



THE THEOSOPHICAL WORKER

September 1942

ADYAR

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Squirrels, Some Unmentionables, and Us

By the Editor

OUR long stay at Adyar, uninterrupted by any forthgoings, has enabled us to make a number of new friendships with younger brethren, this time again with families of squirrels. (For an account of a previous acquaintance, see *The Adyar Notes and News*, volume of 1928-29.)

We have wished we could enter into a more cordial relationship with the beautiful birds who dwell with us at Adyar. But apart from one casual visit two or three of this fraternity paid me upstairs on what is called the Roof of Headquarters, where there have been held the celebrated "Roof Talks," my blandishments have entirely failed to touch their hearts. I suppose it is partly because I have never, to my

knowledge, been a bird, owing to an unfortunate difference between our respective modes of evolution. Still, I very much wish to become acquainted with them on the same terms as I have friendship with some squirrels; and I am doing my best to make the most amorous advances.

But I have at least made an impression upon about four squirrels, while Rukmini has, I fear, made a deeper impression still.

The gatherings in which squirrels and ourselves take part are generally in the mornings about half past six, when they join us at breakfast.

Quite a ceremonial is observed. Rukmini and I sit on a beautiful black floor in our dining-room quite close to

our garden, just in face of a tall and beautiful palm tree. We finish serving to ourselves coffee and toast and fruit, and to myself eggs or an omelet. Thus is the ground prepared for the advent of our fellow-ceremonialists.

They are generally to be found running up and down the palm tree, probably getting themselves into good condition for the nutriment to come. Often they chase each other for better exercise, and there is always a bevy of crows-in-waiting to annoy and disturb our guests. In fact I have a great dislike for crows, which would be hatred but for my studies of Theosophy and my membership of The Theosophical Society. You will see why in a moment.

It is now that the excitement begins, for now we prepare the nutrimental ammunition, which consists of pieces of bread or of toast, and Rukmini and I make squirrel-enticing sounds, very appealing to them but of course meaningless to the vulgar. I regret I cannot reproduce the sounds, but one of them I find particularly alluring—a hissing sound as if I were grooming a horse. This hardly ever fails, so it goes forth into the squirrel world as soon as Rukmini has on her outstretched palm, resting on the floor, a succulent fragment of toast or bread.

Soon little faces peep round the palm tree, and there is a tremendous summoning up of courage to jump to the ground and to race up the three or four steps which lead to the floor of our dining-hall.

Here temperamental differences come in, for some of our squirrel friends are coy and timid, others are bold and venturesome, while some are pugnacious and chase away with all ruthlessness the gentler and more refined. Then there are those which are accustomed to the ceremonial of taking food with us, and even go so far as to place a paw or two on Rukmini's outstretched and upturned palm, or even sometimes jump on her lap,

while they snatch with incredible speed the dainty morsel resting upon it. These also often do us the honour of sitting upon their haunches quite close by, to munch and munch and munch with a continuous crackling sound while Rukmini and I observe a veritable Yoga of Silence and Im-mobility lest we send them scurrying away.

For if they are not sensitive to sound and movement they are nothing, and even the most microscopic sound or movement is enough to send them leaping and bounding down the steps and climbing up the palm tree as no other creature could climb it, certainly not I, nor even, I think, Rukmini.

Our more intimate friends are thus inclined to associate with us a little more freely than the more reserved. Caste restrictions do break down after a while. The more orthodox, however, will probably not feel able to take a piece of toast from the hand of a human of inferior caste, so it has to be placed some small distance away. After honouring their constant fears with quivering bodies and fast-beating hearts, and with advances and withdrawals worthy of the highest strategies ever employed by human generals, at last they draw nearer and nearer, and then comes the crash of seizing the piece of toast and of darting away like lightning. Down the steps they rush. Across the intervening ground they scamper. And then up the tree as a flash of lightning might cross the sky. We do not always know what happens when they get high up because we cannot see more than about one-third of the way. But sometimes they will execute a most thrilling and inexplicable manoeuvre. They will suddenly halt as if on a word of command. Then there will be a complete right-about-turn and upside down they will set at naught the law of gravity by crunching the piece of toast in their mouths and presum-bly sending it upwards and not downwards into their stomachs. I should

like the readers of this most trustworthy account to try to eat a breakfast or a lunch or a tea or a dinner *upside down*. They will then accomplish the thrill to which I have alluded.

This being a scientific contribution to an analysis of the ways of squirrels and of the nature of their friendship with human beings, I ought to add that the food is always seized by the mouth, with sometimes the help of a paw, and that most elaborate calculations have presumably to be worked out when, with the food in the mouth, they have to pass through some tunnel on the way to safety, which consists in inability to be perceived by crows and other coarse creatures which even go to the length of snatching the nutriment out of their very mouths. Indeed, crows are no respecters of persons, not even of Rukmini or myself. We may dedicate a piece of toast to a squirrel friend, placing it at a little distance from us as a sop to the Cerberus of their lack of acquaintance with us. Would you believe it—a crow, utterly callous to the aura of dedication with which we shall

certainly have invested that piece of toast, perceives what we have done with eyes unbelievably far-sighted and swoops down upon the consecrated element with an equally unbelievable accuracy and blasphemy. The crow swallows the toast with gluttonous crudity, the while I offer a fervent prayer that it may choke him to death. The lowest caste crows will even go the length of pursuing a heavily laden squirrel as he goes panting up the palm tree, or worse, because so horribly ungallant and unchivalrous, while *she* glides up the palm tree with astounding, because feminine, grace.

Crows have no manners. They have no sense of honour. They are devoid of even the vestiges of decency. They are savages. They must be the Gestapo of the bird kingdom, working their disgusting wills upon the highly civilized race of squirrels, and impervious to the biting contempt with which we sneeringly shoo them away. They treat the President of Kalākshetra and the President of The Theosophical Society as if they were *dirt* !



With all the impressiveness of a new paragraph I declare crows to be unmentionable, even though I am constrained to mention them. Why were they created? *No one knows!* When will they cease to be? When there is no more war, and peace and happiness reign undisturbed throughout the world. I do not know what home lives they have. I doubt if they have any. I think they give birth to their children—their unholy children—in moments of hell-born aberration, and thus is the race of crows perpetuated down the ages until the time shall come for the peoples of the world to rise up in their awfulness against birds which have been far too long oppressors of mankind and of every other kind no less.

Weaklings sometimes tell me that they are good scavengers. Is scavenging to be purchased at such a price? Never! Rather no scavenging at all, than scavenging by those who themselves need to be scavenged. *Quis custodet ipsos custodes?* I ask! But I pray pardon for having polluted these pages so lengthily with reference to crows. My righteous feelings overcame me. I can say no more.

This part of our joint ceremonial takes place downstairs. It is continued upstairs after our breakfast is over. I take up to my office crusts of toast and any other nutriment I can find to be ready for the advent of those squirrel friends of ours who so far have honoured us on the ground floor.

After a certain amount of work has been done—after all I must justify my Presidency of The Theosophical Society—I arise from my desk and go forth to receive guests who have suddenly transformed themselves from ground-floor to first-floor friends. About four friends are awaiting me, and as fast as I can I must break pieces of toast into suitably sized fragments and place them at such distances as shall minimize any contretemps of dispute, not as to who came first but as to

who is the strongest. It sometimes happens that a squirrel with his mouth already overcrowded sees another piece of toast in the offing. What is he to do? He can only sit near it and munch, with his foot on the accelerator. So he does. But it is in vain. He cannot guard the other piece from hovering depredators, and is compelled to retire with such honours as are already in his mouth, for his fellow-squirrels are not to be denied.

It is a curious fact that squirrels have a very clear sense of size. Rukmini had a largish piece of bread in her hand, while a small piece was lying on the ground nearby. One of our little ceremonialists approached her and she pointed to the smaller piece. But no. Such was the irresistible appeal of the larger piece that he actually summoned up courage to approach it and snatch it away—a feat of which so far he had been quite incapable. But the piece proved unmanageable, and willy-nilly he had to drop it with a woebegone face of indescribable gloom. At least I assume it must have been such a face, although I am bound to admit that these pointed faces of our friends are very much poker-faced for all evidence there is of expression. I cannot say I have ever seen a squirrel laugh or even smile, still less shed a tear.

This first-floor ceremonial continues more or less throughout the morning, with the usual hissing sound or such other form of vocal blandishment as I may be able to conjure forth from my repertoire of coquetry. It is, however, interrupted by the unmentionables from time to time—these bird-huns which have no business to be birds at all when we think of the glory of some of the denizens of this kingdom. Perhaps they are not really birds at all. They are just animated thought-forms emanating from the Axis powers and their predecessors back into the past. I do my best to defeat them, but I feel bitterly

ashamed to say that they dare to regard my blandishments to the squirrels as blandishments to them. As if I could descend so low! So the situation has become tense and grave, though I think I am still holding my own.

May a next bulletin declare my final victory over these enemies of all that is good in the world, these repositories of the forces of evil.

Or shall I someday discover that even the crows are within the circle of the Uni-

versal Brotherhood of all Life? Perhaps I shall. But I shall at least insist that they have their lowly place as near to the circumference as possible, so that at a moment's notice they may be toppled over into whatever may be on the other side.

As for the squirrels they are very near indeed to the centre where I place Rukmini and myself and all others who have, as we have, the friendship of

SQUIRRELS.

Adyar News and Notes

BE firm, be strong, be self-controlled; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the STAR.

—ANNIE BESANT

ABOUT "CONSCIENCE"

Mr. Geoffrey Hodson writes from New Zealand:

"*Conscience* is read with great eagerness as soon as it arrives. If I may presume to say so to the President, his dynamic and realistic leadership expressed in the splendid articles on India prove most enlightening and inspiring, and we all do thank him for this magnificent work of his.

"I have been recently re-reading in *The Mahatma Letters* the Master K.H.'s writings concerning Indian freedom and the 'Phoenix' venture. From the beginning *Conscience* has seemed to me to be a direct continuation of that venture, and of the President-Mother's great work under the direction of the Regent of India. The continued unresponsiveness of so many of the chief people concerned must at times be disappointing, if not disheartening, even to the President with his great vision."

FOR THE SERVICE OF INDIA AND BRITAIN

The Indian loves India. The Britisher loves Britain. The Indian does not love Britain. The Britisher does not love India. It is not to be expected. But I have the advantage of loving both my Motherlands. Therefore is it that *Conscience* exists as a link between the two Motherlands, ever seeking to draw the two together in equal and mutually respecting comradeship.

Conscience has a very uphill task. It deliberately champions the unpopular outlook, not for the sake of its unpopularity but because the unpopular outlook seems to be the truest outlook from the standpoint of giving to India the truest service, and nothing save the extinction of *Conscience* will deflect it from the course chosen for it after the deepest communion with the highest its Editors have been able to reach.

Conscience never claims to be unquestionably right. It only claims to be right and sincere and honest according to its lights.

If *Conscience* discovers itself to be wrong—and it is always challenging itself

—it will at once say so, and will be prepared to deny in subsequent issues all it has wrongly asserted in previous issues.

Conscience is in no wise enslaved by prestige, nor is it afflicted by considerations of rigid continuity of policy, nor, again, is it a martyr to any journalistic orthodoxies.

Conscience is free, but cherishes its freedom for the service of India and of Britain. —G. S. A.

OLCOTT SCHOOL

[Mr. M. Krishnan, Headmaster of Olcott Memorial School, Adyar, reports a new activity—a week's course of instruction in a special system of physical drill (in which Olcott School excels) was given to teachers from four towns in S. India sent by the Government of Madras.]

On the instruction of Mr. T. G. Rutherford, the Adviser to H. E. the Governor of Madras, the Inspector-General of Prisons, Major G. S. Gill, visited our School on 23 March 1942 with the chief object of observing our Lezim exercises to introduce that system of physical drill in their Borstal and Certified Schools. The Government of Madras accepted the proposal of Major Gill and passed an order to depute their Physical Training Instructors to the Olcott Memorial School for a period of one week to undergo training in Lezim drill.

The training was given at our Olcott School from Monday the 20th to Saturday the 25th of July, and four instructors from the Borstal and Certified Schools at Bellary, Palamcottah, Tanjore and Chingleput attended the course. There were daily two sessions of two hours each, one in the morning and one in the afternoon. It was an intensive course of training in the exercises and also in conducting regular Lezim classes. The training course was in charge of Mr. M. Balakrishnan, who made it a success. The four pupil-instructors also evinced great interest, and we hope the week has been very useful and helpful to them. —M. K.

TO A DEAR FRIEND

I know that you are ever conscious of
your unity with Them,¹

That you listen to Their voice and hear no
other call.

I know that you keep your mental home
a sacred place—

Golden with gratitude, roseate with love,
white with purity.

I know that you send no thought into the
world

That does not bless or cheer, or purify
or heal.

I know that you make this earth a fairer,
holier, nobler place,

And that you grow each day into a higher
sense of life and love. —L.

¹ The Masters of the Wisdom.

OUR DUTCH VISITORS

The President has received cables saying that both Mr. Kruisheer and Mr. Van Dissel have arrived safely in South Africa and England respectively.

MUSINGS ON A "SIREN"

For a long time Adyar has wooed The Siren but she has been reluctant to appear and to charm us with her husky voice. However, now she has arrived and preceding her came her retinue of nice young men whose job it was to see that her surroundings were fitted out according to her wishes. Her advance-guard was charming and efficient and prepared the various paraphernalia for use when she would "sing out" for action. Hoses through which water was to be pumped, sand to be flung in bags (not an athlete's competition but for the purpose of quenching the fiery Salamanders when they become too boisterous), Volunteer Wardens on bicycles perspiring freely and blowing whistles to keep the recalcitrant population in shelter—these and many more are her demands. The old saying is that a siren lures one to destruction

but this is a modern siren—she lures one to minimize destruction and more unusual still is that she even constructs! Her construction is not on the physical plane but it is building in her devotees the qualities of courage, sacrifice, willingness and co-operation. No matter what race, creed, caste, sex or colour—this siren does not discriminate; she even includes the protection of the sub-human kingdoms in her call for action to her devotees. Surely Adyarites must shine in their allegiance to her service for the very atmosphere of Adyar is permeated with the spirit of Service to the Brotherhood of all Life in the name of Those Great Ones whose unbounded Compassion flows ever to those who suffer and whose Blessing rests ever on those who unselfishly give with Love in their hearts a helping hand whenever and wherever the opportunity is discovered. Lady Siren's call always gives such oppor-

tunities—but they are far from absent even when she rests her voice for the next opera!

—JANE CLUMECK

NEW LODGES

The following new Lodges have been chartered at Adyar :

Sitapur, U.P., India : Dadhich Youth Lodge, T.S., 16-1-1942.

Wassourie, Poona, India : Victory Lodge, T.S., 23-2-1942.

Banares, U.P., India : Nachiketas Youth Lodge, T.S., 7-4-1942.

Romford, Essex, England : Prana Lodge, T.S., 21-3-1942.

Mettupalaiyam, Madras, India : Mettupalaiyam Youth Lodge, T.S., 27-6-1942.

Bangalore City, Mysore, India : The Youth Lodge, T.S., 20-4-1942.

Kankanhalli, Mysore, India : Sanatkumara Lodge, T.S., 18-4-1942.

Junjaragunte, Mysore, India : Maitreya Youth Lodge, T.S., 20-4-1942.

ROHIT MEHTA,

Recording Secretary

18 August 1942

American Notes

THE General Secretary, Mr. Cook, reports that as he is unable to travel extensively among the Lodges of his great American Section, he has instituted a monthly service in the form of a recording, through which Mr. Cook personally delivers a 10-minute talk to each Lodge. The highest grade pressed permanent records are made in a member's studio, and some Lodges pass them on so that others may share.

Recording No. 1 is a talk on practical brotherhood to achieve the next step forward, concluding as follows :

"This aliveness of the ideal, the certainty of its ultimate achievement, and the constant effort merely to take a step towards it, is the spirit of our work.

"What of its substance? There, too, we strive and our effort is to meet the world in a practical way with the applica-

tion of our philosophy to the world's next step and to do our own work according to the world's best standards. If we are too far ahead of the world it will not follow. If our work in its technique does not measure up to the world's standards it will not be interested. Therefore must we apply our principles to the world's needs so that they can be seen as practical to the world's next step. So must we do better work in all the details that make it more perfect, for in the practical field of function and performance perfection is within our reach. The world offers us standards to follow. Let us do our work no less perfectly than those to whom we offer the wisdom. Let us be in practical touch with the world, that we may be sound in the application of our ideals. Let us keep the nucleus of our brotherhood stirring with growth as we strive

individually to take a single step nearer our ideal."

THE LEAGUE FOR AMERICAN WOMANHOOD

Many are the worthwhile activities carried on by members of The Society, which, because they are not officially a part of The Society's activities, do not always receive all the recognition they deserve. The League for American Womanhood is one of these. Headed by Mrs. Kathrine Perkins, it is an organization dedicated to the promotion of the ideals of true womanhood. Its declared objects are as follows:

1. To promote the dignity of woman and the sanctity of marriage and motherhood.
2. To promote the recognition of Beauty and the Arts as essential foundations of life.
3. To promote true brotherliness to all creatures, and actively to oppose all forms of cruelty.

If these objects strike an answering chord in the hearts of any of our members, Mrs. Perkins would be very glad indeed to hear from them. Address: Olcott, Wheaton, Illinois. The League also publishes a very attractive bi-monthly bulletin devoted to the promotion of the above objects. —*The American Theosophist*

MOTHERS BULLETIN

The March 1942 issue contains excellent items.

"How many mothers realize the treasure trove of ideas to be found in our Theosophical books concerning their children, their homes, their daily lives?" A nice article points out treasure troves in C. W. Leadbeater's *The Hidden Side of Things*.

"God and Ourselves" is so simply written that it is suitable for reading to small children.

"Children's Page" combines in a modern way a fairy tale and a Theosophical lesson or two.

This bulletin is dedicated to all mothers who stand firmly and serenely amid the present turmoil, and who thus, by their love and their wisdom, speed the coming of the Peace.

A HELPING HAND

Whenever a new Lodge is formed anywhere in the American Section, Cincinnati Lodge sends it 2 or 3 books from their library as a nucleus of a library of their own, and as "a welcome present into The Society." This is a very commendable "big brother" project, and Cincinnati Lodge does not wish by any means to monopolize the idea. In fact, their Librarian suggests that it might be worth while for other Lodges to take it up.

—*The American Theosophist*

THE RIGHT SPIRIT

The Theosophical Society in America has an active National Committee on Membership, which publishes a monthly circular. Each month a question is set and answers invited from members, which are considered, condensed, etc., and printed in the next month's circular or bulletin—all contributing to promote a deeper understanding and a wider dissemination of Theosophy. The January 1942 bulletin (Circular No. XIV) begins with the following note:

"In the little Lodge of which I am a member some of us have always urged our people to keep even those little meetings continuing in unbroken sequence. Sometimes it has happened that only *one person* could come—but that one person (whoever it happened to be) kept the appointment in each case, declared the Lodge open, meditated and pursued the indicated study."

The President's Correspondence

TO CONVENTION IN U.S.A.

AFFECTIONATE greetings members American Theosophical Society assembled in Convention physically "Olcott" and in spirit throughout country. America's entry war against evil ensures earlier triumph Peace, Brotherhood throughout world but more than ever world needs wisdom Theosophy and cementing force Theosophical Society. Therefore sure every American Theosophist working enthusiastically spreads mighty truths of Theosophy and universal comradeship of Theosophical Society. May our Elders' blessing be with you as you serve Them for Victory.

25 July 1942

E. AFRICA: SILVER JUBILEE

Dear Brethren: I send my very best wishes to the Nairobi Lodge on the wonderful occasion of its celebration of the Silver Jubilee. This is indeed a remarkable achievement, especially for a Lodge in so distant a place, and I congratulate the members on what is, I think, a unique steadfastness both to Theosophy and to The Theosophical Society.

I very much wish I could be present to take part in the proceedings, but I am sure you will all understand that is quite impossible under the existing circumstances. I shall be very glad to have a report for publication in our journals of all that took place during what will surely be a very happy gathering.

May the next 25 years be as creditable to the Lodge and to The Society as have the past 25 years, and may a younger generation arise to carry on the traditions so nobly maintained by the older members.

24 July 1942

A LODGE BUILDING

Dear Friend: Hearty congratulations on the Ahmedabad Lodge being able to have a building of its own. This is a fitting reward for the years of self-sacrifice and steadfast devotion which members of the Lodge have given to Theosophy and The Theosophical Society.

I shall certainly be present in spirit on the ninth of August when our dear brother Jamshed Mehta performs the opening ceremony. It is quite unnecessary for me to send my blessing, for I feel sure that the blessings of our Elders will surround you on this occasion.

A BROTHERHOOD CAMPAIGN

Dear Brethren: I received a notice that you are celebrating at Coimbatore the full moon of Āsāla, and that you are inaugurating a Brotherhood Campaign.

I am delighted to know this and hope that the example of the inauguration of the Brotherhood Campaign will be followed by many Lodges throughout the country. Brotherhood is urgently needed in these disruptive days, and Theosophists should show the way.

24 July 1942

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st May 1942 to 1st August 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in England (1941-42)			
£61-2-6, in 2 instalments ...	807	15	4
The T.S. in Colombia \$25.00 ...	81	1	0
Nairobi Lodge, T.S. £0-10-0 ...	6	9	9
Mr. W. H. Barzey, West Africa ...	13	3	6
	908	13	7

Donations (General):

	Rs.	A.	P.
His Highness the Maharaja of Bikaner ...	1,000	0	0
Mr. J. Fong On, Australia (through T.P.H., Adyar) ...	15	13	0
General Secretary, Australian Section, T.S. £0-16-0 (through T.P.H., Adyar) ...	10	9	3
Mr. Moolraj Mehrotra, Allahabad ...	7	0	0
	1,033	6	3

Donations (Adyar Day):

	Rs.	A.	P.
The T.S. in Mexico (through T.P.H., Adyar) ...	20	10	0
Secretary, Perth Lodge, T.S., Perth, W. Australia ...	516	0	0
Miss J. Macdonald, Sydney ...	15	8	0
Besant Theosophical Lodge, Patna ...	16	8	0
The T.S. in Porto Rico ...	55	2	0
Further contribution from U.S.A. Adyar Day Committee ...	1,637	0	0
	2,260	12	0

Dispensary:

	Rs.	A.	P.
Dr. George S. Arundale ...	100	0	0

Baby Welcome:

	Rs.	A.	P.
Miss I. M. Prest, Adyar ...	20	0	0

War Distress Relief Fund:

	Rs.	A.	P.
Prof. D. D. Kanga ...	50	0	0
Mr. and Mrs. Lavender ...	200	0	0
	250	0	0

N. SRI RAM,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st May 1942 to 31st July 1942 are acknowledged with thanks:

	Rs.	A.	P.
The Bombay Theosophical Federation ...	40	0	0
The Adyar Night Schools Fund (through the Treasurer, T.S.) ...	60	10	0
Secretary, Kashi Tattva Sabha, Benares ...	5	0	0
	105	10	0

ARYA ASANGA,
Hon. Secretary-Treasurer

Among the National Societies

AS H.P.B. said, "we are not working that people may call themselves Theosophists, but in order to leaven the mind of a century." That has largely been done. If we have any perception we shall notice the deep and extraordinary change that has come over the mind and heart of the world, the difference between the outlook of the peoples of the world in this war and the last. The change is full of immense hopes for the future, and, let us rest assured, the propagation of the truths of the Ancient Wisdom has played no small part in bringing it about. —C. M. CODD

NEW ZEALAND: "THE TORCH"

The President of The Theosophical Society has specially noted how good is the issue just received at Adyar, of *The Torch*, the Auckland Round Table journal.

The one-page editorial is on bringing the ideal into the realm of the practical. The first article is a thrilling account of war conditions in the Mediterranean, contributed by one of the many New Zealand Young Theosophists now serving at the various fronts. News and Views tell us of more departures for service overseas, and the war work of those who remain on the home front. The next item is about Cairo Lodge reported by another N. Z. Y. T. serving in Egypt. A page well devoted to Trees and Animals and the final article on Life and Law. Fillers, quotations, poems all well chosen. Such are the contents of this May-June issue.

It may be added that every issue of *The Torch* has been deemed excellent in THE WORKER office, that the journal is produced entirely by youth, that the editor and artist are away on active service but others "carry on."

EGYPT: CAIRO LODGE

I have been able to attend the meetings of the Cairo Lodge more frequently lately. They have a French meeting on Mondays and an English one on Fridays, also an Arabic Lodge which I do not think meets very often. I usually attend the English Lodge. Although it is called the English Lodge, very few of its members speak that language at all fluently. It is a most cosmopolitan gathering. Mr. Pérèz, the President, and Presidential Agent for Egypt, is a Spaniard, the Secretary is a Jew, there is a Russian lady doctor, a Syrian Jewess, (who is a B.A. and speaks English better than any), a Greek, a Frenchman or two, and sundry Egyptians who are of a mixed racial origin themselves.

It is a very interesting experience to meet so many various nationalities on the common Theosophical ground, and find that although our common language is only most imperfectly known by most, you are able to exchange metaphysical ideas almost by telepathy rather than through words. Cairo Lodge is much smaller than H.P.B. Lodge and very different. It has no kindred organizations such as Co-Masonry, the Liberal Catholic Church, etc., and practically no organization itself.

The group is very informal, and each discussion is usually spontaneous and often very good indeed. The leader, Aziz Surial Effendi, is an Arab school teacher of the old school of Theosophy, with a strong streak of the devotee, and in his enthusiasm usually manages to do nearly all the talking, though very ably.

The lack of organization was severely criticized at the last meeting by some members, as there are a number of newer

members with virile enquiring minds, and they want to make it a discussion study group. There is a great friendliness and unity among the group—this is the first disagreement we have had—and I am sure we shall be more united and stronger than ever when the trouble blows over.

Mr. Pérèz is a millionaire as a result of stock exchange dealings, and I think has been largely responsible for keeping the Lodge alive through very difficult periods when there were hardly any other members. Although one does not usually associate a millionaire-financier with occult things, he is indeed a very fine and most wise man. The Secretary, Dr. Cohen, another fine person, is a Naturopath, and it is in part of a suite of rooms occupied by him that the Lodge rooms are.

—F. M. HILDER, *The Torch*

ENGLAND: WAR RELIEF

The Theosophical War Distress Relief Committee continues to distribute the funds generously placed at its disposal by members in all parts of the world, whether by individual donation, or in collections made by Lodges and National Societies. Several Lodges of the Co-Masonic Order have also supported the Fund by donations and collections.

The work was started in January 1940, and in the period up to May of this year a total of over £1,700 has been distributed. In the earlier stages of the war assistance was sent to Poland and to Finland, and food parcels still go regularly, through the Polish Red Cross, to prisoners of war in German prison camps, who are members of the Polish Section. Other Sections, whose members have been helped by the Fund are Austria, Belgium, Britain, Holland, South Africa, Spain and France. Of these members several have need of the support that this Fund can give them, and rely upon us to continue.

Funds are not inexhaustible, and it becomes uncomfortably clear that, at the present rate of income and outgo, our funds will not last more than a few months. An appeal is therefore now made for fresh support for the Fund in order that the work may not drop. That would be an unthinkable calamity, which will surely not be allowed to occur. Many members in this Section have made contributions at regular intervals, and Lodges have kindly made collections. Members in many other Sections have sent donations to us here, and to the President at Adyar. Transfers of funds have been made from Adyar to us, without which our record of work must have been much less than it is. An increase of income is required, and it is felt that this fact has only to be known to members to find a response as generous as may be possible in times which are difficult.

—CHRISTOPHER GALE,
Chairman of Committee

SIR FRANCIS YOUNGHUSBAND

[Sir Francis Younghusband joined The Theosophical Society in 1923 when he was 60. A Reuter's cable dated August 7th at London says :]

A distinguished Muslim, Hindu, Buddhist and Jew will read extracts from the Scriptures of the world at a memorial service to the late Sir Francis Younghusband at St. Martin-in-the-Fields' Church in London on Monday.

This rare expression of the world's great creeds in a Christian church is a tribute to the work of religious reconciliation and bridging of the East and the West carried out by Sir Francis Younghusband.

The readers will be Sir Hassan Suhrawardy, Indian Adviser to the Secretary of State for India, Sir Atul Chatterjee, an Indian statesman, Bhikkhu Thittila, [a Theosophist] and Rabbi Dr. Salzberger. Viscount Samuel, the Jewish statesman and philosopher, will give an address.

WALES: 20th ANNIVERSARY

On June 28 we celebrate the 20th Anniversary of the foundation of The Theosophical Society in Wales, and we can well look back with humble pride on our activities throughout these years, though we have arrived at a difficult period at the present time, and the world situation overshadows all local and national affairs.

The Theosophical principles which we have persistently championed are now being recognized as the *only* means by which the world can be reconstituted to bring Peace and Happiness for all mankind. A world in which international Brotherhood forms the basis of our life, where Justice is secured for all, where Truth is our aim, and where Sacrifice and Service are recognized, will alone bring satisfaction amongst all the Peoples of the World.

On such an occasion we offer our Birthday Greetings to each and every one of our members, past and present, and especially to the small band of 44 members who have been active and loyal supporters of the work throughout the whole of this 20 years. We also send our greetings to each of the other National Societies and to all our Fellow Members throughout the World.

—PETER FREEMAN,
General Secretary

THE GOLDEN CHAIN

(From "News and Notes")

The Golden Chain has been called "An International League of Kindness for Little Children, leading to membership in the Order of the Round Table." The late Bishop C. W. Leadbeater regarded the Golden Chain as offering "the first step for children—our link with the outer world, as it were, leading on those children who showed a predilection for our teaching to the Lotus Circle, and later on to the

Round Table, and so into The Theosophical Society or some of its affiliated movements."

It was founded in the early days of The Theosophical Society by a group of Theosophists in America. The Promise was written by Dr. Annie Besant to be repeated daily by its members. Since then, thousands of children have been enrolled in different parts of the world, notably in Australia, where at one time it was taken up by the Government schools, through the influence of the late Mr. Samuel Studd of Melbourne. Much has lately been done in America to make the Order known amongst parents and children, in the *Mothers Bulletin* and the Children's Department of The Theosophical Society. In New Zealand many new members have been enrolled. Mr. Harry Banks, Chief Knight of the Order of the Round Table there, has written: "The beauty of this Order is that Links can be enrolled wherever they are in isolated places and where no meetings can be held, and it makes an instant appeal to parents and child as soon as the idea is mooted." In Europe there are Links and groups in enemy-occupied countries, also in the British Isles and elsewhere including Africa and India.

And so the work continues, all over the world, by helpers old and young. Many more are needed to spread abroad the influence of the principle of "Love Universal." If grown-up Links will remember the Promise taken in early youth, and live out in later life in fuller measure the Divinity within, much could be done to combat the evil in the world at the present time.

—MRS. MARGARET HEMSTED,
Chief Representative

The Promise

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

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

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

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

* * * *

Information and application forms from the International Representative, 52 Springvale Terrace, Glasgow, Scotland.

THE ORDER OF SERVICE

(From "*Theosophy in Ireland*")

People may ask: What is the Theosophical Order of Service? Briefly, it is an international organization with national sections in various countries.

It is not connected officially in any way with The Theosophical Society, although the majority of its members owe their inspiration to the spirit and teachings of Theosophy. Membership of the Theosophical Order of Service is therefore not confined to members of The Theosophical Society, but it is advisable to choose as Head Brother of a Group one who is a member of The Theosophical Society.

The Order of Service was founded by Dr. Annie Besant, who was its first President, Dr. G. S. Arundale succeeded, and is now second President.

The aim and work of the Order is specialized Service. Its members work in various forms of activities, and bring to those activities in the outer world the added wisdom of Theosophy.

In the past, seven departments of activity were suggested—Social Service, Animal Welfare, World Peace, Central Information Bureau, Healing, Preservation of Natural Beauty, and any useful work or activity.

Each National Section will decide upon its own special activities, and the members of a Group may be interested in one or more of these special lines of work.

Service for humanity is the principal object of the Order. At the present time it might be well to concentrate on work for Peace, which could be carried out by those interested, in meeting to discuss Educational Propaganda, and to get in touch with others in the outside world who are ready for constructive work for the Peace of the world after the war is over.

Individual work, by means of thought and meditation, can be practised, its members radiating the true spirit of Brotherhood.

This is only a short summary of some of the work which can be done. We want more and more men and women pledged to Service, who will make it their business to try to understand the world's great needs at this present time of purification through suffering.

The Theosophical Order of Service, very briefly is: A Brotherhood of men and women pledged to specialized Service, getting their inspiration from The Theosophical Society.

—VIOLET GREGG,
Chief Brother in Ireland

ZANZIBAR

The President of Krishna Lodge reports that under the auspices of the Lodge, a monthly programme for "*Sava-Laksha Gayatri Mantra Japa*"¹ was arranged from May 15 to June 14—every morning 6 to 7.15 being devoted to the recitations. Altogether 40 persons participated—24 members and 16 "well-wishers." The programme was carried through in harmony and with enthusiasm, and so the activity was a success.

¹ 125,000 repetitions of the Gayatri Mantra.

Facing the Problem of Living

BY TOM NAYLOR

[Tom Naylor is a Young Theosophist from New Zealand, who was in England at the outbreak of war, and enlisted there. He has since spent two years in the Middle East, experiencing most of the major campaigns. His chief interest is applying Theosophy to sociological work, and he had left New Zealand, before the war, to move about the world and study his subject. At his suggestion, the Cairo Lodge is circulating a Reconstruction Newsletter among soldiers and members, for which he has written a great deal.—F.H.]

THE contrast between life seen from the circumference and seen from the heart is equivalent to seeing a painting with the eyes of a materialist as compared with those of an artist. The materialistic mind will see a painting of a bird as just a daub of paint, but an imaginative mind will catch the idea of the artist and see an airy sprite soaring through space. Such is the contrast in values between the imprisoned consciousness and one that lives in detached freedom. Seen from the inspiration of life, the transient world of form loses its texture, and it becomes as transparent and restless as the sea. Within it are the immovable ideals which sustain it as the rock foundation of its existence. Though the world of form is still about us as before, our whole scale of values is re-orientated, so that what was once a thing of vital importance now becomes an unimportant incident. It is, as it were, a growing up in soul, wherein we can look back on our former self and say: "When I was a child, I thought as a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things."

This point of view attained, however, does not destroy our past studies and experience. It is stupid to consider that the re-orientation of values suddenly undermines all that we have ever learned or experienced. We only understand the truth

because of our experience, our study, our life, and it is the intensity of our manner of living which determines the clarity of our vision.

Just for a moment, then, let us turn to Theosophy and see how our beliefs affect us when brought into contact with this vision of life. In the first place Theosophy attempts to smooth out the differences and complexities of life by systematizing them, and satisfying the mind with a fundamental philosophy which aims at unifying the diverse points of view. Having satisfied the mind, it continues the work by enticing man out of the small confines of his personality into the larger consciousness of his higher self. These things become the foundations of his belief, and as they are assimilated they become either a mental museum or the means by which a man seeks to experiment with life. And so, by a system of yogic transmutation, the aspirant seeks to expand his consciousness so that he becomes merged into the oneness of life that we call *Buddhi*.

Many have taken this path and to us it is a perfectly natural procedure—but it is a belief only, and we cannot say from the depths of our knowledge that it is something we understand unless, of course, we have attained.

Whether knowledge or belief we feel these things to be true, and from now to the end of time they will colour our mental

view. Hence we find that our consciousness is centred, our Theosophy is not dead, our beliefs are not melted in the sunshine of some divine manifestation: but we do not confuse life with the process of living.

From the centre of our being the fire of creation pours forth through our vehicles of consciousness like a fountain of recreative energy, and as these ideals come into manifestation they take on the temperamental shading of the individual's ray. Not only through one's mind and vehicles is the fire to be found, but everywhere, in everything, there is a vibrant message, which, when assimilated, weaves itself into a pattern, and that pattern is seen as strata of divine inspiration, calling man out of his self-centred confusion towards the construction of a larger life, a more humane civilization and a more cultural relaxation.

Because of Theosophical belief, all constructive ideals are coloured by this particular expression of living. In a world reborn, the enlightened function in the departments of life where their ideals best serve the Plan, and their ray characteristics will gradually bring them into those social channels which will fit them to prepare the Sixth Root Race cradle for the return to the basic principle of Manu into our civil legislation.

Theosophy then, seen from the centre, is the science of living, and when it is practised from this new standard of values it opens up the whole of life as one vast field of spiritual adventure. Because of this new standard of values the harrowing materialism through which we live is but a dim shadow, through which we can discern the unfolding life.

Whereas when we live in the narrow confines of self, all our aspirations are tainted with personal desire for recognition, from the heart of being there is only love of life of which such personal desires are but a faint reflection. One feels a personal pleasure at having put forward

an ideal, and the personality gets its self-gratification, but the dominating factor behind all effort is the love of life and the desire for its fulfilment. By love of life, I do not mean the love of the forms of life so dear to the personality. For example, one could never be in love with the army as a source of inspiration, but one can be in love with the ideals of freedom, liberation and tolerance which it is struggling to re-affirm. It is consequently necessary to tolerate the grossness of its form in order to live in harmony with the vital function it is performing.

For us who follow the path and tolerate this crude existence, the finer texture of occultism cannot be. There is only life in all its vividness, all its extremities, to be our guide. But that life gives us the opportunity to attain this centralization of thought and feeling from which it is possible to get a fundamental grip on the vision and fulfilment of life, is certain. The occultist has the opportunity of self-consciously moving towards his goal, but we in the army depend on the vividness of life. The rolling panoramas betwixt Tobruk and the Nile, Palestine and the Lebanon, the silence of the desert, the brilliance of the stars on a moonless night with which one becomes so familiar after so many night piquets, the vast sweeps of history that whispers from the tombs of the Pharaohs, that vibrates from the Acropolis in Athens or the ruins of Balbeck, literally shout of the mystery of unfolding life. Finally there are the heart-rending agonies of war—not the battle itself, that is tense and numbs the feelings, but the occasions of helplessness and human tensivity, when we are stirred to the depths. The sickening first experience of waiting to be flung into unknown Eternity by an avalanche of raining bombs, and the pathetic helplessness of defeat in Greece when the men and women of Athens called out a smiling goodbye, knowing that in a few hours

the invader would be there. The cry of the wounded Italian moaning out his wife's name through the inky blackness of the night stirs one to the core of one's being—yet because this is war, that cry must be shut out by logic, and one repeats: "I must sleep, I must rest, or I too shall go."

Through this gamut of mental and emotional tension we become more responsive to life than in more sheltered existence. The dullness of Army routine drives our thoughts towards tomorrow, in search of a vision, an ideal, and we find we are intuitively responsive to a new sense of values that come from living in love with life, and from the centre of our own being.

This vision of life . . . , I do not know what it means, but this I can understand, I have found a new world where love is supreme, where things live because of love, and where the fulfilment of evolution vibrates in every ideal I seek to unfold. In this world discord cannot enter and yet there is variety without end. From this world I can see a purpose in my own evolution, I can see a reason for living in love with life, and the virtues of the occult path are not impositions I must tolerate but principles I must apply in order to widen the scope of my vision and harness my usefulness.

THIS—IS—LIFE !!!

Educational Reconstruction

A NOTE FROM U.S.A.

"RECONSTRUCTION after this war will fail unless it is also Re-education. By education we understand here not schooling alone, but the influence on man of all that helps him to live decently, productively and happily with his fellows."

In *The New Citizen* of January 1942 there is a full reprint of Leaflet No. 151 of the National Education Association. This statement is made up by American, British and refugee educators functioning as the United States Committee on Educational Reconstruction, who wish to try to avoid the mistakes which followed the last war. They invite the co-operation of men of goodwill everywhere in improving and carrying into effect the statement, which is excellent in its broad outlook as well as its details. The main idea is contained in the first two sentences of the statement quoted above.

Of the many points which are tabulated, some especially show the new toleration which will most probably become an integral part of the outlook after the war: that society guarantees to every human being regardless of race, birth, sex, income, or creed an equal opportunity for education; that every man comes to his full being only by serving society, and this is the ground of society's claim upon him; the well-being of every society springs from a brotherhood of nations; the action, faith, reason, vision of men must be pervaded by love, and love is action and outgoing. Action at the war's end must consist of the immediate care and feeding of all children of all nations, both individual and public health measures, and the reconstruction of schools, houses and public services; in every local community, even in the defeated nations, there will be a special group of people to undertake leadership in planning and action for reconstruction; there must be planning,

organizing and financing of the employment of all available human resources; the development of a comprehensive plan of education for every one adapted to the conditions of the different cultural areas.

In connection with education specifically they say: "Blueprints may work elsewhere, but education is creative and is the expression of personalities, not the product of formulas and prescriptions." Some of the principles of education which are stated are not new but, as it is said, a general and more courageous application of these principles is needed.

What is so interesting is that this Commission does not only use words but has plans for putting all these ideas into effect as soon as possible. Here is the realization that action is necessary and that this action must be planned for now. Thus the problem of Peace and Reconstruction is being worked out by people who have a vision of the future of humanity.

In another article, "Women in American Democracy," this interesting statement appears: "We are learning to think in terms of the need of the world. We are being trained for a world brotherhood." In "With Clean Weapons," the same idea of brotherhood appears expressed in a different way: "... we cannot teach our enemies the whole of the lesson that they must learn with vengeance and hatred in our hearts."

Thus this little magazine, of the Better Citizenship Association, U.S.A., with the New Citizen Pledge as its platform, endeavours to place before every citizen those ideals which should now move into the realm of practice. —JANE CLUMECK

A NOTE FOR INDIA

There are three great pillars for India's Educational Reconstruction. The first is the individual himself—he must become Indian. The second is the home—the home must be exalted. The third is the

Nation—the Nation must be revered. I co-ordinate those three great pillars—the individual, the home, the Nation—with the conception of Service as the key-note of the Indian Education of the future, of Education throughout the world.

Every subject, every teaching in every class, every examination, the whole purport of a truly national system of Education must be directed toward the refinement of Social Service, so that when a young man or a young woman has left school, has left college, he or she is more or less of an expert in Social Service, knows how to exercise self-control, knows how to be a useful asset in the home, knows how to be a good citizen of his Motherland.

Just as politicians, members of many political parties, have decided that there must be established an Indian Constitution setting forth Indian rights and liberties, so must there be a Charter of Liberties of the Indian child. It may take us long to achieve, to reach it, make it real, but we ought to have for our own sakes and for the sake of the world a Charter of India's Educational Liberties, so that the world shall see what a country India is and what she can give to the advancement of Education and Culture in every part of this distracted universe.

—G. S. A.

A BESANT NOTE

These are what I mean by virile virtues: the sense of national unity, patriotism and public spirit, discipline based on self-control and supported by public opinion, co-operation, perseverance, endurance, courage. When boys learn these virtues during school and college life, they will be ready for the life of the future. Nations composed of such citizens win freedom because they are worthy of it.

—A. B.

Professor Cousins' 70th Birthday

THE only Theosophical degree College, that at Madanapalle, was *en fete* on July 22nd to show its love and admiration for Kulapati J. H. Cousins, formerly Principal, on the occasion of his 70th birthday. In fine Indian fashion musicians greeted him before his house in the early morning, and shortly afterwards escorted him to the great hall where prayers are held each morning, this year crowded with some 670 students of College and High School. At this ceremonial reception an apt and brief greeting from Principal C. S. Trilokekar, with whom Mr. Cousins worked as Vice-Principal some years before, opened a day happy and harmonious throughout. Informal occasions were as inspiring as the formal; the dinner given by the resident students; the tea on the rocks beneath great trees, served by the College boys, preceding the Opening Address to the College Societies—of which more later; the inauguration of a reading-room and a "Union" for the High School boys, by Mrs. Cousins, speeded the day to its *finale*, the Public Meeting in the Besant Hall, planned by the Birthday Committee, whose dignified President, the Principal, and energetic and energizing Secretary, Professor E. N. Subramaniam, are to be warmly congratulated upon their work.

The key-note given by Kulapati J. H. Cousins at that meeting when, turning to the bust of Dr. Annie Besant, he ascribed to her the fruits of his work, had been sounded already, but as a sub-dominant, in the induction to the Chair of Dr. G. Srinivasa Murti, (whose constant work in varied capacities at the International Headquarters is so well known), presented to this audience by his co-worker Mr. A. Ranganatha Mudaliar, who gave up his work as Minis-

ter for Madras Assembly to serve her, and India, more fully. After the Chairman's address, where he dealt with the qualities that made this educator, artist and poet of vision, Eastern in Western, with fitting analogies to Sanskrit and Tamil seers, when the portrait of Mr. Cousins was unveiled by him presented by the College Council and accepted for the use of the College by its Principal, the insistent and recurring theme was made manifest to all—the steadfast dedication of these stalwarts and of Mrs. Cousins, and of the Vice-Principal and his wife, Mr. and Mrs. Bhagatram Kumar, the one a student of her Central Hindu College, the other of its outcome, the Hindu University, in its early days, and of Professor Subramaniam, working with her in the Young Men's Indian Association and in the International Youth League in crucial days, their dedication to the principles for which the mighty name of Dr. Besant stands and stood, was a vibrant testimony to the continuing power of her work, invigorating anew those who had not the blessing of such intimate association with her, yet hold to the same principles.

The reply made by Mr. Cousins to these speeches and to the manifold greetings was a vital manifesto of the faith of his life, Theosophy, working in that and other movements with Dr. Besant, because, as he said before her, *he* agreed with her. To him inspiration came from the fact that it had made the common divinity of humanity a reality. When that was known more fully to mankind, both East and West would meet in understanding, while their diversities would still be seen and treasured.

The differing rhythm of the greetings, both written and spoken, showed the

many-sidedness of this artist-poet. Telegrams and letters from leaders such as Sir C. P. Ramaswamy Iyer, Dewan of Travancore, Mr. Rathindranath Tagore, Mr. C. V. Raman of Nobel Prize fame, Dr. Arundale and Shrimati Rukmini Devi were flanked by tributes sweet and glowing from fellow-workers and old students of Brahmayashrama, Adyar, coming from all quarters of India. The wealth of garlands and of appreciation from the representatives of seventeen public bodies present formed a telling story of work done—from Journalists' and District Teachers' and Health Associations, from the District Students' Federation, from the Y.M.C.A. and the representative of Telugu Christians, from the Sanatorium, the India Geographical Association, and the local Congress Committee, and by resolutions from the Indian Section at Benares, from "Kalā-kshetra," from the university of Travancore and its Professors, and from meetings of Theosophical Lodges—these were some of the voices raised.

The students had invited Professor Cousins to address gatherings, first of all the College Societies, and then the District Students' Federation, and they were given two splendid lectures. On the first occasion when the students led him in proces-

sion from the Principal's House to Besant Hall, with a swift intuition he made the words "extra-mural activities" living flames. Let it be summarized in the spark of wisdom that glowed to fire in his treatment, the symbol of Brahma-Vishnu-Shiva, the life that came from "outside," to accept the form of the "walls," the boundaries that were so useful for the time, but which must by activity be expanded. The Goddess-Consorts, Sarasvati-Lakshmi-Parvati, equally also in *wisdom*, enduing the *home* with far-sighted *service*, pointed also to the grand goal for education, fitness for living.

Just as searching in insight and practicality was the second subject, the range and value of culture. It was no passive receptive attitude that was needed, but a dynamic one, not content with the direct field of education alone, ready to till the ground of the whole self, spirit, soul and body, in not only mental fields of human experience, but on the full sphere the direction towards culture at the present time was vital, when there was danger that in trying to remove the bogies of poverty, lack of opportunity and obstacles to freedom, the true freedom of man to reign over himself might be forgotten.

—E. M. LAVENDER

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