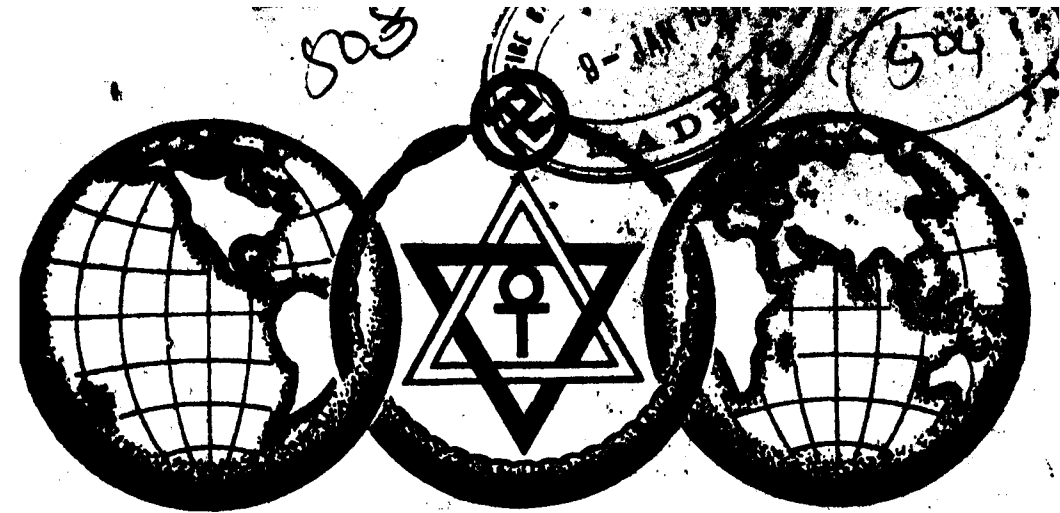




THE THEOSOPHICAL WORKER

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ADYAR

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Work Matters More!

By The Editor

WAR AND THE INDIVIDUAL

THE advent of the war is a great occasion for the intensification both of individuality and universality in each one of us. The war is a setting for the birth of causes, of movements, and the heart of these is ever an individual, a single individual, who incarnates the cause or the movement. Not until he has suffered for the sake of his cause, not until the movement has been crucified, will he gather round himself a nucleus of the future multitudes, will the movement gather momentum.

The world is waiting now for individuals to arise who will embody causes and suffer for them, be rejected and despised on account of them. It

is waiting for movements which shall clear the way for the new life of the new world. So far, and we are still in the early days of the war, neither individuals nor movements are to be perceived. But the intensification of individuality is at work, and we may expect its fruits in the uprising here and there of great individuals with a message to the new world, and of that quickening of individuality in each one of us which shall enable us to respond to the call we shall thus receive.

Theosophy is the Science of the future, and in its wake must science follow. The Theosophical Society is the mode of living of the future, and in its wake must follow all newer modes of living—the older modes yielding place to them.

And each individual should bestir himself to the depths of his individuality so that his individual uniqueness may be renewed and nobler than ever before, so that as a result of the stimulation of the war he may offer to his brethren in all kingdoms of nature a richer and truer individuality than he has ever known before. This very individuality thus deepened and intensified will endow him with a universalization of which he has so far had no conception, and the world is thereby brought a step nearer to a consciousness of its Universal Brotherhood.

We of The Theosophical Society are already awake to the reality of the Universal Brotherhood of humanity, and perhaps no less of all life, by reason of our acceptance of the First Object of The Society. And the whole of our literature teems with directions as to the intensification of the individuality aspect of our natures. Thus are we immensely well equipped to take advantage of the message of the war, and therefore to help others to take advantage of it also.

We must strive to be more individual in the spirit of all that is best of us in terms of our respective individualities. We must know our individual Selves as we have never known them before. We must become our Selves intensely, living in the heights of ourselves though working in the valleys of life. We must be more splendidly our individual Selves, so that we may be a step nearer to our perfect Selves.

And in order to do this we must universalize our Selves as much as we individualize our Selves. This is what the war is in reality teaching us all to do—teaching us to swing the pendulum of our respective beings in noble sweeps between the one pole of our individualities and the other pole of our universalities. We must belong to the whole world no less than to ourselves. Inwards must we breathe into ourselves. Outwards must we breathe

into the vast expanse of the world in the whole of which we in fact live.

So, learning to become the whole of our Selves, we learn to become all things to the whole of the world—thus fulfilling the spirit of Theosophy and our membership of The Theosophical Society.

SHADOW CONVENTION IN LONDON

for which the President sent the following message to Mrs. Gardner:

My dear Colleague,

May I send through you to my Fellow Members assembled in the Shadow Convention, under the distinguished Chairmanship of Mr. Jinarājadāsa, the very brotherly and affectionate greetings of Adyar and of the International Convention, which will be sitting while the Shadow Convention is taking place.

We are very delighted that you are organizing a gathering to synchronize with our Convention proceedings, for while Adyar is, of course, the spiritual Centre of the Elder Brethren in the outer world as well as the International Headquarters of The Society, London has its own deep spiritual significance as in many ways the heart of the British Empire. So it is particularly appropriate that the two Centres should be brought together.

I fear lest this letter may not reach you in time, so in order to make the assurance of our affection doubly sure by reaching you in good time, I am sending a cablegram.

In any case, we shall be thinking of you and you will be thinking of us, and so our Universal Brotherhood will be strengthened, as it so much needs strengthening in these dark days.

G. S. ARUNDALE

Highlights in an Eventful Year

(A Review of the President's Work during 1939)

JANUARY

THE key-note of the year was sounded in the old War Cry of Dr. Besant, *Jai Manave Jai*, Victory to the Manu; and on the very first day of this stirring year of 1939, in Benares the President told us that the spirit of the Manu should surge through us in the days that were to follow.

The Adyar 1939 Groups held many meetings during January, concerting means to help Adyar, the Sections and Theosophy throughout the world.

The President's writings and an occasional utterance during his informal talks showed the intense strain of the heavy pressure upon him of the world's suffering. In this month he wrote:

The world is at war with its soul;

The Tapas of Transmutation;

Sadness Entities;

Sometimes, oftentimes, I think I cannot bear it;

and gathered material for *A Guardian Wall of Will*, in which a strong appeal went forth for helpers in fighting the forces of evil.

This need for a spearhead in the struggle resulted in the decision on January 26 to publish a fortnightly journal, *Conscience*.

The decision was also made to restore H.P.B.'s old quarters, that her influence might have a focal point in the Headquarters building.

Public and Theosophical gatherings, articles for newspapers and books, as, for example, an appreciation of Gandhiji for Sir Radhakrishnan's book of tributes, more chapters for *The Lotus Fire*; a delightful

garden party to Mrs. Mary van Eeghen-Boissevain of Huizen Centre, completed this busy month.

FEBRUARY

Among the month's preoccupations were added chapters to and revision of proofs of *The Lotus Fire*, together with generating the impetus necessary for the new journal *Conscience*, the first issue of which appeared on Adyar Day.

Introductions to Volumes II ("Ideals in Education") and III ("Indian Problems") of *The Besant Spirit*,¹ and "The People Are Calling," were written.

A plan was drawn up for a new book, *The New Psychology of the Intuition*, in which Sections were asked to co-operate.

Plans to further in Adyar the educational work, to awaken South India through a series of lecture and dance recital tours, were also in the foreground of the President's mind.

MARCH

In spite of ill-health, both of the President and Rukmini Devi which postponed indefinitely the South Indian tour, this month marked:

The beginning of the Introduction to Dr. Besant's *Autobiography*;

The completion on 17th March of the last chapter of *The Lotus Fire*;

Several Open Letters written to send to all Lodges throughout the world in a weekly series;

¹ Volume I (a general collection of writings), was published in 1938.

An appeal to the Temples, Mosques and Churches of India to help in the world crisis;

Much writing for our journals, including
My Charter;
O Powers of Love.

APRIL

The key-note of the South Indian Easter Conference was *The Besant Spirit*.

The New India League was formed at this time to work for: a completely free India within an Indo-British Commonwealth of Free Nations; an Indian Constitution; the evolution of an economic system based on the family-idea; a truly Indian education; and the revival of Indian arts and crafts—a brief summary of the declared Objectives.

A special effort was made to help Indian Scouting through the opening of a Provincial Chief Commissioner's office in the octagonal building where the organizing commissioners could have their headquarters.

Talks and writings of the President revealed his deep concern about the educational and political situations. The Night Bell series indicated preoccupations with inner-plane work overseas. Musical themes were also in the offing. One of the Open Letters told of the President's deep desire to be in close and intimate touch with all members everywhere.

And during all of April the ever-present proofs from *The Lotus Fire*, the galleys of all of which the President personally revised, and the writing of the Introduction to Dr. Besant's *Autobiography*.

MAY

The President is deeply concerned with a statement from many of India's leaders that if Britain fights, they will not participate. Another preoccupation.

The two glorious Ceremonies of the month were observed as periods of consecration. On Vaisakh Day a continual meditation was held in the Buddhist Shrine. Most fittingly the first copies of *The Lotus Fire* were given the President. On White Lotus Day he unveiled the Shrine to the Unknown Members in the garden near Headquarters. Goodwill Day marked a gathering in the Hall, of representatives of all Religions, and later a radio talk by Rukmini Devi and Dr. Arundale.

A musical motif was dominant and the President promised some time to write a book entitled *The Mystery of Music*. A chapter in the use of jewelled Symbols for Healing was also written for some future edition of *The Lotus Fire*. The "Introduction" was almost completed, and a pamphlet on *Happiness* written for the Next Step campaign. More articles for the Night Bell series. And also always there must be articles and close editing of *Conscience*.

JUNE

A month with the key-note of *Real Education*. The President dictated part of an educational scheme in which an effort will be made to prolong the heaven period for the child through the use of colour, sound and form. Why can we not have textbooks on various subjects based on our Theosophical principles? He suggests changing the Olcott School to a craft school. He would see our Theosophical study courses have a new orientation with an emphasis on consciousness-expansion through exercises in Theosophy.

An effort is made to raise funds for the Besant Theosophical School.

A world questionnaire is written as to the possibility of expansion of The Society's Objects.

The President sees this coming period as a Judgment Day for Theosophists, for

even now the forces of evil laugh at our futility to save the world.

A Neon sign of the Theosophical Seal now shines over Headquarters building, given by the Madras City Lodges.

JULY

The world crisis is uppermost in the President's mind. Inaugurating a nightly meditation on the various countries in danger, he invites through a leaflet entitled "The Comradeship of the Peoples" all Theosophists to co-operate.

Rukmini Devi dedicates her art work for India at the Temple of Natarāja in Chidambaram. This flame of consecrated dance is a potent factor in purifying the world of Indian dancing.

Two booklets for the Next Step campaign, one on Love and one on Death, are written. The General Secretary for Belgium writes that they have subscribed a fund to translate twenty-four Open Letters. As the President has completed his series of twelve, he writes four special letters "To My Belgian Brethren."

Adyar calls all members, especially those of the Indian Section, to the coming Convention.

The Besant Theosophical School opens in Benares.

The Introduction to Volume IV of *The Besant Spirit* ("A Charter of a Nation's Liberty") was written."

AUGUST

The major portion of the month was devoted to the visits to Trivandrum, Tinnevely, and Trichinopoly. The President's political lectures dealt with the urgent need for Indian solidarity, and the no less urgent need to maintain the nucleus for an eventual Indo-British Commonwealth. While the President stirred the embers of India's patriotic flame, Rukmini

Devi through her glorious dance was herself a symbol of India the Past reawakening in the Present and moving into a transcendent and splendid Future.

In an interval between tours the President one morning (August 18) gravely dictated "The Oracle Speaks"¹—a clear prophecy that the future dark period was inevitable for the world, but that after the darkness there would be resurrection.

SEPTEMBER

The War was declared while the President was on tour in Madura, and he returned only on the 8th. Such articles as "Listen-in" made clearly evident the terrific inner strain the war entailed.

"All efforts must be devoted to prosecution of the war," declared the President. But the war to the President was not merely the war on the European front but on the fronts of Cruelty, Ugliness, Vulgarly everywhere. A series of "Theosophy and War" and general War leaflets were started. The Adyar Groups formed a First Aid Corps, and the young Theosophists offered to form a Defence Corps. To arouse and organize Indians, the President spoke in various localities of Madras, as well as in Gokhale Hall on "India and the War."

Issue 16 of *Conscience* marks the tremendous output of the President on the Adyar War Front. Other articles appeared in the War Leaflets series, and *The Theosophist*.

During a short tour of Kumbakonam Lord Zetland's refusal to consider India's demands brought forth a letter to the Press.

OCTOBER

With the installation of the New India League in its new rooms in the Gokhale Hall building on Dr. Besant's birthday, this organization became the chief spearhead of

¹ Published in Issues 14 and 15 of *Conscience*.

the President's work for India. It was fortunate that a definite move to help India was made, for in the middle of the month came the Viceroy's declaration which precipitated the resignation of the Congress Ministries, bringing the Indian situation to its greatest crisis since 1935. It will be noted throughout this short sketch of the President's activities in 1939 that he very often anticipates a critical situation and prepares for it.

A New India League Survey of the world situation, with special emphasis on India, is started in the League rooms, but soon has to be shifted to the open roof to accommodate the many young Indians who attend.

A weekly release is made to the Indian press of New India League viewpoints in a four-to-five-page survey. From time to time additional letters are released to the press. A letter of appeal for understanding was written to members of the British Parliament.

A "Rebirth of India" series of lectures in Gokhale Hall called for three lectures from the President, two from Rukmini and two from Mr. Sri Ram. The hall was packed for every lecture.

In October it was also decided that with the November 2nd issue *Conscience* should become a 16-page weekly, and that the President should drop his veil of anonymity, declaring the high purposes of the war as he himself sees them. The journal is also to have a much wider distribution among prominent Indians and Indian libraries and reading-rooms.

A South Indian Workers' Conference on the 21st and 22nd was called for the further mobilization of Indian Theosophists to the pressing work. An Immediate Programme was formulated; also a Greater India plan adumbrated. The East Tamil Federation at the President's instigation has decided to inaugurate the experiment of a "No-Dues" plan for a year.

The President is also concerned in his office as Provincial Chief Commissioner of the Hindustan Scout Association in endeavouring to promote unity with the Baden-Powell Scouts.

The President makes application for membership in the Indian National Congress, if the first object of the Congress, Purna Swarāj or Complete Independence, can be construed as independence *within* an Indo-British Commonwealth of Nations.

Miss Kay Maddox is welcomed from Australia and at once starts to help the President as one of his secretaries.

Another short tour is made to Salem and Coimbatore.

And in this month pulsating with activity, the President finds time to write the Introduction to Volume V of *The Besant Spirit* ("India: Bond or Free");

A Resolve:

Shifting the Centre of Gravity;

The Land of the Greater Light;

Lest India Forget;

The Mother Soil;

Wanted—Understanding Comradeship;

The Nobility of War;

and many other articles for *Conscience* and *The Theosophist*. The first copy of Dr. Besant's *Autobiography* was given the President on her birthday.

NOVEMBER

The President returned ill from his short tour, but gave the last lecture of the Rebirth of India series, "Forward! India," on the 3rd. By the 9th he was up and about again. On the 10th he told us how illness can be used as a period of adjustment and expansion.

Dr. Montessori arrived on the 4th, and the 11th marked not only a special Peace Day gathering, but also in the afternoon the opening of Mme. Montessori's First Indian Course where some 300 students are sitting at the feet of her greatness. The

President has talked much of Mme. Montessori this month and of her wonderful radiance. She in her turn has spoken so understandingly of the President and his work in the world. They have both conferred, comparing the Theosophical and Indian principles of education with the eternal truths that Mme. Montessori has herself intuited.

An Open Letter was sent to the Lodges on the duty of the Theosophist to fight against the three modes of war—Cruelty, Ugliness, Vulgarity.

The Weekly Survey gathering after overflowing into a second room was forced to come down into Gokhale Hall itself to accommodate its present numbers.

One happy occasion was a talk to some 1,000 boys of the Madras Christian College School on a Professor of Happiness. Very vividly the President illustrated what it would be like if we could have teachers to train us in happiness.

The President has been brooding over the place of the Individual in the War, as well as the question of what nations can be said to be Nations of the Future. Talks which gave food for thought were:

The Glories of Sex;

The Cup of Transmutation;

The Rhythm of Radiance.

"May the Indian Section build the Indian Nation" will be a vital topic to be considered at Convention.

DECEMBER

The celebrations of the President's birthday were the happiest we have ever had. At 8 a.m. a great gathering of young people processed to the lawn in front of Headquarters and with Mme. Montessori's students completely filled it. Besant and Olcott Schools, Round Table, Scouts,

Youth Lodges, Kalākṣetra all brought their banners and representatives to garland the President.

A surprise then awaited the President. A beautifully garlanded car drawn by young people conveyed him around the square of the lawn to the Headquarters Hall. Little lads of four and five took the greatest delight in manfully pushing from behind. Around the corners the driver had of necessity to use a little of the engine's inherent power. To some of us it was a symbol. May the Presidential Car be always drawn by the fresh enthusiasm and energy of youth, even if at times its own vibrant power is needed for rounding the difficult corners!

ADELTHA PETERSON

THE NEW YEAR

I promise to the young and old
Capricious fame and yellow gold.

I spin upon the low sun's rays
A gossamer web of nights and days.

Each day holds in its passing span
Achievement great for any man;

Each night holds sweet content and rest,
That makes of any man the best.

The dauntless youth shall look to me
For all he hopes and dreams to be.

The aged man will count his pelf,
Then build a New Year for himself.

I promise to the young and old
Capricious fame and yellow gold;

But, if I fail, when I am gone
Another New Year's Day will dawn.

NAOMI SELL TALLEY

quoted from *The Philosophy of Life*

The 17th of November 1939

ROMANTIC LETTERS

A LARGE letter-packet has arrived from the youth of Yugoslavia containing 19 letters of greeting and a wonderful atmosphere of eagerness and warmth. Of these 16 are individual letters written in a language unreadable, but not unintuitable, in the President's office at Adyar. One letter in English dated October 1st, and signed by Jelisava Vavra, brings the greetings of 16 children and their mothers, representing the Golden Chain and the Round Table in Serbia, to the International Convention. The 18th and 19th are covering letters in English as follows:

1. To Dr. George S. Arundale

Dear President,

Young Theosophists of The Theosophical Society in Yugoslavia celebrated the Birthday of our beloved Society today, on the evening before it, and are very happy to welcome you saying: "Many happy returns!" With affectionate greetings,

[28 signatures]

2. To Rukmini Devi

Dear President,

Nicely sitting in a circle we all said something in connection with The Society's Birthday, and joyfully send you our loving greeting. Cordially yours,

[28 signatures]

Dr. Arundale is charmed with these youthful letters. To his cordial thanks for these and the many other similar messages that are received at Adyar this month of December, may be added the following from Dr. Besant:

"May the love sent out to Adyar, like the water drawn upwards by the warmth

of the sun, pour down as rain of blessing on the hearts across the sea."

A DUTCH GREETING

Dear Brothers,

The undersigned, Members of the Haarlem Lodge of The Theosophical Society, Dutch Section, assembled this evening on the occasion of the celebration of the Foundation of The Theosophical Society, not able to attend physically the 64th International Convention of The Theosophical Society to be held at Adyar on December 26-31, 1939, avail themselves of this opportunity to convey their cordial greetings and best wishes for a great success of this Convention.

Faternally yours,
[39 signatures]

17 November 1939

AN ARTISTIC NOTE

We had a very beautiful commemoration at our Belgian Headquarters on November 17. We gave it a new artistic note which pleased the members. After a choral from Bach, there was read how The Society was founded in New York. Then, through magnificent poems, we unfolded the role of Theosophy and Theosophists. It was fine to hear almost only poetry. First from our renowned Belgian poet, Emile Verhaeren about the new creed, which is Theosophy, in fact: "... qui fait du monde l'homme et de l'homme, le monde." Then, we had other poems about the glory of Suffering and its deep lesson, about the endeavour of many to climb the heights and the difficulty. After these poems, we heard our President's dear voice through a gramophone record and had the impression of really having him

quite near. His message about the Day of Remembrance (which had been circulated in the Centres of the province) was then read, followed by a moment of recollectedness, while a record gave Kol Nidrei on the cello. We had more poems about Brotherhood—one so beautiful, written by a soldier at the front during the last war.

This letter just to tell you that we are working hard and faithfully to maintain Peace and to serve the cause of Brotherhood. The Round Table is blooming. I took it again in October and children are coming gladly in. Also the Youth Group is much more interested than before in Theosophy and invites old Theosophists at their meetings to put questions to them. The New Theosophical House in Liege will be inaugurated—I just received the news—on December 3rd.

More than ever, I think it is a privilege and a blessing to be a General Secretary.

—SERGE BRISY

FOR NEW MEMBERS

As November 17 is the birthday of The Theosophical Society it is suggested that Lodges and Centres would do well on that day to hold a special meeting at which new members might be told something of the very interesting and astonishing history of our Society.—From "Theosophical News and Notes," England.

INDIAN CELEBRATIONS

At New Delhi, the capital of India, a large public meeting was held in the Town Hall under the auspices of the Simla and Delhi Lodges of The Theosophical Society. Lady Abdul Qadir, a Muhammadan lady, presided. The programme included music and speeches on Aspects of Brotherhood. Sir Abdul Qadir, Law Member of the Government of India, and Sir Maurice Gwyer, Chief Justice of India, sent messages of goodwill to the meeting appre-

ciating its work for Brotherhood. Finally, the Chairman, in her speech, appealed to the audience for a better understanding among all the communities.

It was announced at the meeting that a new Lodge of The Theosophical Society would be inaugurated at New Delhi on 1st December. A thousand War Leaflets of Adyar were distributed. Two local leading newspapers published long accounts of the meeting.

At Lahore, a well-attended meeting was held, in a finely decorated hall with an atmosphere worthy of the Day.

The first speaker described the Objects of The Society and advised sincere comparative study of various Scriptures. The next speaker expressed his feeling that life might be fulfilled through self-help, self-reliance and self-confidence, which eventually led to self-realization. The Theosophical Society afforded the individuals such an opportunity for serious study on a scientific basis, and for the attainment of Universal Brotherhood. Then Miss Dubash appealed to the audience to practise what has been preached by the Masters. As an instance she stressed Ahimsa and impressed on individuals, specially young men and women, to be practical and work for Universal Brotherhood. Another friend started historically saying that the first movement for Universal Brotherhood was inaugurated by Christian missionaries as far back as 1857, with the idea that it was only possible if all men turned Christians. So also thought Hindu and Sikh leaders. The Brahmo Samaj—another contemporary movement—enlarged the idea connecting the Truths of all religions and evolving a common brotherhood of faiths without becoming Christians. The Theosophical Society went a step further and in view of the facility of travel and individual religious freedom it was possible for Universal Brotherhood to be attained if men of different faiths were sincere and true to

their own religion. He concluded by saying that the Theosophical movement was good and it is possible through a broad religious outlook to solve the knotty communal differences and attain to Universal Brotherhood.

The Chairman in his concluding remarks developed these ideas still further, and said that God is like an ocean, the fount of life; and all the religious sects, etc., are like huge waves in that ocean; rising, meeting and clashing, and finally breaking into the same immense deep from which they arose; and thus is fulfilled the plan of the Creator, which is Variety in Unity and Unity in Variety.

Mourya Lodge, Tanuku, held a public meeting at which non-members were invited to speak on the Dharma of Hinduism, of Christianity and of Islam, under the Chairmanship of a Theosophist. The meeting commenced with prayers of the three religions. The Chairman, in his final speech, said that the Dharma of The Theosophical Society was to have concord amidst differences and feel friendship in disagreement.

Theosophical books on the three great Religions as well as on Theosophy, which the Adyar T. P. H. had very kindly sent in advance, were exhibited for sale.

Ananta Lodge, Trivandrum, celebrated the Day with a public meeting. Mrs. M. E. Cousins in an address explained that Mme. Blavatsky was the fittest person to bring Theosophy into the world. She, representing the past, and Col. Olcott, representing the present, launched The Theosophical Society to guide the future. Mrs. Cousins paid eloquent tribute to Dr. G. S. Arundale's guidance of the ship of Theosophy in the present state of the world, and said that the launching of the "Besant Spirit" Campaign by him was balm to suffering humanity.

The Day was celebrated with meetings also at Benares, Bombay, Calcutta, Choda-

varam, Cuttack, Darbhanga, Kallapalli Karachi, Mangalore, Patna, Tanjore—all of which were successful gatherings, being happy and inspiring.

THE WORLD CAMPAIGN BOOKLETS

Twenty-two Vital Booklets—for list of subjects see previous issues.

How to Order: All prices are quoted in rupee values—for abroad send at exchange rates. Address all orders and communications to the Publicity Officer, Adyar Madras. Cheques, etc., to be made payable as above, and 4 annas extra collection charge to be included. International Money Orders are preferable.

A. 5 Subjects longer articles (4 by the President); India Rs. 6-12-0 for 100 Abroad Rs. 7-6-0.

B. 17 other subjects. India Rs. 3-6-0 for 100; Abroad Rs. 3-11-0.

C. All subjects four or five of each India Rs. 4-4-0 for 100; Abroad Rs. 4-9-0.

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

D. A set of 22 Booklets, India Rs. 1-0-0. Abroad Re. 1-0-0.

WAR LEAFLETS

A Theosophist Looks at War
Why War? *The High Purpose of War*

The Fruits of War
Right and Wrong in War

Death in War
When Shall War Cease

Peace through Suffering
Good Citizenship in War

Heroes Reborn

These are obtainable from *The Publicity Office*, Adyar, Madras, at a cost of: 1 for 10 annas, 200 for Re 1-4-0, 1,000 for Rs. 6 4-0 (or, by arrangement). International Money Order preferred. Payment made by cheque must include 4 annas extra, cheque dues.

THE CENTENARY OF NEW ZEALAND

NEW Zealand celebrates this year the Centenary of its existence as a Dominion within the British Empire. At the timely suggestion of a wide-awake correspondent from England, Dr. Arundale has taken the opportunity to honour New Zealand and our Section there with a special New Zealand Centennial Issue of the January *Theosophist*.

It is a fine number containing very interesting articles, contributed by both Theosophists and non-Theosophists including one by the Prime Minister of New Zealand on "The Political Idealism of New Zealand." New Zealand has the most advanced and enlightened social legislation of any country in the world just now, and is a brilliant example to the rest of the world. Illustrations and another article, also supplied by the Government, on "New Zealand: Scenic Gem of the Pacific," give a good idea of the great and varied natural beauty of the country. A third achievement or possession of which New Zealand is rightly proud, "Baron Rutherford of Nelson: New Zealand's Greatest Son," is recognized with an article, and a portrait of the great scientist.

A MESSAGE FROM THE PRESIDENT

I send my very best wishes to my Brethren in New Zealand on the occasion of a Convention which synchronizes with the Centenary of one of the most beautiful countries in the world that I know.

Here at Adyar we are very happy to honour the occasion by producing a special issue of *The Theosophist* and have been delighted to receive so many excellent articles.

In these days, we are privileged to be able once more to fight for the Right, most confident and assured that the victory will come to us before so very long.

We can be very sure that New Zealand will be in the forefront of the fight, as well as her great neighbour Australia.

There is, I have reason to believe, a sincere recognition of the side on which justice lies, and if only there can come soon a recognition of India's free place among the constituents of the British Empire, she will indeed be a tremendous force on the side of the Allies. Even as it is, as Leader after Leader has said, her spiritual power—and this is no mean asset—is with the Soldiers of the Light.

May I hope that every member of the New Zealand Section realizes that this great war is by no means merely a war in Europe, but is a war on many Fronts for the restoration of freedom and justice everywhere, and for the increasing defeat of cruelty and ugliness?

There is not a single Theosophist throughout the world who should not be fighting on one or another of the war's great Fronts. To this end, in part, were we given Theosophy and our membership of The Theosophical Society, and now is the time for us all to show our worthiness by ardently helping the world in our own individual surroundings to become free and happy and just.

GEORGE S. ARUNDALE

17 November 1939

"AO-TEA-ROA"¹

The history of New Zealand begins 300 years ago, December the 9th, 1642,

¹ Maori name for New Zealand meaning "The Long White Cloud."

when Abel Tasman, the Dutch navigator, discovered the country and named it *Staaten Island*. He anchored in what is now known as Golden Bay, where gold was first discovered later on, but he did not land, as some of his sailors when attempting a landing were killed by the Maoris.

Prior to this discovery by a white man the Maoris had come to the country from somewhere unknown, there being no authentic account of their origin. Ethnologists and linguists find similarities between them and certain other more tropical islanders of the Pacific, and the Maori lore is full of picturesque legends and stories. The main fact is that they had become acclimatized and had developed into an individual race with a splendid physique and a nobleness and dignity of character, with of course different standards of life, but not more savage than many of the more so-called civilized peoples of today.

The next white man to visit the country was Captain Cook, a British Naval Officer and a famous navigator, who in search of a supposed great continent in the Southern Seas arrived in New Zealand and took possession in the name of King George III. This was 127 years later, on 25 November 1769.

The first white man to settle in the new country was George Bruce, an Englishman, a marine surveyor for New South Wales, who arrived in 1806 and later married a Maori Princess, daughter of the Maori Chief, Te Pahi.

In 1814 the Rev. Samuel Marsden, fourteen years Chaplain in New South Wales, organized a mission in England and came out to New Zealand, the country at that time and until 1840 being politically part of New South Wales. Marsden purchased land from the Maoris at the Bay of Islands, in the far North. At this time the country was known in England as "New Ireland," the three

islands being called "New Leinster," "New Munster" and "New Ulster." Later the name was changed to New Zealand (new sea-land) in tribute to the original discoverer Abel Tasman.

And now we come to the establishment of the Colony of which today is the Centenary. In 1839 five ships left Great Britain for New Zealand with 1,125 settlers, the vanguard of the pioneers, and in 1840 New Zealand was proclaimed under sovereignty of Great Britain and a settlement took place at Port Nicholson, now Wellington the Capital City, and in the following year New Zealand was declared a separate Colony.

A Treaty was entered into with the Maoris and was signed at Waitangi in the Bay of Islands in 1840. By this Treaty the Maoris agreed to submission to the Queen of England, and in return England gave her protection to the Maori people, guaranteed their possessions and imparted to them the rights and privileges of British subjects. Eminently just in spirit, broadly humanitarian in principle, the terms of the Treaty form a document which any nation might be proud to have enshrined within its archives.

The Maori is a fine type, probably the highest type of savage in the world. For many years now they have elected their own representatives to Parliament and are in every way entitled to all the privileges of the Pakeha or white man. Many of them are fine speakers and one of them, Sir James Carroll, was recognized as the most eloquent orator in the country during his life-time. There are several busts of Maori Chiefs in the vestibule of the Dominion Museum at Wellington which might readily be mistaken for Grecian or Roman philosophers, showing a high type of intellect and character.

The status of the Colony was changed to that of Dominion in 1907, and under the recent Statute of Westminster New Zealand

has taken her place with all countries having her voice in world affairs.

Politically New Zealand is progressive, and women's franchise became law 47 years ago, while old-age pensions have been paid since 1898. It was the first country in the Empire to establish the penny postage, and under the Premiership of the late Richard John Seddon much advanced legislation was promoted with regard to Land Settlement, advances to Settlers, and labour conditions generally.

At the present time New Zealand is celebrating her Centenary with an Exhibition which compares in interest, if not in size, with the great Exhibitions of the world.

The first hundred years have been a period of remarkable growth, a network of roads and railways covers the country from end to end and from coast to coast, also air transit is increasing enormously. Many hundreds of buildings in the larger cities would grace any city in the world, and they make one realize the amazing activity of man. Both Islands are well supplied with cheap power and light from

a network of eight hydro-electric schemes. The land is rich agriculturally, and is rich also in coal and gold deposits, while an extensive deposit of iron ore is now being prepared for production by the State.

For many years the primary industries of sheep and dairy farming and agriculture have been the mainstay of New Zealand; but lately the manufacturing industry is becoming almost as important as primary production, and is expanding very rapidly under the present Government. The Centennial Exhibition provides a real education to our own people as well as to visitors, in the amazing variety and quality of articles manufactured in our own factories.

Overseas visitors who may be able to visit our beloved country during the Centenary can be assured of meeting with a hearty welcome from the friendliest and most care-free people in the world.

E te Iwi, tena ra Koutou :

"O People, greetings to you all!"

CHARLES E. YATES

A Sketch of New Zealand

BY KATE BROWNING, M.A.

FROM the point of view of the study of evolution New Zealand is a unique field of observation.

The earliest known inhabitants were the Morioris, of whom little is known, they were ousted by the Maoris, and the last survivors, five in number, were living about fifty years ago in the Chatham Islands. Probably they left no descendants. They were extremely primitive in their habits.

Their successors, the Maoris, came from a Pacific Island called by them Hawaiki it is not known exactly which island it is. They came in their open canoes, after enduring almost incredible hardships, yet many waves of migration succeeded in reaching New Zealand. The Maoris are very proud of their descent, and have kept the genealogies of their chiefs from the time of their arrival to the present day. These and the sagas of their fights are

journeys form the sources of early New Zealand history. When they left their original home, they did not know the use of metals, and when Capt. Cook visited them he found that they were still in the "Stone Age." Yet they managed to do much wood-carving. The curling frond of the opening fern was perhaps the most widely spread pattern. They also carved images of their chiefs, so keeping a record of the tattoo marks on their faces. When the earliest treaties were signed these tattoo marks were used as signatures of the consenting chiefs. The process of tattooing was very painful, but on the whole the blue lines on the face were not displeasing. Women were tattooed on their lips and suffered agonies in their attempt to beautify themselves. The practice died a natural death when the Maoris came in contact with Europeans.

The Maoris are a finely built race and when young are often strikingly handsome. When older they may become too stout for beauty. In character they were brave and frequently chivalrous. It is recorded of one chief that he sent half of his newly acquired and much prized guns to his greatest rival so that they might fight on equal terms!

At the present time Maoris have proved they can compete with European settlers. They may be found in the ranks of the learned professions, they are members of both Legislative Assemblies, and have held ministerial rank with conspicuous success.

This change from cannibalism to high civilization may rank as one of the great achievements of our colonization.

Most of the Maoris settled in the North Island. They held their lands to a certain extent communally, and this made the transference of title-deeds to individualistic settlers often very difficult. Though two wars were waged before settlement between the races was complete, on the whole

there was a desire to treat the Maoris with justice and consideration.

New Zealand was fortunate in not having any convict settlements. In the South Island Otago was largely peopled in the first instance by members of the Scotch Presbyterian Church, while Canterbury had most of its early settlers from the Church of England. Elsewhere the colonizations were not sponsored by religious bodies. In all parts of New Zealand from the earliest days large tracts of land were set apart for supplying funds for education. With a population of about one million there are four universities in the chief towns uniting in one University of New Zealand, which grants degrees in most of the branches of learning. Lord Rutherford is honoured as the most world-famed student educated in New Zealand, and there are many men doing fine work in scientific research. It is the boast of the Dominion that a student can go from the elementary school to gain the highest honours in the University and get his or her education free by means of liberal grants and scholarships.

New Zealand from a geological point of view is a grand field for research. In the magnificent range of the Southern Alps running along the west coast of the South Island there are numerous snow-topped mountains still unclimbed, and the Tasman glacier is one of the largest outside the polar regions. I shall never forget the grandeur of the sight. On three sides were the white peaks piercing a cloudless dark-blue sky, while in the glacier itself were caves of ice showing wonderful colours in the sunlight.

In contrast to the mountains are the pumice-plains in the North Island, evidence of thermal activity still shown in the hot springs, geysers and silica terraces found along a line stretching from White Island to Cook's Straits. This geological fault is part of the great Pacific volcanic belt and while New Zealand may be grateful for

the curative power of the hot springs she has to pay for it by being subject to numerous earthquakes. Mounts Egmont, Ruapehu, Tongariro and Tarawera show the volcanic action of the past. In minerals New Zealand is very rich. She has many coal-mines in Westland, and iron and copper are found in large quantities. Much alluvial gold has been dredged from the streams and rivers, though much has been sunk in attempting to get it, as I know by bitter experience. As the country becomes more populated these sources of wealth will be worked to greater advantage. At present the chief exports of the country are meat, wool, cereals, fruit and dairy-products; these are world-famed as being of the highest quality.

As regards the fauna of the Dominion, when the Maoris arrived about 600 years ago, they found no land mammals. They brought dogs and rats in their canoes and until Capt. Cook presented the inhabitants with pigs, they had to depend on fish and a kind of potato for their chief food. One interesting result of this lack of animal life is that many of the birds nesting on the ground lost their power of flight for they had no natural enemies from whom to escape. The gigantic moa, the kiwi and the weka are the best known wingless birds. Moas of all sizes were exterminated by the Maoris, and the other birds are being killed by predatory animals, but they are now protected. With unpardonable blindness the early settlers introduced rabbits into both Islands. Millions of pounds have been spent in trying to control the pests, and among other methods stoats and weazles were brought in, and these naturally killed the wingless birds. In the dense bush some specimens are still to be found.

Almost all the domestic animals and many wild ones have been introduced into New Zealand, and have flourished exceedingly. The sheep industry is too well-

known to need stressing, and now many sportsmen (!) visit the Dominion to shoot the deer, or fish in the beautiful lakes and rivers.

When the earliest settlers came they sent home glowing accounts of the climate of New Zealand. One of the survivors told me they had no need of umbrellas, either it rained so hard they could not keep them up or it was fine. Now the climate has changed considerably. As the islands stretch about a thousand miles from the sub-tropical forests north of Auckland to the cooler regions in Otago and Southland, where most English fruits can be grown to perfection, it is possible to choose which suits one's taste, but there is no doubt that the extensive and wasteful destruction of the magnificent forests has affected the climate adversely. When Mrs. Besant visited New Zealand I asked her whether the killing of animals on a vast scale for the frozen meat trade may also be a factor in the change. She answered she had not investigated the question, but she had little doubt that the Deva kingdom must have been antagonized by the slaughter.

Mention must also be made of a most interesting survival of ancient creatures. The tuatara lizard which is found only on certain islands in New Zealand waters is remarkable because it possesses three eyes. It is true that one is covered with skin, but underneath is a perfect eye. This lizard is now strictly preserved.

It is intriguing to conjecture the future of this very ancient land. In solving social questions the latest of the Dominions of the British Empire has proved the most progressive, and reformers are watching with interest whether it is possible to produce a model state under present conditions. I may remind readers that the author of Erehwon lived for many years in New Zealand; also that Bishop Leadbeater has told us that a new type of

humanity is being evolved in Australasia. Those who know both Australia and New Zealand recognize that there will be varieties in this type. In both Dominions the policy of excluding the coloured races has been enforced. This may be in accordance with the Great Plan even though it

may appear selfish and one-sided from the international aspect of the "have-nots," and of the over-populated regions of Asia, for New Zealand is under-populated in spite of its generally good climate, fertile soil, fine harbours and great potential advantages.

The President's Birthday

TEMPLE bells, pipes and drums, and the murmur of voices filled the early morning with festive sounds as residents assembled on the Headquarters lawn for the celebration of the President's 61st birthday.

The first to offer good wishes were the youth of Adyar who marched in happy procession past the platform where the President stood: 200 Besant Theosophical School students, with bright banners symbolizing outstanding phases in the President's life; 500 boys and girls from the Olcott Memorial School, singing as they swung past in a steady rhythm; the Young Theosophists; the month-old Sirius Youth Club; students from the Fisher Village School and the Village Night School; students of Kalākṣetra, the International Arts Centre; and the Order of the Round Table in full regalia; the Girl Scouts, Cub Scouts, Boy Scouts; and even the animal world was represented by a stray dog which trotted past the reviewing stand, receiving a respectful salaam, as did all the other groups, from the President.

Seated under a tree, the banners and symbols of the young people forming a colourful background, the Theosophical "family" in the foreground, the President and Rukmini received from each of the youth groups garlands and gifts and words of appreciation. From the Besant Theo-

sophical School, an address presented in a silver casket; from the Olcott School, songs, a tray of fruit and a beautiful *angavastram*, or scarf; a shower of flower petals accompanied the garland from Kalākṣetra, and to the mounting pile of fragrant colour was added the most beautiful of all, a whole garden contained in a garland, presented by Mme. Montessori on behalf of her 316 students, who formed part of the morning festivities.

Closing this offering of youth with a short but heartfelt response, the President was led to an open decorated car in which he was drawn by the Boy Scouts to the entrance of Headquarters Hall, where the second phase of the birthday celebrations took place.

Here Mr. Sri Ram, opening with the suggestion that the outer demonstrations were but a manifestation of the river of deep feeling of love flowing from the hearts of all on this day, guided the offerings of the next hour: chanting from the Vedas, more flowers and fruit, greetings from all the Adyar departments, the workers of which rose as their garland was presented. From time to time the President seemed to be vanishing in a bed of roses and was extricated amidst much amusement, only to vanish again, as department after department, Lodges, Scout organizations, the New India League, and the many groups

benefited and inspired by him offered good wishes through flowers.

From far and near came messages, by letter, by telegram, by cable, to be completed by the Liaison Officers, who in the name of the countries they represented, completed the world-wide greetings.

As on every great or festive occasion there is always a high moment, so on this morning such a moment occurred when, greatness recognizing greatness, Mme. Montessori, in a charming little speech, gave greetings as the representative of the "people of childhood."

"Mr. Arundale, I address you with this word 'Mr.,' but with the Italian meaning, *Signor*, which also means 'our Lord,' and I should also like to greet you with the other Italian word, *maestro* or 'Teacher.'

"I feel in you an authority, which is shown also by the innumerable acts of homage which you are receiving today. But when I have the privilege of being near you, I feel also another authority, an authority which makes me humble and which makes me also shy. Yet I am proud to have this feeling, because it makes me aware that my soul feels what you represent here, the spirit which is amongst us.

"I feel privileged today to be able to join all those who are greeting you on your birthday. I do not know how many years you are celebrating today, and I do not want to know. I only know this—that you are young, because only a youthful soul can feel the justice, can feel the generosity, can feel the sense of humanity. What you have done to help me to come here to India may appear as if it were due to the simple tide of events, but it is not so, it is something which comes from much farther back. It is as though in a moment of trouble and of war, you have called me

to come and contact the spirit with which peace may be obtained in the world. I should like to be a child to be able to incarnate this spirit for the time when I shall go back to my country. As I am here, I hope you will help me to do this, that the world may feel this union between the work which we are carrying out through the child, and the universal work which you carry out.

"Upon this occasion I should also like to represent a people. If I do not represent any special nation, I feel that I do represent a people; I represent a people which is very numerous and very powerful, which is waiting in this world for its redemption. It is waiting for its redemption in order to realize the good of the world. And this people that I think I represent is the people of childhood.

"Together with this people I should like to represent here the teachers who come to help the child, these Indian teachers with whom I have worked for many days, with whom I feel a spiritual correspondence and a spiritual unity. The homage of this people and the homage of these teachers and all of my work I should like to lay at your feet as a greeting on this day. . . ."

In his happiest mood the President responded to all the love which had been shown him during the morning, spoke in appreciation of all those who help him carry the work of The Society from day to day, and finally distributed dhotis and saris to the workers on the estate who had also assembled for the meeting.

Distribution of sweets for the village children, a luncheon at the Besant Theosophical School, a tea-party for the children on the estate as well as another for the residents, and the inauguration of the Kalākṣetra Arts Course completed the 61st birthday of our President.

Kalakshetra Arts Course

UNDER the auspices of Kalākṣetra, the International Arts Centre, a 2-month Arts Course of Education was inaugurated on December 1st, designed to create an appreciation and understanding of the Art of South India. The course is based on the demonstration principle, and wherever possible students will be encouraged to participate in it. Expert artists are asked to give demonstrations and concerts which will include South Indian music, vocal, instrumental and theory; the dance—Bhārata Nāṭyam, Kathakali, Folk Dancing, and the Kalari of Malabar; dramatic art—actual stage practice, methods of stage-craft, making of stage-equipment, etc.

This course is under the direction of Śrīmatī Rukmini Devi, who also gives individual help and advice whenever possible.

The following three speeches were made at the inauguration meeting, Rukmini Devi and Dr. Arundale welcoming Mme. Montessori who opened the course.

RUKMINI DEVI

I am very happy to welcome all our visitors and all of you this evening officially on behalf of Kalākṣetra, the Arts Centre, that I have started. It is really a very happy occasion in more than one respect. I feel very grateful to Mme. Montessori, whom I have heard of for many years, whom I have known for a few years, and whom I have always respected, that she should come and inaugurate this course. It shows her deep sympathy with our movement, and her deep appreciation also of the fact that a cultural renaissance is very necessary to the world if there is to be true spiritual life.

It is a happy and intentional coincidence that the inauguration of the course should be on the birthday of the President of The Theosophical Society.

There is a special reason why this Arts Course has been started. Though many people may go to theatres to enjoy dramatic performances, music, and dancing, very few people really understand them. A real understanding of the arts is very essential if we wish to benefit from them. I do not expect every one in the Course to become learned dancers or musicians. That would be impossible within this short time, but an understanding of it will help us immensely, and particularly as regards the dance, because there is a deeply significant philosophy of the Indian dance. Every gesture is a word. Just as we learn Hindi, French, or any other language, if we know something of the language of the hands, of the language of the emotions, we shall then understand something of the art of the dance. It is really a great opportunity for me to try to help you to understand, and I want in every possible way to give help to the students.

I also hope that the musical performances and evenings of dance will be very successful, because it means so much in India to encourage the artists. Real art in India is gradually falling from its original position and is taking a second place. The word "art" takes the first place. We need real art and we need the messengers of culture that artists really are. If we have true culture, if we know our culture, and if we know the spirituality that is behind our culture, I feel we shall all learn to live spiritual lives, Indian lives, and that is my idea of "Home Rule." We all want to rule ourselves,

1940

KALAKSHETRA ARTS COURSE

19

we all want to understand our country, but to rule our country greatly, and to know our country greatly, is to live spiritually, is to live beautifully. That is my ideal for our art work.

I welcome all of you very happily on this occasion. I hope you will really get as much happiness as is possible in all these different evenings and afternoons that are coming in the future. I thank Mme. Montessori very much for consenting to inaugurate this course. She, I know, agrees with my principles, because we have talked to each other about them. To be a great teacher is to be a great artist, because the real art of life is the highest art of all arts. I also want to give loving greetings on behalf of all to the President of The Theosophical Society on his birthday.

DR. ARUNDALE

I naturally count myself fortunate that this day should be chosen for the inauguration of the Kalākṣetra Arts Course. I shall look back upon 1st December 1939 as a day on which another stream was poured into India for India's culture and artistic uplift.

We notice in the country today very little attention is paid to art. We do not find in most of the speeches of our politicians much reference to art. And yet when India comes to have her Swarāj, as she will without any long delay, as we all of us believe and some of us know, the test of her capacity to keep her Swarāj will depend upon the extent to which her cultural renaissance keeps pace with the expansion of her freedom.

I have always regretted that the Congress Ministries, which I am very sorry to see out of office, did not include among the Ministers a Minister of Fine Arts. If in every Province ruled by the Congress there had been a Minister of Fine Arts, I should have had much more confidence in the political

reconstruction which is taking place. At the present moment that reconstruction is cold, it takes so little account of the immense importance of India reviving her unique culture simultaneously with the reviving of her unique freedom. Anything that can be done to emphasize India's wondrous culture is done not only for the sake of India which is starving for the want of her culture, but also for the whole world.

I do not know whether I dare call myself an artist or not. I believe I am. Whether or not you agree with this statement, I think you will agree with me when I say we are all really artists. There is no one who is not an artist. There is no one who has not in him the creative spirit of God. It is only because we are literally groaning under a foreign system of education which is in my judgment so very godless and so supremely non-artistic that we do not realize our natures and what we can do to make our own lives beautiful and the lives of others beautiful no less.

So I feel very happy that my birthday should coincide with the inauguration of this Kalākṣetra Arts Course, and I am still more glad that one who is very obviously a great artist, Mme. Montessori, should give her blessing to a work which is no less important than any political work which anyone in any part of India may undertake. The cultural side of Indian life must go hand in hand with the political side of her life, with the industrial and educational aspects. One cannot emphasize one side effectively without the other sides being emphasized no less. I do hope that in the education of the future which shall give to India that type of citizen that India needs, that, in that future education, art in all its aspects will be the dominant note of the system.

Music, dancing, painting, drawing, beautiful exercises, all these matter more

than this terrible curriculum which does so much more harm than it does good.

Therefore, I feel that this inauguration is the beginning of the release of a new force for India's freedom and for her splendid stature, her unique stature, among the nations of the world.

MME. MONTESSORI

I feel greatly the privilege which has been bestowed upon me of inaugurating today in this place a course organized and directed by Rukmini Devi. Some years ago when I was in Europe, and when my coming to India was only an ardent wish, how much then did I wish to visit this School of Art which you have created, a school of art in India, founded by a privileged being, who is the very incarnation of art. How much we have spoken of it, and how much we have felt, many of us, the desire to come over here, to see with our eyes this school. Today this wish has been granted to both of us.

Teachers, and all of you who wish to follow me or my teachings, I want you all to know that my greatest desire, my most cherished wish, is that you should know and appreciate the art of your continent, and if possible to incarnate that art. What I look for in my courses in Europe, what I seek among all the teachers, is always that—the artist, the artist in music, the artist in movement, which I find is so especially necessary for the development of the child. Seek the music for the children. Seek that grace of movement which would make the music appreciated by children. That is my own continuous quest. That I always ask from those who are around me and are trying to work for the welfare of the children according to my ideas.

What art is I need not tell, especially to you, because you belong to a people who for centuries have felt and always developed art. But you, and no less humanity,

have never existed without art. Art belongs in the very nature of humanity, but you have had a special privilege, perhaps a special ability, because of a special sentiment that is in your Indian people to create a special art. But in all humanity, in all civilization there has been, as one of the highest characteristics of the greatest civilization: the creation of a special type of art.

Especially is this true of Music. Music is that art which represents the language of the soul. It is that special language that all, no matter to what nation we belong, understand and transmit to each other without the need of knowing any other language but that. I ask myself why is it that today when the need is more than ever felt of uniting the whole of humanity why is it that all the people do not throw themselves into Music? I ask myself why in every land they do not multiply the concerts, because it is in Music one feels the depths of the soul?

Humanity has been condemned for being divided into many groups, every group separated from the others by their language which is only for their own understanding. Yet each one has had a gift, the gift of music which is a language that each of us can understand. He who loves humanity and feels the responsibility of fraternity he should as a duty to himself and to his task love music.

Go to your enemy, go to a cruel man, go to the one who cannot understand one word of your language, and sing before him the best of your music.

As is music, so is the child. Every one has the child near him. Every one is comforted by the presence of this loved being. There are two things that join humanity, that are common to the love of every one composing humanity—children and music.

Then there is the beauty of movement how great, how important is this beauty how necessary is it for us to understand

it. Do you believe that movement, the movement of this being who is a Lord of Creation, should be merely limited to that which produces work?

For some time machines have been substituted for the movement of man, and these machines are becoming more and more in number. Perhaps in a short while there will be nothing but the machine in order to create production, more production. What will become of man then? Will all men become paralyzed? Will man be the only creature among animated beings who will be incapable of movement? And what shall we want to do with our children? Shall we want them to be paralyzed? Shall we teach them merely those movements which will allow them to direct those machines? Or shall we inspire in them that love for movement, for ecstatic movement?

Allow me an immature reflection upon the movements of animated beings. Look upon the varied elegance, the varied grace of the different birds in their flight. Look how well animals move when they run. Their movement as they run is like a wave, a wave which you want to follow, a wave which is impelled by an inner instinct. Instinct has given to animals movement, and this movement constitutes one of the beauties of nature.

Man is the one being who by instinct has not had dictated upon him any exact or distinct movement. Man must create for himself everything that he, man, possesses. Should he want to be beautiful in his movements, he cannot follow merely his instinct, he cannot move merely by the movements that his instincts dictate to him. He must make an effort, he must create that beauty of movement which it is his highest desire to possess.

Look what a beautiful thing God has given to human beings. He has not given

him beautiful movement, but He has given him beautiful music, and the possibility of feeling within himself the music, feeling the need of it and reproducing it, and by feeling its beauty, to create beauty from within himself. He who is an educator has this responsibility for the whole of humanity and especially for the beauty of his own race.

Rukmini Devi, I should like to express to you my thought of the good that you are doing to your people, to India, and also as to the good you are doing to the whole education. I am deeply grateful to you, because even if we as educators had all the goodwill and desire to give to our children this art, this beauty, how could we create it? No matter what our goodwill might be, we should be unable to accomplish it. Think of the advantage of having you to guide us, you who are the incarnation of this art which we wish to translate.

The artist has a gift which has been given by God, a gift which one cannot acquire. That is why one like you, who has this gift, who seems to have been created on purpose for this, that is why you must come to us and help us to transmit this gift to our children—to all the children that surround us and to those that are distant from us.

And Rukmini Devi is not only the being who is *par excellence* the artist. She is also the wife of our President, the President of The Theosophical Society. To be the wife of the President of The Theosophical Society means to be united to the highest and loftiest spirituality that exists today. This is also a symbol why art should not be detached from culture, from religion, and from sentiment.

I am deeply moved that it should be given to me to have the surprising honour to declare this Arts Course open.

Theosophy Is the Next Step

A MEMBER'S VIEW

DIFFERENT methods have been used in different Lodges doing their best to present Theosophy to the public and thereby to attract new members, particularly the young-folk lectures, public talks and question-and-answer meetings. Often the subjects chosen are not very suitable for public discussion, being too technical.

It seems that regardless of our efforts, The Society has not gained many members in comparison with other organizations, even when those organizations have much higher membership dues and have nothing or very little to offer in exchange.

Analysing my own reason for becoming an F.T.S., I recall that it was not the high spiritual ideal of Theosophy which attracted me, because in every existing religion we have similarly high ideals. It was not so much the scientific basis of evolution which one may get from the books of modern research in any library. It was not the existence of the Masters, nor the short path to perfection for the privileged few. It was not even the ideal of service to humanity, for this ideal of help has been known throughout the ages. The one thing which attracted me to Theosophy was the idea of the *continuity of life* or the doctrine of *Reincarnation*.

Life and existence in general became different, gained new value, became pregnant with meaning. Even the term "life" gained new significance—that of immortality, perfection, and continuity. Life acquired a *Goal*, a *Purpose*.

How to present Theosophy to the public is a matter worthy of very serious consideration, and if we Theosophists want to perform this task we have to develop a

system, a method. We must appoint the members most capable and best fitted for this work, otherwise we shall only misrepresent this great subject and gain neither in service to humanity in general nor in membership. And, to me, one great way to present Theosophy to the world is to make the world conscious of the continuity of life, of Reincarnation, that greatest hope of the world.

For the purpose, I suggest that we collect all possible information that we have now in Theosophical literature on this subject, and perhaps information from members' recollections of their past lives, their design schemes, charts, diagrams and other possible methods of presentation. To make a full and complete research we must collect all available data from all possible sources, work out a series of lectures, talks, question-and-answer meetings, and then systematically present the subject to the public. It might be desirable to organize "Reincarnation Groups" in the Lodges, informal gatherings for the sharing and discussion of our recollections of past lives. These meetings of Lodges for the discussion of memories revealing some intimate side of our past, may take place only on one condition—that we become like blood-brothers and -sisters, when we trust and have confidence in each other, and do not risk being ridiculed and snubbed. When such nuclei as these reincarnation study groups become an actual reality, the First Object will grow and fulfil itself.

In a word, if the Lodge becomes a real fraternity, it will attract new members to Theosophy.

EUGENE M. GORODETSKY, *Oja*

PUBLICITY BULLETIN

PUBLICITY BEGINS AT HOME

A correspondent wondered whether the publicity activity of today was the "propaganda" of phrases used formerly. But surely propaganda implies a wish for growth, and may give rise to the notion that The Society is planning to increase its membership, whereas publicity is the making known of Theosophical principles. So the publicity that begins with the Lodge rooms does not necessarily mean plastering their walls with the advantages of joining The Society, or even with splendid declarations of fundamental truths. Instead there will be the subtle publicity of letting a good thing announce itself by its very goodness—letting people "taste and see."

In other words, human nature everywhere proclaims itself, and character, Theosophical character, is included. When for instance people dress well—either in fashion, or beautifully, or perhaps both—yet their homes display a lack of taste, we realize that the ideal of beauty, and the vivid perception of line, form and colour have only been in part realized. To present ourselves as real Theosophical students the vision of creative beauty should be carried through to every level, be seen as applicable to every side of life. Rhythm and proportion in colour and form must reign in our physical lives to reflect the dawning but glowing beauty within.

The difficulty in carrying out such ideas in communal life lies in the multiplicity of individual ideals. For creative expression does *not* mean a dead level standard, but richness of uniqueness. Somehow then, the Lodge should agree on a "lowest common multiple," the type of beauty that will arouse the least general opposition. In actual fact it is much higher than this. It is possible to plan a Lodge room that

will offend the taste of none, and reflect a level of taste far higher than the Lodge average. The right note to strike, for this, and throughout, is simplicity.

Simplicity in colour will permit the background to be distinctive in some pale tone that will allow otherwise clashing colours to sink into the scheme. If you have a clear heliotrope on the walls you may find the pink or red of the distinguished visitor's shawl or robe a distinct trial; but some shade of pale biscuit, or yellow, or egg-shell green, while colourful in itself, will yet absorb the strong colours used by individuals; and also the colour of the carpet in the West, or the mats on which we sit in the East, can be the highlights of colour in the picture. This really means abandoning a "colour-scheme" as such.

Then—the "form" of the Lodge? Well, its shape cannot be altered, but it can be *utilized*, and its disadvantages minimized. A room that has an odd-shaped corner for instance—if meetings are held it may prove convenient to use the corner for a small platform, and to place the chairs in rows anglewise, at right angles to one another. The disadvantage becomes an advantage, for there is a less rigid, more friendly atmosphere in this arrangement, and often it *feels* less crowded while actually giving greater seating capacity.

But be sure that the lighting is adapted to the seating. In any case has full consideration been given to the lighting, natural and artificial? Or, does the sun shine right into the eyes of the speaker, or of the audience? Or, does the globe of light over the platform, or the rows of lights down the centre of the room, shine at such an angle that the glare is on the speaker's face? It may happen on the contrary that a shaded globe casts the speaker's face into shadow.

Registered No. M.4135

A room of good shape may apparently lose its form because of the way the furniture is placed. Suppose there are chairs of various shapes to be used. Are they placed higgledy-piggledy, or are all those of one type ranged on one side, or in one line, or planned in some other way so that the element of thoughtfulness appears in their use? There is a rhythm that can be shown even here, and a part of the one-pointedness that should declare Theosophical character to the world.

Again, the way the walls are used can affect both the beauty of the room, and its seeming size. Walls filled with pictures or with books in a somewhat haphazard fashion tend to crowd the room together. The photos of leaders can inspire reverence and devotion, but they will better give that result if they are wrought into the theme of the room. In the eyes of some, photographs spoil the room; but no one will mind if there is only one displayed. But if the Lodge discusses the point and decides—instead of permitting a collection to grow by chance—that it wishes to have many, then must it also consider ways of placing them to produce an idea of harmony and proportion. Perhaps a unit of them may be arranged on one wall; or a type of panel used on one or two walls, with a unit size of frame though different sized mounts.

Points like these give the impression of the care and consideration of the Lodge home. But there is also another, a "last but not least," that is within the reach of all. Cleanliness is next to godliness, and here too, while we achieve personal cleanliness, our ideals do not extend widely enough. Yet at the best, as well as at the least, this is something we can offer as publicity. Many Lodges know this. The members of one Lodge with a room set aside for meditation cleaned the room themselves in turn, as a dedication. A thoroughly efficient carpet or vacuum sweeper is as real a need as the Lodge room itself where carpets are used. Dustlessness should be considered a part of harmlessness. A duster with few drops of antiseptic liquid polish has an advantage, and water always works well even on polished floors. Ideal Lodge rooms cared for constantly would be in such good condition that there would never be need for a "spring-cleaning" to receive a distinguished visitor.

Lodges working so will make public the spiritual nature of their practical life. We call upon our own will, wisdom and activity in these matters, and inevitably arouse a perception of it in those who meet us "at home."

E. M. L.

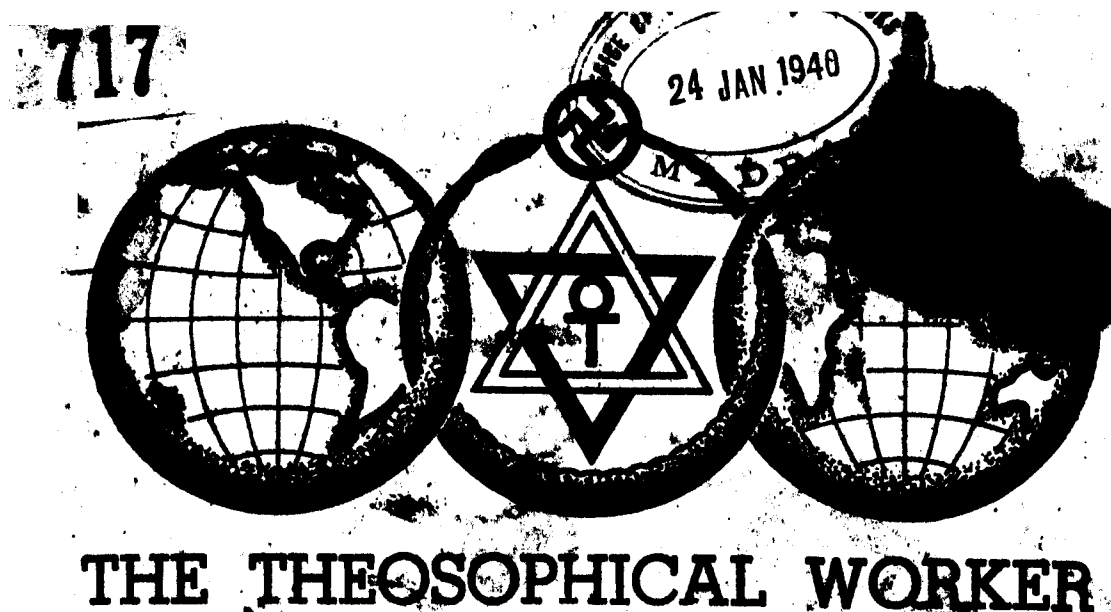
THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, JANUARY 1940

	PAGE		PAGE
Work Matters More	1	A Sketch of New Zealand	13
Highlights in an Eventful Year	3	The President's Birthday	16
The New Year	7	Kalākṣetra Arts Course	18
The 17th of November 1939	8	Theosophy Is the Next Step	22
The Centenary of New Zealand	11	Publicity Bulletin	23

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February 1940

ADYAR

Vol. 5, No. 2

Work Matters More!

By The Editor

ADYAR—THE FLAMING CENTRE

I SHOULD like to put before you the rest of an idea over which I have been brooding for some time. In the inner planes there are influences, potencies and forces at work through little trailing lines of magnetism, moving about like beautiful tentacles, feeling about to fasten to someone who can make use of them, who will be able to profit by them, who will be able to carry their message on into the outer world. These innumerable feelers or streams of force either can or cannot find expression through some individual channel. Some streams of force need a particular type, others

another type of individual, and so on *ad infinitum*.

If one wishes to be a bridge between the inner and the outer, he must be sensitive to these insistencies. If he feels a magnetic pressure that causes the brain, even physically, to feel a sense of upgoing or forthgoing, an outward tendency, he may make contact with one of these insistencies, the origin of which may be a particular Elder Brother, or a great dominant influence, or a particular movement that is sought to be emphasized.

It was borne in upon me during that a very particular type of person that has to be developed as far as is possible, vivid and real

The Theosophical Society throughout the world.

for two reasons: first, because it is the heart of The Society, and the contact of every individual with Adyar on one plane depends largely that individual's value to The Society and to himself; and second, because Adyar is a great Centre for the distribution of force from the standpoint of the war.

The Elder Brethren and Those who are in charge of the Government of the world, utilize Their various Centres, and Adyar is one of the greater Centres, for the purpose of sending forth streams of influence which affect the war directly.

THE INNER SIDE

Therefore, it was borne in upon me that the sacred name *Adyar*, that word of Power and Peace, must be, as far as possible, brought into the closest of contacts with every single member of The Theosophical Society. It is, of course, impossible to do this on the physical plane, though it can be done to a certain extent on other planes. It is perfectly clear with our 30,000 members that it is impossible for the President or anyone else to make a conscious contact on the physical plane, though it can be done through retiring into an inner region of consciousness, because the members of The Society form one organism, one might liken it to a ball or globe, and on the surface of that ball are scattered the grains of sand which we may call The Theosophical Society, and the President of The Society has access to the interior of that globe, thus enabling him to make his consciousness one with the consciousness of every member of the Society.

BOOK

that one can on the So it occurred to

me that if it would be possible to present without charge to every Lodge throughout the world, and of course to every Section, a very beautiful book on Adyar this would make an extraordinarily strong magnetic link with Adyar. In a small group conference we thought we could see our way to financing the cost of production of such a book and its presentation to every Lodge and Section. There may be a few individuals who will care to buy the book. It would be well if many would do so, as Adyar is much more important than the average individual realizes.

The book will deal with Adyar as an Occult Centre, as a physical-plane Centre, as The Society's Headquarters, and as a growing estate. It will tell of the various activities of Adyar and those that have grown up round about Adyar. In every chapter will be sounded Adyar's eternal and essential note.

The custom will be followed, as is done with religious books in India, of binding in silk, and this silk will be woven at the Kalāksetra Weaving Centre, which will give added beauty and power to the book. It will have a very beautiful design embodying Dr. Besant's conception of Adyar as a Flaming Centre.

In it will be as an integral portion the *Shrines of Adyar*, a picture-story of Adyar's beautiful shrines of all faiths.

We shall mark this period with this active symbol of Adyar's Power and Peace and Message to the world. It will be a beautiful messenger from the Masters' senior Centre in the outer world.

I am so anxious that there should be warmth throughout The Society and that the warmth should come to Adyar and also go forth from Adyar, that Adyar should be a living reality to members and to Lodges. Though it is right that there should be autonomous Sections, there is a very real danger that the vision and the outlook is less than it should be, there is a

danger of concentrating on a particular tree instead of envisaging the whole of the forest.

I thought if we could make a present of Adyar to every member and every Section, a free-offering as a spiritual gift must be, it would do much to make Adyar the heart of every one.

MORE NEW BOOKLETS

There are other activities in which Adyar must engage:

First there is the exaltation of religions, an outward and visible homage to the great Faiths and in particular to their great Teachers. Then we are shortly going to begin the exaltation of the nations of the world under the title of *This is Britain! This is France! This is Germany!* etc. We shall bow before each country in words of reverence and appreciative understanding. At such a time as this I feel that it is particularly desirable that we should exalt the nations of the world, each one of which has its destiny, its beautiful background, its splendid greatness both in women and in men. We must keep that background alive.

Our danger today is forgetfulness, and, because of forgetfulness, irreverence. We must place every country upon the altar and summon her citizens, young and old, to worship at that altar. It is so easy to do. There is not a single country that has not this magnificence, and this splendour we want to portray through our small booklets.

The same spirit we wish to carry out in booklets on the faiths. We want to try to draw for the envisagement of the votaries of the various faiths the Saviours of the faiths as in a company of great Brethren. There is nothing more important in these days than that people should realize that the particular Lords to whom they look in reverence Them-

selves are Members of a great Company of Master-Men.

If we can somehow magically draw down into the common sight a vision of the Reality in the inner worlds, that will have its own effect in dissipating the antagonisms without diminishing the splendour of the differences.

THE GIFTS OF ADYAR

All these things and others I should like to see going forth in rhythm from Adyar, because there is no place like Adyar. I can vouch for the truth of this statement, because my own active remembrances and associations with Adyar date from 1905.

We who live here must strive to know Adyar as Adyar really is. Even those of our brethren who may only be in residence for three or four months must make the most of the time at their disposal and open themselves to Adyar's influence.

The wise person comes to Adyar not with an intensity of individuality that relates everything to himself and judges everything in terms of the individual splendour of himself, but he comes to Adyar opening himself to all influences, he comes to Adyar to receive and to change.

No one can remain the same at Adyar. Either he changes for the worse or for the better. He does not remain as he is. Only in very rare instances every resident of Adyar, either temporary or permanent, has not changed for the better. It is true the change has not been as fast as it should be, but so long as one is going uphill all the time, it does not so very much matter the speed.

There is not a single tree or flower, building or monument, of any kind at Adyar which is not giving its word, giving its message to the people.

One is always afraid to come from abroad that

Adyar by those of us who live here. Though we are all of good people and on the whole worthy of our residence here, Adyar is infinitely finer and more marvellous than any of us. It would be a blasphemy to judge Adyar by any one of its residents. Adyar is to be judged by its fragrance, its power, its peace that even people from the outside world notice so strongly, and by that very obvious purpose of Adyar, and into the spirit of all these we enter according to our own individual genius. Adyar fills us with power and we use it according to our own individual capacity.

To every one of us will be change according to our power to change. We must all of us be conscious of little changes, that we are becoming nicer people, nicer not alone to our superiors but to our equals and even more to those over whom we are in charge.

In such ways can we intensify the true spirit of Adyar, we can make this an Adyar Year, partly for the sake of The Society, partly for the sake of the conflict in which the world is engaged, and partly for the sake of that Golden Jubilee which we want to make as fine as we can when it comes to its apotheosis in December 1940.

ADYAR—THE INDIVIDUAL

[February 17 is Adyar Day!]

Adyar is a Centre full of courage. It may seem strange to speak of a Centre in connection with the quality we usually attach to an individual. But Adyar is an individual. Adyar is an entity. It forms an entity as time passes. Or, to put it differently, an entity abides in Adyar as a whole, just as an entity abides in the Banyan Tree. How often have our leaders spoken about the mighty spirit of Adyar. It is a mighty Spirit of the Deva of Adyar who is the most glorious and most august Personage whom

some of you may have seen in one form or another.

That Spirit of Adyar is the incarnation of life into the form which Adyar constitutes, especially after all these years of growth.

That Individual has courage, has perfect poise. Looking at him in my mind's eye, I see him as perfectly peaceful, calm, forth-looking into great distances which seem to have no frontiers anywhere. He is mighty, tall, herculean, white-robed, with those piercing green-blue eyes, and with that peculiar kind of face which is human in its nature but which one would tend to call "stream-lined," the features of which are all, as it were, moulded to convey outpouring—the nose, the cheek-bones, the ears—an almost pointed face with tremendous streams of back-flowing hair.

That is the Spirit of Adyar which has been built up by the Masters and which has been made more visible, one might almost say, by those who have worked on the physical plane for the Masters.

It is difficult to go further in description, because one is dealing with a place. If one has ever seen the Devas of clouds, he will remember how much they are clouds themselves in a way. They enter into the spirit of clouds. While one can distinguish them from clouds, the whole rhythm of a cloud, especially of a thunder-storm, almost seems to determine their physical forms. I remember very vividly several of these splendid Persons whom I saw in a flashing thunder-storm at Olcott, the headquarters of the American Section. I only wish I could have drawn them.

And in Adyar there is the Spirit of Adyar, and there is the Deva of Adyar, and then there are all the tremendous links between Adyar and that great Inner Centre whence Adyar derives its own Power and Majesty, such as it is.

—From the President's
Roof Talk of 12 January 1940

CONVENTION NEWS AND NOTES

THE PRESIDENT'S WELCOME TO DELEGATES

(Letter presented to every Delegate)

MY DEAR FELLOW-MEMBER:

I welcome you most heartily to this our international Convention, the more so as it is the last to be held at Adyar before the election of your President for the next even years. My term of office has been very, very happy, though very, very strenuous, and its happiness has in no small measure been due to the privilege and joy of living at Adyar.

You come here at one of the most momentous times in the history of our Society, in the midst of a Heaven-sent war to remind mankind that the supreme characteristic of humanity is humane-ity. The last war did not avail to evoke such remembrance. Hence the present war. Shall it avail? The answer to this question in some measure at least depends upon us Theosophists, upon the extent to which we practise and preach and express in action our Theosophy and our membership of The Theosophical Society.

You have come here that in Adyar's influence you may the more clearly remember your humane-ity, your own individual brotherhood with all that lives with its qualities of reverence, good fellowship and compassion. I most earnestly hope that as the days of your stay here pass you will find stirring in you a new delight in your Theosophy—I hope you have your own as well as the Theosophies of our great leaders—and in your membership of your Society: it is yours, you know, and therefore to be cherished by you in all possible ways.

I hope you will find the programme interesting, and I hope you will help to

make it very much alive by taking part in it as much as you can and by contributing to its usefulness, so that you may return home impatient to share with your Lodge your increased vivification as the result of coming to Adyar.

Above all, however, there are two opportunities available to you—first, to draw from the Well of Adyar the sparkling waters of an increased zest for Theosophical living; second, to be tremendously friendly with all your fellow-delegates while you are here, perceiving in them all the fineness which has caused both them and you to join The Society and to rejoice in the study of Theosophy.

The increased zest for Theosophical living will come from the Peace that ever pervades Adyar, from the delicate silences of Adyar's groves and spaces, from the purificatory forces of her river and of her ocean, and from the fragrance of the dedicated lives that all try to live who have come to Adyar to serve the Masters. Such influences as these, I venture to say, exist nowhere else; and they are yours in abundant measure, even to the complete changing of your ordinary lives.

You have come on pilgrimage to Adyar. May you return to your homes in the outer world refreshed in peace, in happiness, and in determination to be worthy of Theosophy and The Theosophical Society.

Fraternally,

Georges Arundale

THE VICE-PRESIDENT'S WELCOME

(Spoken at the Opening Meeting of the Convention)

Brothers and Sisters, in the words of our President, "Adyar is your home," and

in coming to Adyar to attend this Kurukṣetra Convention, you have come home, come home not like the prodigal son of the Biblical parable, but as free and full sharers in the life and glories of Adyar. So you are thrice welcome to Adyar.

Brothers, people speak of Adyar as the Theosophical Mecca. It is that when we in distant parts of the world think of Adyar. Our hearts are thrilled with a thrill which we have never felt before, and we look forward to our pilgrimage to Adyar, the Masters' Home which, as our President-Mother loved to say, was in direct touch with Shamballah, the holiest spot on the earth, the Śveta-Dvīpa, the White Island of the Holy Ones.

Friends, thinking of Adyar, it has often struck me that though it is the Theosophical Mecca, it is something even more to Theosophists. It is, if I may say so, the Holy Prayāga of the Hindus. It is the place where three life-giving streams coalesce, their confluence being a stream of the Ganga, a stream of Jumna, and a stream of Sarasvati. Now, you may ask me where are all these streams, when all we see here is the Adyar River. Where is your Jumna, where is your Ganga, where is your Sarasvati?

Friends, I ask you to see with your spiritual vision a Light that never was on sea or land, the consecration of the poet's dream. In that light, you will be able to see a stream of the Ganga which is white in Dr. Arundale, the *karma-dhara*, the magnet for action. Then you will see the Jumna stream in our beloved Jinarājadāsa. Jumna is brown and so is Mr. Jinarājadāsa. Last of all you will see the golden stream of the Sarasvati, about whom our great national poet, Kalidāsa sang many years ago. You will see that golden stream in Rukmini Devi, a stream of Bhakti, of devotion, of art, of music, of dancing, so that we have here the holier confluence of Prayāga where these three streams come

together, and it is to that Adyar, the confluence of Ganga, Jumna and Sarasvati that I welcome you.

But before I sit down, I should like to make a confession that it is from my very dear wife that I have stolen the idea with which I have been regaling you. She is a Vaiṣṇavi, who worships God as Love. Naturally when you worship Brahman as the Sweetness of Honey, somehow in your inner consciousness there comes a sweetness which keeps you young.

CONVENTION BULLETIN

This very welcome feature of our Convention appeared daily from December 24 to January 1st under the title "The Kurukṣetra Convention Daily News. The first item in the first number was by the President as follows:

I am always very happy when the *Convention Daily News* appears, be it from Adyar or from Benares. It is a sign that members of The Theosophical Society are gathered together from all parts of the world to constitute an outward and visible expression of the great principle for which the First Object of The Society stands.

There is no truer nor more universal brotherhood than that of an Annual Convention, especially in India, for many countries are represented and every great faith. And there is a comradeship of very beautiful kind uniting all the delegates. In The Theosophical Society there is no communal spirit to deny the Universal Brotherhood, there is no religious pride to deny the equal beauty of all religions, there is no narrow patriotism to deny the equal greatness of all the Motherlands.

And a Convention of The Society—national or international, or both—is a delightful evidence of the Truth Theosophists know so well, that true individuality, whether in terms of faith or of nationality or in any other terms, is the very essence

of true universality. We cannot be rightly individual without being universal. We cannot be rightly universal without being individual.

May the International Convention of the whole Society and the National Convention of the Indian Section, so much together always in India, now about to take place, help to see the world safely through its present Kurukṣetra, and may the Song of the Lord, the eternal Bhagavad Gītā, ring forth from Adyar to the very ends of the earth!

A CONVENTION OF APPRECIATION

The key-note of this Convention is Appreciation, for the simple reason that we have today in these difficult conditions to pool our resources, to bring them all together, however different one resource may be from another, so that out of the pool, the well of our resources, there will be that which will irrigate the whole world into a knowledge, a deeper appreciation and understanding of Brotherhood.

So while criticism has its value, while difference of opinion very definitely has its value, the key-note of this Convention may well be Appreciation, so that we may understand others, appreciate others, however different or opposed their points of view may be to ours. We differ from one another. We must, we ought to, differ from one another, but differently together, together differently. So let us appreciate one another's service to the Cause of Theosophy and to the Cause of The Theosophical Society. Let us appreciate each other's differences from ourselves and rejoice that differences of opinion are represented here, represented in a spirit of definiteness, of firmness, and yet in a spirit of graciousness, for graciousness is so very vital.

Remember also that the purpose of this Convention, as of all Conventions, is in part to draw us all nearer to the Elder

Brethren. Please realize that the Elder Brethren draw themselves nearer to each one of us without exception. There is no one here at this Convention, there is no Theosophist throughout the world to whom the Elder Brethren do not draw nearer, especially in such times as these, and especially at such a great and wonderful time as this. If They advance towards us, it is our business positively, consciously, to try to move more rapidly towards Them.

—G. S. A.

THE PRESIDENTIAL ADDRESS

The President's Address to the 64th International Convention of The Theosophical Society, Adyar, was issued in four sections, and distributed in booklet form to all the delegates assembled.

Section One contains the President's very stirring address on the splendid theme that this was a Kurukṣetra Convention to establish definitely the Kurukṣetra of Today, when every member should feel a tremendous desire to exert himself to the utmost to right wrong everywhere, beginning with the wrongs near at hand or those in his own land.

Section Two includes the awarding of the Subba Rao Medal to Mrs. Josephine Ransom (1938), and Prof. D. D. Kanga (1939), and the proposal to award the same to Mr. E. L. Gardner (1940). And in awarding The Society's Certificate of Honour for the year to Poland and to Finland the President pays the following tribute: "The heroism of the members of these two Sections, the sufferings they have nobly borne, and their loyalty to our Society throughout the whole of their crucifixion, win the reverent and affectionate homage of us all."

These Sections One and Two of the address are printed in the February *Theosophist*, and in booklet form were also mailed to every Section and every Lodge.

Section Three is entitled "Adyar in 1939," and gives a review of the work done in the various departments of the great work-centre that is Adyar.

Section Four is entitled "Theosophy throughout the World," being a résumé of the annual reports of the National Sections of The Theosophical Society. It indicates a steady maintenance and growth of the Theosophical movement throughout the world, in spite of the loss of valued workers, financial difficulties, and the loss of whole Sections, due to political changes, which The Society has sustained during the year.

These Sections Three and Four of the address, in booklet form, were not sent to all the Lodges, but may be secured by individuals or Lodges upon application to the Publicity Office, Adyar.

GIFTS TO THE ADYAR LIBRARY

Very warm thanks are tendered to the generous donors of the following books given to us during the Convention:

A very fine publication which has been frequently asked for was presented to the Adyar Library by a Bombay member, Mr. K. J. B. Wadia—*Sasanian Coins* by Furdoonjee D. J. Paruck. It is embellished with splendid plates. The Librarian is very happy and grateful for this gift.

Another kind friend, Rai Bahadur G. C. Praharaj, who has been the recipient of the Kaiser-i-Hind Medal from His Majesty the King, has presented six volumes of the quadri-lingua Oriya Dictionary which he has himself compiled. This is a valuable work. Another volume, in course of preparation, will complete the set.

We have also received:

Ainyahita, Die Kostlichste Perle von Tibet by Dr. Otoman Zar Adusht Ha'nish, from an anonymous donor.

Life of William Wordsworth in 2 vols. by George McLean Harper, and *Life of*

John Keats by Sidney Colvin, from "A Friend."

—GERTRUDE WATKIN

CONVENTION GREETINGS

Converging upon Adyar, and specifically upon the opening session of the 64th International Convention, were the good wishes and greetings from Sections, Federations, Lodges, members from all over the world. Greetings by cable, by letter, by telegram; greetings accompanied by individual signatures on hand-illustrated pages which were later placed on the Convention Notice-board for all to see; greetings in person by representatives from all over the world; and finally a greeting "from all who have not been represented"—thus as the mind and heart swept around the world, from continent to continent, from island to island, from heroic Finland and devastated Poland to war-torn China, from an old Indian member who missed his first Convention in 40 years to the sixteen Golden Chain children in Serbia, it was increasingly clear that Adyar is truly a World Centre.

ABSENTEE DELEGATES

Contributing largely to the warmth and friendliness of the Convention were the many letters to the President which poured in from every land, and the enthusiastic response to and warm thanks for the "beautiful suggestion about the Absentee Delegates which made it possible for members not able to be personally present at Adyar to be, as absentee delegates, in close contact with the Convention." Entire Lodges, the Yugoslavian Section, and more than 300 individuals responded to this opportunity and with their registration fees made possible the enlargement of the service which the Faithful Service Fund renders to old and faithful workers.

AN ACT OF HOMAGE

(Dr. Arundale's greetings on Christmas Day)

O Mother of the World!

We thank Thee that Thou art with all who suffer, enfolding each within the wings of Thy glorious Motherhood.

We thank Thee for Thy perfect Understanding and for Thy gentle Power, that all who are deep in suffering may know that Thou, too, hast plumbed its depths, yet hast arisen into that Peace and Happiness which are its sure and certain end.

We thank Thee for Thy perfect Patience, waiting in Blessing on our ignorance as we rebel in anger or in despair against the suffering which reveals to us neither justice nor love nor any hope.

We thank Thee that Thou art ever near to us with the pure Light of Thy Compassion in all the darkness of our lives.

We thank ~~thee~~ that Thou art the radiant Messenger of the Love of God, the Mother to all creatures throughout the worlds of Thy Kingdom.

May we learn to know Thee and place at Thy Lotus Feet the offering of reverence and gratitude.

The Elder Brethren send this War to help the World to have a Christmas every day.

THE INDIAN THEOSOPHIST

The January issue of *The Indian Theosophist* embodies the entire volume of *The Kurukshetra Convention Daily News*; and at the end of this is added "Our Marching Orders for 1940," being a talk given by Dr. Arundale at a conference held on January 1st "to discuss what can be done especially this Year of 1940 to draw the power of Kāshi (Benares) closer to the power of Adyar, and the power of Adyar closer to the power of Kāshi."

A very fine number indeed, and valuable inasmuch as all this most readable matter (including condensed reports of the President's addresses at Convention) is this time *not* reprinted in THE THEOSOPHICAL WORKER as has been the custom in past years.

A Kurukshetra Convention

By J. L. Davidge

NEW EXPERIMENTS

WE have had a magnificent Convention at Adyar—the 64th international anniversary gathering, dated officially from December 26th to 30th, 1939. The President was in splendid form, the visible focus and embodiment of the special forces which surge through Adyar during Convention—the Peace that passeth understanding and the Power that maketh all things new. I realized more than ever

before how such a master of skill in action as our President is can swing a Convention through its appointed programme on a floodtide of power and blessing to the glorious climax of his closing address.

Adyar has perhaps only on two occasions—the Golden and the Diamond Jubilee—been more populous than during this Christmas week, for besides the more than 800 delegates actually attending, there were also accommodated within the compound 300 teachers taking the Montessori

Training Course and 400 Hindustan Scouts in camp, besides the 200 Adyar residents. Many of the Montessori teachers attended the public lectures, as did also Madras residents in response to the experimental advertising in the Madras dailies of public activities, and over 100 non-members were among those who registered.

Another gratifying experiment was the enrolment of the Absentee Delegates, whose registration fees were assigned to the Faithful Service Fund for aged workers. Quite seven hundred in all parts of the world joined this enrolment, including the whole Yugoslavian Section in one block, and large groups in other countries, specially Java, India and the United States of America.

WAR ON ALL FRONTS

The Kuruksetra note sounded throughout the whole Convention—it resounded through the *Convention Daily News*—and the effect of it was to sustain the fighting spirit both in relation to the World War and to the revivification of the Indian Section which is planned for 1940. We were actually within the Kuruksetra spirit on December 22nd, when Adyar celebrated Gitā Jayanti Day—the day on which *The Bhagavad Gitā* is said to have issued forth over 7,000 years ago—and the President, while linking Gitā Jayanti and Christmas as festivals of goodwill and appreciation, rang out the warrior note to Theosophists throughout the world: “Therefore fight, O Arjuna!”

In his opening address the President called Theosophists everywhere to join more vigorously in the War, to fight for the Right, to fight on every front, against iniquities which affect countless millions of human beings—destitution, starvation, unemployment, miserable housing—wrongs also which we inflict on the sub-human kingdoms, our fellow-citizens the animals,

which have in a way “first right to our protection, for they are among the youngest in the family of God”:

“We herd animals into concentration camps which we call slaughter-houses. We consume their flesh and blood for food. We trap them ruthlessly for personal adornment. We hunt them to provide ourselves with happy and so-called ‘gentlemanly’ sport. With the cunning of human might we trample with bloody feet upon their Right, and they cannot war against us, or we might feel constrained to be more circumspect in our cruel selfishness. At least some of us can be at war for these children of God, fight for them, champion their Right against the unrighteous might of so many of their human brethren.”

I am tempted, even at the risk of throwing my story out of proportion, to quote not only from the President, but also from Srimati Rukmini Devi, for they both stressed the animal kingdom as one of our battle-fronts in the World War. Rukmini Devi was equally insistent on their rights: “Who will help the animals?” she called in her fine address on Culture:

“If I had to choose, I should rather be elected to Parliament by a large group of animals than by a large group of people. They could not speak, but perhaps the elephant would wave his trunk and say: ‘I elect you as a member of the Indian Parliament.’ Some day when we have Home Rule for India, there must be a representative in the Indian Government who will look after the protection of the animals and will see there is no cruelty for animals in India. I should like to be the chosen representative of the tiger, the lion, the dog and the deer. That is the highest honour of all—to be the chosen representative of all those who are helpless, of those who are voiceless: to become the voice for the animals is the highest honour anybody can ever look forward to.

THE INDIAN SECTION

The fight on the World Kuruksetra was carried into the Indian Section, which adopted a plan for 1940 to spread Theosophy more vigorously, to apply it to the problems of reconstruction, and to work for the cultural awakening of the people. This dynamic plan was drafted by Mr. Rohit Mehta, a young Theosophist who has been appointed a National Lecturer, and who has the political sense well developed, which is a somewhat rare faculty among Indian Theosophists. One notices that when the President is on tour, he gives three types of talk, Theosophical, political, educational. The Indian Section plan is more or less consonant with these three types of propaganda.

The Indian Section plan, which the President has designated a “Golden Jubilee drive,” is intended to maximize the Section’s resources as it converges on its 60th anniversary celebrations at Benares in December next. The plan was financially well supported in Convention, and a planning committee was appointed to give it the desired momentum. The President urged the vital need for comradeship amidst the differences which are rife in India, and he challenged Indian Theosophists to bring the communities together, to be nation-builders: “The challenge is to every one of us without exception: What are you doing to help India?”

TOUCHSTONE OF THEOSOPHY

The President was again in a challenging mood when he led the symposium on “The New World Order.” Regarding Theosophists as pioneers of this new world order, he challenged every one to apply the principles of Theosophy to every utterance, every policy, every programme made in the outer world, whether it be of the nature of a Constituent Assembly, the right Constitution for India, the question of India’s

relation to Britain, even the World War. His challenges were five:

1. Does the scheme, the proposal, whatever it may be, strengthen the Universal Brotherhood of Man?
2. Does it convey due opportunity to each, ordered freedom to each, the spirit of comradeship to each? [The President ruled out liberty, equality and fraternity. “We ought by this time,” he said, “to have finished with these comparative misnomers of reality.”]
3. Does the scheme harness duty to power and bring sufficiency to need?
4. Does it exhort in the individual the sense of his own worth?
5. Does it tend to make life one, or does it tend still more to emphasize life as many? In other words, does it integrate or does it disintegrate?

We may apply those five challenges as an acid test to every emerging problem, for example: “What we need in India in terms of the application of Theosophy is a united India, whatever might be our idea of a united India.”

CHANGING THE SOCIETY’S OBJECTS

In another symposium, “Whither Theosophy?” the President gathered up the sifted answers to his article in the September *Theosophist* adumbrating changes in The Society’s Objects. Talking to a large audience under the Banyan Tree, he held a bulky file of this material received from members in all parts of the world. On the whole, he said, there are more members for change than for the continuance of the objects as they stand. Even if a change were proposed, it would involve a great amount of constitutional procedure, so that nobody need fear any changes taking place at present.

The President remarked on the very curious reaction which many members showed towards the introduction of the

study of politics in the Second Object. Some would have preferred to call it "statecraft," though the President humbly submitted that if we can study religion, a very controversial subject, and clarify and help religions to come together, if we can study philosophy to the same intent, and science in its various aspects, why not political science? "Consider what an Augean stable politics is! How important it is for every Theosophist who can do so to enter that stable and to try to clean it up."

The President confessed himself gratified as to the unanimity of opinion that he should be free to speak as an individual all the time, "and that in so speaking he cannot and does not and will not commit The Theosophical Society."

DISTINGUISHED LECTURERS

From the international point of view we were fortunate this year in having as a Convention lecturer Dr. Maria Montessori, who discoursed on "The Child: The Eternal Messiah." Though she has received invitations to visit other countries, particularly South America, it is possible that Dr. Montessori will make her permanent residence at Adyar and found a psychological institute for the study of the Indian child. She is lavish in her gratitude to The Theosophical Society for inviting her to Adyar, and Adyar is no less lavish in its appreciation of her genius—the "world's greatest scientist in education," as the President speaks of her.

Other Convention Lectures were delivered by the Vice-President (Mr. Hirendra Nath Datta) on "The Message of the Vedānta to the World of Today"; by Śrīmatī Rukmini Devi on "Culture and the New India"; and by Sir C.P. Ramaswamy Iyer on "World Forces and the Super-State," envisaging a Federal Union of Sovereign States, and developing

the thesis that the present totalitarian tendencies cannot be overcome except "by a fresh non-economic orientation of life and of society based on inner harmony rather than on all-round acquisitiveness and a harking back to spiritual rather than to temporal values."

Sir C.P. Ramaswamy Iyer, now Dewar of Travancore, is an old friend of Dr. Besant, and though he has never joined The Theosophical Society he bears "appreciative witness" to the "great work of popularization and harmonization of Hindu, Buddhist, Zoroastrian and other ideals achieved by The Theosophical Society," and to the notable part that the Founders of The Society and their successors have played in the Indian Renaissance of today.

CULTURAL TONE

A particular tone characterized this 1934 Convention, due in no small measure to the rapid development of art activities by the Kalākṣetra, the International Arts Centre headed by Śrīmatī Rukmini Devi. This applies not only to the exhibition of Indian paintings and art objects, which drew many visitors, but also to her address on culture and no less to her dance recital, which was an interpretation of Bhārata Nāṭyam, the South Indian classical dance, was the very summit of perfection in art expression and interpretation. Not only has Rukmini Devi captured southern India, as the President remarked in his opening address, but it is recognized by competent authorities that "more than any one else she has worked for the revival of the ancient arts of India and is today the foremost exponent of Bhārata Nāṭyam in this country." Round her have collected at Adyar a number of men of genius in the Indian arts of dance and music, and others are happily collaborating, one of these being Śrī Veerabhadra Pillai, a temple musician and without any shadow of doubt the finest

Nagaswaram (clarinet) player in South India today.

THE PRESIDENT'S WAR POLICY

In his closing address, after calling up every member of our Society "from leave to duty," just as the soldier may be called from his retirement into active service—the fighting force that The Theosophical Society so surely is, fighting against ignorance, against destructive separateness, against cruelty, injustice, tyranny everywhere—after making this insistent call, the President exhorted all brethren of The Theosophical Society throughout the world to the warrior spirit "that you may shine wherever you are in the armour of Light and wield with unquenchable ardour the sword of righteousness."

And then the President made an important statement of his personal war policy, urging that this being a universal War against cruelty, injustice and tyranny everywhere, we must fight for the Right; Indian Theosophists must promote Hindu-Muslim solidarity; India must participate in the War; India must state her will as to the nature of her freedom within an Indo-British Commonwealth of nations; finally, he linked the organization of Indian youth to national service.

HIS TERM OF OFFICE

As a personal note Dr. Arundale announced amidst continuous applause his intention to present himself for re-election at the end of his present seven-year term which expires in 1941. The announcement gave immense satisfaction, following on a resolution passed at an informal gathering of the members of the General Council present at Adyar, and I expect it will be equally well received throughout the Sections, as the President's decision was influ-

enced by many requests from various parts of the world.

The President will not issue any circular whatever, only the formal intimation that he stands again. He expressed himself "grateful for having been allowed humbly to follow in office two Presidents whose power and service were," he said, "far, far greater than my own. If I am re-elected, I will do my best to serve more wisely, but I do not think I could serve with more enthusiasm."

In closing the Convention the President reached a rare elevation of idealism, power and eloquence. One thought that then, as on other occasions, he spoke from super-human levels, when in his final benediction he said:

"Now I am not closing this splendid Convention. Rather am I opening a New Year of happy activity in our sacred and triumphing cause.

"Forward with Blavatsky and Olcott and Besant and Leadbeater, the Great Four who are with us today, who are leading us today!

"Forward with the blessed Masters who gave Theosophy and The Theosophical Society to the world a diamond period ago, and who are with us all as They have ever been, accessible, inspiring, guiding!

"Never had the world greater need of the fuel of Theosophy and the fire of The Theosophical Society.

"May the Power and Peace of this Sixty-fourth World-wide Convention spread throughout the earth, adjusting it anew to the Good, to the Beautiful, to the True. And may its Power and Peace still further strengthen every Section, every Lodge, every member to fight for the Right on the world-wide plains of the Twentieth Century Kurukṣetra, with the spirit of Our Lord Śrī Kṛṣṇa afire in a myriad Arjunas."

NEWS AND NOTES FROM THE SECTIONS

AUSTRALIA AND WAR

THE Hobart Lodge reports interesting discussions are arising from the use of *Where Theosophy and Science Meet*, part I, as the book for study. The Lodge has also applied to the English Section for four refugee children to be sent them for adoption. Hoping for children from Theosophist refugee families the Lodge will place these in Theosophical families in Australia. Seventeen members are enrolled in a First Aid (Ambulance) training class.

BURMA HONOURS CHINA

The Rangoon Theosophical Society, Olcott Lodge, No. 102—49th Street, Rangoon), presented a welcome address to His Eminence Rev. Tai Hsu, Buddhist Archbishop to the Chinese National Government, Camp Rangoon:

MAY IT PLEASE YOUR EMINENCE

We welcome you heartily to the Lodge as one who has done much for the revival of Buddhism both in the East and in the West.

The Theosophical Society strives for the revival of the true teachings of the Tāthāgātha in Buddhist countries like Burma and China, even as it has striven for, and to a large extent achieved, the revival of the Sanātana Dharma of the Hindus of India. Theosophy reveals the essential unity of all religions, tracing their source to the Great Hierarchy of Arhats who guide the destinies of mankind; and

Theosophists pay homage to Siddhartha Buddha as the First Flower of our Humanity, having attained Nirvāṇa, "the Peace that Passeth Understanding." And, how crying is the need for this Message of Peace to the war-torn nations of today!

War has once again let loose the worst enemy of Humanity, namely, hatred: And has not the Blessed One declared: "Hatred ceaseth not by hatred: by Love alone hatred ceaseth." Ours is the common task of spreading that Message, and, with the blessings of the Great Ones, our efforts are sure to be crowned with success.

You come to us not as a stranger, for China has never been a stranger to Burma or India or Ceylon. We look up to Central Asia as not only the home of the Mongol Race but also as the birthplace of the Aryan Race, and we have always kept touch with our original homeland through cultural ambassadors exchanged between these great countries. All are glad to have the privilege of welcoming one who is a worthy successor to such ambassadors of the past as Fa Hien and Hiuen Tsang.

We wish you a happy sojourn in this Land of Pagodas, and we wish you *bon voyage* and a successful tour of India and Ceylon.

We remain,
Respectfully yours,
Members of the Rangoon Theosophical Society.

CENTRAL AMERICA

Gnosis Lodge of Guatemala which has been in recess for several years has been reorganized, and although only seven in

1940

NEWS AND NOTES FROM THE SECTIONS

39

number the members are working with enthusiasm. A small magazine called *Simiente* is published and circulated free.

CUBA HAS MANY VISITORS

"The Cuban Section has recently been favoured by visits of important persons in the Theosophical movement, great brothers in Theosophy who have presented the joy and the spiritual light that comes from the proximity of those beings who are Theosophy alive, and who give us the noble example of a life consecrated to the supreme ideal of Universal Brotherhood." Less than two years ago Miss Marie Poutz of Krotona visited the Section, and more recently Mr. A. P. Warrington and his wife lived for several months in the Theosophical Centre of Ciudadamar in Oriente. The Section enjoyed the presence of Mr. C. Jinarājadāsa, who presided at the Convention early in the year; and finally in July Señor Mariano L. Coronado, ex-General Secretary of the Central American Section, and now the Travelling Presidential Agent for Latin America, began his new work with a stay of seven days in La Habana, during which he took part in many activities—lectures for the general public, interviews with the press, reunions and interviews with Theosophists of the capital.

Cuba has an excellent Section journal, *Revista Teosófica Cubana*, the last October issue of which is devoted to fine articles and excerpts from the writings of Dr. Annie Besant.

THE YEAR IN DENMARK

In spite of wartime difficulties, which have prevented *The Theosophist* and the Next Step Campaign material from reaching this neutral country, work is carried on in the Lodges as much as possible as usual.

Captain Ransom made a very successful visit in January 1939, and Mr. van Dissel also visited after the European Congress in Paris.

The Young Theosophists are doing enthusiastic work which was further stimulated by the visit of Miss Bets Elze from Holland.

To their great disappointment the war has cancelled an extended tour planned by Mr. and Mrs. Ransom.

Dr. Arundale's book *Mount Everest* is being translated into Danish, and the Section journal *Theosophia* publishes translations of leading articles from *The Theosophist* and other Theosophical magazines.

ENGLAND IN WARTIME

Mr. Jinarājadāsa was the lecturer at the Shadow Convention held in London during the Christmas Season to coincide with the International Convention at Adyar. His subject was "The United States of the World."

Plans are proceeding to hold an Easter Study Week-end, in spite of war conditions, and Mr. Jinarājadāsa will give the three principal talks. Round Table discussions and study classes will be other features of the Week-end.

Mrs. Gardner writes that the English Section is settling down to work under wartime conditions, and the adaptation of the Lodges to these conditions has been varied. In some cases meetings have been retained at the usual evening hour, but owing to the closure of many other organizations doing similar work the audiences have increased. In the majority of Lodges the hours of public meetings have been changed to Sunday afternoon, and the audiences vary although almost every one reports that a slightly different audience has attended. In the London Headquarters the numbers have increased from 30 on

September 1st, the day that war was declared, to an average of 75 or 80 in December; Besant Hall will be reopened in the New Year and two series of lectures given there.

The regular Sunday meetings will begin with four lectures on national problems at which two Members of Parliament are speaking, Capt. Haden Guest, a former General Secretary, and the Rev. Mr. Sorensen; the latter will speak on "Britain and India Today." In February the General Secretary will give a series on "The Fundamentals of Theosophy," to be followed by one on "Thought Power" in which Mrs. J. Ransom, also a former General Secretary, will take part.

The second series is a group of popular lectures on Thursday evenings. The well-known writer, Mr. Shaw Desmond, will speak twice on "Reincarnation"; Mrs. Gardner will speak on "Man's Higher Powers and Practical Yoga," and Mr. Hawliczek will conclude with two on "Nationalism" and "The Dawn of a World Consciousness."

Members' meetings continue to be fairly well attended in all the active Lodges.

"The war is a completely different thing from anything that one could have imagined would happen. The upset of the national mind through evacuation has been valuable as many people are having new and illuminating experiences. The lack of air raids after so much preparation is a relief but leaves a great sense of uncertainty, and the curious stale-mate of the war on land at the time of writing this brings in elements of strangeness into the whole situation which is very trying and leads to useful questions."

Free literature is being widely distributed; the war pamphlets and the campaign booklets are going well, and it is hoped when people have had time to digest these enquiries that there will be an increase in membership.

NORTH-WESTERN FEDERATION

The North-western Federation has inaugurated an experiment, a monthly letter to Lodge Presidents, to act as a connecting link between Lodges. Letter No. 1 was printed in the December WORKER. In his second letter the President of the Federation writes:

"The life of The Society flows freely through awareness of our fellowship and the fullest interchange of honest thoughts. We who are Presidents have the special responsibility of facilitating this open and harmonious relationship, you particularly in attuning the membership of each Lodge, and I, with your help in aiding the linkage of all Lodges and Centres in the Federation. . . . Lodges are liable to become isolated and miss the invigoration of a fuller life which they can share by both contributively and receptively participating in the wider life of The Society. The Federation is an agency for this purpose of promoting a greater union and a wider fellowship, and if Presidents of Lodges who are not regularly represented at Federation meetings will seek with persistence to bring their Lodges into fuller contact with brother-Lodges, through the Federation, the result after a few years' steady effort may be surprising."

At a recent Federations Committee meeting, probably the most important decision was an agreement that a Library Adviser should be appointed to arouse interest in the Library resources and encourage a wider use of Theosophical literature both by members and the public. Another matter to be considered is a plan for lending recently published books for three months to Lodges indicating an interest in making full use of such books amongst its members. It was also suggested that the Library Adviser should bring to the notice of members the "Book of the Month" from the Theosophical point of view.

HOLLAND'S ROUND TABLE

The Herald of the King, the monthly journal of the Round Table in the Netherlands, appeared in new form in its September issue, and the general opinion is that it is much improved. The October number gives a lively account of a Round Table Camp at Huizen which proved a great success. Flower, Bread-and-Salt, Light-and-Sword ceremonies were held and also four initiation ceremonies. In Amsterdam the Round Table worked hard in preparation for a Christmas party for poor children.

INDIA

Many Lodges throughout the Section observed three special occasions in December with appropriate programmes: Dr. Arundale's birthday; Gītā Jayanti Day on December 22nd, at which time addresses were given on the *Gītā* and passages read, and in some instances free copies of the book given to the public; and Shadow Conventions which synchronized with the Adyar Convention. Such celebrations have their part in uniting and strengthening the Theosophical work in India in a very real way.

All of the Lodges in the Bombay Federation jointly arranged a most successful "Grand Variety Entertainment" in aid of the Besant Memorial School at Adyar, at which time popular Bombay artists were engaged to provide the programme. The hall was completely filled and the admission fees, together with Rs. 300 from advertisements given in the Programme, amounted to approximately Rs. 2,000. The members donated to a fund from which all expenses were paid so that the full sum from the entertainment might be sent for use of the school.

A Besant Memorial Fund has been established in Bombay, Blavatsky Lodge, with an initial sum of Rs. 100 contributed by the Managing Committee of the Lodge.

From the "A-coin-a-day" system inaugurated among the members the sum of Rs. 20 has been added, and articles are being collected for sale, the proceeds of which will go to the same fund. The Bombay Lodges have as their objective the founding of a Scholarship in the Besant Memorial School.

For the first time in its history, Blavatsky Lodge, Bombay, arranged a celebration of Divali, when more than 100 Bombay members gathered on the beautiful terrace of the Lodge to enjoy a short programme of music and dancing, to offer the greetings of the season, and to renew old friendships. The evening closed with refreshments, and, to the delight of the children, fireworks.

FOR HARMONY AND UNITY

"Every thinking man knows how great is the need today for Harmony and Unity. Wherever we turn our eyes we see strife and warfare, disruption and destruction. The world is once again in the grip of a great war. And what is the case in our own land? We are a house divided amongst ourselves. Varied, complicated problems stare us sternly in the face. . . . What is the result? We are despicably weak in spite of our vast numbers and our great heritage, consequently the progress of our Motherland is badly hampered. Who does not know that this is the chief stumbling block in the way of India's freedom?"

"The worst thing, however, is that there is a great deal of evil propaganda abroad by self-interested persons, while very little organized effort is there to counteract its evil effect. It is just to serve this latter purpose that the Bihar Theosophical Federation launched upon a campaign of Mutual Understanding and Goodwill. This effort was highly appreciated by all sections of the people.

"As a further step in the same direction a monthly magazine, *Mel-Milap*, has been launched, containing articles both in simple Hindustani and Urdu, easily understandable by students and the general public. Every effort will be made to maintain a high tone and a lofty standard by combining simplicity with dignity, and to do this the co-operation of eminent Hindi and Urdu writers is being solicited.

"This venture deserves the hearty support and active co-operation of all men interested in the real welfare of the nation, and the Bihar Federation most earnestly asks the co-operation of Lodges throughout India in assisting in this much needed effort."

INDIA'S GOLDEN JUBILEE

This is the Golden Jubilee Year of the Indian Section, and with the view to making the work in India more efficient and more intensely dynamic and to send new and stimulating life pulsing through all of the units of the Section, a scheme was proposed and adopted during the recent Convention which set forth a three-fold purpose:

1. More vigorous spread of the Truths of Theosophy among the Indian people who are really hungering for same.
2. Showing the people how Theosophy can be applied to the problems of Indian Reconstruction.
3. Working in the direction of a real cultural awakening of the people, there being a danger of India's essential culture being forgotten in the rush of political changes.

The Indian Section with all its constituent units is urged to plan programmes in the light of these three main objectives.

A Planning Committee representing various sections of the country was appointed, with authority to develop the scheme in greater detail and to execute all plans made. The Committee appointed

three national lecturers and a Publicity Officer.

The immediate plans include a Questionnaire to Lodges in order to gather information upon which to base an intelligent programme; the development of monthly campaigns for uniting effort throughout the Section along a special line, thereby the sooner bringing about the changes desired; and a Workers' Training Camp which will be held at Adyar in the spring. The first steps in these plans have been taken and the campaign for February, in honour of Rukmini Devi's birthday which occurs in that month, will be a campaign for beautifying the Lodge rooms and the Home.

THE YEAR IN MEXICO

Special greetings to the Convention and homage to the Masters, the two Founders, and to our Leaders was sent by the Mexican Section.

Two new Lodges were formed and the application for a third new Lodge is pending. One of these, an English-speaking Lodge, was the result of Mr. L. W. Rogers' visit which proved very inspiring. An extra room has had to be rented outside Headquarters to accommodate additional group meetings. Two lecture tours of two Sections of the country were undertaken, and a weekly lecture is being broadcast.

An important new step was the beginning of musical and theatrical activities along Theosophical lines by an enthusiastic group of young people in Mexico City under the leadership of Mrs. Maria Obregon, a noted film star and member of our Society.

The 21st Annual Convention comes during the last week of December 1939.

A NEW ZEALAND LETTER

Miss E. Hunt, who was at Adyar last year, writes that she is spending a few

weeks at Vasanta Centre in Auckland, prior to going down to the Annual Convention to be held in Wellington at Christmas. She had just completed a tour of all the Lodges of her Section: addresses were given to members about Adyar Headquarters and the work and activities of Dr. Arundale as President. Her titles for public lectures were:

East and West: a Contrast in Culture;
New Zealand: Her National Growth and Culture.

During the tour Miss Hunt was invited to speak at many Travel Clubs, Women's Societies, and at a Rotary luncheon; she took the opportunity of telling her audiences something of the real India. She told them that the real wealth of India was not in the material riches for which we exploited her but in her philosophy and culture. Everywhere audiences evidenced a genuine interest and appreciated a view of India which they said had not before been given them.

Miss Hunt is preparing a series of war lectures to deliver through the Section next year, giving our Theosophical viewpoint. She hopes to be able to link her Section strongly with Adyar in its inner war work.

The new edition of the Autobiography of Dr. Besant is warmly praised, and it is being suggested at the Convention that the book be placed in as many public libraries as possible.

Vasanta Garden School had a public break-up when the children gave several plays, dances, group songs and other musical items. One of the most effective features of the Concerts was where the children were dressed to represent the various nations of the world, each bringing its greetings to the spirit of Christmas and the New Year—many hearts were moved when the child who represented Germany appeared with the words: "I bring you greetings from the children of Germany." The one little

Maori boy of the School was warmly applauded when he appeared to give the greetings of his people. In November the School held a very successful Garden Party and Sale of Work at which £70 was made to help the School funds. This is a yearly function.

As many as 29 members were going down to the T. S. Convention from the H. P. B. Lodge alone. The Centenary Exhibition is in Wellington where the Convention is being held at Christmas. Miss Hunt writes that the people of New Zealand were very excited when the news came through that one of their own fighting ships, the Achilles, had played so splendid a part in the naval battle against the Admiral Graf Spee off Montevideo—there were 327 New Zealand men aboard the Achilles which was given to Great Britain on the outbreak of war.

Mr. Crawford has received word by cable that his son who went to England last year to join the Royal Air Force is now in active service in reconnaissance work in the North Sea.

ROUMANIA

Since the first of October, when The Theosophical Society in Roumania opened the season's work with a celebration of Dr. Besant's birthday, meetings have been held regularly with a fairly large attendance. Preparations for the Next Step campaign were begun in the summer, and from the beginning of the new year the programme will be based upon this campaign. The monthly letters from the General Secretary to all of the Circles and unattached members met with such success that the plan will be renewed this year. Not being able to print any books at the present time translations are being made in order that when conditions alter there will be material for printing. One of the translations, the last section of *Man*:

Whence, How and Whither, has been stencilled and is being widely circulated among Roumanian reading members. Also the great interest aroused by *A Guardian Wall of Will* among English-reading members has inspired a translation which is now ready and will soon be stencilled.

SOUTH AFRICA

If there are others in the recently revived Round Table in Durban as enterprising as 10-year-old Ann Evans it is not surprising that the membership has been trebled in the course of one month. Ann held a Cake-and-Tea Sale in the Lodge room which netted the sum of £3. To this sum was added another £5, which will be used to extend the social service work undertaken by the Table, which heretofore has consisted of material help to three unfortunate families. A picnic, a Flower-and-Tea Sale, and a Christmas Party make up the December activities of this energetic and youthful group.

The Durban Lodge rooms have been extended and attractively decorated. The New Age Book Depot has launched out into a wider sphere of service by securing a display window on a busy thoroughfare where will be displayed the latest Theosophical publications, attractive packets of incense and coloured seals of The Society. The Lodge study includes Western and Eastern Psychology, and Problems in Healing, each subject extending over a month, with papers contributed by 8 different members.

Johannesburg Lodge recently enrolled its 100th member and reports, among other activities, the formation of a Meditation Group for members only, which is proving popular.

The Lodges in Pretoria, Cape Town and George report regular activities of class and lecture work which are creating a deep interest among their friends and members.

THEOSOPHICAL CAMPS OF U.S.A.

In commenting on the usefulness of Theosophical camps, Fritz Kunz states in the Bulletin of the North-east Federation:

"The really substantial number of people who have been encouraged and deepened by the two camps (Orcas in the north-west and Pumpkin Hollow in the north-east) proves fully that we are dealing with a work of utmost importance. The steady development especially at the older Orcas Camp also shows that talent is available locally in our Society for both inspiring and practical physical activities. And what must be adequately understood is that these institutions serve mankind at large, not members alone. This is true of the Theosophical camp sessions as such, and also the use of the premises at Orcas by college groups of foreign-language students."

Plans for the future of the Eastern Camp include a conference in 1940 concerning the relationship of modern thought to Theosophy; the equipment of a novel and beautiful studio-laboratory-theatre in a building ready to hand in which by models, mobiles and murals the whole story of Theosophy will be provided in visual form, richly documented with scientific data; the use of this ensemble for cultural events of interest to the thousands who live nearby in summer; the starting of a children's camp along Theosophical lines, and out of this the development of a school. The speed with which this programme will be realized obviously depends upon the encouragement and support received.

"When to the already great usefulness of the summer sessions are added the features of conference, school and the like, it is apparent that an entirely new type of work is in hand."

MORE ABOUT U. S. A.

The Michigan Federation Bulletin made its début in September, the first issue being

dedicated to Mr. Jinarājadāsa who proposed the idea of a federation to the Michigan Lodges in 1924. The purpose of the Bulletin is "to assist Lodge and national members to become more closely associated in the work, create a greater channel for the Masters' use, to facilitate locating Lodges and Lodge officers when visiting a neighbouring city, and to help inquirers through contact with the Lodges and members."

In this Bulletin a former President of the Federation writes: "Fifteen years ago the Federation Idea' was on trial in our Section. Today it has proved itself beyond a doubt! It is now recognized that Federations have proved to be one of the most valuable aids in solidifying and strengthening the work of The Theosophical Society in America. Through Federations, members have come to know each other better, the work of Headquarters in sending lecturers and field workers about has been simplified, economies have been effected which have meant more results from labours expended, and member Lodges—small and large—have been able to accomplish more through mutual help in a larger field."

The Federation correspondent writes: "This department was inaugurated when the number of inquiries received exceeded the Federation President's capacity to deal with them, owing to the pressure of other work. The writer was appointed Correspondence Secretary and the names of all inquirers were turned over to me for handling. You can imagine the challenge of writing to people about whom you know nothing other than a sample of their handwriting. It had the stimulating effect of strong coffee. First an informal questionnaire was prepared, asking for name, address, education, occupation, what had already been read on Theosophy, what books were available in their community, and finally what special phase of Theos-

ophy they wanted to know more about. This was mailed to each inquirer with a personal note of greeting. Every single one answered the questions. This made a foundation upon which to build, and truthfully there has been something magical and yet enduring about the letters that have developed that defies telling in common everyday words. . . . We have written in the spirit of students trying to learn through the sharing of our thoughts. There has been no feeling of obligation or coercion whatever, and we rarely discuss more than two questions in any one letter or write more often than once a month, so there is always a spontaneous give-and-take about the letters that is pure delight. The inquirers feel a personal contact with The Theosophical Society, and the correspondent has the joy of serving in a thoroughly tangible way." The latter sends reports of the Federation and other lectures and these make the inquirer feel a part of the group even though he or she may live in an isolated community, as most of them do, and are unable to attend meetings personally.

WALES' TEMPLE OF PEACE

A survey of 1938-39 gives that Wales has once again been the centre of a unique and significant factor in her contribution towards the solution of world problems by the erection and dedication of a "Temple of Peace" in the beautiful Civic Centre of Cardiff. Mr. Jinarājadāsa gave one of the first public lectures in the Temple on the appropriate subject of "Building the Temple of Peace on Earth." This was reported in the June WORKER.

On "Goodwill Day" the children of Wales broadcasted a challenging message to the world, ending:

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

SPEAKING VOLUMES

From a Lodge Bulletin :

Hear ye! Hear ye! We the books of The Theosophical Society have a protest to make! We think we are not receiving sufficient attention, because some of us have not been off these shelves in months, and we are so tired of standing here collecting dust. Moreover, when we do not circulate it has an evil effect on you, because your ideas crystallize and your brain atrophies, and what good Theosophist wants a stagnant mind?

We have heard, however, even on quiet shelves, about gangsters and racketeers, and while we enjoy going into the members' homes and to the homes of their friends, we would feel a little safer from kidnappers if some token of faith were left with our friend the Librarian, telling when we were taken out and by whom.

Those of you who have been reading us and paying fees and fines are about to reap your reward. There is enough money for two or three new shelf-mates, and if you have any books in mind, we would be glad to make them welcome. So you see there is growth and evolution in all things.

Readers make more fees and fines;

More fees and fines make more new books;

More new books make more and better readers;

More and better readers make more Theosophy in the world;

And there you are!

A BARGAIN BOTH WAYS

A Lodge Secretary writes: "Our members and their friends collect during the year old clothes, household equipment, phonograph records, books, pictures, etc. until the time for the sale, which is held in a poor section of the city. Sometimes an empty store-room facing on the street can be borrowed or rented, or a garage,

or a room in a residence. Usually a large crowd is waiting and literally "crashes the gates" to be the first to buy the bargains, and everything is sold in half a day. As we sell every article very cheap we feel we help the people who buy as well as the Lodge which sells."

T. O. S.

In England, besides a large amount of work for refugees, the T. O. S. reports having printed a leaflet entitled *India Expects* in which is set forth an appeal that India should be granted full Dominion Status. Copies of the leaflet may be obtained from the Theosophical Order of Service, 1 Crediton Hill, London, N. W. 6.

The Chief Brother for America upon entering the office last July undertook to reorganize the T. O. S. workers particularly with regard to the Head Brothers. For each of the 13 well-organized Federations over the country was selected a Federation Head Brother, the direct personal representative of the Chief Brother, empowered to appoint, in collaboration with Lodge and Federation Presidents, the servers and workers in the various departments. Each Federation Head Brother has the widest possible latitude in his actions, and is asked to familiarize himself with the work of all the seven departments in the T. O. S.

The Chief Brother writes: "So far the plan has been successful with not one adverse criticism received. The Federation Head Brothers keep in constant touch with the Chief Brother, and in their own fields they know every server in a way impossible to the Chief Brother. Another advantage is that the National Heads of the Departments now have only to correspond with and get reports from the Federation Head Brothers, which greatly simplifies and expedites the work, making for speed and efficiency both in routine and in emergency action."

Theosophy Is the Next Step

FOR HUMAN PROGRESSION

HISTORY repeats itself. Civilizations rise and fall. Dictators rise to power, and wars, pestilence and destruction follow in their wake. The power of the dictators, the strength and duration of their rule, depend upon their reception by the people themselves, not only by the people under their dominion, but by their neighbours as well. Therefore, it is only by bringing the masses to a higher level of understanding that civilizations may be made stable and a world federation of nations may be accomplished.

The plan of human progression and perfection has been stated over and over again, but it needs new wording from time to time to suit the intelligence and the needs of contemporary human beings. This knowledge is ever with us, and there are human beings in each civilization and in each walk of life who can interpret this wisdom and make it intelligible to their fellows.

Education, or the drawing out of that which lies latent in the individual, is the solution of this problem. Not merely an intellectual approach, but a practical approach as well. Education must not be confined to children only, although they must not be neglected. Education must reach into every department of human endeavour. At each point in the life of every individual he must find some way in which he may help in the scheme of things, and feel that he is part of the vast army of human beings which is marching over this terrestrial globe.

In physical life the excellence of present-day competitive sports teaches co-ordination of mind and body, fair play, and

co-operation. The Olympic games and other international competitions teach internationalism and co-operation in clean sport.

In the realm of entertainment, of emotional release, the radio and the cinema, as well as the stage and the "Little Theatre" movements, and civic interest in the entertainment field offer excellent means of expressing universal truths through Music, Colour, Voice and Action. Actors, musicians and artists are sensitive to the spread of knowledge through their talents.

In the sphere of social life, reorganization is necessary. The earth belongs to man and everything that the earth produces was created for his use. The fruits of labour are the reward humanity seeks, not the labour itself. Through the ages certain human beings have monopolized the earth and the fruit thereof, and have reduced the weaker, the more pleasure-loving and less self-controlled among them to a stage of servitude and slavery; they have weakened their brothers by supplying them with indulgences which are harmful and are depriving them of any chance to advance.

Human laws were formulated and promulgated as means of protection for the weak, but they have degenerated into means by which the few may hold sway over the many and keep them in their place of servitude.

Money and financial systems were instituted as a trading device which saves much time and effort, but they too have become fetters which bind man down more and more.

This tendency of human beings to want the fruits of labour without the labour, his desire to enjoy the companionship of his

fellows without national and racial barriers, his desire to be free from the fetters which compel him to remain in one place and be subject to the coin of one locality or suffer loss attendant upon an exchange, is natural and good and according to the plan of human progression and perfection—it will force him eventually to co-operate in labour and distribution of the fruits of toil so that each may work as little as possible and receive as much of the fruits of the earth as possible. But they must be trained to insist that the people must demand and be given this fuller education with its spiritual basis of brotherhood.

The contemporary rulers and leaders do not need to be taught; the masses of the people need education. The masses must be made to demand proper clothing, sanitation, fair wages, good working conditions, protection from harmful influences and the right to life, liberty and the pursuit of happiness. They must be made to know that human laws are not divine instruments to be followed implicitly and never changed, that what man has made man can unmake and remake. Wars are not inevitable. Each generation lives in the house the generation before built, and generations overlap to the end of time. The responsibility of the individual does not begin and end with himself, nor with his contemporaries; he is responsible to those who came

before him, and for those who come after him. He must build on what he received from his fathers and hand on a more perfect world to his children.

Our next step then is to permeate the world with Theosophy. Theosophy is not bound by caste, creed, race, sex, nor colour—it taps a reservoir of wisdom which answers all questions, gives the approach to the solution of all problems. Theosophists are not segregated into isolated colonies, but are mixed in all walks of life; they are, or should make it a point to be, in every place, nook and cranny where human beings are struggling; they should hold the light and be in the midst of every movement which is striving in the right direction. Some may be inarticulate, but their lives may speak louder than words. Old barriers are hard to destroy, old forms of thought are adamant, but when a glimpse of the truth has been shown to a struggling group, even though they refuse to accept it and are buffeted about because of their own stubbornness, the chink in the wall of ignorance and oppression through which the light shone will become an ever larger gap until the wall is destroyed and mankind may march forward toward the end of human progression and perfection.

ESTELLE DUNHAM, U.S.A.

PUBLICITY BULLETIN

HAVE YOU A FRIENDLY "PRESS"

How many Lodges have actually and fully tested the capacity of the local Press to accept news of Theosophical activities? A remark far too commonly heard by workers who are visiting Lodges is: "The Press won't take our material." Probably the phrasing ought to be, "... won't take the material we send them." For it is a

very hard-hearted local Press that will refuse a true news-item.

The point is, do not the Lodges expect the Press to see, untold, that Theosophical work has value as news? Frequently a Lodge sends out a so-called "report" of a lecture or meeting that is *merely a summary* of the talk delivered on a certain day. Perhaps the subject is "The Great Plan," and a somewhat deadly recital of

the relation of the Globes in the Universe as given; or it is a lecture on "Karma," and the word is merely explained in the time-honoured way as the law of action and reaction. These things are *interesting to us* because we begin to see how they are working out in our own lives, and the explanation that they offer of many of the puzzles in the world. We see that things work together for good, and that the laws that govern us show a purpose in lives that otherwise appear chaotic. But unless we give the Press the essence of this experience in a fashion which is telling because it is practical, unless we give them the proofs, we are expecting them to give vital space in the papers to what is technical Theosophy. In other words, we are hoping they will tell the world the good news of Theosophy when we are showing that we ourselves cannot tell it.

We are pioneers, although it is not easy to proclaim it aloud because we are pioneers in the world of things spiritual. This kind of pioneering is not yet news; but one of our pioneer tasks is to see that the world does find it news. It finds news in the work that is different, in the proofs of spiritual truths—such as that life is one and universal, and that when one part is injured the whole fabric is thereby mutilated. As an illustration it is possible to lay that principle down as a challenge, and to indicate, in support, the growing tendency in the medical world to realize that man's self-centred use, say, of animal sera may cure one special ill but will also further disturb the rhythmic balance of life in the human body so that other ills are suffered. Local medicos may then contradict, holding different opinions, and a useful newspaper correspondence may be so opened.

"The Great Plan," for instance, can be made interesting news if the item sent to the papers is an arresting statement

about the occult relationship between this world and the other worlds; as example, the suggestion may be made that whereas scientists are puzzled about the relation between both wheat in the vegetable kingdom and bees among the insects, to the other species on the earth, the occult history points to a unique origin, a gift to this planet from another that is further evolved.

The Press will soon realize that the spiritual life has dominant interest when we begin to fulfil our work of proving both its worth and its common-sense practicality. It is not for them, or for us, just to preach an abstract system. They will refuse to do it for us in any case! Thereby they give us notice how far we have failed. It is our ultimate task to spiritualize the material world. So we must apply spiritual truths in daily life; then we can prove that they are fundamentals, and cannot be neglected. We can show that self-interest has its place, and show how soon it fails, by examples in the worlds of, say, psychology and economics. (See the brief notice below on "Theosophy Is the Next Step" Booklet, *Unity, an Economic Necessity*.)

Still, we may fulfil our part in describing the varied interests that Theosophy possesses, and may yet find the Press not as responsive as we desire. Sometimes we have defeated our own ends, for we give out either too many proofs, or such ones as we ourselves may have knowledge enough to accept, that are still beyond the grasp of both the journalists and of the public for which they cater, since the intermediate steps must be known before the further ones are credible. We too want to cater for that public; thus, to obtain a favourable Press we need to do what the journalists do, and a little more—we need to give the public what it thinks it *wants*, (something new, or thrilling, or of importance practically) and at the same time

give it what it *needs*, the vision of the next step beyond its immediate level, something which it will first dimly see, then see that this is within its reach, until finally it will stretch out and grasp it.

That is the essence of our type of news-service—it is the essence of education, and thus of Theosophy. We shall not, in this way, have paid the lecture its just dues, but we shall have attained our immediate aim in announcing to the people something they both need and want, and in telling them that they can hear more of such matters through our different activities. This is the main point. But of many others that will interest Lodge workers more must be written next month. And even in the apparently "red-tape" details we shall discover that as we apply our Theosophy we discover ourselves, and this revelation enables us to stand firmly on our own feet, while yet we know how to become all things to all men. And journalists are included! We can meet them on their own ground, and then naturally find them friendly.

E. MARION LAVENDER

THE BOOKLET TO READ NOW

Unity, an Economic Necessity

"Union is strength" is an old adage that we gladly apply at the physical level, but it appears to be something quite other if we suggest that the spiritual law of unity is essentially operative in the world of human affairs. In economics our thoughts run on what are called practical lines, supply and demand, distribution, the relation of money to wealth. Unfortunately this thinking remains too often externalized,

and deals only with the relation of fact to fact in daily life. But when true thought is employed we learn to go behind the facts to the life-principle; and in economics we find that beyond the "laws" that state the relationship of facts there is one such principle, unity, that will when kept in sight clear away the mists of perplexity that hover over the outer chaos here.

This is one of the longer Booklets, but even so is short enough for easy reading, while it gives a masterly analysis and reconstruction of present difficulties.

Twenty-two Vital Booklets—art, business, economics, education, heredity, humanitarianism, industry and leisure, internationalism, medicine, politics, psychology (2), psychotherapy, religion, science (2), statecraft, and four by the President dealing with youth, suffering, happiness, and love.

How to Order: All prices are quoted in rupee values—for abroad send at exchange rates. Address all orders and communications to *The Publicity Officer*, Adyar, Madras. Cheques, etc., to be made payable as above, and 4 annas extra collection charge to be included. International Money Orders are preferable.

A. 5 Subjects longer articles (4 by the President); India Rs. 6-12-0 for 100; abroad Rs. 7-6-0.

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C. All subjects four or five of each, India Rs. 4-4-0 for 100; abroad Rs. 4-9-0.

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

D. A set of twenty-two Booklets, India and abroad Re. 1-0-0.

Theosophy and War: 10 subjects, 10 annas per 100.

The Indian Science Congress

A LARGE and distinguished gathering of scientists from all over India assembled at the several sessions of the Indian Science Congress which was opened on January 2nd in Madras by His Excellency the Governor.

The programme, which included many very fine addresses, was extremely interesting to a number of Adyar residents interested in Science, including Dr. Maria Montessori and her son Señor Montessori.

The presidential address (by Prof. B. Sahni, of Lucknow University) on the technical subject, "The Deccan Traps: an Episode of the Tertiary Era," was given in popular language and illustrated with lantern slides. This was followed by a very full week's programme of activities both academic and social. The dominant note of the Congress was that of friendliness.

Of particular interest was the sub-committee of five members appointed to make a study of the subject of "Science and Social Relations"; on this committee is Prof. D. D. Kanga, Assistant Recording Secretary of The Theosophical Society, and another member of The Society is to be co-opted at a later date.

Sight-seeing excursions included a visit to Adyar, where the large party was received and welcomed by the President. Then Dr. Montessori came to meet them and gave a brief talk. After these happy contacts, the scientists went over the estate in several groups conducted by Adyar residents—the tour being well-planned by our Publicity Department.

An evening of entertainment was provided in Madras by *Kalākṣetra* of Adyar, including dramatic numbers by Adyar resi-

dents as well as dancing and singing by students of *Kalākṣetra*, climaxed by a short dance performance by Rukmini Devi.

MME. MONTESSORI'S SPEECH

I feel very honoured to have been given this occasion to greet this assemblage of very distinguished scientists. This special occasion seems to have been created by destiny for me to say a few words to you about my work.

As you have been told, I am at the moment teaching three hundred pupils the principles on which I have based my educational system. My work began several years ago, developing first for small children between 3 and 6. It became not only an educative work but of necessity almost a psychological research work. After several years, this pedagogical research of mine was extended to older children as the subject, and I was able to create schools for them, so that the method has now been established today not only for children in the elementary schools, but for students up to the university.

The interesting point is that children have shown psychological qualities which are different from those known in the ordinary schools. The children were able to learn more intelligently during certain periods and were considered precocious in comparison with the children attending ordinary schools.

Another strange fact but which is of practical value in education is that the children did not make gradual progress in their intelligence or capacity to study, but there were certain periods in which they

Registered No. M.4135

had a strong capacity to learn, and this capacity did not exist with the same intensity in later years. For example, a child of 12 would find very difficult that which for a child of 6 might be easy. So it was found more practical to base education directly upon the psychology of the child at different periods rather than upon a syllabus based on philosophical or other ideas elaborated by the adult.

I welcome the opportunity to be able to remain here and study the Indian child, and I hope with the help of some pupils

of mine, whose culture is, as I have found, very high, to found here in India, and I hope it will be in Adyar in collaboration with The Theosophical Society, a Pedagogical Institution of Psychological Research on the Indian Child. I hope among you we shall be able to find some collaborators to develop this Institute of Psychological Research.

[Mme. Montessori then thanked the scientists for their courtesy to her and invited them to see her demonstration class and materials.]

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, FEBRUARY 1940

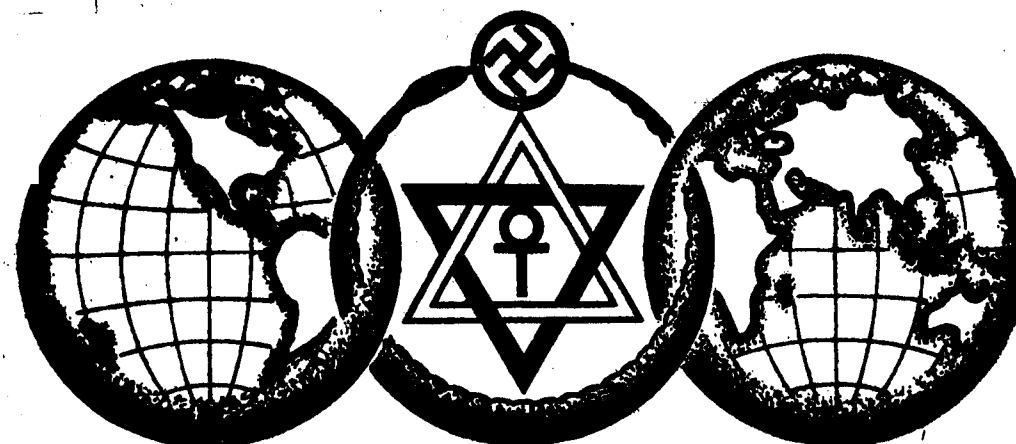
	PAGE		PAGE
Work Matters More!	25	News and Notes from the Sections	38
Adyar—The Individual	28	Theosophy Is the Next Step	47
Convention News and Notes	29	Publicity Bulletin	48
A Kurukṣetra Convention	33	The Indian Science Congress	51

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March 1940

ADYAR Vol. 5, No. 3

Work Matters More

By The Editor

BRIDGE-BUILDERS

THE new work for 1940 that lies before us and makes us so tremendously enthusiastic is that members of The Theosophical Society, and still more Theosophists—we must recognize the distinction between the two—must be busy from now, first in the building of those bridges, which are urgently needed, to be links with all the differences which separate people from one another; and second to lay, through the aid of Theosophy, our conception of the foundations of the great Temple of Peace in which the nations of the world must be gathered when the war ends.

But we must begin with ourselves: we must build bridges between our

lower and our higher Selves, we must build bridges between our individualities and such of the Universality as we may be able to contact, bridges between the storms, whether petty or cataclysmic, which whirl around about us, and the peace which is the storm at last, resolved into its purpose. Each one of us must be building bridges between his lower and his higher Self. He must know what he has to do and must have the courage to do it.

But then apart from himself, just think of the bridges that need to be built here in India, for example, between the warring communities, the warring faiths, all the differences which separate India at the present time and make her progress not only slow, but

also unworthy. Not only do we have these problems within India's frontiers, but the problem of India's relation to Britain. There is nothing more wonderful than to feel that we can help to build a bridge between the splendour that is India and the splendour that is Britain. Every country has its own splendour, its own power, its own purpose, its own beauty and glory, and Britain no less than any other country.

BRIDGE-BUILDING BOOKLETS

As you know we have in contemplation a series of little booklets on the glory each country fundamentally is:

This Is Britain,
This Is Australia,
This Is New Zealand,
This Is France,
This Is Germany,

and so on. We can have a number of little booklets dealing with various aspects most reverently, with all the sunshine pouring through the book, and all the storms left to take care of themselves.

This is India. What is the glory of India, a glory composed of the very differences that separate her at the present time? Turn those differences upside down and we get the glory. It is because we have the differences wrong side up that we get all these antagonisms and hatreds.

The people who are to write these booklets must be people who throb with the glory of their country. One does not want anything merely intellectual, but emotional and will-ful. If a Theosophist cannot write of the glory of his country, who can? There are no greater patriots than Theosophists. There are no greater lovers of their country than Theosophists, because not only are they able to enter into the spirit, the power, the purpose of their lands, but they are also able to see how

their lands fit into the picture of the whole world.

Who feels the spirit stirring in him to write of the glory of the United States of America? Such glories this great country has had not only in the beginning of but throughout her career. She has had such great figures down the years of her short history. One should like all those great figures and the great policies and the high purposes of the Messengers of the Masters who have permeated the United States from time to time made into a booklet of glory.

In these booklets the words must yield place to the life. The words are only in the book because we cannot do without them. Could such a book be written we would be quite prepared to publish a book entitled, for example, *This Is India*, showing page after page one symbol, as was written the *Book of Dzyan*. What is the real history of India in symbol after symbol?

RAINBOW BRIDGES

As regards bridges, there are their component parts. There is the will which envisages the chasm to be bridged. There is the wisdom which plans out, ensouls the will's envisagement. Then there is the activity that makes the bridge itself.

I have been telling an artist friend of mine that he must draw for the little series of leaflets a symbol of a bridge, as can be perceived in the abstract mind, and of course, beyond even into the inner regions, where one function of the bridge is to go forth to the other side while another function of the bridge is to draw the other side to the side from which the bridge might move.

It is something like the distinction between the Buddhist and Nirvāṇic consciousnesses. In the Buddhist consciousness you project your bridge. In the

Nirvāṇic consciousness the bridge has fulfilled its function, because the chasm has ceased to exist, so that the true function of the spiritual bridge is not to be a mere bridge but to perform the sacrament of unification.

All this is naturally very difficult to express in terms of pencil and paper. Curiously enough when we were talking of the design, the same flash came into our minds—the conception of a rainbow, for a rainbow is, of course, the bridge between Our Lord the Sun and the life He makes possible in all His Universe. We may be told from the standpoint of science that a rainbow depends upon rain-drops in the air. It is very, very much more than that. The rainbow of Life's Eternal Meaning stretches between the perfection of the Creative Tone and the infinite possibilities of the atom, and we have to have such conceptions in mind when we are thinking of bridge-building. Suppose it is the building of a bridge between one faith and another, we have to think of the unity of Truth, and we Theosophists can so easily think of the great Company of the Elder Brethren who are all One, though They are sought to be made into differences by the ignorance of man.

Such beautiful leaflets can go forth as a contribution of the Theosophical world to the outer world. But who is to write these leaflets with the ink of his soul? It is not a disputatious leaflet that is wanted, but a leaflet that lifts people out of the ignorance in which they wallow into the Unity in which, in fact, they live.

THE STREAM OF ADYAR

This big piece of work to be done is parallel to that piece of work about which I wrote last month, namely, the bringing of Adyar near to every Lodge and every Section through the publication of a beautiful book of reverence to Adyar, setting forth what Adyar really is.

I remember, as I think every one will remember as his sight becomes keener, how in the first place it is because of Adyar that one is able to realize the power and purpose of Theosophy and The Society's part in the power and purpose.

As one gradually, slowly, but certainly comes nearer and nearer to the heart of these two great gifts of the Masters and as one realizes them, even if one has never visited Adyar at all, one will perceive how to enter the stream of Adyar. Just as it is said that a person who takes the first of the great Initiations enters the stream and passes to the "Further Shore" that is marked by the fifth of the great Initiations, so does every clear-sighted Theosophist, wherever he may be and however little physical contact he may have with Adyar, enter the Stream of Adyar and is changed.

If we have the privilege of living here a day, a week, a fortnight or more, then we have all the physical advantages if we are ready to take them. At least the opportunity has been won, though whether the resident seizes it remains to be seen. He has deserved it. But every member who has won the right has entered the Stream of Adyar, so that he has come close into the Heart of The Society, into the Heart of Theosophy of which Adyar is the outward and visible sign.

BAPTISM AND CONFIRMATION

However unworthy we residents may be of our place here at Adyar, Adyar remains unassailable by our weaknesses, even though she may have to be guarded sometimes against them. Adyar is independent of all of us, and every one of us must be face to face with Adyar, without any sense of looking through the residents or the President or any activities here. Adyar is the Heart of our Theosophic life, and here we can draw near to the

Elder Brethren. Whether or not we actually enter Probation or Acceptance—those are quite minor matters, though they, of course, have their value—we become impregnated with Adyar's spiritual fragrance, and so do we begin to see all things new and wonderful and all the smallnesses of our natures drop away little by little. Let us hope that for most of us they drop away in this particular incarnation, so that when the new incarnation comes, having been baptized in the Stream of Adyar in this life, we may be confirmed in the service of the Masters in the next.

We are learning now, struggling now. It is the Baptism. This is veritably a life of our Baptism which draws down upon us the power. Let us hope that we may so utilize that power that it may be confirmed to us when we move onwards into that Larger Life which should be ours the rest of our incarnations.

We need not therefore be troubled if we do not fulfil our lives as we should like to fulfil them, as we ought to fulfil them, we need not be troubled if we find ourselves moving forwards a little and then backwards a little, if we find ourselves sometimes in the slavery of our weaknesses and not mastering them. These are things we can allow ourselves to deal with in this life, and when the world has finished, as we hope it will with all these birth-pangs of its finer life, let us synchronize the

world's release by our own confirmation in worthiness to be forever and forever the Masters' servants.

That is the hope before us. That is the purpose of our immersion in the Stream here at Adyar. It is a very physical immersion itself when every creature, every plant, every flower, every tree, every building is vibrating with messages to us.

If we go away, as some of us have to do from time to time, we go away baptized, and we are never the same again. Wherever we may have to go, we go changed, blessing the surroundings to which we return with that change we have found to add further to the certainty of the Confirmation to be.

Sometimes the Confirmation comes in this particular life if we happen to be needed for some special reason. Sometimes it may come next life if that happens to be more convenient.

We are in the midst of storms and troubles, with great peace and joy and happiness pervading us. We are very thankful for all we have, asking for nothing, knowing we have so much to give, being content and joyous, with just a few perhaps inevitable exceptions, giving, giving, giving.

So do we exalt Adyar. So does Adyar exalt us, and so do we pass from the Baptism in which we are into the Confirmation which is to come in all certainty.

FORWARD, INDIA ! INDIA'S HOUR HAS STRUCK A CHARTER FOR INDIAN YOUTH

By Dr. G. S. Arundale

Each 2 Annas, post-free

NEW INDIA LEAGUE
Madras

AND FROM THE T. P. H.
Adyar

Rukmini Devi's Birthday—February 29

MANY happy returns of the uncommon 29th to Rukmini Devi, whose late of birth is 29 February 1904; and so she has a real birthday in 1940!

Since the last leap year or so Adyar has celebrated her birthday each year according to the Hindu Calendar.

The March WORKER is published in the last week of February, so that this issue will be in time to add its greetings to many others that are offered to Rukmini on her birthday.

KALAKSHETRA

The International Arts Centre at Adyar, founded and directed by Rukmini Devi, is active and going ahead. A report of its work, with details of the recently completed Kalākṣetra Arts Course, will be printed in *The Theosophist*, and as a booklet to be circulated widely. The following three items by Dr. Cousins and two anonymous contributors—all enthusiastic artists-and-members of Kalākṣetra—give a beautiful idea of its activities and scope, and make a worthy tribute to Rukmini Devi.

ART AND THE THEOSOPHICAL SOCIETY

(Remarks made by Dr. J. H. Cousins, Vice-President of Kalākṣetra, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of the University of Travancore, during the "Art and Education" Symposium of the International Convention recently held at Adyar)

It is not only useful, but necessary, on such occasions as the present, to re-assert certain principles underlying the various activities of groups enjoying the hospitality of the spreading banyan-tree of The Theosophical Society.

Art is not merely a pleasure-giving expedient. Along with religion it is the deepest hunger of the soul. It is the human response to the creative enthusiasm of the universe.

Art, in its inclusive sense, is not limited to any single Object of The Theosophical Society. It belongs to the three Objects. It is one of the most potent elements in the appreciation of one nation's inner life by another. The word *international* cannot be completely interpreted without it; neither can *brotherhood* be understood without it. Thus it belongs to the First and Second Objects. But its special place is in the Third Object, as one of the powers latent in humanity which it is part of the work of The Theosophical Society to understand and develop.

Through the neglect of educating the creative power along the lines of creative art, it has been deflected into sensuality and destruction. Unscrupulous individuals have used the art-hunger in humanity as a means of commercial profit in debased entertainment, sensuous paintings and seductive music. It is for the members of The Theosophical Society to turn away from all such degradation of art, and to encourage all art-activities that allow the Divine to have full expression, not the diabolical.

The ultimate way of defeating the misuse of creative art is the creation of taste and true creative joy in the young, by seeing to it that their education includes the arts. Kalākṣetra is working to that end, and the hope is that its influence will not only be felt in India, but that, through the Lodges of The Theosophical Society, awakened to a realization of the real nature

and purpose of art, Kalākṣetra may help in the regeneration of world-art.

"INCIDENTS IN THE LIFE OF BHISHMA"

Undoubtedly one of the most beautiful and outstanding of the dramatic performances which have been given at Adyar was "Bhishma"; the producer, Rukmini Devi, succeeded in her aim "to create the true atmosphere of greatness and spirituality which is so beautifully expressed in the character and life of the Heroes of the Golden Age in India."

The story of Bhishma is that of the ideal son—he is the embodiment of the highest virtue of the Hindu religion, expressed in the word Dharma, the complete discharge of the obligations of one's position, regardless of the consequences to oneself—and it was evident that every one who took part had realized the spirit of the play.

The extraordinary simplicity of the stage setting with the extremely skilful use of lighting heightened the spiritual atmosphere which characterized the whole performance. This was very noticeable in the last act in which the striking shadow of Śrī Kṛṣṇa cast on the back-cloth, appeared to brood over and invest the whole scene with a wonderful strength and peace.

Rukmini Devi, who seemed to incarnate the very spirit of flowing water in her presentation of the goddess Ganga, expressed the mystery and power of the goddess with the compassion and love of a human mother for her son.

The dance of the fisher-girls in the second act was an example of the use of a folk-dance form with just the right admixture of dramatization to make it a truly creative work. The dance could be removed from the play and still be significant and interesting. Such dancing, though comparatively simple, is typical of the genius of Rukmini Devi and is a valuable

contribution to both Indian drama and the semi-classical dance.

The dance in the Court scene was very different in atmosphere, though again it could be performed apart from the play with interest and power. With its exceedingly clever and significantly suggestive *pas de deux* the Court dance was somehow full of the atmosphere of Purāṇic India, and one cannot help but feel that Rukmini Devi has touched upon something ancient and beautiful. There was a suggestion of the Adagio of Ballet without its almost invariable technical display, for there was movement which flowed and a peculiarly "breathing" rhythm which was uplifting in its simple perfection of continuity. The public should make a very definite demand for more of this type of dancing.

Another admirable feature was the excellent and realistic miming of the fishermen which was continued with perfect concentration throughout the second act.

Mr. N. Yagneswara Shastry played the exacting part of Bhishma with feeling and understanding; one felt that he had entered into the spirit of the great Hero, and the last scene—the death of Bhishma, slain in the discharge of his duty—lifted the audience to a spiritual height rarely attained in the theatre.

It was originally intended that the performance of "Bhishma" given in the Adyar Theatre on February 14 should take place on Adyar Day (February 17) but the date was advanced so that the students of the Montessori Educational Course might have the opportunity of seeing it.

ADYAR'S YOUNG COMPOSER

The last concert of the Kalākṣetra Arts Course was a piano recital of modern western music given by Conrad Woldringh on February 11.

The programme included selections from Debussy, Ravel, Ibert, Cyril Scott and

Erik Satie which traced the unfoldment of the modern trend.

Mr. Woldringh's delicacy of touch and surety of execution brought into relief the beauty of this newer development of music.

A special stress was laid on music which reflects the essence of childhood, to aid the Montessori student-teachers whom the Kalākṣetra Arts Course was designed to help, through the aid of tonal beauty, into the world of the child.

The "Mother Goose Suite" of Ravel, "Le Petit Ane Blanc" or "Little White Donkey" of Ibert, a selection from "The Jungle Book" of Scott, and several numbers from "Children's Corner" by Debussy, indicated the rich treasure-house of material appealing especially to the child and expressive of the child.

But the crowning feature of the evening was the very charming tone-poem "Bambino," written by Mr. Woldringh and dedicated to Mme. Montessori. The word *Bambino*¹ so often spoke in Mme. Montessori's liquid Italian has stirred the hearts of all who have heard it. But it remained for the young composer to enshrine the well-loved word in tone. Artist as well as musician, Mr. Woldringh presented the beautifully-written script, finely decorated with the head of a child, to Mme. Montessori, who was deeply touched by the presentation.

A SPEECH

made by Rukmini Devi at the closing of
Mme. Montessori's Educational Course.

I wish to thank Mme. Montessori and all of you for the beautiful present I have received which I cannot feel that I have deserved.

It has been a great happiness for all of us here to have such a great event taking place in Adyar. According to many of us, this is the place where great things are

¹ Italian for "child."

begun. I feel personally happy that this great work has begun in Adyar.

Everything is so much greater when there is a wonderful background. If this Course had taken place in a large city with an environment of quantities of buildings, tram-cars and buses, without all this natural beauty, I am not sure whether all of us would have been quite as happy or have found quite as much inspiration as we have found here. We need nature, though we may not be conscious of that need. Trees do not talk to us, but trees and beautiful pure air help us.

It was in that same spirit that I arranged the Arts Course, not that I thought anyone would become a great artist in a month or two, but I thought that just as nature gives a background to the Montessori camp and training, art might give a background of culture for happiness and spiritual uplift for those who can respond. Because I myself respond to and take joy in such surroundings, I thought that was the best I could do for such an occasion.

Besides the words of the lecture, besides the actual study and examinations and the diplomas which I hope you will all receive, I feel there is one thing which is the highest of all—the spiritual contact that we can make with a great person, with a great atmosphere, and with a great place. It is that spiritual background, it is that spiritual link which is the highest gift that can come from such an occasion.

You could all have read Mme. Montessori's books. Why should she come to India? She should come, because by her presence you can get something more than her words. She should come, so that through such inspiration you can also become great. We can all become great, and if we are great, we cannot help making others great, we cannot help making the future citizens of the world great. I think that is the greatest contribution in the world.

Though I know so little of education, I always feel that the child follows the example even more than the word, and the example you and I can give is that of a beautiful and spiritual life. We can live greatly, so that whether our method is right or wrong, whether our manner of presenting things is right or wrong, our inspiration to the young child is right. We can lift those who are really great, because the young are great, to their highest in spite of their very tiny bodies. That is the kind of example we must give.

I have been trying to feel the spirit of Mme. Montessori, both from herself and from every one she has contacted. Because of this I have had so many ideas of what we must do with our school here in the future. Though I cannot give the Montessori method, perhaps I can give an inspiration, an example, to make the young

people desire to live greatly and to contribute to the happiness of the world, and any art, any music, any dancing, any lecture, even Nature herself, is only towards that end. So can we contribute to the greatest art of all—to live beautifully. And because we live beautifully, we cannot help showing an example to the young and they cannot help living beautifully also.

If I say these things, it is because I want to show to Mme. Montessori that this is the inspiration she has given to me personally, in spite of the fact that I have not attended her Course. I thank her for this gift, and I am so thankful you have all been here in Adyar. We have not had much time to see each other, but when I travel through India, I shall be meeting you everywhere and we shall remember this occasion.

SOME WORK OF THE LIAISON OFFICERS

Little was it realized, when Liaison Officers at Adyar were appointed by the President, how valuable this contact would be in the months to come. Adyar has been able to surmount some of the restrictions imposed on printed matter and keep in touch with the Sections and Lodges through personal letters of the Liaison Officers. Lodge Liaison Officers have sent in their programmes and work by first-class mail, which has made it possible to keep up the news and to provide ideas for work despite the irregularities and delays in receiving Section journals. During the early days of the war, when the President was anxious that his views be presented to the Sections, many Liaison Officers sent air-mail letters, at their own expense, to the countries which they are serving.

In the United States each Lodge has appointed a Lodge Liaison Officer who keeps in direct contact with Adyar. One of the duties which they perform is to

bring before their members all of the important matters from Adyar, to review the Adyar journals and see that they are read by as many members as possible, and to be constantly alert to provide ways of making this direct link more tangible and real.

Fellowship Lodge in Chicago, through the Liaison Officer, arranged during December to have one evening devoted to the National Headquarters at Olcott, another to Adyar, and a third to the 64th International Convention. During the two latter, slides of Adyar were shown, talks were given on the various Adyar workers, and the Young Theosophists were invited to join in the consideration of vital questions which Dr. Arundale proposed for discussion at the Convention. This Lodge enrolled in a body as Absentee Delegates sending by trans-Pacific air-mail a cheque for registration fee. Other such Adyar Hours are being planned for the coming months.

FROM THE SECTIONS

"ONWARD" AND OTHER JOURNALS

Onward, the journal of the Christchurch Round Table (New Zealand), is an attractive little stencilled magazine, rounding out its first year of service to the young people of the Round Table, and gradually becoming an organ of self-expression for the younger minds. Most of the contributors are young people who offer, through its pages, their poems, their stories, and articles of different types, including travel letters, astrological readings of sun signs, young impressions on the war, notes on printing, with a goodly sprinkling of jokes and wise sayings. According to the editor the cover of the journal has gone through a reverse evolutionary process, from the more to the less, due to a desire to effect economies early in the war emergency. The cover, however, while certainly less attractive than that of the initial issues, fails to detract in any way from the spirit of the material which it encases.

ANOTHER N. Z. JOURNAL

The Centennial Number of *The Torch*, a stencilled magazine published in the interests of the Round Table and the Young Theosophists in New Zealand, is of remarkable interest, containing as it does, many illustrative sketches, photographs of the Auckland Table, and of a well-known New Zealand statue, "The Will to Peace," together with articles of the early history of the Round Table and the early workers, and other articles and poems. The art cover is particularly attractive. Altogether, this issue is well worthy of the purpose for which it was prepared.

MLADI TEOZOF

Ten Young Theosophists comprising Lodge Rukmini, Zagreb, Yugoslavia, send the first issue of their magazine *Mladi Teozof*, January 1940, the contents being:

The purpose of this magazine,
Heroic Words,
Y. T. and their own Theosophy,
Annual Report of the European Federation of Young Theosophists,
Graphology,
Work in Rukmini Group.

The little magazine is neatly stencilled, and is in their own language of course. It is a fine effort and deserves congratulations and good wishes.

JOURNALS OF JAVA

Among all the Sections, Netherlands East Indies has perhaps the greatest number of periodicals of all kinds circulating continuously and successfully.

First, *Lotus Nieuws*, the organ of the Young Theosophists in Java, for it underwent a change recently, and now appears in new format, as of *Conscience* of Adyar, but as a quarterly. It has an effective heading and is beautifully stencilled in blue ink. The contents are always interesting to read and every note or article is charmingly illustrated with line-sketches. A regular reader of *Lotus Nieuws* informs us that it is a real young journal—vital and delightful.

De Pionier now in its 10th volume is a literary journal, and *Theosofie in Ned. Indie*, in its 33rd volume, a bulletin of the Java Section, both very fine and corresponding to *The Theosophist* and THE THEOSOPHICAL WORKER of Adyar Headquarters.

Then the General Secretary writes a monthly letter, intimate and helpful, which goes regularly to every Lodge.

Besides these in Dutch, there are ever so many little journals, leaflets, letters in the vernaculars of Java, circulating freely among the Javanese membership and their surroundings.

SWISS BULLETIN

The January issue of the Swiss Section journal is a specially attractive number. The cover illustrates Christmas greetings and New Year wishes in notes sung by a bird—a simple and charming design which includes a gift to each subscriber of a real and very good small detachable photograph of Dr. Arundale. The contents include the General Secretary's annual *mot d'ordre*, which for this year is **COURAGE**. A cheering and heartening January issue for these days of war.

A WAR BULLETIN

The Presidents' Bulletin, issued by Mr. T. H. Redfern, President of the North-Western Federation of The Theosophical Society in England, is an interesting means of exchange of thought between himself and the Lodge Presidents in his Federation. Since the war came, Mr. Redfern has written and exchanged fine letters and notes on the problems arising from war. Such a bulletin as this proves to be should create a solidarity and freshness of outlook in the work of this area, as well as offer an opportunity of mutual assistance.

INDIA

In view of the urgent need for Theosophy in the local Indian languages, *The Kallapalli Theosophical Bulletin* will in the future appear entirely in Telugu.

The January issue of *The Madanapal*, the journal of the Theosophical High

School at Madanapalle, carries a photograph of Madame Montessori as frontispiece, an article about the work she is doing at Adyar and some of the main principles of her method of education, an article about the educational work of Dr. Arundale, and stories and pen-sketches of the students of the school, together with other interesting information which makes this a very readable journal. The last 20 pages are published in an Indian language, which should make it even more useful in reaching the people in and around Madanapalle.

The Planning Committee of the Golden Jubilee Drive has inaugurated an inter-Federation monthly letter in which Federation Secretaries will discuss the work and problems of the Indian Section, and out of which it is hoped a better co-ordination of plans and a greater understanding of national needs will be derived.

A UNIQUE CONVENTION

The Committee Reports and Recommendations, resulting from the Group discussions at the Annual Convention, has just been received from the General Secretary of the American Section.

During the Convention the five National Committee Chairmen, dealing with Class Organization and Study Courses, Theosophy in Action, Publicity, Youth and Culture, and Membership, appointed sub-committees to deal with the various problems with which their Committees were concerned, and every delegate at Convention was invited to join the group which most interested him. This plan resulted in discussion of the work of The Society by members who were actively engaged in this work and who, therefore, had practical ideas and specific problems to bring to the discussions.

The Report, which is in stencilled form, under the above heads, deals with Public Lectures, Development of a Public Study

Class, and of Members' Study Classes, the Training of Class Leaders and Lecturers, T. O. S. Work, Direct Mail Advertising, Newspaper and Magazine Publicity, Radio Publicity, Youth Action and Coalescing Youth and Theosophy, Beauty and Brotherhood, the Creative Spirit and the Children's Department.

THE WORKER is not authorized to make this statement, but perhaps copies could be secured at small cost by writing to Mr. Sidney A. Cook, Olcott, Wheaton, Ill, U.S.A.

A NEW GENERAL SECRETARY

Miss E. Hunt was elected General Secretary of the New Zealand Section at the Annual Convention during the Christmas season, this office having been left vacant by the resignation of Mr. W. Crawford after 15 years' service to the Section. A warm appreciation of Mr. Crawford's work was expressed by the Convention.

Among other resolutions passed was that which established an *Arundale Youth Lecture*, to be open to all below the age of 35 years, the winner to receive *The Theosophist* free for a year and to be invited to present his lecture at the Annual Convention. It was also resolved that a sum of money be set aside for placing the latest Theosophical books in the public libraries of the Dominion, and the Section Executive was asked to take the necessary steps for forming Lodge Federations, as has been done in other Sections, in order to strengthen and draw into closer contact the smaller Lodges which are isolated.

The Convention voted to bring to the notice of Lodges and members the urgent necessity of "formulating definite policies of reconstruction, embodying the basic principles of Brotherhood, Vision and the Plan of Evolution, in order that, in accordance with the Convention message of the World President, Dr. Arundale,

The Society may be able to attack on all Fronts with the Soldiers of Light, the vital problems confronting the world."

The Section journal will be resumed and printed regularly bi-monthly.

Wellington Lodge made a free gift of the New Zealand Centennial number of *The Theosophist* to each of its members, to celebrate the fifty years' Jubilee of the Lodge.

NETHERLANDS EAST INDIES

A friend writes that this Section is busy preparing for its Annual Convention at Easter, which will be held this year in Batavia. The three Lodges in Batavia will act as hosts, and the hospitality in Java is well known.

The Young Theosophists are now a strong body, and issue a delightful quarterly (see above). They receive much support and encouragement from the General Secretary (senior). The Group in Bandoeng is planning an open-air play to celebrate Rukmini Devi's birthday. The Round Table has shortly been revived and their new Chief Knight, Mr. Ranefft, will be consecrated during the Convention. Also the Ritual of the Mystic Star is regularly celebrated in many Lodges.

All Adyar leaflets, such as the Next Step campaign booklets, are at once translated into Dutch and Malay.

INDIAN YOUTH

The annual report of the All-India Federation of Young Theosophists for 1938-39 shows an addition of 96 new members to the rolls, but also a loss of 101 members, due partly to failure to pay dues and partly to members having reached the age-limit for membership. Two new Lodges have been chartered and one Centre, making a total of 23 Youth Lodges and 12 Youth Centres.

The General Secretary of the Federation, who has visited and spoken to many Youth

groups during the past year, states that his impression has been that young people in India are hungering for Theosophical ideals and that they respond splendidly to Theosophy if the correct approach is made. "They want to know what Theosophy has to say with regard to the problems of the day, and when they know that it is not merely a meditative philosophy they come nearer to us. What we in India have to do is to clear the minds of the younger generation of the many prejudices and misconceptions they have with regard to Theosophy and our movement."

ELEPHANT FIGHT STOPPED!

Following the announcement of an Elephant Fight to be staged in Bombay, the proceeds to go to the Red Cross Funds, the Bombay Theosophical Federation wrote it once to the Red Cross Society protesting against this cruelty and called personally upon some of the prominent citizens of the city serving on the Red Cross Committee. Three Humanitarian Institutions were also approached and joined the protest against the fight, with the result that it was subsequently abandoned.

Congratulations to the Bombay Theosophists who are alert to their duty to make war against all cruelties which breed war.

IRELAND

The Lodges are meeting regularly in spite of difficulties and transfer of members and the cancellation of lecture tours. The October-December number of *Theosophy in Ireland*, contains an interesting article on Slieve-na-Man, a sacred centre in Ireland, as well as other interesting articles and news. The T.O.S. is active throughout the Section, carrying on a weekly meditation for World Peace, and a sewing class for providing garments to a children's society.

SCOTLAND

"The Fair City Lodge has decided to 'carry on'. It was thought at first that during the black-outs Sunday afternoon meetings would meet the needs in the way of Theosophical talks and lectures. But no! Members are sighing for the Friday evening talks and studies—so we meet once again on Sundays at 2.30 and on Fridays at 6 o'clock. A Round Table is reincarnating and the members of the Lodge have joined up with the Co-Masons, and the St. Johnston's Ladies' Club, who meet in our rooms, to knit socks and scarves, etc. which will bring comfort to our soldiers."

WALES

Meditation meetings are held at Headquarters twice a week to which all members are welcome. Since the number of meetings is restricted and there is more time for reading, an effort is being made to circulate Theosophical literature more widely. Members are urged to lend books from private libraries, and the General Secretary offers to send a selection of magazines and leaflets, free of cost, to any member who will undertake to pass them on to some Hospital or Institution or to friends within the month.

FINLAND

The General Secretary of our Finnish Section, Armas Rankka, circulated this message on a Christmas greeting card:

May Light conquer darkness, may Right conquer force, may Love conquer hatred!

Spring follows winter, the practiser of force ruins himself, hatred ceaseth not by hatred but by love.

So our watchwords for the year 1940 are: Light, Right, Love!

May Goodwill and Peace dwell in every heart!

With brotherly greetings,

THE THEOSOPHICAL SOCIETY
IN FINLAND

The President Thanks Mme. Montessori

REVERED AND VERY DEAR MADAME,

Now that your Training Course is coming to a close please allow me to offer you my most affectionate appreciation and thanks. All your many students who have gathered at Adyar to sit at your feet are unanimous in expressing the sense of inspiration they have felt not only in connection with your addresses and demonstration classes but also by the very fact of your more than gracious presence in their midst. They will certainly never forget what they already know to be one of the greatest landmarks in their lives, and as from time to time you hold other Training Courses in various parts of India other students will have the happiness to feel as these pioneer students have felt; and in course of time you will have gathered round you, I am sure, some of the finest youth in India. I have no doubt this is immensely heartening to you as an additional sign of the profound truth underlying the principles and methods of your teaching. It is indeed a very great achievement for you to have come to India and at once to have entered into the hearts of the Indian people as I am sure you know to be the case.

I count it a great privilege for The Theosophical Society to have been able to receive you at its International Headquarters and to offer you such facilities as it could through its various workers, among whom I would especially mention Mr. K. Sankara Menon and Miss Edith Pinchin. As President of The Theosophical Society I feel that my term of office now drawing to a close has been made memorable by your visit, and I am personally grateful to you for having come.

And when I think of you I naturally think of your wonderful helper and almost *alter ego*, Signor Mario Montessori. He, too, has won the deep and I might almost say the affectionate appreciation of your students; and I have often heard him referred to both with affection and with respect for the way in which he carries out his duties. I am very happy to have been able to welcome him too to Adyar, not only because of the most effective support he gives to you but also because of himself.

I do not know what your plans are for the future, but I should like to say that I shall be still more happy if you feel able as the work develops to make Adyar the centre for your Indian work.

With grateful thanks for the light you have brought, and are ever bringing to us all, I remain, your very affectionate admirer,

GEORGE S. ARUNDALE

11 February 1940

THE CLOSING OF THE COURSE

Mme. Montessori's First Indian Training Course, begun in Adyar on November 11, was officially closed in the Headquarters Hall on February 15. It was a great gathering of Montessori students and Adyar residents. Farewell speeches were made and much goodwill and appreciation warmly exchanged, and the four speakers were garlanded.

Mme. Montessori expressed with beautiful emotion her "sorrow that such a reunion, a reunion as perfect as ours, a reunion in such a wonderful environment, must have an end." She then spoke on

her one great topic, the Child, and in conclusion said: "But I also with my general work for childhood wish to work for India, for which I feel so much affection and so much admiration." After her address Mme. Montessori presented as gifts of remembrance a lovely jewel to Rukmini and a handsome silver article to Dr. Arundale; also beautiful silver articles to the three other members of the Montessori Organizing Committee.

Mr. Montessori spoke briefly as follows:

"When I am in situations such as these, I am speechless. I am reminded of a similar occasion in Italy when the leader of our country, Benito Mussolini, gave to our departing students a reception. There had been among them many misconceptions about our country and yet people were allowed to come in of all different religions and creeds. He told them: 'Go back to your country and tell the people what you have seen.' I would say: 'Go back to your towns and cities and tell the

people what you have heard and what you have seen. From the truth of what you will say, the cause of the child will gain.'"

Rukmini Devi added her address (see page 59).

As a much appreciated climax to this wonderful "send-off" to the teacher-students was Dr. Arundale's speech. It was cheering, heartening, inspiring to all though specially addressed to the Indian "Knights-Errant" returning to their far-off homes scattered over the country.

"Though it is a sorrow to have such partings, it is a joy to have these Knights-Errant going forward with the great lady whose ribbon we should have worn if we had lived in the Middle Ages. We shall all of us do our best to make her way smooth and to make the children of this beloved land happy and strong for the service of India.

"I declare the Course closed in all gratitude and reverence and devotion to our very gracious lady."

Mme. Montessori on a New and Modern Education

DR. ARUNDALE welcomed Mme. Montessori at a Parents' Day of the Besant Theosophical School in Adyar on 4 February 1940.

Mme. Montessori speaking in Italian which was translated by Signor Montessori:

I have perfectly understood your President and thereby I have had another occasion to listen to a voice which encourages me. It is not easy to speak after he has spoken. But I am very, very pleased not only to be here as one who comes to work with you and speak to you, but because I have the honour to belong now in some measure to this Besant Theosophical School. I can speak not as a visitor, as a

stranger, but as one who forms a part of this institution, as I have accepted with gratitude the honour of election to the board of your school—with gratitude, because I feel deep sympathy and a great pleasure and honour to be one of you. These young people and the still younger ones that are in the school, I think of them with great affection.

In general I can say that I have received a deep impression from the Indian young people whom I have had occasion to meet in the short time I have been here. I do not wish to say, as we put it in olden times, anything about them to make the Indian youth too proud of itself. But it is certain that I have found in the school of Indian

youth and in the students that have come to listen to me something deep, something great, something ready to manifest itself.

In order that the inner well, the inner riches, may come forth, a call is necessary. In order that greatness may come forth, a harmony must be found between the environment and the spiritual figure that directs The Society, that great figure who is the founder of your institution.

You are an organization for work and for study which has a far aim to attain. It is necessary to bring all the intellectual riches that we possess to this school. We must make of each of these young people a fighter, a warrior for the future hope of India.

Our weapons in this work are the cultivated intelligence, the consciousness of one's own strength and of a high level of culture. In this school which I have had occasion to visit before, I know that the most modern pedagogical methods are used and that everything that modern education advises is taken here into consideration.

It is necessary that the youth of this school should take advantage more than ever before of the privileges this institution offers them, in order that they may work more strenuously than they have before worked to become prepared for the great task which awaits them. It is necessary to attract here as many people as possible to this place where the environment is so favourable. Here both the vastness of the newer pedagogy and the vastness of a beautiful environment will be waiting to receive this gathering of youth.

Will you all also work with me, you young people who are studying in the school? Will you begin an epoch of vivacity and of great activity? Will you come with me and study with great intensity in your hearts a new ideal? Let us put into practice the motto: "Work together with all intensity for something great which is awaiting us."

For such an ideal must we work. The youth that comes to study does not study merely to become more cultured. When you are left free to choose your work and you have the constancy to bring to a good end this work, as all people of character must do, you are not only free to choose but you are free to do more than other people. All that you are doing must be a means to go further.

Do you see how much India is in need of active personalities, of great personalities who will become leaders and who will help the people to advance? Keep these ideals in front of your eyes. Try to become one of these leaders, for here you have every opportunity at your disposal to become really great. You are free and you have the means of work.

I feel that the parents also have a great opportunity in this school; to uphold the school is to uphold a centre from which still greater things are to be expected.

Let us go forward united towards new work, towards new light, towards a new future—this is one of the mottoes of our Montessori work. Let us go forward together—children and old people, children and parents, pupils and teachers, let us all go together on the Great Path, because Brotherhood is not only among people of the same age or among people of the same social level. We usually understand Brotherhood as between those of a given age or a similar class. No, Brotherhood, as I understand it, is the Brotherhood of all people, young and old. If you have children one-year old, bring them here. If you have older children, bring them here. If you have parents and grandparents, let them come here.

[Mme. Montessori, completely absorbed in her subject, then continued in her beautiful Italian for some five minutes before she paused. Her son asked her to translate her own words into English. For the first time in a public gathering, (though in the

morning she had addressed a few words to her students in English), Mme. Montessori continued, but now in English and without the need for translation.]

Do not consider humanity as a large number of people far away from yourselves, but consider humanity as an ensemble, a whole which includes the new-born to the very old man that is dying. This is the real union of humanity and you have in this fundamental union a union of life, and in consequence the union of all the men of the world. This union is made up of many different ages—the new-born child, the one-year-old, the three-year-old, the seven-year-old, the youth of fourteen, eighteen, twenty, the man, the father of a family, the grandfather, and the very old man or woman.

How many different loves there are in all these different ages! A characteristic love we give to the new-born, another love to the little child, another love to the youth, to the man. Then there comes the love of man for woman and woman for man, and of child for parent and parent for child, the protective love of the old people and their protective love for us—a cycle of life full of love, a gradation, an octave of love like we have a gradation, an octave, of light or colour or of any beautiful thing.

Love is not an isolated thing. It must be a combination of all the natural loves that come into the soul of the man in the different ages and conditions. Understand and contemplate this wholeness.

How beautiful also is the travail of the intelligence. With such love, from the harmony of love, comes peace. We are not at peace if we do not understand the little people, if we do not understand the big people. The peace of one comes in the peace of all, from the first understanding of the life of our fellows from the one extreme of birth to the other of passing from physical expression.

There must be wholeness. The peace, the love of humanity, the harmony of society, is the necessary base for the highest understanding of the intelligence. You can understand and study much better if you commence to live together, to respect each other, to understand the different beauties that are in any age, the different beauties not only of the body but of the soul.

And humanity is constructed in a fashion that all this beauty can be synthesized into wholeness. The resolution of these differences is the problem of peace, the resolution of all the problems in the world. This resolution is the finding of the soul, the perfection of the man. You cannot prepare little man or great man, so different one from the other, so separate one from the other. They must be mingled, not necessarily in the same classroom of the school, but near to one another and understanding one to the other.

Understanding is the gift each age can give to the other. You cannot really be happy if the little child does not give you his gift. And the little child is not happy with his mother, his father only. Nature gives to the child not only mother and father but big brother and sister and many other relationships in which he may fulfil himself. He has this necessity and you can give the gift of your understanding and love to this little one.

The teacher who is a very important man in the life of the child can be like a brother to him, and not just a teacher. All will be united. Just as you live from day to day with no separation between these days of life, so you do not stop at one age but you continue them as a grand ensemble, a splendid whole. Every time the sun rises in the morning you are the same, though you went to sleep in the night and awakened afresh in the morning. So is life a whole and must be lived as such. This is the best plan for the real, the new, the modern school.

An Earlier Visit to the Besant School

IT was a cool crisp November morning and dew still sparkled on the grass as the Scout Guard of Honour lined the thoroughfare through which passed the car bearing Mme. Montessori and her son to the Besant Theosophical School to receive an expression of welcome from the students and faculty.

Entering the welcome arch of two young plantain trees, symbol of a happy occasion, the honoured guests were greeted with the rousing school cheer, received rose garlands and sandalwood oil from little girls, and were sprinkled with rose-water from a silver sprinkler. A sweet smile lighting her face, Mme. Montessori passed down the long archway of bamboo poles gaily hung with palm and mango leaves, accompanied by Signor Montessori, Rukmini Devi, and Mr. Felix Layton, the Headmaster, to the joyous sounds of the Tagore National Song, *Jana-gana-mana*, sung by students massed on either side.

Receiving still another garland, Mme. Montessori was joined by Dr. Arundale, and the group was seated under the trees from whence, after a brief welcome on behalf of the school by Mr. Layton, was viewed the short programme of singing and dancing, the smaller girls in the *kummi* and the older girls dancing the *kollattam*.

The loveliest moment of the morning occurred during the visit to the school garden where, amidst the digging and watering of plants by young gardeners, Mme. Montessori, seated in a wicker chair in the shade of a large tree, received the Address of Welcome, decorated with animal and flower drawings, written in Tamil, and read by the small author and artist, who expressed in his own way that which was felt by many:

"My dear Mother, I am very happy to welcome you here. You are like Dr. Besant

because she also loved children. I hope you like our school and before you go away please come again to visit us."

In front of the school administrative building, a trowel of earth was lifted and small parijata tree set in a place by Mme. Montessori, while a chant for its growth and long life was sung as she dropped flower petals, and from a silver vessel poured water, around the roots of the tree.

Seated on the veranda of the building an engraved silver rose-water sprinkler was presented to her with a shy little speech by one of the older girls, and the function was brought to a close with the singing of the Indian National Anthem and a few words in French by Mme. Montessori which after her departure, were translated by Dr. Arundale.

She expressed her great happiness to be at Adyar and to see so much life and so much beauty, and said that she would remember this day all of her life. She said that she felt the school fortunate to be under the blessing of Rukmini Devi.

Dr. Arundale reminded the students that this day was a memorable event in their lives, one which they would appreciate more as they grew older and that they would then be proud of having known this great lady who came to India. He said her presence at Adyar is the greatest benediction the school could receive, after that of Dr. Besant herself, and that he hoped during the next few months the students would appreciate more and more her genius and greatness, her strength and beautiful lovingkindness and would love her, so full of understanding of young people, as she is—a second Dr. Besant come to live for while in this great Centre.

A lively note was provided at the end of the meeting by enterprising and successful young autograph-seekers.

Greetings Received and Sent by the President

THE VICE-PRESIDENT'S BIRTHDAY

It is January 17—just a month before Adyar Day. This year there was the following happy exchange of greetings and graciousness between the President and the Vice-President of The Society:

By telegram:

Best birthday greetings to our beloved Vice-President. —ARUNDALE

By letter:

Dear Dr. Arundale,

It is very kind of you to have remembered me on my birthday and sent me your best birthday greetings. Please accept my cordial thanks. I have just completed my 72nd year and I trust that the few years that I may live, will be used in the service of the great cause which you so worthily represent. With cordial greetings.

Yours fraternally,
HIRENDRA NATH DATTA

17 January 1940

CABLE FROM CUBA

Cordial greetings from Convention Cuban Section.

—DE LA PENA

25 January 1940

LATE BUT WELCOME

Monsieur le Président de la Société Théosophique,

Au nom de la Loge du Lotus Blanc de la Société Théosophique belge,

Nous envoyons nos meilleurs vœux à la Convention de la Société Théosophique à Adyar, de fin décembre 1939.

[8 signatures]

20 November 1939

BURMESE CONVENTION

Burma Section in Convention sends loving and loyal greetings assuring co-operation in your work for humanity.

25 November 1939

SWISS YOUTH

Assembled at a general meeting today, the Young Theosophists of Switzerland take this opportunity to send you their thoughts of devotion and affection. In spite of the happenings which are upsetting our Continent we shall try to remain calm and confident, ready to fight courageously for our ideal of Brotherhood and Justice. We reaffirm our profound and grateful attachment to The Theosophical Society and we send you our respectful and fraternal greetings.

October 1939

FLORIDA

The Secretary, the Florida Federation of The Theosophical Society in America, writes:

In accordance with Resolutions passed at our recent 6th Annual Convention, I write you this letter.

The Florida Federation is ever mindful of its responsibilities to the mother Society of which you are the present head, and we take this opportunity to send you our greetings and our appreciation of the fine work you and your staff are doing to further the work of Those who founded our Society and who guide it in its every step.

1940 GREETINGS RECEIVED AND SENT BY THE PRESIDENT 71

Assembled during the week-end of September 2nd through 4th, 47 delegates and members gathered on the shore of the Gulf of Mexico near S. Petersburg, Florida, and once more dedicated themselves to the Service of the Great Ones, here in this beautiful State of Florida which is our physical home.

May the coming year give us greater opportunities of service to Them, to The Society and to you, who lead us.

14 September 1939

BOMBAY'S DIAMOND JUBILEE

I send my very best wishes to the Blavatsky Lodge on the occasion of its attainment of its Diamond Jubilee. This is surely a great event not only for the Blavatsky Lodge but no less for The Theosophical Society throughout India. I most earnestly hope that the celebrations will be attended by as many members of The Society as can manage to be present and will be the subject of congratulations from every Lodge of the Indian Section.

I have always felt that Bombay is due to become the third angle of the triangle of The Theosophical Society in India. Adyar must necessarily be the apex, representing Will. Benares should be one of the angles of the base representing Wisdom, while Bombay should be the other angle representing Activity. I think this the more reasonable when we realize that there must be Wisdom and Activity in Will, Will and Activity in Wisdom, and Will and Wisdom in Activity. In a sense, of course, Benares is especially the Activity aspect of the Indian Section, but I cannot help feeling that it should fall not a little to the lot of Bombay to energize the whole of the Indian Section.

Rukmini Devi and I hope to be in Bombay from March 7th to 11th inclusively when, I understand, the celebrations will take place. I hope you will prepare

a beautiful printed souvenir of the great occasion, and that in it there will be a prominent place for respectful and affectionate homage to all who in the past have so worked that the Blavatsky Lodge is strong and happy in its attainment of sixty years of service of the Masters, of Theosophy and of The Theosophical Society.

G. S. ARUNDALE

29 January 1940

TO AN INDIAN FEDERATION

I send my very best wishes to the Annual Conference of the Andhra Circars Theosophical Federation. I am especially happy that Babu Hirendra Nath Datta will give the Conference his distinguished Presidentship, under which I am sure the gathering will be very happy and very fruitful.

G. S. ARUNDALE

9 February 1940

MR. JINARAJADASA

sends to the President his "deep appreciation of the affectionate greetings sent by the International Convention."

A GREETING TO ALL

Music in tones of Earth
Verses that have their birth
Wombed in the here and now,
I hardly sing.
And if I bring
A wreath of garland words,
It is an offering
That in this night mayhap will show
Some gleam of Day
Beyond the hour-traps
Wherein we play.
May that Day's Sun upon you shine,—
Amaranthine flow'rs your hair en-
twine,—
Its rapture be your bread and wine.

D. J. W.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st November 1939 to 31st January 1940 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T. S. in Ireland, £2-0-6, 1938-'39	26	11	0
The T.S. in England, £26-16-1, (in 2 instalments), 1938-'39	361	8	6
The T.S. in England, £4-18-6, 1939-'40	65	3	3
The T.S. in India, 1939-'40	710	0	0
Miroku Lodge, T.S., Japan, £2-15-0, (in 2 instalments), 1939-'40	36	6	6
Manuk Lodge, T.S., £0-15-0, (per Mr. A. F. Knudsen), 1939-'40	9	14	10
Singapore Lodge, T.S., (in 2 instalments), 1939-'40	142	5	7
Nairobi Lodge, T. S., £4-15-0, 1939-'40	62	15	0
Mr. Peter de Abrew, Ceylon, Headquarters Dues	10	0	0
Sefior Joas Carlos da Rocha, Brazil, £1-12-0, 1939-'40	21	3	0
Mrs. S. B. Douglas Pulleyne, Secunderabad, Entrance Fee and Annual Dues	16	13	0
Mrs. M. Gasque, £1-0-6, Headquarters Dues, 1939-'40	13	9	1
The T.S. in Egypt, 1938-'39, £1-12-0	21	1	0
The T.S. in Cuba, 1938-'39, £13-8-0	177	4	11
The T.S. in Porto Rico, £3-12-6, 1938-'39	48	0	0
	1,722	15	8

Adyar Day:

	Rs.	A.	P.
Blavatsky Lodge, T.S., £2-2-10	28	5	7
Mr. H. Lorimer, Canada, \$10.00.	29	5	0
	57	10	7

Donations (General):

	Rs.	A.	P.
The T.S. in Australia (in 2 instalments), £14-16-4	196	2	11
Mr. J. Narain	170	0	0
	366	2	11

Legacy:

	Rs.	A.	P.
The Executors of the will of late S. W. Logan, \$5000.00	16,300	0	0

Adyar Estate Fund:

	Rs.	A.	P.
Mr. A. F. Knudsen, Shanghai, £16-10-0	218	7	8

Adyar Library Building Fund:

	Rs.	A.	P.
Donation from a Friend through Mr. N. Sri Ram £230	3,045	'8	2

Adyar Library Cataloguing:

	Rs.	A.	P.
"A Friend" through Mr. C. Jinarajadasa	2,000	0	0

Buddhist Shrine Fund:

	Rs.	A.	P.
Monsieur L. Garbe, Somme, France, Fr. 50	3	5	4

The Faithful Service Fund:

	Rs.	A.	P.
Collections by Mr. A. Vasudevayya, Mysore	5	0	0
The T.S. in England, £12-2-6	160	8	5
Mr. Jehangir Jamshedji, Bombay	10	0	0
Miss P. B. Woodcock, England, £0-5-0	3	4	11
Mr. V. D. Dantayagi, Lahore	99	12	0
	278	9	4

President's Fund:

	Rs.	A.	P.
The T.S. in Java	24	10	0
T.S. in Australia, £3-5-2	43	2	3
Mary Gibson, North Wales	7	15	2
	75	11	5

Theosophy and War Leaflets Fund:

	Rs.	A.	P.
Miss I. M. Prest, Adyar	15	0	0
Anonymous	10	0	0
	25	0	0

Baby Welcome Centre:

	Rs.	A.	P.
Prof. D. D. Kanga, Adyar	15	0	0
Mrs. Satie O'Reilly, Calif., \$1.00.	2	8	0
Miss Mary K. Neff	5	0	0
Mr. J. C. Wilkes, U.S.A., through Miss A. Henkel, Adyar	6	6	0
	28	14	0

Dispensary:

	Rs.	A.	P.
Prof. D. D. Kanga, Adyar	25	0	0
Rising Sun of India Lodge, Adyar	50	0	0
Miss I. M. Prest, Adyar	20	0	0
	95	0	0

The Sellon Recreation Club:

	Rs.	A.	P.
Capt. E. M. Sellon, U.S.A.	500	0	0

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

THE OLCOTT HARIJAN FREE SCHOOL, ADYAR

The following donations from 1st November 1939 to 31st January 1940 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Clarence Gasque	1,500	0	0
Mr. J. D. L. Arathoon, Indore (for the Besant Hall)	50	0	0
Prof. D. D. Kanga, Adyar (for the Besant Hall)	25	0	0

	Rs.	A.	P.
Rising Sun of India Lodge	50	0	0
Mr. Arthur Vaze	25	0	
Anonymous (through T.P.H.)	13	1	0
Anonymous (for the Besant Hall)	1	0	0
Mrs. Kaveri Shiveshwarker (for the Besant Hall)	10	0	0
Mr. Lilaram Premchand (for the Besant Hall)	2	0	0
Mani Ben Gulliar (for the Besant Hall)	5	0	0
Collections by the Publicity Dept., Adyar (for the Besant Hall)	2	0	0
Hira Ben Galliar (for the Besant Hall)	5	0	0
Mrs. Romer	10	0	0
Sovereign Chapter Loyalty	30	0	0
Mr. Jehangir Jamshedji, Bombay.	5	0	0
	1,733	1	0

A. ASANGA,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

The following new Lodges have been chartered at Adyar:

Benares, India: Rukmini Lodge, T.S., 17-11-1939.
Jamshedpur, Behar, India: Vasanta Lodge, T.S., 27-11-1939.
Rawalpindi, N. W. F., India: Light House Lodge, T.S., 18-12-1939.
Allahabad, India: Mahila Dharma Lodge, T.S., 6-2-1940.

D. D. KANGA,
Asst. Recording Secretary.

There is no truth more noble than friendship, no law more true than the law of goodwill. The whole purpose of our Theosophical Science is to enable us to be more friendly, to understand better the whole science of friendship under the laws of which the world lives and moves and has its being.

—G.S.A.

Theosophy Is the Next Step . . .

EXTRA-SENSORY PERCEPTION

OBSERVATION is perhaps the most essential of all the techniques of intelligence which the scientific method uses in its search for Truth. No matter how far intuition, inspiration and deduction may carry the scientist in his quest, how many ingenious machines he may devise to assist his senses, ultimately he must prove his hypothesis by experiment and verification, using his own senses, or the senses of others.

Among scientists there is a tendency to distrust the senses as unreliable and variable instruments, and to favour mechanical means of measurement for their accuracy, but this is because the senses are rarely trained and disciplined to observe and record properly. In the final analysis, too, the senses are always necessary, at least as links, between man and his recording devices. The use of the senses as scientific instruments is restricted, of course, because of their limited range, but they have the one great advantage of being more direct; and could senses of greater range be developed in man, a superior, or at least another, method of scientific research of great importance would be available.

"Clairvoyance and telepathy are a primary datum of scientific observation," says Alexis Carrel in his book *Man the Unknown*. He says in a footnote that he makes this statement from knowledge which he has acquired by personal investigation; and later says: "What extraordinary penetration would result from the union of disciplined intelligence and telepathic aptitude! Indeed, intelligence, which has given us mastery over the phys-

ical world, is not a simple thing. We know only one of its aspects. We endeavour to develop it in the schools and universities. This aspect is but a small part of a marvellous activity consisting of reason, judgment, voluntary attention, intuition and perhaps clairvoyance. To such a function, man is indebted for his power to apprehend reality, and to understand his environment, his fellow-creatures and himself."

Such statements, and the investigations carried out by the Duke University, have raised the question, quite apart from the age-old claims of occultism, of whether such extra-sensory perception is of value in scientific research.

In physics particularly man knows only what he can measure. Eddington has pointed out that practically all our knowledge of the invisible worlds of science comes to us in the form of pointer readings. No scientist has seen an atom. The present conception of an atom has been built up by deduction, from the results obtained from sensitive electrical recording devices, such as the Wilson cloud chamber, which causes the electron to illumine tiny drops of water in its wake, and thus make its track visible.

Man has thus, with the aid of such devices, in a fashion seen an atom. These methods are but one way of seeing, however, and can be compared to seeing a rainbow as series of figures on a dial, corresponding to the wave-lengths of the various colours. Our knowledge of a rainbow is increased by a measurement of its wave-lengths, but such knowledge adds to our direct sense-observation. Both methods, and probably many others, are necessary to completely understand a rainbow.

1940

THEOSOPHY IS THE NEXT STEP

75

Extra-sensory perception sufficiently acute to see an electrical current would obviously be of immense value to physics, in such lines of investigation as atoms and cosmic rays, to mention but two. Such an ability is claimed by a number of living clairvoyants.

In biology such perception would have many applications. The cells in a human or animal body could be studied as they lived, as parts of complete living bodies, without the necessity of dissection and microscopic examination; or of vivisection, the practice of which is of doubtful scientific value, and is indefensible morally.

Just why many new species occur is still somewhat of a mystery to biology. Artificial mutations have been most successfully produced by bombardment with X-rays. A species of fruit fly, whose genetic constitution was well known, was subjected to X-rays of varying wave-lengths. There was no noticeable effect on the flies, but among their offspring mutations appeared by the hundred. The new varieties were permanent. Their characteristics remained in succeeding generations. The ability to see at X-ray frequencies, it follows, would probably increase our knowledge of heredity considerably. Such vision might lead to a more careful use of such rays on the human body, since it would seem reasonable to suppose that, if bombardment by X-rays will produce new species in insects, it may have similar effects on human heredity.

To Theosophical students this action of X-rays is of particular interest. Rays of this type belong to one of the etheric sub-planes of the physical plane, and could be manipulated by the Angelic Kingdom, which according to Theosophical extra-sensory investigation, plays such an important part in the growth of species, and the evolution of new ones.

Extra-sensory perception would make it possible for science to investigate this

Angelic Kingdom, and introduce a most important factor in biology of which it is unaware.

Psychology, also, may be neglecting a technique of great importance to it, as according to clairvoyants, thoughts and emotions have objective existence, and can be seen.

Indeed it is not too much to say that extra-sensory perception could bring about an increase in scientific knowledge unequalled in its history. Such senses as clairvoyance and clairsentience do exist in some human beings. As Alexis Carrel says, they are a primary datum of scientific observation. Is there any scientific evidence that they are more valuable than our ordinary senses, as scientific instruments? Can they supersede and excel the microscope and telescope? At least one living claimant to such senses has worked under scientific conditions with a group in London. Another, who is now dead, using clairvoyance, discovered an element, the existence of which was afterwards confirmed by normal scientific technique.

In extra-sensory perception science is neglecting a method of research of immense importance. Its capabilities should at least be thoroughly investigated.

F.M. HILDER,
Auckland, N.Z.

THOUSANDS OF BOOKLETS

Total record for the six months' sales of the Campaign Booklets is over 50,000. They have gone out into nearly every Section in the world, and have proved an acceptable means of explaining in a simple manner the wide reach of the Theosophic view.

They have been translated into Dutch and Spanish, and some of them into Croatian and German.

Theosophy and War: Of these purple printed leaflets, in neat business envelope

Registered No. M.4135

shape, 47,000 have been sold and distributed in four months. The Welsh Section ordered 5,000 and appealed to its members in a widely circulated letter to ask freely for the number of these that they could use, putting them into circulation among friends, from house to house, in letters and in meetings.

Price: Ten subjects (such as *The High Purpose of War*), 100 for 10 annas.

How to order: All prices are quoted in rupee values—for abroad send at exchange rates. Address all orders and communications to the Publicity Officer, Adyar, Madras. Cheques, etc., to be made payable as above, and 4 annas extra col-

lection charge to be included. International Money Orders are preferable.

The twenty-two Booklets:

A. 5 subjects longer articles (4 by the President): India Rs. 6-12-0 for 100; for abroad Rs. 7-6-0.

B. 17 other subjects: India Rs. 3-6-0 for 100; abroad Rs. 3-11-0.

C. All subjects four or five of each: India Rs. 4-4-0 for 100; abroad Rs. 4-9-0.

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

D. A set of twenty-two Booklets, India and abroad Re. 1-0-0.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, MARCH 1940

	PAGE		PAGE
Work Matters More!	53	Mme. Montessori on New Education.	66
Rukmini Devi's Birthday	57	An Earlier Visit to Besant School	69
Some Work of the Liaison Officers	60	Greetings Received and Sent	70
From the Sections	61	The Financial Statement	72
President Thanks Mme. Montessori.	65	Theosophy Is the Next Step	74

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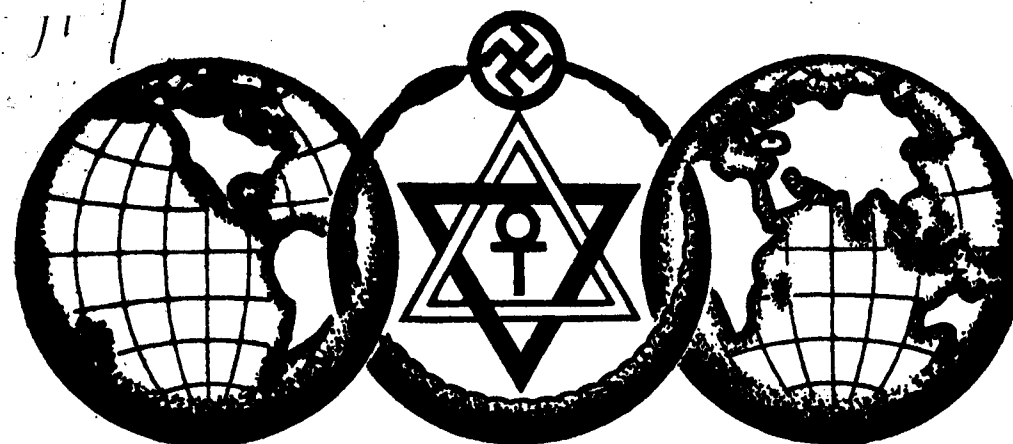
All remittances and correspondence should be addressed to The Manager, Theosophical Publishing House, Adyar, Madras, India.

STATUETTES OF DR. BESANT

Everybody who visits Adyar admires the life-like bronze of Dr. Besant in the Headquarters Hall. A small replica has been produced suitable for desk or mantelpiece. This small bust is cast in white cement, stands about seven inches high, and may be purchased from the Theosophical Publishing House at a cost of Rs. 20½ postage extra.

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THE THEOSOPHICAL WORKER

April 1940

ADYAR

Work Matters More

By The Editor

LINKS WITH SPIRITUAL MOVEMENTS AND PERSONAGES

SPIRITUAL movements and evolved persons have characteristics by no means always noticeable to those who come into contact with them. They bless all who are linked in any way to them. But sometimes the blessing assumes the form of great happiness, upliftment and strength, while sometimes it assumes the form of tribulation in many hues from the browns and the greys to black.

Whether the blessing assumes the one form or the other depends entirely upon the individual concerned, upon his actual relation to the movement or

person—the latter acting automatically as regards the form the blessing takes.

Once an individual has established a definite link with a movement by formally joining it, its blessing immediately flows into him, and it depends upon him as to whether the blessing chastises or exalts.

Similarly, once an individual has established a definite link with an individual who is drawing to the close of the human stretch of the evolutionary way, and who, therefore, may be called an evolved person, he has the privilege of automatically receiving such individual's blessing, whether or not the individual with whom the link is made is actually conscious of the fact, though, of course, he is more likely to be



conscious of the fact than not. And the link will either cause rapid progress or it will involve not a little disintegration—*à reculer pour mieux sauter*, let us hope.

And when we say that it depends upon the individual who receives the blessing whether it chastises or exalts, I think we must mean that the blessing exalts while reverence for it lasts, while it is used by the recipient to help others, while, in other words, it is shared, but that it chastises when reverence for it is gone, when it is used for personal satisfaction only, when the recipient has become indifferent to it, or possibly antagonistic. And this is true whether the blessing comes from movements or from persons.

PEOPLE JOIN AND RESIGN

I often wonder if people who resign from spiritual movements in which once they have been ardently active, or who reject persons whom once they regarded as gurus and leaders, realize that while they think that they can quit in a moment, the links they have made are not so easily broken—fortunately, in truth. I hold that once an individual has definitely become a member of a spiritual movement, he belongs to its life, though not to its immediate form, for ever. I hold that once an individual has definitely accepted the spiritual guidance of an individual, he has an unbreakable association with that individual.

Either the movement or the person will in the long run make him, will cause him to achieve his goal. But in such making the constant, ceaseless blessing must needs chastise or delight as it uplifts surely, even though slowly.

Movement and person will be constant, for neither will be dependent upon the forms or temper the one or the other may from time to time assume. The spiritual-ity inherent in both is the source of the

blessing, not any particular time-circumstance.

But the individual who has made contact with either is sure, almost sure, to be inconstant, so that while today he may be overflowing with fervour, tomorrow he may recoil in disgust. And he will anesthetize himself into the delusion that it is the movement or person that has changed for the worse while he has only changed for the better. How many people have we not seen leaving The Theosophical Society or some leader in it because The Society or the individual are "no longer what they were"! Do we not read that The Society has ceased to be under the direction of the Masters? Why? Because X no longer approves of it—declaring that it no longer follows its original programme, that false gods are being worshipped in it. X may remain in The Society to try to save it, or he may quit it. But it is the X's who are ever self-righteous, and the objects of their disapproval which are ever wrong.

It may, of course, be true that both Society and its temporary leaders fall short of high-water marks once reached and maintained. The critical temperature may from time to time be high or low. At least The Society cannot remain for long in the lower temperatures, for beyond all cavil it is spiritual. As for the leaders, they may be more or less spiritual. If there be spiritual greatness in them they, too, will not remain long in the lower temperatures. But if they have yet far to go in the human kingdom then they do not belong to the class of evolved persons as I have described them.

THE LINK REMAINS FOREVER

But The Society ought ever to be cherished, for we have belonged to it in its former incarnations in the past, and we shall belong to its future incarnations for ever—

whether or not we be active in its future purposes. No individual of insight could ever leave The Theosophical Society, for he would be attached to its life and not to its forms. It is only when attachment is to forms that there arises instability.

But I repeat that the very membership of The Society—I am using it as an example of a spiritual movement—whether there be attachment to form or to life, involves the member in its blessings for ever, involves him in its protection and stimulus, so that he is hastened to his goal under the pressure of constant swinging between the poles of adversity and prosperity, of happiness and sorrow. He can no longer lead a dull life, or a lethargic life, or an easy life. His membership will not let him, whether from the outer world standpoint he be a member or not. He may, of course, have intervals of ease and

relaxation. But these will become increasingly rare as his strength grows, as grow it must. The Society's blessing will be one of his guardian angels, helping him on his way. At least the Ego will be grateful, though the personality may often be restive.

The above applies no less to attachment to a truly evolved person.

Nonetheless, let us be careful how we join movements and leave them, how we become attached to persons and desert them. We may be safe for ever through the links we make with spirituality whether in terms of movement or of person. But if ever the somewhat ignorant personality treats them lightly, is here today and gone tomorrow, it must often be hastened back through the blessing of tribulation, so that as quickly as may be it learns the lesson of blindness to the Real.

The Olcott Schools of Ceylon and Adyar

"IN MEMORY OF A GREAT MAN"

SO runs the headline in *The Ceylon Daily News* of February 17th in announcing the naming of Olcott School, the new afternoon institution at Ananda College, by Sir Baron Jayatilaka, an old friend and co-worker of Col. Olcott in the early days of his educational work on the island.

Sir Baron stated that anyone familiar with the history of Buddhist education knows how much gratitude the people of the country owe to Col. Olcott. He told how the Colonel urged the people to build schools for the education of Buddhist children when there was only one big institution for that purpose; he told of the financial help the Colonel gave to Ananda College at a critical period of its career;

and he stated that no one had served Buddhist education as had the Colonel.

The afternoon school is the result of the pressing problem of finding some means by which to satisfy the large number of parents who were anxious, but financially unable, to give higher education to their children. As the buildings of Ananda College are vacant in the afternoon, the plan was evolved whereby classes might be held during these periods, and such was the eagerness of the poorer parents, that the enrolment now, after six months' operation, stands at 400, a fitting tribute to 'that great man, Col. Olcott.'

THE NEW BESANT HALL

A cocoanut was broken, symbol of respect and love, as the President and Rukmini

Devi entered and passed through the Olcott School Boy and Girl Scout Guard of Honour to unfurl the Scout flag from which fell a shower of flower petals, while the Girl Scouts in white saris and the Boy Scouts in uniform sang the Scout songs.

At the door of the new white pucca building, decorated with mango leaves and flowers, another cocoanut was broken that the building might be auspiciously dedicated, and the flower-hung door was pushed open by Rukmini Devi, thereby formally opening the new Besant Hall of Olcott School, Adyar.

After the visitors had inspected the handcraft exhibition of raffia, book-binding, sewing, jig-saw maps, and many other forms of craft, they were invited inside the new building, at the end of which on a decorated platform, was a portrait of Dr. Besant amidst the colourful chowkies, Indian lamps and green plants. The students of the school sang a song of prayer to Annie Besant, her portrait was garlanded and camphor was burned before it; allegiance was offered to present and past leaders and helpers, and the garlanding of the bust of Col. Olcott was followed by garlands for Dr. Arundale and Rukmini Devi, and for Mr. Lavender who has given so much loving and helpful supervision to the construction of the building.

Following a short talk given to the students in Tamil by Rukmini Devi, the meeting was closed with a song, guests were garlanded and bananas and beetle-leaves were passed round.

Thus, in a short and simple but very beautiful ceremony, was opened Besant Hall at Olcott School, three months ago, and it is already proving its usefulness not only to students but to parents as well, as is evidenced by the recent gathering of 200 par-

ents for the formation of a Parents' Association which will work in co-operation with the teachers for the betterment of the school. This is only one more indication of the constructive influence which Olcott School exerts upon the villages it serves.

At this time in the exhibit of handwork from the three Adyar Harijan Free Schools, Olcott School, the Fisher Village and the Night School, the parents were able to see the practical nature of the instruction given. In some cases the students themselves become the teachers of any special skill which they possess, such as the fisher-village boy who introduced the art of making fish-nets, well known in his village, and the boy who brought with him knowledge for making a nicely woven basket. In an increasing measure the school trains students to make necessary and saleable articles, thereby helping them to future economic independence. Along with the more practical handcraft, the number of drawings and paintings shown in the exhibit, some of which indicated definite talent, proved that special aptitudes are allowed free expression.

THE FISHER-VILLAGE SCHOOL SPORTS DAY

After meeting together in the large palm-leaf hut by the seaside, for the formation of a Parents' Association of the Olcott Kuppam, the parents and the 80 students repaired to the Scout Camping grounds where the children engaged in crab and potato races, needle-threading and water-carrying and other competitions. As the sun began to cast long shadows, old and young gathered in a circle under the trees where prizes were distributed to shiny-eyed children, followed by food which was provided by Mrs. M. Krishnan.

ADYAR NEWS AND NOTES

THE HONOUR OF ADYAR

MY HONOUR IS:

Kindly speech,
Unselfish feelings,
Helpful thoughts,
Generous deeds.

As I thus honour myself so do I help to maintain

THE HONOUR OF ADYAR

—From a card distributed
by the President

AS TRUE TODAY AS EVER

From a note on the Dairy by C. V. Shah, in
The Adyar Notes and News, July 1928:

I should like to say here a few words about the future. It seems to me that only as we realize our true relation to the animal kingdom and our responsibility to it, will it be possible for us to treat the animals as they should be treated. Our present attitude towards them is entirely commercial. We want to feed them, to look after them, and to keep them healthy and clean, not for their sake, not for their happiness and comfort, but for our selfishness, for the benefit we derive from them. The modern custom of disposing of cows, horses and other animals by sending them to the butcher the moment they have ceased to be productive and useful to us, is to my mind revolting and highly dishonourable. It seems to me the very height of ingratitude to take the best of the life of an animal and to kill it when it no longer serves our purpose. We spend thousands upon the vegetable kingdom to satisfy our desire to possess a beautiful garden; we ought to spend millions on the animal kingdom, to make our younger brothers happy and comfortable.

THE PRESIDENT'S TRAVELS

Twice in this month of March the President and Rukmini with a small party have been away from Adyar.

First, an unofficial visit to Malabar, March 2—7 including the journeys.

Second, a slightly longer and official visit to Bombay, March 13—20, to preside over the Diamond Jubilee celebrations of the Blavatsky Lodge at Bombay. The programme included three public lectures entitled:

National Education;
India's Culture and Her Future;
Theosophy, The Theosophical Society
and War.

The Lodge presented a fine-looking welcome address to the President and Rukmini, recounting briefly and gratefully Dr. Arundale's services to Bombay. Besides Theosophical and Masonic activities, the President planned some political work, meeting prominent Indian politicians and in other informal ways.

The President was glad to find the weather cool, and noted with appreciation that The Society's work showed new vitality in the Bombay area.

• RUKMINI'S BIRTHDAY AT ADYAR

Perched high and precariously in the wide-spreading tree were two little boys, awaiting the arrival of Rukmini Devi whose car was at that moment passing through the Scout Guard of Honour, and upon whom they would soon shower fragrant flower-petals as she sat on the colourful dais beneath the tree surrounded mainly by young people, to receive the love and birthday wishes and gifts of her friends.

Following immediately upon the arrival of Rukmini Devi and the President, came Madame Montessori, blowing a kiss to the latter and bestowing upon the former a smile more beautiful than the garland which she placed about her neck. Among the many garlands from the Adyar departments, the schools, the youth groups, was that presented by the representatives of the Humanitarian League of Madras, of which she is president, and that their presence was appreciated not only by Rukmini Devi but by the audience as well, was indicated by the long applause with which their little speech of congratulation was greeted. Many gifts were added to the pile of garlands which soon covered the dais, among them handwork of the students, particularly from the Olcott School.

The inauguration of a Girl Scout Troop by Dr. Arundale closed the morning activities, to be followed later by a birthday luncheon at the school hostel. In the afternoon there was a tea party under the Banyan tree.

Thus did Adyar celebrate the birthday of Rukmini Devi this year.

A NOTE FROM BESANT SCHOOL

N. Jagannadha Rao of the Besant Theosophical School writes:

Through careful planning of the school work in all its aspects the ideals of the Besant Theosophical School are being realized, and the varying inheritances, the different capacities, and the many channels through which a pupil expresses himself are constantly kept in view and arrangements made to suit the needs of each individual.

Progress records graphically portray, for the easy understanding of pupil, teacher, parent or visitor, the development of each individual pupil, and serve as gentle reminders of the work done and of the work

still to be done. The daily work is controlled and guided by a class teacher without in any way infringing on the freedom of the pupil.

Each pupil's work is measured weekly on a properly predetermined scale of Assignment-units, which is represented graphically in every subject, and the quality of the work is also measured on a Grade-system which is posted on a monthly chart. Thus the achievement of the pupil, as also the rate at which he can progress, is made the subject of an interesting study for the benefit of the individual pupil. These also incidentally disclose his aptitudes and inclinations.

We recognize that a free child is a happy child, and hence can learn better than one bound by extraneous conditions, however carefully dictated by an adult. Therefore, the time-table is neither fixed or rigid, nor the same for all, but is adjusted to suit the requirements of every child. It is intended to serve his needs by making arrangements for him to learn. The time-table is just like the programme of a leader, touring the country: it is planned to make the best use of time under the circumstances.

Grouping by classes and forms is replaced by grouping in Music, for instance, on the basis of achievement or aptitude, in Physical Education on the basis of age, sex and size, and in Art or hand-work classes on the basis of students enrolled.

Co-operating closely with Kalākṣetra, the pupils are given every facility to take advantage of all it offers for their training. Special arrangements are made to train pupils for special occasions; extra-curricular activities are at all times given their proper place in the scheme of education and due time in the time-table, and thus they become intra-curricular subjects.

Freedom is respected and hence helped to discharge the responsibilities involved therein.

"THE YOUNG THEOSOPHIST"

The international journal of Young Theosophists has resumed a monthly career, though a cheaper and smaller edition will be necessary due to the exigencies of the times. It is hoped that Young Theosophists everywhere will support their international journal both with subscriptions and with articles for publication.

ADYAR'S LITTLE RESIDENTS

Meet Josephientje, glamour-squirrel Number One. She has just had her beauty-sleep between the tatties and the window, and is now hanging from her hind-legs in order to stretch herself completely, meanwhile keeping an eye on me, who am the supplier of her breakfast, free of charge. She won't come inside the room as it reminds her too much of the days of her childhood, when, fallen out of the nest, she had to remain inside to be protected from cats.

Ha, here comes the bread! She rushes up to me, and after due inspection to see whether it is properly dipped in milk-powder, takes the whole piece out of my hand to eat it quietly on top of the cage, just to show these two little babies who are still inside how independent *she* is since a week. . . . Silly little things. . . how they push their noses through the wire-netting to see what she is eating. . . . She ignores them. . . let them nibble their wheat! . . . *she* simply refused it when she was a baby. . . . Besides, when *she* was their age she had already escaped twice from the cage and had an exciting afternoon all by herself, trying to avoid these horrid crows. Look at them now! Sitting there in a row on the balcony; if they dared to come near she would simply squeak their heads off.

My, here comes Horlick's-milk. Does she have to share it with the others? Too bad. . . but Josephientje knows ways and means. At once she puts all four of her

little feet in the saucer, stretching them far apart so that her tummy touches the milk. . . and now try to find room for yourselves, ladies!!!

I say, is that the boy-friend, peeping from the Bougainvillea? Off runs Josephientje, ready for a glorious day.

And now may I remind the reader that April 15-20 is "Kindness to Animals" week? —RIE

ADYAR LODGE

Dr. Arundale suggested five subjects for consideration by the Adyar Lodge this year:

The Splendour that was China,
The Story of Abyssinia,
The Worth of Poland,
The History of Czechoslovakia,
The Place of War in Evolution.

Of these subjects the first, third and fifth have been presented and discussed.

Earlier in the year in an interesting symposium the Lodge discussed the important subject: "How to Bring about a Change of Heart." It was agreed that the more clear these ideas are in the members' minds, and the more clearly they are placed before the public, the greater the chances of disentangling and solving not only personal problems, but the problems of the State and society as well.

A social evening was held when two new artists, both Indian ladies, entertained the Lodge, one on the difficult South Indian instrument, the veena, and the other with vocal songs.

THE RITUAL OF THE MYSTIC STAR IN A GIRLS' SCHOOL

On Friday, March 8, a party of young people went from Adyar, to perform the Ritual of the Mystic Star in the National Girls' High School at Mylapore. Senior girls and teachers had been invited by the Principal, Miss Helen Veale of Adyar, to remain after closing time, and a large number availed themselves of the invitation

Mrs. Kanga had been over well beforehand, to make the necessary arrangements in the Drill shed, and none could fail to be interested in the beautiful scene of the ritualistic star within a circle, and the young participants in their striking vestments and dignified movements and words.

Miss Veale had previously talked and explained the nature and purpose of the ritual to girls of the Fifth and Sixth Forms, telling them that it was a way in which all could unite in true religious aspiration, could consecrate their lives to the Highest within each, whatever the specific religion to which she owed fealty. The world needed such unified religious effort now more urgently than it had ever done; but there was danger that even India, whose sacred soil had so often been trodden by Messengers of Light, would yield to the prevalent fashion of banishing religion from her National institutions, because sectarian weaknesses could be exploited for the increase of strife and disunion. In this ritual Hindu, Mussalman, Christian, Parsi and Jew could join without offence, each contributing the fervour of his own faith to the mystery it wrought.

At the close of the service, which took about forty minutes, Miss Veale thanked the visitors for their kindness in providing the school with this opportunity of self-dedication. If the school had the ample accommodation which is still only in prospect, it might have been possible to form a group for regular performance of the ritual, and there is no doubt that it would enrich the school life, though none would be urged to join or attend. Many expressed their wish to form such a group, but it must wait at least till the new buildings materialize. Meanwhile the seed has been planted in some young hearts.

MR. VAN DE POLL'S TOUR

Mr. Henri van de Poll, Manager of the Theosophical Publishing House, Adyar,

left on February 1st, in his little motor-car, on a long tour of India, combining a holiday and work for Adyar.

Already he has covered thousands of miles, visiting many towns, has been at the Indian Section Headquarters at Benares, and arrived in Bombay in time to greet the President and attend the Diamond Jubilee celebrations.

He writes cheerfully:

"Am staying here at Bombay with such nice people. They make me really rather confused in the very delightful conception they have of putting somebody up for a few nights. There is every mortal thing in my room, which one really only expects in a first-class hotel, writing pad and envelopes included.

"It is an interesting tour, but I do find it very tiring at times. If only there were less bullock-carts, and less holes in some of the main roads, but then, of course, driving would become too mechanical. But after negotiating 100 miles of the most unholy trunk road I have yet come across from Cawnpore to Bongaon, it was a relief to find an excellent one to Agra for the next 70 miles. "The month of marriages" brought thousands of bullocks-carts dispersing themselves all over the motor road, filled to the brim with wedding party guests, all in high spirits, happily unconscious of the fact that cars also would like to make use of some of the road at times with the result that I had to do most of my driving in the ruts on the side.

"Please give best greetings to all a Adyar!"

Bhikku Arya Asanga is Manager of the T.P.H. since Mr. van de Poll went on tour.

BOOKLETS OF THE MONTH

Two April *Theosophist* articles, interesting and valuable, have been reprinted in the T. P. H. in attractive booklet-form.

First, *Some Notes on Theosophical Education*, by George S. Arundel

valuable as giving a unique system of Education in an exposition which is clear, concise and complete.

Second, *The Poet and God's Word*, by James Arther, is a chapter of his forthcoming book *Baconian Studies*. The booklet is interesting as it deals with a not well-known theory, namely, that Bacon was the final reviser of the Authorized Version of the English Bible.

THE JANUARY "THEOSOPHIST"

A correspondent wants to know who exactly is the person mentioned in the January WORKER as a "wide-awake" English member who suggested that *The Theosophist* for January 1940 might be a New Zealand Centennial issue. The reply is simple: it was Mr. D. Jeffrey Williams, Secretary of the Theosophical Order of Service.

It is to be noted that it was also a "wide-awake" New Zealand member, namely, Miss E. Hunt, the newest of our General Secretaries, who made the special number possible and successful by collecting appropriate articles and illustrations.

It was a very happy idea to honour New Zealand in this way, and a number of friends and correspondents have expressed their appreciation of the special issue. One of them as follows:

"We in N. Z. greatly appreciate *The Theosophist* celebrating our Centennial with the January issue. This we had been looking forward to, since Miss Hunt's first mention of it. Need I say that the Centennial Number has greatly exceeded our expectations? We are buying extra copies, at least my friend and I have, and distributing them."

And Miss Hunt writes:

"May I thank you on behalf of our Section for the work and thought which have been given to the issuing of the January number of *The Theosophist*? It has been well received by our members

and has been valuable in giving them individual touch with Adyar."

ALL-PROPHETS' DAY

Those who celebrate Great Men will be interested in All-Prophets' Day, instituted under Islamic auspices in India on October 29, 1939. The observance was prompted by the Imam of the Ahmadiyya movement, Qadian, Punjab, though it is not exclusively Muslim. It is in fact intended that leading men of the different faiths should meet together and celebrate the founders and guides of religion who have given a divine revelation to the world. Any movement which tends to promote harmony and goodwill between the various creeds of India and other lands is surely worthy of support.

Calendar makers should note this day and give it publicity. It has been introduced into the Theosophical Year Book for 1940.

KALAKSHETRA

Receipts from 1st October 1939 to 29th February 1940:

Donations:

	Rs.	A.	P.
Mr. and Mrs. Coats	...	264	13 2
Miss Glen-Walker	...	11	0 0
Miss I. M. Prest	...	25	0 0
Mr. K. Srinivasa Iyengar	...	10	0 0

Membership:

Mr. C. Woldringh	...	6	0 0
Miss M. G. Hubbard (\$2.50)	...	8	0 0
Mr. R. V. Phansalker	...	6	0 0
Mr. C. A. Buch	...	6	0 0
Miss Lillias M. Gale	...	6	0 0
Dr. J. H. Cousins	...	10	0 0
Mr. A. Varadappa Chetty	...	5	0 0
Mr. M. G. Kanitkar	...	5	0 0
Mr. V. G. Trilokekar	...	5	0 0
Mr. K. Srinivasa Iyengar	...	4	0 0
Mrs. E. Marion Lavender	...	3	0 0
Mrs. F. J. Halsey	...	3	0 0
Mr. C. R. Parthasarathy Iyengar	...	6	0 0
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5-3-1940

M. SUBRAMANIAM,
Manager

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GREETINGS FROM IRELAND

Irish Theosophists assembled Annual Convention send you and Mrs. Arundale sincere good wishes for health and successful work.

—KENNEDY

27 February 1940

OUR FIRST DUTY TODAY

I send my very best wishes to the members of Gujarat-Kathiawar Federation that every member may feel inspired to spread

Theosophy more widely during the coming year and to make his membership of The Theosophical Society more real than ever before. In these days of darkness the first duty of a Theosophist is to give the Light he has received and to strengthen in every possible way available to him the nucleus of Universal Brotherhood that is The Theosophical Society.

Especially in 1940 should every member of the Indian Section seek to vivify it and its various Federations and Lodges to the utmost of his power, and as many members as possible should from now determine to attend the Golden Jubilee Convention at Benares in December. These are times when we must work harder than ever and so justify the Truth that has come to us in Theosophy and the unique privilege of membership of our great Society.

—G. S. A.

29 February 1940

WHY CONFERENCES ARE NEEDED

I send my very best wishes to the Sind-Baluchistan Theosophical Federation. Conferences are very much needed in these days provided they are such as to call down upon them and through them upon their surroundings the Blessings of our Elder Brethren. Your programme is very full, but I hope each gathering will be full of virility and constructive purpose, so that as the result of your meeting one another there will be strengthened within your area and thus through the whole of the Indian Section a spirit of real comradeship and understanding. And I most sincerely hope that your deliberations will result in more active membership of The Theosophical Society on the part of those participating as well as in a deeper study of the vital principles of Theosophy.

—G. S. A.

8 March 1940

NEWS AND NOTES FROM THE SECTIONS

"LET US PRAY"

1939-1940

Still "battle, murder, sudden death,"
On land and sea and air;
And all Thy words as wasted breath,
Yet: Keep us in Thy care.

Recalling oft our heritage—
The brute who wills to fight—
We spurn our angel-self and rage,
Yet: Keep not back Thy light.

With halting steps we march to Good,
Our law but passion's cries;
We lay our sword upon Thy Rood,
Yet: Veil not Thy sad eyes.

Do send us men to wean from strife,
New teachers of Thy truth,
Whose lives are rooted in Thy life,
True mirrors of Thy ruth.

Without Thy aid we may not find
The road that ends in peace:
If once our hearts on Thine we bind,
That day all war will cease.

For somewhere in us pity dwells,
We are Thy brethren still;
O free our minds from evil spells,
Increase our inward will.

C. J.

MR. JINARAJADASA

Thirty-three Ovington Square, London, S. W. 3, continues to be Mr. Jinarājādāsa's present residence and centre of work. London Headquarters naturally appreciate this very much.

In an address on November 17, Mr. Jinarājādāsa pointed out ways of Theo-

¹ "From battle and murder, and from sudden death, Good Lord, deliver us."—*Litany of the Church of England.*

sophical work already done and to be done to help the world. "One of the ways is to keep building bridges of understanding between peoples and religions and the kingdoms of nature. We are here to strike a note of unity and only as we understand universal and underlying unity can we build such bridges. This work was begun 65 years ago. . . Growth depends upon each man identifying himself with the suffering of the world and working to relieve the necessities of those who suffer. The deepest, truest philanthropy for which we stand is the most searching training for the would-be occultist."

Mr. Jinarājādāsa will attend the next European Congress as its guest of honour (see page 97).

Mr. Jinarājādāsa has written "a true thriller," being the story of a tea-pot "produced" by H.P.B. It will be printed, with an illustration of the honourable teapot, in *The Theosophist*.

Two Theosophical March numbers, both Indian, have ventured to congratulate Mr. Jinarājādāsa on his Theosophical birthday, March 14, the anniversary of his joining The Theosophical Society. *The Indian Theosophist's* greetings were in a nice editorial paragraph, whilst *The Bombay Theosophical Bulletin* has several pages compiled from various sources that make a very readable personal story.

Theosophy in Australia tells us Mr. Jinarājādāsa has written that for the first time for 30 years or more he is not continually under pressure with lectures etc., and is really getting rest. His health was considerably overstrained by the long American tour, but fortunately has now

considerably improved despite the severity of the coldest winter experienced in England for more than a century.

As regards his next travel plans, Miss Codd writes in *The Link* of South Africa: "Mr. Jinarājādāsa has promised, if it should prove possible, to visit our Section as soon as he can. He asks me to ascertain the restrictions and conditions for Indian Nationals coming to S. Africa as visitors. He says that of course no travelling is possible during the war, and for that reason he is remaining at the new Centre in England. After the war he must go to Australia. Then returning to England, he could come by a boat via S. Africa, and stop off here between two boats. As these are generally a month apart, this would give him a month in S. Africa, and I shall suggest that he spend a week in each of the four great towns, Cape Town, Pretoria, Johannesburg, embarking again at Durban. All at present must necessarily be vague, but he writes, 'I won't forget S. Africa.'"

ARGENTINA

Arising from the resolution passed at the last Convention, the General Secretary has been working out the plan for gathering the youth of the principal cities into groups which would enjoy complete autonomy, thus allowing for the natural expansion of their activities in accordance with the ideals, which when isolated, tend to become only the material of vague aspirations without concrete action. These youth groups, it is hoped, will conserve energies and inspirations, and focus and direct them in channels of great use both to the youths and to the locality in which they live. Three very active groups have been formed, in Mendoza, General Alvear and Buenos Aires, and another equally promising group has recently been formed in Rosario.

The 21st Annual Convention of the Argentine Section will be held at Easter

in the city of Rosario, which is the centre of the Republic, easily accessible to Theosophists from all parts of the country.

FINE WORK IN BELGIUM

Mlle. Serge Brisy writes to the President:

You will be happy to know that Headquarters are buzzing with young life. I always said I should be the General Secretary of the Young and I will. In the present conditions of the world, when chaos and darkness must be crushed by Harmony and Light, one of the greatest tasks of any General Secretary is, in my opinion, to help the Young and awake in them the sense of duty and the love of chivalry. Our country being neutral, (I must say in no way a passive neutrality but a neutrality of defence as was the neutrality of Finland), our work in the Section is manifold, but its greatest duty is to encourage young people, to form a band of awakened young people, to give them a true and spiritual home in The Society, and enkindle in them the love of Truth and the spirit of Justice.

When the Round Table was reorganized, I thought that meetings from time to time were not sufficient, to know the children and to help them really in their unfoldment. So we have now at Headquarters a *Children's Club* where they come freely and happily. They plan, discuss, paint, write, type, draw—about 11 of them, but 8 or 9 very regular. First I had them on Saturdays between 3 and 6, but now they come also on the day I work at the Secrétariat and this by their own free choice, and are anxious to help the General Secretary in her work.

This is quite a new feature in the work and it is an ever-renewed joy to see them busy and useful, so very happy and merry. In the beginning, I found for them little jobs, but now I have started finding real

things, that they can follow as they expand, things that they can remember and in which their co-operation will remain a joy. Theosophy thus comes to them as Joyful Service, and in that way *it becomes their own*. I do hope to improve in that kind of work. I am only just beginning.

When I am with them I remember what you said of your pupils, how, when men they remembered the influence that surrounded their youth (about Mother India) and how it had helped them in their manhood to play better their part in the work. I dearly want my boys and girls to remember later on, whatever they become, that The Society was their home, that they loved coming and working with the General Secretary, that everything around them was beautiful and harmonious, and that they were *loved*, deeply loved and appreciated, that they were ever ready to serve because service was equivalent to joy.

Of course, I have also the public lectures the meetings, the Lodges, the *mardis du Secrétaire Général* for older ladies and gentlemen, where often Round Table members come and have tea with us and pass the cakes of their own free will. I do believe that service must not be a boring thing imposed but light as a sunbeam and willingly undertaken. The day of the Secrétariat, I often do not do much concerning my own work, but I do it at home later on when alone, and the work done with the children is so valuable that I am glad to postpone the other. Instead of losing time, I gain hearts and see bubbling joy and buzzing life in The Society, which is, to me, far more important for the Masters Themselves than anything else. Who knows what may come out of that living band of devoted little servers.

In my circular letters, I try my best to give as much as I can from your thought and magnificent fire. I have asked the oldest members to send notes on the

foundation of the Belgian Section, and all to co-operate in the work upon the Belgian Soul (deepest Belgian characteristics). These will be sent to Adyar in due course. The Belgian Week in Huizen will also interest you. The Young Theosophists are taking it in hand.

L'Action Théosophique is going to expand and will probably become the Official Bulletin of the European Federation. But about this, Mr. van Dissel will write to you. Here in Belgium we are most happy. You foresaw the future of our small journal.

I have received a fairly large sum for the General Secretary's propaganda, and intend to translate and print booklets for free distribution. All the booklets of your Campaign "Theosophy is the next step" will be translated into French and circulated amongst the presidents of the Lodges. We received them only a few weeks ago. Some are translated and nearly ready to be sent. The one *To a More Youthful Living* has been distributed.

Work in The Theosophical Society is a blessing. Let us hope that the Belgian Section will be of good standing in this awful crisis, and that we shall be able to bring a spiritualizing influence to the country, so that she will be more and more worthy of the duty confronting her as a neutral nation.

THE YEAR IN CANADA

The General Secretary of the Canadian Section, who during the year under review celebrated his 50th anniversary as a Fellow of The Theosophical Society, and his 20th year as General Secretary of the Section, makes a plea for more inclusive brotherhood of all the various Societies of The Theosophical Movement and greater tolerance for the books and teachings of other currents of thought and Societies.

He mentions what an event of vast national importance was the visit of Their

Majesties the King and Queen of England, during the summer of 1939, creating as it did a much enhanced Dominion-wide consciousness of Canada as a nation.

A seventh Fraternization Convention was held at Detroit on September 2 and 3, when a special session was adopted for Young Theosophists, not necessarily attached to any Society, but inspired by Brotherhood and a spiritual life.

The stress being laid by The Theosophical Society on eastern religions is considered by the General Secretary to be a decided handicap for Theosophy in the West, making it obnoxious to members of orthodox Christian faiths.

A LETTER FROM FRANCE

in reply to the President's cable of greetings from the 64th Convention :

My so dear Friends,

It was a great joy to receive your cable from Convention, but I feel very confused of this honour, and take it for France; it is so beautiful in this time of war to be allied with Britain. So I am thankful with all my heart for the kind thought of Convention in beloved Adyar.

I am glad you are reprinting our revered Annie Besant's articles of 1914-18, in *The Theosophist*. She spoke of always having been a soldier, and when my brother Charles engaged himself at 60, last war, she wrote to congratulate him. I am glad too that, in *The Theosophist*, you have spoken for animals, their fate being so terrible. Just now millions of them are slaughtered for the nourishment of the armies. All my love for yourself and Rukmini, and believe me ever faithful Theosophist,
—ZELMA BLECH
2 January 1940

FINLAND AND HUNGARY

A young citizen of Finland writes to a young citizen of Hungary :

You know what has happened. As I write this, I and thousands of people are every moment ready to run to the "bomb-proofs." I have seen houses falling down and homes which were afire. I have held in my lap a wounded baby. She was sick indeed, but did not weep or cry; she only gave a look of pain and dread. . . . Twice the bombers visited us on the first war day and 53 civilians were dead. In a park by a church had gathered a group of women and children and the Russian fliers came and "swept" them with their battery guns. *They s-w-e-p-t them!* Why? But in Moscow they say that they have done nothing! You do not need words for understanding.

All our youths are in the field, and we girls are acting in the Red Cross.

A young citizen of Hungary replies to this young citizen of Finland :

Since you wrote your letter on the 6th of December many things have changed. In that one month you became the greatest nation of Europe, and perhaps even of the whole present world. I am sure you also feel your greatness, and therefore you do not think that I am only paying you empty compliments.

I know that the idea of moral greatness does not compensate for all you have lost, for the terrible trials you went through, for the many dead, wounded, lost. Your nation was always the nearest and dearest to us Hungarians; we are of the same stock, and, as such, alone in Europe. We have always proudly pronounced this kinship, but now, in these times, this kinship gave us more than pride. It gave us immense help and I will tell you how.

You see: Czechoslovakia surrendered to the Germans without the stroke of a sword; they were about 10 millions together. Poland, this big country of more than 36 millions, succumbed with unexpected rapidity, and in spite of their courage, was ravaged, half annihilated

mutilated, lost its freedom. Now, the idea was not too far-fetched that perhaps the same demands would be put to Hungary as were put before the Czechs and Poles. What to do? Fight against an overwhelming majority with little prospect of victory or surrender, keep our lives but lose our freedom? In this dilemma there were some who thought it wiser to follow the Czech example; they were people who only thought with their brains and who, in those days four months ago, when the attitude of the world was different, were perhaps somewhat right. But now, nobody would ever think of saying anything of the sort. Now we know that courage, the willingness to sacrifice, are more valuable even in modern warfare than tanks, guns and aeroplanes, and we see that even if a nation is small in number it can withstand an enemy great in number but poor in quality!

The whole Hungarian nation thanks you for this lesson. If it comes to that with Hungary, we shall now do our duty as you do yours. The same enemy is also close to us, and there might arise other enemies also in the course of this war. But we are prepared and not anxious any more!

A Budapest citizen, lecturing on a literary subject, finished his lecture with the words: "Look, how once more the 'arctic light' has become the Light of the World! Its light and its warmth have once more awakened in men the solidarity, helpfulness, friendship, appreciation, co-operation that were lost for such a long time."

You have given back to the world the belief in moral values, in human and national greatness. Therefore I say there is no greater nation at present in the world than Finland. And it is unnecessary to point out what her behaviour means for evolution in general.

There is another point which is quite different but also important, namely, that you have conquered an army much dreaded

and thought invincible. In 1918 the force of Russia broke on the Hungarian Carpathian Mountains, now it breaks on the hills and lakes of Finland. This fact will no doubt have effects which can hardly be estimated as yet, on the political situation of the world as well as on the military.

Our newspapers are writing of practically nothing else but of Finland. Books are appearing about your country, and thus this fight of yours will bring us closer together than before. We cannot give you any military assistance, for our own position is somewhat dangerous, but we give you thoughts of love and help and of the surety that your present victory will prevail.

INDIA'S VARIED WORK

Blavatsky Lodge, Bombay, celebrated its Diamond Jubilee on Sunday, March 17, at which time Dr. Arundale presided, (see page 81).

The Behar Federation has recently acquired a printing-press for the printing of the Federation Bulletin and journals and announcements of its allied activities.

The Muzaffarpur Lodge members, after more than two years of effort, have finally secured a suitable plot of land and have now laid the foundation-stone of the first structure, of a "Home for the Homeless." The Lodge called together important citizens of the town and formed a committee for carrying on the work. The objectives of the scheme are: (1) to prevent professional begging by educating public opinion and, if necessary, legislating with the help of the Local Bodies and Government; (2) to reclaim such beggars as might be made to earn their living by manual labour, facilities for which will be given in the Home, and to look after the aged and the infirm; (3) to reclaim children, generally found with beggar-women, by placing them in charge of the Home, by educating them, and by

finding suitable employment for them when they grow up.

The scheme has had a generous response from the citizens of the town and the Lodge looks forward to the accomplishment of much useful and needed work.

Dr. Kewal Motwani writes from Karachi that articles on Criminology written by him and published in *The Theosophist* some years back, were reproduced in the *Indian Penal Reformer* published by the Discharged Prisoners' Aid Society of the U.P., and were the means of his being included as a member of the Editorial Board of a new journal to be published by an All-India organization on penal reform.

Sangli Lodge has lost one of its founding members (1911), Mr. K. R. Chhapkhane, who served for many years as President and took an active interest in Lodge activities until recent years when his health failed. He had a rare ability of interpreting Indian Culture in modern terms, was a brilliant lawyer, and the author of many articles and books in Marathi. His town will be poorer for the loss of one of its most brilliant, versatile and gifted sons and scholars.

LATIN AMERICA: A TRIBUTE TO THE PRESIDENTIAL AGENT

Filled with praise and admiration are the pages of *La Revista Teosofica Colombiana* for Dr. Mariano L. Coronado, the new Presidential Agent for Latin America, after his visit just before the holidays among the Lodges of Colombia.

Significant and characterizing passages may be repeated here in order that the members over the world may come to know the fine type of Theosophist who is helping the work in Latin America:

"His message of cordiality showed itself first in his pleasing manner, in the ease of his smile and in the frankness of his expression. He brings his mind, trained

in analysis and attentive observation, to bear on everything which presents itself to him and learns from all. Of all the Latin people whom we have known, in him alone are united the characteristics of the American, the faultless courtesy of the French, and the exact punctuality of the British.

"Although he has given himself wholly to the cause of Theosophy, yet he remains without that fanaticism which imprisons, limits and consumes those individuals who, in all organized systems of thought, enter its ranks as propagandists and apostles. He is not stubborn nor hard in his cause. Whenever a questioner raises an objection, formulates a question, he replies fully and freely, disentangling the difficulty, and in spite of his own conviction, concedes to all reasonable opponents the possibility of being in the right.

"In his lectures the word which he most frequently and effectively employed was *co-operation*—the search for the means of mutual help, for greater sociability, for co-operation, the form of realizing progressively the love of all without distinction of creed, race or colour.

"But the greatest quality of Dr. Coronado is his accessibility. He would speak intimately and exchange ideas with anyone. He is not so great that it places him at a distance, nor so small that one cannot admire him. His height is not the Himālayas, far-off and impossible, but the known peak, from which one can perceive an enlarged horizon, view the landscape in a more leisurely manner, and gain a more complete knowledge of the distant things.

"His stay in Bogota was short, but the memory of Dr. Coronado will remain in our gratitude and appreciation."

MALAY'S JOURNAL

A special issue of the quarterly journal *The Malayan Theosophist*, issued by the Singapore Lodge, has just been received

and deserves special mention, containing as it does excellent articles by well-known members, as well as a very fine "Guide to the Study of Theosophy" outlined by Two Workers. The appearance as well as the contents of this journal are a very creditable addition to our Theosophical journals.

NEW ZEALAND'S FINE SPIRIT

Among other important decisions taken at the recent Annual Convention, reported in the March WORKER, was that which formed a Propaganda Council to deal with correspondence classes on Theosophy and general propaganda work. This should prove an added strength to the work of the Section.

A beautiful tribute to the spirit of the Convention occurs in a report appearing in the Section journal: "Another feature of our gatherings was the absence of barriers; age ceased to exist. The older members listened to and accepted the contributions made by the younger ones, who in their turn discovered that the outlook of their seniors was as fresh, as mobile and as progressive as their own. People of different types intermingled without irritation and were enriched; one could feel that the mind expanded, as members holding opposite points of view collaborated in their thinking. In the discussions on Lodge activities it was surprising and most instructive to watch how the ideas grew, the forms took shape, and the plans became practical and perfected."

THE YEAR IN ROUMANIA

Great satisfaction is expressed that the last formalities in connection with The Theosophical Society's property rights in Roumania have now been settled and the Royal Decree respecting these has been received.

In spite of general uneasiness and fear, The Theosophical Society in Roumania

does not reflect the outer troubles and has had a peaceful, smooth year to which the much appreciated visits of Mlle. Serge Brisy, General Secretary for Belgium, Mr. Peter Freeman, General Secretary for Wales, and Professor van de Stok of Holland have added much inspiration.

The Open Letters of the President were greatly appreciated and are being translated so as to reach all members. The Library has been enlarged and the Headquarters in Bucharest have been renovated. The Annual Convention was held in May and well attended. Study classes and public lectures have attracted good audiences.

"Whatever happens," so ends the Report, "we will endeavour to remain here as humble outposts of Brotherhood."

S. AFRICA'S GREAT WORK

Seven years ago, a Theosophist of the South African Section began working with the coloured people in her city and formed the "Eoan Group," beginning with 12 working girls. Today the Group, which has over 1,200 members, is recognized by the City Council, and is so much appreciated by the councillors that a large piece of land has been given for the erection of a gymnasium hall and an amphitheatre as well as the opening of playgrounds for the children of the district. This will be the first coloured theatre in South Africa and, according to the report of the local newspaper, will have a great influence on all the work being done by and for coloured people in the country.

THE YEAR IN YUGOSLAVIA

"Enthusiasm, goodwill and friendliness have been marked characteristics of the year under report," writes the General Secretary.

The visit of Mlle. Serge Brisy greatly stimulated the Theosophical work throughout the Section in the spring, and

the visit of Bishop A. G. Vreede in the summer, from Huizen, Holland, was an added inspiration, both of which visits are still resulting in increased eagerness and aliveness of members. Study groups and meetings have been well attended and two new Lodges have been opened.

The Annual Convention held on 30 September and 1 October further strengthened the bonds of friendship and membership. A two-day meeting during the end of December celebrated the International Convention at Adyar.

MORE ABOUT CANADA

The Federation Quarterly reports great activity in the formation of new Study Groups in Medicine Hat, Alberta, in North Vancouver, and prospects for another soon in Regina. This is the work of individuals from nearby Lodges who visit promising towns, giving a series of talks and building up interest before forming the Group. Members and Lodges are invited to donate used books for the use of the new Groups.

Before the Christmas holidays a large number of Young Theosophists from Seattle, Tacoma and Portland, U.S.A., met with the Young Theosophists in Vancouver for a Conference on Theosophical work in youth groups. They were given hospitality in the homes of members and "the older members enjoyed their visit quite as much as the younger ones. The thought uppermost in all minds was that these visits certainly strengthen international relationships, so much needed in the world."

AFTER THE WAR

(From Mr. T. H. Redfern's excellent *President's Bulletin*, January 1940: this note is by the President of Barrow-in-Furnace Lodge, the North-west Federation, England.)

Mr. Chamberlain has said that until we have won the war it is premature to talk of peace terms. I think this is a great

mistake especially for Theosophists who are specifically dedicated to the building of a new world.

In a recent speech the French Premier hinted that the present close collaboration between Britain and France might be extended beyond the Armistice in the shape of some form of Federal Union. This suggestion might be the germ of a really big idea, and as our Society is strong, both here and in France, I think we might at the right moment make representations to our respective Governments to make a new and better *Entente Cordiale* the basis of the coming United States of Europe.

I would suggest the following moves as a beginning:

(1) The combined Empires of Britain and France (including protectorates and mandated territories) to constitute the Federal Area.

(2) 100% Free Trade with the Federal Area with co-operative planning to prevent the produce of one section under-cutting another.

(3) Abolition of passports within the Area.

(4) Each Government to encourage study of the opposite language by every means in its power.

(5) Area to trade with the rest of the world as a unit.

(6) Area financial and economic resources to be pooled.

(7) A Federation Parliament to consist of one representative from each country, colony or protectorate. This body to meet twice a year in Paris or London with power to decide matters of federal importance over and above existing British and French Parliaments.

(8) No other country should be asked to join the Federation until it is fully organized between Britain and France. Then admit others on the same conditions.

Perhaps some other F. T. S. may like to develop this idea.

For the Lodge Worker's Notebook

NEWSPAPER PUBLICITY FOR "THE SECRET DOCTRINE"

A SMALL and struggling Lodge in Helena, Montana, U.S.A., presented the city Library with the Adyar edition of *The Secret Doctrine*, and as a result was given an excellent news-story in the local newspaper, which quoted excerpts from *The Secret Doctrine*, mentioned Madame Blavatsky, and gave the Lodge worthwhile publicity.

PREPARING FOR A PUBLIC LECTURE

"We met Mr. Jinarājadāsa at the train and took him to breakfast. A reporter from our leading Cincinnati newspaper arrived while we were eating. The result of the interview which followed appeared in an excellent article on the front page of the first edition of the paper that afternoon, and in another key-position in the second edition of the paper. The same day Mr. Jinarājadāsa gave a radio talk, the script for which was arranged in interview form, the main question being with regard to Mr. Jinarājadāsa's views on education. Fifteen minutes of the half hour on the air were devoted to this question.

"We were in the broadcasting room with him and it was interesting to watch the change take place in the woman who conducted the interview. She started in the usual routine way, but became visibly more and more interested and finally moved by his talk. Every one was impressed with his message, and as it was given on a very popular woman's hour, it probably reached the many women for whom it was primarily intended.

"Other publicity for this occasion consisted of 1,400 postal cards mailed to the general public, as well as 250 folders to a more selected list, and the lecture was announced over the radio for several days previous to its delivery through the courtesy of a commercial firm which gives this service to churches and fraternal organizations.

"There were over 600 at the lecture, the largest audience we have ever had in Cincinnati, and they were absolutely absorbed in Mr. Jinarājadāsa's words—and what a marvellous lecture it was!

"Much of the success of our publicity plans is due to a comparatively new member who is our publicity chairman this year."

A PRIZE ESSAY SCHEME

For the purpose of encouraging the study of Theosophy among their members, the Young Theosophists in Burma have inaugurated a Prize Essay scheme in which essays on "Essentials of Theosophy" are invited, the first prize to be books to the amount of Rs. 15, and the second prize to the amount of Rs. 10. The winning essays will be read at the Annual Convention of the Burma Federation of Young Theosophists and become the property of the Federation for publication.

HELP TO OUR YOUNGER BROTHERS

The Karachi Lodge has set apart one day in each month to be devoted to a programme which will encourage and inspire active work for the protection of our younger brothers, the dumb animals. The

first programme of this type has been held with great success.

This Lodge also has a Human Welfare Sub-committee which functions in all matters pertaining to Health, Child Welfare and Maternity. Health talks, with lantern-slides, dealing mainly with the welfare of children are given, in which the ladies of the city show much interest.

"THE SECRET DOCTRINE" IN WALES

Following an address on *The Secret Doctrine* by Mrs. Josephine Ransom, Cardiff Lodge had on display *The Secret Doctrine*, of which they sold seven sets at the one meeting. An excellent idea for other Lodges to copy!

LODGE MEETINGS IN BARROW-IN-FURNESS, ENGLAND

"Under stress of necessity our Vice-President has evolved an idea for Lodge meetings which is working so well that I think it worth passing on. Briefly, each Fellow of the Lodge agrees to read from Library sources on some subject which interests him, and he then makes himself responsible for one meeting when the Lodge receives the benefit of his study. If he is not used to public speaking he merely sits at a table and talks, reading extracts from one or more of the books he has read. The more experienced ones write a paper or give a full-blown lecture. Each member improves with practice and we hope in time to have lecturers ready for a public hearing each week. Each Fellow, moreover, has ample time to prepare for each discourse, may read along lines of his own particular interest, and feels he is taking a practical part in the Lodge work.

Discussions and questions follow, and a keen spirit of friendly rivalry is developing among those who take part."

MORE ABOUT "THE SECRET DOCTRINE"

The New York Theosophical Society presented during the season October to December a consolidated programme of seven public lectures and bi-weekly Students' Talks, all dealing with *The Secret Doctrine*. "In order to understand this book we must approach it with a comprehensive view, and for this reason we are attempting to present not only the book itself, but also the manner of writing, the authors and their attitude. In this way we hope to give our friends a fresh and sympathetic approach to *The Secret Doctrine*."

HELP FOR THE BLIND

Theosophy for the blind is a possibility for all English-speaking countries, through the service rendered by The Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California, U.S.A.

This Association publishes a monthly magazine in Braille which is sent free not only to blind Americans, but to readers in fourteen foreign countries; a free lending Braille library of over 400 volumes is maintained; and recently the publicity pamphlets of the Section have been translated into Braille and are to be distributed to new names.

The Association invites Lodges over the world to use its materials and publications, but since the service to the blind is free, it must depend upon donations of friends for its support.

The 17th Congress of The Theosophical Society in Europe

Gardner writes:

Mr. J. E. van Dissel, the General Secretary of the European Federation, had reason to go to England on business, and took occasion to make himself familiar with English activities. Mr. Jinarājādāsa met the four British General Secretaries at an informal committee meeting in London where the work of European Federation was discussed in detail.

It was out of the question to hold the proposed conference in Edinburgh in July or August 1940. After full discussion it was agreed that the best arrangement under prevailing circumstances was to hold the European Federation Congress at the same time as the Annual Convention of the English Section, the two to be held at Whitsuntide, May 10 to 14, in London.

Four Sections of Great Britain will act as hosts for the Congress, the English Section reserving only one meeting for its local business.

It is hoped that all Sections in Europe, perhaps all over the world, will hold a White Lotus Day meeting on May 8, and that this Congress meeting particularly in London, making a strong thought link throughout Europe and the world that the work of the Elder Brethren shall find extension in Europe in the near future. Mr. Jinarājādāsa, of course, will preside at the meeting in London and will be the guest of honour at the Congress.

It is hoped that special facilities can be arranged for passport visas, etc., and that Central and allied countries will be able to send at least one representative. This may again be a critical period for European

affairs, and the gathering of our members may once more serve a useful purpose, this time in London.

The programme will include distinguished speakers from abroad, special music of the four British countries, excursions to places of historic interest, etc. Full details will be published in the Federation Bulletin soon to be issued, and in the Sectional journals to which Mr. van Dissel will send full information as soon as it is available.

FROM ADYAR TO OVINGTON SQ,

DEAR MR. JINARAJADASA,

May I ask you to be good enough to be my Official Representative for the European Congress which meets at Whitsuntide in London? I very much appreciate the suggestion with regard to this which comes from the General Secretary of the European Federation.

I shall be very much obliged if you will convey my very warm and brotherly greetings to the Congress, telling those assembled how thankful I am that even in these most difficult times it has been found possible to have an international gathering of Theosophists, at least from certain countries. I feel very sure that the Blessing of our Elder Brethren will pour through the channel thus made and that thus the gathering will substantially help to heal the wounds of hatred, ignorance and misunderstanding which disfigure not only Europe but the whole of the rest of the world.

I need hardly say I am working as hard as I can on the lines so clearly laid down

by my great predecessor, Dr. Besant. I try my best to remind my fellow-members everywhere of the exhortations she herself gave during the course of the last war. I am sure that members of The Theosophical Society and those who in large numbers have become Theosophists on account of the spread of the teachings of Theosophy, even though they may not be actual members of The Theosophical Society, largely constitute that Advance Guard which shall lead the world out of

the present war into a new life of Peace, Happiness and Prosperity. Our nucleus of the Universal Brotherhood of humanity is beginning to cease to be a mere nucleus. It is beginning, however slowly, to spread throughout the world, and now is the time, in the midst of darkness, to shine forth with the marvellous light entrusted to us upon the ways of all.

GEORGE S. ARUNDALE

8 March 1940

Around the World on Adyar Day

DR. ARUNDALE

(From the President's speech made at the usual morning meeting held in the Headquarters Hall on February 17.)

IT now remains for me to conclude our proceedings. This particular meeting here at Adyar, I should like to emphasize, is only one of innumerable meetings throughout the world, for 7.17 is one time in one place and another time in another place. . . .

When I look at the various standard times I see how busy we can all of us be all day. We have already had time to visit Australasia and China before we had to wake up and take up our duties in this part of the world. In the new *International Theosophical Year Book* of 1940 you will find a chart giving the method of changing Adyar time to other times throughout the world, and you can think of these other Sections when it is 7.17 a.m. and so you can visit them. Thought is an aeroplane for each one of us on which we travel whithersoever we will. The aeroplane itself is only an outward and visible sign of an inward and very wonderful travelling grace. When we think of a person we are

near him. When we think of a place we are there. This celebration of 7.17 a.m. on February 17th will be an all-day celebration, beginning as it did this morning at 1.17 a.m. and ending in our Honolulu Lodge in the Hawaiian Islands at 11.17 this evening.

I do not suggest that we need to give up our various avocations. We can think with happiness and strength of the various places where February the 17th is being celebrated and we can link them with Adyar, the wonderful centre of all these events.

It is a wonderful thing to realize that all over the world there is taking place a linking of Adyar to every land and every land to Adyar. It is a wonderful thing to think of Adyar being positively honoured and thought of in all these places we have visited and have yet to visit.

There are three supreme events that are connected with this Adyar Day Celebration which was first organized by Mme. de Manziarly: the passing of Colonel Olcott, the passing of Giordano Bruno in a chariot of fire, and the birthday of Bishop Leadbeater.

But this day is especially intended to bring us all more closely with Adyar. In that connection there is a very significant passage written by our President-Founder in "Applied Theosophy," first printed in *The Theosophist* of June 1889 and later as a pamphlet:

"ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects, and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against The Theosophical Society."

We see from that utterance of the President-Founder how wonderful Adyar is, what a pillar of strength Adyar is, not only in fact to The Theosophical Society but to the whole of the world, and how much Adyar has to do to solve the terrible problems in the midst of which the world lives at the present time. The solution of the world's war problems begins here, though it must spread outwards from here. But as each one of us, to start with, tries to solve his own war problems in the midst of this great fire of Adyar, with the help of the dross-burning power of Adyar, as he does that, so does he become a pure channel for the fire of Adyar to flow into every land to burn away its dross.

Think how responsible you and I are, the residents who live here in this mighty Spiritual Centre which is the very heart of the nucleus of Universal Brotherhood which our Society constitutes. On this

day we dedicate ourselves anew to the fulfilment of the privileges which are ours as members of The Society, as residents at Adyar. So while during the earlier portion of the night we have travelled everywhere to inspire as best we could our fellow-members with the fire of Adyar, so do we here and now ourselves renew our vow of faithfulness to The Society, to Those who gave The Society to the world and to the great principles with which they inspired The Society.

GREETINGS RECEIVED

(1) Section sends warmest greetings Adyar Day. —HUNT

(2) On behalf of the Camberley Lodge I send you Adyar Day greetings, and assure you that though we have had a change of Secretaries, our devotion to the objects for which The Society stands is unchanged, as is also our loyalty to its President.

(3) The members of the Andhra Circars Theosophical Federation in Conference assembled convey their hearty loyal greetings to the President of The Theosophical Society, to Srimati Rukmini Devi and to Mr. C. Jinarājādāsa.

VARIED PROGRAMMES

Reports of Adyar Day celebrations have been received from a number of Lodges in India. The programmes included in each case several of the following happy and useful items:

- Talks on the 3 heroes of the Day;
- Symposium on Theosophy in which non-members participated;
- Talk on the importance of Adyar and its Day;
- Combined meeting of the elder and Youth Lodges and sympathizers;
- Music; Offerings of flowers;
- Gramophone records played of leaders' speeches;
- New members enrolled;
- Donations collected; Tea party.

Theosophy Is the Next Step . . .

THE NEW LEISURE

TO discuss the New Leisure at present is to emulate the children who enjoy the game of "Let's suppose."

In a world where there is now more widespread economic insecurity than at any time during the past two generations, quite apart from the immediate difficulties of war, when the struggle to obtain and hold a secure footing in society never was fiercer, to talk of leisure is usually to appear sarcastic.

There is, of course, the enforced leisure of unemployment, the modern nightmare of the world's workers, but that can hardly be dignified by the word "leisure." The derivation of the word "to be allowed," and the meaning, "time at one's own disposal," imply freedom of choice as to what one will do or not do. The proper use of the word asserts the supremacy of the individual considered collectively, over any external interest.

It is increasingly recognized that machinery and improved processes have released many millions from the necessity for slavish toil, and that production now takes place with an ever-diminishing demand for the human element.

This is such a bewildering reversal of the age-old problem of wringing from nature a sufficiency, which has hitherto occupied most of the energies of mankind, that the great majority have not realized the silent revolution that has taken place, deliberately neutralized as the increased real wealth of mankind has been by the artificial restriction of the financial means for distributing it. Much less have the necessary social readjustments been made to meet the new relationship of man to

his environment and to transform unemployment into leisure.

One who, more than any other individual of our day, has not only focussed attention on this problem but has outlined the method for solving it, states the problem in the following words:

"... the primary requisite is to obtain in the readjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him."

That a man may choose "with increasing freedom and complete independence" what he will do is, however, very far from the minds of the more vocal social reformers and leaders of our day, and amongst even the most enlightened we hear quite a lot about "planned leisure" and even "organized freedom." One must ask, "planned, for what?" and "planned, by whom?"—whereupon the aim is revealed that the individual is to have his leisure mapped out and organized by someone else, usually some official who, sheltering behind that modern soulless monster, "The State," seeks to exercise irresponsible authority.

When examining this silent revolution it is essential to have a clear conception of the direction of human evolution and to plan social organization accordingly. Since we are dealing with man's social relationships it may be found that the majestic

¹ *Economic Democracy*, by C. H. Douglas, page 17.

1940

THEOSOPHY IS THE NEXT STEP

words of the American Declaration of Independence offer a suitable phrase. It asserts "the inalienable right of man to life, liberty and the pursuit of happiness," and thus fulfils our first definition or attribute of the state of leisure which assumes the supremacy of the individual considered collectively, over any other interest.

The basis of independence of this character is most definitely economic; it is simply hypocrisy, conscious or unconscious, to discuss freedom of any description which does not secure for the individual that in return for effort exercised as right, not as a concession, an average economic equivalent of the effort made shall be forthcoming. This means a great deal more than the right to work; it means the right to work for the right ends in the right way.

In this connection, we must clearly distinguish between the various methods of getting work done and choose the right one.

Again to quote the distinguished social reformer already cited, "... in respect of any understanding, centralization is the way to do it, but is neither the correct method of deciding what to do nor the question of who is to do it."

It must be recognized that systems were made for man and not man for systems, and the interest of man which is self-development, is above all systems, whether theological, political or economic.

In a world in which the freedom of the individual is being more and more curtailed, not only in the U. S. S. R. and the Totalitarian States but in almost every other country, we must make up our minds on fundamental principles. Is Authority or Liberty to be the key-note of our social organization in the New Age?

This is by no means an obvious decision, since we see authority exercising more and more control over the lives and activities of individuals all over the world.

Through control of credit by a fraction of the community, by an encroaching bureaucracy, and a system of taxation which, in Great Britain and in Ireland, takes the total fruit of the labour of one section of the community for three and more months of the year, to be spent in ways over which the individual has no control, whilst enregimenting the rest, a social organization has been established in which scant consideration is shown for the supremacy of the individual.

In Ireland we have a theory that even good government is no fitting substitute for self-government, and whether we believe in the Christian Day of Judgment, or in the Law of Karma, the same principle applies to the individual. To plead that implicit and unquestioning obedience has been given in the conduct of our daily lives to the bewildering multiplicity of rules and regulations with which an anonymous bureaucracy seeks to mould our lives and characters, such obedience will hardly stave off grave consequences before either of those tribunals.

In making our choice between Authority and Liberty as the key-note in the community of the New Age, Theosophists have a sure touchstone to assist in making a wise decision. What method would a Great One favour? What attitude do these Supreme Rulers of mankind adopt in dealing with masses of mankind, and with individuals? Do They ever compel, order or demand?

When we contemplate the complete freedom of choice accorded by Them to all those so very far below Them in evolution, the scrupulously rigid respect for the sanctity of the individual soul evinced by these Great Ones in Their dealings with mankind, Theosophists can have little difficulty in deciding on the relative merits of Authority and Liberty in human affairs.

Though the cost in social casualties may be great at this period of rapid change,

mainly due to bad theology, short-sighted and misdirected education, and the lust for irresponsible power on the part of certain small sections of the community, it will be found that the development of the conception of individual Liberty with responsibility for the consequences of his actions will best serve the evolution of the soul.

Such an atmosphere of freedom with responsibility will be a fitting preparation for the New Leisure. It remains for each to decide whether they want Authority or Liberty, and to act accordingly.

T. KENNEDY

General Secretary of The
Theosophical Society in Ireland

PUBLICITY BULLETIN

PRACTICAL HINTS ON PRESS REPORTS

Have we as Press Reporters tried to increase the amount of space the Press will give to our work? Personal interviews or a "pull" with the news-editor may effect something, but there are few among us who possess influence enough for this.

We must rely on ourselves, through a policy of inherent attractiveness and efficiency. It is simple enough. Perhaps it sounds stereotyped, but the principle behind the policy is clear: if we have interest enough in Theosophy to carry out our ideal of brotherhood in this instance, then by all the means possible shall we discover what will be interesting to them and what will be the method of presentation adapted to them, which will make them ready to look at our material. "All things to all men!"

So in one way the material should be considered first, yet on the other hand the outer seeming of reports is of primary import. Since we are not men and women of genius, crabbed, illegible handwriting will not be excused; that is, if we have no typewriter. Best of all will be a well-typed sheet, double-spaced, with wide margins, and, of course, typed on one side of the sheet only. Paging of that kind is equally important if the report is handwritten, and inability to type will not mean refusal of the copy, provided it

is clear, nor is it any excuse for not arranging to send in our matter.

There are also routine points to be observed, such as the hour the paper goes to print, so that we do not send last-minute material for which space cannot be found even when our news happens to be truly of value as a "stop-press" item, and *has* occurred at the last moment. That is very infrequently the case, but it can be met by a warning to the papers, that news is coming, whether sent by telegraph, telephone, or express messenger. If it is a weekly paper it should be possible to send the copy on a definite day, so that the news-editor can rely on it. But it often happens that a lecture or meeting of moment is held at such an hour that it seems impossible to reach the paper with a report before it goes to press.

Then has the plan of preparing a report beforehand been tried, or that of writing it while the lecture is being given? Even these plans are straightforward if we have that fundamental brotherly interest in what other people want. But we will *not* ask the speaker to give the whole lecture beforehand! Often a summary is ready, or a former press-notice, and still something is lacking.

Summaries of lectures, as noted last time, can be uninteresting—and deadly. But a brief word with the speaker—and *not* an exhausting "word"—with some

request to state what is the most telling point in the talk to be given, will sound out the needed key-note. Use the interesting point with only sufficient background for the title of the talk to make the point stressed understandable. As illustration, the ever-interesting subject, "Thought as a power," can be given a modern and topical turn when the lecturer says he intends to cite a recent investigation into extra-sensory perception as an example which ought really to be ascribed to the unknown workings of thought-force. The report then may be written around that.

One well-known lecturer with wide journalistic experience prepared reports beforehand, and also sent them to the papers before the lectures were delivered. In large towns two or three different accounts of the same lecture were ready for different papers. "Exclusive" news-items make good journalism. And preparation beforehand need not mean stale work, but work that is fresh, due to our training in brotherly perception.

Thus, study of ways of presentation have circled round to the question of the interest of the material itself. But there are further points of form. The news-editor may prefer accounts that are a little more discursive than the more direct type so far described. He may prefer to choose for himself the topical item; yet most often he will prefer the copy that shows the press "sense" developed in us by our attention to what interests others.

Sometimes this self-training teaches us that one paper usually gives a certain space, long or short. Yet it is not good always to send in only that length, but sometimes to combine certainty and uncertainty, the usual with the unusual. Let there be the certainty that something usual to the paper is coming and then even with one of the less outstanding lectures, change, and let a special longer report be written

full of good material. The editor understands that his public likes both the elements of expectedness and unexpectedness.

Lodges that have no lectures may yet have material interesting to the press in their study groups and discussions, and if these are meetings opened to the public they may be reported. In a town where well-written reports of the lectures for the Lodge were given the space of a column, when afterwards only open classes were held, news of the meetings yet appeared week by week, although there were only inexperienced workers not accustomed to writing. But they were shown how to take the main interest of their discussion, and to abstract a sentence or two to illustrate the point from one of the classic Theosophical writings, and other sentences from still others, combining them evenly, and using a topical example from one of the magazines (generally Theosophical). So that "reports" far more inspiring than the average aroused the attention of the neighbourhood.

Be your own Lodge reporter, is a good maxim for us. Reporters from the papers need careful handling, and careful training in Theosophical teachings, if their reports are not to be startling in their misconceptions. What is given to them should not be too far-fetched, but should be linked on to what is already known in an easy gradation. Indeed we must use with them this same valuable press "sense" enabling us to seize what they want, and relate it. To do this is to use a fragment of the vast perception that will be ours when we enter fully upon our true inheritance, knowing that the understanding and the life that is in us, is that which is also in others, and that where they are different and unique our mental life can yet present apparently divergent matters and interests so that the blessing of our fundamental understanding is broadcast to the world that needs it.

E. M. LAVENDER

Registered No. M.4135

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THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, APRIL 1940

	PAGE		PAGE
Work Matters More!	77	For the Lodge Worker's Notebook	95
The Olcott Schools of Ceylon and Adyar	79	The 17th European Congress	97
Adyar News and Notes	81	Around the World on Adyar Day	98
News and Notes from the Sections	87	Theosophy Is the Next Step	100
		Publicity Bulletin	102

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May 1940

ADYAR

Vol. 5, No. 5

Work Matters More!

By The Editor

ADYAR A SPIRITUAL WELL

WE are meeting here, brethren, on what is a very joyous occasion, for it is the celebration of two great festivals—the festival of the sacrifice of the Christ for the sake of the world, a sacrifice which every great Teacher gives, and a sacrifice given no less by every individual who is steadily approaching his path or is on it.

We are also celebrating the Resurrection, the great complementary festival to the Crucifixion, the ascent of the individual for the moment into his Eternal Heaven, out of what we may

call the hell of the Crucifixion into the splendour of its spiritual counterpart.

One can feel flowing through one the delights of such an occasion. I can only wish that we could celebrate more and more those festivals which so intimately impinge upon our lives, that we might enter into the spirit of them, rejoice in them, and grow in them.

Those festivals which to me seem to be of the greatest significance are in the first place the great Steps on our way—the Birth, the Baptism, the Transfiguration, the Crucifixion, and the Resurrection, with the final Ascension—which have their counterparts no less in every great faith; and second, those festivals which commemorate the sending of Messengers to aid in the

¹ From an address on Good Friday, 22 March 1940, to the 17th South-Indian Theosophical Conference assembled at Adyar.

redemption of the world. We have had in Mylapore the celebration of a number of Saints who were in truth Messengers of the Elder Brethren. One realizes that however much Mylapore may have become part and parcel of the City of Madras, it still retains something of its ancient splendour, so that it is a centre of potent force, first because of its own dedication, and second because of the celebrations in which it engages.

I am inclined to believe, as time goes on, though evidently not just yet, we shall perceive that Adyar was selected by the Elder Brethren to be the great International Centre of The Theosophical Society more because of the influences which permeated it in the olden days than because of any other reason. I would almost venture upon the prophecy that we shall some day know of great Personages who have lived in or round about the village of Adyar, as there were in Mylapore, and we shall realize that this very soil itself is the sacred source of spiritual wells which we have not the means of discovering now, but which those who come after us will be helped to discover. I cannot help but think that the peace and power of Adyar, so tangible to the outer world no less than they are to ourselves, have been derived even less from an external dispensation and more from an inner welling forth.

Adyar is a spiritual well. It is very good that we should hold from time to time conferences here, so that every one can drink from that well, not by discourses, but through a receptive attitude which does not take into account particular persons.

One wonderful thing about this spiritual well of Adyar is that it gives to each in a miraculous and mystic way the waters that each needs for his growth, for his adjustment, so that each one of us may come to the well as often as we choose and drink therefrom the life that each one of us needs—and each one of us needs life

different from the life perhaps that others need.

WHO, WHENCE, WHITHER

Though the waters of this spiritual well of Adyar are distinguished by their First Ray quality, that does not in the least degree mean that the other qualities of other Rays are less potent than those of the First Ray. The fact is that every one who comes here for however short a period of time, as well as all who abide here, can gain from Adyar that which each needs to help him to move more quickly on his way. But in order that an individual may be helped to move more quickly on his way, he should have some conception of his way. Many people are vague as to their own individual ways on the highroad of life. There is nothing more important than that an individual should be a little clear as to the nature of the pathway which he is treading. And to help him to know, he has this brilliant, burning, blazing light of Theosophy.

If you want to know who you are, whence you have come, and whither you individually are in fact directing your steps, you have it either in the classic Theosophy already ours or in your own Theosophy which you have evolved through the inspiration of the classic Theosophy. There is no excuse for the individual Theosophist not to be clear as to his way. Not that he will be right in the conclusions he will come to in regard to that way. Inevitably he must make mistakes and mis-see that way to some extent. But its broad general principles should be clear, and if they are not clear the cause is generally to be found in self-centredness of a somewhat narrow kind, so that the individual lives in his present incarnation as if that were the only incarnation and as if his present outlook were the only outlook. Or if he thinks of a future at

all, his outlook is upon some time in the remote distance to come.

FACETS OF THE JEWEL-SELF

It ought to be very clear that we are all of us jewels of one type or another, and the jewel-Self of each one of us is fashioned into almost innumerable facets, and any particular incarnation is only one facet, and one alone. It must be clear that one particular incarnation describes only an infinitesimal part of ourselves and by no means the whole of ourselves. To-day one may feel his qualities and weaknesses to be such and such, but these are only the qualities and weaknesses attached to a particular light shining through the restricting, narrowing, restraining medium of a particular facet of the jewel of his being. We have not yet discovered more than a tithe of ourselves.

If one is to assume that it takes 700 incarnations, more or less, to reach the greater heights, one might very well say that this particular incarnation sums up only a portion of those 700 incarnations, and from the point of view of those who live within a particular incarnation it is very restrictive of an individual's expression down here.

Now we must try to disentangle ourselves from the immediacies of our living. We must try to pierce through this particular incarnation into those that lie before us. We must try to see an apotheosis, an exaltation of ourselves somewhere on the way, and work towards that in terms of down here, so that the Eternal may have an influence on the time conditions that surround us.

HOW ADYAR HELPS

Adyar is one of the few places in which it is possible the more easily to know what apotheosis, exaltation, splendour of our-

selves, awaits us in the not so very far distant future. In Adyar, even if one does nothing at all, there is the clarification of our vision which causes it to extend beyond its ordinary limitations. If anyone has lived here for a number of years and still does not know who he is or what is his purpose, then he has not drunk often enough at the well of this holy place. He is not in touch with Adyar, however much he may be residing at Adyar. We sometimes say of the Elder Brethren that They are in the world but not of it. We might say of many or most of us that we are of Adyar and not yet in it. We are so much governed by the world, because its fears and hopes are round about our own immediate selves, that we cannot see the wood of our incarnations for one particular tree of them.

Those of us who are members of The Theosophical Society ought to have a clear conception as to what will be the nature of the apotheosis, the exaltation of our lives in the not too distant future. It may be a dream almost too beautiful to be true. It may seem hopeless and so far away. Yet because you and I have been chosen for membership of The Theosophical Society, there is that in us that can move us onwards. And I venture to believe that The Theosophical Society is in a measure as much intended to be a selection for the next sub-race as it is intended to be a help to every individual to become more wisely, strongly serviceable to the Elder Brethren. I can quite well imagine those two paths as being distinct one from the other, so that some of us may quite well choose the path leading to the beginning of a new sub-race and a new Root-race, and some of us may be more inclined to join what one may call the larger staff of the agents of the Elder Brethren, dotted about all over the world.

I think those who are sent to Adyar even for the few days of this Conference,

no less than those who dwell for a period of time, are being watched, observed, and, if possible, trained, so that they may fit into one or another of the Masters' plans for future work. We must try to have that vision and not think in terms of The Theosophical Society only but also in terms of the work we may be able to do for Them in the world in one field or in another in the future. Each one of us should be able to think of his own field and then to think of himself in some other field into which he would not normally be drawn. How does each one of us look upon himself when he thinks of himself as being far more of a God than he is now, though not yet a God?

TO KNOW ONE'S FUTURE

In a future not too far off, though not an immediate future, I think of my next step as being a messenger on a small scale for the Elder Brethren. It is to that end I am dedicating myself. It is that to which I look. That is my ideal, my determination, and has been so for the last twenty years without any diminution. If I want to express that in terms understandable, so that its grandeur may be perceived, I should say, quoting from words of one of the Elder Brethren: "Just as we now are able to move about from nation to nation in the world and give to nation after nation the truth that happens to be in us, so in the more distant future will it be possible to travel from planet to planet, within certain restrictions, in this universe of ours, and to be a channel in planet after planet for the larger truth which then will be known, and to fulfil in terms of planets that will of the Elder Brethren which now we may strive to fulfil in terms of nations."

That is for me. What is for you? There is work on every one of the seven Rays and there is work outside the seven Rays as we know very well. Bishop Leadbeater

and Mr. Jinarājadāsa have chosen a specific type of Second Ray work. Dr. Besant, Colonel Olcott and H. P. B. a particular type of First Ray work. Others have chosen work on other Rays. What is yours?

If you know what is your work, as best you can, without treating your knowledge as infallible, if you can see the exaltation in the future of what are the germ elements in yourself even now, for you do reflect the whole, though only a part shines through, then you should work for that future now, not allowing that work to interfere with the specific duties that are yours in view of the world situation, the need of The Theosophical Society and other activities. You should bear constantly in mind your purpose, dream about it, have visions of it. To see yourselves in your future, even though you must dwell awhile in your present, makes life very much more worthwhile living, much more wonderful.

TO DEDICATE ONESELF

If you are able in some measure, to use a colloquialism, to hit the bull's eye, to gain some really true conception of your future, that knowledge will at once register with the Elder Brethren and will draw you immensely closer to Them almost as in a flash. So far as I have observed, when an individual has truly found even this intermediate vision of his future, he draws very near to Them. When he can dedicate himself to that future in terms of his Higher Self, he dedicates himself before the Elder Brethren.

Just as there are the particular vows taken by those who are to become Buddhas in the future, so there are permutations and combinations of different aspects of those vows taken by those who, having found their place in the service of the world, are beginning to fulfil it in the early stages even now.

There is a time for an individual to give his unswerving, unfaltering devotion to an individual. That is always a splendid and inevitable landmark on one's way. It must be whole-hearted, a devotion which holds nothing back and gives everything. That is the only real devotion. But when that devotion has been achieved, one is generally drawn near to a realization of one's own Eternal Self.

I remember very well my own devotion to Dr. Besant, and how it involved a complete surrender of everything that I had and everything that I was, and how that went on for a number of years, and how I came to be placed on Probation. Then Dr. Besant told me, "I release you from your obligations to me, for the obligations you have undertaken now are higher." I told her that for me there was no release, for "how can you imagine I should relieve myself of my obligation to you when these higher obligations are a fulfilment of what you are pleased to call the lesser, though greater than which I cannot conceive. You cannot throw me away like that. While it is true that an Elder Brother has taken responsibility for me, it is you who have brought me to His feet, it is to you in the outer world that my complete and perfect allegiance will ever gratefully, thankfully, joyously be given." So whatever I had continued to be hers—my life, my resources, everything, went to her.

When you have the necessary devotion to a Higher Self which you perceive outside you, then you are beginning to discover the Higher Self within you, and that discovery is the fulfilment of the Path of Holiness, for the moment you have dis-

covered it, you must attain it. However difficult the Path may be, and obstacles may come in your way, one of the miraculous and wonderful discoveries you make is that even the obstacles you make yourself—the weaknesses, the stupidities, the foolishnesses and the ignorances you place in your own way—will be removed from your way. You will overcome them because of this inner force which is urging you rapidly on to achieve this intermediate destiny.

MAKE THE MOST OF ADYAR

I exhort all of you who have come to Adyar for a few days to be busy about trying to know yourselves more truly from the standpoint of the future in this energizing atmosphere. Attend the meetings if you like. Still more rest and recreate in the silence which is the supreme gift of Adyar to us all. I hope this Conference may be fruitful, especially to this country, releasing therein the peace, power and joy that passeth all understanding.

If you know something of your way, however little you may feel you are travelling that way as rapidly as you ought, however halting you feel yourself to be, if you know something of your way, if you know something of its stages and perhaps are yourself in the stage of devotion to an individual, then in the midst of all the darkness and the inhibitions of the present, that light of the future will shine and you will never lose your courage and certainty of the great unfoldment of the bud which each one of us now is into the flower which each one of us is inevitably destined to become.

Birthdays are days on which to give something rather than receive. Why not give a book to your Lodge library on your birthday?

The American Theosophist

ADYAR NEWS AND NOTES

HOMAGE TO H.P.B.

(For White Lotus Day, May 8)

THE heroic lonely efforts of that noble Messenger of the White Lodge, Helena Petrovna Blavatsky, are bearing rich fruit today, and never must we forget, in these hours of growing light, to whom we owe its dawning, who laboured through the chill dark hours before the dawn, and saw but little fruit of all her sacrifices, of all her poured-out life. To her, as to Those who sent her, should our hearts go out in deepest gratitude, as we reap what she sowed, and garner in the harvest from the land she ploughed. If today The Theosophical Society is beyond all possibility of destruction it is because it was nourished by her life-blood, as it lay beneath her heart.

—ANNIE BESANT

WORLD GOODWILL DAY

May 18

The impulse which the youth of Wales sent out first in 1921 calling the world to Goodwill has reverberated in about sixty countries, yet the world is still in the throes of war. All the more need therefore to keep on celebrating Goodwill Day, not only on May 18, when the world's youth broadcasts its peace messages, but to observe Goodwill Day every day in the year, until the 365 days compose a Goodwill Year. A utopian dream, perhaps! But we shall never have a Goodwill Year until the world wills it. And Theosophists most of all may help to bring it about by reason of their expert knowledge of the

willing process. We must think—act—speak—Goodwill everywhere at all times, and particularly on the 18th May intensify the spirit and swell the wave of Goodwill which is rolling round the world. The world will be a little sweeter and cleaner for a bath of Goodwill only once a year, but the daily bath would bring the millennium. We must do our bit!

—J.L.D.

FULL MOONS OF MAY AND JULY

The time of the full moon of Vaisākh (Wesak) and of Āṣādhā (Asala) in 1940 are as follows:

London, Greenwich time, Vaisākh, May 21: 1.33 p.m.; Āṣādhā, July 19: 9.55 a.m.
India, Standard time, Vaisākh, May 21: 7.03 p.m.; Āṣādhā, July 19: 3.25 p.m.

In connection with the festival of Vaisākh, read in the May *Theosophist* the article entitled "Vaisākh Day—the Full Moon of May."

THE CRY OF THE CHILDREN

Listen, we implore you to our voices crying in the wilderness.
Lift up your hands and your hearts to help us.
For we are living in a world in which cruelty and injustice surround us.
The cruelty of nation to nation—of man to man—of brother to brother.
As well as the great cruelty to our friends and brothers of the animal kingdom.
We know not where to turn, except to you who are the adults, the strong, the mature, the fathers who rule the earth:
This earth, which one day we shall inherit from you.

1940

ADYAR NEWS AND NOTES

11

KALAKSHETRA

Leave to us a world in which we can live in harmony, and peace and happiness and well-being.

Leave to us, we entreat you, a world in which nation loves nation, brother loves brother.

A world in which there is kindness and tenderness and understanding of one to another.

We are encumbered and surrounded by injustice, cruelty, poverty, hatred.

Our world which is really beautiful with its seas and lakes and rivers.

Its mountains and valleys; its trees and fruits and grains and flowers.

We love all its beauty, and we know there is of plenty for us all.

Yet you are making of it a thing of ugliness, with your wars, your greeds, your hatreds.

You are trampling upon the beauty of our world—you are trampling upon our hearts.

Our hearts which are born for love, not hatred—for gentleness, not cruelty—for beauty, not ugliness.

We are your children, and we are suffering and unhappy.

We are your heirs, and we are desolate.

In misery we wring our hands, and you alone can help us.

When you have gone, we must remain, it is we who must carry on.

Help us, therefore, to carry on with the good, the beautiful, the true.

Lead us not into darkness, but give us Light:

Radiant Light filled with truth, beauty, justice, filled with wonder, compassion, love.

Let not your darkness enfold us.

We, the children of the earth, implore you, listen to our voices, crying in the wilderness.

LAURA CHASE
in *The Young Theosophist*

On March 10 the Superintendent of the Victoria Technical Institute, Madras, visited the Weaving Department and the Show room, with the result that some of the most beautiful saris produced by the Department are being displayed in the Exhibition Hall at the Institute.

(The Victoria Institute is a repository for the Art products of Southern India, and a representative collection of the artistic products of the Presidency is kept for exhibition and sale.)

The conditions for membership of Kalākṣetra have been revised. To emphasize the spiritual and cultural nature of the work it has been decided that the annual subscription of each member shall be voluntary annual donation, which as long as it is maintained shall be sufficient to insure membership. The payment in advance of the annual donation by a prospective member shall serve as the entrance or joining fee.

Rukmini Devi appeals to the friends of art throughout the world to associate themselves with the work of Kalākṣetra, which is a strong and pulsating heart of cultural life in India, that mother country which is herself the spiritual heart of the world.

For further information regarding membership, tuition, hostel accommodation, and orders for saris and other hand-woven products, please communicate with the Manager, Kalākṣetra, Adyar, Madras.

—I. M. I.

THE HINDUSTAN SCOUT ASSOCIATION

Adyar continues to contribute to the Association largely and wholeheartedly both in inspiration and work. *The Hindustan Scout Bulletin* is issued regularly from Adyar, a gift of the Chief Commissioner, and recently also from Vasanti

Press, Adyar, has issued a report of the Association for the year ending March 1940.

It is a fine report in outer appearance as well as in contents, and illustrated with well-produced portraits of Mr. V. V. Giri (President of the Association) and Dr. Arundale (Chief Commissioner) and pictures of Scouts and Guides at their Jamboree and Camp, at their parades and exercises. The work done during the year is summed up in a Foreword by Dr. Arundale as follows:

"The Hindustan Scout Association, Madras Presidency, has had a very useful and strenuous year of activities during the year 1939-40. The strength during the year has increased by 10,000 making up a total of 17,000 scouts in the Presidency. This increase in numbers speaks very highly of the popularity enjoyed by our Association. Almost all the Local Bodies and many private educational institutions have affiliated their groups with our organization. We have now strong local and District organizations functioning in the mufussil centres.

"Our officers are keen and alive to the needs and necessities of making our Movement thoroughly Indian and suitable to our boys and girls. There has been a great demand for officers to take charge of the various scout groups. As many as 14 training courses were run in different centres in the Presidency during the year, with the result we have now more than 500 workers trained and equipped for service in the Movement. Our Scouts have been taking part prominently in the Nation-building activities besides rendering service at the many festivals in the pilgrim centres.

"The important Provincial Scout event was the holding of a camp for boy and girl scouts at the Besant Scout Camping Centre, Adyar, during the Christmas week in December 1939, which was attended by

more than 400 scouts representing the groups in the Presidency. The Camp was built on the basis of an Indian Village which added to the happiness of the camp life.

"More needs to be done in the matter of spreading the Movement into the villages and strengthening the Girls' Section of our Movement. This we could undertake in the coming year with confidence if we are given the necessary co-operation from the public and the Government which I am sure will be forthcoming as is evident from the great enthusiasm shown to our Movement during the year.

"Mr. V.S. Ratnasabhpathy, Provincial Organizing Commissioner, and Mr. M. Rajagopalan, Assistant Provincial Organizing Commissioner, have done admirable work, and to them to no small extent is due the strong position of our Association throughout the Presidency."

EASTER CONFERENCE AT ADYAR

Under the friendly and able chairmanship of the Joint General Secretary for South India, the 17th South Indian Conference at Adyar began in a spirit of good fellowship and happiness as Federation and Lodge officers, as well as other outstanding workers, representing about 40 Lodges, were introduced with a few pertinent facts regarding the service of each to The Society and to Theosophy. This proved a stroke of genius, for immediately it became a conference of friends in which suggestions and ideas were freely expressed and exchanged with appreciation.

Adyar Lodge moved forward its regular meeting in order to precede the Conference by one day and to add its contribution toward making the discussion a success, by presenting four of the Adyar workers in short talks.

Another feature of the Conference which proved most successful was the series of

group meetings held in the afternoons for discussion of Lodge problems in the provincial language of each Federation.

An address given to the Conference is embodied in this month's "Work Matters More." Another highlight was Dr. G. Srinivasa Murti's address on the Work of Theosophists which, it is hoped, will be printed in *The Theosophist*.

A report of the many excellent suggestions for improving the work of Lodges, with excerpts from the inspiring talks given by the President, Dr. Arundale, and others is being printed for distribution to those interested in knowing more of the work accomplished. It makes a valuable booklet for workers.

A very successful Conference indeed! Many expressed and all seemed to feel this at the very happy closing meeting under the Banyan tree, which began with a talk on the Bhārata Samāj by Rukmini Devi, continued as a tea party, and ended with an address by Dr. Arundale. This and another talk by Rukmini Devi form an article in the June *Theosophist*.

MONTESSORI CENTRE AT ADYAR

As reported in the March WORKER, Dr. Arundale suggested to Mme. Montessori that she might make Adyar the centre of her Indian work. Following the suggestion Mme. Montessori has now decided to establish at Adyar a Montessori Centre, including a model school and a centre for workers. Mme. Montessori has chosen Adyar because, she says, the spiritual environment inspires her work, and because of the success of her first Training Course held here recently. She also deeply appreciates the intellectual life of Madras. The decision was made at a gathering held at Adyar on April 14, Dr. Arundale approving and promising all possible co-operation.

Mr. Montessori indicated how they had been helped in other countries—in Italy by

a contract between the Municipality of Rome and the Italian Government, in Spain by arrangement between the Catalan Government and the Municipality of Barcelona, the one financing the training college and the other putting at Dr. Montessori's disposal a school for experiment. In Holland the Municipalities of Amsterdam and other cities established training colleges to prepare teachers for the Municipal schools.

The meeting recognized that the initiative should be taken by the Government. Mme. Montessori left on April 17 for Ootacamund in the Nilgiri Hills, and will interview His Excellency the Governor. It is understood that the Montessori diplomas will be recognized by the Government.

OVERSEAS VISITORS

Friends from overseas have been specially welcome at Adyar during the winter because of the difficulties of travel by sea. Miss Elithe Nisewanger of Chicago came from the United States in time to participate in the last day of the International Convention. Already she is deep in the life and work of Adyar and happy in it.

Next came Miss Nora Lea-Wilson, en route from China where she had visited friends, to her home in England. Her stay was brief, but her enjoyment of the life in Adyar and her interest in India were real; and we appreciated her friendly smile and the cheerfulness with which she gave volunteer help to more than one department of the work.

Mr. and Mrs. Vreede found in Adyar a brief respite from their year of travel in India. Mr. Vreede is a student of Arabic and Samskr̥t and finds in this country a fertile field for the continuation of his studies. Mrs. Vreede's line seems art, for she fell in love with Kalākṣetra. This charming couple are related to Bishop Vreede of Holland who is well known over the world among Theosophists.

Our latest arrival is Mr. J. L. Hadaway of Oakland, California, who went from the United States to China last autumn with Mr. Knudsen, the Presidential Agent, and plans to return after six months at Adyar to assist in Theosophical work in that country. Already he has found several niches in Adyar which have been waiting for someone like him to fill.

But with our gains we must report also a loss. Mrs. Ribbe-Loeff who has been at Adyar more than a year felt the urge to return to her home in Holland, and in spite of uncertainties and possible dangers, sailed from Colombo late in March. We admire the courage of an old lady who in spite of present dangers wants "to live or die in her own country," and we send her our best wishes.

Further, two nice and enterprising new friends—Mrs. Milford and Mr. F. E. Wrightson, recent members of The Society in Australia—paid us a brief visit, enjoyed Adyar hugely but were happy to return to Australia before India's weather became too warm. And Miss C. Meyer was the one person who came from overseas (Singapore) just to attend the 64th International Convention at Adyar.

INDIA'S PLACE IN THE NEW ORDER

A friend who lived very many years in Adyar and knows India well, writes from France:

In the new world India will have her much desired and justifiably claimed freedom. Have no fear about that. The Home Rule question as far as Great Britain is concerned is no longer a question—there only rests the matter of the machinery and I do not see how even Indians themselves can foresee what form of Government they will adopt under the new conditions arising everywhere. The old world is shattered beyond recall. We seem to be moving towards the federation form

of one kind or another. The French and British Federation at the present moment is the most striking example of it. My one hope is that India herself will not make the mess of things that Ireland has made after getting their freedom. The Song of Hate against England still obsesses them there and hatred never can accomplish anything but undoing. I should like to see some really effective union between Moslems and Hindus. I do not mean merely political truces of the moment but really inner understanding that cannot be upset by the fate of a few cows or such trivialities. Political freedom is only *one* factor in real freedom, it does not necessarily mean *civil* freedom, religious freedom, social freedom or freedom of the mind. It is a big order but India can be in the front rank if she throws off the dead wood of the past and goes into the future with real Jivanmukti, her true spiritual heritage and gift to human evolution.

THE THEOSOPHIST'S FREEDOM

"Have Theosophists any objection to violent war?" The question was put to the President of The Theosophical Society, at a New India League meeting in Madras. Dr. Arundale replied:

"Each Theosophist can do what he likes, believe what he likes, say what he likes. We are not an orthodoxy, a religion. Some Theosophists are advocates of ahimsa, some believe in himsa. Theosophists are people who believe in Universal Truth and seek it in their own individual way. There is no compulsion or dictation in The Theosophical Society, no orthodoxy or conventions that anyone must believe in. If you are a Theosophist, you believe that there is a Brotherhood in the world and you will do what you can in your own way to promote that Brotherhood, possibly through war if that is your inclination, possibly through non-violence if that is your inclination."

The 17th Congress of The Theosophical Society in Europe

PRESIDENT'S MESSAGE

I SEND my very affectionate greetings to all who will be assembled for the European Congress of The Theosophical Society at Whitsuntide. The gathering, however small so far as international representation is concerned, will nonetheless be historic, for it will be an oasis of peace and brotherhood amidst a tragically widespread desert of war with its concomitant fear.

The Congress will safely rely for its success upon the Light of Theosophy and upon the power which is The Theosophical Society. I have not the slightest doubt but that this gathering of Theosophists will strengthen in every nation the determination to extend the advent of a peace honourable to all alike, and will point the way to every European Section of our Society as soon as possible to draw the erstwhile warring nations once again into friendship and this time into an understanding friendship based on mutual respect and appreciation. In such days as these The Theosophical Society throughout the world, and very especially the Sections within the warring areas in the world, keeps alive in the eternal science of Theosophy the great Truths of right living, and in The Theosophical Society there is that supreme Truth, the Universal Brotherhood of humanity, which remains a fact however much it may be desecrated and set at naught by the ignorance of man.

Here in India we Theosophists are doing our best to uphold these great principles, and there is urgent need for them inasmuch as, for the time being, India is a house

divided against herself and in the midst of a confusion amidst the clouds of which she finds it difficult to tread her righteous way. Indeed, while there may be a greater intensity of war here or there, in very truth the whole world is war-ridden. It is our privilege to be born into such a time as this to help the world to learn the lessons of war so that it may enter into a golden age of peace.

In spirit will many of us who live in distant lands be with you, so that your gathering though small on the physical plane will otherwise be splendidly impressive.

May the blessings of those who gave Theosophy and The Theosophical Society to the world in such a time as this be with you throughout the period of your gathering and be conveyed home by those who may come from afar.

GEORGE S. ARUNDALE

16 April 1940

LONDON, WHITSUNTIDE, 1940

Mrs. Gardner writes in *News and Notes* that this year's plan "has the advantage that English members, many of whom normally come to London for Convention, will have the opportunity of meeting visitors from abroad and enjoying the wider contacts that arise through meetings of the European Federation.

"Arrangements will be somewhat different from usual, the English Convention being confined to one morning only, with the Blavatsky Lecture, given, it is hoped, by a distinguished visitor from abroad, on another day. The four British Sections

are to act as hosts to the Congress and a most interesting concert of the music of the four countries will form part of the programme. Special efforts are being made to make the obtaining of passports facilities easier. . .

"A charge of 2s. 6d. will be made for registration for the Congress in order to defray the heavy expenses which have to be incurred by federation officials attending from various parts of Europe, but one free ticket will be sent to the secretary of each Lodge to be used personally or by a selected member. It is hoped that Lodges will make a special effort to send at least one delegate. Collections might even be taken to pay the travelling expenses of some member who is free to make the journey. The important point is that we should secure in London at Whitsuntide as wide a representation as possible of the Lodges and members throughout England. At the moment no one can say just how important the meeting may be, but whatever may have developed in the field of war, the gathering together of members of our Society from the neutral and allied countries of Europe at a meeting place in London is bound to have significance. So please come.

"Absentee registration will be accepted with pleasure and will make a real link with the work of the Congress. Those who register as 'absentees' will pay the registration fee and will receive the full printed programme by post on the day that the Congress opens."

A JOURNAL FOR THE FEDERATION

An important development in Europe is the launching of *L'Action Théosophique*, edited by Mlle. Serge Brisys, as the official organ of the European Federation. It

will be published at Brussels, Belgium, in three languages, English, French and German. It is tentatively planned that this tri-lingual newspaper be issued under the authority of the General Council of the European Federation. The first French edition was due to appear in March, the English in April, and the German in May.

The whole purpose of these papers is to spread news of Theosophical activities throughout the world, for example, news of the National Societies, biographies of eminent Theosophists, articles signed by distinguished members of The Society. Mr. van Dissel has established contact with Adyar so that all the news which pours into Adyar may be transmitted to Brussels. Similarly he has appointed correspondents in Sydney and Huizen, so that, in his own words "the life of the three spiritual centres can flow freely in Europe and so that the European members may be fully informed of Theosophical doings everywhere."

Mr. J. L. Davidge is acting as liaison officer for the European Federation at Adyar and will supply an Adyar news service. Quite independent of the Section journals, a splendid opportunity has come to these three Theosophical newspapers to make the European countries better acquainted with Theosophical life and activity. We wish the new venture the greatest success.

We must make the Masters *real* to ourselves, and not be content that They shall be just abstractions and theories.

So long as They remain unreal to us, They will not, perhaps They cannot, intrude Their realities upon us.

—G. S. A.

NEWS AND NOTES FROM THE SECTIONS

THEOSOPHICAL ORDER OF SERVICE

MR. D. JEFFREY WILLIAMS, *International Secretary of the Order, (1 Crediton Hill, London, N.W. 6), writes in "Theosophical News and Notes" a brief report of recent work in England:*

New Treasurer.—For some time the Theosophical Order of Service has been without the services of a Treasurer. We are glad to say that Mr. H. S. L. Polak has accepted this position, and that we can in the future have the benefit of his expert guidance and help in an official capacity.

National Committee.—Normally, the heads of the various branches of the Order's activity would form a committee within each national Section of the Order, but this has not been found practicable in this country. According to the present constitution of the Order, the Chief Brother (National Secretary) in each Section has the power to appoint members of a committee to deal with T.O.S. matters. I am glad to say that the following have accepted my invitation to act as members of our Committee in England: Mrs. G. Eedle, Mrs. Scarnell Lean, Mr. Christopher Gale, Mr. F. E. Pearce and Mr. Polak.

The T.O.S. and The T.S.—There seems to be some misunderstanding concerning the relation of the T.O.S. to The T.S. in some places. The Order, of course, is quite distinct from The Theosophical Society and has no official connection with it. The T.O.S. can, and does, carry out work which the "neutrality" of The Society

does not permit the latter to undertake. The Order has always been able to initiate and carry out work, in various ways, that would, if attempted by The Society, have violated its traditionally impartial and unprejudiced position. The Order in England is at the moment taking up activity of a political character which would implicate The Theosophical Society if the latter were connected with it. The Order provides an opportunity for groups to follow lines of activity without compromising other groups who may not be in agreement. Membership of the Order is not confined to The Theosophical Society.

Animal Welfare Work.—Members who are interested in animal welfare will be happy to learn of the success of N.A.R. P.A.C. which is the committee in charge of the national A.R.P. work for domestic animals, particularly horses, dogs and cats. The work is the joint responsibility of the Home Office and certain animal protection societies, and this is the first time that the Government has assumed direct, if limited, responsibility for the care of animals. It is a precedent of some importance. Under the scheme local officials and "guards" have been appointed all over the country. The animal welfare societies which have their head offices in London have for some time instituted a Quarterly Conference at which representatives meet to discuss problems of importance to the movement as a whole or to any of its sections. This gives the movement an opportunity to give the fullest support, whenever possible, to a special reform that may be the concern of a single society. The National Council for Animal Welfare—an offspring of the

T.O.S.—is the body round which the Quarterly Conference turns, and Mr. Robert H. Spurrier is the Chairman of both bodies.

Our Leaflet on Education.—Copies of our leaflet on this subject have been posted to hundreds of social and humanitarian organizations as well as to several hundreds of outstanding individuals in various walks of life. All Directors of Education and Mayors of Municipal Corporations have received copies as well as all Chief Educational Officers of County Councils and Urban District Councils. The leaflet is being reprinted (with the addition of a suitable Resolution), by arrangement with a local political organization in South Wales, with a view to its being circulated to Trades Union branches, local Liberal, Labour and Conservative bodies, Churches, W.E.A. Groups, etc., on as wide a scale as possible.

A NOTE ON THE WAR

(From Bishop's Notes by F. W. Pigott in *The Liberal Catholic*, January 1940)

At the outset I said I did not intend to write excitedly or vehemently about the war; nor do I propose to do so now. The war is, however, so much in every one's thoughts that it would hardly be right to leave it out of these notes entirely. That we are fighting for our lives and for our freedom, and not only for ours but for the freedom of the whole world, there can be no doubt. And that we shall come through as we did before we simply must believe. But God only knows what horrors we may have to endure before the end. It is indeed the end of an age. Much must be changed and will be changed. Some institutions become with time so deeply rooted that nothing but violence can dislodge them. There is much in our civilization that needs now to be dislodged.

These western democracies, Gt. Britain and France, which at present are bearing

the brunt of the war, are far ahead politically of other European Great Powers, such, for instance, as Germany, Italy and Russia. We are even ahead of the United States in some respects. But we have only to have lived here most of our lives to realize how far we still are from an ideal state of civilization. We still have degrading poverty, still malnutrition, still verminous children, still the slaughter of creatures for sport, still irresponsibility and even flippancy in high places, still an economic system that does not work and cannot be made to work, still old-fashioned ideas of religion and morality, still a host of other wrongs. These must go. That surely, we may say without assuming too much, is God's message to us at this time of crisis. We cannot get on with human evolution until we change our ideas about the form that civilization ought to take now and in the future.

Some of our institutions will take some shifting but there are hopeful signs already. Men like Roosevelt in America and Lord Halifax here in England make speeches occasionally which seem to show that they realize that, for instance, the game of capitalism is about up. And from many directions are to be heard strong attacks from sane and influential people on our faulty economic system. So there is hope.

It is for us, I think, to keep an anxious watch on present trends of thought and to encourage so far as we can all that seem to be groping for the ideals that many of us for so long have held before ourselves as the sort of ideals that are worth dreaming of and working for. Above all we must hold high the banner of God, the banner of religion, of the spiritual life, in a world that tends more and more to become irreligious and even anti-religious.

"THE CANADIAN THEOSOPHIST"

This journal conducts an interesting "Quiz" column in which paragraphs are

quoted, and the reader is asked to designate from which books they were taken. References to the quotations are then published in the succeeding issue of the magazine.

Since the war began a number of excellent articles and notes have appeared on various subjects connected with the war. The January issue contains a very intriguing review-article by Robert A. Hughes on Leonardo Blake's recent book, *Hitler's Last Year of Power*. The following note is taken from this article.

HITLER'S LAST YEAR OF POWER

According to reports Hitler has relied on astrology for guidance and inspiration, never making a move until the signs are propitious: when against him he retires to the seclusion of his mountain hideout. He has never forgotten the prognostication of a Jewish astrologer that his will be a violent end and the idea of death continually haunts him. He knows his can be no luck in war, with Saturn square Mars; but the greater dominance of Saturn drives him on and on to the abyss.

Hitler's horoscope contains violent indications in Taurus significant of a malady of the throat which endangers life. His passing may result through fatal injury to the throat. Persistent rumours will not down that he has suffered for some time from cancer or tuberculosis of the throat. The heart too is threatened.

In regard to Hitler's passing Blake writes: "Hitler's Neptune stands in the house of death. This extraordinary aspect proves quite satisfactorily why he has his death fantasy and this fear of death."

"The Neptune in his horoscope tells us that Hitler's death will not be disclosed to the public, or to the world at large. A veil of secrecy will surround it. Moreover, he will not be spared a violent and painful end. . . ."

"A malevolent Pluto also stands in the house of death, and is in conjunction with Neptune. It is hardly possible to imagine a worse sign of growing disaster. It signifies a terrible breakdown, a tragic finish to Hitler's life."

"1940 is regarded as the critical year in Germany. . . . Revolution and the death of the Fuhrer are forecast. And Hitler will return to those depths from which an unknown hand, the hand of Providence, once saw fit to elevate him. A mysterious disappearance, followed by a death the true nature of which will never be made quite clear. Such are the last two headlines in the history of his life."

September 1st, 1939, was the beginning of Hitler's end. He is upward from September 1939 to March 1940—then definitely downward and out. In March 1940, Saturn again transits Hitler's Sun and Pluto passes over his Berlin Midheaven. After March Pluto slowly goes down into his tenth house approaching his natal Saturn and his end. Considering that the progressive aspects in his horoscope are adverse through 1940 it is apparent that the end of Dictatorial expansion has been reached.

It is not fair to say that astrologers did not predict war. The truth of the matter is that the facts have been played down to avoid scare headlines. However most of the indications fall in 1940 and 1941. The war, at present, is no worse than that which has affected other parts of the world.

In December 1938, a close friend who is a well-known astrologer, wrote: "I do not think war will come in 1939 but I do think it will come early in 1940. When early 1941 comes there will be such a holocaust as the present generation has never seen. The main theatre of war will be in Russia—both ends of it, Europe and Asia." That he was wrong about the breakout of *formal* war goes without saying; but he did mention Russia and hence throws light on the

hurried struggle of that nation to block expected attack from the West.

Recently Spencer Jones, Astronomer Royal, challenged the astrologers to predict something from the great line-up of planets in Taurus on May 11th, 1941. I think the best answer would be the less said about it the better. However it is apparent that we are on the eve of a new and eventful era, that the old order in finance, economics and even religion is passing never to return. *The Secret Doctrine* gives hints about this period but they do not make cheerful reading.

Yet there is much to be cheerful about, for the darkest hour is before the dawn. The dawn will come and the Sun will shine on a new civilization and a better way of life. The experts inform us of the difficulties of bringing about a federated world, a world family of nations, a real brotherhood of humanity. They may live to be confounded by the rapidity of reform and the unification of the world. Though threatened on every front democracy will survive and a new and greater bill of rights will be written indelibly into the hearts of men.

Future historians will therefore be able to appreciate the value of Hitler as the symbol of a great world tragedy. He had to be, that through the conquest of evil the good may become manifest. He serves a cosmic purpose—but now the hand of Destiny no longer protects him. The crowning megalomania of his life has been his delusion that he was the prophet of the Aquarian Age! He has not lived like a true prophet, acted as a prophet, nor shall he die like a prophet! In conclusion I recommend Leonardo Blake's book as worth while cheerful reading.

ROBERT A. HUGHES

U.S.A.: "SHADOW CONVENTIONS"

"Shadow Conventions" in Cincinnati, Herakles Lodge, Chicago, S. Paul and Los Angeles linked the members with the

International Convention at Adyar. The members of the S. Paul Lodge decided that the "Shadow Convention" idea could be enlarged upon and utilized more frequently, thus enhancing the stability and work of the Theosophical movement and its centres throughout the world, and bringing into expression a greater measure of the spirit of unity, love and peace among members everywhere.

A unique feature of the Cincinnati "Shadow Convention" was a globe of the world centred on the speaker's stand, below which hung a scroll naming all Theosophical World Sections, and bearing small flags of every nation where The Theosophical Society has members.

U. S. A.: "OLCOTT FOUNDATION"

The Olcott Lecture plan by which for the last six years members have been invited to submit lectures, the best of which to be read at the Annual Convention, has been extended now into what is called "The Olcott Foundation." The purpose of the Foundation is to encourage creative expression and the spirit of research among the members of The Society in America and will include the awarding of diplomas for work of outstanding excellence in the fields of public lecture, short story writing, poetry, drama, painting, musical composition and radio script.

AUSTRALIA: MR. HODSON

Mr. Geoffrey Hodson is elected for a second term as President of Blavatsky Lodge, Sydney. He writes in the Lodge Bulletin: "One learns many things in a Theosophical Lodge. It is a great training centre for those willing to submit themselves to the process of training. Character can develop, the nature can become gentler and less aggressive, sharp corners and angles can be smoothed out and the whole personality become more harmonious, wiser and more mature. Thus an active re-education

and a new synthesis of the various aspects of one's nature can be achieved in this most valuable 'school' of a Theosophical Lodge."

ENGLAND: LODGE LIBRARIES

In view of the fact that many Lodges are either unaware of the many possibilities in regard to the use of their libraries or are, perhaps, ill-acquainted with the books in the library and the significant books which have been recently published, the Federations Committee has recommended that a Library Adviser be appointed for each Federation. The Adviser will either visit the Lodges or by correspondence will pass on valuable suggestions to the Lodges regarding the books, bookstalls, book-lists, the service which Headquarters can render the Lodges with regard to books, and will be in close touch with the Theosophical Publishing House.

Use of the facilities for borrowing books from Headquarters will be made known to the Lodges, such as the opportunity to borrow groups of books for special study, or for study classes. This service will be extended, particularly for relatively new books. The Headquarters often purchases several copies of a new publication to meet the immediate demand and these will be loaned to selected Lodges for circulation among their members after the demand has died down. Boxes of books will be loaned to a Lodge for a period of one month to be circulated among the members. All such arrangements will be made by the Lodge through the Library Adviser of the Federation, who will also help librarians and book stewards to conduct their work in the best possible manner.

INDIA: EASTER CONFERENCES

Throughout upper Sind, which has so recently been the arena of intense communal

tension, thousands heard the unifying message of Sufism and Theosophy, and a strong thought-form of Unity and Brotherhood was developed by the Annual Conference of the Sind-Multan-Baluchistan Federation during the Easter week-end. The Conference was a remarkable success, practically every house in Larkana having come to know what Theosophy stands for since all proceedings were conducted in Sindhi. Large audiences were attracted to the symposia and lectures on "The Message of The Theosophical Society to Sind," "Death and After"; the two youth symposia on "Ideals of Youth" and "Indian Art and Culture"; and ladies' meetings at which talks on "The Child" and "Woman" were given in simple language.

Such was the interest and enthusiasm created by the discussions on "Sufis and Sufism" and "Cultural Affinities of Hindu-Muslim Religions" that scores of people unable to find seats stood throughout the long sessions.

On the journey to and from Larkana stops were made at Rohri, Sukkur and Shikarpur when members addressed very appreciative audiences on the subjects of "Unity," "The Message of Theosophy to Religions," and "Brotherhood."

A high point of the discussions of the Bengal Federation, meeting over the Easter week-end in Calcutta, was the 'Indian Section Jubilee' symposium in which many of the leading workers of the Federation took part. During the discussion the defects from which Lodges in the country towns suffered were brought to light and plans were laid to make an effort during the year to rectify these defects. The Federation affirmed its determination to do everything possible to revivify the Indian Section and to induce members to attend the Jubilee Celebration at Benares,

at which it was suggested there should be lectures delivered in the various Indian languages for the benefit of the lady members attending. Many excellent talks were given by various members during the Conference which strengthened and inspired those who attended.

The 17th South Indian Conference was held in Adyar (see page 112).

NEW ZEALAND: THE VALUE OF CONVENTIONS

Wellington Lodge, as host to the last Annual Convention of The Society in New Zealand, extended to the Delegates a fine "message of welcome and a call for co-operation," printing it on the Convention programme:

"... Unquestionably Convention offers priceless opportunities, but its success depends upon the fraternal co-operation of the entire Section, and we are relying implicitly on your whole-hearted support.

"Manifold reasons could be advanced to induce you to attend. We might remind you of the solemn declarations by our leaders that our Conventions afford the Elder Brethren a unique opportunity to beneficially influence the whole Country and Section.

"Furthermore, crucial problems are continually challenging us on every side, threatening, sphinx-like, to devour all whose answers fail, and a War is being waged on behalf of principles vital to our Institutions. It has been alleged that we failed to utilize fully the opportunities presented by the last war and its succeeding period. Let us take counsel together under the illuminating influence of the Elder Brethren, in the light of whose conquering glory despair and darkness flee away, that we may discharge to the utmost our responsibility to resolve these problems as they affect our Society and its kindred activities.

"I am sure you will all agree that the social and fraternal side of our Conventions is attractive and of undoubted value, and that Convention as a whole is definitely helpful to all who attend it..."

"LET US FLOOD S. AFRICA WITH THEOSOPHY"

I should like to put before you the result of an idea over which I have been brooding for some time. The forces of evil are very active at the moment, which is especially the case during a war when there is a good deal of hatred and disharmony. This is no less the case in this beautiful country of ours and I feel very strongly that we as a Society which was created for peace and for the removal of all conditions which tend to separateness, should now, more than at any other time, bring people into touch with Theosophy. In my opinion, and I am sure you will agree with me, nothing will bring the two great races in South Africa together sooner and become one united nation, than a study of the explanation which Theosophy gives of its purpose and place in that mighty scheme of evolution.

I would suggest that apart from what we are already doing in this direction, we should flood S. Africa with Theosophical literature. . . . I propose that the winning essay, "Three Minutes to Explain Theosophy" by Arthur van Gelder, be printed in Afrikaans and in English, say 30,000 copies, and divided amongst the different Lodges according to the size of the town in which the Lodge is situated. . . .

J. J. VAN GINKEL

FRANCE: ABOUT H.P.B.'S NIECE

Notre appel en faveur de la nièce et filleule de Mme. Blavatsky, actuellement à Prague, a été entendu. Nous avons reçu quelques dons que nous lui ferons parvenir. La souscription reste ouverte.

—From *Bulletin Théosophique*

The Passing of a "Karma Yogi"

FIFTY-ONE years after joining The Theosophical Society Mr. Joseph Bibby of Liverpool passed into the Light, on March 11, in his 90th year. Hale in body and clear in mind, he attended his office almost to the last day.

To Mr. Bibby, first things were first, and his great success as a business man subserved the higher life which he lived as a Theosophist and as a practical visionary. In fact, Theosophy was the motive principle in all his humanitarian activity for half a century, from 14 March 1889, when he joined The Theosophical Society.

When asked to note his service to The Society for the purpose of our Year Book, Mr. Bibby wrote: "Very little." He made no mention of his help to the Wirral Lodge, Birkenhead, which he founded and fathered for a long period; of his work as a member of the English Section from 1920 to 1923; of *Bibby's Annual*, which he edited from 1906 to 1922, with a valedictory issue in 1936, or of the many booklets on social questions which he continued to publish even in his 90th year.

How many people know that *Bibby's Annual* was a development from *Bibby's Quarterly*, which for ten years from 1896 Mr. Bibby edited and his firm published, and which was widely read by the farming community. The *Quarterly* was suspended in favour of the *Annual*, and this immediately became a vehicle for his ideals of social reform, specially in industry, in better housing, in international relations, and for the spread of Theosophy through articles written by prominent members of The Society, including the then President, Dr. Besant. *Bibby's Annual* introduced hundreds of thousands of readers to Theosophy—Theosophy in a context of beauty,

an artistic setting so beautiful and the technical production so superior as to win universal admiration.

Mr. Bibby spent much time in selecting the famous paintings he wished to reproduce, and these pictures, cut from the *Annual*, have been framed and hung in thousands of homes.

The Liverpool Daily Post gives the story of his commercial career in a long and appreciative article: As an employer of labour, Mr. Bibby organized a well-thought-out scheme of benefits for his employees. At the height of the unemployment distress following the Great War, he put into operation, with the willing co-operation of his work-people, a plan which he offered as a model to other employers, the essence of it being to keep a certain number of the unemployed in regular work in the places of his own staff, who, in each fifteen weeks, were to give up three days of their own employment. No one was, however, allowed to suffer any reduction in wages, and in the early days the men themselves made a contribution to the cost of the scheme. They actually lost by it, through the incidence of Mr. Lloyd George's Taxation Act.

Founder of Messrs. J. Bibby and Son, Mr. Joseph Bibby by his energy and imagination built up in Liverpool one of the largest oil-cake and seed-crushing factories in the world. Born on 12 January 1851, the second of three sons of James Bibby, a country corn miller at Quernmore, near Lancaster, he found, after travelling in the United States of America, insufficient outlet for his ability in Quernmore, and with his younger brother James established themselves as J. Bibby and Sons in Lancaster

as manufacturers of feeding-stuffs, retailing the products of the country mill. By degrees their theories of fattening foods for cattle and dairy stock took root in the minds of the farmers, and the old Lancaster warehouse was replaced by a new mill with a milling capacity of sixty tons a week. Liverpool offered better facilities, however, and in 1885 three rooms were taken experimentally in a Formby Street warehouse. Today the Bibby mills occupy practically the whole of three or four streets, and the firm owns two experimental farms.

Commencing in 1906 Mr. Bibby served for six years as a City Councillor, and from 1908 for thirty years as a Justice of the Peace for Liverpool. He attended the Methodist Church throughout his whole life and was interested in Rotary.

The magnetic centre of his life was his "delightful family circle," as Dr. Besant once wrote, in which many Theosophists have received beautiful hospitality: "The charm of the household lay in the frank freedom of the younger generation, and the generous and ungrudging helpfulness of the elder, ready to give the advice of the more experienced but never seeking to control the sons who had reached manhood." Two sons were killed in the Great War, and three survive, also a daughter, besides the mother, formerly Ruth Pye, who became Mrs. Bibby on 1st March 1881. We send the family our loving sympathy and our appreciation of Mr. Bibby's full and fruitful life and the enthusiasm and ability with which he promoted the cause of Theosophy.

Easter Conventions in Many Lands

GREETINGS TO AND FROM THE PRESIDENT

(1) From Adyar to Australia :

May Australian Section lead Australia on noble pathway designed for her.

The reply : Australian Convention sends affectionate greetings. Congratulations your courageous stand world affairs.

—LITCHFIELD

(2) From Adyar to S. Africa :

Brotherly greetings to South African Section in Convention assembled.

The Reply : Loyal and affectionate greetings to you and Rukmini Devi from the South African Section in Convention assembled.

—Codd

(3) From Adyar to Java :

A happy Convention to you all. No wars can undermine the common brotherhood of Theosophists.

Two replies : (i) The Netherlands Indies Section celebrating its Annual Convention, sends you hearty and fraternal greetings.

(ii) Section and Young Theosophists in Annual Congress send sincerely loyal greetings.

—MEERTENS

(4) *Cable :* Puerto Rico Convention sends loving loyal greetings.

—PLARD

Dr. Arundale's reply

DEAR COLLEAGUE,

I am very grateful for the good wishes of the Puerto Rico Convention. If I had known of the date of your Convention I should have made a point of sending my own very warm brotherly greetings. Of course, I am constantly thinking of every Section of our Society throughout the world,

but it is a happiness to receive tokens on the physical plane of our mutual regard.

I do hope you will be so good as to convey to the Section my own most brotherly feelings and my hope that when the war is over I may be able to visit you as I had hoped to visit all the Sections in South America this very year itself. Unfortunately, not only does the war intervene but the political situation in India is causing us all very grave concern, and I think my duty is to remain in India for the present at least.

(5) *Cable :* Beloved greetings from Argentine Theosophical Convention.

—OLIVARES

Dr. Arundale's reply

DEAR COLLEAGUE,

I received with very great happiness your warm greetings and those of the Argentine Section in Convention assembled. I wish I had known of the date of your Convention as it would have given me so much pleasure to send my own very brotherly greetings. In these times Brotherhood is so very important that we must not lose any opportunity of stressing it.

I had intended to come to South America towards the end of this year but the very difficult situation in India and the very greatly increased difficulties of travelling, apart altogether from the exorbitant travelling charges, have necessitated my postponement of a visit to the various Sections which are carrying on such fine Theosophical work.

I do hope that I might possibly travel via North America, and indeed I have an invitation from the General Secretary of the American Section to visit my brethren there once again. But I am compelled to decline most regretfully this invitation also. My very brotherly greetings to you all.

(6) *India :* Sind Federation sends loyal greetings.

—KHUSHALDAS

(7) DEAR VICE-PRESIDENT,

Kindly convey to the Bengal Theosophical Federation my most brotherly greetings on the occasion of their Twenty-first Annual Meeting. Under your presidentship I know that the gathering will be a great success. The programme of lectures seems most interesting, and I am particularly glad that you will devote some time to a discussion of ways and means whereby the Indian Section's Jubilee may be most fittingly celebrated.

GEORGE S. ARUNDALE

The reply : Bengal Theosophical Conference assembled in Calcutta conveys to President hearty greetings, loyalty, good wishes.

—SECRETARY

(8) From Dr. Arundale

DEAR MR. AYODHYA DAS,

I send you my very best wishes for a happy and constructive Theosophical Federation during the coming week-end. Gorakhpur has always been a vital centre of Theosophy and I hope that as time passes it will become still more virile, for in these days we need to spread abroad all the power Theosophy gives us and all the brotherhood we gain from membership of The Theosophical Society. I most sincerely trust that during the course of your Federation gathering ways and means will be devised for spreading Theosophy and membership of The Theosophical Society far and wide within the area of your Federation.

I shall be present with you in spirit even though it is impossible for me to be physically with you as I should have liked. My very brotherly greetings to all who are assembled.

Publicity Bulletin

OF IMMEDIATE IMPORT—FIVE THEOSOPHICAL PRINCIPLES

Planned by the President. Dr. Arundale said there were certain aspects of the science of Theosophy that seemed to need stress at the present time.

Five Aspects of Theosophy. The first is the fact of the continuity of individual consciousness.

The second is the fact of the ceaseless movement of that consciousness to predestined ends or to predestined modes of perfection.

The third is the fact of the invariability of justice and love in the least as well as in the greatest things.

The fourth is the fact of the perfect co-operation of Time in the constitution of the above facts. Time is no mere abstraction. It is an ingredient or quality of consciousness with the aid of which consciousness moves to its predestined ends.

The fifth is the fact of the intimate association between one individuality in no matter what kingdom of nature and all other individualities in all other kingdoms of nature.

They should be proclaimed. To be able convincingly to set forth the above facts would be effectively to diminish ignorance in some of its most dangerous aspects.

The conviction of truth means perfection in action. When truth is at length understood and realized, action will also be true. The need of the world is for that acted truth. Our privilege is the knowledge of the search for that truth, and our action becomes imperative—the need to share the gifts we find, since life is one and truth is one, and we and others, and our truths and

their truths, are the many that find the one in their sharing.

How far does our knowledge reach? What is the meaning we can find in these teachings? Here is a way of life. There is a practicable line of action that can be shown throughout.

The first aspect gives the concept of self-existence. Without self-persistence man draws into materialism. The danger of a living death is ever present. Man is ignorant of life, of the Self, and loses the sense of the value of life day by day, when he has no wisdom of continued life. There is then no heaven here, no heaven anywhere. Heaven on earth is possible, but only so when man hears the voice of his timeless Self. Why should we pause on death? There can be so much given to our fellows when we live our common plain lives in the vision of eternity.

The inevitability of unique and individual perfection. The general ignorance of perfectibility, and lack of appreciation of the meaning of living, has plunged man into the dangers and difficulties of depression and purposelessness. But let this great truth be spread abroad, and the reality of growth as from the seed to the many flowers, and the vision of each perfect part as one with its goal, will give importance to immediate self-knowledge and self-training. Where will the realization of this possibility of magnificent differentiation lead man?

The puzzle of apparent injustice carries man into further injustice. The separation of love from justice leads him still further astray. Without knowledge of the deathlessness of life, and the possibility of unfolding, each to his own

goal, and ignorant of changelessness in the one law of love and justice, he has fallen into the danger of contempt of love, and lovelessness, and, lacking the one law, has not known the possibility of progression and victory.

But with the law of invariability comes the courage to rise again after seeming failure. Hope is renewed when each effort,—no matter whether failure or success follows—is known as one step to the perfect unfoldment of the seed within the self. Self-understanding is now our goal. We are ready then to face the reckoning for our everyday activities.

Have we known how to battle with the motive of living for the moment only? We shall not understand this until time is known as a very real part of our work of self-development. We have lived too long isolated, wasting ourselves through ignorance of the unity of time. Time lends a helping hand. Past, present and future are the web time weaves in our consciousness. They are the cultivation in time of the eternal seed in us. The possibility of evolution is given man by time, with its three aspects, that are ever the three in one and one in three. That is time's reality and its unfoldment.

The knowledge of the continuous chain of life everywhere builds action into unity. The pull made by each for himself when he does not recognize the indivisibility of life, no matter what form it wears, has dragged the world into the dangerous abyss of separateness. Each clashes with the other, strains and struggles. Man cannot climb out of that abyss until he transforms his ignorance of union into the sense of life shared with all, from the least manifestation to the greatest. Then only will he build himself into the ordered array of life, with respect, wonder, compassion for those forms showing life less than his, and with reverence and devotion and co-operation in obedience to those beyond his span. He

gains himself through this possibility of selflessness.

The study of these five truths will dissipate danger. Here are opportunities, good subjects for innumerable study classes and discussions. The President has suggested that every lecture syllabus should have at least one lecture on each of these five subjects. These truths renew our life, we must let the life live in the fresh forms it must take in order to meet every need.

Each jewel of truth has many facets. Various aspects, presented with differing titles, will yield the freshness of form needed. A list of suggestions of subjects for each truth follows below. They can be made into groups, or sets, of five topics for discussion, etc., at will.

The continuity of individual consciousness. We do not die at death. Life is one, deaths are many. The living dead. Death, the gate of life. Many deaths, one life. The spiral of life and death. Death-destroying, life-increasing. What does death mean?

The law of perfectibility. Perfection through individuality. The goal; seek and ye shall find. Diversity in perfection. The goal of perfection is individual. Many paths, one goal. The self; seed and flowers. Onward and upward. The game, the player, the goal.

The law of justice and love. Perfect justice rules the world. Justice is love; love, justice. Justice with compassion, and perfect balance. All things work together for good. Progress and the law of invariability.

The law of life unfolding through time. Time fathers evolution. Co-operation with time. Through time to agelessness. The Self, timeless in time. In time, the plan unrolls. Time's delays, a gift to man. Time delays, and man progresses. Life unfolds to perfection. The reality of past, present and future. For now we see through a glass darkly.

The law of inter-related life. Life is one. Forms are many, life is one. Life,

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the endless chain. The Line of Life. The golden thread of life. Man cannot live to himself alone. The hierarchy of beings.

If these are known and proved to ourselves, we can send out to others the help they need. Value will be given to

living, purpose will add its zest to action, hope will take the place of depression, time will cease to be a burden, and finally strife and separation will disappear, and peace and justice will rule in their stead.

E. M. L.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, MAY 1940

	PAGE		PAGE
Work Matters More!	105	News and Notes from the Sections	117
Adyar News and Notes	110	The Passing of a "Karma Yogi"	123
The 17th Congress of The Theosophical Society in Europe	115	Easter Conventions in Many Lands.	124
		Publicity Bulletin	126

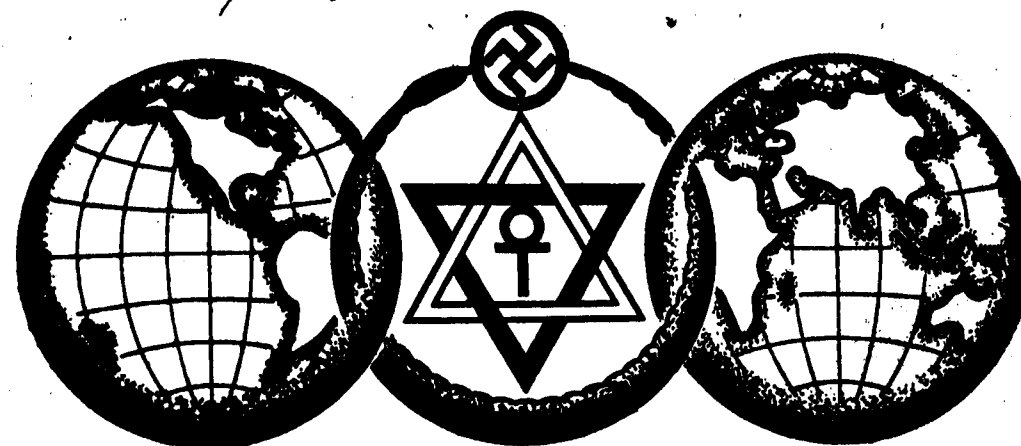
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All remittances and correspondence should be addressed to The Manager, Theosophical Publishing House, Adyar, Madras, India.

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THE THEOSOPHICAL WORKER

June 1940

ADYAR

Vol. 5, No. 6

Work Matters More!

By The Editor

INDIA AND THE WORLD¹

I SEND my very best wishes to the Workers' Summer School which begins on the auspicious day of the White Lotus.

My message to those assembled is that they should plan everything practicable to strengthen the Indian Section of our Society. I do not doubt for a moment that in these distressing days, in this period of a veritable Armageddon, the outcome into peace and justice and prosperity depends far more upon India than most people throughout the world are able to realize. If we are striving for India's political freedom, as

our beloved President-Mother strove so heroically for so many years, it is not only that she may be free to order her own affairs according to her genius, it is not only that she may be an equal among the free nations of the whole world, but also that her moral and cultural strength may, as it flowers from the fruitful soil of liberty, powerfully help to raise humanity to those nobler conceptions of living, the divorce from which has resulted in two disastrous wars.

First, India must herself put her own house in order in every department of her national life. There must be peace in India as there is not today. There must be solidarity in India as there is not today. There must be vision as to

¹ Message to the Summer School assembled at Adyar, May 8—21, 1940.

India's pre-eminent place in the world as there is not today. To this must individual members of the Indian Section address themselves ardently. There should not be a single member of the premier Section who is not doing all in his power to draw together the warring elements within the land. A Theosophist is one who, having a notable measure of the Light, causes it to shine wherever there is darkness: and the darkneses in India are not far to seek, especially in that field of the construction of the forms of her new political life where cross-purposes threaten an intolerable barrenness.

Theosophists must bring to bear upon this urgent problem of India's political regeneration their keenest vision and intuition, and they can, I hold, do no better than study the political activities of Dr. Besant who could have achieved Swarāj for India, so was it destined, had she received the eager co-operation of those then leading the country. I ask every member of the Indian Section to do everything possible, having regard to his circumstances and outlook, to help to lead India to solidarity and singleness of purpose.

Second, every member of the Indian Section should be ardently at work to strengthen that machinery of Theosophy in India which is the Section itself, its Federations, its Groups, and its Lodges and Centres. The machinery must run with all possible smoothness, and therefore be kept as clean and as bright as possible. The Light of Theosophy must needs become dimmed as it flows through dull, ill-working, rusty, machinery. Every part of the Theosophical organism in India must be alive and active, and it is, I ven-

ture to think, the objective of your Conference to take advantage of this Golden Jubilee year, and of the release of power it offers, to rejuvenate every cell in the Section organism by causing Theosophy to become more of a living reality in the life of every member and by suggesting ways and means whereby such reality may be applied to life in the Indian world, so that India will have cause to bless the presence of Theosophy and of The Theosophical Society in her midst.

So planning, you will tremendously help to cause the blood of the Section to circulate far more vivifyingly throughout its body, and the result will be seen in the greatest Annual Convention the Indian Section has ever known. The 1940 Convention should be the greatest Convention, not only because it is a great Jubilee Convention, but also because it will be set in an India on the threshold of her freedom and in a world fighting desperately that freedom and justice may be preserved for all generations to come.

This 1940 Convention should be, must be, a beacon light to India as she advances into her regeneration and to the world as it turns for light to the East whence alone light comes.

These are great times, my brethren, and we must seek our own greatness in them, so that we may be equal to the trust our Elder Brethren repose in us as Their soldiers in the greatest battle the world has ever known—a world Kuruksetra marking the final death of the old world and the birth of a splendid new world.

Nandi Hills,

5 May 1940

You would know the Masters? Begin to become like Them. Like draws near to like.

—G. S. A.

Relief for Polish Theosophists

THERE is definite information that a number of our fellow-members, of The Theosophical Society in Poland, are among the refugees who have found their way into Roumania, Lithuania and France.

An urgent appeal for help is made to us by a member of the Polish Section who is well known to many of us. The following extract from her letter indicates how great is their suffering and distress.

"According to our President's words in *The Theosophist* the pressure of the struggle for Light is now much greater and harder to bear in Poland than in any other country of Europe besides Finland. The strain and stress are tremendous. It is not only war with all the unavoidable sufferings it ever brings. The clear purpose is to destroy all Polish culture, science, art and religion, to uproot all human dignity, nobility and self-respect in the people of Poland; nearly to annihilate the nation itself.

"Verily in the whole of humanity Poland is now the place where the destructive forces of Darkness are raging more ruthlessly and wildly, opposing those of Light more powerfully than in any other in the world.

"You may ask: 'What can we do?' Our answer would be: 'Very, very much. You can help spiritually by your interest, your active sympathy, by regular personal or group-meditation; by all kinds of religious ritual in which you happen to take part; by directing daily strong streams of thought, love and power towards those who are struggling and suffering.'

"But there is also the physical plane suffering which can be met only by proper material means. Cold, half-starvation, dirt, are not making easier the moral strain and

struggle, and all our members are subject to them. We are in direct touch with our people, and can give you some information. The majority have no work, a few who are working (chiefly in hospitals for very low salaries) share all they gain with others. Some have been thrown out of their native places and have had to run away without anything of their own. Those are now in Warsaw in utter misery. Some men have been shot dead, leaving widows and small children without any means.

"But the worst, the most desperate situation, is under the Bolsheviks, where true famine has started. The information we have from some Americans who recently were allowed to leave Lwow and come to Roumania on their way home, as well as that from Poles who left Poland a few days ago, is dreadful beyond all imagination. All that could be sold has already been sold, people remained with one dress and only one underwear; there is no meat, no butter, no milk, the only obtainable food is black bread at five roubles, potatoes, sometimes gruel, that is all. Many have no money even for this. The despair of the population is great. The Bolsheviks give no help, they take, on the contrary, all foodstuffs from the villages to Russia. Some of our members remained also in this part of Poland.

"Do you want to give some help to your fellow-members?"

There is news also that some members, officers in the Polish army, are prisoners of war in Germany.

The General Secretary has placed in our hands the collection of funds and aid for the relief of our Polish brethren. It has been possible already to send a few parcels of clothing and food to the prisoners

of war camps, to Paris, and to Lithuania, in addition to the remittance of money. We shall be very glad to receive and to acknowledge any contributions which may be sent to us at the Headquarters of the English Section, 50 Gloucester Place, London, W. 1, or, by kind permission of Mr. Jinarājadāsa, to 33 Ovington Square, London, S.W. 3.

CHRISTOPHER GALE
L. ROSABELLA GALE

FROM LETTERS FROM POLAND

"We thank you from all our hearts for your greetings and good wishes. I have duly transmitted them to all our family and friends. All have asked to thank you most cordially for them. They came just in time: Fortunately all our family was gathered together, and every one received its due. The K. girls are living in their old rooms, greatly damaged, without windows, extremely cold, they are in misery, they gain just a little, by sewing blankets . . . had to run away from Lodz, she is here with her family, in utter misery. You cannot imagine her gratitude for your remembering her!"

"How happy we are to have received your good words. It is a great relief. From our family M. is in great need, she is knitting warm gloves, and socks, but she can gain very little. W. is trying to help, but she has nearly nothing herself. H. is very weak, but is working hard, too."

"Your good words came just in time, at the last moment for many, just to console them. G. with four persons of her family is in great misery. Her daughter was ill with pneumonia, she was in an unheated room, without medicines or food. Now she is far better, as there is fuel and food, and medicines. G. wants me to ask you if it would not be possible to find for her

some work abroad, in our Family, as she has no possibility of existence here being a Jew, who are even more wildly persecuted than Poles. I am not well, I cannot walk, feet are swollen, I am mostly staying home, members are coming to help me. How happy we are you send us those good words!"

"Mme. O. is now in a small hospital, she received some money, so it was possible, thank God, as she was before that in the T. S. rooms, with a crowd of other ladies, terribly cold, quite unheated, and she suffered acute pains, her hands and feet swollen from rheumatism, nearly no possibility to move, her heart is also weak. Now she is slightly better. What a blessing this letter from W."

K. B., a friend, writes to her mother in Roumania about one of our old members: "Our little house was damaged, we are living till now in the cellar. We have as well as all our people hands and feet in wounds, from cold. The winter was simply atrocious, I do not think we would be able to bear another one in such conditions. The money from you saved me literally, as well as many others, it was a real blessing which came just in time. Our friend Dr. O. is very weak, but still working and helping others. All our people are brave and full of courage."

"How grateful we are for your greetings and good wishes you cannot imagine. My daughter is trying to work, it is difficult, and I am using all my cleverness when I have to cook a meal, it becomes a real art."

"My mother, her family and all friends, whom you may not know, all are so deeply grateful you remembered her and sent those good words we needed so much! You are blessed for not having forgotten us."

"We have no stockings nor clothes, we are trying to make some dresses out of old summer-coats."

The European Federation, 1903—1940

THE Federation of European Sections of The Theosophical Society was inaugurated at the Annual Convention of the British Section at 28 Albemarle Street, London, on July 23, 1903. The British, French, Dutch, German and Italian Sections were represented and the President of the Society, Colonel H. S. Olcott, became Chairman, Mr. Johan van Manen being elected Secretary and Editor of any papers that might subsequently be published.

On June 19, 20, and 21, 1904, the first International Congress of the European Federation was held at Amsterdam by invitation of the Dutch Section. Mrs. Besant was Chairman, most of the General Secretaries of the European Sections were present, and some of the eleven Sections represented sent as many as seventy or eighty members. The Congress had a twofold object: the encouragement of fellowship and of study. An exhibition of art and industries formed part of the programme.

After this auspicious beginning the next Congress took place in London in July 1905. Kindred Societies had been invited to participate and papers were read on Spiritualism, Christian Mysticism and Rosicrucianism. Two plays were produced at the Royal Court Theatre. The Congress was held in Paris in 1906 and four hundred and fifty delegates represented fifteen countries. Colonel Olcott was Chairman.

Munich was the scene of the 1907 Congress at which Mrs. Besant was "President of Honour," and Dr. Rudolph Steiner "President of Work." The French, Dutch, Scandinavian and Italian Sections were represented, as well as the newly-formed Hungarian Section. It was decided at

Munich that the Congress should, in future, be held biennially, so the next meeting was at Budapest in 1909.

A 1911 meeting was planned for Genoa, but most unfortunately it had to be abandoned at the eleventh hour owing to the prevalence of cholera in Italy.

The seventh Congress took place in Stockholm in 1913. Fourteen General Secretaries were present, including those of Norway and Poland. Mrs. Besant presided and delivered a series of three public lectures. The Great War prevented the holding of Congresses for some years, but a meeting of the Council of the Federation was held during the World Congress in Paris in 1921.

Just before the outbreak of the Great War the Charter of the National Society in Germany was cancelled by the General Council of the Society as that Section had adopted an attitude of mind at variance with the standard of liberality required by The Theosophical Society. Dr. Steiner, the General Secretary of the German Section, formed a new organization, "The Anthroposophical Society" which works along the lines of his special mystical teachings. There were, however, fourteen Lodges in Germany willing to carry on the broader tradition and these were chartered as the German Section of The Theosophical Society.

When, after the Great War, the Russian Section was disbanded, a Russia-outside-Russia Section was formed which did a great deal of good by forming Theosophical Lodges in various countries so that Russian refugees could meet for Theosophical study.

An eighth European Congress was held in Vienna in July 1923, and some idea of the growth of The Society is given by the fact

that thirty countries were then represented. A noticeable characteristic of this gathering was the evident friendliness between delegates from countries which had been involved in the war. In 1925 the Federation Council met at Adyar during The Society's Golden Jubilee Convention, and in 1926 and 1927 it met at Ommen.

The ninth Congress, in Brussels in 1928, was well attended and it was then decided that an International Centre of the Society should be founded at Geneva. The Congress met in Geneva in 1930 and an eleventh meeting took place in London in June 1931. A meeting arranged for Frankfurt in 1932 had to be cancelled, but a most successful one was held in Barcelona in 1934. Since then there have been annual European Federation Congress meetings: 1935, Amsterdam; 1936, Geneva [merged into the 4th World Congress]; 1937, Copenhagen; 1938, Zagreb; and 1939, Paris. An interesting point about the 1937 and 1938 Congresses is that in each case a group of countries acted as host—the four Scandinavian Sections at Copenhagen and the four Balkan Sections at Zagreb. The Paris meeting last year was followed by a Summer School at Fontainebleau attended by one hundred and eighty members; a most happy and successful experiment.

It may be of interest to note the names of the General Secretaries of the Federation. They are: Mr. Johan van Manen 1904-1906, Mr. L. A. R. Wallace 1906-1913, Dr. J. I. Wedgwood 1913-1921, Miss C. W. Dijkgraaf 1921-1929, Mr. P. M. Cochius 1929-1938, and Mr. J. E. van Dissel, the present General Secretary.

Though events in Europe during the last few years have caused the suspension of activities in the German, Austrian, Italian, Spanish, Czechoslovakian and Polish Sections, 18 Sections of the Federation

are still active. Lately, in connection with the English Section, a German-speaking Centre was formed. The members of this Centre were collecting books for a German library and for a few months they issued a Theosophical magazine in German. These activities had, perforce, to cease on the outbreak of the present war.

In closing the Congress at Copenhagen in 1937, Professor Marcault said: "This Congress is not concluded. Its work goes on, and will go on from year to year; for the work of this Congress and all that it stands for can only be concluded when the peace of Europe is achieved." No words could better express our conception of the primary work of the European Federation, which exists in order to link together in fellowship, irrespective of nationality, all European members of our Society.

—Compiled by GRACE RAIKES

This interesting note is taken from the *English News and Notes* of April 1940. As announced in our last two issues and in the June *Theosophist*, the 17th Congress of the Federation was organized to meet at London, conjointly with the English Convention, May 10-13—just the days, as it has turned out, of the ruthless invasion of Holland, Belgium and Luxembourg. So far, May 25, no news has been received as to how the gathering fared. Writing even on April 17th, when the preparatory for the Congress were going ahead, Mrs Gardner said that owing to war conditions very few delegates were expected to be able to attend from neutral or even allied countries. But the spirit of the meetings however few the delegates from the Continent, would be that of Europe rather than of England alone. (See page 156.)

ADYAR NEWS AND NOTES

THE WAR

THE pathetic, though natural efforts of so many neutral countries to avoid what is a world menace, to maintain their neutrality at almost any cost, have proved of no avail whatever. Hitler from the very beginning has been intent upon making of the world a Germany after his own pattern. He sneers at all neutralities, and has flung his contempt for them over Austria, over Czechoslovakia, over Poland, over Denmark, over Norway, over Belgium, over Holland. Which are the protestations of neutrality next to be laughed at and scorned? Switzerland? Turkey? The Balkan States? Greece? Perhaps he will leave the Balkan States for the satisfying of Italy.

And all the while Britain and France have not only to fight for the neutral nations of the world, but at great risk and difficulty respect their neutrality until, Germany having no compunctions whatever, one by one these duped unfortunates come within the stranglehold and cry aloud for succour. Whence is all the material and man-power to come to help these stricken nations which but a short time ago protested so violently against the slightest infringement of a neutrality so soon to prove a ghastly mockery?

Is every other neutral nation in Europe going to wait until the executioner arrives, in the meantime saying to Britain and France: "Leave me alone," but crying for help the moment the executioner lays his hands upon its person?

Is the United States still going to stand by while Hitler proceeds upon his way of consolidation in Europe so that he may have the power to humble the Americas

and despoil Asia, substituting his World Empire for all other Commonwealths?

—G. S. A.

INDIA AND THE WAR

Since the war began, the President has written much about India's part in the war, and the need for India's freedom if the world is to be made safe from future wars. This message of his and Dr. Besant's is reiterated in a telegram Dr. Arundale sent recently to the Viceroy of India:

"Fully confident in the triumph of the Allies' righteous fight for the preservation of civilization to the whole world, I most respectfully urge upon the Prime Minister that such a triumph substantially depends upon Britain's unequivocal declaration of India's immediate right to full Self-Government with appropriate implementation and inviting her on the basis of such a recognition to throw herself and her splendid manpower in the cause of victory upon which her own free future depends. I urge also the inclusion in any Imperial War Cabinet of an Indian trusted by a majority of the Indian people. Such action will go far towards establishing a close, active and effective comradeship between the British and Indian people, thus hastening the conclusion of a war, which otherwise must be prolonged."

Dr. Arundale's very strenuous work for India herself in this war-crisis is an earnestly repeated call to all Indians to set their own house in order, by an immediate unity and solidarity among themselves, and to help Britain to win the war which they must realize is a righteous war to save the world from devastating grief

and ruin. Thus Dr. Arundale's latest message to Mr. Gandhi is :

"The critical war situation urgently demands, for India's protection and freedom, a united front at all costs and sacrifice. I most respectfully urge you and Mr. Jinnah to set aside or compose all differences and give India the blessing of your united leadership to achieve her freedom and to help to win the world war for the preservation of civilization and to defeat the menace of barbarism."

Dr. Arundale has also sent a similar telegram to Mr. Jinnah, the leader of a Muslim party.

QUEEN WILHELMINA

The President has sent the following cable to Her Majesty Queen Wilhelmina of Holland as from Dr. G. S. Arundale, President of the International Theosophical Society, Adyar, Madras, and Mrs. Rukmini Arundale, Head of the International Centre, Huizen :

"Most sincere and respectful sympathy in the savage outrage upon your beautiful and noble land. But out of this crucifixion will come a splendid resurrection."

THE PRESIDENT

The President and Rukmini Devi left Adyar on April 26 for Nandi Hills—12 hours' journey from Adyar. Their secretaries and a number of other friends are with them, forming at Nandi a little Adyar. For Dr. Arundale it is a very much needed change of place and climate, but his world-wide work for the war, for Theosophy, for India, goes on as actively, deeply and vigorously as when he is at Adyar.

Dr. G. Srinivasa Murti is in charge of Adyar as the President's Deputy, which appointment was made on 20 February 1940 by the President in these words: "I hereby appoint Dr. G. Srinivasa Murti as my

Deputy not only during periods of my absence from Adyar but also when I am in residence." Thus the President at all times is relieved as far as possible of details of administrative work.

NANDI HILLS

Mr. J. L. Davidge writes : Nandi Hill is a granite rock rising sheer 1,800 feet above the plain in Mysore State, midway between the east and the west coast of India, and 30 miles north of Bangalore. On the top of the rock is a fortified plateau about a mile long by half a mile wide, the fort entrance at the western end, while at the eastern end, the highest part of the rock, with a superb view over the plains, is "Oaklands," a fine bungalow in which the President and Rukmini Devi are living. There are other bungalows some distance away, but "Oaklands" gives most seclusion. On two sides it is surrounded by a low crenelated wall below which hangs a precipice, and beyond which the landscape fades away to a still mountainous horizon.

The fort is known as Nandidroog, *Nandi* being the Bull of Shiva, his vehicle, and *droog* a variation of *durga*, a hill fort; the President speaks of it as a replica of Taormina, "our Taormina," with his experiences in Sicily in 1912 still vivid in his mind. The elevation is nearly 5,000 feet above sea-level, the environment that of a well-kept park. Almost every morning our hill-top is enveloped in a cloud, which the westerly wind blows with a terrific roar through the trees, but soon after sunrise the fog disperses and the air is clear and bracing.

To be living on Nandidroog is a wonderful opportunity for change and adjustment. One cannot be long on this height without being aware of a deepening sense of Reality. The beauty and the silence have their effect, and it seems in the nature of things

a first-ray place, having been a fortress for centuries. (I hope to write this story of Nandi—the historical background—for *The Theosophist*.)

Over on the south side is a Hindu temple, with a very ancient history, and in the guest-house of the temple—with a similar aeroplane view of the surrounding country—are quartered a group of Young Theosophists, mostly teachers at the Besant Theosophical School—they are planning work under the guidance of Rukmini Devi, who is head both of the management of the School and of Kalāksetra, its artistic ally. A vegetarian hotel close to the temple provides excellent food—Indian of course; in fact "mine host" is a young Ayurvedic doctor who has just written a book on household remedies with recipes in five languages! The place has the right atmosphere and is scrupulously clean. Those who take other food have made special arrangements for cooking, and for obtaining stores, either from Bangalore, or from villages down below on the plain.

The President is very much preoccupied with the world situation, specially the Hitler menace, and in adjusting relations between Britain and India. The Adyar life goes on much the same at Nandi, with a regular rhythm. We have our work and our meetings, our walks and our parties. The secretaries are accommodated in the President's house; also Mr. and Mrs. Chase. I am fortunate to have a room in Cubbon House, a fine bungalow on the top of the hill, built on the site of an old fort, with long-distance views through the trees, some of them Australian blue gums, which warm my heart immensely.

MAY 8 AT ADYAR

White Lotus Day meeting at Headquarters was held under the chairmanship of Dr. Srinivasa Murti who after the Universal Prayers, read the President's mes-

sage. Besides the usual readings from *The Gītā* and *The Light of Asia*, a number of suitable excerpts from various writers, previously approved by the President, were read. Then the chairman opened the Summer School, (see note below). The meeting closed with offering of flowers to the statues of the Founders.

In the afternoon rice and small coins were distributed to about 1,500 villagers.

The President's message mentioned above was as follows :

"To all the brethren assembled on the occasion of White Lotus Day my affectionate greetings and happy participation with them in all that the Day signifies.

"How gratefully we remember H.P.B. and that mighty heroism of hers which has made possible for us the wisdom-peace of Theosophy and the action-power of our membership of The Theosophical Society. How gratefully we remember all those who have gone before us who are even now preparing a further way for the Light of Theosophy and who were splendid pioneers to smoothen the way which now we tread.

"How eagerly should we take pattern after them, so in some measure at least we ourselves may be remembered as we have the happiness to remember them. We live in strenuous times, but their very strenuousness should encourage us to be strenuous in them, and, of course, happily strenuous.

"May the Masters' Blessing rest upon you all."

MAY 8 AT NANDI

J. L. D. writes : We gathered in the President's room at "Oaklands" at 8 a.m. on May 8 and sat in a circle before an altar on which a number of our Elders were represented by their pictures, the pictures being garlanded with jasmine. Some Samskṛt verses were chanted from *The Gītā* (Book II, 19-28), and then the President

read from *The Voice of the Silence* the passage on the Two Paths in Fragment II (103-120) pointing the aspirant to the doctrine of the heart, the Way of the Elect. Dr. Arundale then said:

"This is a little celebration of the White Lotus Day which was ordained by H.P.B. for her remembrance and for the remembrance of all who have gone before us, to strengthen us Theosophists in the world to spread Theosophy and lead us onwards to fulfil the duty that is ours to do.

"In every Lodge throughout the world on this day there are gathered together groups of people, as we are here, drawn together as we have been for readjustment in this beautiful hill, to commemorate the day, to remember in deep reverence and loving gratitude our H.P.B., the *fons et origo*, the fount and origin of all those good things in which we today rejoice.

"We remember also her colleague, Colonel Olcott, and those who gathered round her in the early days—there are many of them to remember—and from such remembrance we draw inspiration and courage to go forward on that Way which they have shown to us. As we are supremely inspired by those who gave to the world the blessing of Theosophy and of The Theosophical Society, may others be in a measure inspired by us who shall have been, I pray, faithful unto the time of our passing."

MIDSUMMER AT ADYAR

This summer at Adyar is hot—as hot as it can be. The hot, dry winds came before their time and went; the humidity returning, it is distinctly more "sticky" than usual; the spells without sea or land breeze are longer than ever before; in fact there is no end to "surprises"—each day brings something new and the whole thing looks like a huge joke of the weather Devas. Bright sun and blue seas, or

cloudy skies and grey seas, it remains hot. Every one feels the heat, and sees the joke. "Nice climate Madras has," was the best joke of one who generally likes warm weather and so far had not seen any sense about going to the hills. All Summer-Schoolers, come from all kinds of hot places, agree that Adyar is hot also. Only Mr. Gokhale, General Secretary of the Indian Section, insists that it is a nice change for him as it is so much "cooler" than Benares now!

Some are disgusted with the thermometer for it does not register what they feel.

It is hoped that the monsoon will break sooner than usual, and Adyar will be cool and green, or greener, by the time the President returns home from the hills.

SUMMER SCHOOL AT ADYAR

May 8—21

On the auspicious morning of White Lotus Day was formally opened at Adyar the Summer School or Workers' Camp of a small but representative group of Theosophical workers in India. They were welcomed by Dr. Srinivasa Murti, and both the President and Rukmini sent messages from Nandi for the opening meeting.

The programme of the School was four study-classes every day, the subjects and teachers being as follows:

Theosophy in Relation to Life: Mr. N. Sri Ram;

Lodge Administration and Problems: Miss Anita Henkel;

Theosophy: Mr. Rohit Mehta;

Man, Know Thyself: Mr. G. N. Gokhale

As part of the great Jubilee-Year drive in the Indian Section, this experiment of holding a Summer School at Adyar has been a complete success, for the members have returned home declaring that they had gained much enthusiasm, many ideas and new life for work in their own circles

This result comes not only from excellent previous organization of the School, and the great background of Adyar, but because each member had the right spirit. Every one attended and appreciated the study-classes, which were instructive indeed; they loved being at Adyar, which in the heat and quiet of summer reveals new beauties; and there was time for fraternizing with Adyar residents, which was profitable to both sides.

The School was formally closed also on an auspicious day—the Day of Vaisākh.

CELEBRATIONS ON MAY 18

The Summer School organized 2 Goodwill Day meetings, in the morning at Adyar, in the afternoon at Gokhale Hall, Madras.

The programme for Adyar residents' meeting in the Hall was:

Chanting from the *Gītā*—a member with a fine baritone voice chanted 18 verses, a verse from each Discourse;

Ten-minute speeches by speakers giving the same message from the Hindu, Zoroastrian and Islamic points of view;

"O Powers of Love"—recited by all together.

The programme for the public meeting at Madras was divided among 4 speakers, their subjects being: Goodwill to Men;

Goodwill in Politics;

Goodwill to the Religions;

Goodwill to the Nations.

MAY 21—VAISAKH DAY

No formal meeting or programme had been arranged to celebrate the Day of Vaisākh at Adyar, by the powers that be. But the invisible powers behind urged the Summer School to demand "some kind of Adyar celebration." A meeting was therefore "improvised" immediately following the closing meeting of the Summer School, and the entire Summer School and some Adyar residents gathered outside the beautiful Buddhist temple in the

palm grove. The happy colourful Buddhist flag was unfurled; the *Mahā-mangala Sutta* ("This Is the Greatest Blessing") was recited both in Pāli and English; also a few verses from Vyasa in Samskr̥t. Flowers were placed on the little altar before the exquisite statue of Lord Buddha, which is in the shrine.

Informally, during the day, most residents felt the urge to go and spend a few minutes in silence at the spot, in or somewhere near the Buddhist shrine, whose beauty and peace seemed to increase and fill the whole Day.

THE BOOK OF THE MONTH

This is a great classic and a brilliant gem of Theosophy, *The Voice of the Silence*, by H. P. Blavatsky, first printed in 1889.

The present 1939 "Golden Jubilee" edition is pocket size, nearly 300 pages, and very nicely printed and bound. Besides the original text, there is a long introduction giving a very interesting story of the book and helpful notes on its teachings; also four facsimile pages reproducing the cover and title-page of the first edition and 2 fly-leaves of the same edition autographed by the author; and there is a good Index. These additions and the make-up enhance the value of this newest edition, which is not only the book of the month but the book for all months.

THE PRESIDENTIAL ELECTION

The General Secretary of New Zealand sent to all members of the Section's Executive Council a letter stating that Dr. Arundale was standing for re-election in 1941 and whether the Presidents of Lodges and Executive Councillors appreciated this. In reply, Miss Hunt has received and printed in *Theosophy in N.Z.* 18 letters, all supporting the nomination and paying very sincere tributes to Dr. Arundale for his ability and work as President of The Theosophical Society.

THE REV. C. F. ANDREWS

This "great gentleman" well known for his Christian work for India and the world and for his saintly life, had many happy associations with Theosophy and Theosophists. On his passing last month at Calcutta, India, the Indian newspapers printed a large number of tributes from prominent men and women of India. And Dr. Arundale's tribute sums up the great character:

"The passing of C. F. Andrews has been a very great shock to the whole of India. He was one of the very few Englishmen who, while identifying himself with his adopted Motherland in a wonderful way, still retained his love for and confidence in the people of his birth, and ardently worked in the truest Christian spirit for a growing comradeship between India and Britain. He may best be described as a great gentleman with an un-

exampled power of love and understanding, so that in the finest way he was ever seeking means of championing the weak and the oppressed. We are sometimes prone to refer to a loss as 'irreparable' when it is by no means such. But I think we may indeed truly apply the adjective 'irreparable' to the passing of C. F. Andrews, for not only did he render yeoman service to India but he was also a unique bridge between the West and the East—gentle yet strong, most loving-hearted yet unswerving in his devotion to the great causes for which he lived. Was he English? Was he Indian? He was a very great soul, and therefore both."

The Adyar Youth Lodge held a meeting to express its sense of "deep reverence to the departed patriot" and passed a resolution "to place on record their grateful appreciation of Mr. Andrews' invaluable services to India."

George Lansbury: Great Theosophist— Pacifist—Social Worker

DYNAMIC, picturesque, lovable was the Rt. Hon. George Lansbury, who passed over on May 7—he had completed his 81st year on February 21.

Rarely do we find a figure in public life so uncompromising for peace and brotherhood and making such great sacrifices for his principles. Prof. Niebuhr of New York well summed up his nature: "It is not often that we can translate a politician into sainthood, but, if there is any living Christian saint, that man is George Lansbury."

Mr. Lansbury was twice imprisoned, once after an address in the Albert Hall on the woman suffrage question in 1913; again in 1921—"That was a glorious time when I went to prison with the Poplar councillors. The only thing they had

against us was that we had given the poor too much, dressed their children too well." As Mayor of Poplar he had set a policy of generous relief to the unemployed, which came to be known as "Poplarism"—and rather than modify it, he and the majority of his councillors went to jail.

It was in the same borough that we find him in 1916, soon after joining The Theosophical Society, in charge, jointly with Mrs. Despard, of the Bow Road Club of The T.S., "a bright and cheery resting house for tired men and women," as Dr. Besant saw it. He strongly supported Dr. Besant both in her Theosophical activity and in her work for India.

The poor of the East End loved "Uncle George"—as he was known to most people. (From the age of seven, except for a year

in Australia, he spent his whole life in the East End.) And he loved not only Poplar children, but all the children of London, for whose benefit, as a Minister of the Crown some years later, he evolved and financed schemes to brighten up the parks, introduced mixed bathing in the Serpentine river and other lakes, all for "giving the children a healthy start in life."

Mr. Lansbury was in his twenties when he began to take part in politics. He stood as a Socialist for Walworth. He says: "Got 300 votes the first time and 200 the second time. It wasn't easy, I was earning 30s. a week in 1892, and it was very hard for me to say 'No' to Sir Samuel Montagu, afterwards Lord Swaythling, when he offered me £6 a week and a seat in the House of Commons." But Lansbury would not compromise.

In 1910 he won the Poplar (Bow) seat as a Labour member, but disagreeing with the Labour Party on the suffrage question, in 1912 resigned, and standing as an independent was defeated. It was not until 1922 that he regained the seat, and he held it to the time of his death. Among the important posts he held was that of First Commissioner of Works in the Macdonald Government, 1929-31. In 1932 he became leader of the Labour Party, resigning in 1935 when his colleagues decided to support sanctions against Italy.

Uncompromising against militarism and aggression in any form, he spread his peace activities wider. In 1937 he led a revolt among a number of Socialist M. P.'s against the rearmament policy of the National Government, refusing to accept the "ghastly doctrine that any massed force could bring peace to a distracted world," and contending that it was possible to bring Germany and Italy and the world to reason if Great Britain and France would give up all talk of force and invite other nations to do the same. Earlier in the same year he had gone

abroad to interview Hitler and Mussolini, the crowned heads of the Scandinavian countries and President Roosevelt, in an effort to arrange a conference of leaders to discover and eradicate the causes of war. Neither did this conference eventuate, nor another which he proposed in 1939 should be held in Jerusalem at Easter to discuss how pressure might be brought upon the world's statesmen to cease "this insane march to destruction," and how they might be united to preserve Christianity and civilization. He was a voice crying in the wilderness. Yet Aldous Huxley, another ardent pacifist, has said that "the only practical suggestion for the preparation of peace yet offered by a politician is that of Mr. Lansbury."

In 1933 Mr. Lansbury injured himself by a fall and was absent from Parliament for several weeks. He was still suffering when in Copenhagen in 1937 he came over from a War Resisters' Conference to join in a discussion on "The Contribution of Theosophy to Peace" at the European Federation Congress.

As a journalist he had a great output over a quarter of a century. In 1912 he became Editor of *The Daily Herald*, which he carried on as a Labour weekly during the Great War, and again as a daily until 1922, when it was taken over by the Labour movement, and in 1925-27 he edited an independent paper called *Lansbury's Labour Weekly*. He wrote a number of books embodying his plans for betterment. In *What I Saw in Russia* he explains why he disagreed with Lenin and Trotsky, when he met them in Moscow, that force was justified to win the socialist cause.

On his 80th birthday Mr. Lansbury said he felt more active than he had felt for nearly twenty years. He was visited by his six children and twenty-four grand- and great-grand-children—"my tribe" as he lovingly called them. Mrs. Lansbury passed over in 1932 at the age of 72.

Messages to Conventions from the President

SCOTLAND

I SEND my very best wishes to the Convention of The Theosophical Society in Scotland, with special congratulations that Mr. Jinarājādāsa has kindly consented to preside over its deliberations. In these days, there is more need than ever for the most virile Theosophy and for the most active membership of The Theosophical Society. We Theosophists have been born into the world especially in such a time as this, and we shall be losing the unique opportunity if we do not share as widely and as wisely as possible the great gifts which have been entrusted to us. I am sure that the Convention will help to vivify Theosophy and The Theosophical Society in Scotland and therefore throughout the world.

April 23

A cable was received on May 9: "Loyal and loving greetings Scottish Convention—ALLAN."

BELGIUM

May I send my very brotherly greetings to the members of your Section in Convention assembled? You all know how very much I have always appreciated the devotion of the members of your Section to the cause of Theosophy and to The Theosophical Society from both under your own General Secretaryship and also under the very fine guidance and inspiration of your predecessor.

Every country is at present living in difficult times, and must needs find the right way difficult to discover. But if

every one of our members tries more than ever to live Theosophy, to spread Theosophy, and to fructify to the utmost his membership of The Theosophical Society, the Light of each of these will help to make the way clear, so that his country will know its duty and unhesitatingly fulfil it.

Rukmini Devi and I remember with great warmth our visits to Belgium, where we have always been received more than generously. I do hope it may be possible for us to come again without undue delay and in person to congratulate you, dear colleague, on the wonderful virility which you infuse into an already alive Section. I think I may say that all goes well despite the terrible situation in which the world finds itself. Our Elder Brethren will triumph as They have ever triumphed, and if there be great darkness, it is in very truth but the herald of a positively approaching dawn.

Let us look to the Dawn. Thus shall the darkness pass the sooner away.

April 24

HOLLAND

I send my affectionate greetings to your Section in Convention assembled. Whenever I have had the pleasure to greet you I think I have always said that one of my most cherished homes is Holland, not by any means a particular part of Holland, but the whole country, the spirit of the country, the power and purpose of the country.

Some of the happiest times of my life have been spent in Holland, and I think I

1940

PUBLICITY BULLETIN

143

must not so very long ago have had a Dutch incarnation during the course of which I must have been very full of patriotism—I hope an enlightened patriotism.

I am afraid that much of my more recent writings, largely concerned with the War, may not have at all reflected the views of the majority of your members. I am not sorry for this. As in duty bound, at least as I see my duty, I have given expression in such writings to my most profound convictions. I have felt the duty to share such convictions with my fellow-members, and even to run the risk of such convictions being in uninformed quarters identified with The Theosophical Society, even though The Society is in no way whatever concerned with them any more than it would be concerned with the statements of any other member.

But my convictions as I have expressed them are only my own, and all the better if they rouse sharp disagreements, for it is not agreement that we want in our Society but a Brotherhood which includes myriad disagreements and is only rendered stronger by these.

I can very well understand that the views I express are not the views of the

majority of my fellow-members in Holland. I am quite prepared to agree that they may know very much better than I what is best for the land to which they have the honour to belong. And I should like to say how grateful I am to you all for bearing with me so generously and patiently as many of you so rightly feel it your duty to repudiate my opinions. I am happy that the Brotherhood between us is in no wise weakened by any differences there may be. In any case, The Society, being neutral, is universal. As I have had occasion to say before, The Society is for all since it is for Universal Brotherhood. Let individuals fight and radically differ among themselves. The Society remains inclusive of them all. Let nations differ and quarrel among themselves, go to war with each other, The Society includes them all within its Universal Brotherhood.

I send you all my loving greetings and my most earnest hopes that your great country with her great destiny will but become strengthened by the rigours in which she finds herself to fulfil that destiny and ever to be, as she has ever been, an example of probity to the world.

25 April 1940

Publicity Bulletin

THE WORD OF A NATION:
THIS IS. . . (BRITAIN, INDIA, ETC.)

"WITHOUT distinction of race, creed, sex, caste or colour."

This special work of The Theosophical Society is one that must press strongly upon our attention in times of national stress.

The President has been constantly emphasizing the need to make literature available in compact and reasonably cheap form, which shall give a series of vivid word-pictures of the beauty, the strength and the purpose of every nation throughout the world. This will involve the preparation of a series of booklets under the title—"The Word of a Nation: This Is. . ."

The President has written to the General Secretaries previously on this question of publishing such a series. An important circular letter has also been sent to the Sections.

There is so great a need now for national understanding, and for the expression of the reality of the nations, that it has been decided to issue each booklet when ready, instead of the whole series appearing simultaneously.

These booklets are to be composed of word-pictures rather than to consist of consecutive narrative. In the case of some nations there will be a magnificent background to be described in trenchant words as the first word-jewel-event in the history. In the case of other nations there is a gradual growth—it is to be painted in word-pictures. These word-pictures will consist of the peak events of each country throughout its history—peak events of heroism, of genius, of sainthood, of sacrifice, of martyrdom. There should be a word-picture describing the nation's unfolding purpose, the great citizens who have accelerated such unfolding purpose, the lesson of each nation to the world, and the great note each nation is sounding as to its own inherent worth and splendour. Each booklet should thus consist of a series of graphic word-pictures of the "jewel events" of the nation.

The President is very anxious that each country shall be presented to the world in its finest light so as to evoke appreciative understanding and sincere brotherliness.

World events are crowding in upon our everyday lives, and the nations find themselves so occupied with daily cares that it seems impossible to look away from the

moment, away into either past or future. But it is at such moments that it is most necessary to gain a wider vision. The "real" in each people can be discovered with that broad vision, to give insight that will raise the matters of *this* moment into truer perspective. Lacking that insight man will appear like John Bunyan's man with the muckrake, so concerned with small things that he ignores the great.

In the soul of a people lies a mighty force. The expression of "The Word of a Nation" will give more strength to that force here and now. It is the reality that must be discovered, not the appearances. It is not something that may exist in the future under such and such conditions. There is no "if" that can be used, when the real heart of a people has once been felt.

It is the "mission," the "message," of each member who feels the attraction, the possibilities, or the need of such a subject as this, to find a way to the "real" . . . in each nation. The booklet may reveal this, that or the other facet of the jewel which is each nation. Members and Lodges can find others for themselves.

The President has given a mighty inspiration. What can it mean in the work of The Society in the world? If the interest and thoughts of members are devoted even in part to the idea—not just an ideal—that lies behind "The Word of a Nation" series, the search for the "real" in the peoples of the world will radiate through others so vast a light of understanding that national jealousy, mistrust and division will be dissipated. A greater day will dawn.

E. M. L.

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

News and Notes gives Mr. Jinarājā-dāsa's programme:

April 25: Bolton
 „ 26, 27: Manchester
 „ 29: Liverpool
 „ 30: Blackpool
 May 1—8: Scotland
 „ 9: London in time for the European Congress

The Annual Scottish Convention was moved forward to May 4-5 to coincide with his visit.

AUSTRALIA: FOR FINLAND

Contact tells us that Brisbane Lodge "has been busy organizing the Finnish Relief Appeal, rendered all the more urgent because of the terrible distress caused by the populace fleeing from territory forcibly demanded by the Soviet. With the devastation caused by air-raids, as confirmed by the British Labour Mission, there are nearly 500,000 Finns homeless or in need of relief. The Order of Service has been able to collect £13-13-0 for this cause, to date."

CANADA: THE MEMBERSHIP

We repeat the statement made last month that Canada has more members of the Theosophical Society to the million than there are in the United States. If the break which led to the formation of the Federation with its 166 members are counted with our own 315 the total of 481 indicates that the membership has not really fallen to the extent that has been deplored. Whether Canada has reached

the point of saturation for Theosophy may be considered, but we have no such view of the situation. What is needed is more real devotion, more earnest expression of Theosophical conviction, and more genuine consciousness of Brotherhood so that it shines out in the lives of the members and is not merely a slogan to hang on the walls of the Lodges.

—*The Canadian Theosophist*

CUBA

Djwal Kul Lodge reports the death of its President, Señor Luis Alfredo Rodríguez Acosta. It is a great loss both to the Lodge and to the city Nuevitas, which he served. A colleague's tribute says that he was "the most brotherly, the most intellectual, and the most learned in Theosophy." Señor Acosta worked tirelessly for Theosophy for 25 years, and was the founder of several Lodges in Cuba.

ENGLAND

Congratulations to Mrs. Gardner who re-elected as General Secretary. She writes that certain members urged her to stand for re-election, as a pause for readjustment which a new General Secretary required would not be helpful to our work in this very critical period.

To Mr. H. S. L. Polak, the retiring Treasurer, the Section presented a gold pencil in appreciation of his services as Treasurer from 1931 to 1940. The following message was sent by Dr. Arundale:

"I wonder whether I may express my own personal appreciation of Mr. Polak's splendid service to the English Section during his tenure of the office of Treasurer."

He is a man who is always a friend of great causes. He has rendered wonderful service to India and no less to The Theosophical Society. Please tell him that The Society's President ventures to tell him how much he is appreciated."

From News and Notes :

"There is to be a Summer School, August 9—23, at Bangor again, at the same College that was used two years ago. The College is not required for war purposes and there seems to be no reason to fear possible cancellation at the last moment. The life of our movement needs these Schools to enrich our personal contacts with each other and to deepen our understanding of the teachings by special efforts of discussion and study under good conditions. Even in war time holidays are necessary, and a holiday in North Wales, with real comradeship, good talk, and organized rambles in very beautiful country is worth considerable effort to secure. Those who attended the 1938 Summer School will have cheerful memories of the fortnight they spent at Bangor. We hope that they will all come again and bring plenty of new-comers with them."

A member, who is expert in making garments from old material like larger garments, curtains, tablecloths, etc., has formed a small group, who secure such material from the public through advertisement and make the clothes which the leader cuts out. In this way 180 garments have already been dispatched for destitute people in Poland. Another sewing circle is also working for the same cause.

Bath Lodge has adopted a refugee child, has done some good work for China, and continues to give Theosophy to the public.

ENGLAND: NORTH-WESTERN FEDERATION

From the Presidents' Bulletin :

Then, it was decided not to use our Lodge Room, which is a Studio, in the

grounds of a private residence, during the Black-out. So the use of a room in our own home was offered, and this was accepted, and when a lecture can be arranged it is held here and we have been able to seat the majority of our regular attenders.

The few lectures we have held in this way have been acclaimed to be happy events. We have tried to make them so, anyhow, and each meeting has ended with light refreshments, good-fellowship and happy comradeship. Now if a Theosophical meeting, no matter how small, is regarded by those present as having provided *happiness and good-fellowship*, it must imply that so far as our Society's 1st Object is concerned at least *it has been successful* in that it has supplied, if even for one fleeting hour, "A NUCLEUS OF UNIVERSAL BROTHERHOOD."

—CHESTER LODGE

When I heard that the Secretary of one of our Lodges had resigned because he disagreed with Dr. Arundale's views about the value of the war, this consequently seemed a particularly unnecessary and indeed untheosophical step, for our pacifist brother was fully entitled to advocate his point of view freely and ardently; had I known that he was so troubled about this question, I would have invited him to express his thoughts and feelings to us through the Presidents' Bulletin, to which I will refer again in a moment. In a Theosophical Society no one need leave through honest disagreement. I have disagreed with many in The Society and still do, and many of you have disagreed with me; such mutual differences should be freely expressed for reciprocal correction and enlightenment, and the enrichment of many varied points of view. No one is sacrosanct. The President of The Society or General Secretary ought to be just as freely challenged as any other member.

—T. R.

F. T. S. SOCIAL CREDITORS

Mr. A. G. Pape, F.T.S., Royal Societies Club, S. James's St., London, S.W.1, writes: "Will F.T.S. who are Social Creditors send their names and addresses to the undersigned? The present list is incomplete. Further individual and joint action-front is called for."

THE SPIRIT OF FINLAND

DEAR PRESIDENT,

I was very happy to receive your cable. It was published in every newspaper in Helsinki. We are living now a strenuous time, but as you see from my New-Year greeting [printed in the March WORKER] we are sure of our right. We have good hope of our victory in the midst of the fight. Some of our people have seen our National Knight with the sword on high in His hand. All ordinary work is stopped and every man and woman is occupied in common protecting of the country. We Theosophists are sure we are helping the cause of our Masters, the evolution of mankind. With loyal greetings,

ARMAS RANKKA

21 Dec. 1939

HUIZEN

St. Michael's News for April arrived recently, and as events have turned out it may be the last issue for a long time. The outer work of the centre may be suspended for a while but the power of the centre will remain. Of the Garden of Remembrance there, Ina Kennedy writes in *Theosophy in Ireland*:

"I opened a small gate, I entered I knew not what, I stopped and gazed filled with awe at a deep sense of abiding Peace which enveloped me, a Peace so strange and wonderful that it lifted me above that which was earthly to that which was eternal, it was within as well as without

and it wrapped all who entered that garden in a peace and harmony beyond all conception.

"Almost at once my eye came to rest upon a rough piece of granite upon which was carved—ANNIE BESANT, Warrior.

"Beneath this stone lie some of the ashes of the revered and beloved President of The Theosophical Society. Behind the granite stone stand five young and stately silver firs, and all around are borders ablaze with flowers. This garden is called a Garden of Remembrance, and never could be found a more beautiful memorial.

"In these days when there is bitterness and strife, not only between countries at war but also in this our own dear Island, it is an invaluable help to let our minds dwell on peaceful things, so those who have had the privilege of visiting Huizen have cause for a deep thankfulness. During the months of war my thoughts have gone frequently to that Garden of Remembrance which radiates Peace.

"May its power increase and spread, until the Peace of God which passes human understanding enter and abide in the hearts and minds of all."

INDIA: NEW LIFE

The President's repeated messages to make the Indian Section alive and virile in this its Jubilee Year as it has not been for some time, are showing results. Strenuous and successful efforts have been made since the Convention at Adyar, by a number of workers to make Theosophy available and known all over India. Mr. Gokhale, the General Secretary, and Mr. Rohit Mehta, Mr. H. van de Poll and Mr. N. Sri Ram of Adyar have visited Lodges in many towns in this cause of spreading the spirit of Theosophy and of Adyar.

Karnataka Federation held its annual meeting, and registered a record number of 106 delegates including 15 women.

Tamil Federation is active with lecturers visiting Lodges, reviving members and Lodges, securing new members, establishing village work.

The ever-active Bihar Federation held its 38th annual session, "a grand success," the highlights of the gathering being an Arts and Crafts exhibition; the Ritual of the Mystic Star; a Women's Conference; public support for their magazine *Mel-Milap* (in the cause of Hindu-Muslim unity).

Bombay is active in many departments including "Maitreya" Round Table, which reports fine work done in 1939. Besides the usual ceremonial meetings, a series of talks on many Heroes was held; a worthy activity for any youth group.

White Lotus Day was celebrated in many centres in India and several have sent reports of members' meetings and feeding of the poor; a poor group in India can seldom be less than a 100 people.

The programmes of Lodges now increasingly include celebrations of all kinds of "Days," which is to be commended, for it helps the promotion of Universal Brotherhood, so much needed in India today as all over the world. Karachi Lodge also includes "a Peep into Corporation" as title of one of its meetings—an example worth following by other Lodges. Madura in the south has classes in *The Secret Doctrine* and *First Principles of Theosophy*, open to the public.

A SCHOOL AND A COLLEGE

These are among the institutions run by Theosophists. The School is new and in North India, about which Mr. Gokhale writes in *The Indian Theosophist*:

"Our little Besant Theosophical School, in which we have resumed Dr. Besant's educational work at Benares, grows apace, under the fostering care of our Bro. M. G. Kanitkar. The chants from various relig-

ions are daily heard in the school, and so is a good deal of music. We have now two lady teachers who attended the Montessori course at Adyar; we have our Gajananjee and Miss Virbai; and we are hoping to get more workers, when we reopen on the 1st of July with standards VII and VIII added. The physical plane affairs of the school are being attended to, and we have now a smithy, machine-shop, and weaving department running. The paper factory is coming, and so are other things of which we shall tell you later. Many of the classrooms have been thoroughly repaired, and you can now walk on a cement path from the Hall to the school, a convenience which every one who has spent a rainy season in Benares will appreciate. We are going slow, and know our shortcomings fully, but we can honestly say that our train is running between the rails laid down by Dr. Besant. We are doing our best and will gladly hand over to better people. We need better and more workers, and of course more students. Please do not forget that it is a residential school with arrangements both for boys and girls."

* * *

The College is not so new as the School and is in Madras, South India. It gave recently a "Music—Drama—Dance," and printed an excellent programme, which included brief informative notes about the college from which we quote the following:

"The Triumph College was started in 1931. It had its origin as a tutorial institution engaged in training pupils for the university examinations. It soon developed its non-tutorial side relating to the Madras Matric and the Cambridge Local Exams. In 1934, Commercial and Journalistic Courses were introduced without much response and have been dropped out since. In 1938 a Music Section was inaugurated and Music Corporation was attached in

1939. The Y.M.C.A. Summer School of Indian Music was transferred to the management of this College in December 1938 and its first session was run successfully in April-June last year. The College has organized an Indian Orchestra (Bhāratha Gāna Gosham), and a Dramatic-Operatic Group (Dakshina Nāṭaka Sabha)."

A notable feature of the College is the large number of women students attending it.

CONVENTION IN IRELAND

Our Annual Convention proved a happy reunion although very few visiting members were able to join the Belfast members in their pleasant Lodge room. Before the proceedings began, those who had made the journey were hospitably entertained and in spite of some absentees through illness it was a very pleasant function.

I have to thank all my fellow-members for re-electing me to the office of General Secretary for another year, and I trust we shall do much more effective work during the year which lies before us than we have done in the past. Mr. A. F. Holmes was also unanimously re-elected as National Treasurer. We are fortunate in having one with his experience and ability to look after our finances.

Mrs. Hornidge was unanimously re-appointed editor of *Theosophy in Ireland* and was warmly thanked for her excellent work for our magazine during the past year. Members were urged to support our magazine more effectively by making it more widely known and getting additional subscribers for it. It was felt that this, and our whole Theosophical literature should be made more widely known, since the printed word could often gain attention which could not be drawn to lectures and study groups.

—T. KENNEDY

MALAYA: MR. AND MRS. HUGHES

Mr. and Mrs. R. W. Hughes, after a year's foreign travel, have returned to Malaya, where their address is as before: c/o Messrs. Boustead & Co., Ltd., Kuala Lumpur. They write that they will always be most happy to welcome any members or friends of The Society who may be passing that way, and would like to express their grateful appreciation of the never-failing kindness and hospitality extended to them by Lodges and members in almost every place they visited, from Java to Australia, and New Zealand, Honolulu, America, Norway and Sweden. They extend greetings and thanks to any such friends who may chance to read this, and renew their invitation to all fellow-Theosophists to visit Malaya.

NEW ZEALAND'S PRIME MINISTER

Miss Hunt writes that "we buried our Prime Minister, the Rt. Hon. M. J. Savage, on Sunday, March 31." The Theosophical Society was officially represented at the funeral. Mr. Savage was the first Labour Minister in New Zealand, and he served his country greatly. "He might have saved his life by an earlier operation but deemed that two years of service just then was more important than many now."

The Standard, a daily, and official organ of the N.Z. Labour Government, had a fine memorial issue, entirely devoted to their leader, giving notes and sketches of his life and work, details of his last days and funeral, how the depth of love people bore him was revealed at the end; and many tributes.

"A sorrowing nation has paid its last tributes to him and now faces the difficult task of carrying on without his firm hand on the helm, but with the realization that he has shown the way to live richer, more fruitful, more useful lives."

"He has been criticized as a visionary, a dreamer. He was both, but his feet were always on the ground, and his dreams and visions were practical and concerned the social betterment of the people whose willing servant he was."

It may be recalled that Mr. Savage made a link with Adyar when he contributed an article to the N. Z. Centennial issue of *The Theosophist* (January 1940).

NEW ZEALAND: CHINESE CHILDREN

The Hamilton Lodge has adopted three Chinese children in China: Wei Tao Ken, Ma Yung Sin, and Lee Hwa-Kwei. This is done under the International Red Cross Association. The sum of £4 a year is contributed for each child, and this educates, feeds, clothes and prepares them for some trade.

This and the following note are taken from the April-May issue of *Theosophy in New Zealand*.

FROM ENGLAND TO N. Z.

Try to keep the doors of your Society open to all the quarters of the compass. Knowledge comes from all sides and cannot be circumscribed. It is a universal ocean, and even to give it a name limits it.

As I write, and for weeks past, the roar of aeroplanes and the constant rattle of machine-gun practice reminds one how much importance attaches to every individual striving to keep alight the spark within him, for it is only through the individual, whether he be a Chinaman, Japanese, Russian, German, Hindu, or Briton, that the present world chaos can cease and some inkling of the Unity of all arise.

—E. T. STURDY

S. AFRICA: CONVENTION

Miss Codd writes that their 32nd Annual Convention held at Easter was a happy success, being the "most wonderful

Convention for many years. There was all through a marvellous spirit of happiness and goodwill, and tremendous power seemed to descend on occasions."

At the opening meeting, first Dr. Arundale's "Yoga in Sound" was played, followed a meditation, and then Dr. Arundale's message to Convention was read and "received with great warmth and enthusiasm."

A highlight of Convention was the first performance in S. Africa of the Ritual of the Mystic Star—"Everybody seemed to like it immensely."

Attendances at all the meetings were phenomenal—for S. Africa. "At the garden party in Pretoria there were over 70 people, at the Church on Easter Sunday 83, and to the closing meeting 93 people came."

Durban sent a large party of delegates who said they went back with much inspiration and new ideas.

Miss Codd was re-elected General Secretary, and Mr. Pizzighelli is again the Treasurer-Registrar. Congratulations to both, and to S. Africa.

"The Link is now placed upon a surer foundation. Indeed, the work here is going so very well. Johannesburg Lodge has just passed its century mark in membership." The Convention was held on the premises of this Lodge.

There is a happy change in the National outlook. "More and more of the Afrikaner element are coming over to the side of General Smuts. We have Germans in our Lodges here, but there is never a word of disharmony or ill-feeling."

U.S.A.: THEOSOPHY THE NEXT STEP

Michigan Federation Bulletin for March is a charming number full of brief and bright notes and articles, for example, the following by Samuel H. Wylie:

The real purpose of Theosophy is to make each individual aware of his dharma,

or duty. By the study of the plan—evolution—he is able to contribute from his own uniqueness. It is the duty of the Theosophist to study the country in which he lives, in order to help fulfil its dharma.

We are living in the fifth race, whose purpose is intelligence. By the study of the history of that race we can follow the unfoldment of this intelligence, from the plan given by the Manu 75,000 years ago, through Arabia, Persia, Greece, Europe and present-day America. What part does America play in this plan? What is its dharma? The study of this should give the answer to Theosophy—the next step in America!

America is emotional, not intellectual, and its purpose is to bring intelligence into its emotions, through which intuition, the sixth-race faculty, will awaken. The Theosophical approach should be along lines that make an emotional appeal, but it must be guided by the intelligence. We do not want sensations that enslave us, but inspiration that leads us to nobler and happier conditions. America is unhappy in spite of its great wealth! A change in these conditions will come when America comes of age, when Man triumphant has superseded the Calvinistic theory of Man the miserable sinner.

Theosophy, as the next step in America, must enter into the emotional world, and with its intelligence show men how to play and be happy, work and be happy, worship and be happy, even though they are imprisoned in matter.

WALES: NEW LIFE

We are glad to note signs of increasing activity in several places and a renewal of meetings after a prolonged period of pralaya in some cases. We hear that Swansea is again beginning to organize public lectures. Treharris is preparing to get going once again. North Wales is coming

out of the black-out and had a successful group conference recently. All members are cordially invited to give what support they can in their own area and if nothing is being done to take the initiative in getting activities restarted. The world needs Theosophy more than ever today and each member can be of inestimable service in these dark days if he will but make the effort.

—PETER FREEMAN

JOURNALS FROM OVERSEAS

In these days of war, when mails are closed to and from country after country in Europe, and all overseas mails liable to be delayed, it is with peculiar pleasure that various Theosophical journals from abroad are welcomed in our offices at Adyar. All the English magazines from Britain and the Dominions and U.S.A. continue to arrive regularly. Of the non-English magazines, the following were received during the month April-May:

Argentina:		
Revista Teosofica	...	Jan.-Feb.
Evolucion	...	Jan.
Centro Teosofico "A.B."		
Bulletin	...	No. 12
Belgium: L'Action Théosophique	...	March
Brazil: O Teosofista	...	Jan. and Feb.
Cuba: Juventud Teosofica	...	Jan.
Finland: Teosofi	...	Nos. 1-2
Greece: Teosofikon Del-tion	...	Jan.-Feb.
Holland: Theosophia	...	April
Neth. E. Indies:		
Persatoean Hidoep	...	April
Theosofie in Ned. Indië	...	May
Russia-outside-Russia:		
Westnik (Geneva)	...	1940
Sweden:		
Graal	...	March
Teosofisk Tidskrift	...	March
Switzerland: Bulletin Théosophique	...	March.-Apl.
Yugoslavia: Mladi Teozof	...	Feb.

A Beautiful Service

The Secretary of Wirral Lodge, Birkenhead, England, sends us copies of the services held by the Lodge and Liverpool Parish Church, in connection with the passing of Mr. Joseph Bibby, F.T.S. (see our last issue, and also the Watch-Tower in the June "Theosophist"). We print the Wirral Lodge service in full, as an example of the way in which such services might be constructed as required.

ORDER OF SERVICE

THE Address: Mr. C. R. Newport,
Secretary of the Wirral Lodge.

REQUIEM PRAYERS

Almighty God, who hast dominion over both the living and the dead, and dost hold all Thy creation in the everlasting arms of Thy love, we offer this Holy Sacrifice that it may avail for the peace and repose of Thy Servant, and that *he*, being dead unto this world, yet ever living unto Thee, may find in Thy continued and unceasing service the perfect consummation of happiness and peace. Through Christ our Lord. R. Amen.

Likewise, O Lord, we pray Thee for those who love Thy servant, those whom Thou hast called to sacrifice the solace of his earthly presence: do thou, O Lord, comfort them with the balm of Thy loving-kindness, that, strengthened by Thee and resting upon the surety of Thy wisdom, they may put aside their thoughts of grief and sorrow, and pour out upon him only such thoughts of love as may help him in the higher life of service to which Thou hast now called him. Through Christ our Lord. R. Amen.

READINGS: STRENGTH

Table in the West.

*Miss Davey (Liverpool):
Bhagavad Gītā (Hindu),
Twelfth Discourse, Verses 13-19 inclusive*

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving.

Ever content, harmonious, with the self controlled, resolute, with mind and reason dedicated to Me, he, My devotee, is dear to Me.

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger and fear, he is dear to Me.

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me.

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment.

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

WISDOM

Table in the South.

*Miss Eastwood (Birkenhead):
Light of Asia (Buddhist)*

The Books say well, my Brothers! each man's life

The outcome of his former living is;
The bygone wrongs bring forth sorrows
and woes,

The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!

The sesamum was sesamum, the corn Was corn. The Silence and the Darkness knew!

So is a man's fate born.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;

The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

Such is the Law which moves to righteousness,

Which none at last can turn aside or stay;

The heart of it is Love, the end of it
Is Peace and Consummation sweet.
Obey!

JOY

Table in the North.

*Mr. A. A. Richmond (Wallasey):
New Testament (Christian),
1 Cor. xiii, v, 4-7 and 13*

Charity suffereth long, and is kind;
charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

PEACE

Table in the East.

On which is picture of The Christ, The Secret Doctrine, three small Candles and burning Incense Stick.

*Mr. C. R. Newport (Birkenhead):
Voice of the Silence
(H. P. Blavatsky).*

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless

fighter, yet lose not courage: fight on, and to the charge return again and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed. . . .

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's Soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

HYMN

"O Master, I Have Promised."

O Master, I have promised to serve Thee to the end;

Be Thou for ever near me, my Helper and my Friend;

I shall not fear the battle if Thou art by my side,

Nor wander from the pathway if Thou wilt be my Guide.

O let me feel Thee near me; the world is ever near;

I see the sights that dazzle, the tempting sounds I hear;

My foes are ever near me, around me and within;

But in Thy holy presence, I shield my soul from sin.

O let me hear Thee speaking in accents clear and still,

Above the storms of passion, the murmurs of self-will;

O speak to reassure me, to hasten or control;

O speak sweet words of counsel, Thou Guardian of my soul.

O Master, Thou hast promised to all who follow Thee,
That where Thou art in glory there shall Thy servants be;
And, Master, I have promised to serve Thee to the end;
May I find strength to follow my Master and my Friend.

O let me see Thy foot-marks and in them plant mine own;
My hope to follow duly is in Thy strength alone.

O guide me, call me, draw me, uphold me to the end;
And then in bliss receive me, my Master and my Friend. Amen.

FIRST RAY BENEDICTION

May the Holy Ones, whose pupils you aspire to become, show you the light you seek, give you the strong aid of Their

compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth. R. Amen.

CHRISTIAN BENEDICTION

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always. R. Amen.

Greetings to and from the President

INDIA

Sind Federation sends loyal greeting.

—KHUSHALDAS

Brotherly greetings to Bihar Federation which is doing such splendid work.

April 8

—G. S. A.

Bihar Federation at its most successful annual gathering sends loyal greeting to you, Rukmini Devi, Jinārajadāsa and the Vice-President.

April 15

Central India Rajputana Federation assembled Indore offer our affectionate loyal greetings and gratitude.

April 29

From the President :

I send my very best wishes to the Thirty-first Session of the Karnataka Theosophical Federation which will be under the distinguished guidance of Capt. G. Srinivasa Murti. I wish I could have come

but other duties prevent. But I shall be with you all in spirit. And I hope you will have a fruitful gathering.

Resolution

The members of the Karnataka Theosophical Federation assembled at Tumkur, at its 31st Session, held on 20 April 1940, beg respectfully to convey their warmest greetings to Dr. George S. Arundale, and express their grateful appreciation of the inestimable services rendered by him to The Theosophical Society during the first seven-year term of his Presidentship and their confidence in his leadership.

The Reply

I am deeply indebted to the Karnataka Theosophical Federation for their most generous Resolution which I not only appreciate deeply but shall cherish as a beautiful sign of the brotherly affection of the brethren.

—G. S. A.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st February 1940 to 30th April 1940 are acknowledged with thanks:

Annual Dues and Admission Fees :

	Rs.	A.	P.
Mr. W. H. Barzey, Sierraleon, W. Africa, Headquarters dues £1-0-0	13	0	0
Manuk Lodge, T.S., per Mr. A. F. Knudsen, Hongkong, £1-10-0	19	8	0
Presidential Agent, T.S. Lodges in Paraguay, 1938-'39, Gld. 16.20	24	14	9
Nairobi Lodge, T.S., 1939-'40, £0-10-0	6	9	11
Singapore Lodge, T.S., 1939-'40, £1-0-0	13	3	10
Krishna Lodge, T.S., Zanzibar	13	4	0
Selangor Lodge, T.S., 1939-'40, £1-15-0	23	2	8
T.S. in England, 1939-'40 (in 2 instalments) £41-4-3	543	0	9
T.S. in Ceylon	54	0	0
T.S. in India (per Miss Shirin Shroff, Hyderabad)	5	0	0
Suspense, £7-8-11	105	1	4
T.S. in Sweden, for 1937, £25-1-6	332	0	4
	1,152	13	7

Adyar Day Collections :

	Rs.	A.	P.
Mr. G. S. Marathay, Poona	106	8	0
Dr. K. V. Dhanakoti, Salem	10	0	0
Bihar Besant Lodge, T.S.	20	3	0
Mr. Mulchand G. Bhagat, Ahmedabad	14	9	0
Bhavnagar Lodge, T.S.	15	0	0
Suspense, £4-3-5	55	1	6
Mr. A. C. L. Bense, Soerabaia, Java	17	15	7
Olcott Lodge, T.S., Rangoon	19	0	0
Bombay Theosophical Federation	27	0	0
	285	5	1

Animal Welfare Fund :

	Rs.	A.	P.
Donations from the Besant Theosophical School	12	8	0
Collections per Miss Rie Vreeswijk	70	10	0
	83	2	0

The Faithful Service Fund :

	Rs.	A.	P.
East Lodge, T.S., Poona	24	12	0
Dr. George S. Arundale through T.P.H., Adyar	236	8	0
Through Dr. George S. Arundale, £7-0-0	92	11	0
	353	15	0

Founders' Day Fund :

	Rs.	A.	P.
T.S. in Kansas City, U.S.A., \$ 4.00	12	12	9

Liberal Catholic Church Fund :

	Rs.	A.	P.
Elizabeth Douglas Pulleyne and Capt. F. A. Allinson	19	12	0

President's Fund :

	Rs.	A.	P.
Mr. C. H. Van Houten, Probolinggo	80	0	0
The Esperanza Lodge, T.S., Esperanza, Natal	117	13	7
	197	13	7

Refugees Fund :

	Rs.	A.	P.
Shukra Lodge, No. 33, Adyar	50	0	0

(401)
Registered No. M.4135

Baby Welcome Centre :

	Rs.	A.	P.
T.S. in U.S.A. per T.P.H., Adyar	20	5	10
Mr. & Mrs. L. Rusten, U.S.A. ...	33	0	0
Miss Lea-Wilson, Adyar ...	15	0	0
	68	5	10

Dispensary :

	Rs.	A.	P.
Mrs. Chak ...	3	8	0
H.R.A. Chapter Herakles, No. 10, Adyar ...	35	0	0
	38	8	0

ARYA ASANGA,
Hon. Treasurer,
The Theosophical Society.

**THE OLCOTT HARIJAN FREE
SCHOOL, ADYAR**

The following donations from 1st February 1940 to 30th April 1940 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. C. D. Contractor ...	117	0	0
Miss Nagarwalla ...	5	0	0
Miss Lea-Wilson (O.H.F.S. Rs. 20 Kuppam School Rs. 10) ...	30	0	0
Miss J. Glen-Walker ...	10	0	0
	162	0	0

ARYA ASANGA,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

The following new Lodges have been chartered at Adyar :

Chicago, Illinois, U.S.A. : Theosophical Society in Chicago (Fellowship Branch), 10-9-1939.
New Delhi, India : New Delhi Lodge, T.S. 17-4-1940.

D. D. KANGA,
Asst. Recording Secretary.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, JUNE 1940

	PAGE		PAGE
Work Matters for ...	129	Messages to Conventions	142
Relief for Polish Theosophists	131	Publicity Bulletin	143
The European Federation, 1903-1940	133	News and Notes from the Sections	145
Adyar News and Notes	135	A Beautiful Service	152
George Lansbury	140	Greetings	154
		The Financial Statement	155

The 17th European Congress at London

A cable dated May 11th at London has been received by the President at Nandi :

"Seventeenth European Federation Congress sends loyal greetings work being vigorously maintained under all circumstances."

From JINARAJADASA; VAN DISSEL; KRUISHEER;
MALLET; FREEMAN; PIELON; ALLAN; GARDNER.