



THE THEOSOPHICAL WORKER

October 1943

ADYAR

Vol. 8, No. 10

We Salute Annie Besant

By the Editor

THE first of October is a great day for us all, being the birthday of our President-Mother. September 20 is the occasion of our commemoration of Dr. Besant who passed away here at the Headquarters, upstairs in her room, at four o'clock in the afternoon of September 20, the year being 1933. Some of you probably remember this, but most of you probably do not.

I should like you to think of her not as the great statesman that she was, or as the great religious teacher she was, or in any other capacity of her greatness, but as the wonderful and beautiful Mother, not only to her own children, for she was indeed a beautiful mother to her son and to her daughter, but to all children, whether little or big, whether grey-haired or white-haired children, or children with very little or no hair at all. To every one of these, to us all, she is a wonderful Mother. If only

she had been on the physical plane today, you might now have the opportunity of listening to her, naturally not in commemoration of her passing. But you being all assembled here, she would have talked to you and would have said all kinds of delightful things to you, and you would have loved her. Even those who were far away from her in other lands, and had not the hope of seeing her, revered her, loved her, respected her, and felt that there was no champion or friend like her, as many of us knew with regard to her devotion to India.

She liked to play. She liked to laugh. After all her work in Madras, the time would come, about a quarter to eight, when she wanted to laugh with a beautiful silent laughter, and it was our business to see what we could do to help her to laugh. Around her were often very solemn people who felt it was respectful

not to smile. They did not want to be gloomy but only respectful, but she liked people to laugh and liked to laugh with people. I used to try to see that I had some funny stories to tell her evening after evening. Then she would laugh, a beautiful laugh, a silvery laughter like pebbles being thrown into a pool—delightful laughter.

While we think of her as having lived in the past, she is in fact most richly living now, and some of us can, from time to time, see her and talk to her. She is not "dead," an arbitrary word that is used by ignorant people. She is more alive than *you* are—than most of us are. She flutters her glorious wings and flies about beautifully, swiftly, delightfully, strongly. How true all this is! I am not telling you anything but the exact truth, except perhaps for the wings. She is all wings.

We want to think of her today as being very near to us. I loved and worked with her for years and years. Having lived with her those years, I especially like to think of her and give her all my love, my devotion, my reverence, and I hope that I am doing her work as well as she could expect me to do it. There was nobody like her. And everybody can see the difference between Dr. Annie Besant, President of The Theosophical Society, and Dr. George S. Arundale. From one point of view there is the same office, but from another, she towered like a big tower, and here is this little tower of George Arundale—a tiny little thing. So on the 20th of September we should feel very happy. We can draw particularly near to her. This is one of her "At Home" days. She also receives us on her birthday, October 1st. So do we go and see her on these two occasions, and she comes to see us and she gives us strength all mixed up with happiness—a beautiful dish perfectly blended.

I suppose even the young among us are tired sometimes. Dr. Besant was never tired, and especially she is not tired now. She is working for India like a Trojan, or perhaps it would be better if we said she works for India like a Besant. We need not compare

her with the Trojans, the Greeks, or any other people. She worked like a Besant, and each of you can work like a little Besant.

I will close with the beautiful little mantra composed by her:

"O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness,
May each who feels himself as one with Thee,
Know he is therefore one with every other."

—G. S. A.

HER INSPIRING MEMORY

I met Mrs. Besant for the first time at the Pioneer Club, Grosvenor Street, London.

This Club had not long been founded, yet already it numbered among its members women distinguished in art and literature.

Mrs. Besant had been asked to give a Talk, and when it was over many of us stood in the hall waiting for her to pass through on the way out. Then she came, greeting members here and there whom she knew. I was not one of these, yet it so happened that our eyes met. There must have been some expression in my own that arrested her, for she stopped and, without speaking, held out her hand to me. . .

For long afterwards I felt the grasp of that strong, soft hand.

Subsequently I wrote to her on certain difficulties of my own, and had in reply a letter of wise and tender counsel. I have it still. It is dated August 1893.

Does anyone remember the lectures she gave at the Queen's Hall—now so hideously shattered? The memory of one of these lectures will never leave me. It was given in the smaller hall adjoining.

As ever, the music of her voice, the magnetism of her presence, the grandeur of her theme swept us upward to her own high level of thought. For her theme was the struggle towards ultimate Perfection through lives as countless as the leaves of a tree. With one of her rare and eloquent gestures she ended with these words—words that ring through all the years between that day and this:

"You can—every one of you—become Christs."

—SYDNEY SNELL

HER GUIDING PRINCIPLES

Dr. Besant is not merely a person or an institution that will live forever in the centuries to come, because she has given such a marvellous message, but because her guiding principles were service and the creation of a new world. Never was there such a need as there is now to understand the principles she laid out. Though Annie Besant is not with us physically, we have her wonderful message. If we can realize it and try to apply it, we shall be able to help in the building of a better world. To the Theosophist there is a great privilege and a great truth—the wonderful message of Dr. Besant. It is not given to us to become individual leaders like she was herself, but as collective leaders we can give the great message she proclaimed.

If only we can resolve and rededicate ourselves to her, telling her we shall ever be faithful to hold aloft the flag she unfurled, and to keep alight the torch she lighted to dissipate the darkness of the world! With such a resolution should we live. Only so can we cherish her memory.

—ROHIT MEHTA

HER GRACIOUSNESS

As I write to you I am thinking of a picture I have of Dr. Besant. One evening, long ago, she was lecturing at the Portman rooms. I remember, as she came out to her car, with a bouquet of pink roses, a soldier in khaki pressed forward carrying his baby daughter whom he held forward for Dr. Besant to bless, I suppose. With a charming gesture she, Dr. Besant, took from her bouquet a tiny pink rose-bud and put it into the baby's tiny hand.

Another memory, years ago, when I was a young girl, rather shy, in the midst of a crowd around her in Queen's Hall, London. She came to me and took my hand! That is a memory cherished, and an unforgettable link.

—K. P.

A TRIBUTE FROM ALLAHABAD

BY BENI PRASAD

Dr. Besant's life-work might be reviewed under four categories: politics, social reform, education and Theosophy. Dr. Besant sympathized with the cause of Irish Home Rule, and took a leading part in the political enfranchisement of women and the removal of social and educational handicaps from which they had suffered in England. She was one of the most active members of the Fabian Society which included Mr. and Mrs. Webb, Graham Wallas, Bernard Shaw, Sydney Olivier and others. The Fabians realized the vital significance of socialism for the modern age, that is to say, for the uplift of the whole population to a high plane of comfort, affluence and education partly through the socialization or social control of the means of production and the communal provision of essential services. At the same time the Fabians grasped the imperative need of adapting socialist programmes to the intellectual climate, economic frame-work and political conditions of the country. Dr. Besant was amongst those who worked out schemes for municipal socialism in Great Britain. Long afterwards, Dr. Besant founded the Home Rule League in India in 1915 and was responsible, more than any other single individual, for the intensive country-wide campaign which led to the Montagu-Chelmsford Reforms of 1919.

As a social reformer, Dr. Besant was associated in England with the labour movement and with Neo-Malthusianism. In India she stressed, specially in later years, the necessity of outgrowing caste and other obsolete institutions.

As an educationist, Dr. Besant's name will always be associated with the Central Hindu College which blossomed into the Hindu University 25 years ago. She inspired the establishment of many other schools and colleges all over the country. What was equally important, she introduced those principles of education which have been worked

out by John Dewey and others in succession to the line of educational reformers which begins with Rousseau and includes Pestalozzi, Froebel, Montessori and others. That explains Dr. Besant's deep interest in the Boy Scout and Girl Guide Movements, in the foundation of the Young Men's Indian Association, etc.

As a leader of The Theosophical Society, Dr. Besant sought to further catholicity of outlook in that adaptation of the individual to the sum total of the universe, to the life within and the life beyond, to nature—its inner essence and its outer manifestations—which constitutes the core of religious belief. She called for a sympathetic understanding of all faiths. Dr. Besant preached the doctrine of Universal Brotherhood, the greatest of all needs of the modern age. Like her associate and predecessor, Colonel Olcott, she did much towards awakening pride in India's past among the educated classes who had been dazzled by the superficial glammers of western civilization.

Behind the manifold activities of her career, there lay an underlying unity. In politics, in social reform, in education, as

well as in the domain of religion, Dr. Besant sought to foster the spirit of freedom, growth, expansion and ethical elevation. She realized that freedom is the basis of discipline, of personal development and of the spiritual life. That was the key-note of a public career extending over nearly 60 years. The greatness of her cause was in accord with the greatness of her personality. Dr. Besant consciously disciplined and developed powers of exposition through ceaseless reading, reasoning, writing and speaking. For the sake of her convictions she endured terrific suffering, deprivation of home, husband and children, which brought her successively almost to the verge of suicide, collapse of mind and body, and death. But from the vale of tears and misery, poverty and illness, slander and persecution, she emerged at last strong and triumphant, consecrated to the cause of humanity, irrespective of creed, colour or race. Dr. Besant resorted to yogic discipline to raise her powers to the *nith* degree and left to the world, specially to India, the legacy of a great example—the very incarnation of the idea that life is a noble and earnest calling.

POEM

BY MARSYAS

Greatest of Women, hail ! Who know Thy worth
 Bless the High Gods this Day, and in their hearts
 Burn choicest incense of delicious laughter :
 This Day it was, brought Thee again to Earth
 To tread Life's stage in this of all Thy parts
 The head and front—so shall men know hereafter.

Herald of Him that cometh, Thine the toil
 Ceaseless, all but heart-breaking, which at length
 His Way hath verily prepared before Him ;
 Thine Principalities and Powers to foil,
 Warring with wit on wit, with strength on strength,
 That men might see their Lord, fall, and adore Him.

O perfect Servant of Thy Lord and ours,
 Can we forget this thing that Thou hast done ?
 Shall Thy name fade from out our human story ?
 Nay, but till Night the palsied Earth devours
 Ye stand—Thou, He, Forerunner and Forerun—
 Radiance in Radiance lost, one blinding glory !

Adyar News and Notes

THE PRESIDENT

I VERY much regret that I have not been able to attend to my various and many duties for the last six weeks or so, as I had at short notice to undergo an operation on my foot. The operation was performed by the leading surgeon of Madras most successfully, and I am now in process of recovery, and shall hope, as soon as possible, to resume my various activities.

—G. S. A.

5 September 1943

A LETTER OF CONGRATULATIONS

Dr. Maria Montessori reached her 72nd birthday on 31 August 1943, and the event was celebrated with homage and gratitude, particularly at Adyar, where she has made her home since arriving in India in 1939. Dr. Arundale addressed the following letter greeting Dr. Montessori who is carrying on her work at Kodaikanal:

Very dear Madam: Our affectionate and very grateful thoughts are always with you, as I am sure you must know, and they are affectionate and grateful thoughts from every part of the world. But on the occasion of your Birthday they go forth with greater intensity, and I should imagine you must be almost invisible through the shining clouds of love which will be swirling round you.

It was a very beneficent and happy concentration of circumstances which brought you here to the Motherland of the World, both to receive her Blessing for all you have given to her children everywhere and to gain therefrom an added power to bless the Child-World on its new pilgrimage when the war is over.

It is true, of course, that India as she is for the moment has not given you that recognition which she has owed it to herself to

give. So much the worse for her. But there are many in India, and we Theosophists count ourselves among them, who know the *real* India and who know, therefore, that you have been taken forever into her eternal heart.

And with you is your beloved Mario whom we all love so much and to whom we all are so grateful.

If I may dare to say so, I feel very certain that the work before you will have even greater significance and blessing than that which you have already so magnificently performed. You may be getting old, but the spirit in you is ever young, and no advancing age can ever conquer that. I think that your visit to India, despite its frustrations, is the beginning of a great reincarnation of all that you give, and perhaps as the years pass you will look back upon your long stay here with a sense of deep satisfaction, even though for the moment so many obstacles seem to be round about you.

A great chorus of praise rises up to you from the Besant Theosophical School, and to Mario too, for you have shown our teachers and the whole School how to be young with their youth. Would that it had been possible for you and Mario to be here on the occasion of your Birthday and to take the School a step further on the Montessori Way. But your spirit broods over us all, and the great celebrations which will be taking place on August 31st will mark a new year of life and dedication.

I do not want to make this letter interminably long, but I should like just to add my personal homage and affection which, of course, you know you have had for a very long time, but which gives me great happiness to say over and over again as opportunity offers.

Ever affectionately,

GEORGE S. ARUNDALE

AN ACT OF HOMAGE

Late in the afternoon of the 31st of August, at Adyar's Headquarters Hall, the platform and niche which customarily set off the statues of The Society's two Founders, became a temple shrine with Shri Krishna a focus of reverence. A wonderful bronze image of the Divine Child who represents all children—young or old—occupied a garland-draped pedestal, and puja lamps, incense, and many small oil lamps flickering in the breeze, all against a background of green, framed by plantain trees and a mango-leaf arch, added to the temple atmosphere.

A rose-garlanded picture of Madame Montessori was placed at one side of the image, for the students of the Besant Theosophical School and of Kalākshetra had arranged a programme in honour of her birthday. While the beloved honour-guest was away in the hills at Kodaikanal, she was nevertheless very much present, for her beautiful spirit seemed to shine through her smiling, pictured face, and the seventy-two dancing lights from the small lamps reminded all that she has blessed the world with that number of years of her gracious presence.

After greetings and expressions of affection to Madame Montessori, the temple atmosphere was further heightened when, to the chanting of a shloka, Rukmini Devi became a priestess who lighted the fire before the Divine Child, and the children processed in groups to pause before the shrine and bow low in homage.

As in olden times in India, music, dance, drama, poetry were presented in the Temple as an act of dedication and homage, so now one side of Headquarters Hall became, as it were, a temple-theatre. Against a simple dark blue back-drop bordered by potted plants and festooned with leaf-garlands, the children presented their simple but well-chosen items of songs, solo and group recitations of poetry, folk dances displaying gay costumes and enchanting rhythms, and two picturesque Chinese mimes which particularly delighted the audience—especially the younger

portion of it when they recognized this or that classmate masquerading beneath a colourful Chinese costume and convincing make-up! The little entertainment closed with hearty and feeling singing of the song with which all School programmes end, "Devi Vasanté."

Who can doubt that the happiness engendered by this charming commemoration was received as loving thought and reverent homage by the Divine Child, and by her who has worked so selflessly for the sake of the divinity she has perceived in every child?

—E. N.

A SHRINE OF GREATNESS

The Besant Theosophical School, Adyar, is perhaps unique in the fact that in cultivating reverence for greatness it celebrates every day in the year some great personage—hero, statesman, author, musician, poet, painter, scientist, lawgiver, King, and on religious festivals some Prophet or Saviour. To develop this side of its life the School is expanding its International Shrine of Greatness, which, though at present a nucleus, promises to become a magnificent permanent gallery of the world's great people—both men and women. The School will be thankful to anyone who will send portraits—paintings or photographs—of great people to enlarge the collection, preferably men and women who have passed over, and not contemporaries. If the pictures are framed, so much the better. Those wishing to help may communicate with the headmaster, Mr. K. Sankara Menon, M.A.

This Shrine effort is to be wholeheartedly commended as a means of building greatness into boy and girl students who will be among India's future leaders.

—J. L. D.

THE BIRTHDAY OF A LIBRARY

If it was a universal custom that all libraries were welcomed to life as the Swaminatha Aiyar Library was welcomed at the Theosophical Headquarters on July 5, I would

better Yeats' decision to give a future rebirth in *homo* (not too) *sapiens* and turn up as a bit of Byzantine craftsmanship; I would put in an application to the Karma Devas to be reborn as a library.

Imagine framework up and down and across (the skeletal form of the new entity) within which rest its tangible cells and tissues (disguised as neatly wrapped palm-leaf manuscripts). Then realize (if you can realize the unrealizable) the imponderable psychological forces secreted in those tangible aspects of the entity; the involutions of over a thousand minds and the calligraphic labour of twice as many hands from knowledge of millennia of history; age-long ponderings of the whys and hows of life; generations of experience in music and dance and the magic and music of speech; condensed through the miracle of writing on a section of a palm-leaf before the glibness of pen-and-ink and the plethora of printing made broader (some say shallower also) the river of verbal expression: all this awaiting its evolution into new times and circumstances through the service of the twin fosterers, interpretation and translation.

If you are at all sensitive to this in-and-out movement that is twisted like an invisible mainspring in every atom, and vastly and elaborately so in the entity of a manuscript library, you will agree with me that nothing could be more temptatious for re-incarnation, or more appropriate to the occasion referred to, then the early-morning reception of the new-old entity in the room set apart for its infant years off the Adyar Library. The immemorial voice of Vedic India chanted salutations to Sarasvati Devi, the celestial embodiment of culture, whose traditional pictorial image was surrounded by fragrant garlands of jasmine. Consecrated water was sprinkled over these at ceremonial intervals. Coconuts were broken. Incense curled and uncurled in the air. Burning camphor on a brass plate was waved in front of the shrine that through the spiritual imagination of India had become a throne of divinity.

The godfather of the library (Shri Kalyanasundaram Aiyar) was there, delegating for his late father and the library's father-mother. So was Shrimati Rukmini Devi, its foster mother, to whose care it has been entrusted. And (surrounded by the band of willing servers of the Theosophical ideal gathered from east and west and north and south) the President sat in the midst, and (*mirabile dictu*, i.e., believe it or not) never said a word. *Mangalam* (benediction) was sung by Indian girls to fiddle accompaniment.

When I first lived at Adyar in 1915, I saw there, and elsewhere, a number of things that I wished to be (a tree, a flower, a butterfly, a Himalayan peak, and the like), and in Ovidian (or is it Ovidious?) manner wrote a series of versified metamorphoses. Some day I may write another beginning:

If those shape-changings yet may be
That Ovid and his kindred sang,
Into a palm-leaf libraree
Let me be turned. . . .

—J. H. COUSINS

OUR LATE VICE-PRESIDENT

An Appreciation by Calcutta University

[The following appeared in *The Calcutta Review*, a cultural monthly journal published by Calcutta University, soon after his passing on 16 Sept. 1942.]

The death of S. J. Hirendranath Dutta has been announced. One of the most brilliant students of this University, he chose law as his profession and practised for nearly half a century as a solicitor in Calcutta. But though a very learned and acute lawyer, his profession did not absorb his interests. In the earlier years of his life he took a prominent part in the political movement of the country. But he devoted most of his spare time to intellectual and cultural pursuits. His acquaintance with our literature, both ancient and modern, might excite the envy of professional scholars. His knowledge of philosophy, and particularly Indian philosophy, was profound.

His interest in education was not limited to the National Council of Education, of which he was for years a Secretary and latterly the senior Vice-President. As a follower and co-adjutor of the late Mrs. Annie Besant, he also helped in the foundation of the Central Hindu College, Benares, which became the nucleus of the Benares Hindu University. The University of Calcutta appointed him Kamala Lecturer in 1937 and the lectures which he delivered in this capacity, on "Indian Culture—Its Strands and Trends (A Study in Contrast)," have been published by it. The University also awarded to him the Jagattarini Gold Medal in the same year, in appreciation of the great services he had rendered to our literature.

By his death Bengal has lost a great son and the world of literature and culture an erudite and finished scholar.

THEOSOPHY REVEALS DEATH FOR THE FRIEND HE TRULY IS

MAGAZINES RECEIVED *from overseas*

The American Theosophist, April.
The Canadian Federation Quarterly, April.
The Canadian Theosophist, April.
Evolution, May, June.
Mothers Bulletin, Winter-Spring.
New History, April.
Revista Teosofica Argentina, May-June.
The Temple Artisan, Feb.-March.
Theosophy in Australia, June-August.
The Torch, May-June.

The President's Correspondence

DIAMOND JUBILEE

I SEND my very best wishes to the Secunderabad Lodge on the accomplishment of a Diamond Jubilee. This is, indeed, fine testimony to the loyal stalwartness of the members of the Lodge who for fifty years have faithfully served the Elder Brethren in this post.

The accomplishment of a Diamond Jubilee must bring its own reward, and I have no doubt that coming years will find Theosophy and The Theosophical Society strengthened throughout the area served by the Lodge.

I wish I could be present on this very auspicious occasion, but among other hindrances is an operation which still leaves me weak and confined to the upper floor of our Headquarters. I am very glad the Vice-President is able to be with you, and I should like him to convey to you all my most brotherly good wishes and to assure you that

when the opportunity arises I shall hope to come and congratulate you in person.

16 September 1943

GREETINGS FROM MICHIGAN

Dear Dr. Arundale: Hearty Greetings from the 37 members of the Michigan Theosophical Federation meeting in the Lansing Lodge rooms today (April 4). All Lodges were represented excepting one.

It was a most successful gathering . . . members reaffirming their devotion to the cause of Theosophy. —EDNA M. SCHULTE

GREETINGS FROM BOMBAY

Twelfth Annual Sessions Bombay Theosophical Federation sends respectful greetings loving homage to President, Rukmini Devi, Brothers Sri Ram and Jinarājādāsa.

—GINWALA

[Dr. Arundale's reply is printed in the October *Theosophist* under the title, "A World-Wide Change of Heart."]

Among the National Societies

THE THEME OF THE INTERNATIONAL CONVENTION

IN response to the President's Question addressed to all members and Lodges and Sections, printed in the Watch-Tower Notes of the August *Theosophist*, Mr. Jinarājādāsa was the first to write on the subject, and his letter appears in the Watch-Tower of September *Theosophist*. Mr. Kirk has written an article which will be printed in the November *Theosophist*.

Bombay

The *Bombay Theosophical Bulletin* tells us that the Bombay Theosophical Federation arranged a series of meetings to discuss the questions sent out by the President on The Application of Theosophy to Politics, Industry, Economics, Education, Religion, Arts, the Individual, and the Search for Truth. At each of the meetings a few members who had made a study of the subject spoke. Some of them had sent written statements on the subject. The trend of these discussions will be sent to the President.

A strong plea was made for a government of the wise, for the spirit of internationalism, for a more equitable distribution of property, raw materials and the profits of industry, for experiments in collective farming and community life.

It was pointed out that the application of Theosophy in education consists mainly in the recognition of the fact that the child is a Divine Spark who comes with a wealth of experience and therefore should be treated with understanding and reverence, that greater emphasis should be paid to the education of the body and the emotions, and that care should be taken to train the intuition of the child. Some wanted histories to be re-written omitting references to conquests and destruction and emphasizing the growth of culture.

A plea was also made for the abolition of prizes and all idea of competition.

As regards religion, it was explained that Theosophy has a particular work to do in eliminating fanaticisms of all kinds, in cultivating among the people a reverence for all Faiths, and in popularizing the esoteric side of every religion.

Andhra Circars

This Federation has published the President's fivefold Question in Telugu in the Federation journal, *Divyagnana Deepika*, and extra copies have been distributed to all the members in the Andhra Circars and Central Federation areas.

Dr. Arundale is particularly pleased with this endeavour to circulate far and wide the theme for the coming Convention. How helpful it will be to have all in the Telugu District alive to its implications.

PROBLEMS OF POVERTY AND RECONSTRUCTION

The whole of the world and India in particular is today concerned with the one moot problem, arising out of mal-production and mal-distribution of food, the fundamental economic needs of man. The problem of food and the problem of land is one and the same. War is but a phase thereof, Revolution is another.

This fact is dawning on the peoples of the world as our President, Dr. G. S. Arundale, puts it pithily: "Politics can wait, Poverty cannot." Politics is but an illusive superstructure which divides man from man, nation from nation, but the effort to come to grips with the Problem of Poverty and Reconstruction can unite man with man.

The Theosophical Society suggests a way, based on Universality, out of the troubles that beset the peoples of the world.

A *Conversazione* Class is therefore being started to study the Problem of Poverty and Reconstruction, taking into cognizance divers viewpoints enunciated by world-leaders and experts, both modern and ancient.

Our first *Conversazione* will be held on Friday, 30th August, when Mr. C. Jinarāja-dāsa's contribution "A Seven Seas Charter" will form a basis for study.

JETHMAL PARSRAM,
Hon. Propaganda Secretary,

Sind-Multan-Baluchistan T.S. Federation

AN EXPERIMENT FOR MEMBERS

Various are the ways in which Lodges can see to the needs of their members, keep themselves "alive"—that is the only way! none can make alive from without—and maintain touch with central activities. Poona Lodge is active at the moment in endeavouring to help members to discover each for themselves, "*What is his own Theosophy?*"

The Lodge servant is delivering to each member a small memo-book, with an accompanying letter that mentions the straight effort that the President asks each member to make to discover his individual Theosophical outlook upon the various departments of human affairs. In the memo-book is a "first list" of leaflets issued by the Publicity Office, Adyar, and members are asked to choose those where the titles interest them, and afterwards these are delivered by the Lodge servant. Further provision is made for two other lists to be sent, and for an open hour each day at the Lodge, when questions and discussion on points raised in the leaflets will be welcomed.

The first list numbers the ten leaflets of the series "A Theosophic World"—Theosophy applied in a scheme of life. (This issue is now out of print.) The second list gives the twenty-two subjects of the *Next Step Booklets*, in which workers experienced in their own subjects have shown how Theosophical principles inform seekers of the progress to be made in different walks of life. As the

world has not yet put such principles into effect at all widely, such booklets are full of matter for the guidance of members.

With the third list, that of the titles of the ten pamphlets of the *First Correspondence Course*, "Theosophy at Work," the Lodge endeavour turns towards the practice of Theosophy in the life of the individual. Where members respond to this Lodge work, an unusual and commonsense revision of the general position will have been made—sound common sense—and taking little of one's time in days of such pressure.

—E. M. LAVENDER

BESANT SCHOOL, MANGALORE

The Report for 1942-43 of the Besant National Girls' School is once again interesting and good.

"With the opening of the new year, the School enters upon an eventful period in its career. It becomes a full-fledged High School.

"On 17 June 1943 it completed twenty-five years of useful work. The Silver Jubilee Committee was started in 1942 to celebrate the occasion in a fitting manner in the course of this year.

"The year has also seen the birth of a new organization, the Women's National Education Society (registered on 26-2-1943) to which the Mangalore Theosophical Society has most gratefully entrusted the future management and conduct of the School. Inspired by the noble zeal and example of Rao Bahadur Dr. M. Kesava Pai, a band of enthusiastic and generous patrons of Indian Women's Education have rallied round the School in the confident hope of making it a nucleus for the revival of the ancient spirit of true Indian enlightenment and culture. An institution started under the direct blessing of a great woman—Annie Besant—to whom India was in the deepest and truest sense a Motherland, could not wish for a better mission. The Council of Management of the W. N. E. S. has happily drawn together workers old and new, and has taken up

the work in the fervent hope that public sympathy and support will be afforded to them in the fullest measure. The Council is anxious to give every encouragement to the large number of poor girls for whom sound education will be the mainstay in life. For this purpose it has provided an amount of Rs. 750/- for award as scholarships. A provision of Rs. 250/- has also been felt necessary for giving concessions to poor midday boarders of Padmavihar, the School Hostel. Contributions towards these will be specially welcome. The need for increased accommodation in buildings and playground will entail a good bit of capital expenditure. So, too, will the equipment for a growing High School. The appeal of the Silver Jubilee Committee has dealt with these needs fully, and it is the earnest hope of the management that the appeal will meet with a ready and generous response."

ENGLISH HEADQUARTERS

March-December, 1942

The year's Report has been arranged to cover a shorter period than usual, *i.e.*, from March until December. The reason for this is that the financial year of the Society runs from January to December, and it has been considered more helpful that statistics of membership, library books lent, etc., should conform with this, so that in future the Annual Report of the General Secretary should cover the same period.

Work throughout this 10-month period has shown a steady growth. Reports from all sides show an encouraging increase in public interest in Theosophy and in members' interest as well. Judging by conversations held with not a few of the younger members in the Forces and in civil life, there would seem to exist everywhere a very real search into the realms of the less known for more acceptable explanations of the perplexities with which the present-day world is surrounded.

Lectures and study groups for public and members have continued regularly and attendances have risen on the average.

Besant Hall, however, has remained closed except on special occasions, such as Convention, White Lotus Day, etc. Due to the demolition of the block between the Hall and Baker Street it can now be seen from the main road. The words "The Theosophical Society" in large letters have therefore been painted on an open part of the front wall of the Hall and can be seen very well from Baker Street. The office of the New Education Fellowship is now housed on the top floor of Headquarters, and we are very glad to have this association with them.

Members of the staff maintain, together with any visitor who may happen to be present, the regular noon meditations. By means of these we seek to keep Headquarters in continual touch with the Section, The Society throughout the world, and more particularly with the International Headquarters at Adyar. If our contacts with the Centre are strong, so can be our work in the world. With wartime mails so variable and untrustworthy, Adyar seems far away and news in some ways old even before we receive it.

But we have in the person of Mr. Jinārjādāsa, who returned here in October, a most real link with Adyar and the Great Realities of that place. Happy to welcome him again, we are grateful for the many lecture tours and other activities he is undertaking throughout the Section.

The work of the Information department has continued increasingly during the year. The demand for information about The Society is quite clearly growing. This is largely due to the general sense of insecurity which the war brings, thereby causing people to think and seek a little harder than they would usually do. Over and above this, the department paid more attention this year to advertising. Particularly with regard to the Library it seems that the number of new subscribers has definitely been influenced by such advertisements. The fact that advertising is very expensive somewhat limits this

mode of approach to the public, but it is hoped in the coming year to try out further methods.

A large number of parcels and pamphlets and old "Theosophists" have been handed in at the G.P.O. for convoys and isolated units, and many packets of literature have been handed or sent to individual members of H. M. Forces. Distribution of leaflets and pamphlets has also been made to canteens, clubs, etc. Over 100 letters from enquirers were received and appropriate literature sent to them. Of these seven have since joined The Society.

Lodges were asked to approach their local libraries and offer additions to the Theosophical books they already had. As a result, many gifts have been made.

During the year the pamphlet *Conquest*, by Mr. E. Korving, was published and over 1,000 copies have been sold.

One hundred and forty study courses and 66 lecture notes have been sold or lent. There were 72 applications for the "Secret Doctrine" correspondence course issued in six fortnightly parts, including one from the National Secretary of the American Section.

Sixty tours and week-ends were undertaken, principally by Mr. Hawliczek, Mr. Tomes, Mrs. Ransom and Mr. Gale. This, considering wartime conditions, is a very admirable piece of work.

A weekly Enquirers' Group had been led by Mr. Gale, and Dr. Stede has held study meetings on Thursday afternoons on *The Bhagavad Gita*. Miss M. Franklin has continued to lead the "Secret Doctrine" study class, which is as popular as ever.

—J. COATS

NO FEES IN GLENDALE

The Theosophical Society in Glendale, California, has given me the privilege of reporting to you the result of our experiment of operating without fixed dues.

When Dr. Arundale was last in this country, he made the statement to the effect that fixed monetary obligations should have no

part in Lodge rulings: that it seemed too much to expect at the present time, but eventually Lodges should function by means of voluntary contributions.

We, of Glendale Lodge, were much impressed with that ideal, and voted to put it into practice without delay. In every way we have been more prosperous financially. A budget is drawn up based on the average expenditures of previous years; this figure divided by the number of paying members, (there are always some unable to pay), gives the per capita needed, but no member is asked to give that amount. In other words, each member knows what it costs to run the Lodge but is expected to give only what he feels he can, based on his own income.

Our contributions to special funds have been more generous since we adopted this plan.

Always we have had a harmonious, friendly Lodge, therefore the channel is open for Higher Forces.

Since the possibilities of black-outs we are running all our activities on Sunday beginning with an informal Group from 12.00 to 1.00; Healing Group from 1.15 to 1.25; Lodge 1.30 to 2.30; and public class 3.00 to 4.00.

—BETSEY JEWETT

WORK FOR THE BLIND

The Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California, does excellent work with its two main activities, namely (1) a free lending library of Theosophical books in Braille, and (2) *The Braille Star Theosophist*, a free monthly magazine for the Blind.

The American Theosophist summarizes their report for 1942 as follows:

The Annual Reports of the President, Mr. F. A. Baker, and the Secretary, Mrs. Flavia B. Snyder, have just been received. The Association is in the course of being incorporated. The Officers and Directors were re-elected, with the addition of Mr. Roy C. Snyder.

Resolutions provided for changing the *Braille Star Theosophist* to a quarterly during the period of labour and material shortages, and that one member of the Board shall at all times be a blind member of The Society.

The President reports 1,800 copies of the magazine circulated among the blind. This and some other publications total 75,000 pages of embossed material, not including the hand-copied work of voluntary transcribers, of which there were thirty-eight volumes. Seven hundred and twenty-five Braille volumes were loaned to the blind in the course of the year.

The faithful few who carry on and support this Theosophical work for the blind surely are deserving of our approbation.

THE OLCOTT FOUNDATION

This Foundation (of Olcott, Wheaton, U.S.A.) has for its object the fostering of creative expression and the spirit of research, and the activities comprehended by it include:

1. Public Lecture,
2. Short Story,
3. Poetry,
4. Drama,
5. Symbolic or Mystical Painting,
6. Musical Composition,
7. Radio Script.

Successful contestants in each class will be given the Olcott Foundation "Award of Merit," and so far as is practicable winning entries are given a place on the Summer Sessions programme. In the case of the Olcott Lecture the winning entry entitles its author to be the guest of the Section at the Annual Convention with a place on the Convention programme.

Rules and other particulars of this activity, which is successful and growing, are printed year by year in *The American Theosophist*. (This note is from the April issue of this year.)

IT DEPENDS ON YOU

Mrs. Golda Stretch, in her annual report of the Michigan Theosophical Federation, writes:

My sincere appreciation to all those who have co-operated and assisted so graciously

in our Federation work the past year; also to the officers and members of the Executive Board.

I want to thank each and every one of you of the various Lodges who have been so helpful at all times. It is you, each one of you dear folks, who have helped to make our Federation gatherings so successful.

Please accept my personal sincere gratitude for having given me the opportunity of serving within the Michigan Federation for seven years . . . five of those years as the Federation President. The work has been a great joy and a glorious privilege. *Thank you.*

And now a new year dawns . . . new officers . . . new ideas . . . a new vision, and may we know a deeper understanding; even a closer co-operation; a still stronger sense of comradeship and dedication; and that the accomplishments of the years which are to come will far outshine all records of the past.

May the year 1943-1944 bring greater opportunities for service to Them.

N. Z. THEOSOPHICAL WOMEN'S ASSOCIATION

The Association now numbers nearly 200, and is a Dominion Organization with its Executive centred in Wellington. There are seven Branches, five of which are affiliated to the National Council of Women. Our members work actively in many women's movements. The Theosophical Women's Association has Associate members also, and several of these have joined The Theosophical Society. The Theosophical Women's Association fully subscribes to the Objects of the Parent Society, but has five special Aims which are:

1. To make wider contacts and to work as Theosophists in women's movements.
2. To study Dominion problems and their solutions in the light of Theosophy.
3. To exalt Womanhood.
4. To encourage the development of New Zealand's own distinctive culture.
5. To discuss right foundations for lasting peace by the application of Theosophy to problems of reconstruction.

We all feel the extreme urgency of working for our third object, the present conditions here in New Zealand being anything but desirable—the World Mother influence is so much needed and many of our members daily invoke Her love and wisdom. However we meet with some prejudice and opposition along that line. The Branches each select their own line of work and send in reports quarterly for our Newsletter, the first number of which was issued in April 1943.

—DULCIA MASON,
Dominion Secretary

DISTANTLY—TOGETHER

Australia once again has held Local Conventions in different Lodges, all during Easter, in place of the Section's Annual Convention. The following is from a report by Edriss Noall, printed in *Theosophy in Australia*:

Newcastle and Sydney Lodges held a most successful and inspiring Convention in the Savoy Theatre on Good Friday, with an attendance of over 100 members, and a fine spirit of unity was manifest throughout.

After the singing of the National Anthem, the Rt. Rev. Lawrence W. Burt delivered the opening address and sounded the keynote of the occasion. He said that Conventions dealing with similar topics were being held in Adelaide, Brisbane, Hobart, Melbourne and Perth, and reminded the members of the emphasis Bishop Leadbeater placed on the value of such gatherings as providing members with the opportunity of meeting together and realizing something of the real nature of their unity. Furthermore, such Conventions enable us to rise to causal realms and come into closer touch with the Great White Brotherhood in whose service we gather. Bishop Burt then recited the opening invocation, and all sang "The Hymn to Shiva."

Nominations were called for Convention Chairman, and Bishop Burt was unanimously elected, with Mr. Ian Davidson Vice-Chairman, and Mrs. Goodman Convention Secretary. Resolutions of goodwill were cabled to the President, Dr. G. S. Arundale, and Shrimati Rukmini Arundale, and to Mr. C. Jinārājādāsa. Telegrams were dispatched to the

other Australian Lodges meeting in Convention.

The Win the War Congress then held its first Annual Meeting, with Mr. Ian Davidson in the Chair.

Bishop Burt then resumed the Chair, and introduced the speakers for the Symposium entitled, "World Reconstruction and the Individual from the Theosophical Viewpoint." [These are reported in full in the June-August 1943 issue of *Theosophy in Australia*.] At 12.30 p.m. Convention adjourned for luncheon, which was served in Adyar Hall, and resumed at 2 p.m. An open discussion followed the Symposium until 3.30 p.m., when Mr. F. W. Houstone addressed the gathering on "Mystical Trends in Modern Poetry."

At 4 p.m. members were entertained at a social tea by Blavatsky Lodge. The same happy friendly atmosphere prevailed which marked the whole day's proceedings.

The Convention concluded with the presentation by the Young Theosophists of a narrative entitled "How Theosophy Came to Australia," compiled by Miss H. Zahara from Miss Neff's new book, *How Theosophy Came to Australasia*. The matter presented was most interesting, and gave us a taste of the pleasure in store for readers when the book is published.

The Convention closed by members dedicating themselves anew to the Master's service in a final invocation and by reciting Mr. C. Jinārājādāsa's poem, "In Thy Name." We left with the feeling that we had indeed drawn nearer to one another, and that we had been strengthened in our resolve to continue the work in Their Name.

A STUDY CAMP

There will be a Provincial Study Camp in the Bihar Federation Headquarters Buildings at Patna during the Puja holidays, October 1st to 7th. A full programme is printed, but it is not rigid. Attempts will be made to add to the list of speakers, and the period of the camp may be extended, or another camp arranged, as required.

A Story for the 4th of October.

THE 4th of October is for us animals a special day, most of us do not know about it, but still there is something in the air that speaks of something different from other days. It is for this occasion that I will write you my autobiography.

When I was born and where, I do not remember, but that I was born is a fact which came to my mind on the day that a nice young lady found me under the staircase of the T.P.H. godown. I had dug a hole in the sand and deposited my four young pups therein. After some time my young friend came back with an older lady, and they found it necessary to move me with my children to the back of the building.

I was very shy and afraid of these two women, but by and by I saw that they meant well, they gave me food and they were very kind to my little ones. We stray dogs do not trust the humans because they throw stones at us, or beat us, when we try to secure some food. We have no one to feed us, and so we have to look for food in dust-bins and rubbish heaps—a very poor existence.

From this time on, my life changed and became more doglike in the proper sense of the word. I was tolerated in the T.P.H., the head of this office was a kind man in yellow robes, so I remained around that place after my children had left me. It must have been about February 1940.

In May 1940 I had a car accident and my young friend nursed me very carefully and cured me. Then it happened that a young dog (probably one of my former children because it was very attached to me, but my mind does not go so far back) was run over by a car and killed. From that time to July 1940 I was alone in the T.P.H. garden. And then a very happy thing occurred to me, I met my husband Black.

In October, on the eve of Deepavali, I had a litter in which another good friend played a

great part, because she and her little son took care of me at that time.

Since then I have led a really happy life. Black and I are still very great friends, we really love each other. We leave each other absolutely free. But not a day passes that Black does not come to see me. Then I kill his flies and fleas, nasty insects.

In June 1941 I had again four puppies, but something happened, from that time I left the T.P.H. garden and was moved to Blavatsky Gardens, where I came under the care of my older lady friend. I took full possession of her, and in January 1942 she had to obtain from President the permission to keep me and look after me. I was declared a T.S. dog; a great honour. Everybody in the Compound knows me and I know everybody. I am good friends with all the people and they like to see me side by side with Black as we run along the roads.

In August 1942 I had another litter, but was unhappy, because my older friend was in Kotagiri and nobody to look after me properly except my younger friend who gave me food, but my health was not good, so two pups died from disease, the others were distributed by the servant of my older friend, a kind man who looks after me and finds good homes for my puppies.

When my older friend was back again everything went all right. I got my bath, was cleaned from fleas, etc., my sores cured with neem-oil, a nasty medicine, but it does wonders.

In May this year I had six puppies of which two had to be put to sleep because they were covered with sores. Two grew up and have a good home.

I was very ill, so my friends took me to the hospital and a doctor examined my sores and gave me medicine. . .

Now we live in Sevashrama, a wonderful place with a nice garden where Black and I

can play. I found there also Spotty, he is white and black. Spotty is a very kind friendly dog and has come to stay with us.

Every morning, after our piece of bread, we go together to the beach but we wait till my friend is ready to go, for we do not go when she does not come with us. On the beach we find the rest of our breakfast in the form of crabs. Not all are good, do not think that, but there is a specially good kind.

Now I must tell you about some of the activities of our Compound. First of all the Animal Welfare Group, the head of which is Shrimati Rukmini Devi, a kind lady, I know her well, and my two friends belong to that Group. That is the reason why many animals are brought to us. Once we had a young dog who was a finger thick covered with lice. You cannot believe how that was, terrible. My friends treated him with neem-oil, the dog fell asleep, all the lice were dead, but all the fur came off. It took weeks before he recovered, but it was a nice black dog after the cure and lived happily till about a year later he suddenly died. Cats are brought; squirrels, but they go to Madame C., she is the expert for squirrels. I like to chase them. Pussy cat likes to eat them. Of Pussy cat I will tell you later.

My younger friend has several times organized a bazaar for Animal Welfare work with good success, she told me this, because both my friends talk to me and I understand them. Black talks also to them. No! I never shall leave Adyar. One day my friend went to visit a friend who lives now outside

the Compound. We went to the Press, but I accompanied her not further than the gate. She called, tied me on and tried to force me to come, a peon would carry me, but I refused. I refuse to leave the Compound, for I think the remembrance of something bad is still in my sub-consciousness.

Really I must have made good Karma that I am so happy. And I wish that many dogs could find homes like mine. —BROWNIE

(written down by SPR.)

I USED TO KILL BIRDS

A friend of animals sends us the following lines from a poem by M. C. Edwards published in *Our Dumb Animals* (Boston), September 1934 :

But one clear day in the springtime,
I spied a brown bird in a tree.

* * *

I fired and my aim was too true,
For a moment the little thing fluttered,
Then off to the bushes it flew.
I followed it quickly and softly,
And there to my sorrow I found
Right close to *its nest full of young ones*
The little bird dead on the ground.
Poor birdies! for food they were calling,
But now they could never be fed,
For the kind Mother-Bird who had loved them

Was lying there bleeding and dead!
I picked up the bird in my anguish,
I stroked the wee motherly thing,
Who could never more feed its dear
young ones,

Nor dart through the air on swift wing,
I made a firm vow in that moment,
When my heart with such sorrow was
stirred,

That never again in my life time
Would I shoot a poor innocent bird!

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, OCTOBER 1943

	PAGE		PAGE
We Salute Annie Besant	145	Among the National Societies	153
Adyar News and Notes	149	A Story for the 4th of	
The President's Correspondence	152	October	159

Subscription: India Rs. 3; Overseas 6s. or \$1.50.

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

printed and Published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.