscript intended for publication, for the originals are too valuable to use as printer's copy. After the transcript has been prepared and checked, all other similar available manuscripts are borrowed from other Oriental Libraries or Universities for collating the different versions. Next

the transcript is published in instalments in *Brahmavidya*, the Adyar Library Journal, which goes to oriental scholars all over the world, and criticisms and corrections from them are awaited. At the time of the Journal publication reprints are made so that these can be later bound into book form. This method requires about three years for the completion of a book, but it has the advantage of being able to incorporate all criticisms and corrections into the final volume.

The Adyar Library both lends and borrows valuable manuscripts from other recognized institutions, such as Oriental Libraries and Institutes in the West and East, also the India Office in London. Surety bonds, sometimes as much as Rs. 1,000 and signed by an authoritative person in the institution are required. Recently, a Pali manuscript on Buddhism was returned from Tasmania where it had been loaned for an English translation to be printed by the Pali Text Society in England. Any scholar or institution desiring a transcript of manuscripts may obtain it by paying the cost of transcribing. It is the hope of the Library soon to have a photostat which will eliminate transcribing, thereby ensuring greater accuracy and making it possible to accommodate scholars throughout the world at less cost and without the possible loss of valuable original manuscripts.

The Western Section of the Library, under the direction of Mr. A. J. Hamerster, fails to measure up to the high standard of the Oriental Section and the literature of the West is sparsely represented. However, in checking the references when preparing for the publication of the new edition of *The Secret Doctrine* it was found that the Library contained a large proportion of the books mentioned, quoted or referred to by H.P.B. Also there is a very good collection of books dealing with the arts, but on the whole these, as well as

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books on archæology, architecture, history, etc., though written and published in the West, deal mainly with eastern culture, particularly India. More books are wanted which deal with western art and culture. It is the hope of the Curator that western Theosophists will become interested in enlarging the Western Section, making it more representative of the literature and culture of their countries.

During the last year 329 printed volumes and 14 transcripts were added to the Oriental Section through donations and purchases, and in the Western Section 1,229 books and 269 pamphlets, with 1,533 magazines placed in the reading-room. The 3,344 books consulted in the Library and the 2,899 books borrowed, represent a 40% increase over the number last year.

A steady stream of visitors passes through the Library daily, the total for the whole of last year being 7,629. But if July of this year is any criterion, with its 1,022 visitors for the month, the number for 1939 will far exceed that of 1938. The French

Consul alone brought 140 visitors during one week in July. A great diversity of people is represented in the visitors, from royal princes and rajas to very poor villagers in rags. Prince Peter of Greece surprised the librarian by reading, apparently fluently, the Tibetan manuscript displayed. Little children come, and are treated with the same respect and consideration shown the adults. Some people come as tourists, others, especially the poor, come on a pilgrimage, for a library to them is a sacred place and the Adyar Library becomes a part of their pilgrimage. But students and scholars come to borrow or to consult the books or priceless manuscripts.

The Library wing is crowded, with barely room to walk between the shelves reaching to the high ceiling, all filled with volumes. Light and ventilation are poor, to the detriment of books and manuscripts. The time is not long hence when a new library building will be an absolute necessity if the work is to continue its growth.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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