



THE THEOSOPHICAL WORKER

October 1939

ADYAR

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Work Matters More!

By The Editor

ADYAR AND THE WAR

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

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

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

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

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

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

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

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

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

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

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

Greetings Sent by the President

ICELAND

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

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

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

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

INDIA

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

"Very best wishes purposeful Federation gathering."

Greetings Received by the President

EUROPEAN CONGRESS

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

[Signed by 204 delegates]

(2) Loyal devotion and warm greetings from European Federation Congress, Paris.

—VAN DISSEL [Cable]

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

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

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

[15 signatures on a picture post card]

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

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

July 29

[26 signatures]

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

August 5

[16 signatures]

INDIA

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

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

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

RUSSIAN CONVENTION

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

—ANNA KAMENSKY

July 23

U.S.A.

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

—COOK.

July 27

An Annie Besant Commemoration

FROM *The American Theosophist* :

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

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

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

"BE STRONG ; BE BRAVE ; BE TRUE."

ADYAR NEWS AND NOTES

OCTOBER 1ST

"THE THEOSOPHIST"

OCTOBER 1st is the Theosophist's Day of Strength and Power, the Day of Renewal of Courage, the Day of Grateful Homage to his great Chief, the Day of the Renewal of Purpose.

May 8th is the Day of Grateful Homage to the Chiefs of Yesterday. November 17th is his Day of Brotherhood—the Day of the Revitalization of Brotherhood throughout the world.

But October 1st is in many ways, especially to the younger generation, the most living of all the Days, for it is the Day of a prophet who dwelt among us in the flesh, and who is the grandest figure of the last hundred years.

—G.S.A.

TO THOSE WHO KNOW OF THE YOGA OF TAPAS AND THE TRUTH OF THE ATONEMENT

Where are there in the world those so living in purity and righteousness that they are strong deliberately to seek out, find, and draw within their radiances the polluting streams of wrong, thus to purify them to harmlessness and to help to save the world from the contamination of ruthless selfishness?

—G.S.A.

OUR DUTY IN THE WAR

Our duty clearly is to draw our bonds with each other closer, and to remember our unity, despite warring nationalities. Let our thoughts of peace and love mingle in the mental atmosphere with the thoughts of hatred that fill it, and while doing our national duties fearlessly and fully, let us remember the spiritual world where all is peace.

—ANNIE BESANT, October 1914

Sixty years of unbroken active service to a cause is no small achievement for any journal, and it is therefore with particular interest that we commend to all members everywhere the October issue of *The Theosophist*, celebrating its 60th Anniversary with articles reminiscent of its early days, its founders, its editors, with its astrological horoscope and its diary throughout the years. These articles give some understanding of the tremendous task before our Founders and those who followed them in the Editor's chair, in keeping the Theosophical world linked together by this continuous contact with Adyar.

The issue also commemorates the 92nd Birthday of the great Warrior Theosophist, Annie Besant. And it includes the first article about the present War by her successor, G. S. Arundale.

CONVENTION NOTICE No. 2¹

It is proposed to provide free accommodation in General Sheds to a certain number of registered members of The Society who are recommended for the same by officers of Lodges and Federations.

As during previous Conventions, free meals for such members will also be provided during the days of the Convention by the Hindu Dharmasala Trust.

Officers of Lodges and Federations are requested to send their recommendations as early as possible.

—N. SRI RAM,
Recording Secretary

[It is to be noted that Adyar can provide free accommodation and meals to a

¹ For Convention Notice No. 1, see September *Theosophist*, p. 572.

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

FROM THE VICE-PRESIDENT

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

OUR LITERATURE AND THE WAR

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

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

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

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

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

"ADYAR YOUTH"

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

FROM DREAM TO FACT

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

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

ADYAR AND THE INDIAN LODGES 1939 GROUP

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

A HOLIDAY AT OLCOTT SCHOOL

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

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

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

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

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

C. W. L.

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

THE PRESIDENT'S TOUR

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

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

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

THE PRESIDENT AND THE WAR

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

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

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

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

DR. BESANT AND THE WAR

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

AN AVENUE OF WAR SERVICE

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

SEPTEMBER 20

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

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

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

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

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

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

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA IN U.S.A.

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

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

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

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

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

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

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

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

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

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

(shun !)

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

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

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

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

THE AMERICAN CONVENTION

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

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

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

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

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

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

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

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

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

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

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

U. S. A.

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

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

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

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

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

THE EUROPEAN CONGRESS AND SUMMER SCHOOL

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

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

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

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

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

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

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

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

ENGLAND

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

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

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

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

AUSTRALIA

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

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

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

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

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

CEYLON

Mr. Davidge writes :

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

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

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

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

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

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

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

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

INDIA

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

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

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

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

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

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

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

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

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

MR. WARRINGTON

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

FROM MME. KAMENSKY

Dear Friend-President,

We have been very deeply touched by your beautiful greeting, thank you!

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

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

A RUSSIAN WORKER IN SHANGHAI

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

SCOTLAND

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

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

T. O. S. AND ANIMAL WELFARE

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

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

AN OUTPOST MEMBER

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

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

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

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

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

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

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

THE LONELY LODGE

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

—ANNIE BESANT

WAS IT DULL?

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

—A.B.

The Vasanta Press of Adyar

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Campaign Notes

THE OPENING OF THE CAMPAIGN IN AUSTRALIA

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

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

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

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

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

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

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

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

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

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

USE THE CAMPAIGN BOOKLETS

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

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

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

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

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

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

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

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

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

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

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

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

—E.M.L.

CAMPAIGN BOOKLETS—22 SUBJECTS

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

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

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

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

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

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

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

PUBLICITY BULLETIN

AN OPPORTUNE LECTURE SYLLABUS

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

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

must be carried through efficiently to gain its full value.

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

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

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

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

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

—E. M. L.

CHRISTMAS AND NEW YEAR GREETINGS

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

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

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

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

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

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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