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ADYAR

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God?

By the Editor

I OFTEN wonder what those people really mean when they deny the existence of God. Do they mean that they have seen the non-existence of God? This would indeed be a remarkable assertion. Or do they mean that the idea of God, let us say as a Person, does not fit into their scheme of things? But that would not necessarily mean that God does not exist. It could only mean that they have no place for the kind of Being which is generally connoted by the term "God." Or again do they mean that they believe in some authority who denies the existence of God? Do they declare the non-existence of God on the basis of statements to this effect by some Person, some Scripture, some philosophy? Will they challenge me, if I assert the existence of God, with what they will deem a crushing blow—that some authority before whom, or which, I am accustomed to bow in reverence

states that there is no God? Or will they say that there cannot be God, as a Person at all events, because it is quite impossible to conceive any Person, however transcendent we may regard him, however much endowed with vastly superhuman powers, as God in the usual sense of the word?

If I say, on the other hand, that I believe in the existence of God, then they are open to say that He cannot be of the nature of the God whose existence they deny. But they must at least concede the existence of God as a thought-form, or as some definite conception of some kind. They cannot really deny the existence of the non-existent. They can only deny the right of an appearance to the title "God." They can only deny that God is that which some people call God. They can only take a concept and refuse it the name by which some people call it.

But surely if they deny the existence of God they must have some idea of what the God is that they deny. Are they prepared to tell us that whatever we may call by the name of God is non-existent? Suppose there are a hundred definitions of God, will they tell us that the moment we begin to define we enter the realm of non-existence?

Of course, they may insist that to personalize God is to deny all that God could possibly be, for we must not anthropomorphize that which supremely transcends even our loftiest conceptions of Personality.

I suppose it need hardly be said that to deny or affirm the existence of God, in whatever terms we may define the word, is just one person's word against another's. Is there anyone on earth who dares to arrogate to himself the right of judgment as to the existence or the non-existence of God, however He may be defined? Or, shall I say, is there aught higher than an individual's experience so far as he himself is concerned, save where he himself accepts the experience of someone else?

I think we ought to be careful about our assertions, especially in these regions of well-nigh complete inaccessibility. I feel sure we shall the more go wrong as we the more dogmatize for ourselves, or even rely upon authority, and I would almost recommend that we learned to reconcile the pairs of opposites which somehow seem to be the basis of the constitution of our world. We might well learn to reconcile the existence and the non-existence of God, accepting both. Existence? Yes, in one light. Non-existence? Yes, in another light. We must learn to see many contradictory things simultaneously and to give assent to them all. *Credo quia impossibile* is a very good maxim, provided it is used judiciously.

Now I am one of those who affirm the existence of God, and of a personal God at that.

My experience, be it as untrustworthy as you like, denies the denial and affirms the existence, though perhaps I ought to say that I affirm the existence of God even though I may deny the existence as God of some experience or conception other than my own. And as I write this I see how foolhardy I am to presume to deny, more foolhardy than I am to presume to affirm.

But let me define my supreme conception of God as Person. He is an ineffable omnipotent Serenity, both endowed with form and formlessness—the Heart of a Myriad-Petalled Lotus. I perceive Him as the form I have described. I see Him clearly, and then behind the form, yet permeating it, I sense with my highest consciousness, reinforced I think, an indescribable Formlessness which is both there and not there.

There is nothing to argue about, still less do I ask a single soul to believe, for in the first place language has no place in such regions as these and my language must needs be wrong; and in the second place there must be an infinitude of perceptions, each of which must be a distortion of whatever Reality may be their *fons et origo*.

Still, there is a Personal God for me, let the Heavens fall about me as I so state. And why should there not be a Person who is a God, define we the word as we will? To say there cannot be is to deny omnipotence whencesoever we may deem it to come. Perhaps there is neither omnipotence, nor omniscience, nor omnipresence. I do not care. I live as I perceive, and my perceptions surely change. *Tempora mutantur, nos et mutamur in illis*, for as I perceive, so do I grow out of one perception into another. I contain ever-increasing and expanding multitudes. Let there be a personal God. Let there be no personal God. Let there be no God. *I am*.

Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.

—H. P. B.

The Seventeenth of November

ON this Anniversary Day of the founding of The Theosophical Society we must remember what happened in 1875. . . We are none of us Olcotts or Blavatskys, we are none of us Besants or Leadbeaters, but we can do our utmost. We can have our devotion, our enthusiasm, our fire, our eager recognition of the work of our leaders and of the example they set us. We can do on a smaller scale that which they were able to achieve on a greater scale, and many of us together can try to do that which they, the two of them, the four of them or the five, six, ten of them were able to achieve.

—G. S. A.

OUR PRESIDENT-FOUNDER

It was in San Francisco in 1891, at a meeting of the Golden Gate Lodge, of which I was a member, that I was introduced to Col. Olcott, by Mr. W. Q. Judge, the American General Secretary, who happened then to be visiting California.

The President-Founder had just arrived from Australia where he had been to Queensland to clear up matters concerning a legacy left to The Society by Mr. Carl Hartmann, in which members of the Hartmann family felt that they had been badly treated. The Colonel, feeling the justice of their claims, generously cleared up the matter to their entire satisfaction and was publicly complimented by the Judge in the court where the case was adjudicated.

During Col. Olcott's visit I happened to call on a fellow-member, Mr. Sven Ryden—my first Theosophical friend—who was helping his landlady to "wash up." She heard us talking of the Colonel, and declared she must have known him when he was a boy, for in those long ago days she was the "hired help" in an Olcott family in the New England States. We took her to the meeting and found

that it was the same family, and the Colonel was glad to meet again a friend and servant of his youthful days.

On leaving San Francisco, Col. Olcott returned to India via Japan, and a few of the members went on board the ship to bid him farewell. American men in those days, like most Australian city men of the present time, wore dark and sombre clothing, whereas on board the ship the Colonel wore a very light and becoming suit—a quite unusual sight in those days. An enthusiastic lady exclaimed to me: "How mahatma-like he looks!"

Soon after this [in 1897], the President-Founder paid his second visit to Australia. Sydney Lodge arranged for him to be put up at my lodgings where Mr. and Mrs. Page, the concierges of the place, looked after him very satisfactorily. This dwelling was remarkable, as it was an old jail and dated from the earliest colonial days, and was haunted, as some of us had reason to know.

Previously, some Sydney members had formed the Civil Ambulance, Messrs. Staples, Scott, Page, Starkey, and myself being on the first committee, and we induced Mr. Page to act as Superintendent, the Government permitting us to use this old building; it was at the junction of Pitt and George Streets, but has long since been demolished and large emporiums are now raised upon its valuable site close to the Central Railway Station.

I, too, boarded with Mr. and Mrs. Page, and so, together, we three managed to look after the Colonel. He stayed with us several months and, his room adjoining mine, I saw much of him. Every morning at six o'clock, he came to rouse me up, which I stoutly resisted until seven, so we had much discussion; also, late at night, when he came in and took away any book I might be reading, which was slightly trying. We were very fond of the old gentleman, and I think that he did us all good. He did very little public

lecturing, but had many talks to members and was especially popular with the ladies. One of his favourites was Miss Evangeline Moore, who fortunately is still with us, having continued valiant Theosophical service during all the long years. She was then a young and pleasant-looking girl; now even more pleasant, but not so young.

A number of more or less distinguished people kept calling on the Colonel, some of the University professors being especially interested. His wonderful healing power he did not use extensively when with us, but several cases he treated were immediately successful. Readers of his *Old Diary Leaves* will find some interesting accounts of his work in that field of beneficence.

It was interesting to see on his finger the ring which H.P.B. had phenomenally produced out of a rose growing in a garden, in which ring, later on, with a wave of her hand three diamonds were inserted! He kindly let me examine the ring; also, the silver cylinder containing some of the hair from the head of his revered Guru, the Master M., which the Colonel always carried.

The Colonel was very affable; on one occasion he took Miss Edger and myself to the theatre, and several times at night took me out to late supper. Seeing again so much of him, I am convinced that he was entirely as true as steel, with no pretension of occult advancement for himself, but devoted heart and soul, even to death, to his Blessed Masters and Their work for the progressing and perfecting of humanity.

When we parted, he confirmed rather sharply my feeling that we should meet again; and so we did, in Paris in 1906, for I was with him there when he was suddenly stricken down with his last and fatal illness. He was slowly moved to his home at Adyar, and his last days were sweetened by the assiduous and loving care of Annie Besant.

The Colonel, like H.P.B. (and myself), was an inveterate smoker, and at intervals, only, a vegetarian, but for health's sake avoiding red meats. In India the sympathetic Colonel, noticing the ill effects on the people

of so much rice-eating and similar starchy food, had written a pamphlet entitled *The Food of Paradise*, advocating nuts and fruits as chief articles of diet.

—GEORGE H. CHAPPEL

THE GREATNESS OF H.P.B.

Our President, Dr. Arundale, has said that although Dr. Besant, our late President-Mother, has been spoken of by H.P.B. as "The one and only one," H.P.B. herself was also "The one and only one."

We all look up to H.P.B. as the great Founder of our Work, as the person to whom we primarily owe all the knowledge and the inspiration which have come to us through Theosophy and The Theosophical Society. The Society will of course continue through the centuries to come to extend its beneficent influences, but although generation may succeed generation, yet the brightness of her personality will remain undimmed. So long as our movement is a living one, its present must continue to be influenced by its past, and one of the channels of such influence is our recognition of the worth and greatness of those who have preceded us. Our reverence and recognition of them will enable them to guide and influence us. As Theosophists we know very well that H.P.B., Colonel Olcott, Dr. Besant and Bishop Leadbeater not only led us in the past, but in a very real sense do help us even now, and that we may look forward in times to come to their leadership descending again to the physical level.

I need not say much about H.P.B.'s worth or life or about the splendid qualities which shone from and distinguished her. If you read Dr. Besant's small book *H.P.B. and the Masters of the Wisdom*, you will gain a very good idea of her greatness. Bishop Leadbeater has left on record his impressions of H.P.B. in the book *How Theosophy Came to Me*. Each one of us will do well to read these books now and again, so that our impression of H.P.B. may remain fresh and be periodically strengthened. There is also a very vivid pen-sketch of H.P.B. in

Dr. Besant's *Autobiography*. By reading about her and by reading her writings we can permeate ourselves with her spirit, we can feel her greatness, even though none of us present has seen her in the physical form. That touch will help each one of us very greatly to fulfil our particular part, whatever it may be, in The Theosophical Society.

Whenever we commemorate her Anniversaries, our meeting, though small, should serve as a channel through which we can

offer our homage, our gratitude, and our reverence to our great Founder. We can do that all the more easily here at Adyar because of its close and continuing association with her. She lived here for a short period, about three years, and founded Adyar as a spiritual Centre. I remember that Bishop Leadbeater used to say how her room upstairs, which is now the President's Office, is still full of her magnetism.

—N. SRI RAM

What Is Theosophy ?

A Theosophical Questionnaire

Q. What is Theosophy ?

A. Theosophy is the divine Wisdom at the heart of every religion.

Q. Why is it called the *divine* Wisdom ?

A. Because it was not gradually evolved or invented by primitive man, but was communicated to him by the Masters of Wisdom.

Q. Who are the Masters of Wisdom ?

A. Perfected Men who have completed their evolution in this or other worlds, and who voluntarily incarnate on earth to guide and teach its infant humanities.

Q. How can this be definitely known ?

A. It can be known, firstly : By the fact that every race of mankind has preserved records of their existence, their civilizing influence, and the main lines of their teaching, a teaching invariably far above the mental and moral level of their day. In myth, legend and folklore their memory has been enshrined, and their life-story told to successive ages and nations in their sacred Scriptures.

Secondly, it can be known by the fact that at the beginning of every new cycle, as of every new race and sub-race, a great Teacher appears among men, who reiterates the same ancient truths in the language and with the symbolism best adapted to the needs of the new race or the new cycle. Thus we have Manu, Vyasa, Gautama the Buddha in

India ; Zoroaster in Persia ; Thrice-greatest Hermes in Egypt ; and many others who lived as men among men, yet were often worshipped as Gods or demi-Gods after their death.

Thirdly, it is known by the fact that those who earnestly and selflessly strive to develop the necessary qualifications may, *here and now*, enter into conscious relationship with them.

"If you want to know us," a Master of the Wisdom is reported to have said to one of his pupils, "come out of your world into ours."

If we wholeheartedly try to live in our higher Self instead of in the lower, find our own divine Centre and adjust our life according to its dictates, instead of obeying every irrational impulse of the moment, we shall inevitably enter that world, the world of glorious Reality of which this world is but the broken and often distorted shadow.

Q. What is the central point in the Master's teaching ?

A. The potential divinity of man—of all that lives—for, in the words of Krishna-murti : "There is no God, if you are not one." As Dr. Besant has so often reminded us, it is the God-in-man, our own immortal Self, that seeks, *and that alone can find*, the God of the universe.

Q. How can man know the God within himself?

A. By the process of regeneration, or what is known in all the world-religions as "the second birth," or "initiation," the moment when the Soul becomes aware of her divine origin and immortal destiny. In human birth the Soul "descends" into the body in unconsciousness of her real nature: this is the drinking of the waters of Lethe—the enchanted sleep of the Fairy Princess—the forgetfulness of his Father's house of the Prodigal Son. . . . "And I knew no more that I was a King's son, and I became subject unto their king," as we read in the Apocryphal *Acts of Thomas*. To awaken the Soul out of this death-like sleep is the *raison d'être* of all religions, the supreme end of all mystery-cults and ceremonial initiations. The final accomplishment of this quest—"the discovery and the deliverance of the God hidden within the heart of man"—is Re-generation or Second Birth.

Q. If man is essentially divine, why does he forget his divinity? Why does he sin and suffer?

A. Because man is not God—yet—but a God in the making. This is why, in the Hindu sacred Scriptures, Nature is called his "field" of evolution: for just as a seed is sown in the earth, there to germinate a long while in darkness till it wins its way up to the sun, so man must struggle and fight, and fall and rise again, till he attains to the full stature of his divine humanity.

Q. Is it possible for man to accomplish this task in one short human life?

A. If, according to the theory of evolution, it has taken innumerable ages to develop the body of man to its present stage, is it logical to assume that he will reach his full moral, mental and spiritual development in three score year and ten? That a development far beyond the normal one is possible to man is shown by the presence among us of the intellectual giants of our race, the men of genius, the great philosophers, the supreme artists, prophets, saints and seers, the very flower of our humanity; and where they stand

today, all of us—if we will—may stand tomorrow.

Q. Is this why Theosophy teaches that Reincarnation is the logical outcome of the theory of Evolution?

A. Yes, for to the continuity of life taught by the facts of evolution Theosophy adds the *continuity of consciousness* which alone explains these facts—for it is not the *Form* that evolves, but the *Life* within the form, the vital urge (*élan vital*) that ever builds for itself more adequate vehicles for its ever more perfect expression. In other words, it is the universal divine Life that creates Evolution, not Evolution that creates Life. And Reincarnation is but the rhythmic ebb and flow of that One Life in humanity; its periodic appearance, disappearance, reappearance, as Birth—Death—Rebirth.

Q. Why is *Karma* always mentioned together with Reincarnation?

A. Because the Law of Karma and the process of Reincarnation are indissolubly connected: it may be said that Karma, the Law of Cause and Effect, Action and Reaction, expresses itself as Reincarnation on the plane of humanity. All life is a divine incarnation—and reincarnation—but in mankind, wherein this Life has become individualized, the moral factor comes into play, ushering in Karma, the law of absolute justice which demands, not only that "*as a man sows, thus shall he reap,*" but that *where a man sows, there also shall he reap*. Thus man must return to earth again and again, to play many a role upon the stage of life: when all his lessons have been learnt; when all his latent powers have been developed, all his limitations overcome, then he becomes—as it was said of the Buddha—"master of the three worlds": then he becomes consciously what he has ever been unconsciously, a Son of God, one of those to whom was made the promise in *Revelation*, III, 12:

"Him that overcometh will I make a pillar in the temple of my God. And he shall go out no more. . ."

—*The Christian Theosophist*
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Dr. Besant's Living Fire

By E. MARION LAVENDER

THE anniversary of the passing of Dr. Besant, and "Her Day," the birthday October 1st, with the brief span of time between them, marks an "octave" full of life, and always the celebrations appear to carry through markedly the spirit of devotion she aroused by her actual presence.

On September 20th the Besant School and the Olcott School made special pilgrimages in the early morning in procession, singing songs to Dr. Besant and bearing a large portrait of her enshrined in a patterned frame of flowers, to the Garden of Remembrance. Others too paid tribute there, and when work-hours ended the meeting held there crowned the day. The special song to Dr. Besant from the School, the chanting of priests, the quiet thread of people offering flowers, and the movingly simple talk by Shrimati Rukmini Devi, deepened the thoughts of the people on this great warrior-soul. But it was of her as one who knew how to treat the young, as beings who had ways of their own to do their work, and their own manners to learn to give to the world, that Rukmini Devi spoke with direct power, and of her as one who understood the loving devotion of youth to a leader, expressed in little acts of service.

On the Birthday, instead of the morning celebration in the Great Hall the meeting was held on the Roof, more intimately, although some 200 people were present. The President made his first public reappearance, to the delight of the group present, which included many Madras members. After the Prayers of the Religions, two veteran workers spoke, Rao Bahadur Subbiah Chetty, who gave a vivid and clear-cut account of her work for education and reform, and Mr. M. Subramania Iyer, who sounded an intimate local note by speaking in Tamil. Rukmini Devi recounted tellingly the personal incidents that made her recognize Dr. Besant as the

great leader she was. The President concluded telling anew in strong and inspiring words his realization of her never-failing greatness.

The climax of the Madras celebrations, outwardly at least, always appears to be the meeting in Gokhale Hall, dedicated as it is to Dr. Besant, its donor, by the Young Men's Indian Association, the Society she founded. This time the meeting was more impressive than for some years past, due in part to the constantly increasing deeper note that appears in the youth, and their desire to understand the ways of her work for India. But this year the strength of the impression developed through the remarkable tributes paid to the President-Mother by two of India's outstanding figures, neither of whom knew her as a Theosophist, nor understood Theosophy; and by two of her avowed pupils and devotees.

First, for the latter, Mr. A. Ranganatha Mudaliar, ex-Provincial Minister, and leading worker for the Y.M.I.A. since the days of Dr. Besant, the organizer of the meeting, proclaimed her as the Worker-Mother, fostering and guarding the works she had so well founded even in small details through which she poured a fount of life; yet always seeing that she herself stood aside, not dominating its activity, but letting it make itself—the most natural way of developing it, and the hardest. Mr. Ranganatha Mudaliar, who stood as a thrilling example to India's youth in his surrender of an outer career to follow the demands of a less-recognized inner work, was succeeded by Rukmini Devi. Rukmini's greatness is perceptible within the circle of her Theosophical and allied activities, indeed outstandingly perceivable. Still when she appears to a non-Theosophical public her greatness seems more pronounced. Standing in her young maturity to speak to such an audience, a leading woman in India's newly reawakened appreciation of the place of

women in the public life of culture and the State, sharing the platform with such notables among India's political workers, she showed as an equally gleaming brilliant jewel for India's adornment, and declared the polishing and cutting of the stone to be the work of Dr. Besant's powerful life—as did the other speakers. Rukmini Devi's capacity for direct eloquence, her spiritual inspiration and mental keenness, and her wonderful feeling marked her narration of Dr. Besant's standing and methods as an educationist, and also her description of the leader's magnificent heart, which caused her to lose herself in the work, and to show others how mighty was detached service.

The Chairman, Sir N. Gopalaswami Ayyangar, formerly Diwan of Kashmir, and now a member of the Council of State, held the almost breathless attention of the packed hall when he told of the influence Dr. Besant had upon his life, although he did not meet her personally. But as a student in Madras her devotion and magnetic power had drawn him to tramp miles on pilgrimage with great numbers of other pilgrims to hear her speak, no matter what the subject, or his understanding thereof. Always in his political life he found himself inspired by her ideals, finding for himself the methods and applications that brought the inspiration to fruition in his own case, centring his work on the expression of India's true Self through his outer political activities. His great opening speech, and the final great one by the venerable and the Rt. Hon. V. S. Srinivasa Sastri will be produced fully elsewhere in our journals. With tributes so wide, deep and intimate, with oratory so fine, so noteworthy in maintaining the great Indian tradition of noble achievement in the sphere of language, for splendid speech in English was the order of the day, it was indeed a memorable meeting. The Rt. Hon. Srinivasa Sastri, having asked to be given the opportunity to put on record his appreciation of Dr. Besant, did so in a manner heartening not only to his hearers, but to India, as well as to the Theosophists (at least) throughout the world,

who know of her greatness, but gladly and proudly add still another aspect of her to their veneration, the acknowledgment of her spiritual force and uprightness by one not of her country, yet recognizing her right to be accounted the citizenship of his own in the strength and impetus of her vision of India's renaissance, and the degree of its achievement thereof through her. The depth and strength and sweetness of the speaker's own character shone out in his appraisal of her worth as a greater citizen still, that of the world, one of those who are "born not once in a generation but once in many many generations." It was a stirring experience to find our dear President-Mother thus honoured by one not of her beliefs either political or Theosophical, who is himself world-renowned. Such a day should be marked by its effects on the world of thought as a red-letter day, though may be a lesser one, of the same type that Dr. Besant again and again must have offered to the New India of her heart's blood. The impulse from it should set India forward further on the road to her glorious self-realization.

Incidents from the Life of Giordano Bruno, the play by Alex Elmore which has been performed previously at Adyar under the auspices of Kalākshetra, was presented at Gokhale Hall after the speeches. In it the fervour and zeal for truth of the scientist-martyr, so often extolled by Dr. Besant, is ably presented, and held too her own note. Shrimati Rukmini Devi was the narrator, reading the passages that link the interweaving years between incident and incident. Seated at the front of the stage, and clad as a white-robed nun, her clear voice and picturesque presence ably maintained the key-note of the play. Fresh talent from Adyar was brought out, and many latent possibilities for the future were made clear. Mr. Yagneswara Shastry as Giordano Bruno, and the author Mr. Elmore, as the King of France, played the leading parts with their accustomed skill. In a word, it was a great success, and the large audience seemed attentive and to have enjoyed it hugely.

The President's Correspondence

SHE HONOURED INCARNATION

WE join in homage to Ammaji who honoured incarnation today ninety-six years ago.

—COUSINS

1st October

THE WARRIOR SPIRIT

On the occasion of this celebration (October 1st) we who are in the army are proud to send a word to you, the present President of the T.S.

Throughout the year the Besant spirit flows through our hearts and it will ever flow to make us withstand the troubles yet to come, and we will be ever remembering her golden words :

India ! Onward ! Ever onward.

From the den of slavery, to the glories of Freedom. India ! Onward !

Let this be our final victorious year.

WE REMEMBER THE SOCIETY AND ITS FOUNDERS.

—K. VASUDEVAN

CHOOSE A BESANT THEME

Dear Friend : I send my best wishes to the Theosophical Youth Lodge and Adult Centre in Coimbatore as you celebrate the birthday of our beloved Mother. Rukmini Devi joins me in these greetings.

However, I do not think you have chosen very well the subject of a lecture on this Great Day. I think you should have asked prominent people in Coimbatore to read beautiful passages from Dr. Besant's writings, so that you might all be inspired by them. This is the best tribute you could pay to her. There are plenty of lectures on the *Gita* and the Spiritual Life, and unless the lecture is full of reference to Dr. Besant, it would seem to me to be more appropriate on another occasion. However, this is your business. I am only thinking of the best way for you to

draw down the blessings upon your work of our beloved leader, so that you may feel inspired by her.

AM I USEFUL ?

Dear Friend : Very affectionate wishes on the occasion of your birthday. I am afraid that you seem to think that because you cannot so much be outwardly active on the physical plane there is no use remaining on it any longer. I am afraid this involves a great misconception as to the way in which the Masters use Their servants. Think how long Dr. Besant, no longer capable of working as she used to work, remained seemingly helpless out here, because she was a unique vehicle for the Masters' inner Purposes. None of us can be a vehicle such as she was, but we can remain useful, and I have no doubt whatever that you are indeed useful to the Elder Brethren in your own way, so that it is not right for you to be anxious to go. You must go in *Their* good time, not in yours. So will I say : Many happy returns of the Day !

INDIAN SCOUTS

I send my greetings to the Boy Scouts of Mysore on the occasion of the unveiling of the portrait of Rajadharmaprasaktha K. Shankaranarayana Rao, late Chief Scout Commissioner of the Boy Scouts of Mysore. There could not be a more noble subject for the portrait nor a more distinguished unveiler than Rajadharmapravina Dewan Bahadur K. S. Chandrasekhara Aiyar. It is a happy event that these two great and distinguished friends should thus be once more associated.

To my mind the Boy Scout Movement in India to a very large extent represents the future of India, not necessarily the Boy Scout Movement as it is at present but the Boy Scout Movement, and the Girl Scout

Movement no less, as these will be when they become supremely Indian under exclusively Indian direction. The Boy Scout and the Girl Scout Movement in India have yet to become truly Indian, but when they do so, they will be one of the most splendid youth movements in India. They will not only serve India gloriously but they will also set an example to the whole of the world and be a very potent force in the establishment of that Universal Brotherhood which must in due course characterize the New World.

My most brotherly greetings to the Boy Scouts of Mysore both in my individual capacity and as Provincial Chief Commissioner for the Madras Province of the Hindustan Scout Association.

27 September 1943

STALWARTS

Dear Brethren of Tanjore Lodge: Very hearty congratulations to you all upon the attainment by the Lodge of a Diamond Jubilee. This is, of course, a really great event, and I hope it will be fittingly celebrated, so that Tanjore realizes in increasing measure the benefit to the City of a Lodge of The Theosophical Society in its midst. To achieve a Diamond Jubilee has meant great loyalty, devotion and self-sacrifice on the part of many members, and The Theosophical Society is the stronger for such stalwarts among its members.

I wish I could have been present to rejoice with you, but I am still confined more or less to my room as a result of my recent operation. I am steadily improving but at my age recovery obviously takes more time than in the case of a younger person.

26 September 1943

AMERICAN FEDERATIONS

Dear Dr. Arundale: Western New York Federation of The Theosophical Society in America sends greetings to you and Rukmini Devi.

The attendance was not large partly because of restriction on travel which prevented

more members coming from Syracuse and Buffalo, but those present made a very interesting and helpful meeting.

Adyar is often in our thoughts and we are ever grateful to you, who are doing so much toward creating and holding this great world centre.
—E. M. D.

Dear Dr. Arundale: The Michigan Theosophical Federation, convening on June 6 in Lansing, Michigan, has instructed me to send heartiest greetings and good wishes to you.

Although the attendance was small in comparison with previous ones—thirty, to be exact—we feel that it was large when considering the obstacles of gasoline rationing and lack of time which had to be overcome by those who attended.

The spirit was very fine and we had a short but enthusiastic discussion on "After the War—What?," in which all took part.

8 June 1943

—LLOYD MERRICK

INDIA

United Provinces Federation, Moradabad, send respectful greetings President and Rukmini Devi.

WALES: HOW IS PRESIDENT?

Cordial greetings Welsh Convention. Trust recent operation progresses favourably.

—FREEMAN

Dr. Arundale's Reply

Dear Colleague: I am very grateful for the greetings of the Welsh Convention.

I am glad to say that the operation seems to be quite successful, though I am not yet able to get out without assistance and I am suffering from a very troublesome form of neuralgia which, for the moment, pulls me down. However, I am doing very well and am thankful that everything has gone so successfully, thanks to the eminent Indian surgeon who operated and to all the kind friends who have helped me through a troublesome piece of Karma.

26 September 1943

Among the National Societies

COME TO CONVENTION

THE CONVENTION, this year, will be held in Adyar during the last week of December, and it is hoped that members will muster there in large numbers. . .

Many an earnest and enthusiastic member is prevented from attending the Convention merely because of his financial condition. But, on the other hand there are several who can well spare enough to enable a needy brother to make a pilgrimage to Adyar. Let there be a brotherly co-ordination of the two.

We propose to start a fund, to be managed by the authorities of the Bombay Theosophical Federation, to help thereout needy brothers to attend Conventions this year and in years to come. Contributions may be sent to the Editor, B. T. Bulletin, or to the President or the Secretary of the Bombay Theosophical Federation, Blavatsky Lodge, 7 French Rd., Chowpatty, Bombay, 7.

—*The Bombay Theosophical Bulletin*

A LETTER FROM CUBA

The means of communication are so uncertain that it may be weeks and weeks before you receive this letter if you do receive it at all. Mail from India reaches us sometimes as late as six months after the letters have been written. I suppose that the same condition exists with correspondence sent from Latin America.

I have desisted from forwarding to Adyar the documents (lists and register blanks filled in by the new members) and papers corresponding to the year ending 30 September 1942, as well as those of the previous year, for the sake of safety. I shall wait until conditions become normal to send them to you, unless you order otherwise.

Our Annual Convention this year was held on January 19th. It was the best we have had for a long time. Quite a number

of delegates from the different provinces were present. As you know, the island is long and narrow; it takes about two days to travel from one end to the other in normal times. Now, from lack of means of combustion, old tires, etc., the buses that regularly cover the route are held up on the way and the passenger never knows exactly when he shall finally arrive at his destination.

Well, notwithstanding this inconvenience and uncertainty, we had two visitors from Santiago de Cuba which is at the extreme eastern end of the country. For various reasons, too long and uninteresting to enumerate, up to the present, the Cuban Section has never held a Convention that lasted over one day. That is why Convention Day is replete with activity. The programmes may vary, but the order of the proceedings is as follows: during the morning hours, the Convention, with its Symposium, etc.; at midday, luncheon; in the afternoon, the first meeting of the board of Directors; in the evening, a public lecture.

This year all the lectures hinged on the same subject: World Reconstruction. The lecturers presented a most harmonious effect, for we grouped the talks to correspond to the Seven Rays. Besides the talks there were musical numbers and recitations. We can say, without boasting, that our Convention this year has been a success.

We have moved the Cuban Headquarters to other premises. For twelve years the Section was established in a large room rented from the Masonic Temple. From year to year we had been wishing to find some place more suitable to our needs. Finally, this year we decided to make a change, and without any regrets we moved out of the old quarters. We now have a flat on the first floor of a two-story house, with rooms on the top floor. During twelve years the members never enjoyed the use of private rooms such as these.

We are glad to hear that you are all back in Adyar. We do not doubt that Headquarters shall always be protected.

Loving greetings from the Cuban members to the President and Rukmini Devi, and to all the loyal members sharing their "home" in Adyar.

—ESTER DE LA PENA
General Secretary

THE HIDDEN DESTINY OF A NATION

"All things are noble there," was a message brought back from Athens in the days of Ancient Greece. There had been built a civilization which has remained the wonder of the whole world. There, through the creative genius of art, the nature of God stood revealed to man.

As Greece consecrated her country to the development of art, as Ireland gave birth to her saints and mystics, as China gave her message of beauty, and India that of spirituality, as England spoke for freedom, so is each nation, great or small, called to give her unique contribution to the sum of world civilization.

Each nation is born to greatness. Each has her own particular work to do, the development of the distinctive culture which expresses her mode of being, for each nation is an expression of a divine idea born from the mind of God. His is the life ensouling each nation and He is the only Builder. In each He reveals some new aspect of His divine consciousness which is the hidden destiny of the nation.

The hidden destiny of New Zealand is yet to be revealed. As the youngest child of the British Commonwealth of Free Nations she is an offshoot, a new branch of the Aryan Race; a free country, a new democracy with a culture of her own.

—From E. HUNT's Editorial
in *Theosophy in N.Z.*

INDIA

The highlight in the news of the Indian Section is the special October issue of *The*

Indian Theosophist, noted elsewhere. Mr. Gokhale is also to be congratulated on his touring during 1943 covering thousands of miles despite all the difficulties of travel. He is very welcome and much appreciated wherever he goes.

Besant anniversaries were celebrated at many centres of Theosophy, in a variety of ways—with public meetings, almsgiving, School festivals, Besant week.

Shri Krishna Jayanti, Āsala Day and Dr. Cousins' 70th birthday also feature among the reports of Lodge activities.

Karnataka Federation presents a nice report of good work done during a difficult year of shortages.

Mr. Henry van de Poll, of Adyar, has been touring Tinnevely District in South India. Three reports have come appreciating his visits and praising his excellent help with formal and informal talks, public lectures, contacting individual members, specially youth. "He touches the hearts of the members and the public rather than appeal to their brains."

"Kadambur Lodge sends through Brother Henry its deepest loyalty and gratitude to the two Presidents, Dr. Arundale and Rukmini Devi. We are exceedingly glad to report that Brother Henry's tour has been proving such a success. To our School and Lodge here he has left a benediction, for he brought to us a bright page from Adyar."

The Study Camp held by Bihar Federation, Oct. 2—6, at Patna had lectures on the Great Plan, Man, Devachan, Ways of Release, Mysticism. Daily attendance averaged 40, and delegates from the moffasil numbered 31.

MISS ASHWORTH

Miss Eleanor Mary Ashworth, a member of the Australian Section for over thirty years and a most devoted worker of Blavatsky Lodge, Sydney, has passed away after two years in a hospital. She did innumerable acts of service for the Lodge, for the Church, and for Masonry in which she held high office. She had a delicate hand for arranging flowers.

—J. L. D.

Adyar News and Notes

ANNIE BESANT THE WELL-BELOVED

Great Soul! strong Warrior for the right,
Foe to injustice, Friend to all,
Thine eagle eye doth pierce each wrong :
Lover of good both great and small,
Imperial toiler for the race
We plead for thee the Masters' grace.

For fifty years by voice and pen,
The poor, the suffering and oppressed
Have found in thee their shield and tower,
A mighty Mother now confessed.
We bless thee on this festive day
And at thy feet Love's tribute lay.

—R. EDWARDS JAMES

NOVEMBER 1893-1943

In 1924 Dr. Annie Besant completed Fifty Years of public work. England honoured her with a great celebration of her Golden Jubilee. The above poem was written then.

In 1943, November 16 is the Fiftieth Anniversary of her landing in India. Mr. Gokhale, General Secretary of the Indian Section, is to be congratulated on remembering this Golden Anniversary in the October issue of *The Indian Theosophist*. It is an exceedingly good number, wherein the several articles, culled from various little known journals, set forth the story of Annie Besant in India in a clear and interesting way.

So 16 November 1943 gives us a special occasion to pay our homage to Annie Besant—Warrior, for India *par excellence*.

ROAD NAMED AFTER DR. ANNIE BESANT

To commemorate the memory of Dr. Annie Besant, the Karachi Municipal Corporation has unanimously decided to name Kacheri Road, as Annie Besant Road.

—*The Madras Mail*

MOTHER OF THE HINDI MOVEMENT

A Letter to "The Hindu"

Sir: It is remarkable that none of the speakers who appealed to the public not to forget Dr. Besant, mentioned one of her greatest services. She was the mother of the Hindi movement. She wanted Hindi to be as widely known as English. She devoted a column of her *New India* to teach Hindi, by sight with the aid of English transliteration. Her great nature sought to make all religions co-operate, all castes and classes to develop a united Indian patriotism, to forestall evasion of political concessions by drafting the Home Rule for India Bill, to train Indians in Democracy by establishing the Home Rule Parliament, and getting Justice Sadasivier to be the first Speaker.

—R. S. SANKARIAR,
(Retd. District Judge).

SYMBOL OF COMPASSION

Adyar people on September 3 congregated near a cement tank, a fine piece of concrete work, by the way, on the south side of the road and about midway between the main gate and the Theosophical Headquarters—a tank or trough dedicated to the animals. Half a dozen beautiful cows from the Adyar Dairy were drinking.

Rukmini Devi, as head of the Animal Welfare Group, humorously remarked that the trough had been opened by the cows already. "Let this be a very symbolic occasion," she said, "let it show that we really love the animals. Let us also show that we are happy to be loved by them, and we must do that not only by caring for them here but by encouraging animal welfare everywhere. There is suffering everywhere, and more among the animals, but they cannot express their troubles. Let us invoke the most

compassionate and kindest influences of more Superior Life to give blessings to the animals. We should send our loving thoughts to the animals here present which symbolize animal life all over the world."

The tank bears two inscriptions: one in Tamil, that the protection of cows is equivalent to the protection of children; the other based on a Russian prayer: "To the humble beasts who with us bear the burden and heat of the day we offer this water."

The Madras Cow Protection League has organized several demonstrations recently, with the help of Theosophists. At a meeting in Triplicane, on September 19, the organizers were Adyar Theosophists, helped by the Triplicane Lodge and by the Temple trustees who also attended. Miss Rie Vreeswijk is Joint Secretary of the League, Mr. P. S. Krishnaswami the Organizer, and Shrimati Rukmini Devi is a Vice-President, all of Adyar.

—J.L.D.

"A BIRTHDAY SOUVENIR"

The students of Besant School have become expert in producing Souvenir booklets. The latest is *Annie Besant: A Birthday Souvenir*, a handsome production with cover of home-made paper. The contents are varied, interesting, well-arranged, and illustrated with sketches—all showing much talent among the young contributors, whose ages vary from 7 to 16. The frontispiece is a portrait of Dr. Besant. The Souvenir is lovingly dedicated to Annie Besant but the dedication includes Maria Montessori—a happy combination. The language of most of the contents is English, including two poems, but there are items in Sanskrit, Tamil and Telugu.

A SCOUT WEEK AT ADYAR

The Olcott Group of the Hindustan Boy Scouts celebrated the National Scout Week from Friday the 1st to Thursday the 7th October 1943.

On the first day, the Olcott Group with the whole School celebrated Dr. Besant's Birthday with earnestness and reverence. At

8 o'clock in the morning all the teachers and pupils of the School marched in procession, with the profusely garlanded and decorated portrait of Dr. Besant, to the Garden of Remembrance. Arriving at the garden, the entire assembly of nearly 600 stood in silent prayer for a couple of minutes, after which Shri P. Venkatarama Ayyar of Kalāshetra gave a short address in Tamil on the life of Dr. Besant. The procession then marched to the Besant Scout Camping Centre, singing in chorus a song specially composed about our Great Leader.

At the Camping Centre, under the presidency of Shrimati Bhagirathi Sri Ram, a Scout Rally and an investiture ceremony for Cubs were held. The children of the Kupam School and the boys from the Damodarpuram Night School were also present. After reading the very kind and inspiring message sent by Dr. G. S. Arundale, our Provincial Chief Commissioner, Mrs. Sri Ram spoke in Tamil on the service that Dr. Besant had rendered to the children of India, and appealed to them to cultivate the three great qualities of courage, power of understanding and the spirit of service so abundantly possessed by her. The meeting came to a close with the ceremony of the renewal of the Scout Promise and the presentation of shields to the winning Patrols in the Group.

Special arrangements had been made to provide breakfast to all the 600 children. In the shade of the mango grove they enjoyed a substantial meal of rice and curry at noon.

The second of October was a holiday for the Schools on account of Dr. Besant's Birthday; the Scouts, Cubs and Bulbuls went hiking to Olcott Kuppam for village work. Over 80 children of the village were given a bath, and had their hair combed and dressed by our Girl Scouts. The boys meanwhile were busy clearing street corners and house fronts of nettles and prickly growth. After some tea, prepared by ourselves, the Group were at play. An amusing thing happened when four of our Scouters invited four of the Indian soldiers who were looking on, for a tug of war. Our Scouters beat

His Majesty's Army twice in succession! The soldiers however took it quite cheerfully, and we wished them better luck next time. As dusk was falling, the entire Group of over a hundred walked along the beach to the T.S. grounds and then dispersed.

On the 3rd, our boys and girls accompanied by all the officers, attended the grand District Rally at the Y.M.C.A. Grounds, Royapetta. The thatched huts put up by our Scouts at the Rally, with the help only of the staves and a few cudjan leaves, drew the appreciation of the visitors. It was great fun going and returning—footing the distance to Mylapore and thence by tram—though we elders were a little weighed down by a sense of responsibility for the safe escort of the Group.

The fourth of October was the celebration of the World Day for Animals. The Vasanta Group also joined us and, thanks to Shrimati Rukmini Devi, the Humanitarian League also participated. At 9 a.m. the two groups repaired to the T.S. Dairy, and soon the boys were busy helping to wash the cows and the girls in decorating them with kunkum and flowers. Go Puja over, the two groups adjourned to the Besant Theosophical School Prayer Hall where a commemoration meeting was held. A report of the meeting appeared in *The Hindu*. Shrimati Rukmini Devi gave an inspiring talk in Tamil, followed by a lucid and impressive speech by Rao Sahib N. C. Rangaswamy Ayyangar of the Humanitarian League.

The 5th was New Chums Day. Boys and girls managed to rope in a number of their friends into the movement.

The 6th was Home Service Day. The Scouts, Cubs and Bulbuls were asked to bring from home notes from their parents or guardians testifying to the service they had done at home. Many a parent, you will be glad to know, has written to say how thankful he feels that his child has joined the Scout movement. In the evening Mr. N. Sri Ram was gracious enough to be with us and give us a talk. Reading through some of the letters from the parents, he was pleased to

remark that our Scouts had developed a sense of cleanliness and exhorted them to be clean in body, in speech and in thought.

The 7th, the closing day of the celebrations, synchronized with Sarasvati Puja. That morning, girls were busy washing and cleaning Schwarz Hall, decorating the floor with ornamental patterns of rice flour, and putting up the picture of Sri Sarasvati and arranging books for the Puja in the evening. Shrimati Rukmini Devi accompanied by Captain Srinivasamurti, Messrs. Sri Ram, Rohit Mehta and Sankara Menon, graced the occasion with her presence. The Puja was performed by a Shastri and prasadam distributed.

After the Puja, Shrimati Rukmini Devi and party left the School with the exception of Mr. Rohit Mehta who had kindly consented to give a talk to us. He addressed the gathering for 20 minutes in English which was translated sentence by sentence into Tamil by me. In the course of his speech, he told the Scouts that the three qualities a Scout had to develop were healthiness, helpfulness and happiness, and exhorted them to cultivate these qualities.

—S. K. SHARMA

CONVENTION NOTICE NO. 2

Accommodation

In continuation of the previous Convention Notice (printed on pp. 378-79 of the September *Theosophist*), the delegates intending to attend the Convention at Adyar, are informed that although we have received many more applications for reservation of rooms than actually we have rooms available, the allotment of these to respective delegates will be done only in the first week of December. While allotting rooms, the wishes, if any, communicated by the applicants will be implemented, as far as possible, subject of course to preference being given to the aged and the sick.

Free Meals

As during previous Conventions, free meals for such members as are recommended by officers of Lodges and Federations will be

provided during the days of the Convention by the Hindu Dharmasala Trust.

Officers of Lodges and Federations are requested to send their recommendations as early as possible to the Recording Secretary.

—ROHIT MEHTA

12 October 1943

Recording Secretary

NEW LODGES

The following new Lodges have been chartered at Adyar :

1. Vellore, Madras, India : Olcott Youth Lodge, T.S., 4-11-1942,
2. Hyderabad, Sind, India : Youth Lodge, T.S., 30-11-1942.
3. Agra, U.P., India : Radha Ladies Lodge, T.S., 18-2-1943.
4. Calcutta (Bengal), India : Sanatan Dharma Lodge, T.S., 10-3-1943.
5. Sitapur, U.P., India : Naimisharanya Ladies Lodge, 25-2-1943.
6. Karachi, Sind, India : Jamshed Nagar Lodge, T.S., 16-3-1943.
7. Mount Vernon, New York, U.S.A. : T.S. in Mount Vernon, 17-10-1941.
8. New Castle, N.S.W., Australia : City of Greater New Castle Lodge, 3-12-1941.
9. Montevideo, Uruguay : Pallas Atenea Lodge, T.S., 10-3-1942.
10. Pilibhit, U.P., India : Prem Lodge, T.S., 27-3-1943.

11. Hardoi, U.P., India : Hardoi Lodge, T.S., 1-6-1943.
12. Calcutta, Bengal, India : Shakti Lodge, T.S. 7-5-1943.
13. Jaipur, Rajputana, India : Jaipur Lodge, T.S. 16-7-1943.
14. Koilkuntla, Madras, India : Shri Pandu Ranga-swamy Lodge, 21-7-1943.

ROHIT MEHTA,

—Recording Secretary.

MAGAZINES RECEIVED *from overseas*

The American Theosophist, July.
The Canadian Theosophist, May.
Espiritualidad, April-May.
Evolucion, July.
Ex Oriente Lux, June.
New History, June, July.
N. Z. Theosophical Women's Association Newsletter, No. 2.
Pretoria Lodge Newsletter, June.
Revista Teosofica Argentina, July-August.
The Temple Artisan, April-May.
Theos. Educ. Foundation in America News Bulletin, June.
Theosophical News and Notes, July-August.
Theosophy in New Zealand, July-Sept.
U.S.A. Committee on Membership Circular, June.
The Vaccination Inquirer, July-August.

WE ARE GODS IN THE BECOMING
THEOSOPHY IS GOD HELPING

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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