

101
YOUNG

CITIZEN

J A N U A R Y

1 9 4 4



He who wants to do good knocks at the gate ;
he who loves finds the gate open.

—RABINDRANATH TAGORE

TRUE CULTURE

Culture is not mere learning. It is discrimination, understanding of life. Liberal education aims at producing moral gifts as well as intellectual, sweetness of temper as much as sanity of outlook. Into the heart of living, the cultured man carries a certain grace, a certain refinement, a certain distinction which redeems him from the sterile futility of aimless struggle. Culture is not a pose of intellect, or a code of convention, but an attitude of life which finds nothing human alien, common or unclean. An education that brings up a young man in entire indifference to the misery and poverty surrounding him, to the general stringency of life, to the dumb pangs of tortured bodies and the lives submerged in the shadows is essentially a failure. If we do not realize the solidarity of the human community, nor have human relations with those whom the world passes by as the lowly and the lost, we are not cultured. The most depraved individual has his startling interest and the worst criminal is unique to his thumb-prints, as he knows to his cost. Great literature shames us out of our complacency and reveals to us something of the immense capacity of the human soul for suffering and isolation. We may suffer, we may fail, we may be forgotten, but we have succeeded in the true sense of the term if we refused to be vulgar, mean or squalid. If any thing justifies life, it is nobility, greatness. Man notices our failings, but God sees our strivings.

—S. RADHAKRISHNAN

CONTENTS

JANUARY 1944

	PAGE		PAGE
The Crow's Nest	1	The Heart of a New World	11
Hail Caesars	4	What Does India Need?	12
Poise and Purpose	6	Peace—National and Interna-	
The Politics of the Unpolitical	8	tional	14
The Answer to a Prayer	8	A World Policy	15
The Fashioning of the World Order	9	Youth and the New World	18

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

10 MAR 1944

Editor: RUKMINI DEVI

January 1944

Vol. XIX, No. 1

The Crow's Nest

ART ACTIVITIES

MUCH has happened since writing the Crow's Nest last month, because there has been a heavy programme undertaken and accomplished during particularly the Christmas season. I feel apologetic for writing so much about my own work and Kalakshetra, but I hear from so many young people everywhere that they are especially eager to know about the art activities, because art is the one subject about which they read so little in other magazines.

We were able to work out an unusually heavy programme, so heavy in fact that I was not even sure that we would accomplish it all, because during the International Theosophical Convention which was attended by more than 850 delegates there were naturally the lectures on art, education, and many other subjects on which I myself had to speak. In addition there were two dance recitals by myself, one here at

Adyar and one at the Musical Academy's Conference. For these two performances there had to be especially heavy rehearsals, for every musician in it was new, and most important of all these recitals were given without the aid of professional nattuvans—the nattuvanar is the traditional teacher who conducts performances by playing the bell metal tālas and singing.

The Music Academy Conference was well attended by many of the foremost musicians of South India and this particular performance was most frightening to the young girls whom I have trained to do natuvangam for such recitals. I am glad to say that this was one of the most successful recitals I have given.

KATHAKALI PLAY

Over and above all this there had to be rehearsals for *Rukmini Swayamvaram*, a Kathakali play for which I had invited the foremost artists and

172-970

professionals from Malabar. Unfortunately, at the last moment the leading actor, disappointed me; and without even a dress rehearsal the first performance had to take place. So for everyone, including myself, many surprises were waiting. Many people felt that the traditional costume and makeup of Sri Krishna was incongruous in my production, and I also agreed; but unfortunately the appearance of Sri Krishna on the stage was as much a surprise to me as to them. But the first performance acted as a kind of rehearsal to the second play, which went exceedingly smoothly and we were privileged to have with us to preside Their Highnesses the Maharaja and Maharani of Travancore. Both they and the Senior Princess and His Highness the Elayaraja seemed to be extremely pleased.

Of course, it is very foolish for people, especially in South India, who are accustomed to Bharata Natya, to compare Kathakali with Bharata Natya. The whole point of view is different. There is so little of nrta or the foot work that we find in Bharata Natya. Also a solo performance has always a different effect from that in which many others take part. One can create one's own atmosphere and maintain it in a solo performance. But in a drama it is the story that is more important. Anyhow, I am happy to say that the Malayalees were extremely pleased. Although I could not exactly copy the traditional costumes and production I tried to keep the essential spirit of it which is the music, the bhava, and the mudras. Of course, the stage presentation was different. The Kathakali that is usually presented on the stage all over India today has very little to do with

Kathakali itself. The music has nothing to do with the dance and most of the traditional actors make themselves cheap and ugly when they try to modernize it. This is where good taste is so very essential, but the atmosphere of Kathakali in many aspects is beautiful. I do not know what is to be the result of my studies of Kathakali. I feel this is an experiment with great possibilities and I hope as time goes on there will be a new yet old expression of another aspect of Indian art.

It is surprising how Madras is eager about performances, for while I had crowded houses for my recitals there were a series of performances given in every part of Madras which were also equally crowded.

Our students' programme during the Theosophical Convention was also a very great success. I do not know why we should call it a "students' programme, for in many ways these students are better than many well-known people.

THE THREE STEPS

I feel as if I am singing the praises of Kalakshetra, but I am only saying that which is fairly obvious to other people. There are many defects and superhuman difficulties about which I write very little. If only in this life I could achieve the help of really great musicians who would dare to sit on the platform and sing in Bharata Natya, it would be such a great happiness to me. Not that my dancing deserves it, but the fact that one were to achieve the ideal of working together would be so thrilling. Non-cooperation between musicians I feel is perhaps even greater in some ways than amongst politicians. I was utterly amazed how even some of

(101)

the musicians who had once played for me in performances delicately withdrew their help for my Music Academy's Recital, for there were many musicians present and they were shy. This only proves that though I have gone two steps further in this art, there are still more steps to take. One step is that those who are from good families now study the dance as a dignified art. The second step is that we are able to do without the nattuvanars. I have not achieved the third step—the complete acceptance by all of the dance as dignified and spiritual, and therefore the bringing about of complete co-operation between musicians and artists. Perhaps that will come.

THE ROOT OF ARTS

During the Theosophical Convention was a superconcert given by Tiger Varadachariar. This, though I mention it last, to me was the most inspiring, and I was very happy to see that people from every part of India were able to appreciate him. When such eminent musicians sing at our international gatherings I am the most nervous person there is, for I am frightened for fear the audience will not appreciate them and still worse may show their lack of appreciation by getting up and leaving the hall empty. This time it did not happen. This again proves how genius is above all distinctions, and Tiger Varadachariar's music is certainly the music

of one who rises above all differences. Even though I can never hope to achieve such musical power in this incarnation I cannot help feeling that primarily my soul is that of a musician, for I feel that the root of all cultural arts comes from music and with the presence of such a great musician as Tiger Varadachariar I feel the inspiration to work.

After the Theosophical Convention the most important day was the day of Sri Tyagaraja. In Kalakshetra every year we have had puja and the samadhi of this very great saint and musician of South India, but this year we had the unique privilege of going in procession in Bhajana led by Sri Papanasam Sivan and Sri Tiger Varadachariar who both led the Bhajana and sang the Songs of Sri Tyagaraja. In the villages when these bhajana parties go from one street to another in every street people who desire to offer their respects to the leader wash his feet and give him rice and other products from their households which later on used to be cooked for a feast for feeding the poor. Of course, in Adyar there are too few people and, therefore, we did not do it in this traditional way but still we were able to have the atmosphere and the peace as we went from one Shrine to another.

Pukkmini Devi.

Religion is what the individual does with his own solitude. If you are never solitary, you are never religious.—DEAN INGE

JK
01100211, 010542 N 110.10.
102

Hail Caesars!

By GEORGE S. ARUNDALE

BELIEVE it or not, and pardon these personal reminiscences which have a purpose, I, too, have been—am I not still—a young Theosophist, for I joined the London Lodge of The Theosophical Society when I was seventeen. Also, believe it or not, I date back to the Blavatsky epoch, for when I was so small you could hardly see me, she often took me to the London Zoological Gardens where we both looked at animal after animal and bird after bird, and probably insect after insect, with equal thrills.

For a while, too, when I was somewhat older, I joined a class conducted in Mr. A. P. Sinnett's house by Mr. C. W. Leadbeater. What a wonderful teacher he is! He did not bother about the conventional curricula. He taught us that which would help us to become more quickly keen Theosophists, and this seemed to include stamp-collecting.

Then came Cambridge University for four years, after which the magnet of The Theosophical Society drew me irresistibly, and my tongue found immediate service in licking stamps under the direction of Mr. Glass, then one of the officials of what I think was the European Section.

And later I remember my first dance (a Waltz) with Colonel Henry Steel Olcott, the Right Reverend Monsignor Wells, the General Secretary of the European Section of our Society, being at the piano! What playmates the Colonel and I were!

All this led me to the supreme moment of my life—I standing in the topmost gallery of the Queen's

Hall, London, holding at least 4,000 audience and packed with people as always when she lectured, and Mrs. Besant (not then Doctor) standing on the platform, with a little handkerchief on the brass railings of the rostrum and a few microscopic notes about to release a flood of oratory! I was helping to organize the lectures, though I had not the slightest idea of the Event which was about to change my life.

But as I looked upon her, first of all casually, I was as if struck by lightning, for I knew her as my old Commander from long ago. This was the first time when the theory of reincarnation translated itself in my experience into visible fact.

Of course, I simply had to see her. So the moment the lecture was over, I flew down innumerable flights of stairs and rushed into the ante-chamber of her sitting-room used by lecturers before and after their talks. I saw a number of older, but obviously very happy, people. They knew me and could guess what I wanted. At last the door of the sanctum sanctorum opened, a visitor emerged, and I went in in awe and ecstasy. I do not remember what she said or what I said, except that she invited me to come to see her in the home of Mrs. and Miss Bright. After all to look at her from so near was always too much for me.

Did I go or did I, as American gangster-slang has it? And then began again my service of her interrupted only by popping in and out of incarnation, and was it even interrupted by the popping?

She asked me to join a Masonic Movement into which my aunt, Miss Arundale, introduced her. This was in

5

1902. The same year she asked us to join her in her educational work in India. In the beginning of 1903 we went. And ever since I have tried to be her faithful servant once more in this life. If I were conceited I could tell you of an inscription she caused to be placed on a steel roll-top desk she gave me and which I am using in her room as I write these words.

What a wonderful life for me, even though there came in 1933 the tragedy, from my point of view, of her Master calling her home awhile in preparation for further service!

And if I write all this with seeming irrelevance, it is just because I want to wish for all of you that while you are still young you may also be lifted up into the heights of your being to know how wonderfully you will probably have lived in the past, what wonderful people you will probably have known and served, and then, as in an ecstasy, to feel intimations of the glories of the future once again encompassing you.

Life should never be humdrum for us young Theosophists (I remain one even though now I am old in years). We are reborn with the spirit of intriguing adventure. We have been Don Quixotes before. We have known our Masters before. We have served Them and Their agents for incarnations. I knew this about myself when I first saw Dr. Besant. I know this about many of you. It must be true of most of you, just because you are young Theosophists.

Doubtless the outer world will often scoff and scorn, and now and then we may feel inclined to be just like other people so that we may tramp along with the crowd in dull, mediocre and obscure respectability. But this mood will not last.

J A N .
1 9 4 4

However far we may sometimes stray abroad we shall always want to return home—home to Theosophy, home to The Theosophical Society, home to the Masters, home to the Truths which really mean so very much to us, even though constant familiarity with them may give rise to fits of passing indifference.

I address you in this intimate way because, as you should know very well, you are the hope—the certainty indeed—of the future. We ourselves who now are old were once the hope of the future, and when we pass over we shall be very much the hope of the future—the Advance Guard in fact. I pray we may be the sparkling stability of the present. Those to whom we once were as you are now to us held out to us when the time came the flaming torch of our Movement for our holding. Now we must begin to hold out the flaming torch to you, and we trust you will be still more worthy to carry it aloft and in due time pass it on to those who will then be your young people.

Are you ready? Are your hands outstretched to receive from us the precious fire? Are you ardent? Are you ready to fill in many activities, the many offices we have had to occupy but which now need your new life? Are you ready to lead The Society with young enthusiasm and to proclaim with youthful insight the great Truths of Theosophy?

You will have a New World for the setting of this splendid privilege. Thus you may well become the pioneers of a new mode of presenting the Eternal Theosophy and of a new impetus for our beloved Society.

Hail, Caesars! Those about to move onwards salute you!

Poise and Purpose

By BETSAN COATS

THE NEW REPOSE

AT a time like the present, and also in the days to come, it is necessary to develop within ourselves a certain type of repose. In days gone by, people were serene because of the unchangingness of life, because they knew that season would follow season, and that in all probability no cataclysm would jolt them out of their measured, daily routine. The life of monks in their monasteries, for example, needed but little adjustment to outer circumstances, nor, for the most part, did life among ordinary men and women in town or country. Now, however, things are different. The world has stood up and shaken itself, with the result that everything is changing its shape and falling into a different perspective of importance.

During a period of outward change two courses are open to the individual, with, naturally, every possible modification between them. Either he can throw himself violently into the superficialities of life in an effort to maintain the old forms, or else he can withdraw into his inmost self, resting only lightly on all outward circumstances. It is in this latter attitude that the individual will be able to achieve this new repose which living in these days demands.

THE ETERNAL IN THE CHANGING

It is a repose based on facing up to the worst that life can bring, rather than on assurance that the worst will never happen. It is a serenity which appreciates all that is good as it comes and enjoys it thankfully while it lasts,

rather than a taking for granted of well-being, and an ostrich-like belief that it will never change. There is no repose in the air these days, vibrant as it is with change and humming with activity, and this has its effect upon our fellow human beings, making them restless and unable to find anything in life upon which they can rely.

It is therefore all the more the responsibility of those who realise the great illusion of outward security to draw attention to the dependableness of the eternal in each living being upon which alone true security can be built and enjoyed. It is, in actuality, that 'peace which passeth understanding' and that 'power which maketh all things new,' of which, in each one of us there is a minute particle capable of being immeasurably magnified.

WAR OF IDEOLOGIES

To seek and encourage in ourselves this repose, and to draw attention to its establishment in others does not mean that we should withdraw from activity. This is a time when activity is demanded of us, and the younger we are, the more is it our 'dharma.' It is our attitude that matters—whether we allow ourselves to over-indulge in activity for our own satisfaction, or where, from a poised and stable centre we are vigorously active in the impersonal carrying-out and practical application of an inner purpose.

The future is going to be full of purposes—political, economic, and what have you?—and the number of people who will be able to work towards the end of any particular purpose without

7

becoming personally involved will be, to put it mildly, extremely small. People will begin with an honest enthusiasm for the actual good they believe their cause capable of achieving; then the cause itself will slowly assume more importance than the ultimate good originally aimed at; then finally the personal part which the individual plays will outshine the importance of the cause itself. As a result of this kind of thing happening in a myriad cases a war of ideologies will seethe after the battle of armaments is over.

It will then be of supreme importance to seek always to perceive the one among the many, the good in every ideology discarding its practical applications when it ceases to promulgate sufficient good to warrant its existence.

In other words we must maintain that inner poise which makes it possible for us to hold everything lightly from a personal point of view, enjoying it personally if we like while it is useful to the bigger issue—but being ready to discard it directly its usefulness declines.

HOLD LIGHTLY

We should be able not only to draw from life the fullest relish, but also to give to life of our very best by holding its outwardnesses lightly. This we should do without being afraid of feeling intensely, even while we hold lightly the very thing which moves us so deeply.

This is an age when repose, calm, peace and the lasting, quiet things of life are submerged in their opposites. We have a unique opportunity given us by Theosophy of understanding their nature and maintaining them strongly within ourselves despite all outward appearances. If we can do this, not

only shall we be happier within ourselves, but—what is of far greater importance—we shall become centres of calm and strength to other people. Moreover we shall enjoy that refreshment of the spirit which is so marvellously revivifying and which springs from a self at peace.

[Youth Centre News]

N.B.

[Here are a few more aphorisms. The title is "N. B." which does not mean "not bad." It stands for the first two words of every single aphorism.]

Never be so busy telling other people what to do that you forget what you have to do.

Never be so busy telling other people their faults that you have no time to correct your own.

Never be so busy telling other people how to behave that you have no time to attend to your own behaviour.

Never be so busy that you have no time not to be busy.

Never be so busy that you have no time to be thorough.

Never be so busy that you cannot relax from your business.

(Never be so quick that you cannot at any moment be slow.)

Never be so busy as to pay inadequate attention to what you are doing because you are thinking of what you have to do next.

Never be so busy that you forget what you have done last in the throes of what you are doing now.

Never be so busy as to feel rushed. (Very many people do feel rushed.)

Never be so busy as to be a slave to bus-i-ness or business.

G. S. ARUNDALE

"THE POLITICS OF THE UNPOLITICAL"

The world is waiting for a new faith, especially the youth of the world is waiting for a new faith. The old institutions, the old parties are dead at the roots. Young men and women stand apart, indifferent, inactive. But do not let us mistake their indifference for apathy, their inactivity for laziness. Intellectually, they are very wide awake. But they have rejected our abstract slogans and the hollow institutions, in which old men gibber about freedom, democracy and culture. They don't want freedom if it means the freedom to exploit their fellowmen; they don't want democracy if it means the ridiculous bagmen of Westminster; they don't want culture if it means the intellectual dope of our

academies and universities. They want to get rid of the profiteers and the advertising men, the petty tyrannical bureaucrats and the screaming journalists, the club men and the still too numerous flock of rentiers for ever cackling over their threatened nest-eggs. They want a world that is morally clean and socially just, naturally productive and aesthetically beautiful. And they know they won't get it from any of the existing parties, from any of the existing political systems. They hate fascism, they recoil from communism, and they despise democracy. They are groping towards a new faith, a new order, a new world.

HERBERT READ

THE ANSWER TO A PRAYER

He asked for strength that he might achieve—
He was made weak that he might obey.

He asked for health that he might do greater things—
He was given infirmity that he might do better things.

He asked for riches that he might be happy—
He was given poverty that he might be wise.

He asked for power that he might have praise of men—
He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life—
He was given 'life' that he might enjoy all things

He received nothing that he asked for or hoped for—
HIS PRAYER WAS ANSWERED.

—News and Notes

The Fashioning of a World-Order

[The following are some extracts from a speech delivered by Sir C. P. Ramaswami Iyer recently at Ernakulam—J.T. ED.]

NEEDED SOCIAL STABILITY

INTERNATIONALLY and nationally we cannot return to the pre-war world of 1919 or 1939. On some points all instructed thinking is now practically at one. The restriction to a large and increasing extent of industrial or other profits is a thing on which the world is reluctantly being forced to agree. There was a time when it was taken for granted that the more money a few men in a country made, the better it would be not only for that country but for the whole world. The underdog, the lowly and the oppressed in each community did not matter then as they are beginning to matter now. Continued suppression of some national elements, and the ignoring of the economic disequilibrium of society are becoming difficult and will soon become impossible especially after the object lesson furnished by the U. S. S. R. and the triumphant organization of all the strata of the population of Russia for peace as well as for war. It may be taken as a definite article of faith for the future that the profit-motive in human enterprise must be definitely checked. In other words and treating the problem comprehensively, employment of the bulk of the population is coming to be regarded as more important than profit. It is much more important for the world that in each country, and in each tract, as many as possible, are employed usefully than that a few people should make great

profits. As a corollary it follows that social stability is more important than a geometrical progression in consumption. In various newspaper articles, and in speeches by statesmen, we read of the raising of the standards of living and of the increased consumption that will follow the war, but if that increased consumption should lead directly, the future will be gloomier than the past. Equitable distribution would, in the future, become more necessary and important than even increased production and the increase of the aggregate consumption. Varying our language and quoting from a well-known economist there should be, if planning for the future is to be fruitful and effective "a sincere realization of the subordination of economic benefits to social ends, the recognition that what is economically good is not always ultimately good". These principles may sound like platitudes but are the foundation of our plans.

A POSITIVE PROGRAMME

We are too apt, in dealing with the future, to speak in negative terms. We talk of eliminating violence, of the abolition or prevention of war, reduction of armaments, removal of trade barriers, and cure of unemployment. The destruction of Nazidom and even the creation of securities are essentially negative conceptions. Professor Carr has in my opinion taken the

correct line when he emphasizes that what we do want today is not a concatenation of so many negatives but some positive programme. Summarizing his views, our programme may be thus postulated. The prevention of war cannot be achieved unless new order is created and armaments reduced or abolished at least partially. We can only reduce armaments by bringing about a common pool of armaments for a common purpose. We may have to think of the possibility of making the air free for every body so that no one can wreck great centres of life, religion, industry or education. Unless, therefore, in addition to talking vaguely of reduction of armaments, the world is wise enough to bring about a common pool of armaments for the purpose of preventing individual or group aggression, the problem will not be solved. To remove trade barriers, we cannot afford to proceed academically as the League of Nations did. They appointed Committees by the score for this purpose, but they did not bring about a growth in International trade. The removal of trade barriers can only be brought about by the positive creation, stimulus and encouragement of international commerce and the ruthless eradication of needless and irritating barriers. To cure unemployment we must organise men for pooling their resources to effect urgent and necessary social reforms on the lines attempted by Sir William Beveridge and others.

THE THREEFOLD IMPERATIVES

Put in a nut-shell, "We shall fail if we merely entrench ourselves to protect

what we possess or what we possessed in the past. A positive and constructive programme is the first condition of any effective moral purpose". These having been stated to be our main objectives, what are the ideas that will be our lodestars and what will our instruments be for navigation on these uncharted seas. One of the most illuminating contributions to the fashioning of a post-war order is by Mr. H. G. Wells who, notwithstanding certain angularities and some over-emphasis, continues to be as clear-sighted and crystalline in thought as when he predicted this war about twenty years ago in company with writers like Douglas Reed and Norman Angell. Mr. Wells has said that the three-fold imperatives which the world is bound to follow are, firstly, the establishment of an over-riding federal control of transport and inter-state communications throughout the world. Let us mark the words. I was present at a meeting of the sub-committee of the League of Nations when Czecho-Slovakian representative brought in a package and put it on the table of the committee. That package had more than a dozen different customs stamps imprinted on it. There were so many trade barriers, economic barriers which that package had to pass through before it became available to the consignee. At every one of those places, harassing restrictions, inquisitorial proceedings and bureaucratic interference had to be surmounted. Particularism, exaggerated nationalism and short-sighted economics were the root cause of this sorry business. The second of Mr. Wells' imperatives is the federal conservation of world resources. It should not be possible, hereafter to

think of starving one race to make another race prosperous; nor should it be possible for Brazil to burn its coffee or for another country to destroy its wheat or maize whilst other parts of

the world are starving. And lastly there must be a fundamental set of laws which all the nations of the world will have to obey as basic or universal.

The Heart of a New World

By RUKMINI DEVI

A HAVEN OF REFUGE

FROM death comes Immortality, from suffering comes Wisdom and from darkness comes Light.

How true is this at such a time as these.

The millions of people who die today, both in the Western and the Eastern War, must surely come to a World of Truth and Beauty, for Those who are the essence of compassion shall answer their cry and shall be Father, Mother and Friend more wonderful and more real than any of this world.

Their bravery, their magnificent sacrifice shall surely bring the reward of a spiritual light that will embrace them in a haven of refuge.

And for those who are left behind, suffering no less than on the battlefield, shall come the answer of eternal protection. For them is left this desolate world, for them the opportunity to build again a new world—a world more kind, more understanding, and a home of perfect peace for those little ones who will grow into the citizens of tomorrow. For them is but to realize—through terrible agonies as is the lot of women—that they must lead in the moulding of the young ones who are their sole comfort.

GOD AS MOTHER

It is the great opportunity for the women of the world to lead; for in the future there will be more women in the world than men. The world needs Woman and perhaps this is one of the lessons we have to learn from these catastrophic times. No woman who is a real woman will allow War, and if there is to be hope of a new Light to dispel the darkness, it can only come through the women of the world. They must lead, for they are the Mothers of the World, the Comforters of the distressed.

The worship of the Mother is a cult that must be born in the New World. For that and that alone is the bright and morning Star which will bring Peace and Salvation to the world. Let every religion emphasize the worship of God as Mother, and let every individual change his attitude to life and see in the eyes of every woman the suffering and sorrow of the world from which is born the Child of Beauty and Compassion. Let every man see in every woman the soul of his Mother and in every creature the form of his Child. This is how the world can be rebuilt and from this death arise a visible Resurrection.

What Does India Need?

By ROHIT MEHTA

INDIA'S ROLE

IN the world after the war, India will have to play a leading role in the task of shaping the destiny of human civilization. Unfortunately due to a lack of vision on the part of British political leaders with regard to the Indian problem and equally unfortunately due to a lack of National Unity in India the peoples of India have not yet awakened to their sense of world responsibility. The World War No. 2 has not yet shaken Indians from their narrow national outlooks. India whether she likes it or not is very closely connected with the problem of World Peace. India by not playing its true role at the Peace Conference and in the post-war world will not only slow down its own march to political and cultural freedom but will generate causes for another war. India in her own interest and in the interest of the world must come out of the backwaters of her petty politics and must align herself with world forces.

If the older generation of India does not realize this it is for the Youth of India to wake up to this great world-reality. The world war has released such tremendous forces that despite short-sighted leadership existing practically in every country of the world political and economic institutions are being shattered, national barriers are being removed and social restrictions are being thrown aside. This great destructive force, so necessary for the progress of the world, is preparing the ground for the emergence of a New

Order. But if a positive and definite lead is not given to the peoples of the world, if well-formulated plans are not made now for national and international reconstruction, all this destructive force will have done its work in vain. It is for this that the Youth of all countries must, while engaged in war, begin to plan for peace. Otherwise the war will be won and peace will be lost.

TWOFOLD TASK

Our task as Young Citizens is twofold in this world-reconstruction process. Firstly, to put our national houses in order and secondly to evolve policies and plans for a happy international association of the nations of the world. Both these are essential, as one is incomplete without the other.

In the international field charters and declarations have come out in rich abundance. Charters are good to a certain extent—but they alone will not take us far. On the contrary these charters have a tendency of creating an illusion in our minds that everything has now been done to secure World-peace and happiness. It is the implementing of the charters that is so very important. No doubt we must clarify our minds with regard to the fundamental principles on which the New World Order is to be based. Such an ideological clarification is essential as otherwise we will be lost in the maze of details. Youth of different countries must formulate these ideals now, both for national and international reconstruction.

DARK SPOTS

But in order that this task may be well done, it is necessary that we should clearly understand what are the dark spots that need to be eliminated. In national and international life there are a number of tendencies that undermine the integrity of human society. The nationals of each country must spot out these weaknesses so that the work of reconstruction may proceed unhindered by these obstacles.

So far as India is concerned there are a number of such tendencies that need to be eliminated as otherwise New India will not be healthy and happy.

What are these tendencies and factors against which we must fight?

(A) In Political Life:

1. Disunity of India and the consequent emergence of separatist tendencies.
2. India's political enslavement to Britain.
3. Existence of political parties and groups not based on political principles but on communal programmes.
4. A lack of sufficient faith among Indians in the political principles on which India's age-old polity was based.

(B) In Economic Life:

- (1) Phenomenal Poverty of the masses.
- (2) Unbalanced national economy with too much pressure on land.
- (3) Economic dependence of India on Western countries.
- (4) Existence of a class of landed aristocracy created by the British Government.
- (5) Lack of men skilled in technical occupations.

(C) In Educational Life:

- (1) A top-heavy system of education entirely unsuited to Indian Life.
- (2) Absence of vocational and technical education.
- (3) Existence of an educational system completely devoid of any truly Indian cultural influence.
- (4) Lack of experimental educational institutions.

(D) In Social Life:

- (1) Existence of a rigid caste system.
- (2) Absence of progressive social legislation.
- (3) Existence of religious superstition hampering growth of healthy social life.
- (4) The evil of untouchability.

(E) In Cultural Life:

- (1) The existence of a denationalizing influence of foreign culture on all forms of the country's life.
- (2) Absence of any real faith among the people with regard to cultural greatness of the country.
- (3) The operation of separatist tendencies obstructing the process of cultural synthesis in the country.
- (4) The disappearance of artistic crafts-manship due to impact of western industrialism.

(F) In Industrial Life:

- (1) Absence of any proper legislation regularizing the conditions of labour.
- (2) Existence of an entirely uneducated labouring population.
- (3) Existence of feudal and pre-capitalist elements in nation's industrial life.
- (4) Absence of regulation of profits or any system for effective re-distribution of wealth amassed in fewer and fewer hands.

These are some of the glaring defects in India's national life.

Has not the time come for India's Youth to meet together and formulate

its plans for the elimination of these defects and for the setting into operation the forces for the creation of a New India?

Peace—National and International

(The following is contributed by the Young Theosophists of Cuba emerging out of their discussions about the principles on which the post-war world should be organised—Jt. Ed.)

THE PEACE CHART

WE believe that this Chart must state as the basic factor of a lasting peace the fact that the happiness of every inhabitant of the earth is inseparably linked to the happiness of every other creature, and that while each man and nation insists on seeing individual welfare at the expense of the sacrifice of others, there must exist war and all the other calamities that periodically afflict humanity.

Our suggestions are of two kinds: national, applicable to the internal structure of each country; and international, applicable to the organization of the world.

I. NATIONAL

(1) Economic

- (a) Distribution of the country's resources so that every man can earn his living by his work.
- (b) A minimum salary according to the minimum requirements of a humane standard of living.
- (c) Old age insurance.

(2) Educational

- (a) Attention should be paid to the emotional and spiritual needs of childhood as well as to its intellectual ones.
- (b) Selection of the teachers according to requisites of character besides those of professional efficiency.
- (c) Vocational secondary education fitted to the temperament of each child and restricted only by the child's capacities and traits.

(3) Religious

- (a) Freedom and reverence for every religious belief.
- (b) Emphasis on the spiritual side of religious teachings, instead of on their dogmatic and material aspect.
- (c) Application of the ethics of religious principles to life in the home as a means of spiritualising the life of the community in its very source.

II. INTERNATIONAL

1. To avoid, when the war is over, the idea of a victors' vengeance on the vanquished, recognising that every nation, right or wrong in its ideals and methods, is part of one humanity.

2. To establish a World Congress of Nations, with enough armed forces, at least for the present, to carry out its decisions.

This Congress, with the help of unprejudiced experts, would regulate:

- (a) Production in each country of the articles it is best fitted to produce, and a just distribution of them, so as to eliminate the ruinous international competition.

(b) Interchange of said products through the abolition or restriction of tariffs.

(c) Organization of an international Court of Justice to settle international disputes.

(d) Distribution of the excess population of certain areas of the world over others less populated.

3. The founding of world universities where will be placed within reach of the students the best contributions of every nation in the fields of science, religion, art and culture.

4. Recognition of the role of woman in every field of endeavour as complementary to that of man and not in rivalry with him.

A World Policy

By WENDELL L. WILLKIE

(Herein we reproduce a few extracts from Mr. Wendell L. Willkie's book ONE WORLD.—Jt. Ed.)

WINNING PEACE

AMERICA must choose one of the three courses after this war: narrow nationalism, which inevitably means the ultimate loss of our own liberty; international imperialism, which means the sacrifice of some other nation's liberty; or the creation of a world in which there shall be an equality of opportunity for every race and every nation. I am convinced the American people will choose, by overwhelming

majority the last of these courses. To make this choice effective we must win not only the war but also the peace and we must start winning it now.

To win this peace three things seem to me necessary—first we must plan now for peace on a world basis; second, the world must be free, politically and economically, for nations and men, that peace may exist in it; third, America must play an active constructive part in freeing it and keeping its peace.

When I say that peace must be planned on a world basis, I mean quite literally that it must embrace the earth. Continents and oceans are plainly only parts of a whole, seen as I have seen them from the air. England and America are parts. Russia and China, Egypt, Syria and Turkey, Iraq and Iran are also parts. And it is inescapable that there can be no peace for any part of the world unless the foundations of peace are made secure throughout all parts of the world.

INTERNATIONAL UNDER- STANDING

This cannot be accomplished by mere declarations of our leaders, as in an Atlantic Charter. Its accomplishment depends primarily upon acceptance by the people of the world. For if the failure to reach international understanding after the last war taught us anything it taught us this: even if war leaders apparently agree upon generalized principles and slogans while the war is being fought, when they come to the peace table they make their own interpretations of their previous declarations. So unless today, while the war is being fought, the people of the United States and of Great Britain, of Russia and of China, and of all the other United Nations, fundamentally agree on their purposes, fine and idealistic expressions of hope such as those of the Atlantic Charter will live merely to mock us as have Mr. Wilson's Fourteen Points. The Four Freedoms will not be accomplished by the declarations of those momentarily in power. They will become real only if the people of the world forge them into actuality.

When I say that in order to have peace this world must be free, I am only reporting that a great process has started which no man—certainly not Hitler—can stop. Men and women all over the world are on the march, physically, intellectually, and spiritually. After centuries of ignorant and dull compliance, hundreds of millions of people in Eastern Europe and Asia have opened the books. Old fears no longer frighten them. They are no longer willing to be Eastern slaves for Western profits. They are beginning to know that men's welfare throughout the world is interdependent. They are resolved, as we must be, that there is no more place for imperialism within their own society than in the society of nations. The big house on the hill surrounded by mud huts has lost its own awesome charm.

ECONOMIC FREEDOM

Our Western world and our presumed supremacy are now on trial. Our boasting and our big talk leave Asia cold. Men and women in Russia and China and in the Middle East are conscious now of their own potential strength. They are coming to know that many of the decisions about the future of the world lie in their hands. And they intend that these decisions shall leave the peoples of each nation free from foreign domination, free for economic, social, and spiritual growth.

Economic freedom is as important as political freedom. Not only must people have access to what other people produce, but their own products must in turn have some chance of reaching men all over the world. There will be no peace, there will no real development,

there will be no economic stability, unless we find the method by which we can begin to break down the unnecessary trade barriers hampering the flow of goods. Obviously, the sudden and uncompromising abolition of tariffs after the war could only result in disaster. But obviously, also, one of the freedoms we are fighting for is freedom to trade. I know there are many men, particularly in America, where our standard of living exceeds the standard of living in the rest of the world, who are genuinely alarmed at such a prospect, who believe that any such process will only lessen our own standard of living. The reverse of this is true.

Many reasons may be assigned for the amazing economic development of the United States. The abundance of our national resources, the freedom of our political institutions, and the character of our population have all undoubtedly contributed. But in my judgment, the greatest factor has been the fact that by the happenstance of good fortune there was created here in America the largest area in the world in which there were no barriers to the exchange of goods and ideas.

THE ROLE OF AMERICA

And I should like to point out to those who are fearful one inescapable fact. In view of the astronomical figures our national debt will assume by the end of this war, and in a world reduced in size by industrial and transportation developments, even our pre-

sent standard of living in America cannot be maintained unless the exchange of goods flows more freely over the whole world. It is also inescapably true that to raise the standard of living of any man anywhere in the world is to raise the standard of living by some slight degree of everyman everywhere in the world.

Finally, when I say that this world demands the full participation of a self-confident America, I am only passing on an invitation which the peoples of the East have given us. They would like the United States and the other United Nations to be partners with them in this grand Adventure. They want us to join them in creating a new society of independent nations, free alike of the economic injustices of the West and the political malpractices of the East. But as partners in that great new combination they want us neither hesitant, incompetent, nor afraid. They want partners who will not hesitate to speak out for the correction of injustice anywhere in the world.

Our allies in the East know that we intend to pour out our resources in this war. But they expect us now—not after the war—to use the enormous power of giving to promote liberty and justice. Other peoples, not yet fighting, are waiting no less eagerly for us to accept the most challenging opportunity of all history—the chance to help create a new society in which men and women the world around can live and grow invigorated by independence and freedom.

Youth and the New World

By N. V. TAMPI

[The following address was delivered by Mr. N. V. Tampi, as Chairman of the Youth Symposium held on 30-12-43, during the Theosophical Convention at Adyar.—Jt. Ed.]

THE STUPENDOUS TASK

EACH one of us is a dreamer,—the elders are dreaming of the glories of the golden past, the youths are dreaming of the new world they are going to mould. The Youths have to live in the new world, and who but they should dream and plan and strive for the creation of the new world? By great heroism, superhuman courage and unparalleled sacrifice on land, water and air all the world over, youths have earned for themselves the unquestioned right to have the decisive voice in the planning of the New World.

While the magnificent sacrifices of youths have given them the right to plan the new world, the stirring qualities of youth, his enthusiasm, his idealism and his readiness to serve and sacrifice and more than all, his daring recklessness have fitted him admirably for this task. Therefore is it most urgently necessary for youths all over the world to be awake and plan wisely for a new, better and happier world.

If the present complex social and political fabric is fast crumbling all around us due to the cataclysm of a global war, it is in order that a better edifice built on the more solid foundations of Brotherhood and Co-operation may emerge. It is that stupendous and onerous task you and I are called

upon to undertake. In a world full of bitterness, suspicion and hatred it is the Theosophist's clear duty by deep meditation, active service and by his own virile example to sow the seeds of understanding, goodwill and harmony, and Youths, especially Young Theosophists, free from many of the prejudices to which the elders are victims have thus a golden opportunity to be the pioneers of this new world order.

WORLD CITIZENSHIP

How is this new world to be established? What should be the guiding principles, the basic foundation of this new world to be? The first is INTERNATIONALISM. Aggressive nationalism must give place to an accommodating and understanding internationalism. A passionate love of one's own country and a great admiration for one's own national heroes are fine qualities indeed; but one must also remember that however ancient and great one's country may be, it after all is but one of the many that go to constitute the whole world. We must think in terms of world citizenship and world federation, "the parliament of man and the federation of the world". The first and immediate step towards that is the maintenance of the Indo-British Commonwealth. Never perhaps in the long

history of the world has there been a political structure so vast, so complex and so varied, composed of so many races, nationalities and faiths as is the British Empire. But it has to be modified to fit in with the new world. Churchill may declare that he has no intention to preside over the liquidation of the British Empire. We, the youths, the builders of the future, the creators of the new world-to-be, shall equally emphatically assert that in the new world-to-be we do not want any empires, we do not want the domination and exploitation of one nation by another. The Empire must be transformed into a Commonwealth of Free and Equal partners. Therefore is the political freedom of India a most urgent problem. But it should be the freedom of a United India. This great political experiment of a united and free India in an Indo-British Commonwealth, the success of which shall prevent another world war, and prove to be the stepping stone to a World Federation, should be the first condition for the creation of the New World.

THE FIRST STEP

In this connection one cannot help remembering with profound gratitude the splendid work that has been heroically and perseveringly carried on to bring about this happy consummation of a free and united India in an Indo-British Commonwealth, by our revered President, Dr. Arundale and his faithful band of devoted workers here at Adyar. Theirs has been an uphill task carried on in the face of almost overwhelming difficulties and discouragements. All honour to them and their work. We bow to them in gratitude and hom-

age for the splendid work they have done and are pledged to do to usher in the new world. When we go back to our homes, to the villages and the cities, let us strive with all our might to agitate for a Free India, for a United India, for a united and free India in the Indo-British Commonwealth. Let us make it known to the world to the people in India and abroad, that the voice of CONSCIENCE is the voice not only of a Dr. Arundale, but the voice of the wise who know the plan for India, it is the voice of the youths of India impatient for the freedom of their motherland. Let Britain gracefully concede to India her right to independence and the immediate establishment of a Dominion Government, and let her for her own sake and for the sake of the new world choose her place as an equal partner in the Indo-British Commonwealth. All talk of internationalism will be mere political hypocrisy if this, the first step, is not conceded.

AN ACTIVE BROTHERHOOD

The next guiding principle for the new world is BROTHERHOOD, the universal brotherhood of humanity and of the sub-human kingdoms, a brotherhood which implies more a recognition of one's duties and responsibilities rather than of one's rights and powers. Real active brotherhood is the safest guarantee against war. War is a denial of brotherhood. It is true that right from the dawn of civilization man had all along resorted to war as a means to settle his disputes, and wars will, in all probability, continue as long as humanity does not live according to the spirit of the Buddha and the Christ. War

may be a necessary evil in the evolutionary process bringing forth along with it immense suffering and vast destruction, rare heroism, courage and self-sacrifice. But in the New World we want Peace and not war, and that can be achieved by making brotherhood a living reality among all created beings and uncompromisingly avoiding cruelty in all forms. When brotherhood is not recognised there is cruelty; cruelty breeds hatred; and hatred breeds war. Therefore in the New World with Peace as the watchword Brotherhood should be the dominant note.

The third great principle is Co-operation which is a natural corollary to the idea of brotherhood. Cut-throat competition and the policy of greed and grab, of exploitation and enslavement which have characterised the nations in their race for political and economic domination must in the new order give place to the law of co-operation and sharing. The whole educational system must be overhauled to emphasise this aspect, for as the child is taught and trained in the virtue of co-operation and co-sharing, so will the citizen be in national and international affairs. Transport, banking, raw materials, the development of backward areas and other vital subjects can be treated as world problems with the world as one unit and managed by international bodies on the basis of co-operation.

THE SPIRITUAL BASIS

No social order can have a stable foundation unless the spiritual basis of Society and the essentially divine nature of man are recognised. And that is the fourth guiding principle for the new world. Mighty nations and vast empires have fallen and have been forgotten because in the pride of their power and wealth they forgot or ignored this factor of the spiritual basis of society, of the divinity of man, of the existence of the Divine Plan according to which evolution slowly marches on. We must endeavour, therefore, to usher in this New World with Internationalism, Brotherhood, Co-operation and the Divinity of man as the four corner stones.

Let us then, in the coming year, go forth into the world inspired by the wisdom that Theosophy has unveiled, and strengthened by the thought that weak and ignorant as we are, behind us is the strength and the wisdom of the great Elder Brethren, that there is an Inner Government of the World that sweetly and mightily ordereth all things. Let us ever hold aloft the torch of Theosophy; let us endeavour to be fit messengers of the Elder Brethren carrying the healing balm of spiritual solace to war-stricken and war-weary world, and be centres of Peace, Goodwill and Harmony. So shall youths, so shall you and I help in the building of the New World.

The Insight of the Animal

FROM my study window one afternoon last spring I saw a woodchuck slowly and clumsily climbing up our 50-foot maple tree. I rubbed my eyes for all the textbooks say that woodchucks are ground animals. Nature, however, has a way of confounding the authorities.

Laboriously the woodchuck hitched his heavy body to the top of the tree, hard work of it because his claws are making adapted for digging, not climbing. Then, like an awkward bear, he backed slowly down. Every three or four feet he halted, and through my field glasses I saw him vigorously gash the bark of the tree with his sharp teeth. This kept up until he reached the ground, then he waddled off to resume his normal occupation of ruining my garden.

What did this extraordinary performance mean? I was witnessing, surely, some new manifestation of the ever-astonishing thing that is the wisdom of the wild. But what?

Three hours passed before the answer came. Just before dusk the woodchuck appeared again at the tree and again began to climb. At each place where he had cut a gash, sweet maple sap had oozed out in a flow of nectar; and the woodchuck methodically clambered from drinking place to drinking place, lapping his fill!

Laboratory experimenters who subject animals to the problems of mazes and puzzle boxes usually conclude that animals do not think. But is their conclusion correct? Isn't there, at least, an older kind of intelligence than the intellect-intuition subconscious insight?

Instinct will not easily explain the wisdom sometimes shown even by insects which, most scientists agree, cannot think. Consider the extraordinary report on any behaviour by Major R.W.G. Hingston, the distinguished British entomologist.

While watching a colony of ants among the fig trees in Bagdad, he amused himself by putting down bits of food for them and observing how, when a wandering ant found one of the morsels too big to move, it would go back to the nest and dispatch a party to bring the titbit in. This is a strange enough performance, but suddenly Major Hingston realized that he was seeing something even more remarkable: the number of ants dispatched from the nest was proportionate to the size of the food morsel to be brought in. He confirmed the fact by repeated experiments.

"I cut a grasshopper into three bits" writes the major. "The second bit is twice the bulk of the first, and the third is twice as big as the second. I give each to an ant. All three ants hasten to the nest and each sends a party to its own bit. I count the number of ants dispatched: there are 28 at the smallest fragment, 44 at the next larger, and 89 at the largest piece!"

Perhaps scientists are right in saying that wild creatures cannot think. Yet there remains an unexplained wisdom of the wild which eludes the laboratory and escapes definition. It is something that partakes of the unnamable Wisdom that everywhere pervades the universe and its workings can be as humbling as a flower or a star.

—R. ALAN DEVOE

THE FACE OF GOD

Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds-and done a hundred things
You have not dreamed of-wheeled and seared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air.
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

—JOHN GILLESPIE MAGEE, JR.

(19-year old American killed in action with the R.C.A.F.)

Coronet

CONTENTS

APRIL 1944

	PAGE		PAGE
The Crow's Nest	45	Economic Reconstruction	52
The Future of Bharata		Sarah's Alphabet	56
Natya	47	India and Her Art	57
The Poor of London	49	The Game of Life	59

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

April 1944

Vol. XIX, No. 4

The Crow's Nest

A LIFE EXQUISITE

SINCE Rukmini Devi spoke the other day on the occasion of the Festival of the Annunciation of Our Lady as She is called in Christian terminology, or the World Mother, Jagadamba, as She is more correctly termed in Hinduism, I have been thinking how little most of us remember Her in our ordinary daily lives, even though She is in very truth the Mother of every one of us of whatever faith, of whatever nation, of whatever people. I cannot help feeling that our forgetfulness of Her is in no small degree the cause of all the world's ills, for if we thought of Her much more often we should lead much more beautiful lives. We could not help doing so, for our lives would be very much nearer Her own exquisite Life.

It ought to be easier for us to be near Her in these terrible times, for one of Her great functions is to help all who are unhappy, miserable, who feel

hopeless and despairing. And in the world today there are more such people—men, women and children, and animals, too—than ever there have been before in the whole history of the world.

Just think of the millions of fighters who have died since the World War began. Just think of the misery their deaths have brought into millions of homes, to fathers and mothers, to brothers and sisters, to the young girls to whom many of these fighters were to have been married, to the many thousands of children orphaned and perhaps left desolate. Just think of the millions who have been tortured and maimed by those who would almost seemed to have incarnated just for the purpose of hating and of rejoicing in the infliction of pain. Think of Poland and Greece. Think of Czechoslovakia. Think of every country upon which these haters have been let loose.

Think of the starvation which has come to so many. Think of the thousands of families which have been torn apart to be sent as slaves under the most horrible conditions.

Has the world ever known such widespread awfulness?

THE MOTHER UNIVERSAL

Has the world ever known greater need for the Mother Who knows the needs of every one of Her children, to Whom every one of Her children is infinitely dear, Who cherishes and cares for every one tenderly? So great is She that She is able to bless and indeed to comfort all who are afflicted. How wonderful is this great truth! What an avalanche of gratitude should rise up to Her as in these times She forgets none who need Her, makes Her glorious Presence felt by all, and perhaps is even seen by some who have the eyes to see Her, for She is a Person Who can be seen.

Perhaps the lives of many of us are easy and without much in the way of hardship or affliction. So we imagine we do not need to think of any of these wonderful Helpers. So we forget Them. They do not seem to be necessary to our happiness. Yet I am very sure that the millions of those who have suffered and who are suffering—for us be it remembered—have felt the healing solace of one or another of Them, and certainly of One Who is the mighty Mother of each and every one of them. Her compassion is infinite and everywhere. It is with those who have become the wrecks of the war. It is with all of them. But it is also with every woman who is about to become a mother—infinitesimally like Her. Also is it with

Her children who are in the throes of death, so that if possible they smile as they die, for Her blessing is making their passing happy, and She shows them that they have not to lose those whom they love or who are their friends. It is with those to whom some sudden and unexpected disaster comes, some accident, some grave and serious illness. It is with the suffering animal no less than with the suffering human being.

A mystery all this. How can it be possible?

I think we gain a little glimpse of the reality of this inconceivable Motherhood as we think of Her and as we remember Her on special days, such as the Festival of the Annunciation, for She sheds Her benediction upon those who gather together to lift their eyes up unto Her and they cannot fail to be changed, at all events for the time being, and probably they are never quite the same again. Somewhat of an ecstasy pervades them. They become lifted out of themselves, out of their ordinary and everyday selves, for they have become just for a moment enveloped in Her effulgent Light.

A WONDERFUL REMEMBRANCE

This is what happened to us all as we sat near the Buddhist Shrine at Adyar and listened to Rukmini Devi as she spoke of Her. And once again we remembered Her, we remembered all that we are to Her. And we remembered how wonderful the remembrance is.

Remembrance is not easy, for we live such unremembering lives, so

unremembering of all that is great and wonderful.

In our childhood we soon forget the heaven world whence we have come. In our youth we soon forget all the wonders which so beautifully belong to childhood. In our middle age we forget our childhood and our youth, too. And only when we grow old does memory really begin to function, not about the things which do not matter—as for these we say our memory is growing worse and worse, but about the wonderful things which make life wonderful if only we could realize it. Perhaps the heaven which

is coming to us casts its radiance about us as we draw near to it.

But if only childhood could remember more than it does! If only youth could remember more than it does! If only middle age were not so forgetful!

Let us learn to remember, and above all Those Whose lives are consecrated to our wellbeing, as we should be consecrated to Their service. And Whom should we remember more than the Exquisite Jewel in Their midst!

Georges Arundale

The Future of Bharata Natya

By RUKMINI DEVI

Of all the different arts, the dance has been the first expression of man, for the spirit of movement in terms of rhythm is a natural instinct in human nature. But it is also one of the most difficult of the arts, for while it is an art of the physical body, yet is it an art through which one must transcend the physical, and only when this is achieved can there be truly a divine expression of man. This is the keynote of Bharata Natya more than perhaps any other form of dance that I have seen, for the creation of the Bharata Natya movement is such that it is almost impossible for any dancer to descend below a certain standard of expression. It is almost impossible through Bharata Natya to express the

coarseness which is so easy of expression through many other forms of dance. It is surely obvious that the dance in itself has a message to the world just as has any philosophy, any scripture, any religion. Bharata Natya especially combines the perfect blending of the many arts, such as music, vocal and instrumental, costume, sculpture, etc.

BHARATA NATYA: ITS DISTINGUISHING FEATURE

Its chief difference from those forms of dancing that exist in the western lands is that it conveys to the world a definite and clear spiritual message; and through its symbolic language of

172970

gesture and expression a spiritual teaching can be given by those in whom dwells the dedicated spirit. If the dancer possesses this spirit, all forms of dance can be channels for the message of its spirituality, for there an influence that comes through Beauty which can change the world from coarseness, from vulgarity, from cruelty, to an observance of the highest ideals of culture and compassion. It is because Bharata Natya has been so scientifically created that there is meaning in every gesture and movement, and because it is so intrinsically musical as rhythmic movement that it can inspire people to a true understanding of the meaning and purpose of life. And even for those who do not fully understand its technicalities, it still can give them no less a sense of beauty than would come to them from the sight of a sunset or of a beautiful mountain.

A TEMPLE DANCING

The spiritual impetus originally given to Bharata Natya was also the source of the whole of classical South Indian music and South Indian architecture, and generally to reverent and aspiring worship. Knowing this, one does not wonder at the fact that Bharata Natya is primarily Temple dancing, because wherever it is performed it brings with it the Temple atmosphere.

A SPIRITUAL OFFERING

Just as in ancient times the Temple was the centre of all learning and of art and culture, so must there be in the future a definite and reverent place found in the Temples for the arts and culture. As I know from experience, only in the atmosphere of the Temple

can one really express this dance in its truest meaning and dignity. It is a pity that Temple dancing has become so degraded. But let us realize that it is not the dance that has become degraded, but rather the life of the people. I look for a future when in India great dancers who are priests and priestesses of Beauty will give their highest art in the most sacred of all places—the Temple.

This high purpose can only be achieved when the audience as well as the dancer learn to understand the spiritual significance of Bharata Natya. Most dancing is solely for the pleasure of the audience. Though Bharata Natya is meant to give happiness to the world, it is even more of an offering to the Deity, and the audience should be inspired to offer worship with the dancer, as the dancer dances in praise of the Lord.

THE BASIS OF INDIA'S REVIVAL

In India there must be something more than a mere revival of Art. There must be a revival of spiritual values. We cannot be artists unless we live the life of the artist. We cannot dance the dance of Sri Krishna unless we express the spiritual significance of Sri Krishna. We cannot portray the glory of Sri Nataraja unless we become one with Sri Nataraja.

One of the most hopeful signs of the times is the fact that faith has not been lost, particularly in the villages among the so-called uneducated people. The majority of the women of India still cherish an abiding devotion to India's truth, to her eternal glory, for in India there is neither the ancient

nor the modern, but only the Eternal. This devotion can be fanned through the expression of Beauty into great flames of spiritual aspiration, and when the spiritual aspiration becomes conscious and purposeful, then India's future is assured. To the achievement of this great end the art of Bharata Natya has ever been dedicated.

As the soul of India is freed from its imprisonment in the superficialities and narrownesses of the modern world, so will Bharata Natya, as one of the highest cultural and spiritual expressions of India, also be freed. But India's true freedom no less depends upon the return of her people to her undying culture.

The Poor of London

By ANNIE BESANT

[This was written by Dr. Annie Besant in 1889 immediately after she joined The Theosophical Society. Cities and Towns in the countries of the world are today unfortunately not far from the conditions described in this article.—Jt. Ed.]

It is a sad and ominous fact that in every great city in Christendom the poor and the rich are facing each other, with a great gulf sundering them and growing wider day by day. On the one side too poor for decency, on the other too rich for honesty, and between them an unclean stream of hatred, jealousy and suspicion. In no city is the contrast more sharp, the solution of the problem more hopeless, than in this metropolis of an ever-widening Empire, this central heart of our Commonwealth.

Most of the careless daughters who live at ease know not, one would fain hope, the tragedies that are being played daily and hourly on the stage of the Dark Continent of the London of the Poor. Did they know them, or even glimpse their terror, surely they would

rise indignant at their own ease, and rest not, day nor night, till they had purged themselves of the crime of complicity in their brethren's degradation. For the unearned wealth of the West (End) has in it the reason for the undeserved poverty of the East (End). Wealth made by labour eastward is ever flowing westward, draining away the very life of those who produce that others may consume. It is not charity that the East End lacks; it is not philanthropy of the patronising that is the one thing needful; the cry, ever growing in volume and beginning to be accompanied with a menacing murmur, is for Justice.

Anyone who has studied the life of the slums will have been struck with two things: the inordinately high price paid for the necessities of life, and the

inordinately large share of life which is paid for the right to live at all.

Three necessities of barest human life are shelter, warmth, food. For each one of these the slum-dweller pays at exceptionally high rates, and obtains exceptionally poor value. . . .

I have in my mind's eye at the moment a narrow alley, with some eight or nine houses on each side, each room containing a family, and at the end of the alley one common closet for all—men and women, girls and boys. A woman stitching away at a sack at her door—sixpence for twenty, each having a seam down one side and at the bottom and a hem round the top told me that in summer the atmosphere of the alley was so intolerable that its inhabitants would run down to the wider street at the end for a breath of air. Imagine them, sweltering under an August sun, with the air heavy with miasmic odours, suffocating over the sixpence-for-twenty sacks, and losing the fraction of a penny as they run to the street for a gasp of cleaner air. . . .

The model dwellings of which there is so much talk—philanthropy at four per cent interest on capital invested—are better as to cleanliness and sanitation than the slums, but are mournfully, inexpressibly dreary. The stone passages, the hundreds of steps, the doors all of a pattern, the landings all exactly similar, are of maddening monotony. They strike cold as a gaol, unhomelike as a workhouse. The gin-palace must gleam with a fifty-fold attraction for the melancholy inhabitants of these tombs. I feel sometimes, if I have need to clamber up these weary staircases, that if I could only put a four per cent. philanthropist to live in one for a week,

I should have deserved well of my country.

As the poor are heavily taxed in the rents they pay for wretched accommodation, so are they heavily taxed for warmth and food. Buying coal by the sack, tea by the ounce, they pay far more in proportion than do those who buy their commodities in larger quantities. If coal rises but a few pence per ton, a halfpenny or a penny is added to the hundredweight, which is the extent of the poor man's purchase. If tea is a trifle dearer, a farthing is added to the ounce that the needlewoman buys to flavour her hot water. . . .

Let it be remembered also that the quality of fuel and food is often as defective as the price is high. Faded vegetables, stale fish, meat on the verge of becoming tainted, innutritious bread, may be seen at every turn in the slum quarters. Let some fine West End lady go into an East End cookshop, especially in the evening, and eating will seem repulsive for a fortnight. Let her pause by a fried fish shop and breathe the air laden with the scent of rancid oil which has browned many fishes, and she will obtain fresh ideas of the possibilities of nastiness in human diet. And then let her glance at the faces of the slum-dwellers, with the lines that tell of starvation and the colour that speaks of unwholesome nourishment, and the sight of her own dinner-table will be as a reproach for many a day to come.

A large number of the inhabitants of our slums live by casual labour, at the docks, in the markets, anywhere that there is a chance of a job. The strong drift dockwards and I have seen the gaunt shivering crowd gathered round the dockgate in the grey of the winter's

morning, watching with hungry eyes for the 'ganger' who might take them on for a job. Sometimes the strife for work has been so bitter and so fierce—for work means bread for the bairns wailing in the fireless garret—as men fight to get to the front, pushing the weaker aside and trampling them underfoot, climbing over each other's shoulders, that arms have been broken in the crush, and strong men have fainted under the pressure. . . .

The women add to the family exchequer by taking in washing and going out to wash and to clean, by working in match and other factories, by making matchboxes or sacks at home, and by the thousand and one other ways in which an honest penny may be earned. The home trades are the worst paid and the most hopeless in every way, from the impossibility of organising those employed in them. . . . They do stop-work at varying prices, which just pay the rent and give them tea and bread, with perhaps a relish of red herring now and again, if they work sixteen, seventeen, eighteen hours a day. In factories they make matches, roll cigarettes, cover jampots, pull fur, make ropes, stitch trousers, do an endless variety of useful things, that are all alike in one thing, however multifarious in appearance, that they give a bare subsistence

for long exhausting labour, so that life passes in the effort to live.

And this is the fate of thousands; of hundreds of thousands, of those we call our brothers and sisters, while the gay world dances along its life and measures its days by its amusements. Yet things cannot always be thus. As education spreads, poverty becomes articulate, and not only knows it suffers, but understands why its life is one long martyrdom. Every child we train in the schools goes forth as a messenger of change, a change which will be permanent and thorough because it comes from within outwards, because the mind is educated before the body is relieved. School and slum cannot co-exist; the one must destroy the other, and every school that springs up in the dark places of our city is a beacon light towards the haven whither we must guide our ships. And in this work, as in all, the principle of Brotherhood must be our stay: Brotherhood that will not rest until the wounds of our civilization are staunch; Brotherhood that will pardon the long injustice for the sake of the present love; Brotherhood that, penitent in the rich, forgiving in the poor, will clasp hands over the grave of a buried wrong, and open the gateway of the nobler world in which man shall make all things new.

Keep your own ideals lofty, while you keep your judgments of others charitable.

—ANNIE BESANT

Economic Reconstruction : A Theosophical View

By ROHIT MEHTA

II

THE SOUL OF RECONSTRUCTION

ECONOMIC freedom is demanded today by most of the social reformers—from the reddest communist to the most colourless social democrat. There is nothing new to say that economic freedom must be granted to the people if we are to find a solution of economic problems. But it is here that Theosophists have to sound a warning. Economic freedom alone will not do, for economic freedom is only the outer form while the awakening of life slowly to the level of intuitive consciousness is the soul of all social reconstruction today. The former without the latter will remain body without the soul and will defeat the very purpose of progress. Just as religious freedom without the awakening of mind would result in moral degradation, just as political freedom without the awakening of a sense of social responsibility would result in personal domination, in the same way economic freedom without the awakening of a spiritual sense is bound to result in social destruction. It is not contended that economic freedom cannot be granted till the common mass of humanity has risen to the level of intuition or till every human being has realised himself as a spiritual entity. Humanity advances not by the action of its masses, it progresses onward because of the action of its few idealists and its more-than-average individuals. It is these latter that must

rise to a new level of consciousness, that must begin to know themselves as spiritual beings and emphasize the spiritual nature of man in all their work for human betterment. While the leaders of public opinion strive for the fulfilment of economic freedom, they must put before people the spiritual side of man so that even common mass of humanity while working for economic freedom may not do so by shutting out their spiritual natures. If man's spirituality be not emphasized today in our schemes of economic reconstruction, economic freedom is bound to be a socially destructive force. Economic freedom cannot be established so long as man sees no further than his economic nature. Economic freedom gained by economic animals will mean a civilization of rank materialism. Economic freedom given to people slowly realizing their spiritual natures will mean a civilization marching steadily in the direction of Brotherhood. The French Revolution failed because political liberty was emphasised to the detriment of social fraternity. In the Russian Revolution social equality has totally eclipsed man's spirituality. No scheme of economic reform can be said to be fundamentally sound today so long as it considers man only as an economic animal.

ECONOMIC FREEDOM

Judging from this standard, all schemes of economic reconstruction, whether ultra-radical or rank conservative, share this defect in common,

namely, their economic freedom is not for the service of the spiritual in man, rather their economic freedom is for the gratification of the economic animal. Look at all modern revolutionary propaganda and you will find that the appeal for economic freedom is made to the economic nature of man. All schemes for the betterment of mankind must be based on the understanding of man and his nature. And the special contribution of Theosophy to the problems of the world is this—that it brings the full understanding of man and calls upon social reformers to base their reconstruction on that understanding. Our work as Theosophists is to see that reconstructed forms of society subserve newly awakened levels of individual consciousness. We as Theosophists stand certainly today for economic freedom, but we stand for that Freedom which subserves the unfolding spiritual nature of man. We can never be a party to that scheme of economic freedom which does not recognize man's inherent spirituality and which refuses to recognize the spiritual rights of man. That the lower must subserve the higher is the fundamental principle which Theosophy gives both for individual as well as social reconstruction. It is because of this that we Theosophists are misunderstood by the world, for we are considered visionaries, people with no practical insight into the ways and the problems of the world. We work in all ages for the subjective level of human consciousness, for that principle in man which is the next higher in his evolutionary plan; while social reformers of the world work for the existing level of human consciousness, for that

principle on which humanity stands at a particular level. This is the great difference so far as our work is concerned and if that is properly grasped, the world's misunderstanding will not deter us from the fulfilment of our own dharma. We must help all idealists of the world who are planning for the reconstruction of social forms but never at the expense of that particular mission of ours which is to draw humanity nearer to its next higher level of consciousness. The Theosophical stand with regard to modern schemes of economic reconstruction has been very beautifully given to us by our great leader, Dr. Besant :

"Just as every socialist declares that politics alone are utterly insufficient to make a happy and prosperous nation just as he truly says that economics must be rightly understood and rightly applied, and that without that an understanding and application of political reforms must fail and crumble—so I believe that economics alone are not enough to make a nation prosperous and free. Important as economics may be and are, behind economics lie men and women, and unless these men and women are trained into a noble humanity, economic schemes will fail as hopelessly as any political scheme can possibly do."

A NEW HUMANITY

And so our work of training men and women into noble humanity is a part and a very important part of our work for the economic and social reconstruction of the world. This work must go on unabated even while we plunge ourselves in the work of reconstituting the outer forms of society on the basis

of economic freedom. We will awaken humanity to their sense of inherent spirituality by the spread of Theosophy, by bringing more and more people under the influence of Theosophical Idealism, by training people to respond to the Truths of Life which modern Theosophy places before us for our examination and experimentation. We must carry on this work as vigorously and as efficiently as possible for that is the soul of all social reconstruction and our contribution to the economic salvation of humanity.

Now the next question for us to consider is: What constitutes economic freedom? But before we discuss that one point must be mentioned and that is just as economic freedom cannot be considered sound without the recognition of man's spiritual rights, in the same way this economic freedom can never be regarded as truly progressive if its acquisition means denial of political and religious freedom. It is said that Soviet Russia has granted economic freedom to its people; but this freedom has been given by denying political and religious freedom to the economically emancipated masses. Economic freedom must mean a guarantee to safeguard existing religious and political freedom on the one hand; and recognition of spiritual rights on the other. All schemes of economic reconstruction should be re-oriented in accordance with this principle. All dictatorial and revolutionary methods of economic reconstruction are based on a denial of religious and political freedom on the one hand and on the non-recognition of the spiritual rights of man on the other. And hence the need for Theosophists to give a correct

lead in the matter. Life is organic and the body politic of society cannot be improved in health by impairing the health of some parts of the body for the sake of improving the one single organ. We stand for the toning up of the whole body and not for dressing a part here and a part there leaving the rest of the body to suffer. Health means wholeness and hence our attitude to the economic problem is from the standpoint of the whole. And so our economic freedom must include all the existing freedoms in the sphere of religion and politics so that all the three may subserve the spiritual demands of man. There is and will be much in common between us and other idealists of the world with regard to the question of economic freedom, but on the question of the recognition of the spiritual rights of man we practically stand alone and we have to zealously guard this fortress against all the attacks of the world.

RIGHT ECONOMICS

Bad economic organisations of today have created the problems of poverty, unemployment, abolition of steady family life for large masses of people, instability of political institutions, constant warfare between different classes in society, destruction of arts and crafts due to huge mass productions and a materialist bias for all expressions of human life. It is by economic freedom that all these problems will be solved. It means that we must rebuild society on economics of plenty rather than on economics of scarcity, as is the case today. Economic freedom is possible today because production is no longer scarce, it has

become plentiful. And if only we can reconstitute society on the basis of economic freedom, all this plenty will be harnessed to human welfare. This economic freedom does not mean equal distribution of wealth; it means equitable distribution not only of wealth, but of leisure, of social functions, of civic rights, of natural resources, of cultural facilities, and last but not the least of opportunities for spiritual unfoldment. Schemes of Economic Reconstruction must include equitable distribution of all these. It will mean a supply of necessities to all before the providing of luxuries to a few by a gradual socialisation of land and public utility services. It will mean a reduction in hours of work for all rather than forced-unemployment for a few by ever-widening use of technical skill. It will mean a redefinition of the functions of all social classes so that no class encroaches upon the spheres of others. It will mean establishment of Economic Parliaments in addition to Political Assemblies, for organising planned economic activities of a nation eliminating waste due to cut-throat competitions. It will mean creation of an International Authority to direct financial policies for all nations of the world and to control natural resources in the interests of humanity. It will mean wide distributing of the means of cultural recreation through cultural commissions and associations with a view to educating people as regards best use of their ever-increasing leisure hours. It will mean training a band of selfless workers who renounce their individual happinesses in order that society may enter into a Kingdom of Peace and Joy, who having reached a higher level of consciousness in their own

individual lives ever strive at releasing the spiritual natures of humanity. It is through continuous efforts in these directions that an Era of Economic Freedom based on a recognition of the Spiritual Rights of man could be established. But this Freedom cannot be pushed from below; it must descend from above. It will come by appeal to the higher natures of humanity and not by stimulating their lower ones. We appeal to the economically-well-placed in life to sacrifice their luxuries that others may have their necessities. In the self-sacrifice of the strong lies the true protection of the weak. And so the responsibility for all social change belongs to the strong, both economically and spiritually. In human history, revolutions have happened because the strong have failed in their social duties, for the weak rise in revolt only when suffering by revolution is less than suffering by submission. Let us not force the weak and the poor to that desperate point. It is for the spiritually stronger and wiser to assume this leadership of the movement for economic freedom and bring about a harmonious adjustment of social forces. And while we do this, our efforts must ceaselessly be directed to the awakening of a new level of consciousness in an ever-increasing number of individuals, to the training of noble humanity; for in this training alone lies the real solution of all our problems. Mr. Jinarajadasa truly says:

"We must plan to create the new humanity of intuition, for it is they who will create the perfectly organised world, where all men and women will have not only what they need of food and clothing and housing, but also opportunities for self-expression and for discovering life in its beauty and dignity."

SARAH'S ALPHABET

Readers of "The Young Citizen" will be interested in the following literary composition by the youngest of our contributors, Miss Sarah Palmer, who is only 90 years old! Light-heartedness and age are often said to go ill together; but here we have the maturity of age and wisdom, expressing themselves in artistic fineness and remarkably youthful and joyous spirit.—[Jt. Ed.]

- A. was an apple, as round as a ball,
and A is the autumn when apples do fall.
- B. was the baker who made us our bread,
and B is the bookshelf with books I have read
- C. was the county in which I was born,
and C is the coffee I drink every morn.
- D. was a donkey who knew how to bray,
and D was his driver who fed him with hay.
- E. was an emerald of beautiful green,
and E was an ear-ring in which it was seen.
- F. was a fox who lived in a hole,
and F the poor fowls that nightly he stole.
- G. was the garden we tended with care,
it gave for our labour most excellent fare.
- H. was the happiness we had when together,
we often played games in the house in bad weather.
- I. is for India, a land that I love,
I hope I shall live there till I journey above.
- J. Jay is my brother and Viola his trou,
I wish I could see them in their auto just now.
- K. is my karma, I have quite a lot,
I'll try to get over the worst I have got.
- L. is the labour we all have to give,
if we wish that in comfort we always shall live.
- M. is for Martha who wrote me letter,
and put her love in it which made me feel better.
- N. is for nothing I have here to say,
about all the world's troubles we hear of today.
- O. is for Orient, the place where I live,
this is the best verse I at present can give.
- P. is for PALMER, my name as you know,
I surely will keep it while living below!
- Q. is for quiet, without too much noise,
we seldom can find it where there are young boys.
- R. were two roses that grew on a tree,
two pretty red roses for you and for me.

- S. is my sisters whom seldom I see,
for they live in a land far distant from me.
- T. Tea is the beverage we often do drink,
but coffee is nicer some people do think.
- U. is for united, a condition of use,
when we wish for reform of any abuse.
- V. is Viola who surely loves me,
she sends me good reading for my friends here to see.
- W. is dear doctor, for shortness called Will,
we all lived together on top of a hill.
- X. is the end of most words for its use,
I cannot here use it, please except this excuse.
- Y. is for years, in my age quite a few,
ninety in years which is more than with you!
- Z. is for zeal at the end of this paper,
perhaps you will call it a silly old caper

—S. E. PALMER



India and Her Art

By C. JINARAJADASA

(From the Notes of an unrevised talk)

ALL Indian civilization has a special emphasis on the Idea as existing above the Form. All the time we are striving to go behind the Form to the Formless. Since that is a characteristic of our religion and our philosophy, obviously that will also characterize art and you will find that those ideas do indeed underlie the manifestations of art. This is the land where we talk of the great Breath, which breathing, dreaming, makes all things live. Also the great universe is a dream of Brahma.

The Indian artist is striving to go behind the Form to the Idea. You will often note if you take a carving or painting by an Indian artist that the form is defective; the anatomy is wrong; the

moulding of the proportions is wrong. Sometimes you will find an artist who is well and highly trained in the methods and technique of the West, but he brushes them all aside to come to the idea. While there is defect in Form, he can show you something that is behind the Form. Because of that you have a kind of delight in the unseen. He is thinking more of suggesting the unseen than by revealing the seen, whereas the Greeks, for instance, tried to reveal the archetypes in the things beautiful below. The Indian artist is all the time leading your imagination away from the world of *māya*, however beautiful it may be, to that other land.

We do not talk about art, but art exists. Go into any poor man's home and you will find art in the very utensils he uses—so many little things are beautiful. The whole world will come to the epoch where there will be no lectures on art but just art. On the Indian side the delight is in the formless rather than in form.

Then we have Mohamedan stream coming in and there you have a delight in the form. There is a rhythm everywhere; the artist feels that. So does he give that rhythm in scrolls, in designs, in flowers, all the time trying to manifest in exquisite things something of the beauty that is about. He too is the artist, but he is trying to appeal to the objective side of your consciousness. He wants to produce the world, not in terms of a mirror of things; he is again appealing to your imagination but not to your meditative quiet subjective imagination, but far more to your objective imagination. You have in Islam the art which is very much the complement of the Hindu. That is why we have such exquisite things in which we can delight at Agra, Madura. The Hindu artist is trying to reveal the Idea. Because of the power of the imagination, he wants the hardest stone in which to sculpture, so he chooses granite. The Mohamedan wants the softer marble in which to reveal the curves in his delicate traceries. These two blending together slowly are creating a consciousness of art among the Indians which will be one of the most beautiful things of the future.

There are also two forms of consciousness recognized in the West, William

James showed humanity as of two types—the Tough-minded and the Tender-minded: that there are a certain number of people who are all the time going out, who are the extroverts, whose consciousness is turned outwards, and they are the "tough-minded" who want all the time to be practical, to grasp all things useful, who say "what can I make of it?" Then there are the introverts who turn inwards, "tender-minded," with an attitude of dispassion away from the world. Therefore, they are more concerned with the Idea. There are the matter-mongers who deal with matter and try to force matter to reveal the Idea and the idea-mongers who seek without in any way trying to force matter to shape itself to try to understand the Idea.

In India today these two are intertwined—you cannot blend the two but you can intertwine, you can bring about a new understanding of the Divine and it is where both matter and the Idea are intertwined, and in India today you can see the intertwining. I hope the intertwining can take place everywhere. We shall be both tender-minded and tough-minded for the purposes of art. I hope in every country this intertwining in art will take place. In the West the emphasis is on Form though now there is dawning a new emphasis on the Idea. Most western people are completely tired of the emphasis on form. Hence those who have these new forms or modes of art—Impressionistic, Cubistic, etc. I look forward to the time when in art you shall have once again a revelation of the great factors of life, that all the universe is an intertwining of Matter and of Life, of Form and the Formless.

The Game of Life

By HENRY C. SAMUEL

[The following is reproduced from *The Game of Life*, an occasional paper on subjects of timely interest edited and published by Henry C. Samuel]

PEOPLE generally belittle certain ancient practices which are no more. Let us take, for example, the animal sacrifices of old, in the various nations including Judea, and such sacrifices still prevail to some extent in some parts of the world. But what is that compared with the superstition that animal flesh is needed as human food, for it is amply proven that the various foods from the vegetable domain are not only really wholesome, but also most nourishing and sustaining. These include the many nut meats, root and surface vegetables and their facts, legumes, fruits and greens. Also eggs and milk foods which so many people living on natural foods use.

All the slaughter of the sacrifices throughout the ages is, as the saying goes, "a drop in the bucket" compared to the butchery and sin of killing for so-called human food. That goes on unceasingly with its depressing odor of putrefaction, and disease-breeding conditions, within human bodies as well as in the very air and atmosphere in which all must share. Wherein is the common sense?

* * *

Sport: This is a name for true honor and glory, and of course the many fine sports are most beneficial to health and well being, to natural beauty and worthy physical and moral culture. It would take pages to name many of the fine and worthy sports of indoor and

in the open, which included also the creditable national games, as baseball, soccer, skiing and others.

Sport is the play of life that life may be more abundant and beautiful. Sport involves a just and upright appreciation of merit, integrity and honor, and rightly are people honored for their fine sportsmanship in life. But how can hunting or the killing of animals, or the torture of animals in cruel contests, all of which are done mainly for a supposed fun, to satisfy the coarsest emotions—how can such things be called sport? Those horrid practices have nothing in common with honoured "Sport". Even primitive people hunt and fish purely for food, though perhaps there may be some exceptions.

There is neither fun, benefit, nor satisfaction in killing, and it has no relation to the blessings of true and beautiful sport. Yes, there is a fine sport in the fields, waters and forests which is most worthy and beneficent, and that is to make friends with the animals in their domain. It takes the sportsmanship of real manhood and womanhood to do that, and that is much, much more than merely fun. Happily, that, too, is being done.

* * *

Furs: Warm clothing is of course imperative, especially in cold regions. Then, also, as long as animals are slain for food, it is reasonable that the bi-products—the hides—should be made

use of for good purposes, clothing, leather, etc. But to resort to merciless trapping and the gross selfishness that goes into that industry for clothing is just beyond reasoning. Very few people know of the agony and horror that the average fur garment embodies, and some ladies even wear furs in the summer, as "summer furs."

Now, to those who can really see and admire beautiful clothing, and there are many such people though they cannot say much, animal furs which are generally obtained through horrible ungodly means are about the most un-beautiful garments human beings can wear. In these days especially there are ample woollens and fabricated furs for various climates that are both warm and really beautiful—by far better and nicer than animal furs. Then, too, to shoot down beautiful birds for their feathers to be worn in hats, and to wear such feathers with any sense of pride, seems to be the last word in human inconsistency.

Last, but not least, there is the practice of vivisection, and the terrible cruelties thereof. Vivisection is to cut, burn, drown, scald, electrocute, starve and in many other ways torture and operate on live animal for the purpose of so called scientific investigation. Those operations and experiments must generally be performed in full consciousness, not only because in many experiments the animals cannot be anaesthetized, as for example in the case of starving animals, suffocations, or other such ungodly things, but also because animals generally cannot endure

an anaesthetic for very long, and would die under the ghastly operations or experiments. The faithful dog is the most popular victim of those crimes, but throngs of other animals suffer the same fate.

There may be a number of such experiments that do not affect the animals very badly, but most often vivisection experiments are most hideous and cruel, in fact, unmentionable, and the uselessness of the entire practice of vivisection is attested not only by many earnest and learned investigators in the laity but indeed also by many doctors who rank high in the science of medicine and the art of healing. Readers will be gladly referred to such sources of information. Noted doctors refer to vivisection as not really a part of medical science. Vivisection is a parasite of medicine, indulged in by hardened so-called scientists who may even enjoy the sensation of such ghastly work, the same operations being done over and over again.

Commonsense also tells very plainly and upholds the great adage that "No good can come out of evil." It is simply too ridiculous for words that we can sow torture, and reap benefit, or that humans have a right to be such things because the animals are readily overpowered. Indeed, if it were so, then might is right, which it is not. Else it is proper to steal as long as the thief is not caught. But every thief is caught in the end, and likewise humanity pays dearly for vivisection. Rightly does Dr. Besant say: "If vivisection were as useful as it is useless, the righteous man and the righteous woman would refuse to benefit by it."

YOUTH AND THE SPIRIT OF RELIGION

THE following remarks given during the discussion period at the last Annual Conference of the London Youth Committee, were recently sent to Mr. Cook, National President of the American Section of The Theosophical Society. The subject of the conference was "The Service of Youth: Religion" and the speaker, Bishop of Willesden, Mr. Jinarajadasa writes to Mr. Cook.

"I was in the audience and went just to listen. As others were speaking after the Bishop, on Religion—there were two other topics with Lord Somers the Chief Scout on Leisure and some big man Sir somebody on Employment—I got wound up a bit at the fatuity of the remarks—the need to tell youth of God's love and forgiveness, etc. Of course the Bishop and the others thought only of working class youth who here are definitely a lower grade of ego than the upper classes. As the place was the London County Council, they had relays of stenographers, and I did not expect to be taken down."

Mr. C. Jinarajadasa (during discussion):

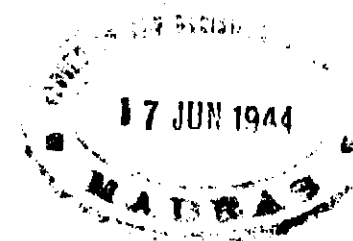
"Mr. Chairman, may I, as one having some experience of the youth of India and of several countries of South America, mention that youth in the main wants religion, but not your religion or mine. That is to say, we have been such feeble examples of the religion we have professed that they do not pay much attention to our declaration of what

religion is. Yet they have a deep spirit towards a larger sense of humanity, which is manifesting itself in the world today. Through the cinema, through literature, through all kinds of influence which are inseparable from education today, the youth of the world is beginning to live in a larger imagination that criticizes most of us who are its elders. They are working for a certain type of world unity which in the main the religions have not yet found they can give. They want to have brought out of themselves a certain creative quality. They feel the larger life, and they want to feel it especially in the forms of art. In the forms of art, of poetry, of the drama, and of the dance in various forms which once upon a time were closely allied to the spirit of religion, these young people feel today that there is a possibility of religion coming back in a new form. I feel that if we are to help youth with religion we must change our religion; each one of us needs to incorporate into our religion that larger spirit of the world which is being brought about in the world today by this war. We must go forth to meet the youth of the new world. We are living too much in the world. I believe each religion can produce what youth needs, but we must look into the problem and recognize that youth does not want all the aspects of the old forms of religions to which we have been tied up till now."

THE YOUNG CITIZEN

M A Y

1 9 4 4



Every child comes with the message that
God is not yet discouraged of man.

—RABINDRANATH TAGORE

WAKE UP, INDIA

Hark! the tramp of marching numbers,
India waking from her slumbers,
Calls us to the fray.
Not with weapons slaughter dealing,
Not with blood her triumph sealing,
But with peace-bells loudly pealing,
Dawns her Freedom's Day.

Justice is her buckler stainless,
Argument her rapier painless,
Truth her pointed lance.
Hark! her song to heaven ringing,
Hatreds all behind her flinging,
Peace of and joy to all she's bringing,
Love her shining glance.

Mother Dear! all victorious,
Thou hast seen vision glorious,
Dreamt of Liberty.
Now the vision has its ending
In the truth, all dreams transcending,
Hope and fact together blending,
Free from sea to sea.

By thy plains and snow-clad mountains,
By thy streams and rushing fountains,
By Himalayan heights.
By the past of splendid story,
By the hopes of future glory,
By the strength of wisdom hoary,
Claim thy sacred Rights.

CONTENTS

MAY 1944

	PAGE		PAGE
The Crow's Nest	61	Life is Worth Living	67
The Highest Attribute of Culture	63	A Great Cultural Celebration	68
Laugh it Off	65	A Woman's Charter	71
The Poet and His Poetry	66	Futility in the Use of Leisure	74

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

May 1944

Vol. XIX, No. 5

The Crow's Nest

It is sometime since I have written for THE YOUNG CITIZEN for I am one of those who wait for inspiration both for writing and for speaking. Inspiration cannot be ordered, but on the other hand it is always there and when there is too much it is equally a barrier, for one does not dare to interrupt one's thoughts and imaginings by fixing them on paper. At no time in the history of the world could there have been so much room for action and such possibilities to ascend into heights as there are today. Yet one sees young people who carry on from morning till night with their usual occupations of work and leisure. Leisure for them results in futile talking. No matter which individual one may talk to, one gets the feeling that each one believes that the world could be saved if only either God or Government would listen to him. There is much talk about Education and I cannot help

feeling that there should be a body of idealists and workers who teach the young what to do when they are out of schools and colleges. Day after day one sees a thousand things happening and I, for one, wish that I had twenty-four hours more in the day and an equal proportion of added physical energy to work along so many lines. Yet I have myself been guilty of inaction during the last few months though somehow my work has gone on.

Two more young pupils of Kalakshetra, Shrimati Sarada and Shrimati Lalitha, have been dancing beautifully. Classes have been going on happily with the help of a new lady teacher. Shrimati Radha has been giving many recitals. The closing function of the Besant Theosophical Society was one of the best functions I have had for a long time. Lady Hope came and presided after having had a quiet tea

with me. She certainly is a very charming person, and so popular with everyone, for she is simple and unassuming. In fact one forgets that she is Governor's wife. Her speech was simple and friendly. This is her fourth visit to us, though this is the first public one. Tiny children danced under the tree very skillfully. There was a most beautiful atmosphere and I am happy that our School-teachers, children, and the Headmaster are all so fine.

Then came one of the most important functions which was also very fine and happy—the Anniversary Day celebration of Dr. Swaminatha Iyer. T. C. Srinivasa Iyengar, a most cultured and learned person, presided. He was a friend of the late Dr. Swaminatha Iyer and represents the Madura Tamil Sangam, a foremost institution in South India. The function was inspiring and though for months it has been my wish soon to start the publication of *Kamba Ramayanam*, so beautifully prepared by the late Dr. Swaminatha Iyer, the final decision was made the next day after the meeting to start the work immediately.

In the meanwhile it looked as though the Siromani Course in music might have to be dropped owing to many restrictions placed upon us by the University. We are still awaiting a reply which now I hear is likely to be favourable to us. So with all this work of the New Year publications, the Music College, and other activities, I should not say that my work is not

¹ Since writing this, I have definitely heard from the Madras University, and so the Siromani Course will be inaugurated early in July.

growing. In fact I am frightened lest it may grow beyond my capacity, for, even as it is, I pray to God every day that some help will come both financially and in the form of helpers. In spite of all this I have felt inactive, for every plan I have made, every programme of tours, dance recitals etc., for which I prepared feverishly had to be abandoned at the last minute. Young musicians have come and gone as never before, frightened at the prospect of singing for dance recitals! Now I have decided to train children and educate them only in this art, so that I can help them to have the right attitude.

Those one has trained and helped for years seem to be leaving me for other occupations and so one begins all over again. Perhaps this is the karma for pioneer work and for having ideals. In the meanwhile there is around us continued suffering and trouble—problems of women, children, poor people, animals, of politics, of education, etc. In India today there is unhappiness in the Indian home, where even so-called cultured people are consciously and unconsciously making the lives of women miserable. There are still schools where children are punished, that is what I gather from the stories I hear from our school-children. It is heartbreaking to think that people have not yet changed. There is no need to talk of the poor. It is known everywhere that it is they who suffer most. The animals? We have not even awakened to the idea that they need thinking about or working for. Even "educated" people crowd into a horse-carriage and smilingly ride along as the

poor horse is beaten on its way to their destination. Perhaps these thoughts crowd in upon one as the Vaishakh Full Moon is near—the Day of the Lord Buddha, the Day sacred to all Buddhists and Theosophists.

The Day has now come and gone and in my meditation I think of Him as the beautiful Friend of all. Surely He knows the suffering of the World and surely He will help. The whole of India ought to be Buddhist today or

rather there need have been no Buddhism if all Hindus had accepted Him. I only pray that soon we may recognize Him, so that his Compassion may spread through all our work and lives. Nothing can save the World but this spirit and if one can share with Him in a small way His Cause, then everything else is worth throwing away.

Rukmini Devi.

The Highest Attribute of Culture

By RUKMINI DEVI

(Unrevised Notes of a Talk)

KARMA FOR THE FUTURE

THERE are one or two ideas that I feel particularly the young people of the world can and should put into practice.

First of all, those of us who believe in a world that includes the past, the present and the future, in a world which cannot discard responsibility either for the past or the future, we see what is happening today is the result of the karma of the past of every nation. What is happening today is also creating karma for the future of the world. What we have to realize is that we must try to create right karma for the future, so that the future shall have no war, but rather that the future will have a lasting peace.

You may ask, "How are we to create such karma?" I quite agree with what every reformer has said, that there should be a very high and wonderful culture, true refinement, true principles of life, great spirituality. But how are we to change the whole of the world? Is a lecture given one afternoon to an audience going to affect China? Is it going to affect Europe? It may not, but let it at least affect us in this one respect—that we shall be inspired to remove all unhappiness which we in any way contact.

CULTURE AND CRUELTY

I feel that the fundamental cause of all War is cruelty. Culture is a very important and marvellous thing, but

what is the highest attribute of culture? The highest attribute of culture, of refinement, is kindness, is graciousness to life, is reverence for life, is chivalry in life, is tenderness to all who are young, whether young in age or young in development. Such tenderness is the most precious and the most wonderful aspect of culture.

There is cruelty going on everywhere in the world today. If we try to remove the cruelty I believe we are really building a new world. We do not need to try to see what organizations we can join in order to help. There is cruelty in our homes. How are the children treated? Are they happy? Do they grow in happiness? Are they brought up with courage?

In India, though, of course, also everywhere else, what is the attitude between man and woman? Are the women happy? Is there true chivalry to womanhood? What are the conditions of life in every home? Is there respect for woman? Is there respect for age? Is there respect for wisdom and learning?

These, I consider, are very practical points, because we should try to remove those unhappinesses in our everyday lives if we are to bring peace to the world. What is the world composed of but nations? What are nations composed of but cities and homes? So if we change our homes, we change the whole world.

CRUELTY TO ANIMALS

What about cruelty to animals? That is a very important point, not enough thought of and not enough men-

tioned. In the streets every day we see horses and bullocks ill-treated. There is still a certain amount of savagery in the form of killing animals for all sorts of purposes. There is animal sacrifice for the sake of worship. There is animal sacrifice for the sake of sport. There is animal sacrifice for the sake of health. There is animal sacrifice for the sake of food. Unless we stop all these forms of sacrifice we can never bring peace to the world.

You may say, "How can we change it? What is cruelty? What does this selfishness, this killing and hunting of animals really mean?" It means that every human being has a very strong knowledge that he can very easily overcome and command animals, because he has mastery over them. What is the difference between those who overwhelm and master the animals, because they are the stronger, and people like Hitler or the Rakshasas in the Puranas who tried to overcome people and held them in their power. It is the same thing and we must think of it and change it.

We must try to abolish animal sacrifice in the Temples by teaching the people that the gracious and compassionate Being whom they worship is Mother and Father, and who never really look but with eyes of compassion on those young animals brought before the altar for sacrifice. We must teach that these great Deities will accept any offering, even the humblest, that is offered in devotion and reverence.

We must show that the sacrifice that is being made in the name of sport, the form of sacrifice of which the Western World is so particularly proud, is not true sportsmanship, and that their

belief that character is built by it is a mistaken one.

CIVILIZATION AND ANIMAL SACRIFICE

The modern world talks of its civilization. In fact this present war is said to be to "preserve civilization" if there is any civilization left to preserve. You will forgive me if I say that I cannot see much difference between cannibalism and non-vegetarianism. One eats human beings and the other eats animals. We can do without eating either of them.

Then there is the sacrifice that is made of animals for the sake of health. Western science could have easily spent some of the millions it has spent otherwise in attempting to find ways of healing through plants and minerals. The Western world could have come to India to have learn something about the Ayurvedic system of medicine, or to China where there is a wonderful system of medicine. But they have not taken this trouble, because inherently they have not realized that the East has something to give to the West. We do have something to give that will prevent cruelty, though even in eastern medicine there is much killing of animals.

How can real health come by cruelty, by suffering? How can we inflict suffering on one part of the world in order to bring health to another part of the world? We are all one and the animal kingdom belongs also to civilization. Animals are also citizens of our world.

Very often those who are vegetarians are so through habit. Some people are habitual vegetarians. Some people are vegetarians because of conviction.

The habitual vegetarian can be very easily converted to meat-eating, as he usually is when he goes to Europe. He does not realize that it is a matter of principle.

These are some of the principles that Theosophy can teach. These are the practical ways in which youth can show an example.

Youth has at least one very great advantage. Youth loves to disobey the elders. Let them disobey their elders at least in this respect. Not only will they then show great courage but they will save humanity. There will come lasting peace and true reconstruction only when we have realized our responsibility to those younger than ourselves, and among those younger I particularly emphasize the animal kingdom, because this kingdom we human beings tend to forget.

LAUGH IT OFF

Are you worsted in a fight?
Are you cheated of your right?
Laugh it off.

Don't make tragedy of trifles
Don't shoot butterflies with rifles,
Laugh it off.

Does your work get into kinks?
Are you near all sorts of brinks?
Laugh it off.

If it's sanity you're after,
There's no recipe like laughter
Laugh it off.

Anon

The Poet and His Poetry

By JAMES H. COUSINS

I MAY confess that I have gone on writing poetry from a very early age, despite the fact that my mother, when she first knew of it in my boyhood in the very practical city of Belfast, counselled me to pray for sense to drop such folly. When I bought her later a renewal of her marriage ring with my first fee for a poem in a magazine, she said, "Maybe there is something more in poetry than I had thought." Such was the prevailing idea of poetry in my environment. But there is more in poetry beyond what it can earn in shillings and pence. There is the satisfaction that comes from the reception of all that is finest in the universe, and the joy in its expression through one's creative ability.

POETRY IN WAR-TIME

But some may ask, "Why poetry in war time?" History gives an answer to the question in three instances that I recall. When the Moghul Emperors came to India in the middle of the sixteenth century, they brought their poets, their singers of songs. To them poetry and music were essential to life in war as well as in peace. One of the necessary qualifications for recruitment in the ancient national army in Ireland, two thousand years ago, was a knowledge of the classics of poetry! They had the idea that that side of life was essential to all the other sides, and that the military aspect cannot be perfected without the cultural aspect. Their descendants took as their national symbol

the harp, which accompanied the poets who chanted the soldiers to battle. The warriors of old Japan, the Samurai, practised not only meditation and the quiet tea ceremony, but created the poetical Noh Drama on the true psychological ground that people who live the most active outer life should balance it with inner cultural activities. A modern answer to the question "why poetry in war-time?" may similarly be inferred from a recent analysis of book publication which stated that more poetry is being read in the present war-time than in peace-time.

Francis Thompson achieved poetical immortality with his first book. His second book was probably read by those who reviewed it. It is said that there were three buyers in a year. I myself read one of the three paid copies, having borrowed it from a friend—which is one of the ways of keeping poets humble.

THE POET'S INTEREST

But while the poet is excusably concerned in the matter of circulation, the true poet, to whom poetry is the finest expression of the highest elements of his nature, is interested primarily in the deep matter of quality. That quality asks not only for purchasers but for intelligent sympathetic understanding and pure pleasure in his readers. His deepest desire is that of Keats, to leave "great verse unto a little clan." This is not a preference of pride. It

recognizes the fact that the appeal of poetry is necessarily to a small audience because its demand is on faculties not commonly developed—sensitiveness to the music of individual words and the patterned arrangement into which the poet puts them; to the suggestions of figures of speech, the flashing of imagery which has a deeper than literary significance, which shows the unity behind all the phenomena of life; the expression of feeling and vision. A poet who desires, as George Meredith puts it, to say his "inmost in the sweetest way" cannot hope for a large audience in a world concerned not with the

spiritual inmost but mainly with the material outmost, and whose utterance—especially today—is anything but the sweetest.

When people ask me how it is that I have not changed the style of my poetry with the changing times, I can only reply that as a student of poetry I have observed the successive fashions that have excited groups of writers for a while and then subsided, but as a poet I have not been stampeded by any of them out of my allegiance to the beautiful forms of verse that have been left to us by the immortal masters of song.

News and Notes

Life Is Worth Living

By GEORGE S. ARUNDALE

WHEN you feel that life is least worth living it is probably most worth living.

* * *

When you feel unhappy, think how very many there are far more unhappy than you. Then you will be so sorry for them that you will forget to be sorry for yourself.

* * *

When you think of all the terrible hardships of soldiers, sailors, airmen, and other men and women heroes, remember that these hardships are being born for you.

* * *

When the worst comes to the worst, there is a better coming.

* * *

Never be afraid to be afraid. But ever be busy about the courage which will help you to go through the fear as if it were not there. Then it will cease to be there.

* * *

You may be sure that if we do not like people it is because we do not know them. Sooner or later we must like everybody, for after all they are of our own family.

* * *

We must always be adding to our friendships, for someday we shall want to be friends with the whole world.

Nothing is ever final. There is always time for us to retrieve our mistakes and to change all illwill into goodwill.

If you want to know more, try to help more. True knowledge comes when eager service calls.

Yes-men are often looked upon with contempt. But on the whole is not a Yes-man better than a No-man?

To give of your plenty is the least you can give. To give of your paucity is the best you can give.

No one can be happy for long by himself. But he can be happy forever with others. And the more he makes others happy the more will

be left over for him to make many more happy.

Those things which you now do with difficulty will be the things that someday you will do with ease. All that you long to be must be hammered by your will on the anvil of difficulty into the red heat of conquest.

No one who is wise is despondent at failure. Nothing worthwhile can ever be achieved the first time.

People are usually much nicer in themselves than they are in what they say or what they write. We should do well to remember that the nearer we come to a person the nicer we shall find him.

It is important to win the war. It is important to win the peace. But we shall win neither the war nor the peace unless and until we win friendship with our enemies.

A Great Cultural Celebration

ON 28th April, Kalakshetra organised a meeting in the Headquarters Hall of The Theosophical Society at Adyar on the occasion of the Second Anniversary of the passing of Mahamahopadhyaya Dr. Swaminatha Iyer, the great Tamil scholar and a great pioneer in the field of the cultural renaissance of South India. The

meeting was largely attended by lovers of Tamil and the admirers of Dr. Swaminatha Iyer. The meeting was presided over by Sri T. C. Srinivasa Ayyangar and among the speakers were Dr. G. S. Arundale, Sister Subbalaxmi, Sri V. V. Srinivasa Ayyangar, and Sri Jagannathan. Shrimati Rukmini Devi welcomed all and requested Sri T. C. Srinivasa Ayyangar

to take the chair and conduct the proceedings. Mr. Kalyanasundaram Iyer then read a very interesting report of the work of the Swaminatha Iyer Library during 1943.

Sister Subbalaxmi narrated the various incidents from the life of Dr. Swaminatha Iyer particularly during the period when he was a Professor in the Presidency College, Madras, and she was a student under him. Sri V. V. Srinivasa Iyengar described various outstanding characteristics of Dr. Swaminatha Iyer. He said that the life of the late Mahamahopadhyaya was one of simplicity, of an "unwasted time", of consecration to the cause of Tamil culture and of thorough workmanship. He was a man afire with a mission and regarded himself as a trustee of the great cultural heritage of South India.

UKMINI DEVI'S WELCOME ADDRESS

Shrimati Rukmini Devi in the course of her welcome address said:

"We feel that the work of the Dr. V. Swaminatha Iyer Library is a very auspicious and a very great work for India and for the world because through it we shall be putting forth something of the great culture of India. It does not matter whether it is Tamil or Sanskrit culture.

We know that the Tamil culture is very old. I have placed at the door of the Library a picture of a statue of the Rishi Agastya—a statue which is in Java, but I have never seen a more beautiful one of Him—because He was the great originator and father of this Tamil land, and it also seems appropriate to have there a picture of his great son, Dr. Swaminatha Iyer.

Nobody has yet fully realized what great work Dr. Swaminatha Iyer has done. His was a wonderful character. He was one of the most selfless, self-sacrificing workers India has known. Very few people in India know him, but every Tamil person surely knows of his greatness. Today being the second anniversary of his passing we celebrate this day, not merely to remember him, but to assure him that we are all determined to carry on the great work he started.

In presenting this Library, Mr. Kalyanasundaram Iyer has presented a treasure trove. I do not think he realizes the extent of the treasure. Very great good will indeed come out of this Library.

I am glad so many people who are devotees of great culture, of Tamil literature, who are great friends of the late Dr. Swaminatha Iyer and who have regard for him, have come today thus making this function a great success. I feel that there is hardly any one better than Mr. T. C. Srinivasa Ayyangar to preside over our gathering, because he was such a friend and great adorer of Dr. Swaminatha Iyer. He has honoured us by consenting to preside, and we are also honoured by the presence of other speakers.

A WONDERFUL WORLD-INFLUENCE

I hope in the future we will all work together, because that is the chief thing. We all will have the appreciation, but we must all learn to work together in this endeavour and let the world be enriched by the spreading of the great culture of this land, which is as yet unknown. Much of that greatness

which is unknown is right here in this Library. I hope you will all help me as much as possible in this great work which I feel is so necessary in making a great and wonderful influence throughout India and throughout the world as well.

I could give you many details with regard to the furtherance of the work. There are many valuable publications not yet brought out, all in Tamil, collected and put down in the most beautiful handwriting by Dr. Swaminatha Iyer, great works which need to be published, and we must gradually bring all these out. Dr. Swaminatha Iyer knew the methods of the great scholars and poets, and he has kept his manuscripts as pure as possible, untouched by his own personal feelings, so that through his works we shall be able to contact the spirit of those great people of India and to know it according to their own thoughts and ideas, more truly than if it came to us through anybody else other than Dr. Swaminatha Iyer."

DR. G. S. ARUNDALE

On the occasion of this great celebration Dr. G. S. Arundale spoke as follows:

"I am particularly glad to be here this afternoon, partly in my capacity as President of The Theosophical Society to welcome once more this splendid library to our Headquarters and partly because I feel that the great teacher of the Theosophical world, Madame H. P. Blavatsky, herself a very great admirer of Tamil culture and referring to it in her monumental work, *The Secret Doctrine*, a bible for us Theos-

ophists, must bless this great activity, made so much alive through the wonderful devotion of Mahamahopadhyaya Dr. Swaminatha Aiyar.

I do not stress his erudition. I do not think it is so very difficult to be erudite, not that I am erudite myself, so perhaps the difficulties are more clear to me than to many others, but it is because of his wonderful devotion and perseverance, and very beautiful humility, he happens to be one of the great messengers of Tamil revival. He might have been a messenger of any other great revival. He is a messenger, above all—is, mind you, not was. I do not think the past tense should be used in regard of him. He is a messenger of those great Rishis ever intent on promoting and unifying Indian culture in the great work that lies before the Motherland in the not far-distant future. He is a messenger from the Gods. He was sent, as I feel assured, to give his life and his enthusiasm and, of course, his erudition to the revival of Tamil, for the revival of the Tamil language and the revival of Tamil culture is necessary to India's unity and to her mission. Some of us Theosophists would tell you that the Tamil life in India stretches much further back than is recorded historically. It is a great heritage from a most far distant past, a heritage of greatness already achieved in other lands, a heritage which is not only needed by India but no less by the whole world.

So I feel that our inauguration of the Tamil Library here with all its wonderful manuscripts was in memory of a great act itself of devotion on the part of a very noble son of India, and

may I add that I think it was wise to entrust this library to Rukmini Devi, knowing it would be cherished and held sacred in her keeping. Then the housing of the library here at our very Headquarters itself, all this is a shadow from the future casting itself down into the very present.

REVIVE THE SPIRIT OF ETERNAL YOUTH

We need, of course, a great revival of the eternal spirit and eternal youth of India in every department of her life. We need that revival in the political field, in the educational field, in the industrial field, in the religious field, and in the vast cultural field which is the essence of India's magnificence.

We are grateful here to be able to pay homage to this wonderful renaissance due to the devotion of this great messenger who, though he may have passed away from our physical

sight, remains the messenger and continues his wonderful work.

It is indeed well that at the Headquarters of The Society within our estate this great culture should be represented, for the Headquarters of The Society is a Headquarters that includes all the wonders and all the splendours of the world; it is well that the work of this great man whose life has added to the happiness of God's creatures should enrich our Society and its Headquarters and therefore the whole world.

For this Headquarters is not just the centre of The Theosophical Society. It is a centre of world Brotherhood, world Culture, and world Truth. And when a stream of all these three is added to the already flowing river, the whole world receives new life. Through our Society I hope that the gift of Tamil culture will help to purify not only India but every land to finer power and purpose."

A Woman's Charter

[We reproduce here a Charter for Women passed by the Australian Women's Conference. We suggest to the All-India Women's Conference to prepare a Charter for Indian Women, for the women of India are among the most exploited human beings throughout the world.—Jt. Ed.]

THE Australian Women's Charter seeks to embody the aims and aspirations of Australian women, in the planning for and building of the post-war world. It is hoped that in each State women's organisations will con-

fer to discuss the charter; that they will, together with organisations having women as members, and individual women, become signatories to it, as a whole or in part; that they will intimate this support to the Commonwealth

Government, and that the charter will then be presented to the Prime Minister by an all-States delegation.

The preamble states:

"Whereas the indispensable contribution that women make to all phases of human life is at present inadequately recognised; and

"Whereas they are still submitted to many discriminations and limitations imposed on account of their sex, and are not accorded the same status, opportunities, responsibilities and rewards as are accorded to men in the community; and

"Whereas it has been shown to be necessary to develop the capabilities of women and to utilise the resources of womanpower in order to achieve victory in War;

"We believe that it will be equally necessary to continue the development and utilize the potential capacity of women in the post-war period in order to achieve a lasting victory in Peace

"This Australian Women's Conference for Victory in War and Victory in Peace affirms the need for the application of the principle of equality for women and adopts the following platform for the establishment of this principle."

The following principles are then affirmed:

ROLE OF WOMAN

AS CITIZEN

We believe no discrimination should be made in respect of the responsibilities and rights of men and women as citizens; that women should be eligible for appointment and to qualify

to hold any position; that they should be given the opportunity to hold public office and to take an effective part in the work of all administrative and legislative bodies.

AS MOTHER AND/OR HOME-MAKER

We believe the indispensable service rendered to the community by mothers, accompanied as it is by inevitable and specific handicaps and responsibilities, demands special consideration and provision;

We further believe that dependent economic status denies liberty and opportunity and justice to the individual, and economic independence strengthens character and develops a greater sense of responsibility.

We recommend—

(a) That the mother and/or homemaker be remunerated for her work in the home by a personal endowment of a minimum of 30/- a week, operated on the same principle as child endowment;

(b) That the existing system of child endowment should apply to all dependent children in a family and be increased to an adequate sum.

AS WAGE-EARNER

We believe that the standard of living of the whole community is threatened, and animosity between men and women wage-earners is engendered by cheap female labour within the community;

We further believe that experience has shown that whenever women have been given the opportunity to do work previously performed by men they have done it well;

We therefore believe that there should be equal pay, equal status and equal opportunity in all spheres of employment for men and women.

AS VOLUNTARY WORKER

As much of the social improvement and the origin and development of social services is owing to the foresight and faithful and tireless efforts of voluntary workers; and

As a spirit of fellowship and co-operation which is so essential to progress is fostered by the common interest and common efforts of persons working together;

We recommend that—

(a) Voluntary workers should receive honorable status and recognition for their services to the community;

(b) Provision should be made to give ample scope to the initiative and energies of voluntary workers to take a full part in the great work of reconstruction that must follow the war;

(c) Steps should be taken to preserve existing associations of voluntary workers when the war is ended, and to divert the great flood of voluntary work at present being performed by men and women for Victory in War, into channels to help the nation achieve Victory in Peace.

AS MEMBER OF THE SERVICES

As special provision is made for the wives, children and other dependents of men in the Services,

We request that—

(a) The women in the Services, including the Nursing Service, be granted the same status, pay, dependents' allowances and other benefits and op-

portunities afforded to men in the Services of equivalent rank;

(b) That Servicewomen under 21 years of age be granted the same pay and status as Servicemen under 21 years of age.

AS PROFESSIONAL WORKER

Wherever women have been admitted to professional spheres, they have proved themselves capable of measuring up to the established standards.

We believe that there should be no discrimination of sex limiting the opportunities for women to professional appointments, and that they should enjoy equal pay, equal status and equal opportunities with men in all professional appointments.

AS PUBLIC SERVANT

We believe that women suffer many injustices in the Public Service. Not only are they paid at a lower rate, but they are frequently employed for long and indefinite periods as temporary employees, and thereby deprived of pension rights and other benefits.

We therefore believe that women in the Public Service should have equal pay, equal status and equal opportunity with men.

IN PUBLIC LIFE

We believe that women have a special contribution to make in public life, as citizens of a democratic community.

We therefore recommend that every encouragement should be given to women to stand as candidates for all elected legislative bodies, and that they should be appointed in adequate numbers to national and international

conferences, diplomatic posts, to administrative positions of authority and responsibility, and on boards, commissions, etc., in order that their potential capabilities may be developed and utilised for the national good.

[A platform for the establishment of these principles follow, in the form of resolutions, under the following headings: Child care; moral standards; alcohol; the birthrate; rural women;

health; culture and education; employment and social security; employment of women; women's employment and amendment to Commonwealth Conciliation and Arbitration Act; Trade Unions and women's employment; community centres; housing; legal reforms; divorce; equal rights legislation; aborigines; women at the peace conference; win the war; an international conference.]

Futility in the Use of Leisure

[The following is reproduced from *Youth and the Future* which is the report of the American Youth Commission appointed by American Council on Education.—Jt. Ed.]

PURPOSELESS FUN

It is not surprising that, without even knowing what they are doing, the people of the present day have slid helplessly into innumerable noncreative, inactive, futile ways of spending their new free time. To themselves they seem to be continuing only what humanity has always found wholesome and necessary—harmless recreation as a change from 'work'. They do not realize that the word 'work' now means something very different from the modern job.

For one thing, in the preindustrial period of long hours spent in heavy, exacting labour, the worker was very tired at the end of the day. In the brief period of each day or each week or each month during which he was free from the necessity to work at his

job, he needed not more effort but pure relaxation and pleasure. Just random fun was delicious because it was a rest from the enforced purposefulness of all his other activity. Such recreation was the icing to his cake, the butter on his bread. The cake, the bread, was his work. Now in the majority of cases when the worker, even the wage earner, ends the relatively few hours spent in earning-a-living work, only some of his muscles are tired. Moreover, although he may, with the upper layer of his consciousness, intellectually grasp the rather abstract conception that he has been doing work necessary to himself as a member of society, he has not had the satisfaction of feeling his work to be useful as he performed it. In other words, the worker's job no longer

gives him the character-calories and personality-vitamins that build up his individuality, as the food which he eats builds up his body. The person who has done eight hours of muscularly easy work that did not call out his ingenuity or resourcefulness does not need the butter or the icing which "recreation in free hours" used to be for the old-time worker. The modern worker still needs bread, that is, serious, continued, really creative effort with its rich flowering into variegated skill that will feed his personality as the variegated responsible work of the past fed the personality of his great-grandparents. It is foolish and wrong to attempt to fill the many free hours presented him by the machine with purposeless fun, excellent as such fun is in its place, or with the static and unfruitful acquisition of possessions, or with the passive, sensory pleasures of being served by others, when what he most needs is some valid substitute for the self-directed, creative, purposeful activity and skill taken away from him by the machine and the division of labour. It is as though we were to urge a person who hadn't bread enough to keep him in health to try to make up for it by eating more butter!

A LACK OF PROPORTION

One picturesque instance of giving butter in place of bread is to be found in the growth of the business called "cosmetology". In this new modern industry, the personal services, formerly given only by skilled ladies' maids to rich women can be purchased in any amounts for which the buyer can find the money, from the simple cutting of finger-nails up to extravagant toilet

luxuries such as have not been known since the late Roman Empire. This new business, from literally nothing at all, has become for forty years, one of the great industries of nation, ranking with those whose yearly receipts represents substantial fractions of the total income spent by Americans of all classes. It is not realistic to say that in itself this extreme care for the surfaces of the body is harmful as the use of morphine is harmful. It is rather, like the occasional purchase of silk-shirts by workmen suddenly paid boom-time wages. There is no harm in silk-shirts. But to buy and wear them when what those wage earners really needed to buy with their first extra cash was dental care for their long-neglected-teeth—that, like the extravagant sums spent in our nation on the beauty parlors, indicates a lack of proportion which lowers the quality of life almost as much as does wrongdoing.

THE CINEMA

No one today escapes the importunity of those who manufacture consumer goods, the urgent insistence that people should constantly spend more and more time and money on purchasing more and more material objects, hiring expensive expert help to take care of these objects, and discarding them, not when their usefulness is lessened by the passage of time, but when they are artificially made undesirable by speeded-up changes in fashion. No more evidence of this insistence is needed than reams of advertizing in our newspapers and magazines and the prodigious growth of retail stores of all kinds. And no one need do more than open his eyes to perceive in the

size and financial importance of the motion-picture industry the almost frightening eagerness for passive, ready-made amusement, bought at a price. The cinema itself is harmless enough; indeed when of decent quality, it is a delightful addition to the pleasures of life. Yet, the rocket-like growth of the industry in recent years is alarming, just as the first symptoms of pellagra are alarming, not because they are visibly serious, but as an indication of a serious malady caused by the lack in everyday life of an element vital to human health.

SUPERFLUITIES

The effort to solve by unnecessary buying of possessions and services and induced synthetic interests and excitements the problem of the emptiness formerly occupied by varied, creative, purposeful work under the compulsion of necessity has a disquieting and dangerous result in that it obscures as by a smoke screen the fact that free time really is available for practically anyone who will put out his hand and take it. Superfluous buying and owning of objects, seeking amusement, and being served by people paid to do it occupy so much of the newly freed time in modern lives that people are fooled into believing, against demonstrable evidence, that they have no leisure. So much icing and butter is

available to those with even a little cash that, except for vague persistent uneasiness and discontent, they do not perceive that they no longer have their fair share of bread. They are like muddle-headed children, who un-confronted with the subtraction of two from four, doggedly insist that somehow the answer is six. They know well enough that the machine has removed from each day of their lives many hours of the drudgery forced on their grandparents. Yet, incessantly rushing there and back, as the automobile almost forces them to do, and incessantly buying more than they need as the propaganda of our times, the advertisements, bid them to do, they can still sincerely and bewilderedly claim that somehow they have more to do and hence less free time than those grandparents had.

All this is of the most vital importance in the training of young people, since what we set ourselves to do is to try to assist them to learn how to make the best of life as they will find it, not as it has been. It is really extraordinary that we make so little effort to prepare young people to cope masterfully and creatively and enjoyably with their free time; that we allow it to be tacitly understood that the only alternative to the evershortening time spent on the job is in aimless and casual pastimes.

Self-control is the foundation on which alone Freedom can be built.

—ANNIE BESANT

Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.

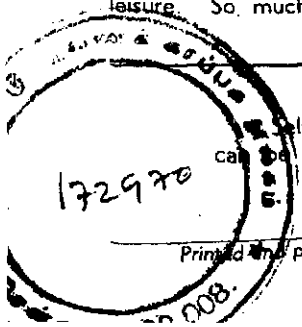
THE CAUSES OF THE WAR

THE democratic idea of freedom was pushed to extremes in international affairs, under the guise of the doctrine of unrestricted and absolute national sovereignty. But the complementary idea of fraternity was almost absent; apart from the League of Nations, which we realize now was designed on faulty principles, there was no machinery for giving expression to it in the relations of nations with each other. Nations were unwilling either to sacrifice their sovereign rights to a common pool of peace and security, or to make adequate positive contributions to such a pool.

The doctrine of unlimited national sovereignty was the counterpart in international affairs of the extreme doctrine of individualism within society. Once you began to analyze them critically, they turned out to be fictions. The personal freedom of individualism led in practice to the curtailment of freedom for most individuals. In practice the absolutely sovereign nation was always having to adjust itself to the fact that it existed in a world of other nations, with other interests. Insistence on unrestricted sovereignty, as happened all too tragically with the claim of small nations to remain neutral, led to sovereignty disappearing altogether.

In an essentially similar way, unrestricted sovereignty in the economic sphere led to cut-throat competition, with every nation trying to force as much as possible of its own products on others, and to take as little as possible in return, and to become self-sufficient. In the long run, the resulting tangle of tariffs, quotas, subsidies and exchange restrictions effectually damped down the total volume of world trade so much that more and more people were thrown out of work and general distress increased. The logical outcome was an attempt at autarky or complete self-sufficiency: but this was never really practicable for any single nation, and for Germany the inescapable result of the attempt was war, to secure new sources of supply and new outlets for manufactured exports.

—JULIAN HUXLEY



WHO ARE THE TRULY GREAT?

The Lotus-born; The Golden-voiced; The Diamond-natured;
The Eagle-winged; The Lion-hearted; The God-intoxicated.

Those who combine the noble simplicity of a child with the indomitable courage of a warrior.

Those who are afire with sacred purpose burning from the depths of passionate intensities.

Those who dwell on mountain tops whence they call unceasingly to those who are climbing after them through the valleys, the plains, and on the hills.

Those in whom the fire of will melts victory and defeat, persecution and derision, into one indifference.

Those who are titanic in their natures and through whom speed lightning flashes of Promethean fire.

Those who have known both the Heavens of exaltation and the Hells of catastrophe.

Those whose lives are rich in the peace of lofty serenity even though tossed about by stormy compulsions.

Those who have the power to be greatly gentle and to be greatly stern.

Those who know how to challenge complacency and conviction and to arise in impersonal wrath against injustice, tyranny and selfish pride.

—G. S. ARUNDALE

THE YOUNG CITIZEN

Editor: Rukmini Devi

Joint Editor: Rohit Mehta; Manager: Shridevi Mehta

Published monthly at Adyar, Madras, India. A Journal for youth as well as elders.

Annual Subscription (post free), payable in advance:

India and Ceylon Rs. 2; other countries 5 sh., \$1.25, Rs. 3/4

Single copy: 4 annas

Correspondence, remittance, etc., to the Manager,
The Young Citizen, Adyar, Madras.

Registered M. 4280

83

Registered M. 4280

THE

YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

June—August 1944

Vol. XIX, Nos. 6, 7, 8

The Crow's Nest

I HAVE to apologize for the reduced size of THE YOUNG CITIZEN. It is unfortunate that the good work done by the magazine, the number of subscriptions for which is increasing, should be so injured by the new paper regulations, for we are only allowed six pages every month. Hence this pathetic looking magazine!

I have been asked to write specially about the Sangitha Siromani Course¹ this month. The whole Inauguration Festival Week was grand and memorable. The most wonderful function was the Puja and the Vidyarambham on the morning of July 3rd. It was directed by our new Samskrit Pandit, Sri Adinarayana Sarma, a great Samskrit and Telugu scholar with the rare combination of Tamil and musical knowledge, so ideal for such an institution as Kalākshetra. He has lived in real

¹ This is a music course recently inaugurated by Kalākshetra, affiliated to the University of Madras.

ashramas in the forest, but is easy to talk to and learn from. The sincerity with which the puja was conducted added a great atmosphere of dedication. Our Principal, Sri Tiger Varadachariar, was there receiving everyone. In the midst of the puja came Sri Vasudevachariar of Mysore who surely brought his blessing. This old young-looking great musician has the atmosphere of a benefactor and his kindly and charming face was a welcome sight at the puja. Sri T. V. Subba Rao, a friend of all musicians, and, may I say, a friend of Kalākshetra, was also present. He is a most cultured and respected person, the Chairman of the Board of Studies of Indian Music in the University of Madras and one most welcome among us. Then the vidyarambham was conducted by a benevolent and inspired Tiger Varadachariar, with his colleagues, including Sri Madura Subramanya Iyer, a well-known and learned violinist who

also came in a spirit of idealism. Surely, it is difficult to find a better teacher than him. I cannot but feel that a future awaits our work, for I see no other reason for such wonderful happenings as that puja and the co-operation of such musicians and scholars.

The evening function was grand but, to me, only of worldly importance. There was a very big gathering of people with Sir C. P. Ramaswami Iyer presiding. The Rt. Hon. V. S. Srinivasa Sastri also spoke, besides Sri T. V. Subba Rao, Dr. Arundale and myself. I was indeed glad that Sir C. P. Ramaswami Iyer was able to come. He spoke eloquently both with words and personality, as usual. I need not say any words of praise about the Rt. Hon. Srinivasa Sastri, for he is one who never fails his audiences. He is certainly an artist in speech.

Then followed four momentous evenings. First the concert by Sri Vasudevachariar who came specially to grace us, and I need not repeat what I have written before,¹ except to say he is amazing. He was given leave by His Highness the Maharaja of Mysore for this occasion and I am indeed grateful.

Next came the concert of Sri Tiger Varadachariar who astonished us all by being better than his best.

The third of the series was by Sri Subbarama Bhagavathar, remarkable and again being so different. Where did he get his energy and power from? Surely it was ascetic. I was thinking that he should sing on Lord Nataraja, when immediately he began a Pallavi on the Lord.

¹ Vide THE YOUNG CITIZEN, Feb.-March 1944, p. 22.

The fourth was by Sri Krishnama-chariar, the ascetic-looking brother of Tiger, who looks and feels so much like a Kabir. He refuses to bother with technicalities in which the others shone, though he was known for these all over South India. But he sings simple songs with deep feeling and such perfection of voice and expression.

Everyone was excited over these concerts, for no one invites these musicians to Madras or anywhere else, as no one wants to risk having them since the public taste requires otherwise. Nor do these musicians especially care to accept outside engagements. That is why I was filled with gratitude to them. They came only because of the cause for which Kalākshetra is working. Each was special but all were learned musicians. The first shone with scholarship in Samskrit, the second in Telugu, the third in Tamil, and the fourth in Kanarese. They were all amazing each in his own way. The first reminded me of Incense, the second of Sandalwood, the third of Vibhuthi,² and the fourth of Rosewater.

Then we closed the Festival Week with a dance recital by myself. Tiger Varadachariar had composed a special varnam for me and I worked out the dance for it. The varnam is always a difficult thing to compose and so far all the varnams for the dance have been danced for the last century or so without any change and the same old varnams are also being danced everywhere today. My opinion is that they are all very uninteresting musically with convenient and boring rhythms—slow and suitable for bhava. But the bhava also

² Sacred ash sacred to Lord Shiva.

becomes boring, for it is nearly always the same meaning and mostly on some local Maharaja of the period. I dislike this nara-sthuthi, where human beings are described as Gods and the Gods as humans and not of the best type either. Tiger Varadachariar's composition has all the best elements of a music concert varnam as well as the best for the dance. Sri Venkatachala Sastri¹ composed the Sahitya in Samskrit, (for at the time of composition I was going to North India) and the Sahitya alone is worth dancing to. The varnam is also difficult to compose as a dance and all Nattuvanars claim it as their special possession. So I wanted to compose it and dance it before eminent artists, which I did, as Tiger Varadachariar and still more his brother, they say, are authorities on the subject of the dance. They both, and Subbarama Bhagavathar who is considered the last word in laya, have seen all the greatest dancers and dance compositions. Since they approve, then there is nothing but to create more. Now I shall create a new

tradition, and Kalākshetra pupils will spread it everywhere.

During the Festival Week Tiger Varadachariar was invited for a Birthday Celebration of His Highness the Maharaja of Mysore who honoured both him and Sri Vasudevachariar with the title of Sangitha Shastra Visharada, bestowing on both a gold chain and a pendant with the royal insignia, gold and silver-laced turbans, shawls, and other presents. Tiger sang for His Highness who was evidently very deeply impressed. I am very happy it happened to both of them during this particular period.

I have written so much but I must add amidst all this how humble I really feel, for I know that this is just an auspicious beginning. My dream is that I should give my helping hand to India. Everyone wishes for India's freedom. So do I and if India shines before the World as the most cultured of Nations with all her magnificent Art, then the World will bow to her in respect. I am hoping that in a very small way I am helping in this great Cause.

¹ The Samskrit Pandit of the Besant Theosophical School, Adyar.

Puckmini Devi.

The Immediate Future

By MARIA G. DUANY

It is given to us, the youth of today, to build a future which contains possibilities that were only dreamed of in times past. What are we going to do with this opportunity?

The first essential is a careful and penetrating study of the lines followed

by human evolution in its course from the dawn of consciousness in the savage to the heights of genius, holiness, and perfection, and of the forces generated by the race during its evolutionary journey, forces which profoundly influence its present environment. Only such a study

can fit us to understand these forces, and instead of building blindly and haltingly we can mould the future more and more consciously.

It is necessary, it is urgent, it is even indispensable that we quietly familiarize ourselves with the basic *individual* problems on whose solution depends the reconstruction of the world after the war; for all antagonisms between nations and classes are only reflections or particular expressions of these basic problems. The Problem of the Race is merely the totality of the individual problems of those who compose it; if every individual were honest, just, and compassionate, humanity as a whole would be honest, just and compassionate. The vast majority of mankind has not reached a stage of development where it can be hoped that these qualities will shine undimmed in all. But it is well known that when a choir is seated on a stage to give a concert, those who sing best, that is, those who invariably sound the correct note, even though their voices may not be especially fine, are carefully spread among those who are less dependable, so that they may continuously give the note to the others who by themselves would sometimes sing the wrong note. Indeed, has it not always been a small few who, having glimpsed the ideal, having lived and fought for it in the midst of darkness, made possible by their undaunted effort each forward step the world has taken along the path of progress to the point in evolution where it now stands?

If those young people everywhere (and older ones too) who have been able even in the present horrible crisis

to perceive the fine and beautiful ideal towards which all civilization has been moving throughout history—if all these, no matter what their ideology is, political or religious, make up their minds that the new civilization must be fine and noble, so that every human being shall come to realize that only that which is good for the whole of society can in the long run be good for the individual, then no power on earth or in heaven can stand in our way, because all the forces in the cosmos will be on our side, and back of us that Immut-able Law, which is neither mocked nor overthrown, and of whose designs for the ultimate good of humanity we alone can hasten or retard the realization.

Let us seek out and determine what this new world must contain; let us open our minds and hearts to grasp as much as we can of the radiant future of mankind, and let us put all our effort, our tolerance and understanding, all our capacity for harmony, reverence, and love, into sounding that note in our neighbourhood, in our daily life, in our orientation towards the future, and in all that we think, say, or do, whether great or small. Let us give ourselves to that ideal, so that when the war ends, the ideal may be brought closer to men. Let us live so as to sound the note of harmony amid the surrounding discord, and the whole race will then sound more audibly the full and the true note. Then the unspeakable suffering, the destruction and devastation of this struggle involving in agony of our whole system of life will not have been useless.

—Juventud Teosofica

THE Indian problem is getting more and more complicated. It looks as if India has lost the War, for the splendid opportunity afforded by the present War has been allowed to pass. If only Indian leaders had established substantial national unity in the country India would now have been much nearer the realization of her Freedom. But instead of considering vital issues affecting India's national life, Indian political parties are at present engaged in fighting among themselves. During the last five years of the War quite a number of political parties have appeared in the country and they have added to the confusion in India's national life.

And now on the top of all this confusion and chaos we find one of India's leading politicians suggesting a formula by which India's very nationhood threatens to come into peril. Gandhiji has supported this formula and so all discussion on the merits of the proposal has become impossible. The formula may be explained by its author by many high-sounding phrases but the fact remains that it is a proposal which aims at vivisectioning India. The formula if applied will mean not only India's division into two separate states but it will amount to India being cut into innumerable tiny bits. Once the principle of separation is conceded to the Muslims it will be difficult to oppose the claims of other groups like the Depressed Classes, the Sikhs, the Non-Brahmins as also the Indian Princes. And if the claims of these groups have to be considered and separation effect-

ed there will be nothing like India left. India will disappear as a Nation. That is the great danger that faces the country at present. In the excitement of arriving at temporary settlements this great danger is being lost sight of and so it is of utmost importance that young citizens of India should be alive to the requirements of the present situation. The future of the country belongs to them and it is for them to declare that India shall remain one and indivisible. The Hindus and Muslims have remained together for centuries in this land. Each has enriched the other and there is no reason why they should not remain together in times to come also for the greater glory of India.

Such issues as Pakistan are the creation of political leaders. The conflict that has appeared between these two communities is also the product of the antagonisms between different leaderships. For even today in the villages of India Hindus and Muslims remain together. They share each other's joys and sorrows. They participate in each other's festivities. They stand by each other in the hour of need. No doubt the advent of the politician in the villages of India has introduced the element of conflict between these two sister communities. But then it is something which has been imposed from outside.

The fact of the matter is India's millions, whether Hindu or Muslim, suffer untold miseries. They do not know what a square meal is. For them starvation is the rule of the day. And

the starving man, does he have time to remember whether he is Hindu or Muslim? Instead of tackling his problem of hunger, we have lost ourselves in the intricacies of Pakistan and Hindustan. If only we will look at the masses of India and base our policies on the basis of their welfare, we shall soon forget all our so-called big problems. For the millions of India food and clothing and shelter are the main problems. Let our political groups and parties evolve a common programme for the relief of the masses. It is true that without political freedom this problem of economic salvation of the millions cannot be solved. But then let us re-orient our politics from the standpoint of the masses. Let us realize that political freedom by itself will mean nothing if it is not to be translated in terms of economic relief to the large masses of the people. Once we begin to think

of our politics from this standpoint all these issues of Pakistan and separation will fade into insignificance. And it is here that the young citizens of the land have to give a lead to the country.

The world trend is towards greater and greater fusion, towards nations coming together. It is not towards isolation and separation. India's national life must also reflect this trend and the separate units in the country must now come together and pool their resources together for the solution of the main problems that face our civilization. The path of division will lead us to destruction; the path of Union will take us to happiness and prosperity. It is to this task that young citizens of India are today called. Let them come together under the banner of India's indivisible Unity.

—R. M.

THE YOUNG CITIZEN

Editor: Rukmini Devi

Joint Editor: Rohit Mehta; Manager: Shridevi Mehta

Published monthly at Adyar, Madras, India. A Journal for youth as well as elders.

Annual Subscription (post free), payable in advance:

India and Ceylon Rs. 2; other countries 5 sh., \$1.25, Rs. 3/4

Single copy: 4 annas

Correspondence, remittance, etc., to the Manager,
The Young Citizen, Adyar, Madras.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

September—October 1944

Vol. XIX, Nos. 9, 10

The Crow's Nest

[The first of October every year brings us all happy and loving memories of our President-Mother, Dr. Besant, for it is her birthday. At the last celebrations of this day at Adyar, our Editor recounted some of her personal experiences with the great Leader. We print extracts of these reminiscences in the "Crow's Nest" this month, hoping that our readers will contact and be animated by that Besant Spirit which is so very much needed today in all aspects of our life and work.—JOINT EDITOR.]

THIS is a very auspicious Day for us, and I consider it also as a New Year's Day. Even though I were to write a volume about the details of Dr. Besant's life, I would not be able to present to you all the many aspects of her nature. Sometimes she was like a deer in gentleness and charm. Sometimes she was like a lion in her work and I can see her as she looked when people gathered around her, not to speak with her—for it was difficult to have casual talks with her—but simply to have a look at her and pay her their respect and reverence. I remember how our President, Dr. Arundale, sometimes would say, "This morning I did not dare to talk to you, because you looked Manu-ish," which was his way of saying at times when she looked like a lion in grandeur, power and seriousness.

The dominant thought in her mind the last few years before she passed away was that she had the greatest interest in making Adyar a Flaming Centre. That is the reason why she wanted a school here, for without the spirit of youth and the training given to the future citizens, the future leaders of the world, how can Adyar be an alive, an active Centre? We all have worked hard to establish that School. And in many other ways she wanted Adyar to be a Flaming Centre.

Whatever the circumference of her life the Centre was devotion to the great Teachers and the spiritual life animating all the activities and spreading out into the world. That was what she was keen about, so that every activity whether of the School

or of the workers could be a centre of radiating life.

At that time there was no Kalakshetra. If there had been I should have had the joy of having her bless it on the physical plane.

She desired to have all these activities coordinated into one channel for spiritual outpouring. What is the difference between our activities and those of the world? That we may be able to spread abroad into the world the spirit of the Great Teachers and of such great leaders as Dr. Besant and Bishop Leadbeater, for on such a day as this I can never forget the one whom she called her "twin." They both stood for Adyar, and for the application of the essence of Theosophical teaching to the problems of the world, so that the great force of Theosophy might give a common direction and change the world that today is so full of ignorance, selfishness and misery.

On this 1st of October I am not merely thinking of how beautiful she was and of my own personal connection with her. I want today to think what she would do. I can never forget my special gratitude and devotion to her, for it was she who first opened my eyes. I was only studying in the lower classes of the school when I met her. I told her, "I want to work for you and help

you." She asked, "Do you not want to continue your school studies?" I answered, "I should like to work for you." I still feel I want to work for her and her principles and for her spirit. I still want to work under her direction. And I feel that the only way in which we can express that wish which so many of us have is to make the whole world conscious of that teaching.

How much she did for India! How little India recognized! How little gratitude India showed her! Yet she did not feel unhappy for not being recognized, but only felt unhappy because India was not saved. I should like her work to be continued because of us. But I also wish she would be recognized as one of the great saviours of India. I do not feel a greater person has come for many, many centuries. We must not only send out devotion but search our minds and hearts, remembering her ideals.

Why have we been sent here? Why have we come here? To fulfil her spirit, to live more completely dedicated lives, to give ourselves irrespective of personal convenience to the service of Adyar and to the service of Dr. Besant and to the service of the Great Teachers, and in every way, whether small or big, to pour ourselves out in devotion, in practical commonsense, always in spiritual ways, all over India. This is my New Year's Dedication and wish it would be our common dedication as well.

If you want to know more, try to help more. True knowledge comes when eager service calls.

—G. S. ARUNDAL

Kalakshetra Presentation

SIR P. S. SIVASWAMY AIYER in presenting on the 27th of September, Vijayadasami Day, a diploma in Bharata Natya to Shrimati A. Sarada, and in presiding over the Arangetral of Shrimati S. V. Lalitha, senior students of Kalakshetra, said that few realized what severe training and discipline were undergone by the dancers to reach such perfection in rhythm and abhinayam. He spoke of the universal appeal that dancing has to people of every taste and expressed his gratitude to all who had revived and raised the art from its former decadent state.

The two girls first dedicated themselves in the time-honoured manner to the Lord of the Dance, and especially noticeable in their dancing was the purity and beauty that come only from a spiritual intent. The large audience present in the Sundareshwarar Hall, Mylapore, enthusiastically responded to the finely executed varnam, tillana, and padams. Again was noted the absence of the professional nattuvanar on the stage and the well-blended performance of the musicians and nattuvanars trained by Kalakshetra.

"People are now learning dance everywhere. There is hardly a house where someone is not learning to dance," said Shrimati Rukmini Devi, referring to the great revival

of interest in Bharata Natya. "What is the difference in Adyar and dancing elsewhere. First and foremost, it is not merely technique but the spirit of the art. I want these girls to become great devotees of India, to understand true Indian culture. I hope they will become in a small way always, and some times in a big way, messengers of India culture not only to India but to the whole world. I hope the time will come when these pupils will go throughout the world and show something of the spiritual background of India. That is to me the most important. To know how to dance is possible to anyone but to know how to give the right spirit, that is essential.

"We speak the revival of the India dance. Why did the dance die? Because there was something in it that had to die. We do not want that something to be revived. Instead, we should revive the ancient spirit of the true art, minus that which deserved to die, for if the latter is revived it will again die. That is what we should do today. However much we may learn, we must contribute our educational and cultural point of view and lift the whole art to such a level that India Herself is served and India Herself is saved."

21 NOV 1934

There has again been considerable delay in the publication of THE YOUNG CITIZEN due to unavoidable circumstances. Our business arrangements with the postal authorities are not yet complete to enable us to send it out regularly every month—but from the next issue onwards we expect to be regular, and apologize to our readers in the meantime for any inconvenience caused.

BUSINESS MANAGER

A National Day

[Summary of a talk by Rukmini Devi given at the Gokhale Hall, Madras, on 1 October 1944 on the occasion of the Y.M.I.A., Founders' Day celebrations which is also Dr. Besant's birthday.]

DR. BESANT was the very first pioneer in India who gave to India the magnificent faith in her ancient traditions, the magnificent knowledge of all the religions of India. To her so many religions existed in India, not in order that they might quarrel with one another, but that we might prove to the world that we know how to understand each other. That is where we have to set the great example.

Dr. Besant never liked being called an Englishwoman. She was very proud of the fact that she was Irish. She said, "It is my Irish blood that gives me the power to fight, for the Irish are fighters for freedom, they are mystics and great idealists." She sacrificed so much of her position in the world for the sake of the truth she knew. Many people used to feel if only she had never become a Theosophist, what a great and magnificent power she would have been. But when she met the person whom she called her "Guru," she did not care about public opinion. She had to be true to herself, and I can say it was this truth that always led her to the last and was the guiding spirit of her life. She said "Nothing else need be written about me except to say, She tried to follow Truth." We all know how she tried to follow truth not only in great things but in the smallest things of everyday life.

Dr. Besant not only had the greatest faith and belief in ancient Indian culture but also in the future of India. I do not know how she would feel if she were living today, but I feel sure she would not be happy in seeing the deterioration of Indian culture. She had great faith in culture as the spiritual keynote of India. She said that unless Indian spirituality comes to the foreground the gaining of

political freedom will not make India happy. India must be not only a free but a happy nation. What are we going to do with freedom if we are going to have a freedom which is a mere copy of some other country in the world when we really have a unique culture? Such a freedom would be freedom of the body but not of the soul, and Dr. Besant was a great believer in freedom for the soul of India.

There were very few organizations for the service of India that were not inspired by her whether in the religious, social, educational, political or other fields. Out of her ideal for India came the founding of the Central Hindu College in Benares. Out of her ideal came the founding of Harijan schools long before other people were working in this field. She began the work for the freedom of Indian women, and also the first movement to prevent child marriage, the Sons and Daughters of India, the members of which pledged themselves not to marry their daughters before the age of sixteen.

Her daily life was most perfect and her character so beautiful. She was so regular in her devotion. The first thing she did every morning was to offer her prayer to the Great Ones and invoke Their Blessing, not that she might become recognized and have some personal advantage, but that through Their Blessing might come happiness to India.

No one was a greater friend of the poor. If her name is mentioned in public the poor people cheer. I remember an occasion in America when she found that at a big public lecture she was to give, Negroes were not allowed, for race prejudices exist elsewhere as well as here. She felt very unhappy and

sent a message to the Negroes saying, "May I come and be with you and speak to you?" They agreed with great happiness, and that speech of hers was one of the most wonderful I have ever heard. She never sought for sensationalism. She did not mind if she was not known or recognized, but she wanted justice everywhere. She wanted that there should be no poverty and suffering. She was a champion of the animal as much as of the poor people, and she gave magnificent lectures on kindness to animals, saying that true Ahimsa does not mean merely doing nothing that is harmful, being harmless, but it means going out of our way to be actively kind and helpful everywhere.

There are many memories. I hope a day will come when the whole of India will know there was one very very great Messenger, one very very great person, that they will forget her nationality and remember only the fact that she was Indian, for that matters more than anything else. That they will remember she was a very very great Indian, a most patriotic Indian who loved India in

every possible way. She studied many languages. She wrote many stories, and I hope among the best books of the world there will be included a Life of Dr. Besant. I hope the time will come when we will at least say, "We are not ungrateful." Irrespective of others, the highest quality we can show is gratitude to all who have helped our Nation.

In 1947 comes her Centenary birthday and I wish we could make this a National Day of Rejoicing all over India, not only by telling the whole of India about her and celebrating this Day all over the world, not merely by praising her, not merely by various constructive schemes for work in India, such as founding institutions and writing books, but to truly appreciate her by bringing to the foreground the wonderful ancient culture and spirituality which is the highest genius of India. If we regain our genius, we shall never have to ask the world to respect us or ask it to recognize us. The world cannot help recognizing us then, for we shall not much talk but be truly Indian in life as well.

Education for World Citizenship

[The following Article is reproduced from *The Education Digest* and is by Grayson N. Kefauver, the chairman of the Liaison Committee for International Education, U.S.A.]

IN the recent past, education has often been directed toward the development of a narrowly selfish nationalistic citizenship. In the postwar period, the development of world citizenship will be one of the most vital tasks of education in all nations. Education for world citizenship includes the development of understandings, ideals, and abilities. The fully effective world citizen will understand the main characteristic of the world in which he lives. With such understanding, the need for world cooperation will scarcely require further demonstration. He will behave

in a manner which recognizes the dignity equality, and brotherhood of man. He will exercise his responsibility as a citizen of the world. In short, he will appreciate deeply the value of world cooperation. His abilities will include the command of some means of communication through language with other peoples of the world. He will have the desire and ability to use his full intelligence in attempting to solve world problems.

In order to achieve these objectives, it is recommended that educators in all the United

Nations arrange for effective international co-operation in :

1. Examining the curriculum to determine how the development of world citizenship may permeate the teaching of all subjects, and eliminating the content and materials which foster intolerance, prejudice, and war among the peoples of the world.

2. Providing for the broadest study and teaching of humanities (philosophy, ethics, history, literature, and the arts) as a means of developing human relationships and international understanding and of stabilizing basic values.

3. Developing an understanding of the effects of the physical environment on culture, of the effects of culture on human personality, the distribution of world resources and population, the lanes of world transportation and communication, and the growing interdependence of the modern world.

4. Providing for the careful study of modern technology and economy on which world interdependence rests and adequate standards of living for all depend.

5. Studying the development of culture to show the growing unity of the world, and man's long struggle for peace and security.

6. Studying the great religious teachings and faiths of the world to show man's common aspirations and spiritual ideals, and to help to develop a personal philosophy of living.

7. Teaching the scientific method of solving problems and developing the spirit of science which contributes to human betterment to the degree that it is free from narrow nationalistic and closed cultural relations.

8. Preparing instructional materials to support the proposed changes in content. In certain areas, common reference materials used throughout the world are desirable.

9. Providing for a wider use of the newspaper, periodical, pamphlet, radio, motion picture, library, art galleries, museum, et cetera, on all levels of instruction: child,

youth, and adult. Radio programmes for world transmission and motion pictures and newspapers for world distribution are educationally desirable.

10. Selecting an internationally understandable language and encouraging the teaching of it wherever feasible in elementary and secondary schools in order to foster world intercommunication and understanding. This language can be employed in certain reading materials, radio programmes, periodicals, and motion pictures in order to ensure its continual use. More effective methods of language instruction should be used and the study of languages generally encouraged.

11. Developing and using methods of instruction which will facilitate effectiveness in world citizenship, such as international correspondence among students.

12. Providing for a very substantial increase in the international interchange of students and teachers, planned and managed so as to obtain the maximum value from such experiences.

13. Providing international institutes and increasing the number of centers of learning where teachers from different nations can study world problems and cultures under competent instructors.

14. Providing a translation service for old and new materials for educational use in various countries.

The above measures constitute an ambitious programme that will require devoted efforts over a long period of time by schools and all mind and character forming agencies, service organizations, et cetera. Not every part of the programme will need to be developed simultaneously. Progress can be made on various points as opportunity offers. Our greatest danger is not that we shall overestimate the present influence of education but that we shall make too timid and mean an estimate of its potential power for developing a peaceful world.

THE YOUNG CITIZEN

Registered M. 467

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEV

November—December 1944

Vol. XIX, Nos. 11, 12

The Crow's Nest

OUR Editor is on a north Indian tour visiting Hyderabad, Secunderabad, Bombay, Indore, Hyderabad (Sindh), Karachi, Delhi, Lucknow and Benares. Elsewhere in this issue we are publishing some reports that we have received of her visit to a few places. Her tour has been a phenomenal success. She has given her dance recitals to packed and very appreciative audiences everywhere. The Dance Drama—Kuravanji—which she has produced and is being presented on this tour has also been received enthusiastically by the public. Wherever she has gone people have evinced great interest in her work of India's Cultural revival that is being carried on through Kalakshetra. One of the newspapers in Bombay has remarked that Rukmini Devi is doing in the field of art and culture in India what mighty Besant did in the sphere of politics. We feel sure that Rukmini Devi's unbounded enthusiasm for and unstinted devotion to the cause of art and culture in India will enable India to realize her spiritual and cultural freedom. India's political and economic emancipation will be of no avail if she remains culturally and spiritually enslaved. India needs tremendous cultural reawakening so that her soul may

be released for the greater glory of the world.

As this issue of our journal will be ready for despatch just towards the end of November we offer our very affectionate and loyal greetings to Dr. G. S. Arundale on his 66th birthday which falls on 1st December. Dr Arundale is a great friend of youth. To come into contact with him is to be enthused with great fire of idealism. He evokes greatness from Youth and is a firm believer in Youth taking the helm of affairs in world reconstruction. It is impossible for us to express in words our gratitude to him for all that he has done for Youth in general and for the Youth of India in particular. We hope that he will be long spared to guide the Youth of the World!

Dr. Arundale is also on a north Indian tour and has been delivering lectures on political educational and Theosophical subjects. We propose to reproduce some of his talks in this journal for they will prove of abiding interest to all the young citizens of this country and also of the world.

17th November is the Foundation Day of The Theosophical Society and this day is observed all throughout the world by Theosophists and those who are in sympathy with the objects of this great World Movement. The 69th birthday of The Theosophical Society was celebrated in Adyar when a meeting was held over which Mr. N. Sri Ram, the Vice-President of The Theosophical Society presided. In the evening there was a well-attended meeting in Madras when speeches were

made relating the growth and development of this International Movement during the last sixty-nine years. At night the Vasanta Round Table, Adyar presented dramatic sketches in which little children and older members of the Round Table displayed their dramatic talents, and that too of no mean order. Thus the birthday of The Theosophical Society was a day of great joy and happiness at the International Headquarters. Jt. Ed.

A Triumphant Tour In North India

DR. ARUNDALE, Shrimati Rukmini Devi and a party of Kalakshetra students left Adyar on 19th October on a North Indian tour. They are visiting Hyderabad (Deccan) Bombay, Indore, Hyderabad (Sindh), Karachi, Delhi, Lucknow and Benares. Shrimati Rukmini Devi will be giving Bharata Natya recitals and staging a Dance Drama at all these places. So far we have received reports of very successful dance recitals and Dance Drama performances at Hyderabad, Secunderabad and Bombay. Newspapers all over the north are full of praises for the wonderful art displayed by Rukmini Devi and for the very valuable work that is being done by Kalakshetra under her leadership. It is not possible for us to reproduce all that has appeared in various newspapers and journals as our journal has too little space to cover all these beautiful references. We are however reproducing a few of these in order that our readers may know how the work of our Editor has received appreciation by persons utterly divergent in their outlooks with regard to Indian Art and Culture.

The *Forum* from Bombay in its Women's page dated 29 October 1944 writes: "Rukmini Devi is steadily achieving in art what mighty Besant achieved in the realm of

politics." Referring to Kalakshetra, it says: "This school of classic Indian Art draws forth young devotees, male and female from all over India. As the President-Founder of Kalakshetra, Rukmini Devi bases her entire planning on spirituality and simplicity."

The *Sunday Standard*, Bombay, referring to *Kuravanji*, the Dance Drama presented by Rukmini Devi for the first time in Bombay, says: "The play necessitated the adaptation of Bharata Natya to the ballet form. This was not altogether an innovation, since Ram Gopal had done it in his last recital—but Rukmini Devi's presentation was distinguished by a better finish and polish, and, what is more, by a more skilful choreographic arrangement which is more difficult of achievement in a dramatic performance lasting for nearly two hours. Rukmini Devi played the main role of Vasanti Valli with considerable charm and grace."

The *Bombay Sentinel* writes: "Rukmini Devi is undoubtedly the greatest exponent of Bharata Natya which according to her is 'meant to give happiness to the world; it is even more of an offering to the Deity, and the audience should be inspired to offer worship with the dancer as the dancer dances in the praise of the Lord.' It is because of

this high idealism of her spirit of dedication that Rukmini Devi has been able to create during her dance performance an atmosphere and feeling of deep spirituality. She has not only made known all over the country,

Bharata Natya, Indian Classical Dance, but while keeping to the ancient traditions has given it the touch of her own individual and artistic genius revealing through her art some of the lost glories of our motherland."

Be Happy!

[The following are extracts from a talk given by Dr. Arundale to the students of the Mahboob School, Secunderabad.—Jt. Ed.]

I AM going to make one or two suggestions. You will not be able to carry them out under the existing system of education in this country. I should like to say to all of you what I am always saying to myself and what I would say to everybody: Be as happy as you can. A happy life is essential. Be joyful. Do not take anything too sadly. Try to be light-hearted. Try to enjoy yourselves in your work, in your play, in everything that you do. It is not easy. Under the existing system of education you have to work too hard and in the wrong way.

If only a great teacher called Madame Montessori, the greatest teacher in the world today, if only she could have her way here in India where she is at present, she might have made you all happy by giving you a happy system of education. But nobody cares for Madame Montessori in India. Nobody invites her to come here or pays any attention to the greatest genius that has existed for many a century. She knows how to make every student happy—happy in mathematics, happy in geometry, happy in Sanskrit, happy in every single subject of the curriculum. How do I know she can make you happy? She has done that in the Besant Theosophical School in Adyar.

Students are happy there because she has made them happy, she has trained the teachers and students how to be happy, while at school, while learning, while preparing to earn their living in the future. But nobody pays any attention and the kind of education you have is machine-like. Into your brains there is thrust a pipe and the teacher comes and forces down the instruction into your brains. Who is going to be happy with that kind of forcible feeding?

When I say to all of you the great object of living is to be happy, I am casting seeds of happiness on very rocky ground. They will not take root. I wonder how many students and teachers of the older generation are happy, light-hearted, so that they are always smiling even if difficulties and trouble come, even if they fail or their pupils fail in their examinations. How many can say, "I failed today, I will succeed tomorrow. I am enjoying myself, I am laughing about it all?" Rather how many students will go about feeling very sad and solemn, saying: "Am I going to pass my examination? Shall I satisfy my teacher? Will the teacher be angry with me because I have not learned my lessons?" That is the kind of thing that is going on all the time—fear everywhere.

I am here not so much to talk to you but to show you that in this man here there is a happy person. Of course I do not say that sometimes if difficulties are a little troublesome one might not feel a little bowed down by the troubles. But generally I feel alert and happy, and I have my difficulties and troubles as anyone else.

Why am I happy? Because sooner or later India is going to be a happy, a free country. India is going to be a wonderful country in the future and I am looking at that future. If there is darkness here, and now, it does not matter provided there is light over there to which I am trying to move. So I, an individual who is happy, hope that some

of my happiness may stream out and help you a little just for the time being.

How are we to be happy? That is a little more difficult, but I can tell you. I have not come here without being happy and knowing how to become happy. How can we be happy? By making other people happy. It is the only way. You can only get happiness as you make other people happy. If you are selfish and think the way to be happy is by satisfying yourselves at the expense of other people you will never be happy. Supposing you can make one person happy. You will be happy, happy in other people's happiness. And that is the only way to be happy.

War And Culture

ADDRESSING a public meeting at the Hyderabad Y.M.C.A., in the course of her present tour, Rukmini Devi strongly urged the revival of true Indian Art and Culture.

Culture included, she said, everything beautiful and essential to life. One might have greater intellectual capacities, one might acquire scientific knowledge and obtain academic distinction, but without culture one's achievements would be nothing. A country or nation was known and respected by other countries and nations for the standard of culture it had attained.

Shrimati Rukmini Devi said that there was no difference between art and culture. The essence of culture was art. Art was a form of expression of culture. If all the countries and nations in the world were cultured and lived up to what culture taught, gave and aimed at, she was sure there would be no wars.

Referring to Indian culture Shrimati Rukmini Devi said that Indian culture was essentially spiritual. The conception of art in

ancient India was all that was splendid, pure and beautiful. Indian art and culture were enriched by the contributions of various sects of people inhabiting the country as well as by those peoples who had come to India and made it their home. India was once at the height of civilisation and her arts attained the highest approbation of the world. India was a land where literature flourished.

Shrimati Rukmini Devi proceeding deplored the tendency of the people to pay little or no attention to Indian art, culture or literature but rather, she declared, they paid greater attention to everything western and attempted to imitate the westerners in manners and customs. She blamed the present educational system in India for this state of affairs and pleaded that the educational system should be so organised as to form a part of life.

The lecturer regretted that Indians were careless and ignorant of the greatness of their own poets, dramatists, artists, philosophers and heroes. Indians knew very little

about the literature of the Tamilians, Bengalis, Telugus, Kannadas, Maharashtrians or any other particular community. On the other hand Indians knew more about the western literature and knew everything of the west.

Shrimati Rukmini Devi questioned the value of the present rush of young men and women into the fields of dancing and other arts without the necessary background of a knowledge of Indian history, Indian architecture, Indian painting, Indian literature, Indian history and Indian philosophy.

Shrimati Rukmini Devi made a strong appeal for the revival of spirituality and every-

thing beautiful in India. She exhorted the audience to look to the past for inspiration and mould it in the present for India's future greatness. She concluded by saying that no real unity in India could be achieved unless it was based on culture. No lasting and permanent peace could be established in the world unless in their cultural relations there was a true understanding between nations. She looked forward to the time when India would again show to the world the essence of her divine, her wonderful and her eternal culture.

—(A.P.I. in *The Deccan Chronicle*)

I'm Going to Be a New Man

By STEPHEN LEACOCK

[One of the last pieces the famous humorist and economist wrote before his death]

JUST now we are all filled with the idea of postwar reconstruction, rebuilding the railways, recharting the air, shoveling up the cities. I propose, my dear friend, that as a first need for a postwar world you reconstruct yourself a little; shovel up a lot of yourself and throw it away; knock yourself down and start over. And in particular cast away the minor grievances and animosities that the fierce light of war has brought down to their true pettiness.

How trivial are the things we used to fuss about! I have known two professors of Greek who ceased speaking to each other because of divergent views on the pluperfect subjunctive. I've seen friends drift apart over golf just because one could play better but the other counted better.

I recall two old men who were bitter partisan opponents. Old Archie hadn't

spoken to old Sidney for ten years; no, sired! Archie was a Grit, and Sidney was a Tory. You don't know what that means; but then, neither did they. Anyway, they sat each morning in the country tavern with their newspapers. Each started a sideways campaign of sneers, addressed to the room but intended for the other: "I see where some darn' fool of a Tory," etc. So it went on for years. Then old Sidney died. I saw old Archie at Sidney's funeral, standing, shrunk and silent, his head shaking from side to side. They said that at the next election (his last) he changed his vote.

So while there is yet time, let us realize how insignificant are these animosities—what good fellows we all are in reality. I recall an English music-hall song with the refrain "He's all right when you know him, but you've got to know him first." We are all like that. I am

RAM 211, N267C N15

sure I am, and I think it likely that you are. You may look pretty disagreeable, but that's because you can't help it with that face of yours. Let people realize that it is only your face, that behind it you are all right.

And, mind you, we can do this if we try. We all do it once a year at Christmas; we pretend to be such good fellows that somehow the whole world looks brighter for the pretence.

For, you see, it is the illusion that is the real reality. "All the world's a stage," as Shakespeare said or at least it could be if we set ourselves to make it so. Come, let us play our parts as we should like to play them each according to his true self.

I'll tell you why I want this reconstruction. I don't believe we can mend our broken world without it. Treaties and compacts, legislation and pledges, are worthless without the heart and spirit of the people. In the long run the world can move only with the spirit.

I'm going to start, anyway. I'm going to pretend that I'm just the kindest, friendliest fellow that ever stepped along the street. You'll notice it right away when you see me. And you start, too. Don't wait for the rebuilding of the railways and the recharting of the air and the reorganization of trade with South America and all those other things you talk about. Don't put it up to the President of the United States. You begin.

The Reader's Digest

LET US WIN THE PEACE

Dr. G. S. Arundale in the course of his recent speech at Hyderabad (Deccan) said: "There is war where there is antagonism, where there is misery where there is discontent and unhappiness."

"Will the victory of the United Nations give the world Peace and Happiness?"

Dr. Arundale referred to the League of Nations characterising it only as the "League of Governments rather than of People". That is why it failed and will fail unless the people of every country are behind it. The people of the great powers as well as the peoples of China and India.

Dr. Arundale further remarked "No type of person will not be represented at the Peace Conference and that is the reason why in every country, the youth who have to build the nations of the future. Only the young haired people, the yesterdays, will be the ones to and will say, 'we have won the war' and 'we will win the peace' and 'we will not!' Old people are very well in their right mind but on the whole they are better off the way!"

DOG RECEIVES TELEPHONE

A verified story from Lafayette, Louisiana, tells of two women who complained to Police Sgt. Cecil Baker that a dog had moved their car and wouldn't get out. Baker moved the dog, found a tag with the name of Alvin Fay, whom Baker then telephoned.

"Put the dog on the 'phone,'" Fay told the Sergeant. The Sergeant was dubious, but obeyed. "What are you doing up there?" Fay admonished. "Get right on home."

Amazing as it may seem, the dog did leave the police station and proceeded home.

In checking the story with Lafayette Chief of Police, William F. Taylor, he learned that the story was true in detail. Furthermore, the dog, a pointer, a number of unusual accomplishments his master exhibits to anybody who is interested. For instance, the animal will call for the butcher shop for meat and return carrying the package in his mouth.

Another accomplishment for which the dog has been trained is in carrying packages between several places of business.