



THE THEOSOPHICAL WORKER

August 1942

ADYAR

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Reflections

By the Editor

THE LAWS

I CONCEIVE of certain Truths as expressive of the fundamental nature of Life.

I understand Life to be self-conscious whether to all intents and purposes asleep in the earlier forms, or dreaming of themselves in later forms, or awake in still later forms, or self-directing in forms more self-conscious still, until the Mystery of Life has been experienced.

The first Truth is the Law of the Unity of Life.

It is a Law with innumerable implications, some of a subtlety beyond our present grasp. It is a Law of the nature of which we can only have the faintest conception.

Among such implications is the Truth that that which anything is everything is—a Truth which, if properly understood, gives abundant cause for courage, for certainty, for understanding and for power.

The second Truth is the Law of the Diversity of Life.

Here again there are innumerable implications beyond our power to understand. But one of its deepest implications is, I think, the Truth that nothing is less because it is a part, and that nothing is less because it so appears.

The third Truth is the Law of the Individuality of Life.

An implication of this Law is that the Unity is composed of unities, hence what we call diversities.

The fourth Truth is the Law of the Continuity of Life.

This Law involves the implication that Life leaves nothing behind, and that the past is only past in the illusion of time.

The fifth Truth is the Law of the Adjustment of Life.

This Law involves the implication that Diversity is ever adjusting itself to the Unity, remembering the Unity.

THE PICTURE

As for the nature of these eternal foundations, there is, I think, no one living in the outer world who would arrogate to himself the power to declare them in all their absoluteness. How can the part have any comprehensive knowledge of the whole? On the other hand, the very object of the work of H. P. Blavatsky was in some measure to lift a portion of the veil so that our vision of the Real might be at least a little clearer, thereby enabling each one of us to draw nearer to a knowledge of Truth.

Theosophy seems to me to be that which each student perceives as the veil is thus slightly lifted. The Picture is surely one, but the visions of it must needs be as many as are those who look. H. P. Blavatsky and her fellow-teachers have been able to offer us certain descriptions of the Picture, so as to help us to seek and find certain prominent features. But we must look for ourselves and discover for ourselves—and our 30,000 members of The Society may well, from the one Picture, derive 30,000 different impressions of the Theosophy the Picture delineates.

It is one of the splendours of our Movement that we fully recognize that from the One proceeds the many, and that on innumerable distinct and apparently divergent pathways the many find their way to the One. There can be raised no cry of heterodoxy in our Society for the simple

reason that there is no orthodoxy. We are seekers, and that which each finds is the truth for him for the time being, is his Theosophy.

I want to give a word-picture of my own individual conception of the outstanding features of the Picture disclosed to us. In other words, I want to define Theosophy in its essentials according to my own individual understanding.

"CAPITALS AND LOWER CASE"

We are all at certain stages of evolution. At what stage of evolution are we? As I perceive them, there are five stages:

1. There is first *self-seeking*, with a small "s."
2. Then there is *self-expression*, still small but "bold-faced" "s."
3. Then the "s" becomes somewhat larger and begins to incarnate something of the capital letter in the third stage, *Self-sacrifice*.
4. Then the "S" begins to take on the appearance of the capital "S" in the fourth stage, *Self-surrender*.
5. Finally the large "S" is complete with no admixture of the small "s" in the fifth stage, *Self-Realization*.

We are very few of us at the state of Self-surrender, but I think we are all of us at the stage of self-sacrifice. In the case of some of us, the sacrifice must be greater. In the case of others of us, the sacrifice must be less. We have in us the spirit of self-sacrifice, but we have probably not in us the spirit of self-surrender which holds nothing back, whatever may be the nature of that great Ideal, Person, or Principle which we strive to serve.

Being at the stage of self-sacrifice we are able to give to a certain extent, and must intensify the giving until it carries us on into Self-surrender, though I doubt if any of us will reach the Self-surrender stage in this particular incarnation. The

self-sacrifice stage should be alive in every one of us, seeking to help the "s" to reach the full stature of a Capital Letter, which will never diminish in size.

We must never go from "Caps." to "lower case." But, so far as we ourselves are concerned, we must go from "lower case" to "Caps." I like to use Capital Letters wherever they seem to intensify the meaning. The sight of a Capital Letter gives me the sense of something bigger than the words themselves imply. It has become the modern custom, especially in the West, to avoid the use of the Capital Letter wherever possible. If anyone takes one of my Capitals away, if I have the courage I restore it, for it seems to reduce the idea capitalized to a more narrow and restricted meaning.

Especially should we use a Capital Letter for Our Lord the Sun, though we must use small letters for ourselves, the suns!

POLAND AND RUSSIA

The August *Theosophist* is a special Poland Number. It has, of course, been impossible to avoid strictures on Russia in the articles prepared for this issue. I am well aware of the restrictions imposed upon comments on our valued Allies. But in the past, as is a mere matter of history, there have been conflicts between Russia and Poland in which Russia played a part wholly unworthy of her real spirit and of that destiny which some of us believe we see for her. It would be silly entirely to gloss over some of Russia's injustices and predatory activities in the course of her quarrels with Poland, as it would be silly to gloss over those actions of Britain towards the United States which resulted in the American Declaration of Independence.

The past can never be as dead as all that, and when one has to write about the past one must dip one's pen into the

well of Truth to the utmost of one's honesty. I hope, therefore, that my Russian brethren will take in good part such criticism as there is of their Motherland by the Polish contributors to this Poland Number of *The Theosophist*. I have minimized such criticism to the utmost, but I could not entirely obliterate it.

There are none in the world today, save the morally diseased, who do not acclaim Russia's heroic stand for the preservation of civilization, or who do not render the most fervent homage to her extraordinary culture and to her determination to seek and discover peace, freedom and happiness for her people.

As I write these words, Russia is in dire straits. Her back is to the wall, for her foes have been demonstrating the power of might over right. I pray that when these words are being read she will have arisen from her crucifixion to continue her great mission in a world that is becoming new.

BIRTHDAYS

August is the month of our Founders' birthdays—H.S.O. on the 2nd, H.P.B. on the 12th.

I do not suppose there are so many left in the world today—except perhaps in India—who remember H.P.B. in her last physical body. As you know, I do, although I was extremely microscopic at the time. But she being macroscopic there was better occasion for me to remember her. I have the memory of going with her in what used to be called a hansom cab in which there was room for only two average-sized people and room for only one H.P.B., but I being only five years old and small was able to fit in.

I remember her taking me to the Zoological Gardens—she getting into a bath-chair and being wheeled about the Gardens, I trotting at her side and presumably

receiving in my higher bodies a tremendous amount of inspiration.

Also I was present at her cremation in London on 8 May 1891, so interestingly described by Bishop Leadbeater, in which account he has referred to her as "prancing about in her inner bodies," which certainly one of her physical equipment never did during the life of her physical body.

I have those little memories which do not amount to much; others perhaps have deeper and richer memories, but gradually those who still remember her physically are beginning to be very few and far between. All the more reason, perhaps, when the actual birthday comes to commemorate it.

I knew the President-Founder only as a friend. He was a light-hearted friend of

my youth. We danced and joked together. So far as I was concerned, he may have been a very great Theosophist, but to me, a young man out of Cambridge, he was a very happy friend to have—he put his arms around me, somebody would play the piano, and we would dance what I can assure you was not Bhārata Nāṭya! We joked our way through life. The Masters are not particularly interested in people with no sense of humour. They are so heavy a weight to be borne. Dr. Besant liked nothing better than a hearty laugh but there was never anything undignified in her laughter. Some people bellow, but she scintillated with delight. From what little personal experience I have had, I can assure you that the Masters have a very delicate and graceful sense of humour.

The Liberal Catholic Church

TO THE ANNUAL GATHERING AT CAMBERLEY

I DO hope it is not too late for me to send my most loving and brotherly greetings to the Clerical Synod of Great Britain and Ireland. Letters take so long in transit it is impossible to be sure of delivery at the right time. In any case I shall be, or I shall have been, with you in your deliberations.

You know, I hope, how I regard our Liberal Catholic Church as the John the Baptist of the renaissance of Christianity throughout the world. For the time being perhaps we may be ignored and even despised, and many will hurl at us the stupid and irrelevant denunciation that our Orders are not valid. It so happens that they are, but even if they were not the leading of lives such as our Lord

would approve will not only cover any multitude of invalidities, but also ensure for us His constant Blessing.

You who are meeting together in England amidst the catastrophies and cacophonies of this terrible war form an oasis of true Christianity in the midst of all the anti-Christianity which has so long had its inevitable dominance. Evil must under the Law recede to the outermost limits of its tether, but you, dedicated to the Christ, will need no other comforting than that which the Great Comforter pours upon those who are stalwart in His Service.

The Voice of our Synod in its session at Camberley may or may not be heard. The pomp and circumstance of orthodox Christianity, with all its status and prestige, may well be heard above your Voice which sounds forth from the future into

the present, and heralds the coming times when Christianity will become as our Lord conceived His Message, and not as it has come to be interpreted by man in his abysmal ignorance.

For the sake of the hastening of Victory I am thankful that our Clerical Synod is meeting in a land which stands for the cause of Good and has not hesitated to suffer for it. Your meeting will strengthen England. It will strengthen the British Isles. It will strengthen our great Commonwealth. It will strengthen our Allies. Thus Victory will draw nearer, not just the victory of the Allies over the Axis powers, but the victory of the Christ-life, be it in one faith or in another, for all faiths are one and His, over those forces of evil which deny and blaspheme all Saviours, and seek to kill the Good everywhere, and to kill no less the Christ-spirit in us all.

May the Blessing of our Lord be with you to strengthen you in comradeship to serve Him faithfully.

—GEORGE S. ARUNDALE

SILVER JUBILEE AT SYDNEY

The Silver Jubilee celebrations of the Liberal Catholic Church in Sydney were a grand success and many happy memories we shall cherish of them. Throughout the festivities there prevailed a spirit of thanksgiving and a joyous comradeship, perhaps an unconscious recognition of the honour we share in pioneering a Church destined to play a great role in the spiritual life of future generations and in the building of a new and better civilization.

The festive spirit was evident even on Palm Sunday when notwithstanding the inclement weather, a large congregation gathered for the Blessing and distribution of Palms and joyously shared in the services of praise and worship. During the Holy Eucharist Mr. C. Jinarājadāsa deli-

vered the sermon, his subject being "The Two Calvaries—God's and Man's."

A still larger congregation assembled on Easter Day, including visitors from other States, and the powerful celebration of the Holy Eucharist commenced with the grand Easter Hymn, "Christ our Lord is risen today, Alleluia." The subject of Mr. Jinarājadāsa's sermon on Easter Day was "The Rebirth of Christ in the Heart of Man." The St. Alban Choir beautifully rendered appropriate music, whilst the Altar and Church decorations were a pleasure to behold.

The grounds of the Church of St. Francis, Chatswood, were the scene of an important event on 8 April 1942—the 25th anniversary of the holding of the first Church of St. Alban service in Sydney—when the site for a Bishop's Residence was dedicated by Bishop Burt, and the first sod was turned by Mr. Jinarājadāsa, who delivered an oration which is summarized as follows:

"I am very fortunate that my Karma has brought me here today. My first connection with the Liberal Catholic Church was the occasion of my marriage 26 years ago, when my wife and I were married first in the Registry Office and then in the Church. In 1919 I was associated with the Church in Sydney, and since then I have assisted with sermons in many parts of the world, especially in the Central and South American countries.

"There is a Bishop at Costa Rica, who controls the Pacific Islands and the Pacific seaboard of Central America, while the Atlantic seaboard and West Indies are under the control of a Bishop stationed at Cuba. There is also a Bishop in Brazil, who is in charge of a large part of South America. Argentina has one particularly active Liberal Catholic Church. The Church has a great future in these Latin-American countries, for it gives the people the Sacraments they have always revered, while

eliminating the domination of the Priest, and giving them the wisdom teaching of old.

"I was delighted when I heard from Bishop Burt that this Bishop's Residence was going to be built, so delighted that I did something which was none of my business—I took the liberty of suggesting a name for it. The name is Bishopgarth, an old English word meaning a close or enclosure round the Bishop's house in the Cathedral grounds. It is the kind of name Bishop Leadbeater would have liked. I was hoping that the foundation-stone would be ready for me to lay, but you know how things are.

"It is well that the Church should have its own headquarters away from The Manor, so that the teachings can come directly from the Christ and not through any intermediate organization. I think this step will be a great help to the work of the Church.

"I hope you will soon have so many Bishops that this home will be too small for them, and you will have to build a bigger one."

To celebrate the Silver Jubilee of Bishop Lawrence Burt's ordination to the priesthood, a reception was held on Friday, April 24, in Adyar Hall, Bligh Street, Sydney. The attendance exceeded expectations and the large gathering included some members who were present at our Bishop's ordination, and several who knew him before that time, but the greater number were the comparatively new members of the Church. Some radio listeners who have long listened to the Church broadcast addresses came and met Bishop Burt for the first time.

Mr. Jinarājādāsa in paying tribute to Bishop Burt said one thing he had always noticed about him was the amount of work he did. Mr. Jinarājādāsa, continuing, stated that when travelling over the world

he had visited and preached in the Liberal Catholic Church in every country where there was a Church and had met the Priests wherever the work was carried on, but Bishop Burt was the hardest working Priest of them all. Here in Sydney, whenever a task connected with the Church had to be done, Bishop Leadbeater used to say: "Oh, Brother Burt will attend to that," and it was always done. To whatever piece of work Bishop Burt set his hand, it was always done most efficiently.

Replying, Bishop Burt thanked the Vicar and Mr. Jinarājādāsa for their "over generous" remarks and said that anything he had been able to do had really been done *through* him and not *by* him. He had tried always to be an efficient channel for Those Invisible Presences who were the real strength of the Church.

Great was the joy of all who shared in the Silver Jubilee festivities. As we review the proceedings and consider events in their due perspective, two lessons emerge conspicuously. Firstly, our Jubilee Celebrations demonstrate the growing stability and unity of the Liberal Catholic Church in Sydney, and secondly, after twenty-five years of effort and testing, they are a glowing tribute to the wisdom and foresight with which our first two Presiding Bishops, the Rt. Rev. J. I. Wedgwood and the Rt. Rev. C. W. Leadbeater, laid the foundations of this Liberal Catholic Church. May we all prove worthy of the trust reposed in us and each do his part in raising a superstructure of splendour and usefulness that will become a bright star in the firmament of the New Age that will emerge from the existing chaos. Greatly privileged are we who share in this pioneer work dedicated to the glory of God and to the service of mankind.

B. A. BIDWELL,
Vicar

Adyar News and Notes

WHEN WE READ. . .

IF we read the newspapers we must needs read much which rings untrue. But when we read of the heroism of our soldiers and sailors and airmen—and they are ours, for they live and die for us, each one of them—when we read of airmen who did not return after a raid, of soldiers who were mown down under withering machine-gun fire, of sailors in submarines which have had to be notified as lost, of vessels of all sizes sunk by torpedoes, of commando and parachute men who faced, and were taken by, death: when we read daily of all these happenings, as we do, let us spend a moment or two in gratitude, lest in forgetting their selflessness we ourselves become enslaved to selfishness.

We owe so much to them, to these unknown benefactors who enter so intimately into our ordinary lives. We must strive to learn of the blessings they bestow upon us, so that our gratitude goes out to them to become in some small measure their strength and peace.

There may be many races. There is but One Life. There may be many nations. There is but One Life. There may be many faiths and customs and outlooks upon life. There is but the One Life.

Let that One Life enfold us all under the Fatherhood of God and in the Brotherhood of living creatures. —G. S. A.

BESANT SCHOOL

In Faith, Hope and Love. This phrase aptly describes the impression left by the celebration of the Eighth Anniversary of the opening of the Besant Theosophical School, at Adyar, on June 27th.

In the clear, bright sunshine of early morning a happy band of pupils and teachers of the School visited the Garden of Remembrance, there to pay their homage and devotion and to make offerings of flowers to the memory of Dr. Besant.

Later in the day, in the shade of a banyan tree at Damodar Gardens, they again assembled to meet Dr. Arundale and Rukmini Devi.

After reading a telegram of greeting from Dr. Maria Montessori and Mr. Mario Montessori, who are still at Kodaikanal, Mr. K. Sankara Menon, the Headmaster, presented the interesting and somewhat remarkable School Report for the year 1941-1942, in which he paid high tribute to the devoted services rendered by the two Montessoris, and by all the teachers, and to the great inspiration of Rukmini Devi throughout the year in every department of the life of the School.

Dr. Arundale recalled memories of his educational work with Dr. Besant. With Dr. Besant the religious life of a School took first place; second, sports and games; third, patriotism, the training of citizens who will make every sacrifice for the Motherland. These were the three dominant elements of her work in the Central Hindu College. Dr. Arundale remembered how often she would come to a match where the Collegiate team had no chance of winning, just to tell the players how finely they had lost, and with her charming smile to encourage them to further efforts. What a passionate love she had for India, her religions, her children.

Rukmini Devi recalled a dream in which Rabindranath Tagore and Dr. Besant had visited and encouraged her. She then outlined a new scheme of work for the School,

based entirely on creative work which can be applied to every department of the educational field. Celebrations of "Days of the Great" in which the lives of great men and women of all nations will be woven into the day's work will bring an enthusiasm and a love for history both past and current. The more intimate blending of the work of Kalākshetra and the School again stresses the creative aspect of education with an emphasis on Beauty. Art exhibitions and broadcasting and giving of cultural programmes have been an outlet for this emphasis. Rukmini Devi spoke of the adaptations that have been made of Madame Montessori's wonderful system to the teaching of Sanskrit, Tamil and Telugu. "To learn in such a fascinating way is no trouble. Young people do not want knowledge pumped into them, but rather should they be infused with a desire to learn."

So with the Faith which moves mountains of difficulties, Hope which is the mainspring of Youth, and Love "which never faileth" may the Besant Theosophical School fulfil its purpose of preparing for the India of the near future great and devoted citizens.

—I. M. P.

KALAKSHETRA

As a thrilling introduction to Indian Art, I had the good fortune to be present at the Inauguration of the new 1942-43 term of Kalākshetra on July 5th at Pavlova Theatre. From the rhythmical vocal entertainment by Nilakanta Aiyer aided by Sangeetha Vidwan Kalidas and other excellent accompanying musicians, one was suddenly presented with a beautiful "painting" in colour and sound. Against a deep purple red-bordered curtain, flanked by the green wings of the stage, was seated Shrimati S. Sankari, the niece of Karai-kudai Sambasiva Aiyer—whose performance on the vina was masterly—dressed in an orange sari and holding a beautifully

ornamented instrument which had a support-gourd of predominating vivid green and a golden horse's head at the end of the finger board. Next, a symphony in colour and movement was the dancing exhibition of talented young A. Sarada, whose grace and charm contained not a flaw to detract from one's appreciation. Her dramatic interpretations forced the senses to follow the emotions of the dance and her technical excellence won recognition from the intellect.

Speeches by Dr. G. S. Arundale who looked to the work of Kalākshetra to start a new educational epoch in India, by the inspiring President-Founder of Kalākshetra, Rukmini Devi, who stressed the importance of combining Art with Education, and by the Patron of the Inaugural, the Rt. Hon. V. S. Srinivasa Sastri, whose magnetic personality animated his interesting informal talk, were the other contributions to the afternoon entertainment, which left a perfect and lasting remembrance of the creation of beauty which will in the future replace the creation of ugliness now so predominant.

—JANE CLUMECK

"A PLAN OF STUDY"

Mr. Rohit Mehta, General Secretary of the All-India Federation of Young Theosophists, has issued "A Plan of Study," to all the Youth Lodges.

It is a most comprehensive scheme, giving intensive systematic work for three years.

The students who may conscientiously complete the course will indeed become graduates in Theosophy, and will be most honoured and useful in The Society and in the world.

MR. KRUISHEER

Six months at Adyar, during which he did much writing—reviews, articles and

a book—Mr. Kruisheer left for S. Africa with the President's approval and appointment as follows:

"I hereby appoint Mr. J. Kruisheer, the General Secretary of The Theosophical Society in Netherlands, to act as my PRESIDENTIAL AGENT in South Africa during his stay in that country."

A report about him comes from Bombay: "Mr. Kruisheer was in Bombay for about ten days on his way to South Africa. During that time he gave several talks and lectures which were greatly appreciated, especially his lectures on 'Theosophy and Biology,' 'Hereditry and Karma,' 'Intuition,' and 'Will.' His deep study of Western Science and Eastern Philosophy enabled him to present the subjects in a novel and very interesting way appealing and acceptable to the challenging youth of today. He also gave some valuable suggestions regarding the reorganization of Lodge work and the presentation of Theosophy to the public. Mr. Kruisheer's delay in getting a passage was Bombay's opportunity and advantage, which we highly appreciated."

And Miss Codd writes about his coming visit in *The Link*, how they are looking forward to welcoming him and arranging his work straightway from whichever port he lands at.

MR. VAN DISSEL

The President has received a cable from Mr. J. E. van Dissel, General Secretary of the European Federation, of his safe arrival somewhere, one day—place and date not passed by the censor—en route to England.

Mr. van Dissel came to Adyar with Mr. Kruisheer, and during his stay here made a tour of India, visiting the Indian Section Headquarters, Lodges and Centres at Benares, Bombay and other places. He looks forward to intense reconstruction

work in Europe as soon as the war ceases.

SWEDEN AND ADYAR

The President received on June 29 a cable from Stockholm as follows:

"Loyal greetings from Annual Convention on behalf Swedish Section.—THEO VON ILLIENFELD, *General Secretary*."

But the President's reply could not be mailed, as "mail service to Sweden now suspended."

SPANISH NEWS SERVICE

As reported before in *THE WORKER*, an excellent service of Theosophical articles is being circulated to the Spanish newspapers in America (North and South) by the Servicio Periodistico Interamericano, a small group of enthusiastic and highly efficient Theosophist journalists in New York with Señor Rupert Amaya as Director. The service is mailed free.

The March release is an eight-page budget, running into about 6,000 words on "The Child" (*El Niño*), quoting selected passages from a book of that title published by Dr. Maria Montessori and published in Spanish at Barcelona. The articles indicate the errors of past teaching methods, the marvellous results achieved at the house of the children which Dr. Montessori established in Rome many years ago, and the key to the true teaching method. Press copy of this nature should command a wide circulation in the Spanish-speaking countries.

Other recent press releases have included articles by Dr. Arundale, Mr. Jinārājadāsa, Mr. Fritz Kunz, Mr. J. L. Davidge, Miss Helen Veale, and Mr. V. V. Stewart. The articles by Dr. Arundale have dealt with Julius Cæsar, music, war, animal protection and heroic airmen.

—J. L. D.

St. George for England—England for St. George

THERE is need in England today for a new understanding and expression of the spirit of St. George in all walks of life, particularly as regards the qualities of knightly endeavour and chivalry which he personifies for us. It is time that this magnificent spirit, courageous and pure and utterly dedicated to the service of God and our fellow-men, should superimpose itself upon those other sterling qualities of our people as represented by John Bull.

St. George is not only a symbolical figure, but we also think of him as a mighty Angel of light, wielding his spiritual sword for the liberation of the whole world from the dragon of ignorance and hate. He is for England, in very truth a warrior, a deliverer and a light, a real Being, embodying and carrying out the will of his Mighty Superiors.

We have inaugurated and are taking part in a definite piece of work, dedicated to the service of St. George. As an embodiment of his power we visualize a great revolving pillar of white light, continually sending its vital and purifying rays out into the world. It is envisaged as being situated in the centre of this country. Believing that waves of thought are sent and received by the human mind, much as sound is relayed by means of wireless, we think of the Pillar as a focus for the reception of constructive thought, from all who will contribute, and at the same time as a transmitter of powerful aid to the world in the hands of St. George.

We therefore have issued an urgent call to all those who would dedicate themselves to the service of God and their fellows. Many are already engaged in work of a

similar nature; but, unity is strength, so wherever we are, and as regularly as we are able—at noon and again during Big Ben's Silent Minute at 9 p.m., at either or both of these times—we open our hearts and minds, see the Pillar blazing, and send out towards it a great wave of helpful, brave and inspiring thought, embodying a larger meaning of brotherhood and a new understanding of love. We say: THE LIGHT SHALL PREVAIL—LET THE LIGHT SHINE!

This is a positive offering, we believe, of all our powers—a fitting complement to prayer.

—JOHN COATS

THEOSOPHICAL RESEARCH CENTRE

REPORT FOR 1941

The amount of work done and the progress made in 1941 has been remarkable considering world conditions.

New Centres

It is with great pleasure that we announce the formation of a Theosophical Research Association attached to the American Section of The Theosophical Society. This Association is affiliated with the London Research Centre. It will be under the direction of Mr. F. Kunz, B.A., and Mr. A. Horne, B.Sc. During 1941 from the other side of the world came the news of the formation of a centre in Java. This Centre was led by Mr. and Mrs. Stark and had the help of the General Secretary of the Netherlands Indies. It is a very happy augury for our work that these two

developments should have taken place in spite of war conditions, and we hope that circumstances will some day permit the fulfilment of the plans already made.

Publications by Individual Members

This World and the Next, a pamphlet specially suited for the present time, has been written by Mr. E. L. Gardner and published by the Theosophical Publishing House.

Mr. Fritz Kunz has continued to edit and circulate *Main Currents*, a monthly summary of interesting and important trends in modern thought.

A number of articles and reviews written by members have appeared in *The Theosophist* and in *Theosophy in Action*, the latter paper being now edited by Mrs. Gardner.

Miss E. W. Preston was asked to give the 1941 Blavatsky Lecture at the Theosophical Convention in London. This Lecture has since been published under the title *The Contribution of Theosophy to Freedom*, price 7d.

During 1941 the Report for 1940 was printed and circulated as widely as possible and a steady correspondence has been maintained with members and friends in many parts of the world.

Practical Work

In the autumn a group of members took part in a series of experiments on Paranormal cognition, under the direction of Mr. Whateley Carington, M.A.

We regret that evening meetings in London were impossible during the heavy raids of 1940-1941. All group meetings were necessarily suspended and so far have not been resumed.

Finance

The sale of our books continues as well as can be expected. A donation of £5

was made this year from the Centre funds towards providing Theosophical literature for the Forces. The balance in hand is £437.

Greetings

We in England extend greetings to members in the United States and in Central and South America who have recently become our comrades in the struggle for Freedom. Let us remember Mr. Churchill's words: "Once we had a flame that flickered, then a fire which glowed, some day we shall have a light which will illumine the whole world."

—E. W. PRESTON, *Honorary Secretary*,
50 Gloucester Place, London, W.1

"EASTER, 1942"

This little periodical edited by Josephine and Sidney Ransom has packed in its small 28 pages much pleasant and instructive reading. The idea that the festival of Easter itself, celebrated by all religions and all peoples in some way or other, brings us to the fact that a oneness does exist behind all the apparent diversity of today, leads to a recognition of certain signs of that oneness taking root in humanity even now. Thus the field is sown in preparation for the time when another Great Teacher will come to show humanity the way to spiritual peace. In the meantime, this All-in War must result in an All-in Peace so that a realization of Universality is attained, bringing humanity together into a more obvious common field. An article on Gold shows how the use of that metal as a mere symbol has changed into its use as a determiner of values, and how in the future that should again change as already many large financial transactions are merely on paper backed by "good-will." Articles on Action reveal the inner standpoint which is indispensable for Right Action, and they are written in a

clear and interesting style. For a lighter touch are printed some small paragraphs entitled "Passers-By."

The previous number, entitled *Christ-mas, 1941*, has been much appreciated.

This attractive publication relies on voluntary co-operation, and all good luck is due to it for the seeds of interest which it is in all probability sowing among those who enjoy tasteful and small amounts!

—JANE CLUMECK

2nd LIEUTENANT J. P. FREEMAN

After the capture of Singapore and an interval of over three months' silence, Mr. Peter Freeman, General Secretary for Wales, has received a cable from his son, 2nd Lieutenant Freeman, that he has arrived safely in Bombay. We congratulate Mr. Freeman that his son has escaped imprisonment at Japanese hands, and is able to continue his war-service.

—E. M. L.

THE YEAR'S REPORT

The General Secretary's report for April 1941—March 1942 had to be shorter than last year owing to paper restriction, but tells us how well the English Section continues to carry on.

Mr. Coats writes: "Work has continued steadily throughout the year and all the staff and voluntary helpers have contributed magnificently towards keeping the Theosophical flag flying through one of the most difficult periods of the War. On May 10 Headquarters had an extraordinarily lucky escape. Fires were started in the night on all sides, much damage being done to the surrounding buildings. Incendiary bombs actually fell on the roof. Thanks are due particularly to the caretakers and to the tenant of the top floor flat, for the splendid way they dealt with the situation on this as well as other occasions. Members of the staff have met regularly every day at 12 noon for a short meditation with the general intent of preserving clear and

strong the link with the International Headquarters at Adyar and the Life which flows from that Centre, and the contacting and understanding as best we may of the Plan for today and how best to serve it. In this connection the recent scheme centring around the Pillar of St. George is an outcome."

Convention and Congress, Library and Propaganda, lectures and study, tours, European Federation, T.O.S., Peace and Reconstruction, publications—good work is recorded under all these despite various difficulties.

"Much free literature has been sent out with a fair response. It is questionable whether haphazard distribution of this kind is at all worth while, but where booklets, etc., have been left in canteens and clubs for the troops, there has been definite interest aroused on quite a few occasions. Experience shows that there is a wide demand in this quarter, but that to obtain any satisfactory results, books and pamphlets should, if possible, be addressed to individuals. Otherwise those in charge of camp libraries, etc., often 'weed out' anything regarding which they may have personal prejudices. It is clear, however, that there is interest, and we are meeting it as best we can. London meetings are being advertised by poster and in some newspapers and other publications. Many letters come in asking for more information about Theosophy. It will become part of the Information Department's work to undertake a regular correspondence course with these enquirers."

* * * *

An English F.T.S. writes: "The Great Fire of London was a terrible thing. But after the fire of 1666 the Cosmic sent Sir Christopher Wren to rebuild it more beautiful than before, and I do not doubt that a 20th Century Wren will arise to erect fitting monuments to England's Finest Hour."

Among the National Societies

4-SQUARE TO THE WINDS

NOTHING but the war could have brought the four great nations, the truly great of the world, together. China, whose art and philosophy and ethical depth has been so dear to many of us; Russia the masculine and heroic, too rugged and strong for our dandified drawing-rooms; Britain, pledged to the truth and knowledge of Bacon, Newton, Milton, Browning, Tennyson, and her men of science; America, forthright, free, abundant, ingenious, eruptive, with statesmen like Washington and Lincoln, and prophets like Emerson and Whitman—these vast peoples stand 4-square to the winds of heaven in one league of mercy and justice, and nothing else could have done it but the war.

We have had defeats on earth but our conquests are registered in the Over World, and what appears in the transient and temporal is but the froth and foam of outer circumstance. When we think of Douglas McArthur, and Stafford Cripps, and Comrade Stalin, and the patriarchal Chiang Kai-shek, we must know that the lesser breeds have no men they can place alongside such figures. Nor can we forget Roosevelt and Churchill. Germany and Japan may have their day, but it is one that darkens towards night. We can wait with the Four-Square till the Day breaks and the shadows flee away.

—A. E. S. S.,

The Canadian Theosophist

THE ART OF JOHN DUNCAN

The Scotsman of December 9 gave half a column to an exhibition of paintings by

John Duncan, R. S. A., at the National Gallery, Edinburgh, the writer commenting on the fine craftsmanship, "an unusual clarity of vision and an element of simplicity and distinction." He makes a special note of Mr. Duncan's power of "humanizing" in his pictures of fairies, of saints, and in his designs for the great window in Paisley Abbey depicting the child life of Christ.

Mrs. Lilian Kilpatrick, in a letter enclosing the report from *The Scotsman*, adds that a number of Mr. Duncan's pictures adorn the staircase of the Edinburgh headquarters. They are line-drawings of the Lord Buddha, in colours on buff paper, simple, dignified and beautiful. The whole series portrays the Buddha's grace and serenity and never fails to attract the admiring attention of visitors.

Mr. Duncan is a member of Orpheus Lodge, Edinburgh, and has been an F.T.S. for nearly 33 years. "He is an old man now," Mrs. Kilpatrick says, "and we do not see much of him. But he says he could not have got through his life and achieved what he has done without Theosophy. I went to see his exhibition at the National Gallery. For a painter, whose pictures are on the whole not very large, to stage a one-man show in this gallery is rather a feat! His painting is extremely delicate and finished, yet it shows a wide and unexpected range of imagination. His fairies and other etheric creatures are not a bit conventional, and give the impression of being so true as actually to have been drawn from life. Perhaps they are, I do not know.

"There is much of Gaelic legend represented in this exhibition. The portraits of St. Bride are very human and very saintly,

with an exquisite purity but not a trace of namby-pambyism. St. Bride in Gaelic lore looks after all young things, human and animal, and flowers spring up in her footsteps. Legend says she was wafted across the sea to Palestine to be the foster-mother or the nurse of the young Jesus. In Ireland they call her St. Bridget."

—J. L. D.

"EX ORIENTE LUX"

A word of congratulation is due to the Editor of *Ex Oriente Lux*, the magazine of the Swiss Section, which now again appears in printed form and a cheerful yellow cover, adorned with a very clear reproduction of one of Switzerland's beautiful churches (Basel, if my memory is not at fault); in times when so many objects of real culture are ruthlessly destroyed, it is to be hoped that similar reproductions will be a regular feature to remind us that there is still undamaged beauty in Europe.

The genuine unity of the country's ethnical groups is emphasized on every page giving one column in German and one in French, but giving entirely different articles instead of the customary and rather tiresome translations. It is rather an amusing experience to jump from one language into another and into a different subject on the same page, and whilst it reminds one of the fact that Switzerland solved the problem of linking up different nations this linguistic skipping about does not seriously interfere with the readability. All the articles are well worth reading but now that Switzerland is practically the only country on the Continent where Theosophy can still proudly and openly speak its message, I specially would like to draw attention to the article on "Verständnis und Toleranz," which could not have come at a more appropriate moment. Perhaps the next numbers will deal with the prac-

tical application to the current world problems of the so well outlined Theosophical principles. We are looking forward expectantly and express our best wishes for the future of this Journal.

—H. P.

S. AFRICA : CONVENTION

Easter and the Convention have come and gone leaving behind, for us who had the privilege to be there, a feeling of uplift and stimulation for the work that lies ahead of us.

The two symposia on "Yoga in Daily Life" and "How we can better our methods of working" were both very interesting and provided much food for thought. The first served to bring home to us that there is no activity of daily life, from the humblest to the most sublime, that cannot be approached in the spirit of the Yogi—he who strives for realization of union with the Supreme. Theosophists are often accused of being mere dreamers and not practical "livers" of life as it is. Listening to the various speakers, however, it became abundantly clear that Theosophy, when understood in the right way, is intensely practical, and that every avenue of life and thought can be made, if we so will, a means of approach to the ONE.

The second symposium brought home to us that we can never afford to rest on our laurels (if indeed we have any!) for there is always some way in which we can increase our efficiency, as individuals and as a Lodge, and so become better instruments for the use of Those whose humble servants we aspire to be. We are apt to become a little "smug" and to feel that we are getting along famously until we hear what other Lodges are doing and listen to various opinions as to what could still be done, when we realize that we are not so wonderful after all and that there is still much room for improvement along many lines.

Amongst the various methods for improvement discussed, the one which appealed most strongly to me personally was the suggestion that there should be some definite course of study and/or discipline laid down for new members or others who for any reason, such as distance from a Lodge, are unable to attend lectures and study groups but yet find it difficult to study alone or without some kind of guidance and assistance.

Another interesting discussion was one on the work of the Theosophical Order of Service, which was useful in that it served to focus attention again on this aspect of our activities which is apt at times to be overlooked or forgotten.

To all who have the eyes to see and the ears to hear, God must be apprehended not only as the Good and the True but also as the Beautiful, and this was brought home to us by the singing by Mrs. Stakesby Lewis, at the opening and close of Convention, of Dr. Besant's Invocation to the Unity, "O Hidden Life . . .," set to music of her own composition (a copy of which can be obtained either from Mrs. Lewis or the President of the Johannesburg Lodge, P. O. Box 863, Johannesburg); and by the production by Mme. Amy Coleridge and her band of Players, of the mystical play "The Other Wise Man." Our hall was filled to overflowing on this occasion, and the play, followed by Mrs. Lewis' singing, formed a fitting conclusion to what all felt had been a most successful and inspiring Convention. Another touch of beauty which I feel I must mention were the lovely flowers with which Miss Clarke kept the Lodge filled throughout Convention.

—MURIEL FORD

[Miss Codd's very interesting annual report for 1941-42 records a "steadily growing sense of solidarity and fellowship in this important Section"; and also "a steadily growing influence of Theosophical ideals in the Union."]

AUSTRALIA; LOCAL CONVENTIONS

Four Easter Congresses meeting simultaneously in Adelaide, Hobart, Perth and Sydney was indeed a splendid response to the Section Council's suggestion that Local Conventions be held by Lodges during Easter, with programmes organized for lectures and members' meetings.

More than 40 members attended the Adelaide Congress; 58 attended the Perth Conference of four local Lodges; more than 100 attended the Sydney Congress of five local Lodges and visitors; Hobart's attendance was small but enthusiastic. The members assembled in each case, by a concentration of thought and effort on Theosophical matters, and by the interchange of social fellowship, provided a channel for power and healing to flow from Greater Beings out upon a world in travail. The cumulative effect of this beneficent influence, radiated not from one centre only but from four centres spread over the Commonwealth, must indeed have been great.

Hence the postponement of the Section Convention, and the holding of local Lodge Congresses, was not only justifiable under the circumstances but was a splendid experiment bearing excellent result.

—L. W. BURT

A PRACTICAL IDEA

The American Theosophist reports that "a member has provided the small nucleus of a fund to be devoted to the travel expenses of delegates who could not otherwise attend Convention. Here is an idea that holds fine possibilities if others will supplement the fund. Especially does this seem appropriate for those who would like to contribute to Convention attendance though unable themselves to attend."

A very practical idea which might be taken up by other Sections and Lodges.

Mr. Jinarajadasa in Australia

MR. JINARAJADASA'S strenuous Sydney programme of lectures and meetings commenced in February and concluded during Easter Week. In that short period he delivered six public lectures in the Savoy Theatre, six broadcast sermons at the Cathedral Church of St. Alban, L. C., six members' addresses to Blavatsky Lodge, in addition to conducting and addressing two or three private meetings each week.

Our visitor being in splendid form treated his audiences to a varied series of lectures delivered with his unique cultured excellence despite intermittent bouts of fever, a heavy cold and an acute attack of neuritis which settled in the arms. One and all felt great sympathy for Mr. Jinarājādāsa knowing how severe was his suffering and how he exerted his will power to fulfil his commitments regardless of personal inconvenience. On his return from Brisbane, after travelling both ways by rail—having relinquished his Air-ways seat to the Military—he remarked: "Well, Bishop, I'm glad it's all over"; and one could but reply: "Deo gratias."

—L. W. BURT

"WIN THE WAR" CONGRESS AT SYDNEY

This year the Australian Section found it impracticable to hold the Annual Convention as usual at Easter, and planned usefully instead that the various Lodges should hold pseudo-Convention meetings simultaneously in their home-towns.

In Sydney, however, an assembly of local Lodges was called, under the happy Presidentship of Mr. Jinarājādāsa, and with the purposeful title of "Win the

War" Congress. A very welcome detailed report of the proceedings shows that the assembly was more widely attended than locally, both Australian and other Lodges being represented. The fortunes of war that placed obstacles in the path of holding the Convention had brought to Australia Mr. Pang Way of Hong Kong, Miss M.K. Neff of the United States of America, Mrs. Siedlicka of Poland, (and recently from Kuala Lumpur Lodge), and Mr. G. Raman of India. Adelaide, Brisbane, Melbourne, Newcastle and Cairns delegates also gave greetings.

This Congress certainly devoted its energies to its main business, and gained inspiration for this from such activities as a performance of the Ritual of the Mystic Star under the leadership of the Chairman, and a Dramatic Narrative History of The Society, written by Miss Enid Lorimer and published in the November 1941 *Theosophist*—well produced.

The Congress re-created itself too, in true brotherly fashion, on two occasions—an evening's entertainment planned by the Young Theosophists, where items were given that appear original creative dancing, and a series of slides in natural colours; and a garden party held at The Manor when a hundred members were the guests of Mr. Jinarājādāsa.

What was to be done to meet the present situation?—that was the query Mr. Jinarājādāsa put to the Congress. Experience had shown in England that "the Lodges were not merely holding their own, but were holding their audiences." The International First Correspondence Course, *Theosophy at Work*, was in demand, and other literature that met the needs shown in current questions was being sent to His

Majesty's Forces, where individual names could be collected; Lodges also found there were increased inquiries being put in an endeavour to find a stable basis behind the clash of outer conditions. Members of The Society had a duty to perform, not that of trying to make propaganda for it, but to put forward ideas discovered in our search for truth, that would fulfil our dharma, to be "an instrument of God to help mankind," "to give help, comfort, vision, to people." There needed something to be done, and the Chairman suggested that attractive pamphlets be printed, such as a "Victory War" series, with titles as:

Why This War?

Why War At All?

A Sane Economic Order.

There Is No Death.

There Is No Separation.

The Clash of Race Cultures.

Heredity and Reincarnation.

Reconstruction after the War.

A special committee was chosen at once to report on the following day, when it was decided to form a Congress committee, with members of other Lodges outside Sydney in both acting and consultative capacity, further to carry out the recommendations presented.

A great programme of work was made. Lodges and members were to send to the relatives of those who had passed on copies of the pamphlet *To Those Who Mourn*; the same list of subjects was to be put before the various speakers in the Section, as suggestions for talks; the Wireless Talks Committee to be asked to use the titles for their programme and to submit the manuscripts of these as possible pamphlets; extant literature was to be examined for suitability, and abbreviated where necessary; and finally, Lodges were to endeavour to find members willing to write pamphlets.

The whole situation was faced practically, the response over the financial side of

the project was both sound and full of initiative—how could it be otherwise upon the dictum of the Chairman that "every penny has a spiritual quality and every penny is as important as a pound"? The General Secretary, Mr. Litchfield, made the work the interest of every Australian member by arranging that a circular of appeal for work should be inserted in all copies of the next issue of the magazine. In fine, this was a "work" Congress, and should achieve its great aim, and thus help others also to face the present need for Theosophy.

—E. M. LAVENDER

NEWS OF CHINA AND JAVA

Mr. Jinarājādāsa's letters show contact with work being done in these lands. Mr. Knudsen had written to say that when the war ended there would be three Theosophical books ready translated into Chinese to be published, of which one was *First Principles of Theosophy*. From Java the educational activity was reported, Dutch and Javanese working together. They started an educational movement under Theosophical auspices and built up a school movement of over forty schools each one called an Arjuna School, and too a training school for teachers. No current news was available.

—E. M. L.

MISS NEFF

Miss Mary K. Neff, while helping Mr. Jinarājādāsa as his secretary in Sydney, was commissioned by Blavatsky Lodge to give the Sunday evening lectures in the Savoy Theatre, formerly known as the Adyar Hall, for June, July and August. This is an important lecture series for its impact on the Sydney public, and has been sustained by Bishop Leadbeater, Dr. Arundale and others. Miss Neff is also helping in a pamphlet campaign started at the "Win the War Congress," reported above. *Is This Life All?* is the title of her first pamphlet.

Notes from the Adyar Evacuees

AMONG THE ANIMALS

WHEN I was a little girl my mother often used to say chidingly to her brood when they were quarrelling: little birds in their nest agree . . . and I believed it until I watched many a nest and saw for myself how the strong nestlings treated the weaker ones.

Now that we are living on a farm in the high mountains of India with opportunities to watch all kinds of animal life—I know that our ducks are made miserable by the roosters and hens; I know that the cocks are everlastingly jealous of one another; I know that adorable white fluffy pigeons are often quarrelling and hurting one another; I even saw a horse maliciously and deliberately chasing a cow down a steep hill; and so I know that war goes on amongst the animal kingdom which has nothing to do with the war that humans wage upon it and upon each other.

Mrs. Oakes has a gray parrot with a flaming tail and a look in its eyes like the wisdom of the ages. It imitates the song of the bulbul, the lowing of the cow, the harsh caw of the crow, the barking of a dog (impossible to believe that from the throat of a bird could emerge that low-pitched bark!), the mewing of a cat. But the best of all are its human imitations—"Coming, Madam!" answers the parrot when Mrs. Oakes calls butler and she waits in vain; Mr. Oakes rushes back from the gate because he hears his child crying "Daddy"; and so the parrot lives its humorous life, and allows no human to approach it.

Our small green parrot, au contraire, is the essence of affection and is only happy when we are about. Cloyingly it whistles

to attract attention, and eats every meal with us—cereal from a spoon, baked potatoes, carrots, even knows the tender end of an artichoke leaf!

If you have never had the joy of living with a curly-haired black cocker-spaniel and wish to be free from marauders the rest of your days, besides having intelligent, interesting, loving companionship, then you must purchase one at once, before such gems grow scarce.

A cow, with I thought lowered head, ran towards me yestermorn, so I quickly slid down a nearby embankment at the bottom of which a loving tongue licked my hand. Also I heard the crooning sympathetic voice of an old Badaga peasant as he picked me up.

We climbed a steep, rocky path one day, where there is a cave in which a panther and her babies live—was that brave of us? A friend wants the babies for pets, while more than one rifle is after the father who recently killed a cow on our ghat road.

—LAURA CHASE

THEOSOPHY IN AN INDIAN TOWN

"An Indian town"—not one of the great cosmopolitan towns, but modern in its outlook, and still strongly stamped with Indian ways and work. One where western visitors are so rarely seen that children stand to gaze or crowd round to watch actions—and grown-ups too, but less markedly. Only one other westerner was seen in twelve weeks. We are at least equally curious about the different tribal peoples, the Badagas, or the Sugalis, with their special costumes. It may feel a little awkward, yet it is frank curiosity about the unusual.

The friendliness of local F.T.S. is a very cordial thing. A warm welcome, an exchange of opinions, precedes the re-discovery that Theosophists are such all the world over. Yet it is an odd sensation to be continually a "visitor" to one Lodge, a spectator, not intimately a part of the Lodge work, not responsible in it, merely for one's own work, after years of Lodge life. We share here the same joys and the same problems, the same delight in finding brotherliness in members of other religions, other sects, the same radiant warmth for our attitude of universality, but the same query, what to do about a new member, or one who is rigid as to what the Lodge *must* do, who cannot yet perceive that while they are free to think such and such an attitude *the* Theosophical one, their comrades are also to remain free in a brotherly way to think otherwise.

What good fun to discover their subtle ways of propaganda—to hold a Lodge dinner as social activity once a month is well, and to hold it in the campus before the Lodge—in the moonlight—or to hold it in the house of an orthodox Brahmin in an orthodox Brahmin street, that the town may know that our understanding of brotherhood is a real thing, since all castes are eating together, and eating with westerners as well. When the latter can eat Indian-hot dishes, in Indian fashion, and finish with *pan*—but not with *lime*—then it adds to the fun of the propaganda. So known is the breadth of this Theosophic attitude that, when we visited a not-too-far-distant and great sanatorium of the United Missions, the Superintendent, remarking on the tolerance of Theosophical schools, that they did not endeavour to convert pupils, added purposefully that their organization too welcomed to the sanatorium members of all religions and did not try to convert. Such a medical mission is a splendid example of practical brotherhood.

The town has education as its keynote, three-tenths of its people being scholars or teachers. Thus the interest of this Lodge in education does not appear to be so strong a feature, until history is recounted and the pioneers are known as Theosophists. Interest in education appears as a characteristic of Indian Lodges. However, the eagerness of students of all grades to obtain education is a general factor. It is a yeast working towards a good baking, as in the days of voluntary and pioneer education in the early part of the nineteenth century in England. When various efforts in India produce universal education facilities, picture the rapid type of progress to be made, with its note of spirituality.

The similarity of modern commercial ways everywhere is noteworthy in this small town of 10,000, the size of the "largest" English village. But the methods of transport and the weekly market remain beautifully Indian. And be it noted that without town-planning as yet, there is the living custom of tree-lined roads.

The keenness for intellectual understanding works in cultural activities here. Because of this there is so much breadth in meetings arranged by the Y.M.C.A. and the Health Society, where all are invited without distinction, and where the organizers are publicly thanked for enabling them to draw together. It may be a lecture on "The Meaning of Poetry," by a young poet-philosopher with a fine cosmopolitan background; or one on "Man's Power to Change His Heart," by a well-known local Theosophist; or a demonstration on "Hatha Yoga," with due warning that it may not be used for self, and is to be learned with the aid of a teacher; or, on "The Changing World," by a Professor of English, stimulating, but too pessimistic, for it had not the point of view of the Great Plan that Theosophy can give,

where the idea of the unfolding purpose reveals the colourful gleams of the fresh dawn of a brighter day that approaches for humanity. —T.

A TRUER PERSPECTIVE

We seem here almost unpardonably remote from a war-stricken world, but it is ever in our thoughts, and perhaps these peaceful heights help us to a truer perspective on what is happening. Man's puny malice affects so little the calm strength of the eternal hills, his one sure refuge from his own self-destructive activities!

I have been reading a book published in 1939 by Leonardo Blake, a well-known English astrologer, called *Hitler's Last Year of Power*, in which he expressed complete assurance that there was to be no war between England and Germany, that Chamberlain would prove more than a match in diplomacy for Hitler, and that June of 1940 would see the latter's end. Certainly Mr. Blake has fallen down badly on facts, and Astrology will have to bear the blame, as often happens when astrologers venture on too much precision of detail in their predictions, and allow their interpretation of portents to be coloured by their personal wishes. The author has

collected most valuable and interesting data, the broad significances of which have been in no ways falsified by events, though physical-plane results have not accorded with his time-table.

As I see it now, Hitler's fall did truly begin from 1939, with the opening of the war, and victory began, and has been progressively realized by each people as the national will has been stirred to courageous opposition, to championship of truth and mercy in international relationships. Now so much of the world is afire for justice that a great victory over evil is already won, though enemy forces still need "mopping up" on the physical plane. How much worse would the world-calamity have been if Leonardo Blake's predictions had been fulfilled, if Chamberlain had succeeded in "appeasing" Hitler's rapacity by yielding more rights of the weaker peoples, if England, America and other lands had not been stirred by danger or suffering from their selfish complacency, and made to discern clearly the paths left and right, and make their choice! The World-Renewal in the sign of Taurus has nearly run its course, and Victory is won, in the will and heart of a chastened humanity.

—H. V.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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