



# THE THEOSOPHICAL WORKER

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April 1940

ADYAR

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## Work Matters More!

By The Editor

### LINKS WITH SPIRITUAL MOVEMENTS AND PERSONAGES

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

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

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

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

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

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

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

#### PEOPLE JOIN AND RESIGN

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

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

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

blessing, not any particular time-circumstance.

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

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

#### THE LINK REMAINS FOREVER

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

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

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

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

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

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

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## The Olcott Schools of Ceylon and Adyar

### "IN MEMORY OF A GREAT MAN"

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

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

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

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

### THE NEW BESANT HALL

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

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

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

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

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

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

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

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

#### THE FISHER-VILLAGE SCHOOL SPORTS DAY

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

# ADYAR NEWS AND NOTES

## THE HONOUR OF ADYAR

MY HONOUR IS :

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

As I thus honour myself so do I help to maintain

### THE HONOUR OF ADYAR

—From a card distributed  
by the President

### AS TRUE TODAY AS EVER

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

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

## THE PRESIDENT'S TRAVELS

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

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

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

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

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

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

### RUKMINI'S BIRTHDAY AT ADYAR

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

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

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

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

#### A NOTE FROM BESANT SCHOOL

*N. Jagannadha Rao of the Besant Theosophical School writes :*

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

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

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

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

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

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

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

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

### "THE YOUNG THEOSOPHIST"

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

### ADYAR'S LITTLE RESIDENTS

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

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

My, here comes Horlick's-milk. Does she have to share it with the others? Too bad. . . . but Josephientje knows ways and means. At once she puts all four of her

little feet in the saucer, stretching them far apart so that her tummy touches the milk. . . . and now try to find room for yourselves, ladies!!!

I say, is that the boy-friend, peeping from the Bougainvillea? Off runs Josephientje, ready for a glorious day.

And now may I remind the reader that April 15-20 is "Kindness to Animals" week?  
—RIE

### ADYAR LODGE

Dr. Arundale suggested five subjects for consideration by the Adyar Lodge this year:

- The Splendour that was China,
- The Story of Abyssinia,
- The Worth of Poland,
- The History of Czechoslovakia,
- The Place of War in Evolution.

Of these subjects the first, third and fifth have been presented and discussed.

Earlier in the year in an interesting symposium the Lodge discussed the important subject: "How to Bring about a Change of Heart." It was agreed that the more clear these ideas are in the members' minds, and the more clearly they are placed before the public, the greater the chances of disentangling and solving not only personal problems, but the problems of the State and society as well.

A social evening was held when two new artists, both Indian ladies, entertained the Lodge, one on the difficult South Indian instrument, the veena, and the other with vocal songs.

### THE RITUAL OF THE MYSTIC STAR IN A GIRLS' SCHOOL

On Friday, March 8, a party of young people went from Adyar, to perform the Ritual of the Mystic Star in the National Girls' High School at Mylapore. Senior girls and teachers had been invited by the Principal, Miss Helen Veale of Adyar, to remain after closing time, and a large number availed themselves of the invitation

Mrs. Kanga had been over well beforehand, to make the necessary arrangements in the Drill shed, and none could fail to be interested in the beautiful scene of the ritualistic star within a circle, and the young participants in their striking vestments and dignified movements and words.

Miss Veale had previously talked and explained the nature and purpose of the ritual to girls of the Fifth and Sixth Forms, telling them that it was a way in which all could unite in true religious aspiration, could consecrate their lives to the Highest within each, whatever the specific religion to which she owed fealty. The world needed such unified religious effort now more urgently than it had ever done; but there was danger that even India, whose sacred soil had so often been trodden by Messengers of Light, would yield to the prevalent fashion of banishing religion from her National institutions, because sectarian weaknesses could be exploited for the increase of strife and disunion. In this ritual Hindu, Mussalman, Christian, Parsi and Jew could join without offence, each contributing the fervour of his own faith to the mystery it wrought.

At the close of the service, which took about forty minutes, Miss Veale thanked the visitors for their kindness in providing the school with this opportunity of self-dedication. If the school had the ample accommodation which is still only in prospect, it might have been possible to form a group for regular performance of the ritual, and there is no doubt that it would enrich the school life, though none would be urged to join or attend. Many expressed their wish to form such a group, but it must wait at least till the new buildings materialize. Meanwhile the seed has been planted in some young hearts.

#### MR. VAN DE POLL'S TOUR

Mr. Henri van de Poll, Manager of the Theosophical Publishing House, Adyar,

left on February 1st, in his little motor-car, on a long tour of India, combining a holiday and work for Adyar.

Already he has covered thousands of miles, visiting many towns, has been at the Indian Section Headquarters at Benares, and arrived in Bombay in time to greet the President and attend the Diamond Jubilee celebrations.

He writes cheerfully :

"Am staying here at Bombay with such nice people. They make me really rather confused in the very delightful conception they have of putting somebody up for a few nights. There is every mortal thing in my room, which one really only expects in a first-class hotel, writing pad and envelopes included.

"It is an interesting tour, but I do find it very tiring at times. If only there were less bullock-carts, and less holes in some of the main roads, but then, of course, driving would become too mechanical. But after negotiating 100 miles of the most unholy trunk road I have yet come across from Cawnpore to Bongaon, it was a relief to find an excellent one to Agra for the next 70 miles. "The month of marriages" brought thousands of bullocks-carts dispersing themselves all over the motor road, filled to the brim with wedding party guests, all in high spirits, happily unconscious of the fact that cars also would like to make use of some of the road at times, with the result that I had to do most of my driving in the ruts on the side.

"Please give best greetings to all at Adyar!"

Bhikku Arya Asanga is Manager of the T.P.H. since Mr. van de Poll went on tour.

#### BOOKLETS OF THE MONTH

Two April *Theosophist* articles, interesting and valuable, have been reprinted by the T. P. H. in attractive booklet-form.

First, *Some Notes on Theosophical Education*, by George S. Arundale :



valuable as giving a unique system of Education in an exposition which is clear, concise and complete.

Second, *The Poet and God's Word*, by James Arther, is a chapter of his forthcoming book *Baconian Studies*. The booklet is interesting as it deals with a not well-known theory, namely, that Bacon was the final reviser of the Authorized Version of the English Bible.

### THE JANUARY "THEOSOPHIST"

A correspondent wants to know who exactly is the person mentioned in the January WORKER as a "wide-awake" English member who suggested that *The Theosophist* for January 1940 might be a New Zealand Centennial issue. The reply is simple: it was Mr. D. Jeffrey Williams, Secretary of the Theosophical Order of Service.

It is to be noted that it was also a "wide-awake" New Zealand member, namely, Miss E. Hunt, the newest of our General Secretaries, who made the special number possible and successful by collecting appropriate articles and illustrations.

It was a very happy idea to honour New Zealand in this way, and a number of friends and correspondents have expressed their appreciation of the special issue. One of them as follows:

"We in N. Z. greatly appreciate *The Theosophist* celebrating our Centennial with the January issue. This we had been looking forward to, since Miss Hunt's first mention of it. Need I say that the Centennial Number has greatly exceeded our expectations? We are buying extra copies, at least my friend and I have, and distributing them."

And Miss Hunt writes:

"May I thank you on behalf of our Section for the work and thought which have been given to the issuing of the January number of *The Theosophist*? It has been well received by our members

and has been valuable in giving them individual touch with Adyar."

### ALL-PROPHETS' DAY

Those who celebrate Great Men will be interested in All-Prophets' Day, instituted under Islamic auspices in India on October 29, 1939. The observance was prompted by the Imam of the Ahmadiyya movement, Qadian, Punjab, though it is not exclusively Muslim. It is in fact intended that leading men of the different faiths should meet together and celebrate the founders and guides of religion who have given a divine revelation to the world. Any movement which tends to promote harmony and goodwill between the various creeds of India and other lands is surely worthy of support.

Calendar makers should note this day and give it publicity. It has been introduced into the Theosophical Year Book for 1940.

### KALAKSHETRA

Receipts from 1st October 1939 to 29th February 1940:

#### Donations:

	Rs.	A.	P.
Mr. and Mrs. Coats	...	264	13 2
Miss Glen-Walker	...	11	0 0
Miss I. M. Prest	...	25	0 0
Mr. K. Srinivasa Iyengar	...	10	0 0

#### Membership:

Mr. C. Woldringh	...	6	0 0
Miss M. G. Hubbard (\$2.50)	...	8	0 0
Mr. R. V. Phansalker	...	6	0 0
Mr. C. A. Buch	...	6	0 0
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Dr. J. H. Cousins	...	10	0 0
Mr. A. Varadappa Chetty	...	5	0 0
Mr. M. G. Kanitkar	...	5	0 0
Mr. V. G. Trilokekar	...	5	0 0
Mr. K. Srinivasa Iyengar	...	4	0 0
Mrs. E. Marion Lavender	...	3	0 0
Mrs. F. J. Halsey	...	3	0 0
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**GREETINGS FROM IRELAND**

Irish Theosophists assembled Annual Convention send you and Mrs. Arundale sincere good wishes for health and successful work.

—KENNEDY

27 February 1940

**OUR FIRST DUTY TODAY**

I send my very best wishes to the members of Gujarat-Kathiawar Federation that every member may feel inspired to spread

Theosophy more widely during the coming year and to make his membership of The Theosophical Society more real than ever before. In these days of darkness the first duty of a Theosophist is to give the Light he has received and to strengthen in every possible way available to him the nucleus of Universal Brotherhood that is The Theosophical Society.

Especially in 1940 should every member of the Indian Section seek to vivify it and its various Federations and Lodges to the utmost of his power, and as many members as possible should from now determine to attend the Golden Jubilee Convention at Benares in December. These are times when we must work harder than ever and so justify the Truth that has come to us in Theosophy and the unique privilege of membership of our great Society.

—G. S. A.

29 February 1940

**WHY CONFERENCES ARE NEEDED**

I send my very best wishes to the Sind-Baluchistan Theosophical Federation. Conferences are very much needed in these days provided they are such as to call down upon them and through them upon their surroundings the Blessings of our Elder Brethren. Your programme is very full, but I hope each gathering will be full of virility and constructive purpose, so that as the result of your meeting one another there will be strengthened within your area and thus through the whole of the Indian Section a spirit of real comradeship and understanding. And I most sincerely hope that your deliberations will result in more active membership of The Theosophical Society on the part of those participating as well as in a deeper study of the vital principles of Theosophy.

—G. S. A.

8 March 1940

# NEWS AND NOTES FROM THE SECTIONS

## "LET US PRAY"

1939-1940

Still "battle, murder, sudden death,"<sup>1</sup>  
On land and sea and air ;  
And all Thy words as wasted breath,  
Yet : Keep us in Thy care.

Recalling oft our heritage—  
The brute who wills to fight—  
We spurn our angel-self and rage,  
Yet : Keep not back Thy light.

With halting steps we march to Good,  
Our law but passion's cries ;  
We lay our sword upon Thy Rood,  
Yet : Veil not Thy sad eyes.

O send us men to wean from strife,  
New teachers of Thy truth,  
Whose lives are rooted in Thy life,  
True mirrors of Thy ruth.

Without Thy aid we may not find  
The road that ends in peace :  
If once our hearts on Thine we bind,  
That day all war will cease.

For somewhere in us pity dwells,  
We are Thy brethren still ;  
O free our minds from evil spells,  
Increase our inward will.

C. J.

### MR. JINARAJADASA

Thirty-three Ovington Square, London, S. W. 3, continues to be Mr. Jinarājadāsa's present residence and centre of work. London Headquarters naturally appreciate this very much.

In an address on November 17, Mr. Jinarājadāsa pointed out ways of Theo-

<sup>1</sup> "From battle and murder; and from sudden death, Good Lord, deliver us."—*Litany of the Church of England*.

sophical work already done and to be done to help the world. "One of the ways is to keep building bridges of understanding between peoples and religions and the kingdoms of nature. We are here to strike a note of unity and only as we understand universal and underlying unity can we build such bridges. This work was begun 65 years ago. . . Growth depends upon each man identifying himself with the suffering of the world and working to relieve the necessities of those who suffer. The deepest, truest philanthropy for which we stand is the most searching training for the would-be occultist."

Mr. Jinarājadāsa will attend the next European Congress as its guest of honour (see page 97).

Mr. Jinarājadāsa has written "a true thriller," being the story of a tea-pot "produced" by H.P.B. It will be printed, with an illustration of the honourable teapot, in *The Theosophist*.

Two Theosophical March numbers, both Indian, have ventured to congratulate Mr. Jinarājadāsa on his Theosophical birthday, March 14, the anniversary of his joining The Theosophical Society. *The Indian Theosophist's* greetings were in a nice editorial paragraph, whilst *The Bombay Theosophical Bulletin* has several pages compiled from various sources that make a very readable personal story.

*Theosophy in Australia* tells us Mr. Jinarājadāsa has written that for the first time for 30 years or more he is not continually under pressure with lectures etc., and is really getting rest. His health was considerably overstrained by the long American tour, but fortunately has now

considerably improved despite the severity of the coldest winter experienced in England for more than a century.

As regards his next travel plans, Miss Codd writes in *The Link of South Africa*: "Mr. Jinarājadāsa has promised, if it should prove possible, to visit our Section as soon as he can. He asks me to ascertain the restrictions and conditions for Indian Nationals coming to S. Africa as visitors. He says that of course no travelling is possible during the war, and for that reason he is remaining at the new Centre in England. After the war he must go to Australia. Then returning to England, he could come by a boat via S. Africa, and stop off here between two boats. As these are generally a month apart, this would give him a month in S. Africa, and I shall suggest that he spend a week in each of the four great towns, Cape Town, Pretoria, Johannesburg, embarking again at Durban. All at present must necessarily be vague, but he writes, 'I won't forget S. Africa.'"

### ARGENTINA

Arising from the resolution passed at the last Convention, the General Secretary has been working out the plan for gathering the youth of the principal cities into groups which would enjoy complete autonomy, thus allowing for the natural expansion of their activities in accordance with the ideals, which when isolated, tend to become only the material of vague aspirations without concrete action. These youth groups, it is hoped, will conserve energies and inspirations, and focus and direct them in channels of great use both to the youths and to the locality in which they live. Three very active groups have been formed, in Mendoza, General Alvear and Buenos Aires, and another equally promising group has recently been formed in Rosario.

The 21st Annual Convention of the Argentine Section will be held at Easter

in the city of Rosario, which is the centre of the Republic, easily accessible to Theosophists from all parts of the country.

### FINE WORK IN BELGIUM

*Mlle. Serge Brisly writes to the President :*

You will be happy to know that Headquarters are buzzing with young life. I always said I should be the General Secretary of the Young and I will. In the present conditions of the world, when chaos and darkness must be crushed by Harmony and Light, one of the greatest tasks of any General Secretary is, in my opinion, to help the Young and awake in them the sense of duty and the love of chivalry. Our country being neutral, (I must say in no way a passive neutrality but a neutrality of defence as was the neutrality of Finland), our work in the Section is manifold, but its greatest duty is to encourage young people, to form a band of awakened young people, to give them a true and spiritual home in The Society, and enkindle in them the love of Truth and the spirit of Justice.

When the Round Table was reorganized, I thought that meetings from time to time were not sufficient, to know the children and to help them really in their unfoldment. So we have now at Headquarters a *Children's Club* where they come freely and happily. They plan, discuss, paint, write, type, draw—about 11 of them, but 8 or 9 very regular. First I had them on Saturdays between 3 and 6, but now they come also on the day I work at the Secrétariat and this by their own free choice, and are anxious to help the General Secretary in her work.

This is quite a new feature in the work and it is an ever-renewed joy to see them busy and useful, so very happy and merry. In the beginning, I found for them little jobs, but now I have started finding real

things, that they can follow as they expand, things that they can remember and in which their co-operation will remain a joy. Theosophy thus comes to them as Joyful Service, and in that way *it becomes their own*. I do hope to improve in that kind of work. I am only just beginning.

When I am with them I remember what you said of your pupils, how, when men they remembered the influence that surrounded their youth (about Mother India) and how it had helped them in their manhood to play better their part in the work. I dearly want my boys and girls to remember later on, whatever they become, that The Society was their home, that they loved coming and working with the General Secretary, that everything around them was beautiful and harmonious, and that they were *loved*, deeply loved and appreciated, that they were ever ready to serve because service was equivalent to joy.

Of course, I have also the public lectures the meetings, the Lodges, the *mardis du Secrétaire Général* for older ladies and gentlemen, where often Round Table members come and have tea with us and pass the cakes of their own free will. I do believe that service must not be a boring thing imposed but light as a sunbeam and willingly undertaken. The day of the *Secrétariat*, I often do not do much concerning my own work, but I do it at home later on when alone, and the work done with the children is so valuable that I am glad to postpone the other. Instead of losing time, I gain hearts and see bubbling joy and buzzing life in The Society, which is, to me, far more important for the Masters Themselves than anything else. Who knows what may come out of that living band of devoted little servers.

In my circular letters, I try my best to give as much as I can from your thought and magnificent fire. I have asked the oldest members to send notes on the

foundation of the Belgian Section, and all to co-operate in the work upon the Belgian Soul (deepest Belgian characteristics). These will be sent to Adyar in due course. The Belgian Week in Huizen will also interest you. The Young Theosophists are taking it in hand.

*L'Action Théosophique* is going to expand and will probably become the Official Bulletin of the European Federation. But about this, Mr. van Dissel will write to you. Here in Belgium we are most happy. You foresaw the future of our small journal.

I have received a fairly large sum for the General Secretary's propaganda, and intend to translate and print booklets for free distribution. All the booklets of your Campaign "Theosophy is the next step" will be translated into French and circulated amongst the presidents of the Lodges. We received them only a few weeks ago. Some are translated and nearly ready to be sent. The one *To a More Youthful Living* has been distributed.

Work in The Theosophical Society is a blessing. Let us hope that the Belgian Section will be of good standing in this awful crisis, and that we shall be able to bring a spiritualizing influence to the country, so that she will be more and more worthy of the duty confronting her as a neutral nation.

### THE YEAR IN CANADA

The General Secretary of the Canadian Section, who during the year under review celebrated his 50th anniversary as a Fellow of The Theosophical Society, and his 20th year as General Secretary of the Section, makes a plea for more inclusive brotherhood of all the various Societies of The Theosophical Movement and greater tolerance for the books and teachings of other currents of thought and Societies.

He mentions what an event of vast national importance was the visit of Their

Majesties the King and Queen of England, during the summer of 1939, creating as it did a much enhanced Dominion-wide consciousness of Canada as a nation.

A seventh Fraternalization Convention was held at Detroit on September 2 and 3, when a special session was adopted for Young Theosophists, not necessarily attached to any Society, but inspired by Brotherhood and a spiritual life.

The stress being laid by The Theosophical Society on eastern religions is considered by the General Secretary to be a decided handicap for Theosophy in the West, making it obnoxious to members of orthodox Christian faiths.

### A LETTER FROM FRANCE

in reply to the President's cable of greetings from the 64th Convention :

My so dear Friends,

It was a great joy to receive your cable from Convention, but I feel very confused of this honour, and take it for France ; it is so beautiful in this time of war to be allied with Britain. So I am thankful with all my heart for the kind thought of Convention in beloved Adyar.

I am glad you are reprinting our revered Annie Besant's articles of 1914-18, in *The Theosophist*. She spoke of always having been a soldier, and when my brother Charles engaged himself at 60, last war, she wrote to congratulate him. I am glad too that, in *The Theosophist*, you have spoken for animals, their fate being so terrible. Just now millions of them are slaughtered for the nourishment of the armies. All my love for yourself and Rukmini, and believe me ever faithful Theosophist,  
—ZELMA BLECH  
2 January 1940

### FINLAND AND HUNGARY

*A young citizen of Finland writes to a young citizen of Hungary :*

You know what has happened. As I write this, I and thousands of people are every moment ready to run to the "bomb-proofs." I have seen houses falling down and homes which were afire. I have held in my lap a wounded baby. She was sick indeed, but did not weep or cry ; she only gave a look of pain and dread. . . . Twice the bombers visited us on the first war day and 53 civilians were dead. In a park by a church had gathered a group of women and children and the Russian fliers came and "swept" them with their battery guns. *They s-w-e-p-t them !* Why ? But in Moscow they say that they have done nothing ! You do not need words for understanding.

All our youths are in the field, and we girls are acting in the Red Cross.

*A young citizen of Hungary replies to this young citizen of Finland :*

Since you wrote your letter on the 6th of December many things have changed. In that one month you became the greatest nation of Europe, and perhaps even of the whole present world. I am sure you also feel your greatness, and therefore you do not think that I am only paying you empty compliments.

I know that the idea of moral greatness does not compensate for all you have lost, for the terrible trials you went through, for the many dead, wounded, lost. Your nation was always the nearest and dearest to us Hungarians ; we are of the same stock, and, as such, alone in Europe. We have always proudly pronounced this kinship, but now, in these times, this kinship gave us more than pride. It gave us immense help and I will tell you how.

You see : Czechoslovakia surrendered to the Germans without the stroke of a sword ; they were about 10 millions together. Poland, this big country of more than 36 millions, succumbed with unexpected rapidity, and in spite of their courage, was ravaged, half annihilated,

mutilated, lost its freedom. Now, the idea was not too far-fetched that perhaps the same demands would be put to Hungary as were put before the Czechs and Poles. What to do? Fight against an overwhelming majority with little prospect of victory or surrender, keep our lives but lose our freedom? In this dilemma there were some who thought it wiser to follow the Czech example; they were people who only thought with their brains and who, in those days four months ago, when the attitude of the world was different, were perhaps somewhat right. But now, nobody would ever think of saying anything of the sort. Now we know that courage, the willingness to sacrifice, are more valuable even in modern warfare than tanks, guns and aeroplanes, and we see that even if a nation is small in number it can withstand an enemy great in number but poor in quality!

The whole Hungarian nation thanks you for this lesson. If it comes to that with Hungary, we shall now do our duty as you do yours. The same enemy is also close to us, and there might arise other enemies also in the course of this war. But we are prepared and not anxious any more!

A Budapest citizen, lecturing on a literary subject, finished his lecture with the words: "Look, how once more the 'arctic light' has become the Light of the World! Its light and its warmth have once more awakened in men the solidarity, helpfulness, friendship, appreciation, co-operation that were lost for such a long time."

You have given back to the world the belief in moral values, in human and national greatness. Therefore I say there is no greater nation at present in the world than Finland. And it is unnecessary to point out what her behaviour means for evolution in general.

There is another point which is quite different but also important, namely, that you have conquered an army much dreaded

and thought invincible. In 1918 the force of Russia broke on the Hungarian Carpathian Mountains, now it breaks on the hills and lakes of Finland. This fact will no doubt have effects which can hardly be estimated as yet, on the political situation of the world as well as on the military.

Our newspapers are writing of practically nothing else but of Finland. Books are appearing about your country, and thus this fight of yours will bring us closer together than before. We cannot give you any military assistance, for our own position is somewhat dangerous, but we give you thoughts of love and help and of the surety that your present victory will prevail.

#### INDIA'S VARIED WORK

Blavatsky Lodge, Bombay, celebrated its Diamond Jubilee on Sunday, March 17, at which time Dr. Arundale presided, (see page 81).

The Behar Federation has recently acquired a printing-press for the printing of the Federation Bulletin and journals and announcements of its allied activities.

The Muzaffarpur Lodge members, after more than two years of effort, have finally secured a suitable plot of land and have now laid the foundation-stone of the first structure, of a "Home for the Homeless." The Lodge called together important citizens of the town and formed a committee for carrying on the work. The objectives of the scheme are: (1) to prevent professional begging by educating public opinion and, if necessary, legislating with the help of the Local Bodies and Government; (2) to reclaim such beggars as might be made to earn their living by manual labour, facilities for which will be given in the Home, and to look after the aged and the infirm; (3) to reclaim children, generally found with beggar-women, by placing them in charge of the Home, by educating them, and by

finding suitable employment for them when they grow up.

The scheme has had a generous response from the citizens of the town and the Lodge looks forward to the accomplishment of much useful and needed work.

Dr. Kewal Motwani writes from Karachi that articles on Criminology written by him and published in *The Theosophist* some years back, were reproduced in the *Indian Penal Reformer* published by the Discharged Prisoners' Aid Society of the U.P., and were the means of his being included as a member of the Editorial Board of a new journal to be published by an All-India organization on penal reform.

Sangli Lodge has lost one of its founding members (1911), Mr. K. R. Chhapkhane, who served for many years as President and took an active interest in Lodge activities until recent years when his health failed. He had a rare ability of interpreting Indian Culture in modern terms, was a brilliant lawyer, and the author of many articles and books in Marathi. His town will be poorer for the loss of one of its most brilliant, versatile and gifted sons and scholars.

#### LATIN AMERICA: A TRIBUTE TO THE PRESIDENTIAL AGENT

Filled with praise and admiration are the pages of *La Revista Teosofica Colombiana* for Dr. Mariano L. Coronado, the new Presidential Agent for Latin America, after his visit just before the holidays among the Lodges of Colombia.

Significant and characterizing passages may be repeated here in order that the members over the world may come to know the fine type of Theosophist who is helping the work in Latin America:

"His message of cordiality showed itself first in his pleasing manner, in the ease of his smile and in the frankness of his expression. He brings his mind, trained

in analysis and attentive observation, to bear on everything which presents itself to him and learns from all. Of all the Latin people whom we have known, in him alone are united the characteristics of the American, the faultless courtesy of the French, and the exact punctuality of the British.

"Although he has given himself wholly to the cause of Theosophy, yet he remains without that fanaticism which imprisons, limits and consumes those individuals who, in all organized systems of thought, enter its ranks as propagandists and apostles. He is not stubborn nor hard in his cause. Whenever a questioner raises an objection, formulates a question, he replies fully and freely, disentangling the difficulty, and in spite of his own conviction, concedes to all reasonable opponents the possibility of being in the right.

"In his lectures the word which he most frequently and effectively employed was *co-operation*—the search for the means of mutual help, for greater sociability, for co-operation, the form of realizing progressively the love of all without distinction of creed, race or colour.

"But the greatest quality of Dr. Coronado is his accessibility. He would speak intimately and exchange ideas with anyone. He is not so great that it places him at a distance, nor so small that one cannot admire him. His height is not the Himālayas, far-off and impossible, but the known peak, from which one can perceive an enlarged horizon, view the landscape in a more leisurely manner, and gain a more complete knowledge of the distant things.

"His stay in Bogota was short, but the memory of Dr. Coronado will remain in our gratitude and appreciation."

#### MALAY'S JOURNAL

A special issue of the quarterly journal, *The Malayan Theosophist*, issued by the Singapore Lodge, has just been received



and deserves special mention, containing as it does excellent articles by well-known members, as well as a very fine "Guide to the Study of Theosophy" outlined by Two Workers. The appearance as well as the contents of this journal are a very creditable addition to our Theosophical journals.

### NEW ZEALAND'S FINE SPIRIT

Among other important decisions taken at the recent Annual Convention, reported in the March WORKER, was that which formed a Propaganda Council to deal with correspondence classes on Theosophy and general propaganda work. This should prove an added strength to the work of the Section.

A beautiful tribute to the spirit of the Convention occurs in a report appearing in the Section journal: "Another feature of our gatherings was the absence of barriers; age ceased to exist. The older members listened to and accepted the contributions made by the younger ones, who in their turn discovered that the outlook of their seniors was as fresh, as mobile and as progressive as their own. People of different types intermingled without irritation and were enriched; one could feel that the mind expanded, as members holding opposite points of view collaborated in their thinking. In the discussions on Lodge activities it was surprising and most instructive to watch how the ideas grew, the forms took shape, and the plans became practical and perfected."

### THE YEAR IN ROUMANIA

Great satisfaction is expressed that the last formalities in connection with The Theosophical Society's property rights in Roumania have now been settled and the Royal Decree respecting these has been received.

In spite of general uneasiness and fear, The Theosophical Society in Roumania

does not reflect the outer troubles and has had a peaceful, smooth year to which the much appreciated visits of Mlle. Serge Brisy, General Secretary for Belgium, Mr. Peter Freeman, General Secretary for Wales, and Professor van de Stok of Holland have added much inspiration.

The Open Letters of the President were greatly appreciated and are being translated so as to reach all members. The Library has been enlarged and the Headquarters in Bucharest have been renovated. The Annual Convention was held in May and well attended. Study classes and public lectures have attracted good audiences.

"Whatever happens," so ends the Report, "we will endeavour to remain here as humble outposts of Brotherhood."

### S. AFRICA'S GREAT WORK

Seven years ago, a Theosophist of the South African Section began working with the coloured people in her city and formed the "Eoan Group," beginning with 12 working girls. Today the Group, which has over 1,200 members, is recognized by the City Council, and is so much appreciated by the councillors that a large piece of land has been given for the erection of a gymnasium hall and an amphitheatre as well as the opening of playgrounds for the children of the district. This will be the first coloured theatre in South Africa and, according to the report of the local newspaper, will have a great influence on all the work being done by and for coloured people in the country.

### THE YEAR IN YUGOSLAVIA

"Enthusiasm, goodwill and friendliness have been marked characteristics of the year under report," writes the General Secretary.

The visit of Mlle. Serge Brisy greatly stimulated the Theosophical work throughout the Section in the spring, and

the visit of Bishop A. G. Vreede in the summer, from Huizen, Holland, was an added inspiration, both of which visits are still resulting in increased eagerness and aliveness of members. Study groups and meetings have been well attended and two new Lodges have been opened.

The Annual Convention held on 30 September and 1 October further strengthened the bonds of friendship and membership. A two-day meeting during the end of December celebrated the International Convention at Adyar.

### MORE ABOUT CANADA

The Federation Quarterly reports great activity in the formation of new Study Groups in Medicine Hat, Alberta, in North Vancouver, and prospects for another soon in Regina. This is the work of individuals from nearby Lodges who visit promising towns, giving a series of talks and building up interest before forming the Group. Members and Lodges are invited to donate used books for the use of the new Groups.

Before the Christmas holidays a large number of Young Theosophists from Seattle, Tacoma and Portland, U.S.A., met with the Young Theosophists in Vancouver for a Conference on Theosophical work in youth groups. They were given hospitality in the homes of members and "the older members enjoyed their visit quite as much as the younger ones. The thought uppermost in all minds was that these visits certainly strengthen international relationships, so much needed in the world."

### AFTER THE WAR

(From Mr. T. H. Redfern's excellent *President's Bulletin*, January 1940: this note is by the President of Barrow-in-Furnace Lodge, the North-west Federation, England.)

Mr. Chamberlain has said that until we have won the war it is premature to talk of peace terms. I think this is a great

mistake especially for Theosophists who are specifically dedicated to the building of a new world.

In a recent speech the French Premier hinted that the present close collaboration between Britain and France might be extended beyond the Armistice in the shape of some form of Federal Union. This suggestion might be the germ of a really big idea, and as our Society is strong, both here and in France, I think we might at the right moment make representations to our respective Governments to make a new and better *Entente Cordiale* the basis of the coming United States of Europe.

I would suggest the following moves as a beginning:

(1) The combined Empires of Britain and France (including protectorates and mandated territories) to constitute the Federal Area.

(2) 100% Free Trade with the Federal Area with co-operative planning to prevent the produce of one section under-cutting another.

(3) Abolition of passports within the Area.

(4) Each Government to encourage study of the opposite language by every means in its power.

(5) Area to trade with the rest of the world as a unit.

(6) Area financial and economic resources to be pooled.

(7) A Federation Parliament to consist of one representative from each country, colony or protectorate. This body to meet twice a year in Paris or London with power to decide matters of federal importance over and above existing British and French Parliaments.

(8) No other country should be asked to join the Federation until it is fully organized between Britain and France. Then admit others on the same conditions.

Perhaps some other F. T. S. may like to develop this idea.

# For the Lodge Worker's Notebook

## NEWSPAPER PUBLICITY FOR "THE SECRET DOCTRINE"

A SMALL and struggling Lodge in Helena, Montana, U.S.A., presented the city Library with the Adyar edition of *The Secret Doctrine*, and as a result was given an excellent news-story in the local newspaper, which quoted excerpts from *The Secret Doctrine*, mentioned Madame Blavatsky, and gave the Lodge worthwhile publicity.

## PREPARING FOR A PUBLIC LECTURE

"We met Mr. Jinarājadāsa at the train and took him to breakfast. A reporter from our leading Cincinnati newspaper arrived while we were eating. The result of the interview which followed appeared in an excellent article on the front page of the first edition of the paper that afternoon, and in another key-position in the second edition of the paper. The same day Mr. Jinarājadāsa gave a radio talk, the script for which was arranged in interview form, the main question being with regard to Mr. Jinarājadāsa's views on education. Fifteen minutes of the half hour on the air were devoted to this question.

"We were in the broadcasting room with him and it was interesting to watch the change take place in the woman who conducted the interview. She started in the usual routine way, but became visibly more and more interested and finally moved by his talk. Every one was impressed with his message, and as it was given on a very popular woman's hour, it probably reached the many women for whom it was primarily intended.

"Other publicity for this occasion consisted of 1,400 postal cards mailed to the general public, as well as 250 folders to a more selected list, and the lecture was announced over the radio for several days previous to its delivery through the courtesy of a commercial firm which gives this service to churches and fraternal organizations.

"There were over 600 at the lecture, the largest audience we have ever had in Cincinnati, and they were absolutely absorbed in Mr. Jinarājadāsa's words—and what a marvellous lecture it was!

"Much of the success of our publicity plans is due to a comparatively new member who is our publicity chairman this year."

## A PRIZE ESSAY SCHEME

For the purpose of encouraging the study of Theosophy among their members, the Young Theosophists in Burma have inaugurated a Prize Essay scheme in which essays on "Essentials of Theosophy" are invited, the first prize to be books to the amount of Rs. 15, and the second prize to the amount of Rs. 10. The winning essays will be read at the Annual Convention of the Burma Federation of Young Theosophists and become the property of the Federation for publication.

## HELP TO OUR YOUNGER BROTHERS

The Karachi Lodge has set apart one day in each month to be devoted to a programme which will encourage and inspire active work for the protection of our younger brothers, the dumb animals. The

first programme of this type has been held with great success.

This Lodge also has a Human Welfare Sub-committee which functions in all matters pertaining to Health, Child Welfare and Maternity. Health talks, with lantern-slides, dealing mainly with the welfare of children are given, in which the ladies of the city show much interest.

### "THE SECRET DOCTRINE" IN WALES

Following an address on *The Secret Doctrine* by Mrs. Josephine Ransom, Cardiff Lodge had on display *The Secret Doctrine*, of which they sold seven sets at the one meeting. An excellent idea for other Lodges to copy!

### LODGE MEETINGS IN BARROW-IN-FURNESS, ENGLAND

"Under stress of necessity our Vice-President has evolved an idea for Lodge meetings which is working so well that I think it worth passing on. Briefly, each Fellow of the Lodge agrees to read from Library sources on some subject which interests him, and he then makes himself responsible for one meeting when the Lodge receives the benefit of his study. If he is not used to public speaking he merely sits at a table and talks, reading extracts from one or more of the books he has read. The more experienced ones write a paper or give a full-blown lecture. Each member improves with practice and we hope in time to have lecturers ready for a public hearing each week. Each Fellow, moreover, has ample time to prepare for each discourse, may read along lines of his own particular interest, and feels he is taking a practical part in the Lodge work.

Discussions and questions follow, and a keen spirit of friendly rivalry is developing among those who take part."

### MORE ABOUT "THE SECRET DOCTRINE"

The New York Theosophical Society presented during the season October to December a consolidated programme of seven public lectures and bi-weekly Students' Talks, all dealing with *The Secret Doctrine*. "In order to understand this book we must approach it with a comprehensive view, and for this reason we are attempting to present not only the book itself, but also the manner of writing, the authors and their attitude. In this way we hope to give our friends a fresh and sympathetic approach to *The Secret Doctrine*."

### HELP FOR THE BLIND

Theosophy for the blind is a possibility for all English-speaking countries, through the service rendered by The Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California, U.S.A.

This Association publishes a monthly magazine in Braille which is sent free not only to blind Americans, but to readers in fourteen foreign countries; a free lending Braille library of over 400 volumes is maintained; and recently the publicity pamphlets of the Section have been translated into Braille and are to be distributed to new names.

The Association invites Lodges over the world to use its materials and publications, but since the service to the blind is free, it must depend upon donations of friends for its support.

# The 17th Congress of The Theosophical Society in Europe

*Mrs. Gardner writes :*

Mr. J. E. van Dissel, the General Secretary of the European Federation, had reason to go to England on business, and took the occasion to make himself familiar with the English activities. Mr. Jinarājādāsa and Mr. van Dissel met the four British General Secretaries at an informal committee meeting in London where the work of the European Federation was discussed in some detail.

It was out of the question to hold the proposed conference in Edinburgh in July and August 1940. After full discussion it was agreed that the best arrangement under prevailing circumstances was to hold the European Federation Congress at the same time as the Annual Convention of the English Section, the two to be held at Whitsuntide, May 10 to 14, in London. The four Sections of Great Britain will act as hosts for the Congress, the English Section reserving only one meeting for its formal business.

It is hoped that all Sections in Europe, and perhaps all over the world, will hold their White Lotus Day meeting on May 8 with this Congress meeting particularly in mind, making a strong thought link throughout Europe and the world that the will of the Elder Brethren shall find expression in Europe in the near future. Mr. Jinarājādāsa, of course, will preside at this meeting in London and will be the guest of honour at the Congress.

It is hoped that special facilities can be given for passport visas, etc., and that neutral and allied countries will be able to send at least one representative. This may again be a critical period for European

affairs, and the gathering of our members may once more serve a useful purpose, this time in London.

The programme will include distinguished speakers from abroad, special music of the four British countries, excursions to places of historic interest, etc. Full details will be published in the Federation Bulletin soon to be issued, and in the Sectional journals to which Mr. van Dissel will send full information as soon as it is available.

**FROM ADYAR TO OVINGTON SQ,**

DEAR MR. JINARĀJADĀSA,

May I ask you to be good enough to be my Official Representative for the European Congress which meets at Whitsuntide in London? I very much appreciate the suggestion with regard to this which comes from the General Secretary of the European Federation.

I shall be very much obliged if you will convey my very warm and brotherly greetings to the Congress, telling those assembled how thankful I am that even in these most difficult times it has been found possible to have an international gathering of Theosophists, at least from certain countries. I feel very sure that the Blessing of our Elder Brethren will pour through the channel thus made and that thus the gathering will substantially help to heal the wounds of hatred, ignorance and misunderstanding which disfigure not only Europe but the whole of the rest of the world.

I need hardly say I am working as hard as I can on the lines so clearly laid down

by my great predecessor, Dr. Besant. I try my best to remind my fellow-members everywhere of the exhortations she herself gave during the course of the last war. I am sure that members of The Theosophical Society and those who in large numbers have become Theosophists on account of the spread of the teachings of Theosophy, even though they may not be actual members of The Theosophical Society, largely constitute that Advance Guard which shall lead the world out of

the present war into a new life of Peace, Happiness and Prosperity. Our nucleus of the Universal Brotherhood of humanity is beginning to cease to be a mere nucleus. It is beginning, however slowly, to spread throughout the world, and now is the time, in the midst of darkness, to shine forth with the marvellous light entrusted to us upon the ways of all.

GEORGE S. ARUNDALE

8 March 1940

## Around the World on Adyar Day

DR. ARUNDALE

(From the President's speech made at the usual morning meeting held in the Headquarters Hall on February 17.)

IT now remains for me to conclude our proceedings. This particular meeting here at Adyar, I should like to emphasize, is only one of innumerable meetings throughout the world, for 7.17 is one time in one place and another time in another place. . . .

When I look at the various standard times I see how busy we can all of us be all day. We have already had time to visit Australasia and China before we had to wake up and take up our duties in this part of the world. In the new *International Theosophical Year Book* of 1940 you will find a chart giving the method of changing Adyar time to other times throughout the world, and you can think of these other Sections when it is 7.17 a.m. and so you can visit them. Thought is an aeroplane for each one of us on which we travel whithersoever we will. The aeroplane itself is only an outward and visible sign of an inward and very wonderful travelling grace. When we think of a person we are

near him. When we think of a place we are there. This celebration of 7.17 a.m. on February 17th will be an all-day celebration, beginning as it did this morning at 1.17 a.m. and ending in our Honolulu Lodge in the Hawaiian Islands at 11.17 this evening.

I do not suggest that we need to give up our various avocations. We can think with happiness and strength of the various places where February the 17th is being celebrated and we can link them with Adyar, the wonderful centre of all these events.

It is a wonderful thing to realize that all over the world there is taking place a linking of Adyar to every land and every land to Adyar. It is a wonderful thing to think of Adyar being positively honoured and thought of in all these places we have visited and have yet to visit.

There are three supreme events that are connected with this Adyar Day Celebration which was first organized by Mme. de Manziarly: the passing of Colonel Olcott, the passing of Giordano Bruno in a chariot of fire, and the birthday of Bishop Leadbeater.

But this day is especially intended to bring us all more closely with Adyar. In that connection there is a very significant passage written by our President-Founder in "Applied Theosophy," first printed in *The Theosophist* of June 1889 and later as a pamphlet :

"ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects, and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against The Theosophical Society."

We see from that utterance of the President-Founder how wonderful Adyar is, what a pillar of strength Adyar is, not only in fact to The Theosophical Society but to the whole of the world, and how much Adyar has to do to solve the terrible problems in the midst of which the world lives at the present time. The solution of the world's war problems begins here, though it must spread outwards from here. But as each one of us, to start with, tries to solve his own war problems in the midst of this great fire of Adyar, with the help of the dross-burning power of Adyar, as he does that, so does he become a pure channel for the fire of Adyar to flow into every land to burn away its dross.

Think how responsible you and I are, the residents who live here in this mighty Spiritual Centre which is the very heart of the nucleus of Universal Brotherhood which our Society constitutes. On this

day we dedicate ourselves anew to the fulfilment of the privileges which are ours as members of The Society, as residents at Adyar. So while during the earlier portion of the night we have travelled everywhere to inspire as best we could our fellow-members with the fire of Adyar, so do we here and now ourselves renew our vow of faithfulness to The Society, to Those who gave The Society to the world and to the great principles with which they inspired The Society.

### GREETINGS RECEIVED

(1) Section sends warmest greetings Adyar Day. —HUNT

(2) On behalf of the Camberley Lodge I send you Adyar Day greetings, and assure you that though we have had a change of Secretaries, our devotion to the objects for which The Society stands is unchanging, as is also our loyalty to its President.

(3) The members of the Andhra Circars Theosophical Federation in Conference assembled convey their hearty loyal greetings to the President of The Theosophical Society, to Śrīmati Rukmini Devi and to Mr. C. Jinarājādāsa.

### VARIED PROGRAMMES

Reports of Adyar Day celebrations have been received from a number of Lodges in India. The programmes included in each case several of the following happy and useful items :

- Talks on the 3 heroes of the Day ;
- Symposium on Theosophy in which non-members participated ;
- Talk on the importance of Adyar and its Day ;
- Combined meeting of the elder and Youth Lodges and sympathizers ;
- Music ; Offerings of flowers ;
- Gramophone records played of leaders' speeches ;
- New members enrolled ;
- Donations collected ; Tea party.

mainly due to bad theology, short-sighted and misdirected education, and the lust for irresponsible power on the part of certain small sections of the community, it will be found that the development of the conception of individual Liberty with responsibility for the consequences of his actions will best serve the evolution of the soul.

Such an atmosphere of freedom with responsibility will be a fitting preparation for the New Leisure. It remains for each to decide whether they want Authority or Liberty, and to act accordingly.

T. KENNEDY

General Secretary of The  
Theosophical Society in Ireland

## PUBLICITY BULLETIN

### PRACTICAL HINTS ON PRESS REPORTS

Have we as Press Reporters tried to increase the amount of space the Press will give to our work? Personal interviews or a "pull" with the news-editor may effect something, but there are few among us who possess influence enough for this.

*We must rely on ourselves*, through a policy of inherent attractiveness and efficiency. It is simple enough. Perhaps it sounds stereotyped, but the principle behind the policy is clear: if we have interest enough in Theosophy to carry out our ideal of brotherhood in this instance, then by all the means possible shall we discover what will be interesting to them and what will be the method of presentation adapted to them, which will make them ready to look at our material. "All things to all men!"

So in one way the material should be considered first, yet on the other hand the outer seeming of reports is of primary import. Since we are not men and women of genius, crabbed, illegible handwriting will not be excused; that is, if we have no typewriter. Best of all will be a well-typed sheet, double-spaced, with wide margins, and, of course, typed on one side of the sheet only. Paging of that kind is equally important if the report is handwritten, and inability to type will not mean refusal of the copy, provided it

is clear, nor is it any excuse for not arranging to send in our matter.

There are also routine points to be observed, such as the hour the paper goes to print, so that we do not send last-minute material for which space cannot be found even when our news happens to be truly of value as a "stop-press" item, and *has* occurred at the last moment. That is very infrequently the case, but it can be met by a warning to the papers, that news is coming, whether sent by telegraph, telephone, or express messenger. If it is a weekly paper it should be possible to send the copy on a definite day, so that the news-editor can rely on it. But it often happens that a lecture or meeting of moment is held at such an hour that it seems impossible to reach the paper with a report before it goes to press.

Then has the plan of preparing a report beforehand been tried, or that of writing it while the lecture is being given? Even these plans are straightforward if we have that fundamental brotherly interest in what other people want. But we will *not* ask the speaker to give the whole lecture beforehand! Often a summary is ready, or a former press-notice, and still something is lacking.

Summaries of lectures, as noted last time, can be uninteresting—and deadly. But a brief word with the speaker—and *not* an exhausting "word"—with some



request to state what is the most telling point in the talk to be given, will sound out the needed key-note. Use the interesting point with only sufficient background for the title of the talk to make the point stressed understandable. As illustration, the ever-interesting subject, "Thought as a power," can be given a modern and topical turn when the lecturer says he intends to cite a recent investigation into extra-sensory perception as an example which ought really to be ascribed to the unknown workings of thought-force. The report then may be written around that.

One well-known lecturer with wide journalistic experience prepared reports beforehand, and also sent them to the papers before the lectures were delivered. In large towns two or three different accounts of the same lecture were ready for different papers. "Exclusive" news-items make good journalism. And preparation beforehand need not mean stale work, but work that is fresh, due to our training in brotherly perception.

Thus, study of ways of presentation have circled round to the question of the interest of the material itself. But there are further points of form. The news-editor may prefer accounts that are a little more discursive than the more direct type so far described. He may prefer to choose for himself the topical item; yet most often he will prefer the copy that shows the press "sense" developed in us by our attention to what interests others.

Sometimes this self-training teaches us that one paper usually gives a certain space, long or short. Yet it is not good always to send in only that length, but sometimes to combine certainty and uncertainty, the usual with the unusual. Let there be the certainty that something usual to the paper is coming and then even with one of the less outstanding lectures, change, and let a special longer report be written

full of good material. The editor understands that his public likes both the elements of expectedness and unexpectedness.

Lodges that have no lectures may yet have material interesting to the press in their study groups and discussions, and if these are meetings opened to the public they may be reported. In a town where well-written reports of the lectures for the Lodge were given the space of a column, when afterwards only open classes were held, news of the meetings yet appeared week by week, although there were only inexperienced workers not accustomed to writing. But they were shown how to take the main interest of their discussion, and to abstract a sentence or two to illustrate the point from one of the classic Theosophical writings, and other sentences from still others, combining them evenly, and using a topical example from one of the magazines (generally Theosophical). So that "reports" far more inspiring than the average aroused the attention of the neighbourhood.

Be your own Lodge reporter, is a good maxim for us. Reporters from the papers need careful handling, and careful training in Theosophical teachings, if their reports are not to be startling in their misconceptions. What is given to them should not be too far-fetched, but should be linked on to what is already known in an easy gradation. Indeed we must use with them this same valuable press "sense" enabling us to seize what they want, and relate it. To do this is to use a fragment of the vast perception that will be ours when we enter fully upon our true inheritance, knowing that the understanding and the life that is in us, is that which is also in others, and that where they are different and unique our mental life can yet present apparently divergent matters and interests so that the blessing of our fundamental understanding is broadcast to the world that needs it.

E. M. LAVENDER

## WHERE AND HOW THE CAMPAIGN BOOKLETS SHOULD CIRCULATE

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## THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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