



THE THEOSOPHICAL WORKER

April 1942

ADYAR

Vol. 7, No. 4

“China Day”¹

By the Editor

I SHOULD like to emphasize the extreme importance, as we are building a new civilization for the world, of Theosophists especially studying the Chinese outlook on life, as they should also study the Indian outlook upon life. It very often happens that our members are intensely interested in that which is comparatively far away from them and are not able to realize the importance of being interested in that which is close at hand. We are inclined, especially those of western lands, to be extremely interested in India if we are not very near India. If we happen to be

in India we are interested in China because that is farther off than India.

But the fact is that if we wish to enter into the spirit of China we ought, especially if we are westerners, to be able to have entered into the spirit of India. In fact, I consider it a *crime* for a westerner to live in India and not to have some sense of the Indian outlook upon life, some sense of India's essential spiritual fragrance. He also needs to add to that a sense of China's outlook upon life, of China's essential spiritual fragrance. But he must begin with that which is near at hand and move on to that which is a little farther distant.

It is very important we should have this “China Day” for all of us

¹ China Day, 7 March 1942, a meeting was held at Adyar under the auspices of the newly formed Sino-Indian Cultural Society of which Rukmini Devi is President, and Bhikkhu Arya Asanga is the Secretary.

who live in India. But I think it is equally important we should have an "India Day" for all of us, perhaps for our Indian brethren as much as our western brethren, so that we may know something of India's essential reality and of the part India has to play, not according to our own conceptions, but according to the Real as we may be able to perceive it, in the future of the world.

It is perfectly clear that both India and China will exercise tremendous influence upon the future of the civilization of the world. I imagine that the West will go partly into obscurity and that the East will come partly into prominence, after the war is over. There are these swings of the pendulum ever taking place. The West has dominated, the West has conceived its own literature, its own art, its own pre-eminence in so many as the last word in civilization. But the West and the rest of the world have to learn that there is another word also to be spoken. And if that word can be spoken by India and China together it will have tremendous influence upon the somewhat arrogant West.

The pendulum is swinging Eastwards. In the very war itself we perceive for the time being how it is swinging Eastwards. But I think that is only a symptom of the swinging of the evolutionary process Eastwards so that India and China may become dominant in the world for the time being, until the pendulum swings to the West once more.

It is especially vital so far as a Theosophist is concerned, who must live far more in the future than he lives in the present, who must be able to penetrate into the future far more than he may be able to understand the present, to look to see along what lines, in what direction, the world is moving. For my own part I am convinced that the world has immense need of the East, has immense need of India, has im-

mense need of China, and all that those two supreme civilizations have to give to the world. We Theosophists must be ready with our understanding of the direction in which we are likely to go, guided by the East more than by the West.

It is time that the West learned much more from the East than the West does learn. It is time that the West, from one point of view, took second place as a change from the first place which the West has heretofore largely assumed. I think that the pendulum must more and more swing Eastwards until the time comes when West and East will swing together as one with the pendulum in equilibrium between the two. And that will be, as Rudyard Kipling has pointed out to us, when there is much more of greatness in the world than there is at the present time.

It is indeed well we should have this branch of the Sino-Indian Cultural Society which stands for a wonderful brotherhood between China and India. I think we should all of us join this Society, should study both India and China so that we may be ready, perchance in the years to come when we have exchanged this incarnation for another, to help the East to do its work as it has been unable to do it heretofore.

China, in my judgment, must be regarded as the Saviour-Nation of the world. We know what heroism there is in so many western countries and eastern countries, too, in connection with the war, but China in 1937 began her resistance to foreign aggression. She has continued it ever since, cold-shouldered though she has been by practically every country; not only cold-shouldered but impeded by every country. Impeded by Britain, impeded by the United States. In a recent issue of *Conscience* I have quoted Mr. Henry Luce, editor of the American magazine *Time*, as saying that while China has been defending

the freedom of the world, we Americans have been contributing to the aggression of the Japanese, and that we have a terrible debt to pay to China in this respect.

We in Britain have to look back with deep regret to the closing of the Burma Road and to other wrongs committed upon China. If in 1937 the so-called civilized countries of the world had stood by China there might have been no Japanese aggres-

sion at the present time. Whatever is happening now is our natural Nemesis. All the more reason why we should bow in homage before a great and heroic China, a land which began the saving of the world when we none of us were ready to help her. I feel thankful for this meeting, and hope it will be productive of very good results by bringing China into perspective, especially at Adyar.

V for Victory

BY E. W. PRESTON AND D. L. BARRETT

“IN the occupied countries of Europe the letter V is a sign of hope. It stands for Victory in French as well as in English, and for Freedom in Dutch.”

The selection of the letter V, or the Roman number five, as a sign of recognition between those who look for a victory of the right, is a choice of great significance.

Throughout all ages and in many countries men have sought to represent truth by symbols; religions have their symbols and countries have their flags. Some symbols, such as the cross, the circle and the triangle, have come to have recognized meanings. Numbers, too, have definite associations with particular ideas. Madame Blavatsky, following Pythagoras and Plato, taught that the process of evolution could be symbolized by numbers.

Man a Pentagon

Primarily, V represents man himself, for he is sometimes depicted as forming a pentagon, with the two arms outstretched, the feet standing apart, and the head, as the five points. In certain mystery teachings the number five symbolizes the stage of action. Man has five senses by means of

which he contacts the physical world. The human organism may itself be thought of as five-fold, consisting as it does of the physical, etheric, emotional, lower and higher mental bodies, and there is also the five-fold division of the manifested universe, the physical, astral, mental, buddhic and atmic planes.

More particularly the number five applies to the mind in man, the intelligent principle. The ancient Egyptians associated this number with the crocodile or snake, and with the mind as the tempter or slayer of the real, but the symbol refers more truly to the Dragon of Wisdom. The legend of S. George and the Dragon portrays the victory of spirit over matter, but in some versions the dragon is not utterly destroyed but is tamed, and then becomes Wisdom, the servant of the higher will. In all these associations, the symbol V asserts the existence of both good and evil, but indicates the triumph of the good.

The Fifth Race

The number has a special occult significance at the present time for two reasons.

First because the present is a scientific age and science is associated with the Fifth Ray in the seven-fold scheme of human development. Second, and more important, is the fact that mankind stands at the crucial point in the seven-fold scheme of planetary evolutionary cycles, the vanguard being in the fifth sub-race of the Fifth Root Race. Careful study will reveal that this indicates that humanity as a whole has now passed the outermost point in its evolution, the lowest point of the V, and should now be upon the upward portion, the return path.

The Five-pointed Star

Selecting more wisely than perhaps they knew, those who chose the V for Victory have given us the glorious symbol of the five-pointed star, the Star which indicates the inner self in all men, the Star which represents the Inner Government of the world, the Spiritual Hierarchy which guides mankind. Whenever that symbol is used, Their power is subtly invoked, and with the help of that Star the purpose of V for Victory will be accomplished.

—*Theosophy in Action*

Ascension

BY F. W. PIGOTT

[From an article in *The Liberal Catholic*]

THOSE who seek to ascend to the world of Reality, the Heaven of Heavens, the Great White Lodge or whatever it is called, will do well to remember that Christ and His earliest Apostles plainly taught it is not so necessary that we should enter into the Kingdom of Heaven as that the Kingdom of Heaven should enter into us and pass through us to the world. Christ ascended into Heaven not because He sought to ascend but because He didn't; He sought to do the will of the Father in Heaven, which was to give Himself freely to His brethren of all ages. And He succeeded and still succeeds. That was Agape. And that was how and why He ascended.

It is sufficient for the disciple that he be as his Master. We too shall ascend into conscious life with Him when we are able to forget our personal longings for such advancement in "love of the brethren." When we are least seeking our own advancement and most seeking the welfare of mankind then we are most ascending. So Christ taught, though not in those

words. And so S. Paul taught. Though we "understand all mysteries and all knowledge (Gnosis) and have not Agape," we are nothing. And may we not say that if we have Agape, as Christ had it, it really doesn't matter very much whether we understand Mysteries or Gnosis in the usually understood sense or not? That, I feel sure, is Christ's message to us now, to us of this generation at this critical moment; and that I feel it is my duty to Him and to my brethren to proclaim.

I frankly admit that I know nothing occult, neither Mysteries nor Gnosis, but I do know or think I know something about Agape, God's and Christ's and the Agape of all Christ's true disciples throughout the ages. . . . Preach Agape and leave the Mysteries till they are as clearly revealed to us as those we already have, if there are any still waiting to be revealed. The desire for Love is as strong in all mankind as the desire for Knowledge, perhaps stronger. Then give Love a chance and leave further Knowledge till the world's need for it is greater than its need for Love.

Towards Publicity—and Onwards

The War and Afterwards. The background of our Theosophy is the will to share it, for do we not found ourselves on the Plan of Life where all is seen as One, and everything that works out that unity is basic? From the many lands that labour under the strain of war there yet come accounts of the eagerness with which those-who-seek welcome the Theosophical meetings that are arranged and attended, in spite of difficulties. Efforts are being made, as always, to offer answers to the queries around, answers that may be acceptable through their reasonableness and apposite principles. New Zealand, for instance, is supporting special series of public lectures, and delivering to the audiences a cheap but effective form of a leaflet by Mr. Jinārājādāsa, to the number of 12,000. The task of working in the present is however comparatively easy if placed side by side with the work that has to be done in the future and that *has to be done now*. We have to be more and better prepared for peace than we were for war. Just in so far as we believe in the need for it in the world, to change it, should we realize that, while there are many faults that have brought about war, we too have been at fault, in that we have not even in our few thousands *lived Theosophy enough*. Had we done so, and made of it our whole lives, strongholds and radiating centres, then, as I see it, small though our numbers, truth would have prevailed over ignorance. So now must our project be, to be so earnest and loving as truth-seekers that the future may never repeat the mistakes of the past, and shall found a peace perfect in all its details and honourable to the builders.

To Work is to Pray—"Laborare est orare"—yes, but equally, to pray is to

work. For Theosophists at this time the call is both for prayer and work for the victory of the Peace of the Blessed Ones. Which is the harder today, who can say? But our meditations must have results clear and to the point, to avoid the lack of fullness of life shown in past errors. The war is the result of ignorance and blindness, cruelty and separateness, hatred and injustice. The light of truth must shine without hindrance to dissipate these darknesses. Peace must be so well founded, and so well-built, that war as such never again appears. It need not appear now, the world *can be* past that level, at its stage of evolution. As the President points out, cruelty and disease and ignorance are wars, and surely these are enough for us to overcome in the future. The world has been struggling even in its mistakenness towards the light. Provision has now to be made by thought and labour to show the light in such a suitable form that the world may perceive it. It needs must be pondered. There will not be only those who seek to be reached, but those who are more than half afraid to seek, for, walking in darkness, they have stumbled against one another and are hurt, and while still they cannot see, fear further hurts. There are both new levels of the peoples to be reached, and many different tones of spirit to be known. For all, adjustment of viewpoint is necessary. Someone here, someone there, in some place, here or elsewhere, should devote energy to the question of what we must do for publicity after the war. It will be the part of the International Headquarters to be ready with aid. Local workers will need to face local problems, although always with the central light shining. The call is to be ready to live in a new way, to

know and to present the right truth in the right book or in the right speech or lecture, and to have the right literature to give at the right moment. It is useless to say that we cannot point to the results of any one of these modes of publicity. That is a red herring across the trail! If we consult those who are drawn towards Theosophy we find that their mode of approach has been through one of these methods. The call for the former things implies individual preparation. So does that for the latter, but with it we can concern ourselves more than the others.

Theosophy Reverses Reverses. The barriers of hurts can be opened through confidence. There will also be barriers of hardnesses, often a self-defence mechanism and often more difficult to pass. It will be frequently another aspect of Theosophy that must be presented, other than the solidly based one of reason. It is through the conceptions of Theosophy that can be found full measure of compassion for the pitiable, understanding to take the place of misunderstanding, brotherhood, of loneliness, as well as tolerance for the intolerant, healing for the wounded, and a goal for the impetus of youth.

Forwards to Future Theosophy. Yet in this there is not the burden that bears on prophets! The principles of Theosophy are simple and serene though not for that the easier to perceive. Our complexity may block the way to their simplicity. If it be perceived, there is no need for prophecy. The essential of a principle is that it is, now and in the future. So without hesitation comes the suggestion that two types of literature are wanted. First, statements of direct truths, and second, the worked-out results of those principles applied. For both the Theosophy that works through the intuition and the emotions will be at least as necessary as that which presents a mental argument. Some Sections have literature that is pertinent. In some

cases it must be sought, in others either workers have not informed themselves or been informed of its existence. The search should be made, and the knowledge obtained now, in readiness. Above all, to know what to seek, our own orientation to future states must be corrected before the search is made. The literature dealing with applied Theosophy will have nothing "absolute" about it. It will be the suggestions of workers, conditioned to varied degrees by the era, environment and the individual. The booklets of the cheap *Next Step* series are a case in point. But although forward thinkers in specialized directions may agree with, or approach to, Theosophical solutions, the serried ranks of the world still need the discipline (the teaching) of Theosophy. Thus it comes about that such a series will have much in it that is up-to-date over a long period, while the writings of Dr. Besant contain ideas and plans that are still modern and unattained, as instanced in some of the leaflet series, *A Theosophic World*.

Theosophy Calls to the New Age. This is the title of the series of seven leaflets issued for the Reconstruction Convention. Here a trial has been made both to state the clear truths, and to give Theosophical suggestions culled from our leaders' statements. So Theosophy always calls. It calls now to the vision of a new world at work. It calls to immediate action to bring it to pass. The fullness of its aims may not all be reached now, but much CAN now become, if we work with faith and purpose.

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Prices : abroad : postfree : *Theosophy Is the Next Step* series : 22 booklets for Re. 1.

A Theosophic World : 100 for Re. 1.

Theosophy Calls to the New Age series, 100 for Re. 1.

From Publicity Office, Adyar, Madras, India.

—E. MARION LAVENDER

International Work of the Order of the Round Table

[Elise R. Staggs, Acting Chief Secretary-Treasurer of the Order, sends a report dated January 1942.]

LAST September we started the International work, sending out our U.S.A. fall Bulletin with a special letter to about 55 countries and individuals. Most of these countries have been active in the past. Many could not be approached because of the war. About thirteen have answered, and the following is a report from these people. We must bear in mind that many letters may never have reached their destination, that much has happened since September to hinder others from replying, and that it takes sometimes months for a letter to go and the answer to be received.

Argentina

This is the country which started me on my work of Acting International Secretary-Treasurer. Their Chief Knight, Mr. Enrique O. Gossweiler, Calle, José Ingenieros No. 1424, Rosario, Republic Argentina, wrote Shrimati Rukmini Devi, our Senior Knight, who replied, in April 1941, that she was sending their report to me and appointing me as Acting Chief Secretary for the duration of the war.

Mr. Gossweiler has been Chief Knight for some time, and in her letter to him Rukmini Devi regrets that he must pass on the work of Chief Knighthood to another Knight.

As reported in September, there are three Tables in Argentina, at Rosario, Santa Teresa and Buenos Aires. An interesting item from a recent letter is that

the names are different in two cases for the degrees, page, fellowcraft, shield-bearer and Knight. Mr. Gossweiler says: "The work of our Round Table here at Rosario goes on marvellously, it is composed chiefly of children. There are other Round Tables, but I shall render you the annual report on 31 December 1941."

Australia

Mr. R. C. Litchfield, General Secretary of the Australian Section, wrote giving me the name of Mrs. Iris Wade, 25 Bligh St., Sydney, who leads the movement in Sydney. She has not yet reported. Her letter may not have reached me. Mr. Litchfield writes in part: "The Round Table, like many other splendid movements, finds it difficult to function during this world crisis, and it is very necessary to do everything possible to keep such a splendid work alive and to be in a position to undertake a greater work immediately the war is over." He goes on to say that many of their boys are serving with the colours overseas. So the *work is alive in Australia.*

Canada

There is no Table or Leading Knight here. But co-operation has been good. There are some Knights from Brotherhood Table and children, and a Miss Barbara MacLeod, 1992 Kingsway, Vancouver, is a Knight of long standing. Through some of them we may be able to reorganize.

Mr. J. T. S. Morris, Sec.-Treas. of the Canadian Federation, The Theosophical Society, British Columbia, kindly inserted a very fine letter in the Federation Quarterly which was published October 1st. Parts of it are of deep interest:

"Many years ago I read an article by Mrs. Besant in which it was pointed out that one of the truly great works which The Theosophical Society should have initiated, but did not, was the Boy Scout Movement. Recently I read another account by one of our present leaders (Brother Rāja) noting that wherever he came upon a Lodge which took an active interest in the welfare of children, that such a Lodge had a vitality and an enthusiasm which was not present elsewhere. Work for the children brings us into contact with the great protective Devas within whose benign consciousness every child grows. Our Lodges need this inspiration, this enthusiasm of youth which will keep us in the forefront of world progress, and the way to gain it is through work for children. . . So I am making this appeal to each of you to find out if there are not some members in every Lodge who are interested in this activity."

There have been scattered inquiries about the Round Table from Canada, all of them have been answered, but nothing further has developed.

Mr. Albert E.S. Smythe, General Secretary, The Theosophical Society in Canada, has also written. While he is interested in work for children, he is not in the R.T.

Columbiana

Señor Ramon Martinez, Bogota, Columbian, sent me a magazine in Spanish. It is these things which make me realize how handicapped I am in not knowing any language but English. I wrote acknowledging and hope to receive his reply so I may have more detailed information for the next Bulletin.

England

Mr. John Coats writes that he has passed on the original data to their Chief Knight, but I have not heard further.

Cuba

In September I received a letter from Miss Maria G. Duany, Ave. No. 105, Vista Alegre, Santiago de Cuba, saying that they had planned to work with children and if this work could be combined with the R.T. they would be glad to help. As they were having their National Young Theosophist Convention, Sept. 28, all data was rushed through for the event. The next letter of October stated they were going ahead with the work and the outcome is that three Knights have been duly obligated—Miss Duany, Lady of the Lake, Camelot Table at Santiago de Cuba; Mrs. Puro Lopez, Bayamo, Oriente, Lady Sita; and Miss Maria Garidad Ulloa, Lady Enid, Santiago. All data has been sent to Miss Duany, and she has been appointed Chief Knight for Central America, subject to confirmation by the Senior Council, as well as Leading Knight of Camelot Table. She has written our Senior Knight, Shrimati Rukmini Devi, has started her table, designed her costumes, and is going ahead with the Order to meet the needs of her country. They hope to start other Tables in Cuba.

Costa Rica

Señora Lydia Fernandez Jimenez, Gen. Sec., wrote in October that Costa Rica has been inactive for 12 years, but she gave me the name of Mrs. Carmen de Madrigal who might be interested. Señora de Madrigal wrote that she would undertake the work after March, when schools opened, and I have put her in touch with Miss Duany of Cuba, thinking that Central America can better be served by someone from their own part of the world than

by me. This bit of news came just in time for insertion in this Bulletin and has made me most happy indeed.

Guatemala

Señor Alerjandro Baldizon, has written for full details that he may undertake something in his city. Of course I wrote him and sent all the help I could, but here again Spanish would help so much. I have had the 1938 Constitution printed in English, and perhaps our Cuban friends, when they find themselves in the work, may give invaluable service to the Spanish peoples of Central and South America.

India

While no recent letters have come from India, I know that they are active.

Paraguay

Señor William Paats, Casilla de Correo, 693 Asuncion, wrote in October that they only have 8 members of the Adyar T.S. and have no English-speaking person able to work for the R.T. I replied that each country works in its own language. Señor Paats is on the look-out for someone, and I hope we can work with him in Spanish.

Switzerland

No word from Switzerland since my data in September.

New Zealand

Mr. Arthur Eden, to whom I sent my September data, wrote giving me the name of the Chief Knight. He says the R.T. in Auckland is very active. There are really two groups or Tables, Seniors and Juniors, the Seniors being from about 16 years up. These take an active part in the life of the Lodge, taking meetings and putting on plays, etc. Many of their boys have left for the colours, and the girls are carrying on, even editing the magazine, *The Torch*. "I agree with you that we can do much

for the reconstruction and peace of the world by our work with the children and I feel that the R.T. can do a great deal to make itself felt and bring humanity nearer to the time when a lasting peace will exist in the world. Many of our discussions are on this point, and we realize that only by the application of each of us to the motto of our Order can we be of service to humanity."

I have been in touch with Miss Beatrice Shearsby, Editor of *Onward*, the magazine of Christchurch, New Zealand. One month I sent all our Leading Knights a sample of either *The Torch* or *Onward* as they are magazines the U.S.A. would like to duplicate. Mr. Geoffrey Hodson has been in New Zealand for months and has assisted much in R.T. work. Miss Shearsby is fortunate in her qualifications being able to teach dancing, write fascinating stories, and play the violincello. She would be happy to receive contributions to her magazine from children or adults. She has a Golden Chain group of 12 and a Greek and Ballet dancing class of 8. Her sister is Leading Knight of Christchurch Table at present.

Mr. Harry H. Banks has been Chief Knight for N. Z. almost since the R.T. work started in 1908. He has known and stayed with the Founder, Herbert Whyte, in London before the Great War. They have some 120 or so members in N. Z. and Tables in Auckland, Wellington, Christchurch and Dunedin, two small ones also in Wanganui and Oamaru. Mr. Banks is also the Chief Link for N.Z. of the Golden Chain.

Perhaps I can do no better in closing this International Section than add with him: "The work of the Order is tremendously important to me, and I feel it is my special forte . . . the children are to me a sacred trust and I realize that we must do all in our power to draw the young into the magic arena of the Master's World."

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st November 1941 to 31st January 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in Wales (1940-41)			
£7-17-0	103	2	2
The T.S. in Cuba (1940-41) \$67.00	219	1	5
The T.S. in Ireland (1940-41)			
£2-1-0	27	1	6
The T.S. in Egypt (1940-41)			
£3-6-8	44	2	2
The T.S. in Scotland	149	13	0
The T.S. in Canada	261	1	0
The T.S. in Porto Rico (1940-41)			
£2-18-9	38	15	0
Selangor Lodge, T.S., Kuala Lumpur (1940-41) £5-10-0	72	13	2
Canadian T.S. Federation (1940-41)			
£9-6-2	123	2	1
Singapore Lodge, T.S., in 2 instalments	150	9	2
Mombasa Lodge, T.S. (1941-42)			
£0-10-0	6	9	11
Nairobi Lodge, T.S. (1941-42)	85	14	7
Krishna Lodge, T.S. Zanzibar (1941-42), in 3 instalments	145	2	3
The Indian Section, T.S. (1941-42)	151	11	0
Narayana Lodge, T.S., Dar-es-Salaam (1941-42) £2-10-0	33	0	8
Mrs. H. E. Preston, Headquarters Dues (1941-42)	13	3	5
Mrs. M. Cotter, Headquarters Dues (1941-42)	13	3	6
	1,638	10	0

Donations (General):

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay, in 3 instalments	75	0	0
"A friend" through Mr. N. Sri Ram, in 2 instalments	1,000	0	0
Moolraj Mehrotra, Allahabad	5	0	0
Mrs. Flora Burckes, Hawaii	7	6	0
	1,087	6	0

Donations (Adyar Day):

	Rs.	A.	P.
The T.S. in Tulsa, Oklahoma, U.S.A.	16	2	0
The T.S. in Cuba \$35.00	115	1	2
	131	3	2

Dispensary:

Chapter Herakles	35	0	0
Prof. D. D. Kanga	25	0	0
Chapter Loyalty	30	0	0
Rising Sun of India Lodge	50	0	0
Mr. C. Jinarajadasa	20	0	0
	160	0	0

Baby Welcome:

Adyar Lodge	20	0	0
Chapter Herakles	50	0	0
Chapter Loyalty	30	0	0
Rising Sun of India Lodge	30	0	0
	130	0	0

War Distress Relief Fund:

Dr. K. J. Kabraji	10	0	0
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Publicity:

Mr. Jamshed Nusserwanjee	100	0	0
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ARYA ASANGA,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st November 1941 to 31st January 1942 are acknowledged with thanks:

	Rs.	A.	P.
H. F.	300	0	0
Prof. D. D. Kanga and Mrs. A.D. Kanga	25	0	0
Rising Sun of India Lodge	50	0	0
	375	0	0

ARYA ASANGA,
Secretary-Treasurer

The President's Correspondence

FROM SWITZERLAND

AU moment de déposer mes fonctions, je voudrais encore vous assurer, mon cher Président, de tout mon dévouement. Je voudrais aussi vous remercier, vous, Rukmini Devi et M. Jinarājadāsa, pour toute votre indulgence à mon égard et pour l'aide précieuse que vous m'avez toujours accordée. Je suis persuadé que mon successeur travaillera avec beaucoup d'enthousiasme pour notre philosophie et notre société et sera un fidèle serviteur d'Adyar et de nos chefs. Je suis non moins persuadé que vous lui accorderez toute votre aide.

Recevez, mon cher Président, ainsi que Rukmini Devi, mes salutations les plus respectueuses et les plus fraternelles, de ma femme et de moi-même.

—G. TRIPET

17 Oct. 1941

FROM JAVA

Dear Colleague : Amidst the Great War of the world, we have confidence in Adyar and in Those who stand behind Adyar. We fight for the White Lights, and we rejoice that it seems possible now for India to unite as the non-co-operation of Gandhi will be stopped during the time the War is going on. We pray that from now on all shall turn for the best of the world : Victory !

On behalf of the Netherlands Indian Section of The Theosophical Society I wish you a splendid Peace and Reconstruction Convention, and we will be with you in those days in our thoughts.

I have asked Mr. Kruisheer, our splendid former General Secretary, to bring to you all our best greetings.

15 Dec. 1941

NEW ZEALAND

Dear Sir : I have been instructed to inform you that at the Annual Convention of the Section, held on 27 and 29 December 1941, the following resolution was passed unanimously :

"The New Zealand Section of the Theosophical Society, in Convention assembled, offers its congratulations to Dr. Arundale on his re-election as President of The Society. We appreciate the exceedingly valuable services rendered to The Society by Dr. Arundale during his preceding term as President which has enhanced The Society's prestige established by his great predecessors, and we consider we are fortunate in retaining his services to guide our destinies during this critical world period."

—J. G. MONTGOMERY

Dr. Arundale's Reply : Madras Today

Dear Colleague : I am exceedingly obliged for your letter dated the 12th of January, in the course of which you communicate a most generous Resolution unanimously passed by the New Zealand Section during the Annual Convention. I need hardly say I am very grateful for this continued confidence in my Presidentship, but I am perfectly well aware that it would be quite impossible for me to enhance The Society's prestige, seeing the heights to which it was raised by my predecessors. Nevertheless, the Resolution aids me very much in these extremely difficult times.

Madras itself seems to be now somewhat threatened by the enemy, and we are taking all necessary precautions so far as Adyar itself is concerned. I hope we shall be able to publish in an early issue of *The*

Theosophist a group photograph of the Air Raid Precautions Wardens with their tin hats and everything else complete, so that you may see that you have a band of warriors to defend your International Headquarters.

I am not leaving the Headquarters under any circumstances, save those imposed on me by the military authorities here, and we have no indication at present that we are likely to be moved, even though we are not allowed to go onto the beach between sunset and sunrise. There has been a good deal of panic about, quite naturally, but the morale of Adyar is high.

3 March 1942

IRELAND

Irish members at Annual Convention send loyal greetings and good wishes to you and Rukmini Devi. —KENNEDY

Dr. Arundale's Reply: A.R.P. at Adyar

Dear Colleague: I was delighted to receive the helpful cable from our brethren of the Irish Section, and Rukmini Devi and I both thank them for their good wishes which we most heartily reciprocate.

We are in the throes of preparation to try to defend India against Japanese attack which is coming nearer every day. We have the A.R.P. in full functioning at Adyar, and I am the Area Warden for the district which includes eight or ten villages.

The Viceroy has just sent out a stirring call to the whole of India, and I hope it will receive an overwhelming response. Only if India lives can she be free.

11 March 1942

IRELAND AGAIN

I write to send you congratulations, and hearty good wishes for another term of office as President of our beloved Society.

I need not tell you how pleased we here in Ireland are to know that we shall have the honour and pleasure of working under, and with, you for another seven years.

The work in Ireland, in spite of difficulties, is progressing, and we have some very enthusiastic workers both in Dublin and Belfast, who keep the flag of Theosophy flying.

The Theosophical Order of Service continues its work both North and South. But I hope to be able soon to help the groups to make their work more vital and to embrace more: to be interested in more activities.

Very best wishes for a fruitful and blessed Convention at Christmas.

—VIOLET L. G. GREGG

Recd. March 1942

FROM CUBA

Yearly Convention Cuban Section sends greetings to you, to Brother Rāja and all Adyar.

—ESTER DE LA PENA

Recd. 5 Feb. 1942

C. AMERICA AND PANAMA

Miss Prest, of the Spanish Department, received this of 28 October 1941 on 1st March 1942:

I am sending this prematurely to ask if you will have the kindness to present to Dr. Arundale, President of The Society, and also to all the Members of the Executive Committee and to all the Representatives of the different Sections present at the Annual International Convention, to be celebrated at Adyar in December next, the most affectionate greetings from all the members of the Section of Central America and Panama. We ardently desire that the atmosphere of love, cordiality and peace, which without doubt is developed in that Centre, may be extended and sent around the entire world, carrying to the hearts of many thousands of people who

are suffering, at least a ray of Love and Hope.

Our minds and hearts are with you in these days of ineffable communion. May the work which is being done produce abundant fruit.

—LYDIA FERNANDEZ JIMENEZ,
General Secretary

FOR PEACE AND RECONSTRUCTION

Dear Mr. Arundale: The Tri-State Conference held in Detroit, Michigan, U.S.A., sends its greetings. We had Michigan, Ohio and New York represented. A banquet and lots of fun on Saturday, and on Sunday we devoted our time to World Peace and Reconstruction, the keynote of the Federation. In the morning three talks were given on "The Economic Basis of World Peace," "The Federation of Nations," and "The Spiritual Basis of Peace." In the afternoon a round table discussion was held on this important subject of World Peace and Reconstruction. Following that a lecture by Dr. Alvin Boyd Kuhn on "Theosophy in Relation to the World Situation." It was a keenly intelligent and friendly group. A feeling of unification pervaded.

—MERIEL PORTER,
Secretary

20 Oct. 1941

INDIA

(1) Loyal greetings Theosophical Federation Central India and Rajputana.

(2) The Andhra Circars Theosophical Federation, in Conference assembled, resolved to convey their greetings to you.

(3) "The Bengal Theosophical Society in a special meeting assembled, on 17 November 1941, offers its respectful homage to the memory of the Founders of The Society, Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott, and prays for the re-establishment of the peace of the world by the fulfilment of the objects

of The Society. It also offers its loyal co-operation to the present President, Dr. George S. Arundale, under whose chairmanship it has the very special honour to assemble."

(4) "The Madura Lodge of The Theosophical Society in meeting assembled sends its heart-felt greetings to Shrimati Rukmini Devi on her Birthday, and prays that, with the Blessings of the Masters, she may continue for long years to come, to serve the Motherland and the world, in her own unique way."

"MY DUTY IS AT ADYAR"

Dear Colleague: I send my very best wishes to the U. P. Theosophical Federation on the occasion of their holding the annual function at Sitapur. I certainly send my blessings also, if I may be allowed, and I hope that the Federation gathering will not merely consist of a number of lectures but of practical, constructive work.

It is, of course, very easy to be contented with lectures. These are no trouble to the audience, and very little to the lecturer, who is probably glad to express his views. But there is not nearly enough of practical application of Theosophy and of membership of The Theosophical Society to the very urgent and insistent problems of the day. I think a Federation gathering has entirely failed in its duty if it is not able to inspire its constituent Lodges with a keener realization of what a Lodge of The Theosophical Society should be and do in times like these.

For my own part, inasmuch as the war is very definitely drawing nearer to Madras, I regard my duty to be to remain at my post at Adyar until all danger is over or I am otherwise constrained to leave. I accept no invitation to visit any locality in India. My duty is at Adyar. I also conceive my duty to be to help in every possible way the war effort. The war is India's

war, and I have no doubt whatever in my own mind that every Theosophist in India should dedicate himself not only to the hastening of the freedom of his country, but also to her protection against the forces of evil.

These are my thoughts and they are the best I can share with you.

3 March 1942

GOOD SCOUTING

Dr. Arundale's message to the Hindustan Scout Association, Madras Presidency :

DEAR BROTHER SCOUTS : I am as conscious as you yourselves must be of my remissness as regards visiting the various districts of our Province to make brotherly contact with our various organizations. I wish I could have done this in the past, and I had been half-hoping that the year 1942 might see me able to visit at least a few of our many Associations, if for no other reason than to congratulate them on the splendid progress the Hindustan Scout Association is, as a whole, making throughout the Presidency.

But the coming of the war nearer to India, and incidentally to Madras City and the environs, has necessitated the cancellation of various engagements which had been contemplated in other parts of India. I am responsible here at Adyar for a large estate with a large number of residents, and for large village populations in the immediately surrounding area. The residents of Adyar are certainly perfectly calm and only too eager to help in every possible way any eventuality arising out of a raid. But even in their case I feel that I should be on the spot among them to add to the help which would under such circumstances be so sorely needed.

With regard to the villages my constant presence at Adyar is far more necessary. So often rumours arise that I am leaving Adyar on account of my fear of being raided by the Japanese. This naturally produces some panic, which is quite unnecessary but nonetheless actual.

I have, therefore, decided that for the present, with conditions as they are, I had better remain at my post of duty and stay here as long as may be necessary, of course through the summer season. You who are Scouts will certainly understand this and you, too, will, I am sure, be at your posts throughout the Province. We have to set the best example we can at whatever cost, and Hindustan Scouts will be in the forefront of doing this. So let each of us be where he is most needed, confident that everywhere his brother or sister Scout will be helping to carry on the great Scout work.

At Adyar I shall do all I can to be worthy of us all. I am sure each one of you will be trying to be no less worthy, and any disappointment there may be that we cannot meet as we should like will be entirely outweighed by the happy and inspiring thought that we are face to face with a great emergency and are looking it in the face with courage and happy strength, sure of victory.

We are indeed fortunate to be Scouts in such difficult times as these, and I have little doubt that when the war is over there will be a great unity in our Indian Scout brotherhood which will help tremendously towards the unity of India for her freedom and for the part she is destined to play among the nations of the world.

Good Scouting to you, dear brethren, in these days in which Good Scouting is so much needed.

When men are friends, there is no need of justice ; but when they are just, they still need friendship.

—ARISTOTLE

Among the National Societies

A LETTER FROM JAVA

dated 20 December 1941

OUR D. E. Indies are also wrapped up in the clouds of war at present, and in the stillness and the darkness of the black-out, there is time for study and reflection. Certainly there is much to worry about, but still there is also this splendid time that I never had for the last ten or twenty years, and I am very much enjoying these hours of the evening and night, when all is so very quiet. The only interruption is the broadcasting of the news and instructions given by radio. Otherwise only the music of a good orchestra, playing classic compositions, is the very fine background of my study and meditation.

Our country is doing its very best, and there is some feeling of rightful pride in our hearts when we read or hear of the heroic deeds of our soldiers, though our hearts ache if we hear of the misery and the distress inflicted upon innocent people. . . .

There is a certain exultation in one's consciousness, when one becomes aware that the mind can be master over the body, and the Voice of Eternal Happiness can be heard clearly above the turmoil and noise of earthly happenings.

In our Lodge we try to continue our meetings regularly, though the time is somewhat changed, because of the black-out, which is very intensive at present, as no special arrangements are as yet made. Transport is very difficult to get and all traffic practically stops at 7 o'clock. We study the problem of the Races of mankind. It is a very interesting problem indeed! Before this we had a short (3 months) course about the Cosmic War, as described

by H.P.B. in *The Secret Doctrine*. It gave an abundance of vistas and visions and led us to the study which we have taken up since.

It gave me the opportunity (as chairman of these courses) to compose some lectures, and in a vacation I toured and delivered some 20 lectures. It was very nice to see how interested the people were and how eager in listening. We ought to have more of this. . . .

Brother. . . is also very limited in his travelling capacity, and so there is not much lecturing here. The larger Lodges have their regular meetings, but it is the smaller ones that need to be helped, and it is a pity that we are not able to do it.

I have read with much enthusiasm the President's little book of *Conversations* with Dr. Annie Besant, and we are planning to translate it into Dutch, and so to make it accessible for all our members. This translation will perhaps appear in our monthly magazine. . . .

RUSSIA

It must have been in the Plan that Russia and Great Britain should come together at last. Russia has gone through a very severe purging process for many years, and Great Britain, which is far ahead of Russia in political development, has, through recent governments, looked with suspicion and even dread on Russia's efforts to reform her political and economic life. Yet now the two are Allies, forced to be so by their deadly common foe. It is time now that Britain should show a little sympathy and try to understand Russia's aims.

Russia's fault has been that she has not freed herself from the methods of the old

regime. She is still autocratic. The difference between Russia and Nazi Germany was well described in a recent issue of the *Christian News-Letter* thus: "Russia appears to me to have been guilty of great crimes in pursuit of a noble end; Germany to have been guilty of greater crimes in pursuit of an end which, if attained, must be ruinous."

We have been forced to come together by our common foe. Whilst the war lasts must we not try to understand Russia's "noble end," and when the war is over may we not hope for closer and permanent political, social and cultural relations with our latest and greatest Ally?

And what is to prevent this combination in the reconstruction—Great Britain with the British Empire-Commonwealth, the United States of America, Russia, China and as many of the European and S. American democracies as care to join such a combination?

—F. W. PIGOTT

MUSIC IN WAR-TIME

It was stated in a London daily the other day that at one of the Promenade Concerts at the Albert Hall (the Queen's Hall has been rendered unusable by enemy action) 5,000 people, assembled from all parts of London, listened to a "beautiful performance" of a Handel organ concerto, under the direction of Mr. Basil Cameron. "It was an impressive sight," the report continues, and "the war seemed worlds away."

Similar reports come from other musical performances, some of them lunch-hour concerts, both in London and in the Provinces. This is very encouraging. It means that the war, with all its horrors, has by no means dulled, but has rather sharpened, the sense which appreciates the higher and heavenly values. Music, the fine arts, poetry—all these seem to be more than

ever appreciated in these days, and these are not so much hand-maids as sisters of true religion.

—F. W. PIGOTT

FROM A WAR ARTICLE

in *The Canadian Theosophist*

We know that a great cycle is at a crisis or term, and that races like Japan are exhausted, that Germany, with the seeds of great potentialities for good, has turned to the Left; that China has a major cycle still to fulfil; that America in centuries to come will develop the sixth sub-race, and Russia the seventh. These are preparations for the Sixth Race and beyond that a Seventh great Race. Each of these has seven sub-races with all their family races and other sub-divisions. Theosophists must learn to study contemporary history from a cosmic, or at least a world point of view. "The earth is the Lord's and the fullness thereof." Man is Lord of the planet, but men, so far, are far from proving worthy of their heritage. The Unity of the Human stock, in all its varieties, is an idea that should conquer prejudice and annihilate animosity. All men are brothers. This is the answer to the German delusion that all other men are slaves of Germany. When these young races come to years of discretion they will take their place with the rest in the orderly march of human progress.

Meanwhile there is a mark set on the brow of Cain.

—A. E. S. S.

A TESTING TIME

Of a certainty we are up against "Black Magic" from Germany on a colossal scale. It is only to be expected, considering the number of books dealing with occult works which have flooded the world for the past 50 years, and persons with very little spiritual development, with a desire for

power, would be tempted along the left-hand path. I think it quite possible that many of our leaders have also read Theosophical literature, or works of a similar trend without our label; perhaps it would not be too bold a statement to say that there has not been such a grim struggle for world domination since Atlantis as there is today, but this time there are more people on the path of return, so a cataclysm will not be necessary. After the struggle is over will be a great testing time. If we fall back into inertia as we have the past 20 years, then surely this civilization will deserve extermination.

—*N.-W. Federation Bulletin*

SIAM AND THEOSOPHY

The death of the former King of Siam, now Thailand, was announced at his home at Virginia Water, Sussex, England, in his 47th year. King Prajadhipok was the last absolute monarch, it is said. His death was due to a heart attack. He abdicated in 1935 and since then lived quietly in England. It will be remembered that he presented a set of over fifty volumes to the Theosophical Society in Canada, of the Tripitaka, the canon of the Buddhist Scriptures, in Pali, a royal and authorized edition, with seven volumes of commentaries by his Prime Minister. The set has been presented on permanent loan to the library of the university of Toronto.

—*The Canadian Theosophist*

SWISS CONVENTION

DEAR PRESIDENT: The Swiss Section held its Annual Convention April 11th—14th at Locarno-Minusio in the form of a fine shadow Congress of the Cardiff European Congress.

A meditation, directed by Dr. Anna Kamensky, was held every morning. A reception was contributed by the members of the Swiss-Italian Branch to allow a

first contact between members as a preparation for the common work.

At a Council meeting it was decided:

1. To continue the publication of the *Bulletin Suisse* in its present form.
2. To hold a 3-days' course for lecturers in September at Geneva.
3. To organize again Swiss lecture tours in order to help the Branch work all over the country.
4. *Re-election of President of The Theosophical Society.* 150 members, 60% of the distributed "bulletins de vote" voting, unanimously elected Dr. George S. Arundale. Most of the other 40% considered this re-election as a natural matter of fact and for this reason did not find it necessary to send in their special vote.

Then followed dinner at Gd. Hotel Esplanade and the soirée récréative, with a group of 12 Swiss-Italian children about 8—11 years old, in Ticinesi-costumes, distributing flowers, performing dances, and singing Swiss-Italian songs accompanied by 3 huge harmonicas played by 3 small boys. Then came a woman of one of the mountain valleys and displayed her spinning with the "fuso"; and a peasant showed how he cuts buttons of wood with his pocket-knife, direct from the trees. They came in their country costumes, and looked lovely.

Easter-Sunday began with common lunch at Gd. Hotel Esplanade. Then followed:

The opening of the "Assemblée Générale" by the General Secretary;

Election of the President of the Assembly;

Report of the General Secretary for 1940; also the Librarian's, Treasurer's, and auditors' reports. They were adopted "en bloc."

The next Swiss Convention will be held in Basel in 1942.

It was proposed to create a fund for mutual help, to serve not only Swiss T. S. members, but also to be at our disposal

for help to non-members, or/and Theosophists of other countries. This being part of the T.O.S. activities, the Chief Brother for Switzerland agreed to be in charge. It was decided that she shall act in accordance with the General Secretary of the Swiss Section of The Theosophical Society, and details be discussed at the Theosophical Order of Service annual meeting next day (April 14th).

"The place of Theosophy in the world's Reconstruction"—speeches were made by several members.

The day ended with dinner at Hotel Esplanade, and a beautiful concert given by a fine singer and pianist.

The next day, the Theosophical Order of Service held its annual meeting, and re-elected its Chief Brother. It was decided that the Chief Brother shall have a tournee in order to be able to visit all the Theosophical branches to talk to members of all the work needed to be done.

"Fonds pour victimes de guerre." This fund for mutual help was discussed, and a scheme made. The Chief Brother together with the General Secretary are responsible for it. Help could already be given to members in France, Belgium, Holland, Poland and other countries, but much more help is needed.

How to work for Peace? First, how to approach youth to give it the necessary education for peace? Youth is different today, it is surrounded by war, by all the sensation war produces. Youth today is much more independent, much more going its own way, and is to be approached by a quite different way than the youth of 20 years ago. *Youth is interested in creative action.* We have to adapt on this important point.

The Order of the Round Table continued this discussion: How is the Round Table to meet the youth of today? A chivalrous life today has a different expression, though the basis is the same.

The Ceremony of Bread and Salt performed by the 10 members present was a very fine meeting, when we joined with all the countries and the members all over the world, with Adyar and with Rukmini, yourself, Raja and the Brotherhood.

At the Closing of the Swiss Congress, we felt grateful for the most magnificent weather which had helped us during all these days to make our Convention successful.

With affectionate greetings, and the expression of our loyalty to yourself and The Theosophical Society. . . .

S. AFRICA: "TIDINGS"

A very original and fine little magazine has been started in Cape Town by a one-time member of The Theosophical Society with the help of a friend with similar ideals. It is a tiny paper meant primarily for men on Active Service. So many soldiers, the Editor tells me, have enquired of her and others where they can find some explanation of the terror of the times, and where they can get to understand how to build a new and better future, that she and a friend decided to begin a paper which tried to answer these questions. As time goes on she hopes also to find the means to start a Reading Room and Library open to all troops, and well-stocked with all the best books on these burning questions of the day. In the last copy of *Tidings* that I saw she had an article by Mr. Donald Molteno, M. P., on "The Meaning of Segregation." But her own remarks are very worth reading. If any of you feel you would like to subscribe to the little paper and perhaps send it on to a soldier friend, write to "Tidings," Box 1755, Cape Town. The subscription for a year is 10 shillings, post free, or 5 shillings for six months; half-price in each case to those on Active Service.

CLARA M. CODD,

The Link

AUSTRALIA: MR. REID IS 86

In the spirit of warmest friendship, we extended our hearty congratulations to Mr. M. Reid at the happy "Cup-of-Tea" party, held in honour of his 86th birthday, by his Study Class. Mental refreshment came first, then physical, and the blending?—Friendliness from years of study together and the appreciation, respect and love of the class members for our leader—truly a Theosophist, whose attitude may be summed up in the opening meditation we use every Wednesday evening:

"May the Holy Ones guide us in our studies that we may attain knowledge that will enable us to help and serve others."

On the Sunday following Mr. Reid occupied the platform for the Public Lecture, and spoke on "The Evolution of Character." We extend our appreciation and thanks to him.

—DORIS CLARKE,
Contact

WE MUST KNOW...

It is very questionable whether we need or wish for Symbols, however sacred, any longer. We need plain Truth, in the simplest words of fact that can be told to the fool and the wayfaring man. He must learn to do without churches and priests. He must know that Life is a unity, that all is One, that our lives are continuous, though much of them is as unknown and unaccountable as sleep and dream; that as life goes on, it comes and goes in seasons and times, repeating and changing, and that we alter its changes through death and birth again by our own efforts or neglect; that what we suffer, whether as a result of our own effort or otherwise, gives us experience by which we grow in strength and knowledge and wisdom; that there is no limit to the heights to which we may rise in wisdom and power, and that many men have gone far beyond any-

thing we can imagine; that all our success depends on our efforts to be useful to others and to the human race as a whole, and to be kind and patient and helpful; that all the wisdom and power that ever was or will be is open to everybody if they want these things that endure rather than things that waste away; and that the great law of life is Love, and that what we call God is Love and nothing else. And this is why the Golden Rule is the best, as it is the wisest and shortest creed in the world.

A. E. S. S.,

The Canadian Theosophist

WE MUST LIVE . . .

Mr. J. T. S. Morris, as Editor of *The Canadian Federation Quarterly*, writes a fine note on "Straight Theosophy." His conclusion is:

"To me, at this space-time-moment, these things—One Life, Evolution, Re-incarnation, Karma, Dharma, a Goal—can only be *me*, else would there be me and also these others. Can there be any such thing as Straight Theosophy which is not expressive of a fuller state of awareness? Then do I suggest that Straight Theosophy is how you LIVE your life in relation to these principles. Not the principles themselves, not the authority, nor the authoritative statements of another however illustrious. Is the way you *live*, Straight Theosophy to you? Or is it something else?"

"TOGETHER DIFFERENTLY"

"Rules for friendly discussion: Confine contributions to 250 words or less. Be cheerful; be optimistic; be fair. Reflections on personal integrity or motives cannot be used. Address all letters to the Editor."

The American Theosophist has always had a correspondence column available for

constructive suggestions and comment. For some time now this new caption, (Dr Arundale's motto, "Together Differently") has been adopted for that column, at the suggestion of a member as an incentive to contributors.

FROM LONDON

30 Dec. 1941

We are getting along very well in spite of Hitler's efforts to do his worst to London. We had two terrible "blitzes" this year, and we had a bad night each time. We were out in the streets putting out incendiaries. . .

We have plenty to eat, but of course not such a variety as before the war. The rationing makes it much fairer than during the last war.

Back in the season, Shearns charged 12s.6d a lb. for tomatoes. A little later you should have seen the tomatoes that people have grown—in flower-pots, window-boxes, in fact anywhere a plant could grow. Then the price in the shops was controlled to 1s. 2d. a lb. With a little patience and teaching, you see what can be done. This war is teaching us a lesson or two.

It is quite a game, however, to divide the clothing coupons up, and see what one

can buy. Silk stockings (2 coupons for a pair) create a problem. But all we do is to laugh about it all, and blame Mr. Hitler, for all our little inconveniences.

—R. H.

LONDON MORNING—1940

A real experience : Lines written in a bus during an air raid : With apologies to Omar Khayyam.

Alert ! For Darkness in our world of Light
Has flung the bomb that puts our peace
to flight.

And lo ! The Hunter of the East, with
silvery harpoons
Has caught a school of heavenly whales-
barrage balloons.

On that inverted bowl we call the sky
The moving Spitfire writes, and having
writ
Flies on, and after him
Naught but a giant question-mark re-
mains.

Down into the air-raid shelter next I went
And there among my fellow-travellers
sate,
And many a lesson learnt I as I went
But not the cause of German love and
hate.

Then to the Great Architect of all I cried,
Asking what help had He to guide
His children, listening to the crash of guns ?
"The Light is within you !" Heaven
replied.

—PRISCILLA WINTER

THE THEOSOPHICAL WORKER

Editor : GEORGE S. ARUNDALE

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