

Adyar Day



THE THEOSOPHICAL WORKER

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ADYAR

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Work Matters More!

By The Editor

ADYAR—THE FLAMING CENTRE

I SHOULD like to put before you the result 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 this morning that a very particular piece of work that has to be done during the year is, as far as is possible, to make Adyar vivid and real to every member of

The Theosophical Society throughout the world.

This must be done for two reasons: First, because Adyar is the heart of The Society, and upon the contact of every individual member with Adyar on one plane or another 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 ball, and so contacting every member of The Theosophical Society.

A BEAUTIFUL BOOK

Still one must do what one can on the physical plane itself. 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 Kalākṣetra 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 speaking its word, giving its message entirely independent of the people.

One is always afraid that when people come from abroad that they will judge

Adyar by those of us who live here. Though we are all of us 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 at Adyar. How often have our leaders spoken about the mighty spirit of the tree. There is a mighty Spirit of Adyar apart from the Deva of Adyar who is Himself a stupendous 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 out-pouring—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 seven 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 Sarasvatī. 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 Sarasvatī?

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 Jinarājādāsa. Jumna is brown and so is Mr. Jinarājādāsa. Last of all you will see the golden stream of the Sarasvatī, 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 Sarasvatī 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 a 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 a 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 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 Kurukṣetra 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 Kurukṣetra 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 Kurukṣetra spirit on December 22nd, when Adyar celebrated *Gītā Jayanti Day*—the day on which *The Bhagavad Gītā* is said to have issued forth over 7,000 years ago—and the President, while linking *Gītā 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 *Srīmati 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 Kurukṣetra 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 Dewan 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 1939 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 as 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 Veer-swami 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 Tāthagātha 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

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 Ciudadmar in Oriente. The Section enjoyed the presence of Mr. C. Jinarājādāsa, 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. Jinarājādāsa 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. Jinarājādāsa 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. Jinarājādāsa 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. Jinarājādāsa 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 saved 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 is 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.

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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

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

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