



THE THEOSOPHICAL WORKER

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ADYAR

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The War Spirit¹

By the Editor

I THINK that on the whole everything is going well, except we all of us have to remember that these times of war produce a permeation of the atmosphere by the spirit of war. The result is that we all live in a state of increased tension and with an intensification of our qualities, if any, as well as of our defects, if any. It is very important that we keep an eye on ourselves. If we find a tendency to become more domineering, more irritable, we need not ascribe it necessarily to internal circumstances, but it is probably due to the pressure of external

circumstances. We must not be disturbed if we find we are more taut and our relationships with others are more difficult than usual. That is to be expected.

In these days the war tendencies are intensified, as is the spirit of destructive indifference. There is an added tendency for us to become more immersed in our own individualities. It is rather noticeable that there is a little more of the lower element and not enough of the higher. The higher is always at a discount when the enemy is gaining. We are apt to fall down instead of rise up.

We must realize that individually we do not matter. There is no question at any time of a need for us to assert our

¹ Our Roof Talks have become Lawn Talks by the President and others, the weekly meetings being held on the Headquarters Lawn under the stars, owing to the black-out. This article is from the first Lawn Talk, which was by Dr. Arundale,

"I-ness," to lay down "our law." It is always a question of abandoning ourselves to the will of the Elder Brethren, and if we do that we shall probably find that we shall pass through this stage with comparative ease and equanimity.

We should all endeavour to avoid fault-finding. There is always in every community a little group of fault-finders. Whatever the reason for the fault-finding, let us give it up for the duration of the war. Even if the work, as a consequence, is done less well, and I would go so far as to say, even if the work is not done at all, it is better than that we should be a disturbing element in our surroundings. One is quite able to say with regard to most things that in these days they are not quite as well done, they are not done with quite as much efficiency, and this is of comparatively less importance. When we are all in a condition of tension, we cannot expect the work to be as well done as formerly. We must not be hard on our subordinates or co-workers if their work is not done as well as it should be, for probably we shall find that our own work is not being as well done as it should be done. I know for myself that I am not doing my own work as well as I normally should do it. Of course, we can at once say that "one is so much pre-occupied with other activities that one lets these things go." But it is better frankly to say that there is a little more inefficiency than perhaps is usual. If that is true in the case of ourselves who are members of The Theosophical Society, surely it may be the case with the workers who attend on us.

It is an enormous privilege to be here. Those of us who still remain have a tremendous privilege. We are holding a Fort. I do not like any one of us to go away from Adyar, unless there is a good purpose served by our going. However I should prefer that our younger generation went away. The atmosphere here is much more difficult to breathe than they may find elsewhere. One wants the younger generation to be preserved for the work they have to do in the future. While we older people can enter into the spirit of the catastrophic conditions in which we live, the younger people should be little concerned with this war, it is not their war if they are very young, though it is youth which will win the war.

I am very glad to see that some of our older young people—ten or twelve—have obtained positions in the offensive or defensive forces. Every young man should feel himself called to do this work. If he is living at Adyar the call should be all the stronger within him. I know if I were twenty-one, or thereabouts, I should get into the armed forces if I could pass the medical examination. In the future one wants to have the memory of doing all one could. The more such young men can enter the better will Adyar be served. Adyar becomes honoured in this way. Well, here we remain the nucleus, those of you who are around us, and I think we shall hold the Fort. We must do everything we can to improve our activities.

[The President concluded by emphasizing the note of humility, asking all to focus on the good points of other people and to avoid the use of the word "I."]

I have thought of Adyar at the recent Convention, and remembered how I was there in 1911-12 with my husband and son (who was a small child of under 2 years). Both Dr. Besant and C.W.L. were there. We came from "Gulistan," Ootacamund, which Dr. Besant had lent to us; and I shall ever remember the Peace and Radiance which the Masters' influence gives to Adyar. Sometimes when things are difficult and the way seems dark, I go in consciousness to Adyar, and recapture some of the beauty and joy that belongs so much to our Headquarters.

—H. P., England

Adyar News and Notes

SOLDIERS TO THE MASTERS

THOSE of us who have come into contact with any of the Elder Brethren, to howsoever small an extent, can never have any other supreme allegiance save to Them. The world may have its great personages, its heroes, its saints, its geniuses; and we, too, may honour them and pay homage to them. But we ever remember that we are soldiers pledged to the Masters, and we hear and strive to obey Their slightest hint above all other calls from whomsoever they may come. We can have but one loyalty, one devotion, one allegiance—to THEM.

—G. S. A.

ADYAR MOBILIZED

Adyar in war-time takes on a different appearance externally than in peace-time. Our activities are intensified. But the Eternal Spirit of Adyar broods over us all, and in a way our very war-time activities are an expression of Its ever-watchful Protection, Peace and Purpose.

We are living in a state of continuous nightly black-out, since the Japanese have made the Indian Ocean and the Bay of Bengal a base for their operations. As many do not care to construct "black-out" rooms, this means that such people go to bed with the sun, or, at least, retire into a state of meditation. Some Leadbeater Chambers residents have blacked out their bathrooms, so they have a cubby-hole in which they can dress, etc., or sit to read the paper. But the large dining-room has now been blacked out, and makes a very comfortable shelter with fans going and an opportunity for reading and work.

The President has had the gift of an air-conditioned room, that he may not have to choose between stuffiness which he abhors and a black-out in which reading is impossible.

Our first "Lawn Talk" was inaugurated on April 10, notes of which appear elsewhere. In lieu of our "Roof Talk," which has, of late, been held in the Great Hall, we all sat on the Headquarters Lawn and greatly enjoyed the thrill of the stars overhead as we listened to delightfully informal words of our President with which many of you who have attended the Roof Talks are familiar. As the Headquarters Hall, the part near the Western Library Section, is itself one of our best shelters, if an air raid started we could be gathered to safety at a moment's notice.

For many weeks we have been organizing our Air Raid Precautions work. Counting the villages immediately surrounding us we have been given charge of an area (M-25) of about 5,000 people. Most Adyarians took the Basic Wardens' Training Course, as well as the First Aid Saint John's Ambulance Course, and we have now a fully-equipped First Aid Post (33-M), located in our Dispensary under Dr. Gopalan. St. Michael's has been made the base of the First Aid Post operations. Our men have taken the fire-fighters' training, and some are qualified as rescue squads. There is real work for us to do, as was shown in our first alert, for the villagers decidedly need guidance in such times of emergency, the roads must be patrolled, both adjacent as well as in the compound. There is always the need for preparation. Our Adyar Wardens have been in charge of building shelters—trenches, etc., for the villagers, showing them

how to protect themselves, seeing they had sand-bags and other air-raid amenities, watching to see that a black-out is maintained.

One of our preoccupations is listening for the Madras siren. Later we are promised a siren for Adyar itself, but the nearest one now is near Mylapore, a suburb of Madras, and if that fails we may even have to depend on hearing the Fort siren. We have a twenty-four hour watch, the night shifts being two each, changing about every three hours.

It was a thrilling occasion when we had our first real alert. "No incident occurred in the City," but it was a real event to hear that warning siren sound in the early morning hours—4.30 to be exact—to repeat it from the Headquarters great gong, installed on the roof, and then to hear it echoed throughout the Estate from all the bells which reply when we press a warning buzzer.

Our President is Area Warden and, though he claims otherwise, is really the most active of us all. He is assisted by Lillias Gale as Deputy Area Warden in charge of the Area Post; K. Sankara Menon, Liaison Officer and working as Rukmini Devi's assistant in the village work; and Alex Elmore in charge of Personnel, Posts and Practices. Under the Area Office are various Sectors, each manned or/and womaned by Sector Wardens and their helpers. We have Telephone Operators to communicate messages to the Central Control Office in Madras. Rukmini Devi is in charge of the animal welfare work. A group of workers are attending classes to become better equipped to treat the wounds of animals.

Under the direction of Shrimati Rukmini Devi's village group, our young people are giving talks every evening to the villagers, they are organizing among the villagers fire-fighters, first-aiders and messengers. About 90 young villagers are prov-

ing exceedingly good material. Through Bhajana parties, with the help of music, larger groups are gathered who can be taught and shown what to do in case of emergencies, both to protect themselves and the animals of the village.

A rest-house is being opened to give shelter to evacuees and a food-depot to enable the villagers to obtain rice and other articles of food in times of need. There is an attempt being made to start such small cottage industries as paper-making, bee-keeping, to find employment for those who are out of work as a result of their employers leaving for the hills. Adyarians are more concerned with protecting the villagers than making provisions for themselves as residents.

Adyar is eternally mobilized for the world's defence, though this mobilization is not so visible in the outer world as it is at the moment. All who love Adyar can strengthen it by realizing it as Their Fortress in the outer world.

—A. H. P.

VAISAKH DAY

(Full Moon : May 1st : 3.29 a.m. I.S.T.)

May this Anniversary Day bring its benediction to a sorrow-laden world; may Peace come to stay where strife is; and may every man irrespective of his creed or clime, learn to love and serve the High Deliverer, that Lamp of the Law who assured us:

"Enter the Path! There is no grief
like hate,
No pains like passion, no deceit like
sense.
Enter the Path! Far hath he gone
whose foot
Treads down one fond offence."

—ANNIE BESANT

JUMPING TO OPPORTUNITY

(An H.P.B. story in honour of White Lotus Day this month)

A Theosophical worker was shown a rejected page from one of Mme. Blavatsky's MSS. In her great love for H.P.B. her inner self sprang to attention, as one who has word from his chief: "Why is this shown to me?"

During the seconds she held it, she read the page with such concentrated attention as to impress every word on her memory. When she reached home she hunted through the books till she found the passage as published.

The difference between the two lay in twelve words explaining an allegory. These words were left out of the published page as though the time were not ripe for that explanation. She was most grateful to have seen it, because it threw light on a living problem she wanted to solve.

Months afterwards, reading H.P.B.'s *Theosophical Glossary*, she found that the explanation had not been withheld, but published years later among other words, where only a painstaking student would find it.

This solution of a mental problem was helpful and encouraging indeed; but ten thousand times more valuable was the impression received of Mme. Blavatsky herself in her handwriting.

The whole page glowed with an aura of such intense devotion to the Master's work, such a feeling of endless patience, care and accuracy in attending to details, that it gave an entirely new and nobler conception of how work should be done.

"I have never forgotten it," said my friend, "it was almost as though H.P.B. herself were showing me, by her own example, in what manner to 'Try'."

"I have drawn more inspiration from the attitude of mind Mme. Blavatsky brought to her work, with each year of

the twenty that have passed since I saw her MS."

—KATE SMITH

RUKMINI DEVI

Sunday, March 1st, Rukmini's birthday this year, will be remembered by the Adyar residents present as a day of joy and beauty in the midst of the gathering gloom of war, and the preoccupations of A.R.P. training courses and organizing work. There was a bright morning meeting under the trees, of greetings and garlands, loving speeches and gracious reply. In the evening a social gathering—dinner party in a browned-out hut and reception under the stars. Both gatherings were in the grounds of the Besant School, the arduous management of which Rukmini Devi has made her own.

It was a memorable and happy day, and one felt sure there would be many triumphant returns of the day, for "Rukmini will lead our Society to new and beautiful heights, heights that will be very wonderful for every one concerned."

EASTER CONFERENCE AT ADYAR

The 19th South Indian Theosophical Conference (April 3rd to April 5th inclusive) opened with about 100 registered members, including about 50 outside members who, as the President said, braved the present dangers of Adyar to attend. A Convention of The Theosophical Society members is always of greater importance than can be seen on the physical plane, as a channel is made which especially in these days can be such a useful instrument for spiritual influences.

The Programme was most interesting with the Prayers of all Religions every morning, talks, and services in the various temples. The importance of Adyar as a spiritual centre in contributing to the defence of the world was stressed by the

President, who said that all the activities here were for that purpose, and therefore every one should make major sacrifices to perfect Adyar and promote its efficiency. The President in a talk on the symbols of "The Lotus Fire," explained that one must have practical experiences of the subtle Theosophical truths in order to *know* them, and that a Yoga on one's own particular lines helps one to contact beyond our limitations and so to transcend ourselves.

Shrimati Rukmini Devi stressed the importance of the actions of a Theosophist: that a good Theosophist is one who is kind, generous, sympathetic, who makes Theosophy interesting for others and so draws them closer to it.

A series of three afternoon talks was given by Dr. Srinivasa Murti, who compared the conditions of the Mahabharata with the present world situation in his usual brilliant style. He pointed out that circumstances being similar now to the time of the Great War, when *The Bhagavad-Gita* was given as a new message, it might be that the time has come for another message. This might well come through the adjustment taking place in the wider outlook of science and religion. This message (shall we realize it when it comes?) will be a message of true Brotherhood, without distinction of race or colour—the danger facing India and England at the moment—which can only be diverted by union of action between the two peoples.

On the second day of the Convention, there was a full Air Raid Practice during which a "mock incident" was staged and about 30 "casualties" were sent from Madras N. Division to be "worked on" by the Adyar "Monkey" Division First-Aiders, who with enthusiasm carried out "kill or cure" methods. The opinion of those in charge is not yet known!

—JANE CLUMECK

THE ANNUNCIATION OF OUR LADY

March 25th, the Festival of the Annunciation of Our Lady, was a very wonderful and happy day in the little Chapel of St. Michael and All Angels, Adyar.

A beautiful Eucharist Service was celebrated in the morning, during which Mr. Donald Chase was ordained Deacon. No one who was present at the Celebration and Ordination could have failed to feel the extraordinary power and spiritual force which was not only present in the Chapel but flooded the whole Compound, renewing strength and certain assurance in the Spiritual Government which guides so surely despite our human errors and terrors of misguidance.

Nor was this all. At the evening service of Vespers and Solemn Benediction, Shrimati Rukmini Devi added to this spiritual strengthening the special note which she can give beyond all others—the note of the World Mother Herself: strong, exquisite, of radiant Beauty and Wisdom. The speaker reminded us that She is a "Light which is cool, which is healing, and yet a Light which is full of warmth for all the world," and that She hears the faintest call that goes out from any living creature; Rukmini closed with the exhortation to each of us to strive towards such humility as Hers that we may even in our small ways dedicate ourselves completely to the whole world; so then not cruelty but Christs and Buddhas will be born, for we shall then live Her life of utter dedication—"Behold the hand-maid of the Lord; be it unto me according to Thy word."

—EDITH PINCHIN

AT OLCOTT SCHOOL

Olcott School celebrated Adyar Day by inaugurating the Montessori Method in the school. Dr. Montessori presided over the opening ceremony and made the following speech:

This inauguration ceremony of today is not only a pleasure, it is an event in my

life. I have known the school and visited it. I regard it with love and admiration.

Blessed be those who founded it.

Blessed be they who remember the children who are abandoned by society. The children who are abandoned and alone remind me of certain districts in South Africa which were arid, like deserts, and covered with stones. These stones were at first thought to be useless but later were discovered to be diamonds. At first it was thought that the diamonds were but small stones and but few in number—very rare. But it was found that they were large stones and many in number. The spiritual lights in adults are rare and small, whereas in children they are inestimable in quality, and very numerous.

Blessed be they who have collected these children.

They who founded this school placed it in the hands of those who were predestined to take the first step. Because the leader of the school is a spiritual teacher who understands the soul of the child, he has been called by the Forces above to bring light to the school, and the teachers have been inspired by him, being themselves sensitive souls. I take this opportunity to thank all, headmaster and teachers. In the past they invited me here. Their affection and kindness will never be forgotten in the life of Mr. Montessori and myself. But today is a great occasion, for today it is not only my *person* but my *work* which enters the school, and this is my great joy. May this be a sign, a token, for you that a happier epoch is about to begin.

May God bless this second step (effort) and give it success.

Here is my material displayed with love, but it is not alone, for in front of it are lights.

[All the teachers and visitors had lighted small candles from a larger one and placed them on the low platform in front of the

Montessori material which was there displayed.]

In order to use the material you have to pass it through light. Every teacher before using it must light his own candle in his own spirit. This also must be understood, that light must come from the children. It is only the children who can give warmth to that which has become cold; it is only the children who can give light in the darkness, the light which can solve the problems of today. The candles represent the living children. They also represent the link in the social relationship which must exist between the children and the teachers.

—MARIA MONTESSORI

OUTPOST WORK

The energy in work and faith in Theosophic thought that belongs to pioneers is the gift of many members in places, in town or country, where they stand alone. A fresh instance has occurred. A worker removed from a town with an active Lodge to one where there is no member. Orders came to the Publicity Office from a new place that aroused interest, and queries, for certain subjects were chosen from the propaganda leaflets. The outcome was a new scheme initiated by the worker! Theosophy has been introduced into conversations, books lent, leaflets given. Thus an opening was found through the intellectual interest of a newsagent. Groups of people, customers, were chosen with some specific interest, as, doctors, teachers, and into their daily papers leaflets were inserted. A short leaflet, well-chosen, will find a reader; this is the experience here. Now there will be a grand "drive." Topics have again been chosen, and there will be circulated through the same medium 1,000 copies of *A Theosophic World* and 800 of *Theosophy Calls to the New Age*, with the same number of compliment-slips—

all to be distributed at one time. Be it noted that this lonely outpost is sensibly aware that there may be no result as to membership, but is certain that Theosophic thought will affect the town. The Society and its Lodge are the result of similar confidence and work.

—E. MARION LAVENDER

AN ADVENTURE WITH AN ADVENTURER

Not often are our activities likened to going into a Theosophical gymnasium and stretching our consciousness. But after some hours with one of the recent books by the President, *Adventures in Theosophy*, where this phrase occurs, just that pleasant, exhilarated, if semi-fatigued, sense is given which comes with earnest exercise that has been enjoyed both in itself, and for the wider vista seen when the poisons of tiredness are wiped away by the new interplay of muscles. It carried me on beyond myself through its atmosphere of active meditation conducted upon everyday matters, in a manner quite surprising because of the naturalness with which the author writes of his adventures. These appear as personal meditations of wide and diverse range, worked out with a dynamic imagination. *Adventures in Sound, Geometry, Memory, Magic, Discovering the Point-Centre, Symbolic Yoga*, are instances very varied in their background and application, yet still the difference of such an adventure as that of *The Warrior Song*, with so intimate a sense of its life and meaning; or that *in Truth*, where the wisdom of vision and tolerance sweeps on fellow-adventurers to a more vivid understanding.

Whether subjects are abstruse or plain—as, in *Simplicity* or of *the Night* (*The Fire-Pillar Motif*)—the clarity of pictured thought and image takes us journey-men on the same road as our master-

adventurer, even though we must yet stumble behind at a distance. The image-building power in words, and in word-sounds, awakens fresh interest and activity. We feel we shall be able to “draw a tree in terms of its concentration and dispersal of force”; what a picture of geometry! A tree as a radiating force-centre, not merely a feature in the landscape.

Truly we must “live” with this adventurer. He carries us into the reality of our uniqueness—“Each one of us has everything within him that he needs for his growth.” He heartens us to know that “we must mistake until we take.” He fires us anew with the meaning of well-known and well-loved phrases—“‘God created man to be immortal.’ We have to create in the spirit of our individual immortalities.” He urges us forward with the knowledge that seekers must be finders, for the actuality of the thing sought is already there in the desire to seek. The triumphant chant of his knowledge, in its sureness, breaks the barrier between seen and unseen, and we glimpse with him the marvels of the miraculous behind the adventure of Dunkirk in 1940. His sense of sound and silence joys us. We adventure with him into the realm where words are born, of their fitness; we enjoy “blandiloquence,” “stretch-ness,” “less-ness,” the “Be-and-non-Be-ness” of our essential selves. We, who probably have dwelt awhile among the “positive-imprisoned,” are able with his aid to break from our prisons.

This book will make its mark on the inner life of the members who can adventure with the President. It is one of the epoch-making calls to yogic adventure. There is a great field behind the Third Object of The Society for the adventurous. Here is a clear and direct gate to that field. “We are gradually becoming Gods. Some day we shall have to deal with a sea of matter asleep, which we shall have to

fashion into wakefulness. It is never too late nor too early to start. We should start now."

—E. M. LAVENDER

MR. AND MRS. LAVENDER

These our good friends went to Madanapalle early this year. Mr. Lavender's Power-House work and Mrs. Lavender's Publicity work are being carried on by others at Adyar. Mr. Lavender has to be comparatively inactive and dislikes it. Mrs. Lavender goes on with her publicity and propaganda, and remains her own bright and cheery self. So we gather from letters. They hope and we are sure they will return in good time full of vim and vigour and ready for work, more work.

A NOTE OF COURAGE

Verily our President says—"Today is a Day of Judgment." The Theosophist must either follow the world or lead the world. And there is no Theosophist who cannot lead the world, even though unbeknown to the world, however obscurely he may live, or however ill-equipped he may feel himself to be. With his intuition ever at his disposal, he should constantly try to live in terms of the Real, in terms of Light, in terms of Life. Such living will vibrate throughout his surroundings and change them to their betterment.

At all costs and in all circumstances Courage must remain with us. We Theosophists must be known for our Courage—we must be known as a courageous band of people, collectively and individually.

One of the great mysteries of evolution is that we have to travel, though we have arrived. If we are able to unite the sense of arrival with the sense of travelling, then indeed we are Yogis. That which we are contemplating, we ourselves are. Let us then live in that future of ourselves.

—LAURA CHASE

A MORNING SCENE AT ADYAR

A few mornings ago, as I sat having *chota* at 6.30, one of the glossy and ordinarily noisy Indian crows alighted on a limb of the rain-tree near my veranda. He at once quietly busied himself with his morning toilet, combing out wing and breast feathers with his heavy beak and preening himself generally. He was soon joined by an equally glossy but smaller edition of the crow family, whom I took to be his spouse. She alighted close to his side, and a little comedy was then enacted which caused my tea to grow cold and kept me so engrossed that there was danger of my being late in reporting for the morning's work.

Mr. Crow had paid no attention when his wife alighted beside him but gone right on making himself tidy. For a minute or two Mrs. Crow watched him with a beady and appraising eye. Then, deciding that she was much too sleepy or that this business of making oneself beautiful was really just too much effort, she sidled closer, nudged her husband's wing, and tilted her head expectantly to one side. Whether this was a procedure often enacted or whether she said something to him in crow-ese, I can only guess, but he knew what was indicated and immediately began to stroke and comb Mrs. Crow's neck.

After a few moments, however, he went back to preening himself, but his wife would have none of it. She edged closer again, with head tilted to one side, and her good-natured husband obediently responded as before, carefully combing through her neck feathers. Again he returned to his own toilet, but no, the lazy lady would not tolerate it and once more imposed her tilted head before her husband's vision. Perhaps this time he felt he had given her enough care, and he did not take the hint. So she bent her head

way over and down, almost touching Mr. Crow's breast and interfering with his own combing so that he, perforce, *had* to attend her.

At this I could not suppress a loud chuckle, which caused both crows to sit up and take notice for several seconds, but they shortly returned to the performance of their delightful comedy. How long this might have gone on I do not know, had not an enquiring dog trotted past under the tree and persuaded the couple that another spot might be safer.

Did they find another tree and carry on the morning toilet, and did Mrs. Crow continue to harass her husband? Did she, as I am afraid is true of many of her sex in the human kingdom, simply take it for granted that her femininity entitled her to all kinds of devoted favours and attentions from the "stronger sex"? Perhaps they went to another tree and Mrs. Crow felt that her husband's attentive and patient care deserved some thanks, so that she returned the compliment and took a turn at combing out his feathers, but . . . I wonder. . .

—ELITHE

THE ADYAR JOURNALS

In response to the President's circular inquiry as to how our journals reach our Sections overseas in these unusual war-times, the General Secretary of England now sends a cable each month as *The Theosophist* or *THE WORKER* is received. In a letter he informs us that so far only two issues of *The Theosophist* (December 1940 and May 1941) and one of *THE WORKER* (December 1940) have been lost in transit. Cables dated 12-1-42 and 4-3-42 acknowledge the receipt of the November *WORKER* and the December *Theosophist* respectively.

The General Secretary of New Zealand writes that all our journals have reached them regularly since the commencement of the war.

The General Secretary of Australia writes: "Up to the present time [Sept. 18] all issues of *The Theosophist* and *THE THEOSOPHICAL WORKER* have been received at regular intervals except on one or two occasions when they arrived about a month late. The September *Theosophist* came to hand in the first week of September, which is very satisfactory. *Conscience*, as far as I am aware, comes to hand once or twice a month also."

H.P.B.'S ARTICLE

The Theosophist reprinted in its November 1941 issue one of H.P.B.'s masterly articles, "Is Theosophy a Religion?" Then arrived *The Canadian Theosophist* for August, also presenting the same with a note that it was "in commemoration of H.P.B.'s birthday (Aug. 12). . . . The protests of a few that they are not interested in 'old stuff' leaves us cold. It is just too bad for them. Possibly they would not read Shakespeare either, as old stuff, or Walt Whitman."

Mr. Smythe also tells us that "*Theosophy*, of Los Angeles, also reprinted this article in July, so we had one thought in common, but there is a similar harmony arising among scientific and philosophic and even religious thinkers and teachers."

MISS MADDOX

After a lecture tour in India, Miss V. K. Maddox, of Adyar and Australia, accepted a position in the Army Headquarters at Simla. From there she was transferred to Karachi and was personal secretary to the Governor of Sind. The long Karachi summer was very trying, and Miss Maddox moved back to Simla which has a cold and bracing climate. She holds a very responsible position, and with the Army Headquarters Staff spends part of the year at Simla and part at Delhi. Miss Maddox is "enjoying life immensely," surrounded by very kind friends.

—L. W. B.

The President's Correspondence

FROM MR. JINARAJADASA

THANKS message, Congress enthusiastic splendid success, sends cordial greetings, appointed representative committee arrange suitable special literature.

Sydney

ADYAR DAY FUND

U.S.A.

Dear Friend: It is wonderful that, despite the preoccupations inevitably caused by America's splendid entry into the war, Adyar is not forgotten by our American brethren, but is again honoured with a most substantial contribution [Rs. 13,000]. Of course, it could not possibly reach the high level of the year before. It is wonderful that it has been possible to give as much as has on this Adyar Day been contributed.

I really do not know how to thank all those who have given—I am sure many with great difficulty—so as to help Adyar in these most difficult financial times. I can only repeat again that the American Section is and goes on being the good Karma of Adyar.

2 April 1942

Australia

Dear Brethren: I have just received from Mr. Jinarājādāsa advice that the Blavatsky Lodge has contributed Rs. 244/- for the Adyar Day Fund. This is a very generous contribution for which Adyar is duly grateful.

We have had to thank with very deep gratitude the members of the American

Section for the support they have given during these difficult times of the war. Your contributions help us to carry on and they will be used in the best possible way.

I am sure you must have had a very happy time with Mr. Jinarājādāsa, and I am hoping that some day Rukmini and I may be able to come to see you all again. But this, of course, cannot be until the war is over.

We are busily engaged at present in looking after Adyar in connection with the ever-increasing danger of air raids. Now that Colombo has been raided we think that perhaps our turn may come next. Our A.R.P. organization is now quite complete and I have been placed in charge of the Adyar area, which includes a number of surrounding villages. We are thus quite unable to accept any invitations, even in India at present, as our presence at the International Headquarters is vital for the time being.

6 April 1942

GREETINGS

From S. Africa

Loyal and affectionate greetings from S. African Convention to you and Rukmini Devi.

—Codd

Dr. Arundale's Reply

Dear Colleague: We are delighted to have a welcome telegram from the Convention of our Society in South Africa. It is very heartening to us, especially as we are in the midst of all kinds of excursions and alarms owing to Madras coming within the immediate danger zone.

I do not write more as I enclose a copy of a circular I am sending to all General Secretaries, which gives a number of details regarding our immediate work.

With all brotherly greetings and assurances of Victory.

15 April 1942

From New Zealand

Easter Conference Theosophical Society and kindred movements meeting Christ-church sends warmest greetings and whole Section unites Adyar in thought in critical hour India's destiny.

—HUNT

Dr. Arundale's Reply

Dear Colleague: Grateful thanks for the most acceptable greetings from the New Zealand Section.

You are receiving a copy of my circular letter to all General Secretaries and that says everything I could say for the moment. The message you send is most heartening to us all.

From Puerto Rico

Puerto Rico Annual Convention sends loyal greetings Arundale, Rukmini, Jinarājādāsa.

—AUGUSTO PLARD

Dr. Arundale's Reply

Dear Colleague: Rukmini Devi, Mr. Jinarājādāsa and I are very much obliged to the Puerto Rico Convention for its greetings, which we most heartily reciprocate.

I know you will excuse me if I do not write more at present, as we are very heavily engaged in the duty of trying to protect Adyar as far as possible from eminent air raids. We have already had one alarm and I am sure we shall have more, including bombing, but I hope no landing by the Japanese. The military

authorities are taking every precaution, but the situation is serious.

11 April 1942

From Lula C. Samuel, U.S.A.

Loving greetings to every member attending the 1941 Theosophical Convention at "Adyar." May Theosophists in all parts of the world give our International President the support and co-operation needed in his great work for true Freedom and Brotherhood. We offer love and gratitude to him and all others who give such selfless Service.

Recd. 27 March 1942

From Mrs. Powell, England

I have often wanted to write to you and tell you how much I, and many others of our Lodge, appreciate what you write. We were indeed glad that you have been able to continue as President of The Society for a second term of seven years. Just now, with world affairs so critical, it is good Karma for us all to have you at the helm of the Theosophical ship.

From North India

Joint Session U. P. and Bihar Federations offer loyal greetings you and Shrimati Rukmini Devi.

PRACTICAL THEOSOPHY

Dear Friends: I much regret my inability, owing to my war duties at Adyar and in Madras, to participate in the gathering of the Sind-Multan-Baluchistan Federation during the course of Easter.

These are times when each one of us has to be at his appointed post, and I am quite clear that as President of the International Theosophical Society my duty is to be at its Headquarters throughout all

the dangers which may come. Of course we must hope that no dangers will come, but we must be prepared in every way, and it would be very discouraging to my fellow-residents and to the thousands of villagers in the vicinity of Adyar were I to be absent.

We have to prepare Adyar in every way possible against the danger of bombs and splinters, and this by itself is a very difficult work. We also have to place in safety all that is most precious to Adyar—her Archives, some of her most treasured palm-leaf manuscripts and other books in the Adyar Library, and all the records of The Society which embody its history from the very beginning of its existence.

In addition to all this we are part of the Madras Fortress Area, our beach is occupied by soldiers every night, and we are prohibited from going to the beach except between sunrise and sunset. We have an elaborate A.R.P. and First Aid organization, and we participate very frequently in the work of the A.R.P. headquarters in Madras.

This is real and practical Theosophy. For the moment it is more important for us to try to protect Adyar against the physical incursion of the forces of evil than to engage in our usual Theosophical activities. Our Adyar lectures continue as usual, and we shall be having at Easter a little gathering of Theosophists from various parts of the Presidency. But we subordinate everything to the immediate needs of the physical protection of Adyar, and I must be here to do what I can, not only to take part in the physical protection but also to hearten the villagers especially, who naturally tend to be the victims of fear if not of panic. I am very glad to say that the residents generally take matters very calmly, but one cannot expect this from the poor people in the villages.

I wish your gathering every possible success, and both Rukmini Devi and I will certainly tour India whenever the opportu-

nity offers, which will not be, I am afraid, until danger ceases to menace Madras.

24 March 1942

MESSAGE

to Easter Conference at Adyar

What is the most precious knowledge of the Theosophist?

That there is a company of Elder Brethren, of Superhuman Ones, who have the whole world in Their holy keeping and who enfold us all in Their loving protection.

Let us offer ourselves to Them that They may constantly use us as they strive to incline us all to Right Will, Right Perception, Right Thought, Right Feeling, Right Speech, Right Action.

As we cause Theosophy and our membership of The Theosophical Society to become living and potent forces in our daily lives, so can They use us more and more.

Never before in the history of The Theosophical Society nor in the new version of Theosophy has there been so urgent a need for ardent Theosophists and virile members of The Theosophical Society.

The whole world needs the leadership that is theirs by reason of their access to the fructifying waters of Theosophy and of their recognition of the Universal Brotherhood of Life.

India needs them urgently to help to tide her through her crisis, which is veritably a Parting of the Ways.

Who will earn the gratitude of India's Holy Ones by rising to an opportunity which may never come again?

FROM SWITZERLAND

Swiss Convention in deep communion with you and all brothers.

—SCHEFFMACHER

Recd. 21 April 1942

Among the National Societies

CO-OPERATING WITH GOD

Wednesdays

IF ever spiritual people with a spiritual message and spiritual forces entrusted to them were needed they are needed now. But where are they all? Why are not all our churches—ours and those of religious bodies—filled to capacity at least on Sundays with devoted worshippers utterly resolved that all the spiritual force in the world shall be given to Those from whom it comes, to be used by Them where and as it is most needed for the overthrow of Satan and all his devilish hosts? (Satan means the adversary—the adversary of God.) I make no apology for using this sort of language. It is not the language of hysteria. The attack does really proceed from “spiritual wickedness in high places,” and it has to be met by spiritual strength and firmness in still higher places, and we have to help to meet it at those higher levels.

—F. W. PIGOTT,
England

MR. JINARAJADASA

Mr. Jinarājadāsa's lecture-programme in Sydney has been received as follows:

Sundays

- March 1: “God's View of Human Affairs”
„ 8: “The United States of the World”
„ 15: “The New Humanity of Intuition”
„ 22: “Let the Universe Enter!”
„ 29: “The Hidden Revelation of Nature”
April 5: “Plato's Conception of Immortality”

For Members of The Theosophical Society only: “World Reconstruction: The Road to Utopia”: 6.30 p.m.

Feb. 25: Through a Scientific Training of the Mind

March 4: Through an Artistic Training of the Emotions

„ 11: Through Mysticism, Individual and Collective

„ 18: Through a New Economic World Structure

„ 25: Through a New Education

After these Mr. Jinarājadāsa proceeds to the United States and England.

THE MASTER'S MACHINE

The Theosophical Society resembles somewhat a piece of mechanism, perhaps a watch, constructed by the Masters of the Wisdom. All members, Lodges, Headquarters and Centres are, as it were, part of the mechanism and might well impersonally be regarded as such, though each has its unique place and special importance.

The more prominent members, the officers and lecturers of our Society, like the hands of a watch, may appear to be its most important and most active parts; at any rate they are most frequently seen. But in reality, valuable as they are, like the hands of the watch, they are no more important than the unobtrusive yet ever-faithful workers who correspond to the hidden motionless screws upon which the movement of the hands of a watch depends.

More beautiful and intrinsically more valuable than the hands of a watch are the jewels, which normally only the watchmaker

sees. In the mechanism of The Theosophical Society these jewels are represented by the unfailing loyalty and deep devotion of the rank and file of the membership throughout the world.

We may be sure that the great Engineers who brought Their Society into existence know full well these shining jewels and duly appreciate the quiet yet effective part they play.

—GEOFFREY HODSON,
Australia

FOR INSPIRATION TODAY

To none, surely, does the call for service and to stand true to our principles and ideals come with more force than to Fellows of The Theosophical Society. If ever the world needed the help which only the ideal of Brotherhood—patiently and earnestly striven for—can give it, it does so now. And surely no other Society in the world today has such great and inspiring Leaders in the worlds both visible and invisible, as has ours. Mme. Blavatsky, that great Occultist, with her invincible courage, her imperviousness to calumny and insult, her devotion to the work entrusted to her by her Master—to be the Torch-bearer of Truth to a world sunk in the darkness of materialism. Colonel Olcott, devoting all his great powers of organization to the building up and shaping of The Society founded by and under the guidance of our two great Masters. Dr. Annie Besant—Warrior, Scholar, Orator and Saint. Bishop Leadbeater, great Seer and ever faithful Servant, even in the face of persecution and misunderstanding. Our own President, with his clarion call to action, to make our Theosophy a living force in our own lives and in the world. Mr. Jinarājadāsa—"Brother Raja"—bidding us open our eyes and behold the beauty and the glory round about us: to see life as a beautiful poem,

a strain of some glorious music, a sunrise, a dewdrop on a blade of grass!

—MURIEL FORD,
South Africa

TO BE A THEOSOPHIST

(Dedicated to my wife who so well knows how to be a Theosophist.)

What is it to be a Theosophist?

That is a question that we hear often. To be a Theosophist! . . .

To be a Theosophist is a thing of grandeur, of supreme glory, of magnificent beauty.

It is the greatest responsibility that a human being in the world can assume.

The Theosophist, of the religious has to be the example. Of the ignorant the master; of the wise the pupil; of the good the friend; of the perverse a kindly brother; of all men the most simple; of animals the most noble; of the Gods a helper; of demons a regenerator; of the Human Family an organ of the Theosophical Family—a server.

He must be:

Light for the blind;

Bread for the hungry;

A staff for the crippled;

Aid to those in want;

Happiness for the sorrowful;

Lighthouse for wanderers;

High road for those who seek the goal;

The goal for those who seek on the high road.

Of politicians the guide. Of statesmen confidant and advisor. Of Good the example. Of Justice the personification. Of Tolerance the model.

In all moments of existence, to have toward Life and the fragments of Life the attitude of the Theosophist.

Of the Ideal to be an inextinguishable Flame. Be! . . .

NACHIKETAS,
O Teosofista. Brazil

"THE LOTUS FIRE"

We recently purchased Dr. Arundale's book, *The Lotus Fire*, and have begun its study in the Lodge. Our plan is to read a paragraph or two, and then do some meditation on the idea or symbol presented. Already we find that we are taken into a new world of thought and realization—a world similar, perhaps, to that reached through studying "The Stanzas of Dzyan" and other parts of *The Secret Doctrine*.

To me, personally, the book is a wonderful work: one soars beyond one's mental concepts, and I find it extraordinarily stimulating, and bringing new light to old truths. I am thankful it was left as the author originally glimpsed the symbols, and was not edited or altered, so that the vividness of each experience is retained. I consider it as one of the finest books for Lodge Study that has been published; and not being so diffuse and wide as the S.D. the ordinary member will get much more from it.

I have been thinking recently how valuable it would be if Theosophical workers, who travel around as lecturers or otherwise, would sometimes give talks on Books. We have a marvellous literature in The Society, and yet the newer members seem deplorably lacking in a knowledge of it. *The Lotus Fire* would be an admirable book for such a Book Talk—and another would be *Talks on the Path of Occultism*; also *The Masters and the Path*.

—HILDA POWELL
Eastern Fed., England

WALES

News and Notes gives a report of the 20th Annual Convention of the Section held at Cardiff. Thirty-four members registered. "It was generally agreed that the Convention, although small in size, was unusually successful and that it per-

formed a useful purpose in these times of stress."

Miss Mary Jones, President of the Cardiff Lodge, writing on 1st January, says: "We try to carry on as normally as possible at our Lodge, in spite of advice to give up for the duration . . . ! All spiritual life is doubly precious just now."

"Lately it has been inspiring to me to read of the happenings which Dr. Besant and C. W. Leadbeater foresaw and recorded in *Man: Whence, How and Whither*. May we see some of the good fruits of this awesome upheaval ere long!"

PRETORIA LODGE

The Pretoria Lodge Newsletter dated 2 March 1942 is by Miss Muriel Ford, the new President of the Lodge, Mr. J. J. van Ginkel having retired after years and years of splendid service in the cause of Theosophy in Pretoria.

Miss Ford reporting the annual meeting of the Lodge writes appreciatively and hopefully of the various activities carried on and changes being made. The Lodge offered to be host to the whole Section's Convention at Easter. The Secretary has prepared an "attractive Group List—illustrated, and with an appropriate verse for each form of activity . . . Joining one or more of these Groups is a way in which every member can help who is able to attend the Lodge, and especially the 'Young Theosophists.' There is nothing like undertaking some kind of a 'job' for one's Lodge, however humble and insignificant, to give one a proprietary interest in it and a feeling of pride and joy in helping to keep the wheels oiled and everything running smoothly. Try it and see, if you have not already done so."

THEOSOPHY IN INDIA

Reading through recent Indian Theosophical magazines and some reports of the

celebrations of Adyar Day and White Lotus Day, and also other papers, one sees that Theosophy in India is awake and active. In these days, when India is readjusting herself, it is so important to stress the spiritual outlook so that full advantage will be taken of the opportunities which appear as the struggle between separatism and unity grows. The materialistic point of view is not capable of dealing with the situation except to the detriment of the Motherland unless it is well-balanced, even over-balanced (if one may say so), with the spirit of Brotherhood and Unity. Only thus will this great country, whose tremendous gift to the world is her existence as an essentially spiritual land, arise to her heritage.

In *The Indian Theosophist* (April 1942) are some articles on Death, and surely this is the moment to correct the wrong attitude which holds sway over so many unfortunate humans. Of course, when science and religion meet, then the question of Death will be understood, as all religions believe now in the continuity of life after death, and it is needed only that science explain the belief of the religions before that belief becomes accepted. There is an appeal by Mrs. E. Marion Lavender to broadcast Theosophy more throughout India and also stressing the need for more pamphlets, etc. in the different vernaculars. In this connection, *The Indian Theosophist* of March 1942 appeals, through notes by G. N. Gokhale and C. Jinarājadāsa, for an Indian Glossary of Theosophical terms with the modern meanings. In this same number is an article by a leading young Indian Theosophist, S. Radha, who writes on the urgency of young Theosophists to lay the foundation of the New Order. Shrimati Rukmini Devi also speaks of the New World—of the coming realization of the significance of women who are the comforters of the distressed, and who are

to bring the message of Beauty and Compassion.

Brother Jinarājadāsa, in *The Bombay Theosophical Bulletin* (March 1942), speaks of the blending of India's five streams of religion, of her complex individuality and of her work in building a "spiritual empire of ages." For the individual, there are articles on "Tact and Tolerance" by C. W. Leadbeater, and a compilation on the subject of Fear—all of which is most necessary for anyone who wishes to equip himself to help others in these days of suffering and distress, as during times of strain people are inclined to forget the essentials of Brotherliness.

In the February issue are extracts from the addresses given by the President, Dr. Arundale, at the 66th International Convention, Adyar, where each individual's unusual opportunity of living in these stirring times of transition to a New World Order is emphasized. Two special opportunities are that youth is the leader today and the great privilege is to follow them, and also in this terrific struggle between Good and evil we have the duty of ranging ourselves on the side of the Elder Brethren, helping in this particular turning-point in the evolution of the world. Truly the duty of Indian Theosophists is to apply their Theosophy with courage and wisdom in this "Day of Action" to draw India into a unity of Brotherhood in herself and with Britain.

A report from the Poona Lodge on "China Day" emphasizes the importance of the Unity of India and China between which countries a long-standing sympathy is now being strengthened; a paper by Mr. Jagat Narayan of Patna on the Mel-Milap Movement, which stands for Hindu-Moslem unity, explains the movement with clarity and gives excellent propositions for a greater efficiency in the campaign; Mr. Rohit Mehta advances first-rate ideas for vitalizing the Indian Section; and in the

New India Survey, Dr. Arundale clarifies the difficulties and position of India as regards politics and the war, and declares that the important thing now is to throw all into the winning of the War. A Hindi magazine, *Dharma-Sandesh*, from Benares shows a catering to the vernacular.

Now let India take her great opportunity and let all Theosophists, especially Indian Theosophists, help her to rise glorious in her victory of Good over evil, the beautiful spiritual Motherland of the world who in her bosom has ever nursed the embers of that Light which will rise supreme after this particular Judgment Day has passed.

—JANE CLUMECK

NORTH-WEST INDIA

The Sind-Multan-Baluchistan Federation held their annual gathering (a camp this time) at Easter, and advertised it

with a fine booklet. The booklet begins with the 4 days' programme, continues with information for delegates, details of a drama to be presented on Easter Sunday, a nice brief tribute to Mr. Jamshed Nusserwanji, messages from Dr. Arundale and others, a note about the Federation President. Then follow brief and interesting descriptions of the nine Lodges of the Federation, which include the very active Lodges at Karachi and Hyderabad (Sind), and Rukmini Devi Youth Lodge (Karachi). The booklet is illustrated with pictures of the Lodge buildings and prominent workers, and ends with an article by C. Jinarājadāsa on "The Meaning and the Purpose of the Ritual of the Mystic Star."

Such a booklet, nicely done as this is, is very useful both for increasing members' knowledge, and therefore enthusiasm, regarding their Society, and for propaganda among the public.

"Unemployed Reserves of Devotion"

IT is perhaps excusable that one should feel a twinge of uneasiness in setting down on paper facts which demonstrate how war can elevate the human soul. It seems almost like glorifying war. But these facts should be faced.

The English people, as a whole, may be taken as an example of how war can stir a people that perhaps did need stirring, and awaken in them those finer human qualities which it seems the purpose of nature to develop.

While not an altogether typical case, that of my sister living in London, makes an intriguing psychological study. The more so, for me, because several thousands of miles have separated us for over twenty-one years. The changes that take place are revealed to me only through letters.

For several years prior to the present war my sister lived under constant finan-

cial strain. Her husband was unable to find a proper means of support. Everything "went wrong." Whenever fortune gave the slightest hint of smiling, something promptly intervened. Her letters were diatribes on the absurdities of life; on injustice; on the Goddess of Luck who arbitrarily ruled all. Why was it that obviously unworthy persons, and none-too-brilliant people could achieve success so easily, while others (meaning more deserving and brainier) were apportioned only the crumbs?

The letters that I wrote in reply, filled with pages of Theosophic lore and counsel, failed to pierce the pachyderm of her pessimism.

Her husband and she lived a peculiarly segregated life. They had very few friends—and no children. But they were utterly devoted to each other. Consequently,

when her husband passed away, after years of ill-health, the very bottom seemed to drop out of my sister's life. Her letters were despairing and heart-breaking.

But her own misery at this time seemed to make her more aware of the misery of others. It was about a year before the present war and refugees from Europe were streaming into London. She became interested in helping these refugees find work, in soliciting funds for them, and helping the young children get board and schooling. Her letters began to be less gray, more cheerful, less critical.

Then war broke out. She had been incensed at the Munich pact. She was fully reconciled to England's declaration of war.

No expert at needlework of any kind, she took up knitting for the Red Cross. Together, evidently, with millions of other Londoners, she imagined that the balloon barrage around London would amply protect it against bombing. "This isn't like the last war," she wrote, reassuringly.

Then the Battle of Britain started in earnest, and London went through the crucible of war. On 4 November 1940, after describing the experiences of an air raid, she added: "In a way I would not have missed this. Can you understand that?" Again on Armistice Day she repeated: "I would not have missed this experience." The change had taken place. It was working.

On March 31: "It seems incredible that we lived through all that [reminiscing about the September 1940 raids]—6 or 7 day raids and regular night raids lasting 10, 12 and 14 hours. And yet we did, and we are proud of it—ready to do it again and again and again if we can only definitely beat these monstrosities. The fact that we did beat them gives us splendid encouragement that we shall certainly succeed in whatever may be coming. . . We are learning valuable lessons daily—

how to do without this and that and the next thing, which hitherto were necessities. It's actually fun finding out how little one can live on. On the other hand it is amazing how much one has to spend on so little—that also is fun, in a way."

On April 22, describing one of the super-raids on London: "After sitting up all night, I nevertheless went out the next day determined not to let it get me down, and to attend a concert between 1 and 2 o'clock at the National Gallery. It was a beautiful piano recital. Taking place amid incredible destruction and ruins, one caught sight of unforgettable expressions on listeners' faces—something seemingly far beyond this world. I could not help feeling how much dormant good is coming to the fore in this nightmare of savagery. Having perforce, however reluctantly, to come to earth after the concert, I picked my way to my destination over mountains of rubble and often ankle-deep in broken glass. . . . Some of it is beyond description. I am not ashamed to own that in the end it did get me down . . . when I found myself in a mean little street—or, rather, what was left of it—with houses on both sides in ruins, but proudly displaying Union Jacks at every possible and impossible angle . . . a street organ playing 'The King is still in London,' and the crowd shouting 'Are we down-hearted? No!' Words fail one at such moments, *but what a privilege to have lived them.*"

The italics are mine. The word "privilege" has been appearing in my sister's letters with increasing frequency. Life which was once free and without any dangers was then drab and senseless. Now, with life itself constantly in peril, it suddenly becomes a privilege to live. What strange transformation is this? Does it make sense?

It makes considerable sense. Ernest Dimnet gives an excellent explanation in his famous book "*The Art of Thinking.*"

He says: "The war gave an unique chance to thousands of men and women with UNEMPLOYED RESERVES OF DEVOTION." A marvellous phrase!—these last four words.

Yes, in many, many thousands of people all over the world the Buddhic or Love Principle of the human soul is sufficiently awakened to be hungry for action. This hunger, unfortunately, is often not recognized by the physical consciousness. The personality is enwrapped in its own problems which it sometimes magnifies into the creation of an artificial world of its own. But if this Love Principle is awakened, it cannot be entirely stilled. Though it may not be able to enter the locked house of the personality, it gently knocks on the door, taps on the window, scratches on the roof. The more awakened it is, the more insistent it will be for recognition, for action; and the greater will be the feeling of discomfort, vague longing and inadequacy in the personality. Then something happens to the personality. It may be an internal conflagration that forces the opening of the doors. Or it may be a world-upheaval such as we are facing now. It does not matter. The doors have been opened. A new world is revealed.

It is an astonishing new world—a world of giving rather than a world of receiving. A world, therefore, of joy, not unhappiness. Because in giving there can be no

real thwarting, no real disappointment. One simply gives. In giving one depends only on one's inner self. In receiving one is subject constantly to outer factors.

The idea has perhaps never been more beautifully or more clearly expressed than by Dr. Besant: "There is always joy in the exercise of activity which is the expression of the power of the actor; the bird takes joy in the outpouring of song, and quivers with the mere rapture of the singing; the painter rejoices in the creation of his genius, in the putting into form of his idea; the essential activity of Divine Life must be in giving, for there is nothing higher than itself from which it can receive; if it is to be active at all—and manifested life *is* active motion—it must pour itself out."

The terrible ordeal through which the British people are passing may not be quite so terrible, seen from the higher planes. To Theosophical readers we dare, although rather timidly, to whisper that—perhaps the English people are *fortunate*.

If it takes a world catastrophe to break down the barriers of selfishness and greed; if it takes untold hardships to bring into activity the "unemployed reserves of devotion," may that newly born spirit of devotion and brotherliness continue to live and thrive after the present horror has abated, and may it extend to world-wide proportions. —F.T.S. of U.S.A.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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