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ADYAR

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Our Convention: To Strengthen the Foundations of Peace

By the Editor

THIS forthcoming International Convention will be one of the critical Conventions which our Society has held—critical in the sense of much more depending upon its harmony and power than will meet the eye.

The Convention will need, in order effectively to be used by the Elder Brethren, all possible strength and peace, without the sounding of a single discordant note whereby its atmosphere would immediately be vitiated and thus be unable to be charged with those influences which the Masters desire to pass through it into the world.

The Convention will be taking place at a turning-point in the world war. We shall be definitely moving away from the outer manifestations of war into the outer manifestations of Peace. The role of the

Convention will be twofold: in part to stimulate the forces at work to bring about a so-called Victory, in part to help to prepare for a real peace—a task of far greater difficulty than that of bringing the Axis powers to their knees.

Having won the war, the urgent efforts of the forces of Light will be needed to win the peace, and it is the wish of the Elder Brethren that all Theosophists and other keen-visioned servants of Brotherhood shall from now at least declare the nature of the foundations upon which alone a true and lasting peace can be built.

Let the workers of the outer world plan the superstructure according to the plans familiar to them. Let our more far-sighted workers be intent upon those simple foundations of sincere goodwill and

mutual appreciation which all men and women can help to build in the spirit of the heart.

Our Elders desire to use this forthcoming Convention largely to strengthen the foundations of peace. If the conditions under which the Convention takes place are favourable They will be able to send through the channel it will constitute a volume of force which will spread throughout the world and incline its recipients to help to prepare the way for the dominance of altruism in the counsels of the nations.

The Convention should, therefore, be inspired by a spirit of dedication in all its delegates and well-wishers to make the channel as pure as possible, and all who are determined to enjoy the great privilege of forming part of the channel by being present at the Convention could not do better than to begin from now a vigil of preparation to bring in their persons material suitable to the Masters' use.

Adyar is, of course, the outer Cup into which a measure of the world's salvation will be poured. To the residents of Adyar is this Cup entrusted for their faithful keeping. But there is a living and changing Inner Cup composed of all who are members of The Theosophical Society in all parts of the world. Every member, and especially every participant in the Convention, can, by his attitude, cause the Cup to shine more or less brightly. The more brightly it shines the more splendid the channel. The less brightly it shines the smaller the channel and the less able to receive and pass on the pure forces which the Masters would release through it.

It must always be remembered that this Convention on the physical plane is but the outer vehicle for an inner Convention of very considerable size, comprising a large number of Theosophists no longer in physical incarnation, as well as Theosophists belonging to other departments of the Masters' work.

These help to fashion the Inner Cup of which the outer is the shadow, and from the Cup within flows the force of the Masters into the Cup which is the immediate channel of distribution.

Hence there is a twofold filling of the shadow Cup—the force it receives from within, and the force directly contributed to it from those in actual physical incarnation.

There is a call to every resident of Adyar to make Adyar ready for the use to which the Masters hope to put it when the Convention assembles. This call can be answered by meditation and self-discipline. Those who are not residents but who intend being present can join in this preparation. Members throughout the world can unite their own channels with the great channel of Adyar and thus help to irrigate the work with the power which shall build the foundations of a righteous peace.

From now onwards the inner preparations for the International Convention must begin, and every qualified resident is expected to be busy about these in the various ways available to him.

[And the President's business is to try to make his colleagues happy as they concentrate on this noble work.]

16 NOVEMBER 1893—1943

Both Adyar and Benares specially celebrated on November 16 the Fiftieth Anniversary of Dr. Besant's first stepping on the shores of India—the actual time being 10.24 a.m., 1893. This celebration was, of course, followed by the usual commemoration on November 17 of our Society's 68th birthday.

Two very great events are these—each of world-wide significance, for, as many of us know, both took place under our Masters' directions in furtherance of Their great plan for a new spiritual impetus to meet the needs of the world.

How urgent were these needs we now tragically realize, but we are thankful to be able to witness how potently Theosophy and The Theosophical Society have helped innumerable people throughout the world to find sure refuge in Truth and to sound the note of Brotherhood amidst the clashing discords of pride and greed-evoked dissensions. The world would have been in far worse case

even than she is now but for the pure and steady Light of Theosophy and the impregnable oasis of Universal Brotherhood constituted by The Theosophical Society.

Had she been heeded in later years as she was acclaimed in earlier days, the Masters' Messenger to India might have accomplished her mighty mission of establishing India as a free and independent Nation within a world-wide Indo-British Commonwealth. To achieve this great work she stepped on India's shores fifty years ago, and she strove as never for many centuries has any man or woman striven to serve the Indian Motherland. She gave herself to India in all abandonment and was full of confidence that she would see the triumph of her service before she passed away.

Alas that she was rejected both by Britain and by India ! Her inspired voice ceased to be heard, and she was at last withdrawn from her mission by those who first entrusted it to her, departing with unabated passionate love for India and intent to the very last on her adopted Motherland's wellbeing.

Had her voice been heeded India would have been free under a National Constitution long before the present world-wide war.

Britain and India and the Dominions would have formed a Commonwealth so strong in its resources that the world war itself might have been prevented, and a spiritual comradeship of the East and of the West might have arisen ensuring peace to all the Nations and peoples of the world.

Such was the purpose of Annie Besant's mission, but neither India nor Britain was yet ready to respond to it, and from what was at one time almost a certain hope both countries receded, so that the war became inevitable, while estrangement between them unhappily increased.

But we commemorated November 16th of 1893, partly to do our utmost honour to the Masters' trusted Messenger and to pour forth our gratitude for the marvellous service she was able to render to India for forty strenuous years, and partly because we are sure she herself will fulfil her mission when at last the hour finally strikes, she herself will be the channel for India's long-deferred redemption.

We hail her for all the blessings she has conferred upon India, and we believe that in remembering these on November 16th we may have helped to prepare the way for her return and triumph.

The President's Correspondence

A GENEROUS CONTRIBUTION

RECEIVE rupees 2,500 through National sent by Krishna Lodge your disposal for urgent relief distressed poverty-stricken people.

—DWARKADAS

This was followed by a very nice letter from the Lodge, (Krishna Lodge, Zanzibar, British East Africa). Dr. Arundale replied as follows :

Dear Brethren : Your most generous contribution to flood and famine relief has been

duly allocated. We have given Rs. 1,000 to the Adyar Village and Animal Welfare Group, which looks after about 6,000 to 10,000 people. Rs. 500 have been sent to the Mayor of Madras for city relief, and the remaining Rs. 1,000 has been allocated to Bengal, Malabar and Rayalaseema. All have been acknowledged as coming from Zanzibar Theosophists, and each fund is duly grateful.

Your generosity is really fine and redounds not only to your credit, but no less to the credit of The Society.

10 November 1943

ANOTHER CONTRIBUTION

Captain M. V. Sarma, F.T.S., now of the Indian Army, on reading the last October *Theosophist* was moved to write a charming letter to the President, offering a monthly donation for the work. Dr. Arundale replied :

Dear Friend : Your exceedingly kind letter dated the 24th of October has touched me very much. It is certainly true that the financial situation of Adyar has been difficult, but we carry on somehow.

I think I shall dedicate your very kind contribution to the War Distress Relief Fund which is always in urgent need of help, so that it may perform its duties to members who are in distress on account of the war and other services of a similar nature. You who are in the Army will perhaps be glad that your generous monthly contribution will be used in this way.

I send you my very best wishes. I am sure that you are very successfully preparing yourself to tread the pathway of Theosophy, on which generosity is one of the greatest virtues.

29 October 1943

PRACTICAL THEOSOPHY

Of course, I send my best wishes to the 17th Annual Session of the East Tamil Theosophical Federation, and I am especially glad to see our beloved brother K. Srinivasa Iyengar will grace the occasion by presiding over it.

I regret it is quite impossible for me to be present, but the only message that I can truthfully and sincerely send is that I hope the East Tamil Federation is going to urge its constituent Lodges to a practical expression of Brotherhood so urgently needed in India at the present time. I feel very strongly that in whatever activity a Lodge may engage it must certainly take active steps to relieve the distress of the poor and to try in every rightful way to help India more rapidly on

her way to Freedom and that without any entrenchment on party politics. If a Lodge through all these tremendous tribulations just goes on with its ordinary lectures and study class activities and pays no collective attention to the existing horrible situation, then I say such a Lodge is surely not worthy of the Masters' Blessing, nor are its members the type of Theosophists we need for the promotion of that Universal Brotherhood which is The Society's supreme Purpose.

I have made up my mind when next I shall be able to travel among the Lodges that I shall visit those that are doing practical work on however small a scale. Very little may be able to be done, but the little will count, and I do not feel I have any right to spend my time on Lodges which do nothing but repeat over and over again lectures which may be all very well when everything goes well but which are certainly not very well when things go ill.

My Message to the East Tamil Federation is that it shall set an example of inspiring its Lodges to serve India in the most practical ways possible. Such is true Theosophy and and such is true membership of The Theosophical Society.

21 October 1943

MORE PRACTICAL WORK

Dewan Bahadur K. Sundaram Chettiar was delighted with the above message, as he himself believes in practical work for the poor. He writes about some of his fine work in Salem and schemes for further service. To which Dr. Arundale replied :

Dear Judge : I am delighted to hear that you are throwing yourself into really practical Theosophy and active membership of The Theosophical Society. The work you are doing is certainly splendid.

Of course Lodges are poor and their members are probably poor, too, so we cannot expect much from them. Those of us who can help must try to do what we can, and your example will certainly strengthen us.

Dr. Besant's Historic Landing in India

AT TUTICORIN

THE Golden Jubilee of Dr. Besant's landing in Tuticorin was celebrated in Tuticorin by a public gathering on the 16th of November at 6.15 p.m. The Collector of the Tinnevely Dt. presided and there was a very fine gathering.

FROM WITHIN

What gorgeous influences drenched the Great Hall, and almost all of Adyar, as we celebrated the Fiftieth Anniversary of the landing in Tuticorin of our President-Mother in 1893 at 10.24 a.m.

From the beginning there was the overwhelming presence of the great Messenger herself. I felt strong and radiant fragrance pouring forth from her in veritable waves as she stood near the picture of her which had been brought in procession by the staff and students of the Besant Theosophical School with a number of other friends in loving and reverent homage.

I think she welcomed the procession with a tender blessing and then stood near the picture receiving our homage and wonderfully heartening us on our way.

I seemed to see her clothed in one of her wonderful gold-and-white saris and jewelled as usual. Her hair was its beautiful white, and her face and form glowed with spiritual fire. Thus was, as it were, the centre. But out from the centre shot forth her colours in shining rivers, baptizing Adyar and centres far away. I do not know if she still uses the Besant form, but I always see her robed therein, and on this great day of homage and remembrance it was thus I feasted my eyes upon her.

She was not alone, of course. As a background to her figure was the Blessing of Those who sent her to India, pouring through

her and deeply enriching her own benediction. But on either side of her were Colonel Olcott and Bishop Leadbeater, while also present were very many others who came as the tail of the Messenger-Comet.

The great three seemed to be as on a mountain top even though they were in the Hall, and vividly there came to my mind the Mount of Transfiguration. Of course they were transfigured even though visible to almost ordinary eyes. I saw them as through a mist, yet were their figures clear as crystal.

There was a tremendous surging forth of ecstatic devotion to her from the whole audience with the longing here and there that just for a moment the law might permit her even if only a semi-materialization. I know I had this longing in the intensity of my adoration. But it was not to be so far as I could see. Still, her Blessing was all but visible and it filled to overflowing the vital centres of most of us, going further near and far on its healing and strengthening way.

She remembers us all, not only those of us who served her in her more immediate surroundings, but the whole membership of The Society, and in her consciousness could be perceived a marvellous host of those who down the ages knew her and loved her, know her now and love her more than ever. Even those who have injured her know they have their place in her heart.

I felt as if I were gazing into the unfolding consciousness of a Manu-to-be, as He gradually gathers together a centre out of which a Race shall someday spring forth. Incarnation after incarnation the Manu-to-be is already busy about His preliminary work, making contacts here, making contacts there, enrolling here, enrolling there, assembling through the ages innumerable threads of life wherewith to weave His new Race-pattern.

She and her colleagues stayed throughout the proceedings. H.P.B., if I mistake not,

flashed in and gazed benevolently around, but stayed only a very short while.

I think this gathering, and other similar gatherings elsewhere, notably the gathering at Benares, have ushered in the beginnings of a new relationship between the President-Mother and the general Indian public, especially after the unveiling of her statue on the Marina in Madras, if she can use it.

I think she endorses this thought and will try to make use of the communion thus established to hasten India's and Britain's realization of that which each owes to itself and which each owes to the other and to the world.

What she can make of the communion evidently largely depends upon its ingredients as contributed by the public. This remains to be seen, but I was able to register the fact that she had in mind how she could make use of this unexpected force.

—G. S. A.

THE OUTER CELEBRATION

A large gathering in the Headquarters Hall, Adyar, celebrated on the 16th November the Fiftieth Anniversary of Dr. Annie Besant's landing in India, which took place at Tuticorin on the same date in 1893 at 10.24 a.m.

Dr. Arundale, presiding, said Dr. Besant's first benediction on India was bestowed by her landing on these shores. But her landing was merely an episode in her triumphal march as she reconquered India, her eternal Motherland. Though born in a foreign body she wore an Indian heart. Her clarion call to India—which she relayed from beyond the Himalayas—to awake, arise and enter into her glorious destiny, had not yet been answered, but fortunately it has been heard and we are echoing it throughout the land today that it may be answered more truly.

Shrimati Rukmini Devi remarked that Dr. Besant fought not only for the freedom of the soil of India, for the freedom of the individual citizen, but for the Soul of India, and she made all Indians know and love India

more "and therefore she has given us release of the hidden God that is within us."

Passages from Dr. Besant's works were read by Dr. G. Srinivasa Murti, Mr. Sankara Menon, Mr. Arthur Chase, Shrimati Rukmini Devi and Dr. Arundale, and Mr. N. Sri Ram (Vice-President) briefly reviewed Dr. Besant's work for India's freedom.

Dr. Srinivasa Murti, citing a verse from Shri Shankaracharya that Vasanta ("Spring" in Sanskrit) makes all Nature beautiful, said the Sage's words fitted Dr. Besant very aptly, Vasanta being her name in Sanskrit. He spoke of Dr. Besant as a mighty, cosmic figure—she lived brotherhood the whole of her life, and it was a brotherhood not merely of humanity but of the whole universe.

Dr. Arundale announced that Sir C. P. Ramaswami Aiyar had most generously but most fittingly to this occasion sent a cheque for Rs. 3,000, the income of which is to be spent year by year on the 1st October, Dr. Besant's birthday, for helping the poor. This would be a valuable addition to what we were already doing. Adyar was grateful to him.

Referring to the statue of Dr. Besant, (which Sir C. P. Ramaswami Aiyar unveiled the same day), Dr. Arundale observed: "We are all hoping that that outward and visible sign of our invisible and grateful hearts will bring her into the minds and activities of our fellow-citizens of Madras in unexampled measure during these years of transition from war to peace and from what she so clearly called 'other rule' to Home Rule."

Dr. Arundale said also that a Bombay group of Theosophists had donated Rs. 1,000 to be equally divided between the Besant Theosophical School and Kalākshetra in grateful homage to Dr. Besant.

Flowers were offered before Dr. Besant's picture and similar homage was paid at the Garden of Remembrance at 11.24 a.m. corresponding to her landing time (10.24, old time).

The meeting began with chanting in Sanskrit and with "Devi Vasante," a song to

Dr. Besant, and ended with "Vande Mātaram," one of her most cherished hymns. This was followed by music by the eminent musician, Sri Varadachari, affectionately known as the "Tiger."

Later in the day, sweets were distributed to the children of our employees.

—J. L. D.

A BESANT STATUE UNVEILED

The same evening, Tuesday the 16th, a statue of Dr. Besant on the Marina was unveiled by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, an old friend of hers whom she greatly admired for his capacity and courage. Several hundred guests were seated in a huge pandal erected because of the rainy weather, but happily the rain stopped before the meeting. Among those present were the Rt. Hon. V.S. Srinivasa Sastri, an elder statesman, a number of High Court Judges, and other prominent citizens.

Sir C. P. Ramaswami Aiyar gave an eloquent address, tracing her career, praising her services to India, and summing up a total estimate of her influence in the world. [An extended report of the Dewan's address will appear in *The Theosophist*.]

Many fine tributes to Dr. Besant from eminent Indians unable to attend the meeting were read out. The general effect of these tributes was to extol her greatness and to suggest regret that her efforts to bring India to her freedom were not more fully supported by her contemporaries.

The statue is one and a half times life size, modelled by a Madras sculptor and cast in bronze. It has been raised by public subscription from donations by all classes in all parts of India, including Maharajas and nobles, and poor people also whom she helped. The statue stands on a prominent site at the junction of the Marina and Ice House Road, facing east. The Madras Government have granted the site and the Madras Corporation have undertaken to maintain it.

Dr. Arundale, in addressing a gathering in Headquarters Hall on the 17th, voiced the hope that the statue would usher in a new

relationship between Dr. Besant and the public. "The only statue of her," he said, "that could be all that it should be would be a Pygmalion and Galatea. While we have the Galatea we have no Pygmalion. I hope it is adequate and dignified and that it will be able to be used by her." —J. L. D.

BOMBAY

The Bombay Theosophical Federation celebrated the Fiftieth Anniversary of the landing of Dr. Annie Besant in India by holding a Public Meeting, under the auspices of different bodies at the Besant Hall, French Bridge, Chaupatty, on Tuesday, 16 November 1943, at 6-30 p. m. under the chairmanship of the Rt. Hon'ble M. R. Jayakar.

Under the joint auspices of the following :

- The Bombay Theosophical Federation
- The Youth Lodges, T.S.
- The Zoroastrian T.S. League
- The Order of the Round Table
- The Youths' Parliament
- The New India League
- The Bombay Spiritual Centre
- The Hindustan Scout Association
- The Buddha Society
- Bhagini Samāj
- The Jain Yuvak Sangha
- The Servants of India Society
- Bombay Provincial Muslim Youths Federation
- The Tagore Society
- The Kalam Mandal and several others.

As mentioned above Bombay Theosophists sent a donation to the Besant School and Kalākshetra at Adyar. And *The Bombay Theosophical Bulletin* for November is a special Besant Number, notable among its contents being A Tabular Survey of Dr. Besant's Life in and Work for India from 1893 to 1933.

COIMBATORE

Coimbatore Lodge met to celebrate the Golden Jubilee of the landing of Dr. Besant in India. After the speeches, a Resolution was passed expressing gratitude to Dr. Besant for her enduring and invaluable world service.

Adyar News and Notes

H.P.B.'S books are like major mountains in the eternal Range of Theosophy. —G. S. A.

FOUNDATION DAY AT ADYAR

The Great Hall at Adyar was dressed with the national flags of all countries in which Theosophy is represented—except the Axis—for the celebration of Foundation Day on the 17th November at 9.15 a.m. Dr. Arundale from the chair wished “many happy returns of the Day to all who rejoice in the birthday of The Theosophical Society throughout the world, everywhere.” He proposed to send the greetings of Adyar to our “brother centre in Benares, because spiritual life flows pendulum-wise between these two great centres for the vivifying of India.”

Greetings were received for the occasion from

New Zealand Section (Miss Hunt);
Burma Section (Mr. Naganathan);
Rajpipla Lodge;
Miss Lillias Gale (Bombay);
Mr. Kevalram Dayaram and Mrs. G. Minwalla (Karachi);

Doris Barrett (London);
Bhikkhu Arya Asanga (who is at Adyar but was unable to attend the meeting).

After reading a vivid description of the “more inner circumstances” of the meeting on the previous day commemorating Dr. Besant’s landing¹ the President remarked: “I want to consider the coming Convention from the standpoint of the use that can be made of it by the Elder Brethren. From yesterday preparations are being made to lift us up to a great summit during Convention so that from that summit can radiate forth the power and blessings of the Masters to an immeasurable extent. I already feel the atmosphere of Adyar surging with preliminary forces. . . It is Adyar in vigil for the

¹ See page 181, “From Within.”

Convention to come . . . and every possible use must be made of this increasing power.”

Dr. Arundale then read from a number of messages which he had recently written and addressed to Sections and Groups in The Theosophical Society. The complete collection will appear in the January *Theosophist*.

Noting that the Village Welfare movement at Adyar has been greatly successful and is financially strong, the President foreshadowed in the coming year new accommodation for Adyar’s animals with a veterinary officer in attendance.

Foundation Day was commemorated at simultaneous meetings over which Shrimati Rukmini Devi presided at Kalākshetra and Mr. Sankara Menon at the Besant Theosophical School.

In the evening of the 17th Dr. Arundale drove into Madras to preside over a meeting in the Triplicane Lodge room (Mani Iyer Hall, named after Dr. S. Subramania Iyer) arranged by the Adyar and Madras Lodges. This was his first adventure outside Adyar for quite four months. Passing the statue of Dr. Besant on the Marina he stopped to gaze on it. Talking to the combined Lodges he told us: “Whenever you pass that statue I request you to think of her and ask her to pour her blessing through the statue to irrigate the whole of the vicinity.” The President thought the statue a splendid piece of work considering that the sculptor (M. S. Nagappa, now passed away) had so little acquaintance, if any, with Dr. Besant.

Dr. Arundale, discoursing on India’s urgent need of unity and the help which Theosophists can give, observed: “The general public forgets, but the fact remains that many of India’s problems have been solved within The Theosophical Society. Proof of this is not difficult to deduce. There is not the slightest doubt in my mind as to not only what is to be done, but how it ought to be done. We ought to see that every Lodge is busy

about helping India to achieve her freedom by showing the way."

In another passage on the coming Peace the President said: "I wish I could induce every Theosophist to play his part in establishing a Peace based on Universal Brotherhood. We must establish here in India a much more substantial unity than we at present enjoy, if we enjoy any unity at all."

70 AND 71

A notable coincidence occurred in the celebration of the Jubilee of Dr. Besant's landing in India on November 16 and the founding of The Theosophical Society on November 17, in the fact that Miss Amery and Mrs. Huidekoper became members respectively on November 16 and 17 thirty years ago, that is to say, in 1913. They have been friends for many years, are both university graduates, have been college teachers, and off and on have lived and worked together. It is a very rare and obvious case of an intimate and understanding friendship brought over from past lives. Miss Amery has turned 70 and Mrs. Huidekoper 71. For some years they shared a house in Adyar, now they are settling at Ennore, a seaside resort some miles out of Madras, and enjoying the adventure of life better than most people do at their age. Blessings on both of them. —J. L. D.

MISS PALMER

Miss Sarah E. Palmer is the oldest resident of Adyar—she will be 90 her next birthday on March 15. Miss Palmer may or may not be proud of this honour which is hers. But she is like a humble disciple of Brother Rāja in that she does not believe in celebrating her birthday.

Miss Palmer had a little accident recently, and is now being cared for in the General Hospital at Madras. Her many friends' loving thoughts will help her.

A few months ago, in the course of a Roof Talk, Dr. Arundale said that he saw "Faithfulness" as her supreme quality. As Miss Palmer did not attend the meeting a

friend wrote and told her. And this was the reply:

"Dear Mrs. Peterson: Many thanks for letting me see the very original and interesting estimate of our leading characteristics, by our President. I hope I may keep on being 'faithful.'

"My own estimate would be *self-determination*. I earned my way through the Minneapolis High School, Minnesota State University, and four years' full course in Pharmacy. My father had died leaving mother with six children, younger than myself, to feed, clothe and educate. I studied Pharmacy to get a loved younger brother out of a lung-injuring business. After the first year he begged to be allowed to become a physician and surgeon. I consented. We were to be partners in the early plan.—S. E. PALMER."

Miss Palmer retired after about fifty years of educational work in U.S.A. and India, to live at Adyar, retired, but she has never been workless.

OUR BLIND COW

I feel sure my readers will feel with us all the sadness we experience in the fact that one of our Adyar cows has become blind. All that can be done to restore her to sight is, of course, being done. Herbs of various kinds are being applied by a veterinary surgeon who fortunately is not himself afflicted by the blindness of not knowing of the value of Indian herbs and remedies.

The cow is a beautiful white lady, daughter of a cow given by Rukmini's mother to her daughter. The cows are of a fine family, wonderfully gentle and affectionately attached to real human friends.

Cataract is feared, but there is the strong hope it may be averted. Needless to say, the poor blind lady is receiving all possible attention and has special diet.

When she goes out she is led by two human friends to places where good grazing is available.

But how patient she is, unlike so many of us humans, how uncomplaining, but how pathetic.

We all pray for her speedy recovery.

—G. S. A.

Birthdays and Blessings

I AM very happy to have a birthday, for from many parts of the world come most beautiful greetings of goodwill and affection. These strengthen and encourage me.

But a birthday is less an occasion to receive and far more an occasion to give. A birthday should be an occasion for a positive blessing from the individual whose birth-anniversary it happens to be.

He must dedicate the day to try to spread happiness as widely as he can, so that year after year people may eagerly look forward to a day of joy and encouragement.

I would that December 1st were such a day—a red letter day in the lives of all my friends and acquaintances, of all my fellow-members in The Theosophical Society, of all my fellow-workers in various movements, and of all the causes which I have at heart.

I am very grateful for the kindness and affection specially bestowed upon me on December 1st mainly because they enable me to give more; but I want to give all and not only on December 1st but on every day throughout the year.

Far from this goal am I. But it is my goal, and I am forcibly reminded of it as December 1st succeeds December 1st. I am reminded of how much I have for which to be thankful, and I am reminded of how much others might have for which to be thankful to me, if only I were a Master of Giving. But I am only an apprentice and have yet so very much to learn of the Art and Science of Giving.

May each of my remaining birthdays add just a little to the worthwhileness of my living.

—GEORGE S. ARUNDALE

December 1st, 1943

OUR PRESIDENT'S BIRTHDAY

It is a Red Letter Day for Adyar, because this is an event to which we look forward

eagerly and which we celebrate with enthusiasm. A birthday is, of course, a natural landmark in one's life, and we have been celebrating our President's birthday for a long number of years. I think we started celebrating it before he became President in 1934. It is a Red Letter Day not only because he is the President of this International Society, founded under the highest auspices and continuing to function under them, but also because our President is so much identified with the Theosophical movement that it is not an exaggeration to say that he is one of its strong pillars, counting among such pillars our great Founders, Mme. Blavatsky and Col. Olcott, and those pre-eminent leaders who followed them, Dr. Besant and Bishop Leadbeater.

I think our President has a rare power of evoking the affection of the people who are his co-workers and supporters, because he himself is so full of affection for them. He is one of the most warm-hearted people that I have come across, and he is a marvel of energy and enthusiasm for any cause which he takes up or for which he strives. Of course, he serves no other cause than that of the Divine Wisdom and of The Theosophical Society. He has laboured in many fields, such as education, politics, the uplift of industrial labour, and so on. But all that work is really the work of Theosophy applied to those problems which call to the Divine Wisdom for their solution.

So, we offer him on this day our heartfelt affection, and our loyal and reverent greetings. We are grateful to him, not only for his affection, but also for the inspiration which he has given to us for our own lives and work, and above all for his very noble and wonderful example.

He is such an example that we cannot, each one of us, have failed to have been tremendously affected by it. That is how I feel,

and I am perfectly sure that I am expressing the sentiments of all who have come into close contact with him. We wish him many, many happy returns of this day, although there are other days which he himself cherishes more, for instance, the First of October, our President-Mother's birthday. We all wish him the very best of fortunes and our aspiration on this day should be that he should be more and more a greater and greater channel for the Divine Wisdom, for the Strength which protects, helps and uplifts, and for every beautiful influence that can come to him and to us, for the strengthening and adornment of our lives.

—N. SRI RAM

WHOM WE LOVE AND SERVE

A thousand mornings,
Beautiful beyond one's words
Because of your dear presence ;

A thousand meetings,
Powerful beyond one's dreams
Because of your deep genius ;

A thousand gestures,
Purposeful beyond one's grasp
Because of your high technique.

And when one searches
In one's heart for gratitude
And gifts, and love, and service—

A thousand errors
Rise ; each made, beyond a doubt,
Because of love of you !

—D. R. D.

An International Roll of Honour

[From "New India Survey" of 18 November 1943.]

I SHOULD like to see a United Nations Roll of Honour in which appear the names of those upon whom the various National Governments have conferred their very highest awards for unexampled courage. And I should like copies to be distributed to every educational institution for constant uplift and inspiration.

Sir James Barrie said many years ago to the students of the St. Andrew's University in Scotland that courage was one of the finest, if not the finest, of virtues. And we all know how courage helps us on our way and over obstacles, as perhaps does no other quality.

We are from time to time reading in the press of the really miraculous courage of some of those who are fighting for us on land, in the air, on sea, and under the sea. We must not forget a single one of these heroisms, and

educational authorities should be at pains to collect them all and to make them available to every youth for eager reverence and desire for emulation.

To start with the collection may be difficult, for it will be necessary to trace them forward from the beginning of the war. But what a magnificent record the collection will make, to be added to as one act of supreme courage succeeds another.

Even if it be impossible to gather together an International Roll of Honour, it will surely be possible to compile National Rolls of Honour, as Russia is already doing, with brief descriptions of the courage displayed. Even if there are for the time only half-a-dozen or a dozen names for the Roll of Honour, let such names at least find honour among the youth of the land.

—G. S. A.

A Way of Life

EVERYWHERE in the world today, men and women are defending what is to them a way of life. Their *own* way of life, and so to them the only one worth living.

The average person may not define in words the loyalties he or she shares with certain other people, but they know them instinctively and so instinctively make their stand.

This is just as well, for morning, noon and night, the air is filled with brayings and trumpeting, threats and curses—creating a turmoil and bewilderment that lessen the ability to think at a time when this ability is most needed.

Normal happenings are no longer news, but when the tumult and the shouting dies down, and man looks about him in his need for a long range view, the broad sweep of that body of Truth known as Theosophy may well be the answer to the crying need of the world.

For Theosophy is a Way of Life, not just a belief that stops short with the believing. Truth is broader than any individual conception of it, and the path down the years is strewn with many outgrown beliefs and emotions once earnestly held.

Theosophy is the gateway to unexpected things and deals with the rich texture of life itself. Its fruits are Love, Understanding and Integrity of Character.

Theosophy is a state of consciousness. In the cool reaches of its silences the Spirit unfolds and knows:

1. That all Life is an indestructible part of God.

2. That man is made in His image—is a God in the Making.

3. That man is for a period “moving in time.”

4. That during his period in time, man is subject to the Law of Reincarnation, and the Law of Cause and Effect.

5. That man's free will is limited by the laws he is subjected to, but that there is no limit to his possible understanding, and as understanding grows, limits widen.

6. That the human body with its nerve-brain-muscle mechanism is the instrument the Ego uses on the physical plane and is a living document of endeavour in the past.

7. That man has perfected five senses and must inevitably proceed with a sixth and seventh.

8. That as man develops his latent powers the Universe unfolds before him, and he has knowledge and power in proportion to his ability to take.

9. That spirituality is a flower that blooms where the physical, emotional and mental qualities have been harmoniously developed.—GUDRUN MILLIKEN (Wellington),

Theosophy in New Zealand

THEOSOPHY
RELEASES IN YOU
THE POWER TO FACE LIFE
WITH COURAGE
AND ANTICIPATION

Brother Raja

DECEMBER is the month of Brother Rāja's birthday—he is the same age as The Theosophical Society, only 29 days younger. And 1943 is a Jubilee year for Brother Rāja—he completed in March Fifty Years of membership of The Theosophical Society. Affectionately and gratefully we wish him very many happy returns of both December 16 and March 14—the one cannot be without the other.

—D. R. D.

C. J.

I do not think it is possible to over-estimate the services Jinarājādāsa has rendered to The Society and through The Society to the world. He is certainly unique in his own individual quality of greatness, to the beauty and culture of which there is universal testimony; while the depth of his lore, both in Theosophy and in the outer and inner history of The Theosophical Society, is equalled by none.

—G. S. A.

KINSHIP

A little loving tribute to C.J.

One with the tree, and one with the leaf;
One with the grain, and one with the sheaf;
One with the flour, and one with the bread,
One with the Word that God has said.
Salt of my tears, and salt of the sea—
One with the life that encompasses me.

—BELLE HODGES FLETCHER

CIVILIZATION ?

Yesterday—I will not specify the date—the B. B. C. had a concert in its evening radio programme, and its highlight was Beethoven's Third Symphony, the Eroica. I

listened in, looking forward to the second movement, the famous "Funeral March of a Hero." But soon after the first movement began, the siren (which is very noisy, a dragon's wail of pain, at the back of my house) went, and the alert began. The alert lasted only a little over half an hour, and the raiders never approached fifteen miles of where I live. Bombs were dropped elsewhere, with a little destruction. The concert was not interrupted and I heard the funeral march.

But—Beethoven and bombs? I recall the days of youth when Tennyson's *Locksley Hall* thrilled me, and one remembered the oft-quoted line, "Better fifty years of Europe than a cycle of Cathay"—Cathay being far off, sleepy, (and to Europe then) backward China.

Today, China is in the front line of civilization; she bombs, and is bombed. In 1937 I heard in Tokyo an all-Japanese orchestra play a Beethoven symphony: the hall was packed with the aristocracy of Japan. And today we know where Japan stands when measured by the yardstick of civilization. Beethoven, the representative of the highest of the arts, and bombs the mark of the jungle stage in civilization: who today would exclaim: "Better fifty years of Europe"? Rather, many would welcome some mountain range in Cathay far away from bombs.

Have we now come to this in civilization that we have to say: "Better fifty years of—what?—than a cycle of Cathay." I comfort myself with the fact: After all we are only just past the middle point of human evolution, the middle of the Fourth Round. We have still two and a half Rounds to go. So, since we have produced Beethoven after all, we may consider ourselves civilized—after a fashion.

—C. JINARAJADĀSA

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st May 1943 to 31st October 1943 are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
The T.S. in Australia £23-17-11 ...	315	5	1
" " Iceland £12-19-4 ...	171	6	4
" " Scotland £11-4-4 ...	149	4	8
" " England (1942-43) £102-13-3 ...	1,354	15	8
" " United States of America (1942-43) \$1,456.50 ...	4,788	0	3
" " Mexico £11-9-3 ...	151	5	8
" " Burma (1942-43) ...	30	0	0
" " South Africa (1942-43) ...	185	1	8
The Columbian Section, T.S. \$25.00 ...	77	8	0
St. Louis Lodge, T.S. \$139.50 ...	459	10	0
Canadian Federation, T.S. £7-12-1 ...	100	8	0
Nairobi Lodge, T.S. £0-10-0 ...	6	9	6
Mrs. E. R. Masturzi, Hyderabad (Decan) Headquarters dues (1941-42 and 1942-43) ...	26	7	0
Mr. W. H. Barzey, West Africa £2-0-0. Headquarters dues (1941-42 and 1942-43) ...	26	6	11
Mrs. Douglas Pulleyne, Secunderabad. Headquarters dues (1941-42 and 1942-43) ...	26	6	0
	7,868	14	9

Donations (General)

	Rs.	A.	P.
Bombay T.S. Federation (in two instalments) ...	201	1	0
Mr. Hariprasad Sobani ...	50	0	0
Mr. Moolraj Mehrotra ...	10	0	0
Mr. A. R. Ramanatha Iyer ...	2	0	0
Mr. A. F. Knudsen ...	981	0	0
Mr. N. A. Naganathan ...	25	0	0
Mr. Prins ...	7	0	0
Mr. C. D. T. Shores, Vizagapatam ...	100	0	0
	1,376	1	0

Donations (Adyar Day)

	Rs.	A.	P.
Blavatsky Lodge, T.S., Sydney ...	258	8	0
Besant Lodge, T.S., Patna ...	28	8	0
Bhavnagar Lodge, T.S. ...	58	0	0
Australian Section, T.S. £2-6-10 ...	30	14	4
Mexican Section, T.S. £1-0-0 ...	13	5	6

U.S. Adyar Day Committee (second instalment)

Rs. A. P.

...	2,633	8	0
	3,022	11	10

Baby Welcome

Rs. A. P.

Mr. Ned Clumeck ...	24	10	0
Mrs. Langdon-Thomas ...	10	6	3
Miss M. W. Morrison ...	6	3	6
Miss E. Petrie ...	3	9	6
Mr. R. D. Aria ...	20	0	0
Mrs. Tehmina Jal Romer (through Mr. N. Sri Ram) ...	19	10	0
	84	7	3

President's Travelling Fund

The T.S. in England £50-0-0 ...	660	14	9
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G. SRINIVASA MURTI,
Hon. Treasurer,
The Theosophical Society.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1-5-1943 to 31-10-1943 are acknowledged with thanks:

	Rs.	A.	P.
Mr. R. M. Alpaiwalla, Bombay ...	7	0	0
Mrs. Tehmina Jal Romer ...	25	0	0
"A Friend" through Mr. N. Sri Ram ...	100	0	0
Mr. K. G. Sivaswami, Mayanoor ...	5	0	0
Mr. and Mrs. M. St. Leger, South Africa ...	107	4	0
The Theosophical Society, Karachi ...	9	12	0
H.F. ...	2,000	0	0
Lieut. John Ingram Parkin (in 4 instalments) ...	100	0	9
	2,354	0	0

ROHIT MEHTA,
Ag. Hon. Secretary-Treasurer.

Christmas

CHRISTMAS Day is throughout Christendom acknowledged as the anniversary of the birth in Bethlehem of the Master Jesus, which occurred more than two thousand years ago. But at the same time, no historical exactitude is claimed for the actual calendar date. All we are told is that ". . . there went out a decree from Cæsar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee . . . unto the city of David which is called Bethlehem . . . to be taxed with Mary his espoused wife, being great with child. And while they were there . . . she brought forth her first-born son. . . ." (Extracts from Luke 2, verses 1 to 7).

From the earliest days of the ancient mysteries, the Winter Solstice—that moment each year when the world begins to swing once more towards the sun—was held in reverence as a time of renewal and re-birth. From then onwards, the Northern days lengthen, the strength of the sun's rays increase, and the sap rises again, however unperceived, so that soon, above the snow, and from bare brown branches green shoots appear. What more fitting time to be associated with the birth of the Divine Child, styled by Himself as the Light and Life of the World?

So we celebrate Christmas by decking our homes with green, living boughs from the woods, gay shining ornaments, and lighted candles, and in so doing tacitly acknowledge our happiness at the approaching return of light and warmth both spiritual and physical to the world.

Yes, the Christian Church was wise in her choice for Christmas Day. But there are some who feel that too much emphasis is laid upon the exoteric or external aspect, and too little upon the esoteric or inner significance of an event which is as cosmic as the turning of the world upon its destined orbit. A Child of God was certainly born those long years

ago. But children of God are being born every minute of every day, though only once, perhaps, in many ages can they attain to At-one-ment with their Father. Light came to the world with the birth of the kingly Child. But that same Light is poured upon each of us when we have reached that Winter Solstice of our lives, when our souls commence consciously to turn towards God. THAT is the real Christmas for each of us—the birth-day of the Child of Light in our own hearts.

So now, even in these sad and anxious days, we can still with true intent wish each other "a happy Christmas!" For the earth continues to turn serenely on her way, and though bombs and shells may shatter her fair fields, Nature will see to it that her green children will soon hide the scars with loving verdure. In the face of physical death and destruction (which is of man's making) we can console ourselves with the assurance that Nature (which is God) continues to obey the Good Law unshaken; holding our little sphere upon her course, opening the flowers, inspiring each form with life.

And in our hearts a Christmas dawns; a spiritual birth and slow development. So that, first as new-born babes, scarce conscious, weak and helpless, we may in time attain through life's hard school, and after many lessons, to the "Fullness of the stature of Christ."

—ELWIN HUGHES

"CHRISTMAS CAKE"

THE GREAT CATERER looked out over the world and decided that the produce of the various countries was being kept too separate and that united together a much better result in delicacies would be obtained for the appreciation of all; so He called his Cooks together and asked if something could not be done in that direction.

The Cooks proceeded to gather together Fruits, Flour, Spices, Sugar, etc., from every corner of the earth and essayed to carry out His instructions.

At first there were violent protests, quarrellings and struggles among the diverse ingredients; the fruits were sticky and adhered together in one part of the Mixing Bowl, the butter remained in a hard lump in another, the spices rolled themselves into a marble and declined to let their choice flavours penetrate the whole, and each and all demanded that they should have full control and the upper portion of the Mixing Bowl while the rest might get on as best they could beneath

them, until it appeared as though the mixture would remain just an unmixed mess unpalatable to all.

The Cooks despairingly reported their failure to their CHIEF who encouraged them to forget their failure and to try again, which perforce they had to do, and this time they succeeded: by first beating the butter of the West into a cream mingled with the sweetness and spices of the East they found the substance which blended and united the whole into a "Christmas Cake" of surpassing delicacy in flavour and texture, to be well appreciated and enjoyed by all.

—GERTRUDE

MAGAZINES RECEIVED *from overseas*

The American Theosophist, June, August.
The Beacon, August.
The Children's Caravan, July.
The Christian Theosophist, Sept.-Dec.
Contact, August, September.
El Estudiante, Jan.-Feb., March-April.
Evolucion, August.
The Liberal Catholic, July.
The Liberal Catholic Quarter Hour, June.
The Link, Oct.-November.
The New Citizen, July.

New History, June, July.
News Bulletin of the Theosophical Education Foundation, June.
Revista Teosofica Argentina, Sept.-Oct.
The Temple Artisan, June-July.
Theosophical News and Notes, July-Aug., Sept.-Oct.
Theosophy in Action, June.
Theosophy in Australia, Sept.-Nov.
Theosophy in Ireland, April-June.
U.S.A. Committee on Membership Circular, May.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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