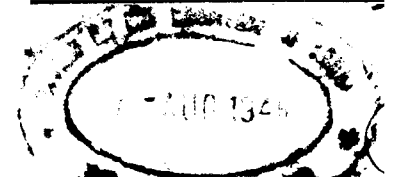


The



YOUNG CITIZEN

C O N T E N T S

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A N D O T H E R A R T I C L E S

JULY

1946

It is always kindest to tell the truth, but to tell it convincingly and with deep understanding.

But it is always best to face the truth oneself and to change accordingly.

Those whose lives are most stormy because they have the constant strain of alternating between Heaven and earth need most to cling fast to the Truth, not to the truth as it may seem to be when they are beset by earth, for then it is almost always warped by personal influences, but to the Truth as it shines forth unalloyed in the Heaven world.

—GEORGE S. ARUNDALE

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

THERE is so little news in the papers these days. The only impression one carries of the World as it is today is that it has not recovered from World War I and, though there is talk of peace, the inner surging of emotion continues. The atomic bomb brought the end of the war in the East but the spirit of the war can be killed only with other means. Today almost every action seems to be directed towards another war.

There was a great protest in Washington against the Bikini test on this ground. I agree with the protest, but for another reason. My reason is that I believe whole-heartedly in two principles—one is kindness and the other Karma. At this test, animals were used for experimentation. The horror of it pursues men in night and day. What is the use of a few individuals crying in the wilderness of a mad scientific world? They say all this is for the saving of humanity. Is humanity saved when it tries to benefit from the misery and silent tears of millions of beautiful innocent creatures? Will hearts that are hard towards such creatures ever become tender towards a humanity that suffers, especially if those that suffer are of a nation one dislikes? I can see no logic in the argument of such scientists and politicians who claim that it is for humanity they work but whose feelings are unaffected by the suffering of these unhappy creatures that have become slaves of man. Feelings of love or hate cannot be separated as time commands. Just like the mind the heart has to be educated. If one does not practise studying the books can one suddenly become a student when the need comes? The mind and the eye must be trained. So, in the same way, will your heart become tender to suffering when you have shut it specially to those who are innocent?

Besides this, I, who believe in Karma, cannot see how the war will end when cruelty doesn't end, for surely the suffering of the world is a direct result of our

past cruelties. All these years experiments have been made on animals for the helping of medical science. Has it reduced the death-rate? Doctors will say that people suffer less from certain diseases. But do people die less? At least a million have died from the war. There will be a way of suffering, however much humanity tries to alleviate it, unless the karma of the world is lessened by kindness.

Indian scientists like Sir C. V. Raman who can easily aid in the progress of destruction have flatly refused to work unless it is for constructive help and when scientists give their minds to this there will be real progress in the world. This is where Science and Art can create a brotherhood for humanity. People like me can write a little, talk a little and pray a great deal but these cruelties continue. Is it too much to hope that one day human beings will be logical and that they will see that kindness is the highest argument for the promotion of it?

Many letters come requesting information regarding the Besant Centenary and it is only right that I should give news from time to time.

I am happy to say that Sir C. P. Ramaswami Aiyer has consented to be the President of the All-India Committee for the Besant Centenary Celebrations. I wish also to announce that Mr. Henry Hotchener of America who is now here to help me in this work will serve as Treasurer. He was formerly the Treasurer of The Theosophical Society, has long served in many activities in close association with Dr. Besant and Dr. Arundale, and has had many years of experience in public work.

During the last Theosophical Convention at Adyar I spoke to a large audience on this work. Everyone was enthusiastic and eager to help. Some of the younger people have organized groups for the collection of funds and are still continuing to do so even though they themselves are poor and have only limited time. They arranged concerts and exhibitions for this purpose. At the time I called this a 'miracle of love', for, voluntarily, even those whose income was below Rs. 100/- per month have contributed generously. This was against my wish for I would rather have accepted only from the rich but these fine people would not withdraw and, but for a very few, the rich would not give. In this way a sum of about Rs. 10,000/- has already been collected. After this, I have been on many tours.

I visited in the first quarter of the year Bangalore, Erode, Tiruppur, Coimbatore, Madura, Sivaganga and other places to organize committees, to meet people and for lecturing. At the meetings the audiences were large and there was enthusiasm. Later in April, I visited Karachi where, under the leadership of

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Mr. Jamshed Nusserwanjee, I formed a committee for the collection of funds. In the meanwhile the planning for the opening of the Training College for Teachers is going ahead under the joint Directorship of Dr. Maria Montessori and Signor Mario Montessori and named after Dr. Arundale as part of the Centenary memorial to Dr. Annie Besant. Teachers from all over the world, but mainly from India, are coming to help.

The Dewan of Travancore has already announced that in the reorganization of primary education in the State not only will Travancore utilize the help of this College and recognize our diploma, but it will also give a substantial subsidy to support the institution. I hope others will follow the example of Travancore and reserve seats for their students in the College.

As regards the memorial volume of Dr. Besant's life and work, Dr. Cousins has been writing to her eminent friends all over the world for contributions and is getting good response. This work is therefore progressing.

However, the local celebrations will have to be planned by local committees. I wish I could do more personally to organize these, but the National Memorial at Adyar is in itself a huge project and I only hope that my energy and capacity are enough to make it a great success.

The Arts College is yet in its prenatal stage and will only be developed as funds are forthcoming. In the meanwhile a spiritual and physical revolution is taking place in our Educational and Cultural work in both the Besant Theosophical School and Kalakshetra. They are becoming so popular that we have to send away many students who come for admission. New courses have been started in Kalakshetra, especially those for the training of teachers in dance and music. This is a result of numerous enquiries and requests for teachers from schools, colleges and art centres. Great artists and educationists have gathered here to work together, but alas, we need more space to accommodate our growing numbers and activities. As our entire scheme of education is based on individual attention, our staff have to be numerous and they need quarters.

Moreover, now that Adyar has been included in the Madras Corporation, the buildings which we occupy become liable to higher rates and taxes. This means more expense, and our annual deficit is already a minimum of Rs. 25,000/- for the two institutions together. Yet I will never allow myself to consider this an insurmountable obstacle. But, for success, I need your help, primarily financially.

I hope you will keep this in mind and will do everything possible to help in this great work for Dr. Besant's ideals and will also do whatever is possible to aid

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ally for the remembrance of one whose services to India you recognize in your arts. Never has there been one who, though born with an Irish body, was eater in the spirit of India. Nor need I tell you that no one has done greater vice to our Motherland. But the task is uphill, for she never worked for popular- and the memory of the people is often fleeting. It is the spiritual impetus that gave which I try to pass on to the younger generation in all this work. St. Teresa and she with three ducats could do nothing but that with three ducats and God she could achieve all. I have the same feeling and I ask the help of all who read this.

Pukminji Devi.

Education In Vedic India

By K. KUNJUNNI RAJA

THE progress of civilization depends on the adequate steps taken by each generation to enrich its heritage and to transfer it to the next generation. The Aryans of the Vedic age understood this important rôle that education has to play in the cultural evolution of mankind. There are passages in the Rigveda saying that gods befriend only those who are educated, and that the superiority of one individual over another lies mainly in the development of his intellect. (X-71). Vak, or Speech was considered as one of the important Goddesses, and two hymns of the Rigveda are devoted to her. In the Atharvaveda one entire hymn is about the importance of Vedic education. (XI-5). If kings are able to rule their kingdoms well, teachers to teach their students properly, or maidens to get young husbands, it is by the power of Brahmacharya or Vedic education; even the immortality of the gods, Indra's pre-eminence over the other gods, and the regularity of the cosmic functions of the Universe are due to the efficacy of Brahmacharya.

It is only in the Brahmanas and the Upanishads that we find the earliest clear references to the educational system of ancient India;

but still it is possible to see from the Vedic hymns that even in the Vedic society the nucleus that later developed into the gurukula system of education was present. Though the ceremony of initiation or introduction to a religious teacher (*upanayana*) of the pupil is not clearly mentioned in the Rigveda, the evidence of the Avesta shows that this practice must have been known even in the Vedic age. In the Atharvaveda passage referred to above we find mention of almost all the external characteristics of the later day Brahmacharins—the matted hair, the girdle, the deer-skin garment, the offering of dry twigs to the sacrificial fire and even the begging for subsistence.

The most important duty of the student was to learn the Vedic hymns carefully; and in that creative age of the Rigveda they were also expected to imitate the form of the old hymns and produce new prayers for ritual purposes. "A hymn had to be composed with faultless art 'as a skilful workman constructs a car' and freed from imperfections 'as grains winnowed with the flail'." It was only much later that composing a poem in imitation of the Vedic hymns came to be

regarded as a sacrilege. In the Vedic age there was a large number of sacerdotal families, like the Vasishtas and the Visvamitras, in which the art of praying and sacrificing was practised as a hereditary calling. The caste system, which gradually arose in that period when the principle of heredity was applied to the theory of the division of labour, gave a very prominent part to these custodians of Aryan culture, the Brahmanas. But the caste system had not yet become so strict; we hear one Vedic bard saying that he is a poet, his father a physician, and his mother a corn-grinder. (IX-112-3).

The method of instruction was strictly oral, the pupils repeating the words of the teacher. The word *Sruti* derived from the root *sru* to hear, used to denote the Vedic literature, suggests that the Veda was transmitted orally from generation to generation. In the Rigveda itself there is a passage which makes this point clear. The frogs gathered together in the rainy season are described as raising their voices together like the Brahmin pupils repeating the lesson of their teacher: "When one of them repeats the speech of the other, as the learner that of his teacher, all that of them is in unison like a lesson that eloquent ye repeat upon the waters." (VII-103-5). But the duty of the student was not merely to commit to memory the hymns of the Veda; they had also to understand the meaning quite well. In one of the hymns of the Rigveda it is said that the Goddess of Learning will reveal her full charms only to him who understands her, as the well-attired wife presents herself to her husband; others 'seeing, do not see her, and hearing, do not hear her.' (X-71-4).

Technical education was not neglected. In medicine and astronomy the Vedic Aryans had made considerable progress. Numerous references are found to the military arts such as archery, horsemanship, charioteering etc.; carpentry, smithy and other useful arts are also mentioned. Rohus were men who be-

came gods because of their artistic skill; and Asvins, who were human princes were raised to the level of gods because of their proficiency in medicine.

Education was not denied to women. One passage in the Rigveda clearly states that women were entitled to participate in the sacrifices. (X-85-10). The term *Pathni* was used to denote the wife who associated with her husband in the performance of sacrifices. Such active participation in the Vedic sacrifices on the part of women presupposes that at least an elementary knowledge of the Vedic hymns and the sacrificial rites was expected of them. In fact Vedic education was even considered as a qualification for a bride. We have already referred to the statement in the Atharvaveda that by means of her Vedic studies a maiden acquired such accomplishments as might enable her to win a young husband. There were great scholars among women, and some of them like Ghosh and Lopamudra were even authors of some Vedic hymns.

But of course the Vedic Aryans did not believe that both the sexes should have the same education. In fact women differ profoundly from men, and 'should develop their aptitudes in accordance with their own nature without trying to imitate the males.' The girls had to be well versed in the household duties. A poet of the Rigveda says that his mother was a grinder of corn. The word *duhitri*, daughter, derived from the root *duh* to milk, is considered by some scholars as referring to the fact that one of the duties of the girls in their parents' house was to milk cows. There are several references in the Rigveda to women spinning and weaving. Fine arts, especially music and dancing were also taught to girls; and there were many girls who had specialized in fine arts. The famous comparison of the Dawn in the Rigveda to a charming girl dancing and enchanting the world by her beauty suggests that dancing also was practised at that time.

What Is Our Next Step?

By RUKMINI DEVI

THE next step is to make India Indian. First to make our individual lives full of beauty, because, to me, India cannot be Indian unless we all live beautifully. And then we shall think of all other departments of life. A National Government must have a portfolio of Art, which will see to it that the entire architecture of India is consistent with the spirit of the nation, that the whole of India is filled with beautiful houses, not imported from either Germany or America. The moment a foreigner comes into India he must be struck by the beauty of our surroundings. There would, then, be a portfolio of Art so that true art has its place.

There would be a portfolio for Women, and there again we will have to revolutionize our ideas. We think now of a women's cause. If we are really evolved, there should be no such thing as a women's cause. It is a matter of women's place and not women's cause. And what is women's place? Women's place is everywhere. Perhaps people think that it is simply a matter of making a home, and even there from the point of view of modern education I can assure you that if we continue with women's education as it is today, within the next ten years no man will have a home at all, or if he wants to have a home he will have to manage the home and not she. That is obviously proving a fact. You take the modern college girl. She does not understand things about the home. As a contrast you go out into the villages, and what do you find? Exactly the opposite—women drudging all day long in the home, women still not given a chance to go out, their desires and their longings cramped by fear.

I contact sometimes very ordinary Indian women, and when they tell me the stories of themselves or their homes, one begins to wonder if it is possible even today for such

conditions to exist. On the other hand they have a gift which the modern woman has not. They are Indian, and, I am afraid, the modern Indian woman is not Indian; equally modern Indian man is no more Indian. Nobody is Indian today, except perhaps some in the villages, and you feel that those so-called uneducated women have a contribution to make to modern life because of their extreme simplicity of living, their extreme beauty of reaction to ordinary life and their most perfect womanliness. If we could base our modern education on that ideal, thinking of the freedom of women, then we could at the same time provide for a woman to be herself, an Indian woman, a woman beautiful, who has not merely the power to command, who will not merely be a mother or a friend or a sister, but most important of all, according to my idea of womanhood, has more the spirit of love, the spirit of healing, the spirit of gentleness, the spirit of beauty. These points of view are necessary in education, necessary in politics, in every field of activity.

Then I shall have one more portfolio; that will be for the Animals. How many people today think of the animal as a citizen? Many people own pets and they say how intelligent they are. But do we realize that our country itself is becoming more and more a country for the sacrifice of animals? How can we talk about non-violence, about ahimsa, when such things exist? During the last few years, while the Military have been in India, there has been more slaughter of animals than there ever was before, and because of that many Indians in war service have not been able to remain vegetarians. The Government, not being a vegetarian Government, does not provide for vegetarians. What about even those who being free to be vegetarians choose to be otherwise? What about those who visit other countries? What

about those who are contributing consciously or unconsciously to cruelty in every field of activity? We may say we are vegetarians, but do we know how many sacrifices are taking place in the name of religion? Please do not think of vegetarianism in terms of one sect, in terms of religion, but as an essential principle. Western countries are becoming vegetarian and India is gradually becoming non-vegetarian. Indians do not dare to give an official dinner party on the floor and offer vegetarian food. They must have European food, they must have ugly plates, tables and table-cloths.

Science itself is progressing towards, as you now see, the destruction of humanity. I would like certain ideas to be placed before the scientists in India. If we have the kind of national government which I am talking about, that government will see that any dis-

covery that is for the destruction of human beings, any discovery that tends to cruelty, is curbed. Let scientists make up their minds that every discovery of theirs is going only to bring brotherhood and nothing less, and no destruction will be possible. That is the kind of world I would like to see. If India will set an example of brotherhood along the lines we have suggested, then the whole world is bound to be affected, is bound to follow our great spiritual ideals. This is a land of spirituality where great teachers have lived. If we can forget these ideas of cruelty, if we can forget to be clever, then we may so change the world that great people will come amongst us once again and will be able to give a great teaching to the world. Let India set an example of world brotherhood.

—From a recent lecture

The August issue of our Journal will be a special number to commemorate the passing of one of the greatest champions of Youth in our time, Dr. G. S. Arundale. The services that he rendered to the young of all countries can never be recounted or evaluated. With Dr. Annie Besant, he was co-founder of THE YOUNG CITIZEN. We urge that the many Youth organizations and institutions that have shared in the blessing of his support and have cause to remember him with gratitude will suitably celebrate the 12th of August on which day he was gathered to the long and illustrious line of the great benefactors of humanity.

—JOINT EDITOR

He who has realized the inner greatness of the Self never pronounces judgement upon another, knows that other as himself, and he himself as that other—that is unity. . . . Greater than brotherhood is identity, and the realization of the Self as one. . . . Those who can see that unity are the nearer to the realization of the Beauty that is God.

—ANNIE BESANT

A Sowing and the Fruit

THE scene is a Benares Convention. Everything inspires me, the whole affair has been so well planned and is so beautifully run; even the fine cold is bracing; only the most delightful things happen to me. And one of these is meeting again after some years one of the men whom I have loved and admired. He has come from the farthest West of India with his contingent of friends—happy young people of all ages. No one has approached him but has come away richer and happier because of the love, help and blessing which that great man has given him, silently, perhaps unperceived.

One day soon after our meeting again, I am watching something, or maybe talking with someone, when I find a goodly packet of postcards slipped into my pocket by this august friend, without any explanation as he hastens away to some meeting or lecture about to start. I look through the cards and immediately understand; it is as if he had said: "You will know what to do with them, not immediately, then in time." For they bear each a briefly phrased thought; and I except one has a valuable little meditation on it.

One such thought is: "Where there is jarrel, there is destruction." another is "Blessed are the Peace-makers in the world", yet another "What a pity we cannot all see the other fellow's point of view", and still another "You are master of the unspoken word; the spoken word is your master". Then there are the comforting ones like: "Resurgam: I shall rise again", and those engendering equanimity—teaching us to "live in the Eternal"—like "Even this shall pass away", the thought which a Persian monarch, it is written, ever kept before himself.

And that one is so clear and complete in itself, it needs no amplification: "You lose something every time you lose your temper."

My friend must have given individual cards or packets to so many like me, who did with them what I did: in writing to a person, I sent the one likely to be most helpful. I used them so for some years. Two cards went even to Europe. For then the war had begun, and one felt that there was suffering, and thoughts like these may keep our brothers and sisters to face it. Years afterwards a friend has written (translated from French):

"Six years have passed since I wrote to you last, of which five long ones have been years of sorrows and anxieties of all sorts, in which there was little to live on in this land of plenty, and everything was just material discomfort and mental anguish.

Many friends have died in concentration camps and in Germany. I had to spend 2 months in prison, a dreadful time which seemed all the longer because my term of imprisonment had been left indefinite and could have been prolonged. It was in '43, at the time of the conquest of Sicily and the landings in Italy.

During the saddest hours of my imprisonment I often went back in thought to this sentence on a card that you had sent me: 'Even this shall pass away,' and that consoled me; I felt that you had sensed in advance in what predicament I would find myself, and that it was of fear and hatred.'

There are times when one needs most not physical strength and physical nutrition but ideas, a guiding thought. These may make all the difference between triumphing over some sore tribulation or succumbing to it. Yet what a little thing it is to sow the thoughts most needed or likely to be needed! And what blessings would not one ask for those who create and provide such thoughts, and make their sowing possible!

—K. J. KABRAJI

"Education for a New World"

[Education for a New World by Dr. Maria Montessori. Published by Kalakshetra, Adyar. Board Edition. Rs. 4-8. Special Autographed Cloth-bound Edition, Rs. 6-8.]

SO constantly engaged in her work of training has this great lady been since she came to India that she has had no time for literary output, much as it has been in demand. At last, and in spite of many difficulties due to war-scarcities, this book has been compiled, and the edition will soon be exhausted. It presents the educational problem viewed from the revolutionary standpoint taken by Madame Montessori, shows how this standpoint was reached and justified, calls in the aid of various forms of modern science in corroboration, and offers dazzling prospects for a better and saner humanity as the goal already well within sight.

So rational and inspiring is the author that she induces instant conviction. There seems no room for doubt or hesitation, for scales fall from the eyes and we see that to which we have been blind. Nor is it only the child's problem which is touched, but all social discrepancies and maladjustments from which we so greatly suffer in all countries.

What is the use of securing for men greater freedoms if they have not been allowed to develop the faculties by which these may be maintained and rightly used? The huge

majority of men are trained to-day for slavery of mind and spirit, if not of body, and now mighty powers are placed in their hands and human destiny is at stake. No thoughtful men can be free from misgivings in these dangerous times in which we live, when scientific discoveries crowd on each other and find society quite unprepared with safeguards against their wrong use by the selfish and malignant.

But a perusal of this book tends to restore faith in human nature and divine providence. Best of all safeguards must be the right use of human moral potentialities by a sane education of childhood and youth. Anyon who visits a well-conducted Montessori School can convince himself that the secret of this saner education has been found, and only needs wide publicity and adoption. This educational crusade is well in train, and its importance is second to none, not even to religious reform and fellowship, for it is very necessary factor in that same. Youth will lead the world aright when childhood ceases to be frustrated and misunderstood.

—HELEN VEAL

Psychically speaking, at birth there is nothing at all What the mother produces is the new-born babe; but it is the babe who produces the man, and does so though the mother may die. . . . Even what is termed the mother-tongue of the child is not truly derived from the mother, for a child who happens to be born in a land foreign to his parents normally achieves with facility the speech of his environment though his parents may never master it. So the facility is not inherited; it is due neither to father nor mother, but to the child who, making use of all that he finds around him, shapes himself for the future.—From Education for a New World, by DR. MONTESSORI

News and Notes

ST. MICHAEL in Huizen, Holland, is one of the important centres for Theosophical work. Rukmini Devi is the Head of this Centre, which is under the efficient and devoted care of Mrs. M. van Eeghen-Boissevain. Rukmini Devi was hoping to visit her Centre in May but owing to urgent work here she had to give up her visit. St. Michael's News says:

"On the 7th of April 1946 we received the following telegram from the Head of our Centre: 'Deeply regret cannot visit Europe as hoped owing unexpected developments at work.'

"We were naturally disappointed! After those long, terrible years of war, with the work of our Centre continually menaced by destruction, with all physical plane help from headquarters cut off—with the severe shock of the passing over of our Honorary President, Dr. Arundale—one can well imagine the golden promise of Rukmini Devi's visit shining out like a star of joy and hope. And then the cable came telling us not to expect that blessing!—It is at such times that those of us who have experienced in themselves the shining truth of the guidance of the Inner Government of the World, feel a wonderful source of inner strength and courage and patience and humility spring up in our hearts! Brethren of St. Michael's Centre, Co-workers of the great work, keep the banners flying and shining! It is up to us, the many willing ones, to try to do what one great one could do, as much as in us lies! We must help our lead in her special work at this most critical time in India's history. It is a very beautiful and far-reaching work; it is work for her own country, that mighty India that our two Honorary Presidents Dr. Besant and Dr. Arundale devoted so much of their lives to!

"Our beloved Centre certainly can only gain in depth and strength if we gladly and willingly sacrifice the help and comfort

Rukmini Devi's visit would have brought us in order to set her free physically as well as spiritually to do her utmost in the development of the work given to her."

Surely, such beautiful sacrifice will have its own reward, which may come in the form of the materializing of the visit in the near future to the happiness of all concerned.

Rao Bahadur Dr. S. R. U. Sayoor, Director of Public Instruction, Madras, inaugurating the new term of the Besant Theosophical School and Kalakshetra on the 27th June, praised Dr. Besant and her work for India and urged that the forthcoming Centenary should be celebrated in a fitting manner. He said, "The very fact that the two institutions are working through and in spite of difficulties shows the great success they have achieved." The function terminated with a Mahā-nāṭaka Veena concert by the greatest artist-genius on the line, Sangita Vidwan Budalur Krishnamurti Sastrigal, who is a new acquisition to Kalakshetra. Earlier in the day there was a simple dignified puja of dedication by all the students and staff.

A fortnight prior to the re-opening of the two institutions, Rukmini Devi, the Director, held a series of conferences with the staff to plan the year's work. In the first conference she outlined the general background of the educational and cultural work:

"I am very eager to establish an ideal in our work and I want everyone to imbibe this ideal. Education begins in the home more than at the school and so I want that our hostel should take the place of the home for our resident children. Here in this home the basis should be the religious spirit and the daily routine of work and the life in the hostel should be round this religious spirit. Spiritual life or Brahmayidya should be the heart of all our work.

(Concluded on p. 86)

e Everywhere

YOUR HEART

THE very words 'heart disease' strike terror, most of it needless. Let us imagine that you suffer an attack of angina pectoris. With hardly any warning, you are seized by an intense squeezing pain under the breastbone. It feels as if a bull-dozer were sitting on your ribs.

"What causes the pain? The doctor may find that you are a choleric citizen and your emotion clamps down on coronary vessels that may be perfectly sound.

"Anger, argument, hot words set loose powerful hormones that can constrict coronary circulation."

This caution from *Science Digest* may be augmented by the wisdom of Theosophy which teaches that such deleterious sensations can be transmuted into right feelings which will help to avoid the dreaded disease. Emotions may be mastered "by meditation, careful consideration before speech, the refusal to yield to impulse, turning them into useful servants instead of dangerous masters."

Right living emotionally is a cornerstone for a healthy physical body, for emotions have direct bearing on the sympathetic nervous system, which affects the vital organs like the heart and the lungs.

For right living, even more important is right thought.

PLANNED LIFE

Sri C. Rajagopalachari writes in *Swatantra*: "Our problem is how to speed up the substitution of honest wellplanned collective life for the anarchy of *laissez faire*, for the dishonest and greedy individualism that now rules life.

"No socialisation is possible on a foundation of selfishness and irreligion. We cannot build a planned life, in whole or in part,

without reviving the faith that life is worthwhile only if one lives for others. 'Why should I live for others?'

"The answer to this question must come from Religion, with a capital R.

"Live for others, my friend. For you will surely die. And the casement you now deem as your whole and entire self, will rot and join the elements. There is no greater joy for the time being for yourself, or for your children later than the joy expounded in the Gita and the Upanishads, in the Bible and in the Koran, in the folksongs and in the poetry of the land—the happiness that comes out of a life of detachment and unselfish participation in the activities of society in work for others. Not through greed and selfishness!"

"Living for others" is a great ideal to set before oneself in life. Ideals are beaconlights not only now but even after one's physical body is returned to the elements. For, the real you, the soul, lives on and continues these ideals in his after-death life and treasures the results of such a living so that he may return to the earth in due time enriched by the potencies of his idealistic life

M.S.

THE STORY OF THE HUMAN BODY

Have you heard before how you possess the remnant of a third eyelid and almost a third eye? Or that the hair on your body is arranged exactly in the same way as it is on a monkey? Or that the remains of what was man's tail once upon a time still persist at the end of the vertebra and that the muscle for wagging it still exist? Or that the existence of a tube from the ear is a reminder of man's fish-like ancestors?

What is the point of this curious resemblance of reptiles and fishes? It must mean that our body is really a museum of evolution

All the traces of our former stages in evolution still persist in the finished product.

This is very clear when we consider the development of the face. When life had only a mere worm-like form on earth, the face at the front end was only a "food-detecting and food-trapping mask." Gradually bones and muscles were built upon this gristly surface of the face. The brain became bigger and a forehead appeared. With the growth of life on trees in a later stage of evolution, the jaws as the merely chewing instruments they were, receded. The voice developed and the cheeks were formed thus.

With the appearance of mammals, the new human brain was formed. Thus the face, the most beautiful part of the human body came into being.

So it does look as though a large part of it is merely the remains of once powerful organs.

The Science Digest

THE FAILURE OF EDUCATION?

Condensing the book *Between Two Wars: the Failure of Education* by Porter Sargent, Boston, *Science Digest* narrates that "no adult yet has had an opportunity on this earth to develop under conditions that would bring about the maximum realization of his possibilities.

"All that we call education is an attempt on the part of adults to modify some of the

environmental influences that affect the young while they are growing up."

While this is a true but startling indictment, the fact, however, has been recognized by scientific educationists like Dr. Montessori, whose whole emphasis has been on the creation of an environment which will educate. So under her system education becomes a natural process allied in essentials to any other form of growth and development. A new and fascinating application of the Montessori method to advanced grades is being soon inaugurated in the Aryndale Montessori Training College, Adyar, Madras, under the direct supervision of Dr. Montessori herself.

K. S. M.

GOING BACKWARDS

We cannot congratulate the New York State Senate Codes Committee at Albany, which, according to *Humane*, has voted to kill two bills "which would have outlawed or drastically restricted the use of dogs for medical experiments. The measures were sponsored by Senator Di Constanzo, of Manhattan. Medical Societies throughout the State had fought the bills.

"One proposal rejected by the Committee would have barred all experimentation on living dogs. The other would have required the State Health Department to regulate the use of dogs for experiments and would have required agencies making the experiment to pay licence fees of \$1,000 and to post bonds of \$5,000."

(From p. 84)

"From religion follows cultural life, which is the education of the heart and the bringing of religion to everyday life. There should be beautiful living both in the home and in the school.

"Then follows the idea of education for service to our fellow beings and to the sub-

human kingdom.

"Finally we have the study aspect of our education.

"Thus the ideal we should have is to create a spiritual atmosphere in our work by practising these four-fold principles so that our pupils grow as beautiful citizens for the service of our motherland."

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YOUNG CITIZEN

DEDICATED TO

GEORGE S. ARUNDALE

AUGUST

1946



GEORGE SYDNEY ARUNDALE

1st Dec. 1878—12th Aug. 1945

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEV

AUGUST 1946

VOL. XXI, NO. 6

The Crow's Nest

THE YOUNG CITIZEN is dedicated to Dr. George S. Arundale this month. I, as Editor, pay my loving homage on behalf of all. It is now a year and my heart is too full to write more for I cannot write merely as Editor. As no person I can say this truthfully: that all my usefulness in this life is due to the education, help and comradeship that he gave me. Dr. Besant called him the "Apostle of Youth" for he loved the young and they loved him. The best thing I can say is that he was a real friend.



August is a month of many festivals and celebrations. The 2nd is the birthday of Col. H. S. Olcott, a great Theosophist, Buddhist and American, one who gave his being to all who suffered and who needed help. This is the month also of the Hindu Puja to Lakshmi, the giver of boons, the Healer—Varalakshmi. The 12th is the birthday of H. P. Blavatsky, one whose services are so great that humanity has made her ideas the world's. When the river, even if it is the Ganges, joins the ocean, we cannot know where the ocean begins or ends. Her message has changed the world and how the world recognizes her is nothing to her. But some of us are grateful. It so happens that that day is also the day of Shravana to be followed by Gayatri Puja. With all one's heart one prays that the great Sun will shine ever more brightly on humanity to bring prosperity and peace.

There is also the anniversary of the passing away of Dr. Rabindranath Tagore on the 7th. Has India forgotten him? What a beautiful personality and what a beauty giver! I can never forget my visit to Santiniketan when he was

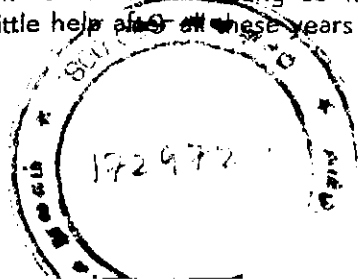
put was able to witness a little recital of mine. I had to sing for myself and dance some padams. I will not disclose what he told me then but I shall never have a better audience nor shall I forget the touch of his hands and his blessing. We all owe him more than we can ever say.



On the 31st comes the birthday of Dr. Maria Montessori—the wonderful educationist who has so blended her consciousness with the child's that she can neither become old nor will her work ever lack inspiration and new thought. She changes from year to year and grows in her ideas. She is a great artist as well and so has the imagination that is necessary to have visions which will bring the child closer to our hearts. I strongly believe that there is no true educationist who is not an artist at heart; for I see, from experience of those I have known, that understanding does not exist when education is only mental. One often finds that those who are called "Educationists," give so many talks on youth, child, psychology, but they lack the greatest of all qualifications: that they love the young, and even more the young love them! Therefore I recognize Madame Montessori, to whom I wish many more years of service and happiness. We in India are lucky; for next year she will direct the Training Centre at Adyar and may India benefit by it; and I hope the Governments will take advantage of this privilege.

Of course the greatest of all days is the Gokulashtami, the 19th, the birthday of Shri Krishna when He gave, and gives, His blessing.

From next month news will be published in THE YOUNG CITIZEN from my letters for I am leaving for Europe this month for a three months visit. I shall go direct to Holland where there is a European Theosophical Conference and where perhaps I may meet persons of importance in all fields of activities. Later I may visit England and France. Of this I shall write later. The Besant Centenary work, the Kalakshetra and the Besant Theosophical School work will continue. I am sure with great energy and enthusiasm as there are so many fine people to help. I look forward to meeting so many friends and hope that my visit will be of even little help also in these years of their suffering and heroic endurance.



Rukmini Devi.

Dr. Arundale as Speaker and Editor

It is difficult to imagine that Dr. Arundale is not with us still: for he was so vivid and virile a personality, full of geniality and warmth though with a forth-going purpose.

I would like to recall in this connection the weekly meetings in Gokhale Hall which he used to hold under the auspices of the New India League some years ago. It was the time when the last war had just come on, and there was everywhere in the

country an expectation of important changes in consequence. Actually whatever political change took place did not promote India's progress as might have been expected. The Congress decided to withdraw its Governments in the Provinces and as a result, the administration was only put back into the hands of the bureaucracy from whom it had been wrested. The Viceroy Lord Linlithgow made an ill-advised declaration (though this came later) in which he seemed to bestow, on those who were subsequently to use that declaration for all it was worth, the power to veto any advance in India's Self-Government which was not bought at their price. The atmosphere was electric; and though Dr. Arundale's standpoint and that of his fellow-members of the New India League was not what the popular audiences were accustomed to appreciate, he found it easy to draw increasingly large gatherings for his meetings and give full expression to his views on the questions of the day, much to their delight and enjoyment. He kept them much of the time in bubbling good humour. At one of these meetings, when he had just been talking about the ill-fated policy of the late Mr. Chamberlain, Premier of England, at Munich, a late-comer took his seat prominently in the room with an umbrella in his hand. Dr. Arundale immediately introduced him to the audience with the remark, "Here is Mr.

Chamberlain, with his umbrella." The audience went into roars of laughter, and the man with the umbrella seemed to enjoy it too. That is just an instance of the informal manner in which the proceedings were conducted.

Dr. Arundale felt towards the people who came to hear him as towards friends and he enveloped them with a warm affectionate feeling. That was one of the secrets of his success as a public worker. He was perfectly at home on the platform would walk up and down its length as he felt inclined, sometimes act what he wanted to say and generally put his audience at ease. He had a vibrant carrying voice which he could use to powerful effect when he rose to heights of eloquence.

He did not care much for the lawyer's type of advocacy, neither logic chopping nor quoting chapter and verse. He enjoyed the sensation of abandon, the appeal to great and magnificent ideals, revelling in the depth to which greatness of any sort could give access. Those who listened to him might expect to get their money's worth as it were of liveliness and jokes, but were sure also to be strengthened and uplifted before the end of his talk.

Dr. Arundale's gift for speaking and way with his audiences made him an invaluable propagandist. And he could wield the pen with the same swiftness and ease as his voice. While he acted as Editor of *New India* daily during Dr. Besant's absences—and these were not infrequent—editorial articles from his pen would pile up with amazing rapidity. No all of them could be printed in any one issue. Dr. Besant had prescribed for her newspaper certain standard measures and arrangements from which she did not like unnecessary departures. Of course his editorial colleagues could not keep up with him in that pace of working, but they enjoyed to the full

companionship and the bright good humour with which he would fill their offices.

He would write on many different topics, but his favourite was undoubtedly Education on every aspect of which he had something bright and arresting to say. The subject had a never-ending fascination for him. When the Sadler Commission on Education in Bengal issued their voluminous report, he devoured it with extraordinary avidity and wrote a series of articles on that Report which numbered more than three dozen if I remember rightly and took some months to run through *New India's* editorial columns.

He was of course always faithful to Dr. Besant's policy, but it was not always easy to set the sail correctly, as her political work was full of dramatic turns and movements in all of which *New India* had to give the lead, but there was hardly any occasion when he did not take the right course from her standpoint.

Being one of those rare men who bore no resentment to those who hurt him in any manner, he could be friendly even with those whom it was his duty to attack in the course of his journalistic activities. He had a pleasant smile for the police reporters who came down very quietly to the Home Rule meetings in 1916, 1917 and 1918 and chatted and joked even with those unpleasant emissaries who came to *New India* office to serve to its

proprietors and editors the penalties which the Government was imposing on the paper. When he was interned in Ootacamund, along with Dr. Besant and Mr. B. P. Wadia, he went out quite a few times with the Police Officer, who might be regarded as their goaler, to the local cinema. These people did their duty as they conceived it or were obliged to do; he likewise did his. Why should there be any ill feeling between them? This was his attitude.

In all these and many other ways he set a charming example to those who had the honour and privilege of being his co-workers in India's public life, and it would be long before that example can fade from their vision.

India was his spiritual home, he used to say with the utmost fervour, and all Indians were therefore his spiritual kinsmen. In all his travels through the length and breadth of India he created this feeling, amongst the high and the low, the young and the old, and therefore he could give his lead and advice freely even when, following Dr. Besant's footsteps, he had to oppose the popular standpoint. Very few even among those who disagreed with him, or criticized him most sharply, ever impugned his motives or failed to regard him as an attractive and brilliant personality in the Indian firmament in which he had sometimes to shine in solitary splendour.

LATEST NEWS!

As we go to press, Rukmini Devi, accompanied by Sri K. Sankara Menon, have left Adyar by air-plane for Karachi en route Huizen, Holland. There she proposes to participate in the deliberations of the European Federation Theosophical Conference, which now meets after a lapse of nearly seven years. The last time she was there was in 1938—the war-menaced period. Her present visit will, we are sure, gladden the hearts of all those who have preserved the Centre during the troubled times and will give them in-

spiration and strength to go forward.

After her work in Huizen she plans to spend some time in England for Theosophical work, then return to India to preside over the Sind-Bhaluchistan Theosophical Federation Conference at Multan in October.

We wish Rukmini Devi and her colleague a safe and happy journey and a useful time both in Holland and England. Wherever they go, we have no doubt, there will await them a warm, affectionate and loyal welcome. *Au revoir.*

Dr. Arundale's Living Influence

TWELVE months, momentous in world history, now mark the interval since George Arundale passed to the inner life.

We at Adyar who long worked with him in some of the many activities guided by his versatile genius might perhaps be permitted a few plaintive words about how greatly we miss him.

But we wonder if he himself would not prefer, instead, some comments about the enduring quality of his life work. For example, as proof of his virile leadership as its President, we find that the worldwide Theosophical Society not only triumphantly survived the War but that it proved ready for a new chapter in its long and useful career.

As evidence of his brilliant managerial skill we find that the large Headquarters property at Adyar has been preserved in unbelievably well organized condition so that the continuance of its normal administrative activities is now merely a matter of competent financial and executive management.

But for our present purpose we stress a phase of Dr. Arundale's career which, awakened in college, became in later years increasingly valuable to posterity: his genius as an educator.

How many remember that his rôle as a teacher began early in this century when he joyously accepted Dr. Besant's invitation to join her faculty on the Central Hindu College at Benares? How many know that even then he possessed that rarest of spiritual gifts, an unselfish affection that poured in abundant measure on his colleagues and his students? And that even today many of them evaluate that affection as one of the most potent influences in their present-day lives?

Who could measure the intensity of that love as he placed it at the service of his adored "Chief," Dr. Besant? Or of hers as

she conferred upon him the tender title "My dear son George"? Or of the enormous and continuing effect for good on the lives of thousands who came within orbit of their long sustained cultural and philanthropic programme for humanity's advancement?

When Dr. Besant passed over, after having expressed the hope that some school for children might be instituted to embody these educational ideals, Dr. Arundale founded the Besant Theosophical School in Adyar as a living memorial to her.

It has proved to be one to him also, for he selected its staff by high spiritual as well as high scholastic standards, and today it is recognized as one of the foremost institutions of its kind in India.

Not very long afterwards, when his talented wife Rukmini Devi, prompted by her inward genius, felt urged to revive and enrich India's classic arts and crafts, he sprang forward to encourage and sustain her in the arduous task of creating the now famous art centre of Kalakshetra in Adyar.

She in turn co-operated wholeheartedly with him in the increasing responsibility of the rapid growth of the Besant Theosophical School of which she is now the Director.

Today, and despite war's devastating effects elsewhere, these two institutions, both dedicated to the highest Theosophical concepts of spiritual culture, are flourishing as living memorials to both Dr. Besant and Dr. Arundale.

Dr. Arundale, in his radiant and abundant vitality and genius, lived and moved amongst these pupils and teachers. To them, on year after his "death," he is fully "alive" and his influence is indeed potent.

To a necessarily smaller number of sensitive friends and co-workers who believe in it

(Concluded on page 92.)

As Youth Saw Him

COMMENTS HERE AND THERE

YEARS ago, when I was a tiny tot, he smiled on me and gently patted my head. The spot feels warm and happy even now. I thought he was a god."

"My father was a clerk in one of the Society's offices. One day he fell quite ill, unable to work, went home, to bed. Late that evening Dr. Arundale called to see him, said illness was unimportant, one ought to ignore it. Greatly cheered, father slept well, recovered, resumed work next day. I learned afterwards that Dr. Arundale himself left a sick-bed to make that visit."

"I am too young to understand his looks. They tell me he wrote about friendship. I know he was my friend, and everyone's."

"I thought his sense of humour his most delicate and infectious quality. Depression vanished before it and foundre-entry difficult."

"He told a group of us one day that great people were like suns, warming our mental atmosphere, inspiring us to higher thoughts. He advised us to have their photographs in our rooms. In mine, a picture of him has the place of honour."

Question: Do you not believe that politics and religion should be kept separate?

Dr. Arundale: I make no distinction between religion and politics or industry or education. Religion is not to be compartmentalized. Religion is an adventure of the Soul, be it in education, in industry, politics or any other field of activity.

There is a distortion of religion that concerns itself largely with rites and ceremonies wherein people feel themselves superior; there is a domination of the orthodox priestcraft. That is a narrowness of religion which to my mind is intolerable. But we have the same narrowness, distortion and twist in politics, education or any other field.

The true spirit of religion is the spirit of adventure where each individual following his own faith moves freely on his way to God and his own Divinity. That is a priceless asset to politics.

"I thought his love for his wife the most beautiful thing I ever saw. I prayed that some day I might be blest with such a husband. Now I wonder if there is any other like him in this world."

"What a brilliant public speaker! He dwarfed everyone else on the platform in his power to radiate goodwill and encouragement."

"When asked for a message by an ardent young citizen, out came: Take the age out of the mess."

(From page 91)

Survival of human personality, his consciousness remains an overshadowing presence. So closely was it attuned with theirs during his physical existence that it seems no less at-

tuned in his superphysical career.

To such, George Arundale remains an enduring, warm, vivid, loving, inspiring personality.



Myself and an Insect

CONFESS without a qualm that I do not like insects. I am allergic to them and I can only wish they felt deeply allergic to me. On the contrary, they pursue me and irritate me and exasperate me.

Mosquitoes are among my betes noirs, as also all other denizens of the insect world. But there has come into my life one single solitary exception—a black white-spotted creature with gossamer wings about one quarter of an inch long and, with outspread wings, about half an inch wide.

When I was witless to his appearance as I read in bed under a bright light I became the usual kind of Englishman when a stranger comes into the compartment of the train in which he is travelling. I frowned upon him and prepared to repel him even unto his death. The nearer he approached the more repulsive, or should I say repellent, I became; and I girded up my recumbent loins to destroy him, when, lo and behold! he settled down inside the lamp-shade and breathed in and out with a gentle rhythmic flutter of his wings in ecstasy over the light and warmth.

I felt he was in a state of Yoga, and far from it be my desire to interrupt sacred rites of Yoga even in the insect world. So I gave

him a modified blessing while keeping upon him a wary eye. I thought he might perchance emerge from Yoga and imperil my comforts. In fact I was sure he would as is the custom of most insects of my acquaintance with none of whom am I on speaking terms.

But he remained entranced and gradually I paid less and less attention to him, until I almost forgot all about him, though I suppose that in my subconscious there still lurked suspicion and enmity.

At last the time came for me to put out the light, for which purpose I had to dive under the lamp-shade to reach the switch. I looked at the insect not hostilely but neutrally. Despite my hand Yoga still enfolded him, so in all magnanimity I suffered him to remain.

In the morning he was no longer en-yogated. But as I wandered about the room I encountered him on a curtain which veiled a window, trying to escape into the sunshine.

I aided and abetted him, but he has not come again. Nevertheless I thank him for the lesson he has taught me, and perhaps I am a shade less allergic to the insect world. —DR. ARUNDALE (in 1945).

"THE YOUNG CITIZEN" LOOKS AHEAD

In our issue of April and May we published two articles pointing out the need for the application of psychology in helping people to choose their careers. Readers will be glad to learn that the Government of India has created a Department called "Employment Testing Bureau" to extend the good work done during the war in choosing people for various careers in the army. Again, according to the report in *The Hindu* of Madras, the selection of students for the Medical Course in the Vellore Medical College was done

on the basis of their performances in psychological tests specially designed for the purpose. The noteworthy feature of the report is the statement regarding the feelings of those that were rejected. They felt thankful that they had been saved from unhappy lives by choosing a course for which they were not intellectually and temperamentally fit. Thus, as already set forth, through psychological applications, much happiness could be assured to our young citizens.—Jt. Ed.

Light From Everywhere

WHAT a different world this would have been if the expenditure in the last war of all the belligerent nations put together totalling £100,250,000,000 according to an expert writer in the *Daily Mirror* had been applied to constructive ends. It would have sufficed to:

"Build a comfortable modern five-roomed house for each of the world's families.

"Build a £250,000 hospital for every community of 2,000 people the world over.

"Build 25,000,000 miles of four line highways.

"Pay for the common schooleducation for the world's 400,000,000 children for 25 years.

"Provide four year college education for 500,000,000 young men."

If the High Gods are beneficent, as we believe they are, they will surely transmute as only they can, this colossal squandering of the world's wealth to the building up of civilization to higher levels.

WORLD RELIGION

Discussing the existence of divergent and different sects in Christianity and of separate religions all over the world, having their own creeds and forms, *Reader's Digest* concludes stressing on the urgent need for the spirit of unity. "The day has come for togetherness, not separateness, in local congregations and in large-scale co-operative work.

"The dominant fact of our era is that this is one world whose interdependence forces us to live together if we are going to live at all.

"In one realm after another we confront this oneness of the world. Let us face the fact that this is one world for religion too!

"Religion ought to have been the great unifying force among men one divine power, one moral law, one family of mankind."

Yes, ought to have been. Yet from 1875 a movement for brotherhood which has now spread far and wide over the world, having an international power, has been sounding this call for a spiritual unity. A towering American, Col. H. S. Olcott and a powerful Russian, Madame H. P. Blavatsky, with the urge of inner and deeper forces, planted the seed for world unity in the form of The Theosophical Society with the objects: to promote brotherhood without distinctions of race, creed, colour or sex, a universal brotherhood of the entire humanity; and to promote goodwill among the practitioners of different religions.

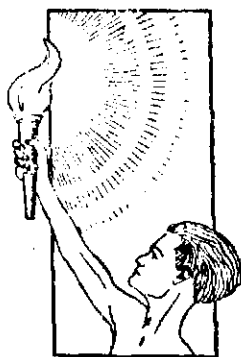
Would that the civilized humanity practise the ideals of Theosophy! Then we would have created a united effort to usher in the one World Religion.

RELIEF FOR HIGH BLOOD PRESSURE

What can be done about high blood pressure? Operate! This in effect is the conclusion reached by two doctors who have studied results in 1500 cases of high blood pressure at the University of Michigan Medical School and University Hospital.

High Blood pressure, they reason, is a nervous condition—a hypertensive state. They tackled the problem by severing certain nerves that control the tension of the blood vessels. —*Magazine Digest*

* * *
"Folded eyes see brighter than
The open ever do."—MRS. BROWNING.



Gods in the Becoming"

A STUDY IN VITAL EDUCATION

[By George S. Arundale. Published by T.P.H., Adyar, Madras. Price Rs. 2/8.]

FITTING is it that this month, when we commemorate the loss of that elder brother whose strong comradeship and generous encouragement we so miss, we should read again this book, garnering as it does his rich educational experience and original outlook on the teachers' problems, and on the whole human problem. Characteristically here we are given an entire presentation of Theosophy, in terms of the Spirit of Youth or of evolving Godhead, and the whole touched with a new light that awakens response in a joyous certainty, as if we were again listening to his authentic voice.

Not to the young in earthly years is the Spirit of Youth restricted, though such give it best expression on the physical plane. It is for educationists who have preserved and intensified this Spirit of Youth despite advancing years to plan conditions that may allow more to retain the dynamic fire, the "trailing clouds of glory" that the young child brings with him into each new adventure of life.

Here we are given principles and their inspiration rather than details of application, and no recognized method of new education is singled out either for praise or censure; but it is clear that Dr. Arundale was most in tune with Dr. Maria Montessori in her experiments, though this book was written years before he invited her to India. If any definite scheme can embody the ideals of this book, the Montessori Method has accomplished it, though we are reminded that more depends on the teacher's fitness for his or her job than on any method, however perfect. But Dr. Arundale too urges the young child's need of creative activity, of free movement within a beautiful environment, secure from fear, noise and vulgarity of any kind. He

wants the imagination used, as "a wonderful bridge between the known and the unknown between the existing and the desirable, between the apparently unchangeable and a veritable transformation." He would have the teacher unveil in glamorous delight every subject presented to the child, noble vistas given of Life developing in every kingdom. "The everyday subjects of the curriculum themselves are pregnant with incentive to creativeness, if only we could perceive in them their macrocosmic splendour amidst our over-keen perception of their microscopic details. We see trees in plenty. But we perceive no woods. I should like every textbook—unfortunate name—to begin with an introduction to nature, to creation, with a bird's-eye view of Order, Law and Purpose at work in life as we see it around us. I should like this introduction to be beautiful, intriguing, inspiring; so that there comes into the mind of the reader or listener a hush of expectancy, a thrill of waiting hope, a sense of the beginning of a voyage of discovery during the course of which marvels will unfold themselves to the gaze of the adventurers, as indeed they will, if the teacher be expert and enthusiastic." . . . "There is no subject of the curriculum which is not describing, to the extent of the accuracy of its presentation, God at work creating, unfolding, growing. There is no subject which does not draw attention to a specific mode of Life's awakening." Here surely is no other than the Cosmic Plan introduced as the pivot of intellectual culture.

The book is a mine of treasure for the teacher and parent, and even for every pilgrim on the road of life who is endeavouring to raise his eyes from the dusty highway to the glories of distant horizons.—HELEN VEALE

News and Notes

DR. MONTESSORI

DR. MARIA MONTESSORI and Signor Mario Montessori, the Directors of the Arundale Montessori Training College, have left Adyar last month en route to Europe. After seven years' sojourn in India, whither they were invited by Dr. G. S. Arundale, they are going back to their home for a brief visit. They plan to return next year in time to begin the work of the Training College. They carry with them the gratitude and affection of not only all those who have contacted them but the entire child-world which they have helped to gain its due place in the scheme of Life. Madame Montessori's birthday falls on the 31st of this month. We wish her many happy returns of the day. May she live long to proclaim her message about the "Messiah," the Child!

BESANT CENTENARY

We understand that at a recent meeting at Adyar under the Presidentship of Sir C. P. Ramaswamy Aiyer, it was decided to establish a Cultural Centre at or near Adyar, named after Dr. Besant, to mark the centenary event. This Centre will include the Arundale-Montessori Training College for Teachers, the Besant Theosophical School, and Kalakshetra, with possibilities for expansion. It is estimated that this project would need Rs. 30 lakhs. We trust that the young citizens (and old!) will rally round this effort and help the organizers to bring the Centenary celebrations to a very successful consummation.

FROM GERMANY

The Theosophical Movement is once again

being inaugurated in Germany. Already a few Lodges have been formed and efforts are made to send printed literature and other help. It is reported that Mr. Peter Freeman may visit it. May the Light of Theosophy once more illumine these people and imbue them with the idea of spiritual fraternity.

AUSTRALIAN YOUTH

Miss Florence Pulsford, President of the Australian Federation writes to Rukmini Devi, President of the World Federation of Young Theosophists, that the different groups are once again organizing their work, which was affected by many members joining the Defence Service and other war departments. They had a splendid Convention at Sydney and hope for a year of active work. They propose to have a journal of their own and plan to despatch food-parcels for needy countries. Miss Helen Zahara, one of their active members, is now at Adyar helping the work and will be a link between the "Land of the Larger Hope" and the International Headquarters. Rukmini Devi wishes the Federation every success.



FROM HOLLAND YOUTH

An autographed greetings letter has been received by Rukmini Devi from the Young Theosophists at Huizen: St. Michael's "Young" People send their heartiest greetings, and look forward with great joy to your arrival.

Rukmini Devi has replied: I am happy to receive your affectionate greetings. If all goes well, I hope to be with you all shortly.

To the American Theosophical Convention

RUKMINI DEVI'S MESSAGE

I AM happy to be able to send through my friends, Mr. and Mrs. Chase, this letter which takes with it my warm and affectionate greetings to you all assembled at Convention, and to wish you every success and happiness. How eager I am to be present physically as I had sincerely hoped!

The world has gone through so much suffering, and all of us with it. It has only increased our determination to be of greater use to humanity and to fulfill the great purpose of Theosophy.

America has shown a noble example and there is hardly any need for me to say that all blessing will come to give you even greater opportunity to serve.

Through all these years, though communications have been difficult and though we have not met, I know that the heart of our third President, Dr. Arundale, has been close to you all, and I feel sure that today he joins with me, as he has always done, to wish your new General Secretary and you Godspeed in your life and in your work.

I also pray that before long I shall be there to greet you once again.

From an "Artist" to an "artist"

[Every one of us in his heart of hearts harbours a burning desire to become great; especially is it more so in the case of an artist. The following is an extract from a letter of an experienced artist to a friend of his who is an artist in the becoming. The writer wants to remain anonymous.—Jt. Ed.]

YOU have asked me for my advice regarding your future. It is not very easy for me to answer this query but let us analyze the main stream of life drifting human capabilities, aims and objects. Most of the people are allured by momentary pleasure and not development. They spend too much of their time and energy in eating, drinking, gossip, dressing, indolence and frivolous amusements. They live for the moment, caressing life on the surface only because they are too lazy and selfish to drink at the fount of knowledge. They want security in life and everything easy and smooth for themselves. They crave for enormous wealth so that they can openly advertize their follies and frivolities so that they can flaunt their vices and finery in the face of the whole society.

Some people there are, who, though small in number must be prepared to face great difficulties; to practise abstinence; to drill and discipline the body and mind; to scorn

rank and honour; to suffer hunger and thirst, cold and fatigue; to renounce money; to endure loneliness; thus to gain knowledge or to master some Art or Craft and use it for the development of human knowledge and thereby to enrich the life of humanity including those very people who at times dragged them behind.

Now it is for you to decide which way to go. I do not mean to say that you should despise money considering it an evil, but what I mean to say is that the love of money should never be allowed to come between you and your ideals. Money will come but do not think of it. Think of the development which is the result of earnestness and its reward is happiness. Pleasures, you can buy; happiness, you never can. The only thing I can tell you is that you must be earnest and unselfish in your pursuit. True sacrifice, hard labour and earnest effort are never wasted. There is glory and happiness ahead; strive for it.

Two Kinds of Cruelty

THERE is war where there is misery anywhere, where there is discontent and unhappiness. Everyone of us is responsible for the well-being of those around him. He is responsible for the misery of the poor and the helplessness of the weak, for the helplessness of the average animal.

The animal can be killed for food. He can be mutilated in the vivisection chamber for our benefit. He can be beaten and not a word will go forth on his behalf. When people ask me "Is there likely to be a future war", I answer "Yes, until the animals are treated as our younger brothers." They are not at the present time. We simply use them for our own satisfaction for medicine, food, hauling tremendous loads and for any

purpose we wish. We feel sorry if they suffer.

But after all some people will say, as a lady was saying to me the other day, "What are the animals for?" I say to the lady, "What are you for? Are you to fatten on the sufferings of your younger brethren. You are going to say to me, of course, that 'human life matters more than animal life'. I put a great mark of interrogation. Some human lives may matter more. But I do not know that the average human lives of all of us matter more than the weak creatures whom God has given to us not for our use but for our blessing." But this is an ideal very far away from us at the present time.

DR. G. S. ARUNDALE

MANAGER'S NOTE

Yes, we shall gladly post a specimen copy of THE YOUNG CITIZEN to any friend you think it would interest.

SPECIAL OFFER

The Lotus Fire by Dr. Arundale will be available at the special price of Rs. 5 for three months from the 12th August.

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The YOUNG CITIZEN

C O N T E N T S

The Crow's Nest

Victory to Mother Besant

—by Helen Veale

As Dr. Besant Remarked

Dr. Besant's Death . . . and Beyond

—by C. W. Leadbeater

A N D O T H E R A R T I C L E S

SEPTEMBER 1946

"The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple in case of failure to millenniums of degradation after physical dissolution. Those "intellectual classes" reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot."—An Eminent One.

OUR QUESTION BOX

Have you any question to ask about problems of personality or the deeper meaning of world events? We are opening a new column: Our Question Box.

Do you think it a good idea?

If so, please send your questions addressed to: The Joint Editor, The Young Citizen, Adyar, Madras, 20.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

SEPTEMBER 1946

VOL. XXI, NO. 9

The Crow's Nest



We receive by air from Rukmini Devi the first letter arriving at Adyar from St. Michael's Centre, Huizen, North Holland. We hasten to share it with her many friends throughout the world:

"We have been here three days and it already feels as if I have been here weeks. I came right in the midst of the Conference [of European Theosophical Societies] and met a large number of members and old friends from all over Europe.

"Everyone looks so well and fatter than when I saw them all in 1938. They all say they have picked up amazingly during the last few months especially owing to America which sends food parcels without end. Mrs. Catharine Mayes [of Ojai, California] has become a household word now, for she has been wonderful to everyone.

"Holland hardly shows any signs of war. Everything is rationed but there are plenty of vegetables, bread, butter, etc., for each person.

"This Centre has been wonderfully preserved: nothing has been lost. The weather is very cold, and I have a very poor opinion of a Dutch summer!! The one thing we all miss is hot water: we have to bathe in cold water owing to fuel shortage.

"People here are all so kind and loving, and they are glad to see me as I am to see them. They advise me to travel to a few places which will cut short my stay in Huizen and England. After having been away for years I do not feel I should deny them any help.

"I have given many talks here on the work of Theosophists in Europe, future contribution for world peace, and also about the war years in Adyar."

Mr. K. Sankara Menon, also writing from St. Michael, gives us these interesting items:

"It is very beautiful here and the people are most kind. They are overjoyed to see Rukmini Devi. Many of them are new and were so pleased to contact her.

"She has been splendid, gave beautiful lectures, and has given an inspiring lead to the work and people. They know her now as an individual and leader in her own right.

"The impression she has created has been so great that everywhere they want her to come and she has been forced to give a small tour.

"We have seen the Montessoris. They are in Amsterdam with their children and are well and happy. The young people are also very nice. Signor Mario Montessori goes to England on the 2nd of September for the Course, and Dr. Montessori will follow later.

Rukmini Devi's flying tour of Europe sounds very exciting when read from the lower level of dense earth. We give particulars from her departure from Adyar to the latest date given in these letters:

She left Adyar on 4th August morning by plane reaching Karachi on the 5th noon. She was able to leave Karachi, again by air, on the 11th early morning and reached Huizen on the 12th evening. Her plan is to stay to Sept. 2nd at Huizen, to 24th at London, to 30th at Stockholm, (via Copenhagen), to October 4th at Huizen, to 8th at Brussels, to 14th October at Paris, and to 22nd at Huizen. She hopes to return to India on the 23rd October.

In the meanwhile we have received in Adyar the following telegram addressed to Rukmini Devi from the Officer on Special Duty, Education Department, Government of India, New Delhi:

"India Government participating in United Nations Educational Scientific Cultural Organizations Celebrations in Paris during November. Education Department, Government of India, proposes sending representative dance troupe under your leadership.

Among the letters that have come to Adyar in Rukmini Devi's absence in Europe, is one from Mrs. Elise R. Staggs, Chief Knight of the Order of the Round Table in the United States, and in it she writes:

"Some day you will be over here and your magic touch will awaken the affection in many, many new hearts, for the new cycle in The Theosophical Society is dawning, I feel sure."



Of all the nations of the world, America has earned a good karma for her work in the progress of the world in general and for her generous financial help to Adyar in particular. As U. S. A. is one among the "Big Four" so is the Theosophical Society in America a big Section of the Theosophical world and from this Section comes the following affectionate note addressed to Rukmini Devi:

"Whereas The Theosophical Society in America in Convention assembled July 6-9, 1946, wishes to express its gratitude for, its loyalty to, and its co-operation with the inspiring guidance of its Leaders.

Therefore, be it resolved that loving greetings be sent to Rukmini Devi in appreciation of her great service and inspiration to the Theosophical Society and to the people of India."

As Rukmini Devi said in her message sent to the above Convention, "America has shown a noble example and there is hardly any need to say that all blessing will come to give her even greater opportunities to serve."



STOP PRESS

As we go to Press, we hear from Huizen that during the last week of August an important Scientific Congress at the Theosophical Headquarters convened there. Some of the greatest scientists and philosophers like Prof. Brouwer of Amsterdam University, Prof. Davy of Sarbonne, Prof. Weismann of Oxford, Prof. Dorothy Emmet of the Manchester University participated. Rukmini Devi gave two lectures at this gathering, one on "International Understanding through Art and Culture" and another on "Indian Music and Dance." The assembly was keenly appreciative and desired more from her. We may be able to give further particulars about this activity of our Editor in our next number.

Vasanta Mata Ki Jai

[VICTORY TO MOTHER BESANT]

THIRTY years and a few months ago, I arrived in Benares from England, very happy to be summoned there by one to whom I had sworn complete allegiance, or rather, renewed an allegiance which belonged to the larger life of the soul in its perpetual light, which memory in the body so feebly reflects. Long before dawn on a chill February morning kind people who would soon be dear friends awaited for me at the station with the school bullock-cart as sole conveyance. My luggage went in it, but for myself I preferred to walk, not thereby in fact losing any time, for bullocks are leisurely beasts. It was the day on which the Foundation Stone of the Benares Hindu University was to be laid, and the City was gay with flags and garlands, all the gharries engaged many times over.

All activities on the Theosophical Society's of compound that morning centred round Shanti Kunj, where Mrs. Besant herself held court, beset by notabilities, of political or learned renown, who sought her guidance. Yet the great lady found time to seek me out, herself climb the stairs to the room allotted me—though I so willingly would have rushed to her—to welcome me and satisfy herself as to my well-being. "I wonder how you will like living in India!" she said to me. "You know, for me it is the one country in the world to live in!"

In those days we did not often have the joy of having our Queen-Mother in our midst, for Adyar had become her home, and the larger world too claimed her; but all the greater was the joy of her occasional "home-comings," as we arrogantly called them. Someone wrote a new version of a well-known song of welcome to soldiers, and spent hectic days coaching girls and boys of the schools to sing:

"When Mother comes marching home again, Hooray! Hooray!

The Boys will shout, the girls will sing.

With laughter all the place will ring.

And we'll all feel gay when

Mother comes marching Home."

The spirit of this was excellent and true, however crude its form! Her train would arrive early in the morning and all who had not spent the previous night at Moghal Sarai—the junction for Benares—in order to accompany her on the last lap of the journey, would be in the Hall putting finishing touches to the gorgeous decorations. Few thought of bed that night unless seriously ill, and invalids seemed miraculously to recover strength in time to take part. And it was worth it, when the moment arrived for which all waited!

Borne on a surging roar of greeting her carriage would appear through ranks of escorting scouts, and the girls and ladies gathered on Shanti Kunj verandah and porch would set up their welcome song. Her smiles on us all were as bright as if she enjoyed it as much as we did, though she had spent weary days and nights in the train and badly needed bath and rest, to which she would at last proceed, weighed down with garlands, and yet halting every step of the way to say kindly words to those who pushed to the front to cull them.

Her days would then be given to business, seeing steady streams of callers, some of whom would reft her from us awhile. But in the evenings she would be ours again, sitting in the midst of an ice-cream party on the lawn of a roof in the moonlight, or even joining a river party at Divali to float down the Ganges, lit by illuminated temples and lulled by sweet music. Those were good days!

—HELEN VEALE

As Dr. Besant Remarked

[Incidents specially recorded for THE YOUNG CITIZEN by an eye-and-ear witness, and here published for the first time.]

THE spirit of youth will never leave my body until life itself leaves it." Smilingly but emphatically Dr. Besant made this prophetic assertion to a group of Young Theosophists. One of them had asked her what was the source of her amazing physical vitality and freshness of mental outlook [she was then about 65 years old]. That was her reply.

Does her attitude explain the continuing vigour of her faculties until well past the age of 80?



same address you gave in London is it worth while taking it down again?" "No," said she. Then just as she was about to mount the platform she turned smilingly to him and said, "I have changed my mind, I shall use the same title but give an entirely different lecture."

He gasped, took out his notebook, later declared that it was one of Dr. Besant's most original and brilliant orations.

* * *

What is the basis of an intuitively correct appraisal of character, of prophetic instinct?

Once, when Dr. Besant spoke to a large audience in England, she sketched the probable future of the Theosophical Society and declared that the greatest need would be for a certain type of leadership from among those then young.

Later as she passed in friendly fashion amongst her audience, she turned suddenly to one of the youngsters present and said, "You will be one of them." Greatly embarrassed, he replied, "Surely it cannot be!" Yet within a comparatively short time Dr. Besant's intuition was verified.

Dr. Besant was on tour in Europe. A shorthand reporter accompanied her to preserve her lectures for a future book. From London they went to Paris, and the same attractive topic had been chosen for the latter city as for the former.

Some few minutes before the announced time, the reporter asked, "As this is the

Dr. Besant's intellectual versatility constantly dazzled her friends: occasionally it also astonished them, as when some new phase of her mental dexterity disclosed itself—like this:

Once—to get a few moments of needed relaxation from the grind of her duties as editor of the daily newspaper *New India*—she visited a little musical gathering in one of the bungalows at Adyar.

As she entered the room an amateur reader was giving from memory a long dramatic poem. At its conclusion she not only applauded but quietly remarked, "Now I would like to give one!"

To the delight of her friends she proceeded to regale them from memory with a magnificent recital of great length. At its end all came happily forward to compliment her, and one of them asked, "How in the world did you remember the whole of that poem?" She smiled and replied, "I didn't: there were places here and there where I forgot the lines, so I improvised new ones!"

—H. H.

The Besant Centenary

SHRIMATHI RUKMINI DEVI, the General Secretary of the All-India Committee for the Besant Centenary Celebrations has sent the following letter to all the Centenary workers in India:

I send you greetings on the eve of my departure for a short visit to Holland and England. As there are only a few months before 1947, I look to you for your enthusiastic work and support in my absence.

During recent meetings at Adyar under the presidentship of Sir C. P. Ramaswami Aiyer we decided upon a scheme of work. He is writing a manifesto which will be signed by many prominent people all over India. When this is ready it will be given wide publicity. We shall send it to you so that you will be able to work more easily on the strength of this appeal.

In the meanwhile a detailed prospectus with illustrations, etc., is being prepared, as well as receipt books for the collection of funds. Please write for these to Mr. M. Subramaniam, Kalakshetra, Adyar. Mr. Henry Hotchener is also at Adyar and will give any further assistance that is necessary in my absence.

In some places like Karachi, Madura, Trichinopoly, our Theosophists have received the co-operation of eminent people to form local committees to consider plans for this celebration as well as collection of money for the Centenary Memorial at Adyar. If you care to follow this example you may do so, but it is best that you plan in your city what is most suitable to its own temperament.

A Centenary can come only once in a

hundred years and this is the greatest opportunity for all of us to make India Besant-conscious. This is the one activity in which Theosophists, non-theosophists, politicians, educationists, artists and people of all religions can come together. I consider this a golden opportunity for those who truly loved and revered our President-Mother, Dr. Annie Besant. I have requested Mr. C. Jinarajadasa to write a manifesto expressing his own enthusiastic support of this work. It would be unfair for us to expect him personally to work actively for this. But as President of The Theosophical Society his moral support is of inestimable value to the members and I am happy to say that he gives it fully.

In conclusion, may I say that it is only because of urgent and important work in Holland that I am absent at this juncture. But as air mail is easily available to all, I shall certainly be able to give directions to Adyar from time to time.

I thank you all for your support and help. I hope you will carry on with this Centenary work until it becomes a flaming success.

The Maharashtra Federation has formed a local committee for the work of the celebration with Mr. G. R. Bhadbhade, Poona, as its convener.

We have also heard from Salem, Madras Presidency, that a similar committee has been established with Dewan Bahadur K. Sundaram Chettiar, Retired High Court Judge, as President and Mr. S. Adinarayana Chettiar, Advocate, as Secretary.

"THE YOUNG CITIZEN" LOOKS AHEAD

Readers will recall that our Editor has constantly pleaded for the necessity to have portfolios for Art and for Animals in our Governments. We are gratified that the new Indian Government has a member in charge of "Education and ARTS." We may look forward to an era of work by which future young citizens may have an education both of mind and emotions.

Dr. Besant's Death And Beyond

A COMMENT BY C. W. LEADBEATER

[During September and October of each year we always think of our revered President-Mother, Dr. Annie Besant. But when we thus pay our respects to her invariably our gratitude flows to one who was her co-worker in this life and who was a "twin" with her, as it is said, from time immemorial—Bishop Leadbeater, known to many as 'C.W.L.', and called by others as 'Brother' at his own desire. He took the deepest and most intimate interest in the young and as one who had the privilege of his affection and love, I would like to share with all the young citizens what he wrote to me on 26th September 1933 soon after the passing of our beloved President-Mother, Dr. Annie Besant.—DR. PADMASANI]



sure you would agree with me that on her behalf we really ought to rejoice rather than to mourn when she was allowed to leave it. She had no pain or suffering whatever, and for that I think we must be very thankful; but nevertheless she is far freer without that body.

We cannot make her sad, for she is far too great to be sad, yet I am very sure that she would be sorry that one who loved her should feel

her departure so deeply. She might say: "I have taught you Theosophy. Have you not learnt enough of it to know that death does not matter at all, that if you wish to help me the best way to do it is to try to carry on the Theosophical work and to spread the truth to as many people as you can?" I entirely sympathise with your feelings, but at the same time I feel that, however natural they are, we must not yield ourselves to them, but must take the higher and nobler view.

You say that life is full of sorrows, truly there is much sorrow in it, but there is also much joy as well, and it seems to me, as she always taught us, that it is our duty to bear the sorrow as cheerfully as we can, and to make the most of the joy because in that way we can send our radiant helpful thoughts to other people, instead of making them miserable because we feel so. You see, however natural it is, it is really selfish to feel sorrow for our dead friends because they are always better off than when they were alive, and can be very much happier if we will let them be so.

I AM glad that you were having such a happy time at Mysore until the news of our dear President's death cast a gloom over you. But you know, my dear, you really must not feel sad about that. Of course it is a great loss to us all, and to the Society on the physical plane; but please remember that her body was no use whatever to her for at least the last two months, or even longer than that; do you not see that she will be very thankful that at last she is permitted to lay it aside? You may say that she really left us quite a long time ago, when she was no longer able to take any interest in work but only just lay quietly waiting until her Master should call her away.

You had not seen the conditions to which her body was reduced; if you had, I am

On Current Problems

WHAT DR. BESANT SAID

LET THE WOMEN ENTER

ONCE heard Bernard Shaw declare that in the future women would be put into all the public offices in order to carry on the details of administration, and that while men would make laws it was the women who would be asked to carry them out.

Even if that be too broad a generalization, there is truth in it. Woman's mind goes to the details and to the effective administration of rules, and it is that particular side of character that I believe will prove useful here in the future as it has proved useful in the past. It is absolutely necessary to bring women into touch with the outer life, not only they may not hinder the men, though that is important, but they may add another element to the carrying on of a very large part of public business.

SELF-SACRIFICE OF WOMEN

I would back Indian women against Indian men for brilliance of intelligence, for willingness to study, and above all for that part of self-sacrifice which appears as public spirit, when it is carried out in public life.

What you want most in this country is that practical spirit of self-sacrifice, that public spirit which looks on the interest of the country as greater than the interests of the individual. You can learn this from the women. They sacrifice themselves every day and every night for the interests of the home; they realize the subordination of the one to the benefit of the larger self of the family.

Learn that from your women and then you will become great, and India will become great; for if you carry into public life the self-sacrifice of women, then the redemption of India will be secured. But you will do it best,

if you will go with them into the world hand in hand, men and women together. The perfect man is made up, remember, of the man, the wife and the child, and not the man alone. If such men become citizens of India, then her day is not far off.

* *

TO THE YOUTH OF INDIA

It is but repeating truisms to say that the Destiny of a Nation is folded within its youths, as is the flower within the close embrace of the sepals that sheathe the bud. That which you are thinking today, the nation will think tomorrow. Your characters, bold or timid, noble or base, generous or sordid, chivalrous or mean, pure or unclean, will show out in the characters of the nation's citizens a few years hence. You are creating those characters now, shaping them out of the materials you brought with you to your present bodies; for what a man thinks upon, that he becomes.

Your thought in past lives created the character you brought with you into the world. Your thoughts in the past of this life have moulded it year by year into the present form; your present thoughts are creating the character of your manhood, shaping the citizens who shall be India, when we, the elders, shall have passed away. India gave you birth, she is your Mother; yet you shall recreate her as your daughter, in the years to come.

In the great chain of life in which each generation is a golden link, every link is supported by those that are before it, every link supports those after it. These are, indeed, but truisms, but they are truisms that live, and should guide and inspire.

(Concluded on page 107)

Hail!

PROVISIONAL NATIONAL GOVERNMENT OF INDIA

FOR the first time in her history the government of India (excluding the States) is in the hands of her distinguished sons (alas, no daughters). This is only the first step on the road to a fuller freedom—a freedom which may enable her to fulfil her high mission.

Our Motherland, we hope, is destined to be the heart of one of the greatest democracies that the world has yet seen. A wise survey of her history will reveal an experiment by the Inner Rulers of the World. India is the land where many divergent religions, races and types have been brought together. The Root-stock of the Aryan Race established itself in India thousands of years ago and then other branches spread to the West, carrying the evolutionary crest onwards.

The time has now come to prepare for the future. A mutual understanding between the East and West, the elder and younger branches of the Aryan family, is needed. The East is to give the spiritual knowledge and the West the accumulated treasures of intellectual knowledge. The future depends on this assimilation and union. Our new Indian Government has this opportunity to work for the ushering in of this future. When this union is accomplished, the master intellects of humanity will be born, the best elements of the Aryan Race will reach dazzling heights of glory and the great World Republic, composed of brilliant, independent, free nations, co-operating harmoniously, will stand revealed.

—J.T. EDITOR

(From page 106)

Young India, then means the Youth of the Nation, rising above all divisions, forgetting all ancient animosities, with its watchword, UNITED INDIA, with its banner on which is inscribed: Worship the Motherland, Vande Matharam.

* *

"I AM AN INDIAN"

But let your thought for unity be potent and resolute: learn to drop sectarian divisions, learn to drop provincial divisions and animosities; leave off saying: "I am a Madrasi; I am a Punjabi; I am a Bengali, I am an upcountryman"; leave all that behind and teach your boys and girls to say: "I

am an Indian." Out of the mouths of children thus speaking shall be born the India of tomorrow. Many religions will grow within her, not only her own parent religion but others too will be woven into her being.

Hindu and Mussalman must join hands; for both are Indians. Hindus, Mussalmans, Parsis, Christians must join hands, for all are Indians. In the India of the future, all men of every faith must join. If India is to be the spiritual light of the future, in her must be focussed the light that comes from every faith, until in the prism of India they are all united into the one light which shall flood with sunlight the world and all lights shall blend in the Divine Wisdom. That is our work.

Out of the Everywhere



CONSCIENCE everywhere sees sheep and only sheep, not even sheep who have had the sense to "have gone astray," but sheep in huge multitudes herded together, and of such are the human sheep losing air initiative in Thought, Art and Action. The Journalist and Author thinks for them; The Film soothes or excites them; The Dressmaker dresses them; The Teacher informs them; The Politician sways them; The Healer diets them; and so they march on in the great machine created for them by a Super-Sheep. Is it not the for the Conscience of a sheep to bestir itself—lose itself, go astray, shake itself free for a change in its turn, to become a shepherd, a Protector, a Leader, self-initiated, self-creative with a vision above Herd instinct a vision of Leadership with the Conscience a Leader? —Conscience

VERIFIED PROPHECY

More than 60 years ago the Master K. H. wrote to Mr. Sinnett (later Vice-President of the Theosophical Society), "The physicists and physicians of the future will inoculate life and revive corpses, as they now inoculate with small-pox." Now, this year, we read [in *Nature*, London] that the Russian Dr. Negovski has perfected a revival technique by which he has restored life 51 people medically pronounced dead. 12 of these cases the restoration proved permanent and the men were leading normal lives many months afterwards. Dr. Negovski explains: "Death is rarely a sudden cessation of life. It is really a process involving many intermediary stages from life to death." One is almost tempted to think that this pioneering physician read and was inspired by

another sentence from the Master's letter: "Spirit, life and matter are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space; and physicians better learn it. . . . Frankenstein is a myth only so far as he is the hero of a mystic tale: in nature he is a possibility."

THE ARTIST

What is the difference between a cultured person and an artist? There is really no difference. The difference is in the expression. The cultured person has the spirit of the art and expresses it in ordinary life. And the artist, I do not know whether he always expresses it in ordinary life, but, as an ideal, he should. He is to express it in the art. He inspires people and therefore art is not that which is a pastime but has a message. And each country, each person, has his own message of beauty. —RUKMINI DEVI

"THE LIGHT OF ASIA"

Recommending the reading of *The Light of Asia* by Sir Edwin Arnold, Bishop C. W. Leadbeater wrote to a pupil of his the following story: "It is intensely interesting and beautiful. I like specially the 8th book, in which is given the Lord Buddha's address before his father, the king. I knew Sir Edwin Arnold well, and he has often told me how he composed most of it when he was travelling from his home to his business into the central part of London each day. He had to go by the underground railway, which in those days was exceedingly unpleasant, a perpetual tunnel always full of smoke and the most dreadful smells, and always crowded to excess, with people standing up in all carriages.

Even under those circumstances, inspiration would come upon Sir Edwin, and he used to

(Concluded on page 109)

Reviews

[The following two pamphlets are published by the Theosophical Society in Europe.]

"WOMAN—TODAY AND TOMORROW"

MEN and women all over the earth are much preoccupied with sex, taboos having been broken which used to restrict discussion on it to an unhealthy extent. It is natural that in the reaction there should now manifest rather too much interest in the subject, for the public has not yet got over the feeling that there is something very daring and smart in a complete lack of reticence, and its sacredness is derided in film and novel. Theosophy gives an understanding of the essential nature of woman, complementary but never inferior to man, and this pamphlet well shows the need in the modern world of full recognition of her place in civilized society and world politics, as well as in the home and family, where she has always reigned. Perhaps the most hopeful feature of Soviet Russia, whose extreme communism today is a menace to freedom, is the complete emancipation of women there, accompanied by a general recognition of human values, irrespective of race and colour. Western democracies have yet to adopt these realistic attitudes to life before

(From page 108)

scribble down his verses on the backs of envelopes and old letters."

A CORROBORATION

Archaeological researches of the Smithsonian Institution, [in *Science Digest*], reveal the existence of the largest ancient city in Peru and have led to the conclusion that "much may be learned about long-range planning for irrigation projects by tracing the history of this ancient development."

they will be safe, and can safeguard the world's liberties, so hardly won and so precariously held today.

"GERMANY AND EUROPE—A PROBLEM OF INTEGRATION"

This pamphlet attempts to apply Theosophical principles to a pressing urgent problem confronting the United Nations. What is to be done with a defeated Germany, first to ensure the world against another resurgence of her international violence and lawlessness, and secondly to preserve for civilization whatever has been of worth in the German character and culture. This is a thoughtful and suggestive essay, but inevitably the situation has to some extent changed since it was compiled by a group of students, and in the light of such changes one sees over-emphasis on some aspects while others are ignored. Certainly we can agree that the main key to right integration is education, for German youth has been educated into Nazi habits of thought and action, and obviously can only be educated out of it.

—H. V.

Clairvoyant researches in 1910 of Dr. Annie Besant and Bishop C. W. Leadbeater describe the "City of the Golden Gate" in Peru (12,000 B. C.) and the ancient Peruvian civilization. According to these investigations the most remarkable institution of this age was its land system and the elaborate system of irrigation. "It is probable that no engineering feats in the world have been greater than the making of the roads and aqueducts of ancient Peru." A full and fascinating account of this Peruvian civilization may be read in *Man: Whence, How and Whither*.

News and Notes

DR. ARUNDALE'S ANNIVERSARY

AUGUST 12th was an important day for us all, for the day marked the first anniversary of the passing away of Dr. Arundale. The Besant School and Kalakshetra went in procession to the Garden of Remembrance, singing bhajans. Later on there was a meeting in the School. Friends of Dr. Arundale like Mr. N. Sri Ram, Mr. C. S. Trilokekar, and Mr. A. Ranganatha Mudaliar, spoke in Tamil, English and Telugu respectively, about Dr. Arundale's services to India and laid great stress on his affection for children. Then followed distribution of sweets to the children of the surrounding villages. In the evening at a public meeting in the Headquarters Hall Mr. C. Jinarajadasa presided, and spoke of Dr. Arundale's manifold services to the Society, to his adopted motherland, and his sterling character. As Dr. Arundale emphasized the unity of Theosophy, embracing all phases of wisdom, art, beauty, culture, so the proof of our gratitude for his life work would be in our insistence on that unity.

A PRACTICAL LESSON

The celebrated Dr. Franklin once received a very useful lesson when on a visit to an excellent clergyman, who never missed an opportunity of giving advice specially to youth. On taking leave of the venerable preacher, he was shown a shorter way out of the house, through a narrow passage which was crossed by a beam overhead. On nearing it, the old man cried hastily, "Stoop, Stoop!" Franklin did not understand the warning until he felt his head hit the beam.

As the youth stood rubbing his crown the old gentleman said, "You are young, and you have the world before you. Stoop as you go through it, and you will miss many a thump." Franklin when an old man himself, wrote that

the advice thus beat into his head had frequently been of use to him and he often thought of it when he saw pride mortified and misfortunes brought upon people by carrying their heads too high

LOOK BEHIND THE MASK

The New Zealand Young Theosophists work for achieving more brotherhood and comradeship. Their journal *Torch* urges that "we must look to the life-side of things and not to the form. How?"

"Nature is like a vast masquerade party in which everyone wears a mask. Instead of seeing a tree as just a tree let us mentally take off its mask, and think of it as pulsating life—a life to which inwardly we can all respond. Every person you meet is wearing a mask. Mentally picture that person as not the imperfections of this mask but as the inner man within. We can do this with everything that we come in contact. In time we will find that we have a reverence for all whom we meet, for everything that we touch, for all life whether it moves or is still. We will then have come to realize the inner life in all things."

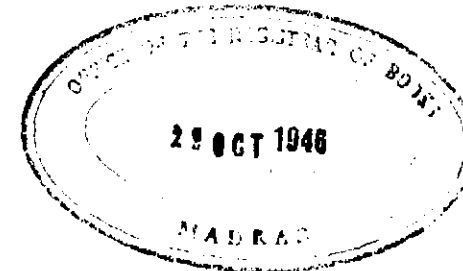
A PEACE CHARTER

We welcome Philippine Theosophical Youth Digest issued after its temporary eclipse during the war. An issue which is just to hand contains among other forward-looking articles a Philippine charter for International Peace drafted by the Young Theosophists, "realizing the critical stage in which we are in the history of our planetary evolution; and desiring the peace of the world as a prelude to a world regeneration which shall eventually lead to the founding of the concord of nations and the brotherhood of humanity."

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YOUNG CITIZEN



DEDICATED TO

ANNIE BESANT

OCTOBER

1946

WHAT IS RIGHT ?

When the Intellect studies the world, and sees the innumerable relations established therein, and observes that harmonious relations bring about happiness, and that jarring relations bring about misery, it sets to work to find out the way of establishing universal harmony and hence universal bliss.

Further it discovers that the world is moving along a path which it is compelled to tread—the path of evolution, and it finds out the law of evolution. For a part, a unit, to set itself with the law of the whole to which it belongs means peace, harmony, and therefore happiness, while for it to set itself against that law means friction, disharmony and therefore misery.

Hence the Right is that which, being in harmony with the great law, brings bliss, and the Wrong is that which, being in conflict with the great law, brings misery. When the Intellect illuminated by the Spirit, sees nature as an expression of Thought, the law of evolution as an expression of divine Will, the goal as an expression of divine Bliss, then for harmony with the law of evolution we may substitute harmony with the divine Will and the Right becomes that which is in harmony with the Will of God, and morality becomes permeated with religion.

—ANNIE BESANT (*A Study in Consciousness*)

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THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

29 OCT 1946

OCTOBER 1946

VOL. XXI, NO. 10

The Crow's Nest

OUR EDITOR IN ENGLAND



We gladly share with our readers a telegraphic news despatch from London giving us these interesting items:

Srimati Rukmini Devi, President, Kalakshetra (Adyar), now a guest of the European Liberal Federation, delivered the inaugural address at the New Indian Students' Union and Hostel in London. She spoke of the need for cultural unity among nations and urged the students constantly to bear in mind the fact that they were "unofficial Ambassadors" of their country in England. She deplored the infiltration of western culture into the Indian life and suggested students should learn more of their own culture and bring it constantly into their lives.

Referring to the Peace Conference, Rukmini Devi said: "They try to argue us into peace and internationalism but we just can't be argued into that. We must live and learn it. Art and culture are international languages which will appeal to all people. Those things are better than all the cleverness in the world."

Rukmini Devi recently attended the conference of the European Federation of The Theosophical Society in Holland where she gave several addresses on Indian art and culture. She also took part in a conference of scientists called "Significant movement" whose members include many of the world's most famous men of science. The "Significant movement" concerns itself with the promotion of international understanding and study of the theory of pure concepts.

OUR FIRST EDITOR'S CENTENARY

This number of THE YOUNG CITIZEN coincides with the 99th anniversary of the birth of Dr. Annie Besant, its founder and first Editor. It is specially appropriate, therefore, that in it emphasis be laid on that aspect of her many-sided activity for the good of humanity which was related to what has become, in so high a degree, the work of our Editor, Rukmini Devi, the purification of art and beauty, and their application in life.

While to some the synthesis of Dr. Besant's life was made through religion, to others it was through art. But the separation implied between these two did not exist for her. She was once asked: "What is the difference between religion and art?" She answered: "There is no difference: they are two sides of the one coin." The answer not only disclosed her own mind and action, but threw into a phrase the ultimate test of both: religion that is not artistic both in observance and life is not religion; art that is not religious in expressing the highest thoughts and finest feelings is not art.

In her vision of life and her attitude towards it, Dr. Besant was supremely religious; in the technique of her personal life she was essentially artistic. We may call her philosopher, statesman, warrior, or anything else that may indicate some phase of her activity; but the title of her completeness is: Annie Besant, Artist.

She played her part in the revival of indigenous art in India thirty years ago, when she was the patron, inspirer and supporter of the first Exhibition of the Bengal School of Painting in Madras in 1916. She founded the Art Section of the 1921 Club in Madras when the Montagu-Chelmsford Reforms were put into force. She was the first lecturer chosen under the Kamala Trust founded by Sir Asutosh Mukerji in Calcutta University in 1924, and as one of three lectures on Indian Culture gave a masterly survey and evaluation of Indian Art. She encouraged and attended exhibitions of Indian paintings at the Conventions of The Theosophical Society in Adyar and Benares.

With the coming of the 100th year since Dr. Besant's ever to be remembered birth, readers of THE YOUNG CITIZEN enter on a period of strenuous work to help in the world-wide Besant Centenary Celebrations which will culminate on October 1, 1947, with concerted rejoicings around the globe and with the establishment of educational and cultural institutions to enshrine her living influence and perpetuate her ideals.

"As long as India lives, the memory of the magnificent services rendered by Dr. Besant will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."—M. K. Gandhi.

Rehabilitation of The Theosophical Society

[As the world slowly struggles to recover from the devastation of the War, Theosophists everywhere ask: What is our attitude, our work as individuals, as a Society, in this process of rehabilitation? To help answer such questions our Editor, RUKMINI DEVI, is now touring the principal European countries at the invitation of many of their General Secretaries. In Holland, England, Denmark, Sweden, Belgium, France, not only Theosophists but other profound thinkers are listening to the counsels of this international leader of the Society. Here we give some of her recent utterances on these vital problems of the present and the future.—Jt. Ed.]

WE are not Theosophists merely to preach, we are not Theosophists merely to show that we are learned people, not Theosophists to be satisfied with knowledge for ourselves. We are Theosophists because we are humanitarians. We are Theosophists because we understand humanity. We are Theosophists because we sympathize with suffering.

We have seen the sufferings of the world, we have seen the unhappiness in the world. We have watched those who have suffered. Perhaps in our own lives also suffering has come. But this does not weaken us, not take away from us our faith in the Wisdom. On the other hand this brings to us greater determination, a greater strength, because we are determined that we shall carry on the work and that we shall give ourselves to it wholeheartedly, so that those around may benefit, so that all may come into greater happiness.

If The Theosophical Society is linked with the great Teachers, as I believe it is, as I know it is, surely the power of these Teachers will carry the Society onwards and onwards, surely we shall go into the new world with the assurance of a great future. The world will change in its activity, in its temperament, in its mentality, but never will there be a change in the great spiritual help that comes, that is being poured out through The Theosophical Society.

Shall we say that by devotion we add to our strength? But I say that the strength is not only ours, the strength is from the great leaders of The Theosophical Society, from every single leader of it who has worked and passed away. I personally say they are close to us, closer than ever before. You may think it is imagination. Well, call it imagination, yet it is true. Anyhow, that is how I feel, that they are very close to us and they are helping us, every single one of them. If individually we have a little strength, we shall have more strength because of them. If we have a little capacity, we shall have greater capacity because of them, and if we have some degree of devotion we shall become channels for the spiritual force that is always trying to find a way into human life.

The future of The Theosophical Society is such that we shall continue, though perhaps with difficulties and tests. Perhaps many people will leave us now and then in the future, but still more people will join us. Younger people will come and we shall carry on with our great mission. My one longing and ambition is that at the end of this particular life, when I look back upon it, I shall be able to say not that I have not made mistakes, but that I have been loyal and that I have done my best and, more than that, that I have been worthy of this great privilege and of the blessings that I have received.

(Concluded on page 115)

The Role of Young Theosophists

By HELEN ZAHARA

[The question is asked whether a separate Young Theosophists organization within The Theosophical Society is necessary. Here is an answer by a young Theosophist from Australia, now helping in the work of the Headquarters at Adyar. We invite contributions to the subject.—Jt. Ed.]

THE question is often asked, why are there Young Theosophists in a Society which does not count the age of a person's body but considers only the age of the soul within? The answer is that the soul is inhabiting a physical body which does grow old and feels the heavy touch of time. The ego is subject to the limitations of the body together with those of the emotional and mental vehicles, which are newly acquired in each incarnation and which develop and unfold progressively from childhood to old age. Nature provides for divisions through the different stages of the lives of individuals, including that of youth. Therefore in any Society of men and women there will always be the natural grouping of "young" and "old," whether labelled so or not.

HIDDEN TALENTS UNHIDDEN

In The Theosophical Society the organization of Young Theosophists' groups is not to cause any feeling of separateness but to give the younger members the necessary training and experience which they probably would never gain otherwise. Without the younger members, the future of The Society would be a sad prospect indeed and many of these people have been able to take executive offices because of the experience they have gained in Y. T. group activities. While allowing for the natural ability of these young people, it is only because of the part they have played through their Y. T. membership that many of them have acquired the poise and

knowledge necessary to hold these posts and to carry out the duties involved. Some of the younger members are very shy and do not always care to speak on intellectual and metaphysical matters when their elders are present but are more ready to join in the discussion at a youth group meeting. This alone is sufficient reason for the Young Theosophists' organization. Many potential speakers and leaders have been discovered at their meetings by the gradual process of drawing out ideas from diffident members who later have been able to take the public platform with every confidence, whereas previously they would not have been willing or able to do so. If youth groups did not exist and special encouragement were not given to younger members, they would be overwhelmed by the much larger number of older members and perhaps some of the more shy ones might be overlooked and hidden talents which they may have would go undiscovered.

It must be remembered that Young Theosophists are first and foremost members of The Theosophical Society and to it they give their full allegiance. They are young Theosophists only because of their age and the official objects of their organization call for support of the parent Society at Adyar and aim to bring Theosophy to the youth of the world. Much more is needed than mere passive membership in our Society. There must be an active and vital participation in its activities, and Young Theosophists' groups assist in providing some of this.

DIFFERENTLY—

The Young Theosophists have their own special contribution to make to The Society's work. They are seeking a new vision and their own means of expressing it. Young people of every age, of every race and civilization, have their own peculiar problems to face, their own particular struggles, as they tread the winding road of life. Therefore their approach necessarily must be different from that of the older members who have already tasted the joys and sorrows of life's experiences and have been moulded by their reactions to them.

In the terrific convulsions through which the world today is passing, as fear and hunger walk the earth and humanity stands at the cross-roads where it must choose between peace and further destruction, there is a challenge to youth everywhere to "wake up and live" in the real meaning of the term. This applies equally to Young Theosophists who must be modern in their outlook, practical, scientific and active. If they are to carry out their object, "to bring Theosophy to the youth of the world," they must prepare themselves through study and action for leadership, by putting forward the teachings of the Ancient Wisdom in an up-to-date fashion, applying them to the problems of world and presenting them in such a way as to make them compatible with the trend of higher modern thought along scientific, social

and philosophic lines. If they accept this challenge, however imperfectly, with confidence in the Divine Plan and the reality behind the painted drop-scene of the superficial world, then their membership will not have been in vain, their contribution in the name of Theosophy will have made its tangible and everlasting mark.

—YET TOGETHER

Fundamentally, of course, it matters little whether there are "young" Theosophists or "old" Theosophists, so long as they are all working with a common aim to understand and foster the teachings of the Ancient Wisdom. Each Lodge approaches the work differently, according to the temperament of its members. What does matter is that each member should remain youthful in his outlook, enthusiastic to the end.

Years may wrinkle the skin but it is only the creeping paralysis of dogmatism and intolerance that wrinkle the mind. Whether seventeen or seventy, as long as the stars are objects of breathless wonder and the glories of a splendid sunset inspire the imagination, as long as we can see the humour in every situation and keep our minds unfettered and free, youth will never leave us and we shall see a universe which, as the years slip by, reveals itself as the work of a Master Craftsman yet deepens in mystery and beauty, but is never exhausted.

(From page 113)

I ask you to lift up your own hearts in pure devotion and in thankfulness to those who have helped us. We have had such great blessings. Never in the history of the world have there been people of such special greatness as there have been in The Theosophical Society. We have seen them personally, we have talked to them and we are indeed privileged.

Let us lift our hearts in thankfulness for

the means of service that have been given to us by all of them, by the great Teachers themselves. Let us pray that we shall carry on, that we shall, even in a small measure, purely and impersonally become channels of their power so that we can bring to the world greater happiness, greater tenderness and greater friendship. Then in the future, the world will say: "A Theosophist is a good friend." I think that is the greatest tribute to a Theosophist.

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Can You and I Lead a Spiritual Life?

An answer condensed from *Spiritual Life for a Man of the World*

By ANNIE BESANT

CAN we, who are so surrounded by business, anxieties and cares of the world, lead a spiritual life? Is it necessary to fly away from the haunts of men?

No, there is not one of us who may not begin to lead the spiritual life from where we are. For spirituality does not depend upon environment but upon our attitude to life.

The right attitude is: the world is the expression of the Divine Mind and all useful activities are forms of Divine Activity. We can, therefore, find the Divine as readily in the market-place, in the counting-house, in the crowded streets, as in the fairest scene of Nature.

As the mother holds a dazzling toy before a child to coax him to exert and move, so Mother-Nature has attractive objects before men to make them desire these objects, struggle to get them, realize they are worthless and seek other objects. By this struggle, the man's hidden capacity becomes faculty in action, and his inner unfolding takes place.

Take the case of a man who determines to become rich. He first conquers his body, he endures hard life, and will not rest till he succeeds. Next he cultivates concentration of mind, and with deliberate labour and one-pointedness he works. Through struggle he develops a strong will. Thus with his mastered body, well-controlled mind, powerful will, he gains his gold.

And then? Is he happy? His gold is a burden rather than a joy.

Can this man become spiritual? Yes, with a change of object. Let him realize the valuelessness of gold. Let him see the beauty of human service; change his ideal from selfishness to service; use the acquired strength to

uplift. Let him consecrate to humanity his training and own that to serve and help is his duty.

The first step, therefore, is to do your everyday work as duty with a new spirit infused into it. Say to yourself: "This activity with which I am engaged is part of the working of the world which is Divine. I am in it to do it, and my duty lies in the perfect performance of my task. I will teach, or heal, or argue, or trade, or enter into commercial relations, not merely for money that it brings or for the power it yields but in order that the great work of the world may be done by me as servant of a Will greater than my own instead of for my own personal gain."

Duty is done for the larger instead of the smaller self. One who sweeps a room as to the glory of God makes that action fine.

See the result if every individual did his duty as perfectly as his powers permitted: no scamped work, no unreliable product on the market, nothing adulterated, nothing that was not what it pretended to be, the face value and the real value always identical, every house perfectly built, every drain perfectly laid, everything done as well as the skill and strength of man can do it.

Then the higher stage is to feel that you are a co-worker with the Divine. You throw the whole of your life into some good work, you toil, build, plan, shape and nourish it. Presently it fails, breaks and crumbles into dust.

Can you now remain calm and contented? If not, then you have been working for you self. If it were God's work, you would know that all that is good inevitably joins the

(Concluded on page 117)

Our Question Box

Question: Do you suppose we shall eventually be visiting other planets, what with the development of atomic energy and rocket planes? French newspapers announce "Travel to the Moon."

Answer: Why not? Theosophical literature insists that other planets are inhabited. And in 1882, long before radio was discovered, one of the Masters wrote: "Science will hear sounds from certain planets before she sees them. This is a prophecy."

Question: I find it difficult to control my moods. Do even editors find it so?

Answer: We cannot speak for our Editor, who is on tour in Europe, but the Joint Editor finds it a struggle despite a shelf of books that explain how the emotions can gradually be refined and controlled by the use of the mind buttressed by the will. Also we get comfort from an admission in a letter by a Master: "For the first time in my life I think I feel really disheartened."

Question: In this journal you so often stress the importance of Art in daily life. Why?

(From page 116)

world's good and there is no failure under the direction of the Divine Architect. Shall it not be a pride to anyone who is called to sacrifice thus in order that His plan may be carried out?

Consider an army. Its commander waiting attack from a stronger enemy plans the entire battle. He orders a young captain: "Go, attack that fort in front of you, capture it and hold it until word comes to leave." The young captain knows that failure is inevitable and death awaits his band. Does he hesitate? His men charge up, again and again until no man is left to stand and charge.

Answer: One of the great Sages gave this answer: "Until final emancipation re-absorbs the Ego, it must be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest chords to respond to the call of the holier and nobler human attachments." (The Mahatma Letters)

Question: What rôle will Theosophy play in educational systems of the future?

Answer: Here is a hint from the American General Secretary:

These are new times when new meanings must be perceived in the ageless and changeless truth; when new attitudes must be brought to the spreading of Theosophy. Future lodges of The Theosophical Society will be thought of less as halls of revelation and more as centers of Theosophical education—truly a drawing forth of soul's latent powers. Educational outlooks and techniques will prove more successful. Theosophy is more truly understood when it is realized as not only a body of specific knowledge but as a power of Being, a power which revitalizes whatever it touches.

Meanwhile on another side, while the enemy's attention was held by this brave band, the battle was won, due to the sacrifice of the heroic band. They all died. Did they fail?

Likewise, what matters if you and I look like failures? The life we have thrown into the work, the devotion with which we planned it, the sacrifice with which we offered it to the success of the mighty whole, is all that matters. We have helped to make the world slowly after the fashion of the Divine Ideal and make it more and more perfectly the manifested Divine Thought.

This is the central idea which will transform the man of the world into the spiritual man

The Besant Centenary

PREPARATORY to the Besant Centenary celebrations, the Madras Theosophical Lodges arranged a "Besant Week" inaugurated by Mr. C. Jinarajadasa, President of The Theosophical Society. The programme made Madras once again Besant-conscious by paying homage to her for her services in the fields of Religion, Politics, Education, Culture, Women's Movement and Theosophy. We recommend that the year 1946-1947 may be dedicated to make the world Besant-conscious by organizing suitable activities and celebrating the Centenary in a fitting manner.

The Centenary Memorial indicated in "The Crow's Nest" will be the enlargement of the vital Educational and Cultural Centre at Adyar functioning successfully for the last decade.

The project is to consist of:

1. The Besant Theosophical High School inculcating the spiritual educational principles set forth by Dr. Besant and later developed by Dr. G. S. Arundale. This School trains pupils from the primary classes, where the Montessori System is used, to the Matriculation standard.

2. Kalakshetra, the famous Art Centre which develops the cultural and artistic faculties through classical dance, vocal and instrumental music, creative stage experience, etc.

These two institutions are inspired and guided by Srimati Rukmini Devi and a staff of renowned educationists and artists.

3. The Arundale-Montessori Training Centre for Teachers under the personal directorship of Dr. Maria Montessori, Signor Mario Montessori, Srimati Rukmini Devi and other educational experts, will constitute the main item of the proposed enlargement. The course of training will be longer than those hitherto given in India by the Montessoris.

This Training Centre will be a premier institution with tremendous possibilities of social service.

Adyar is its perfect site because it was the home of Dr. Besant. There she lived and worked; hence it is fitting that this Centenary Memorial should be established at this place.

As all such humanitarian schemes need the co-operation of the philanthropic and charitably-minded, the Centenary Committee has appealed for support for this plan.

The following are some of the methods adopted locally to collect funds for the Centenary Memorial:

1. In Adyar the members of the Theosophical Lodges first contributed their mite as donations and then asked others to give.
2. Sale of Besant Centenary tickets of different denominations among the public by creating a proper organization. Denominations: Re. 1, Rs. 5, 10, 25, 100, 500, and 1000.
3. By arranging benefit concerts, entertainments, exhibitions, etc., in different places.
4. By approaching the proprietors of cinemas and also the producers to give benefit shows of their pictures.
5. To organize the collections through individuals taking upon themselves the responsibility to collect each from one hundred persons Rs. 100 each.
6. Collecting from workers at different industrial plants.
7. Selling memorial volumes and books (special binding) of Dr. Besant, Dr. Arundale and Dr. Montessori on Education.

The General Secretary of the Besant Centenary Celebrations, Rukmini Devi, welcomes any suggestions for the furtherance of the work of the Centenary.

Out of the Everywhere

DRAMATIC EVIDENCE OF SURVIVAL

Signe Toksvig, novelist and editorialist, thinks of her father: "The most unforgettable character I've met." In a very revealing article in *The Reader's Digest* she gives many valid reasons for this appraisal, but none more startling than the final paragraphs. Let her own words tell the story:

"I have nothing to complain of," he said as finally, at 81, he lay on what he knew was his deathbed. "I have had a long life, and I have met so much love."

I asked him to consider that perhaps all would not be over with death, but he came as near as he could to frowning at me. Sincerity was the very core of my father; even to please me whom he loved, he couldn't say, "Well, yes, there may be something in it; what do we know?" If he didn't know, he wouldn't say.

Then, as I was sitting there by his bed, a terrible change took place. From a light sleep he seemed to have passed into a coma, and his face lost the natural look it had kept all through his illness. He had stopped breathing. The nurse tiptoed in and examined him. Her mien told me the worst. She left us alone.

How long I sat there I don't know. I wept for perhaps half an hour in the late afternoon sunlight, perhaps longer. Then I was suddenly looking at him; his face was living, sensitive, clear again, and he had opened his eyes, marvellously blue and filled with a light that had of late been dimmed. They looked at me with all his tenderness, and I heard him say in his firm voice: "Don't cry, little Signe, for now I know that we shall see each other again!"

Then his eyes closed, life ebbed out of the face, and soon there was left only the curious

shell which seemed to have so little relation to my father.

How do I explain his "return," and his words? I don't, for I haven't the facts. But I think he had.

MEALTIME MADNESS

A cat bounteously fed with feline delicacies lay stretched and was tranquil and contented. A flouroscope directed into her viscera revealed that her digestion was proceeding without a hitch.

Then suddenly a hidden phonograph played the recording of a barking dog. Lo and behold! the cat sprang to life. Her back arched, her hair stood on end, her eyes were wide and her claws were out.

But these reactions were nothing compared to what was going on inside the stomach. A terrific storm of conglomeration of fluids was set up. Peristalsis went into reverse.

The above story, in *The Chicago Daily News*, makes one reflect on the mistakes we make in the human kingdom. How often we introduce jarring themes at mealtimes. Have we considered what disastrous effects these have on the digestion of the childrer and adults too? Proper "environment" is recognized as one of the essentials by modern educationists. A serene atmosphere at dinner table should be one of the items in the list of "environments."

HAVE SOMETHING TO LIVE FOR

"Make others happy and make yourself happy." So wrote Dr. Arundale in the autograph book of a young citizen. "Help others and thus help yourself," is a paraphrase of the above. The effective usefulness of this motto is revealed by the following story (related in *The Reader's Digest*).

A certain lady who was too ill even to walk had been sending a five-dollar bill weekly

to a florist to send flowers to be laid on the grave of her son. On one occasion when she came personally to take the flowers as she felt she would die soon, the florist expressed regret that flowers should be sent to a cemetery where nobody sees them. The lady, shocked at this remark, demanded explanation. The shopkeeper readily said: "I belong to a visiting society. State hospitals. Insane asylums. People in places like that dearly love flowers—and they can see them and smell them. Lady, there are living people in places like that."

The woman sat in silence for a moment and then went away.

Some months later the florist was astonished to receive another visit; doubly astonished because this time the woman drove the car herself. "I take the flowers to the people myself. You were right; it does make them happy. And it makes me happy. The doctors don't know what is making me well, but I do! I have something to live for!"

STONE-AGE MAN

"Relics of the culture of a race of old Stone-age men are found throughout Southern and Eastern Asia. The Java ape-Man, related to the ape-man of Peking and probably the ancestor of the Australian Aborigines, was hailed as the 'missing link'. This half-a-million year old fossil is one of the earliest known men. These 'low-brows' were human in spite of their ape-like characteristics," says a report in one of the Madras dailies regarding the Stone-Age exhibits in the Madras Museum.

Physical man has existed upon the earth for not less than eighteen million years according to the researches of Theosophists. Upto that time man inhabited etheric and somewhat animal-like bodies, but the truly human form was produced then. These early men lived in a continent called Lemuria which then stretched from Madagascar across the Indian and Pacific Oceans to Easter

Island. This continent included India, Ceylon, Malaya and Australasia. Thus ape-like men, such as the Java man did inhabit Southern and Eastern Asia but at a much earlier period than that accepted by science. It is, however, possible that some of the very early types survived until half a million years ago, as the anthropologists have discovered.

Very much later, about 50,000 years ago, a more developed race of men spread from Central Asia across India, Malaya and into the Pacific.

According to *The Secret Doctrine*, man does not descend from either an ape or an ancestor common to both apes and men, but has his origin from a type far superior to himself. Also apes are the products of man and an extinct species of mammal resulting from degenerate and bestial action of the primeval "mindless" races.

Further significant information regarding anthropology may be gleaned from *The Secret Doctrine, Man: Whence, How and Whither*, and *The Theosophist* for June, July and August 1938. —E.W.P.

RED CROSS OF CULTURE

Let us unfurl the Banner of Protection of Culture! We suggest a World Day of Culture, a special day in schools, when a narrative about the best achievements of humanity, instead of routine class work, should set aflame the young hearts by its radiant message.

Humanity has a Red Cross for physical welfare, but still more needed is the Red Cross of Culture. —NICHOLAS ROERICH

GUESTS OF THE AGES

At tomorrow's door why shrink ye?
The long track behind us lies.
The lamps gleam and the music throbs before
Bidding us enter.
And I count him wise
Who loves so well man's noble memories
He needs must love man's nobler hopes still
more.

News and Notes

DR. MONTESSORI

and Signor Montessori are in London, having sojourned in Holland for some time. After a number of years they are conducting their first Training Course for teachers in London. As Srimati Rukmini Devi is also there, they frequently meet and plan about the Arundale-Montessori Training Centre to be started next year here at Adyar.

AN EIGHTH WONDER!!

When the following story in (*Globe*) was read to one of our juvenile readers she exclaimed: "How extraordinary. Indeed an Eighth Wonder of the World!" Then followed a series of questions which would need the most profound esoteric answers!

"A Siamese cat owned by a London family, has adopted a baby mouse and is rearing it with a family of kittens. The mouse was found lying in the box with the kittens three weeks ago.

The cat washes the mouse with the rest of her family and he nestles close to her when asleep. Normally the cat is a keen mouse-killer but she resents any one taking the mouse away from her and stands guard over it when visitors are about."

Did the mouse seek refuge under his family enemy and did the cat grant it, as did Sri Rama to Vibhishana in *Ramayana*? A noble act indeed!

Or does the cat want to teach humanity by her example?!

Will her action affect the feline group-soul and the whole family become friends with the mouse-race?!

INDIA'S INNER POWER

A British soldier, awaiting his passage to return home, found in India, according to an interview with *Excelsior*, that "there is a force at work which is welding together

people of all types, classes and creeds into a united front against the evils that divide.

"What is the secret? Something I have learned from childhood but somehow I have failed to apprehend: the unifying power and direction that comes from God.

"I go back grateful for what I have found here and for the link that binds me to all those in this country and other countries who are fighting for moral and spiritual values against the materialism of today."

Nowadays we find an increasing number of our fellowmen from other lands who intuitively contact the Realities that are ever-present and inherent in the soil and atmosphere of this sacred land.

The tremendous unifying power referred to above is of the Soul, the Spirit, the Inner Man. This knowledge is ingrained in every Indian—to some it is vivid and to others it is latent within themselves. It is the mission of this country to proclaim this wisdom to the world and take it along the road of spiritual progress.

India is thankful to such friends as the British soldier—and during the war she had many such friends—for imbibing this wisdom and passing it on, we hope, to their countrymen thus bringing about a greater understanding among nations.

A KNOTTY PROBLEM

One day a neighbour of Abraham Lincoln was called to the door by the noise of children crying. Mr. Lincoln was striding along, the hands of his two small sons held in both his own. "Why, Mr. Lincoln, what is the matter with the boys?" asked the neighbour.

"Just what is the matter with the whole world," replied Lincoln, "I have three walnuts, and each wants two."

A Great Young Citizen

POETESS AT NINE

IN a lecture on "Some Recent Women Poets," to the senior students of Kalakshetra and Besant Theosophical School at Adyar, Dr. J. H. Cousins, Vice-President of Kalakshetra, mentioned an American poetess, Nathalia Crane, and called attention to one of the greatest things, in his opinion, that had happened in the history of literature.

One of her poems, entitled "My Husbands," greatly interested the audience. To the ordinary mind this might appear to be a list of marriage alliances with easy divorce between them. But the first two stanzas dispelled that idea, and spread out the husbands over illimitable time.

I hear my husbands marching
The ages all adorning
The shepherd boys and princes —
From cavern unto crown.
I hear in soft recession
The praise they give to me;
I hear them chant my titles
From all antiquity.

It was open to the reader of the poem, Dr. Cousins said, to regard this as an imaginative way by which the poetess expressed her sense of community with the women of all time. It might also, to the Theosophically minded reader, suggest a series of reincarnations. Both were tremendous ideas for verse, but were impossible of conscious expression by the poetess. Technically the stanzas were very interesting in the use of the outworn "adown," and at the same time in containing such an expert and beautiful pair of words as "soft recession," and such natural alliteratives as "cavern" and "crown," and the hidden alliterative in "titles" and "antiquity." The use of "antiquity" instead of its sentimental alternative "eternity" showed selective skill of a high order.

The next three stanzas set the poetess in a place apart, watching the procession of her

husbands pass by through the ages until the real affinity appeared, and putting her evaluation of them into phrases of the highest literary quality;

But never do I answer,
I might be overheard;
Lose Love's revised illusions
By one unhappy word.

I sit, a silent siren,
And count my cavaliers;
The men I wed in wisdom,
The boys who taught me tears.

To some I gave devotion,
To some I kinked the knee;
But there was one old wizard
Who laid his spells on me.

Dr. Cousins drew attention to the reflection, in the first of these three stanzas, of the Upanishadic teaching that all things, including Love, are maya, with the inference, which is confirmed at the end of the poem, that she had no lasting allegiance to shepherd boys or princes. It was an "old wizard" who "laid his spells" on her. Apparently the trend of her nature was away from the things of earth towards a deeper life, not a life of conjuring tricks, but something that opened up the mystery of things to her. This the old wizard did in the way that the Chinese philosopher, Lao-tze, said was the only way in which the deepest truths could be expressed, that is, in paradox or apparent contradictions, that complement and interpret one another.

He showed me like a master
The one rose makes a gown;
That looking up to Heaven
Is merely looking down.

He marked me for the circle,
Made magic in my eyes;
He won me by revealing
The truth in all his lies.

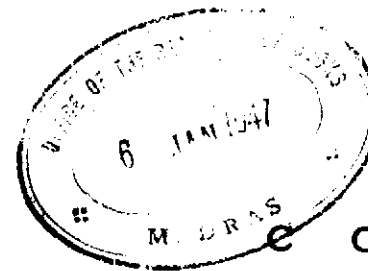
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YOUNG CITIZEN



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NOVEMBER

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TO A PARENT

To what end have you brought this Human Being into the World? In what way are you aiding his or her development of character to make him worthy of his birth heritage in this life? His education (beginning from the cradle with his home influence, his surroundings, the example of parents), to what end is the child being trained? In his childish play is he surrounded by toys such as soldiers, tanks, cannons? What a marvellous preparation for the spirit of Peace for which we are working to make a happier World of Tomorrow!

And the School life to what end? Is the sensitive delicate brain crammed with non-essentials? With facts unrelated to daily life? Are you permitting nerve fatigue from overstrain and fear of the continual examinations? Who is responsible for the future? For the health of the child? Are you insisting on an education which will deal with the true values in life, develop self-discipline, order, efficiency, true culture, the co-operative spirit, the ideal splendid citizenship, of noble leadership? The parent will see the answer to the questions in the child in growing manhood; is the world more beautiful? Is there less fear, more happiness, more kindness? In fact has the child of a new age achieved the art of living beautifully and that leading nobly?

—DR. GEORGE S. ARUNDALE

THE YOUNG CITIZEN

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The Crow's Nest

RUKMINI DEVI IN OUR MIDST

■ WOULD fain give an impression of Srimati Rukmini Devi, as she appeared to us at Huizen, from the moment of her arrival and during the few never-to-be-forgotten days of her stay amongst us, but the task is no easy one. Her beauty has taken on a new note. One is stricken dumb before a greatness so simple, such concentrated power, grace, harmony and true nobility. No longer have we the frail young woman, the slender maiden. The flower has opened to mature womanhood, womanhood that has suffered and struggled, that has sounded the depths of human griefs in herself and in others.

Notwithstanding, an inner serenity radiates around her a gentle peace which is irresistible, and her smile is still joyous, open-heartedly friendly. But the look has changed. From those large eyes emanates such a magnetic quality; something so strong, powerful and deep, that we become aware of new potentialities, intensely developed. Those eyes may express an infinite yearning, either softened or far-removed, but always the ray of power is apparent as soon as her attention is won, whether she listens to some disclosure or is addressing herself to others.

On her arrival our hearts swelled at the same time with a great joy and poignant regrets. For, from that empty motor we awaited the descent of another, one whom we had always seen at her side, that well-loved President, who throughout the war had supported each member of his Society with a fraternal love of which all were conscious, a living thought and inspiration which stimulated initiative, with all his generous aid in the invisible worlds. Although we smiled, we realized for the first time, in tangible fashion, that the President was no longer there.

Rukmini herself was much moved; but she held out her hand to all. Greeted each, carefully bent, it would seem, on kindling in all hearts that joy which the President had spread around to his last moments. She brought with her, in herself, the powerful influence of Brother George, she deflected on us his wide kindness, she carried it in her own heart the better to make us feel the presence for which we longed. And it was moving and fine, for in her own words, in her first speech to us: "If I can bear his leaving us, you can bear it also in serenity, in calm, in joy. He is always there. He has in surety an immense work to accomplish, and he is accomplishing it, with his usual energy and with the great love which he has not ceased to bear to all living beings."

—MLLE. SERGE BRISY, General Secretary,
Theosophical Society in Belgium, in *L'Action Theosophique*.



One of our readers at Adyar permits us a glimpse into personal letters recently received from England. Here are some intimate comments anent our Editor's recent tour there.

From a scientist: "Rukmini Devi's short visit was much appreciated. We had a lovely talk from her to the Research Centre. She told us of her Cultural work in India, and was really so direct and put the fundamentals so clearly it was a joy to hear. She is just lovely in ceremonial work and has captivated everyone."

From a Young Theosophist: "Went up to headquarters of Youth Lodge meeting at which Rukmini Devi spoke. She is very lovely and gave a most inspiring talk for about half an hour. The Indian who came with Rukmini reminded me of a bronze statue. Do they all look like that?"



LATEST NEWS

The gladsome news reaches us, just as we go to press that Srimathi Rukmini Devi will depart from Rome, by air, on Sunday 8th December, homeward bound. Her itinerary in India, and date of arrival at Adyar, are not yet known, but are joyously awaited.

From her own pen we have received a delightful and inspiring description of her European tour, too late to include in this issue but happily to appear in December.

Print

"A Republic of Conscience"

SOME 71 years ago, on the 17th day of November, in New York City, two great Indian Mahatmas inspired the foregathering of a few men and women destined to expand into a great international institution.

The "Theosophical Society" was its first cognomen, as announced by one of its Founders, its first President, a brilliant organizing genius, Col. H. S. Olcott.

"A Republic of Conscience" was the description bestowed by its other great Founder, the outstanding occult teacher of her era, Madame H. P. Blavatsky.

In those earliest days the Mahatmas themselves guided a few of their devoted workers, seeking to implant in their minds principles and teachings of enduring worth, by personal letters which they wrote to them.

Perhaps a few quotations may enlighten and encourage present-day workers to strengthen and expand the Society for an additional 71 years of service.

It is plain that the methods of Occultism, though in the main unchangeable, have yet to conform to altered times and circumstances. The state of the general Society in England—quite different from that of India, where our existence is a matter of common and, so to say, of inherent belief among the population, and in a number of cases of positive knowledge—requires quite a different policy in the presentation of Occult Sciences.

The only object to be striven for is the amelioration of the condition of man by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to.



Truth has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained.

The constitution of the _____ Lodge, Theosophical Society affords ground of a hope for the right method being put into operation before long.

People have to earn our Knowledge and Science for themselves, and he who will not find our truths in his soul and within himself, has poor chance of success in Occultism.

H. S. O. and H. P. B. have that in them which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others what a "multitude of sins" does this not cover!

One who would have higher instruction given to him has to be a true Theosophist in heart and soul, not merely in appearance.

The Society will never perish as an institution, although Branches [Lodges] and individuals in it may.

The chief object of the Society is not so much to gratify individual aspirations as to serve our fellow men.

It has been constantly our wish to spread on the Western Continent, among the foremost educated classes, Branches [Lodges] of the Society as the harbingers of a Universal Brotherhood.

Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength, not wasting it upon trifles but keeping it against great occasions. All will come right in time—only you, the great and prominent heads of the movement be steadfast, wary and united.

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What a Theosophist Ought Not to Do

By H. P. BLAVATSKY

NO Fellow in the Society, whether exoteric or esoteric, has a right to force his personal opinions upon another Fellow. This is one of the offences in the Society at large.

No Theosophist should be silent when he hears evil reports or slanders spread about the Society, or innocent persons, whether they be his colleagues or outsiders. If what you hear is the truth, or may be true without your knowing it, you must demand good proofs of the assertion, and hear both sides impartially, before you permit the accusation to go uncontradicted. You have no right to believe in evil until you get undeniable proof of the correctness of the statement.

Never backbite or slander another person. Always say openly and directly to his face anything you have against him. Men slander only those whom they hate or fear.

A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature. Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. In every case he ought to forgive entirely, especially if he is sinned against.

But if by so doing he risks injuring or allows others to be injured, he ought to do his duty, what which his conscience and higher nature suggest to him; but only after mature deliberation.

Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person by allowing the guilty one to go unchecked. If your discretion and silence are likely to hurt or endanger others, then I add: Speak the truth at all costs, and say, "Perish discretion rather than allow it to interfere with duty!"

No Theosophist should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the Society or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member.

No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

No Fellow has the right to remain idle on the excuse that he knows too little to teach, for he will find others who know still less than himself. He should work for the benefit of the few who need his help, if he is unable to toil for humanity, and thus work for the advancement of the Theosophic cause. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers.

A little three-year-old child was once trying to move a table. After several unsuccessful efforts, the mother, finally said to the child: "Baby, you can't move that table. It's as big as I am." "Yes, I can," answered the child, "I'm as big as it is."—*Christian Advocate*.

The Eternal New Age

By RUKMINI DEV.

THE urgent problem to-day is that of uniting the nations among themselves. But the problem is less mental than emotional. The emotions have to catch up with the intelligence, which has outstripped them. If we find ourselves trapped in the swamps of selfishness and ugliness, it is because the intellect, which is destructive, has forgotten the heart which illumines and loves.

That arrangement cannot satisfy. It is a question not only of transforming oneself, but of understanding how and by what means the human heart will awake to healthier conceptions of life, and this in all life's domains, scientific as well as social, spiritual as well as material above all, and by these different paths, in the domain of education.

If the spiritual influence will descend on an earth that has passed through hard tests of poverty, famine and death, it can no longer be purely religious or philosophical, but must be simply human. It will be that only if it illumines all the aspects of life, and specially those which to-day draw the interest of the masses, social and scientific aspects by

way of education.

Let us never forget that the New Age comes eternally to us. Since I was 16 years old I have been hearing incessantly repeated around me that a new cycle is announced. But it is because it is always present that it never seems actually to come! It is not necessary to await its arrival to begin a task of renewal. If not, the man will become so old that he will be incapable of doing anything. Let us not put off action to a later season. It is not by study, nor by destruction, nor by any action whatsoever that one makes contact with the New Era, but by one-self being young—youthfully active in the present. It is for you—in yourselves—to give birth to a New Day. Good and evil will never be resolved by anyone, because they are relative. Our duty is to act the best we can with our present capacities, even if what is good for us now will no longer be good in the future. Our essential task is To Be What We Are, in all simplicity.

—*L'Action Théosophique*

HONOURS FOR A HORSE

It took Jackson 24 years [*Humane*] but he finally finished sweating out his points and has been retired with honours rarely accorded high Army brass at the New York Military Academy, Cornwall-on-Hudson. In Jackson's honour there was a military review on the parade grounds and an Army colonel was on hand to see that everything was carried out in proper order. Also present for the ceremony were 400 spectators.

Before the 365 cadets of the Academy passed in review, Col. James N. Ancrum of the Army and Academy commandant of cadets, read Jackson's orders, just to make certain everyone knew the reason for the occasion. The orders said that for the rest

of the life of Jackson no one was to put bridle or saddle on him. Jackson had earned retirement. The gentle black horse—he stands 15 hands high—has been favourite of Academy cadets since he arrived 24 years ago.

After his orders were read and while the young cadets marched by, Jackson seemed to know something was up, for he stood to attention, scrutinizing the marchers. He was the epitome of military dignity when his orderly removed his saddle and bridle. Then, despite his years, Jackson became slightly frisky, kicked up his heels and left the parade grounds, free forever of his military duties. He will remain at the Academy as long as he lives.

"Happy are ye, if ye do them"

BY DR. ANNIE BESANT

ONE of the most striking features of the present day is the recognition on all hands of the Power of Thought, the belief that a man can mould his character, and therefore his destiny, by the exercise of this power which makes him man. [So, wrote Dr. Annie Besant, in her Journal *The Theosophist*, on the Law, Power and Use of Thought.] Thought is the parent of action; our nature sets itself to embody that which is generated by thought. Modern psychology states that the body tends to follow out the thought, and traces the inclination felt by some to throw themselves down from a height to the imagination picturing a fall, and the body acting out the picture.

There being, then, a practically general appreciation of the power of thought, it becomes a matter of great moment to know how to use this power in the highest possible way and to the greatest possible effect. This can best be done by the practice of firm meditation, and one of the simplest methods of meditation which has also the advantage that its value can be tested by each person for himself—is as follows.

Examining your own character, you pick out some distinct defect in it; you then ask yourself what is its exact opposite, the virtue in which is its antithesis. Let us say that you suffer from irritability; you select patience. Then, regularly every morning, before going out into the world, you sit down for from three to five minutes and think on patience—its value, its beauty, its practice under provocation, taking one point one day, then another, and thinking as steadily as



you can, recalling the mind when it wanders; think of yourself as perfectly patient, a model of patience, and end with a vow: "This patience, which is my true Self, I will feel and show to-day."

For a few days, probably, there will be no change perceptible; you will still feel and show irritability. Go on steadily every morning. Presently, as you say an irritable thing, the thought will flash into your mind unbidden: "I should have been patient."

Still go on. Soon the thought of patience will arise with the irritable impulse, and the outer manifestation will be checked. Still go on. The irritable impulse will grow feebler and feebler, until you find that irritability has disappeared, and that patience has become your normal attitude towards annoyances.

Here is an experiment that any one can try, and prove the law for himself. Once proven, he can use it, and proceed to build virtue after virtue in a similar way, until he has created an ideal character by the power of thought.

Another use for this power is to help any good cause by sending to it good thoughts; to aid a friend in trouble by sending thoughts of comfort; a friend in search of truth by thoughts, clear and definite, of the truths you know. You can send out into the mental atmosphere thoughts which will raise, purify, inspire all who are sensitive to them; thoughts of protection, to be guardian angels of those you love. Right thought is a continual benediction which each can radiate, like a fountain spraying forth sweet waters.

(Continued on page 130)

What Is Theosophy?

By JEAN DELAIR

Q. What is Theosophy?

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

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

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

Q. Who are the Masters of Wisdom?

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

Q. How can this be definitely known?

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

Secondly: It can be known by the fact that at the beginning of every new cycle, as of every new race or sub-race, a great Teacher appears among men, who reiterates the same ancient truths in the language and with the symbolism best adapted to the needs of the new race or the new cycle. Thus we have Manu, Vyasa, Gautama the Buddha in India, Zoroaster in Persia, Thrice-greatest Hermes in Egypt, and many others who lived as men among men, yet were often worshipped as gods or demi-gods after their death.

Thirdly: It is known by the fact that those who earnestly and selflessly strive to develop the necessary qualifications may, here and now, enter into conscious relationship with them. "If you want to know us," a Master of the Wisdom is reported to have said to one of his disciples, "come out of your world into ours." If we wholeheartedly try to live in our higher self instead of in the lower,

find our own divine Centre and adjust our life according to its decrees instead of obeying every irrational impulse of the moment we shall inevitably enter that world, the world of glorious Reality of which this world is but the broken and often distorted shadow.

Q. What is the central point in the Masters' teaching?

A. The potential divinity of man—of that exists—for man himself is but one link in a chain which includes in its vast sway all things visible and invisible, all the kingdoms of Nature, from mineral to man, from man to superman: and when that universal divine Life becomes self-conscious in humanity, it ever strives for reunion with its Father in Heaven. As Dr. Besant so often reminded us, it is the God-in-man, our own immortal Self, that seeks and that alone can find the God of the universe.

Q. How can man know the God within himself?

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

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

A. Because man is not God—yet—but a God in the making. This is why, in the sacred scriptures of ancient India, Nature is called man's field (*kshetra*) for just as a seed sown in the earth, there to germinate a long while in darkness till it wins its way up into the sun, so man must struggle and fight, stand fall and rise again, till he attains to the full stature of his divine humanity.

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

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

Q. Is this why Theosophy teaches that reincarnation is the logical outcome of the theory of evolution?

A. Yes, for to the continuity of life taught by the facts of evolution Theosophy adds the continuity of consciousness which alone explains these facts: for the life that is in us to-day is the same life which first appeared on earth millions of years ago, the life that through untold ages 'slept in the mineral, dreamt in the plant, awoke in the animal and became self-conscious in man'; and it is this ever-widening consciousness in man that is the rational and spiritual significance of evolution.

Q. Why is karma always mentioned together with reincarnation?

A. Because the law of karma and the process of reincarnation are indissolubly con-

nected: it may be said that karma, the law of cause and effect, action and reaction, expresses itself as reincarnation on the plane of humanity. All life is a divine incarnation—and reincarnation—but in mankind the moral factor comes into play, ushering in karma, the law of absolute justice which demands, not only that as a man sows, thus shall he reap, but that where a man sows, there also shall he reap. Thus man must return to earth again and again, to play many a rôle upon the stage of life. When all his lessons have been learnt, when all his latent powers have been developed, all his limitations overcome, then he becomes—as it was said of the Buddha—Master of the three worlds: then he becomes consciously what he has ever been unconsciously, a son of God, one of those to whom was made the promise in Revelation:

"Him that overcometh will I make a pillar in the temple of my God,

And he shall go out no more . . ."

—From News and Notes

(From page 128)

Yet must we not forget the reverse of this fair picture. Wrong thought is as swift for evil as is right thought for good. Thought can wound as well as heal, distress as well as comfort. Ill thoughts thrown into the mental atmosphere poison receptive minds; thoughts of anger and revenge lend strength to the murderous blow; thoughts which wrong others barb the tongue of slander, and wing the arrow loosed at the unjustly assailed. The mind tenanted by evil thoughts acts as a magnet to attract like thoughts from others, and thus intensifies the original ill. To think on evil is a step towards doing evil, and a polluted imagination prompts the realization of its own foul creations. "As a man thinks, so he becomes" is the law for evil thought as well as good.

Light from Everywhere

SUICIDE—A WAY OUT?

PROBABLY everyone at some time or other has thought of suicide as the way out of a situation that appeared impossibly tangled and the motives of suicide are many and varied.

"An explanation for suicide is: it is a losing conflict between man's inner desires and external circumstances over what he thinks he has no control." [Liberty]

But the Ancient Wisdom teaches that this conflict does not cease by self-murder. The suicide repeats automatically in his after-death life the feelings of despair and fear which preceded his end and goes through the act and the death-struggle time after time with ghastly persistence.

It is said in Mahatma Letters to A. P. Sinnett: "One who is destined to live—say 80 or 90 years, but who killed himself, let us suppose at the age of 20—would have to pass in Kamaloka (the land of intense desires) not a few years but 60 or 70 years, as an 'earth-walker'."

"In the Kamaloka, he can gratify his earthly yearnings but through a living proxy."

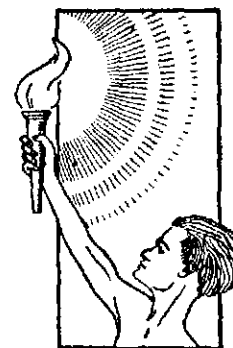
Thus a suicide does not end his conflict by escaping from life.

A patient and heroic endurance of life's sufferings, which are the results of one's own actions, is the only lasting course advised by the wise.

A TRUE STORY

Bishop C. W. Leadbeater in *The Other-side of Death* has narrated:

A dissipated old man who had squandered a fortune in gambling and wild living, found, after his repeated and disreputable excesses,



his friends beginning to avoid him. He committed suicide, declaring that the world had forced him to do this by its coldness and ingratitude, and that he would revenge himself upon it by destroying as many other men as he could. In retaliation for these aforesaid wrongs he had haunted for some sixty years the scene of his own death, striving to impel into suicide any whose frame of mind laid them open to his influence, and whenever he suc-

ceeded, overwhelming his victim with tauntings and ridicule.

Later he was brought to see the wickedness of his attitude, and then his repentance was sincere and poignant.

EINSTEIN ON BROTHERHOOD

Einstein, the world-famous scientist, proclaims that "a new type of thinking is essential if mankind is to survive and move to higher levels."

"In the light of new knowledge, a world authority and an eventual world state are not just desirable in the name of brotherhood, they are necessary for survival." [Science Digest.]

He believes that in the United Nations there is the beginning of such an authority and an instrument to work with.

"Today we must abandon competition and secure co-operation. Future thinking must prevent war."

"Does every nation's foreign policy lead us to a world of law and order or does it lead us back towards anarchy and death?"

"Science has brought forth danger (through atomic bomb) but the real problem is in the minds and hearts of men. We will no

change the hearts of others by mechanisms but by changing our hearts and speaking bravely."

BEWARE! A LADDER

"Avoid walking under a ladder" is an everyday superstition. Rationally it is a caution to avoid objects likely to fall or produce hazards.

William J. Fielding in his book *Strange Superstitions and Magical Practices* says: "All current superstitions are of very ancient heritage. A ladder or an analogous object set up against a building forms a triangle, one of the most ancient and sacred of life symbols. The act of walking under a ladder therefore 'breaks' a life symbol sacred to man, who tends subconsciously to revolt against this act as a portent of bad luck."

The triangle is a symbol of the Divine—the One manifesting as the three. It also typifies the higher nature of man—Will, Wisdom and Activity. A contemplation of this symbol is inherent with possibilities of opening up inner and deeper realities.

"CARRY ON"

These were the last words of Bishop C. W. Leadbeater whose services to humanity through his lucid and scientific presentation of Occultism will go down the centuries. Recently Gandhiji at a prayer meeting of his urged man to remain at his post and die if need be without fear or loss of heart. The translation of the prayer as given by him is:

"Do not thou worry if all thy friends desert thee
Even if the garland of thy hope withers,
thou 'mayst' not
Stop thy onward journey.
Even if thy lamp on being lit and relit refuses to
Burn thou 'mayst' not be dismayed.

On hearing thy voice, birds and beasts of the forest
Will surround thee.

But it is possible that thy own people may be stony—
Hearted. Even so thou must not mind.

Will thou turn backwards if the door of thy goal is shut?

Nay, thou must try to knock again and again. Even so

It may not open but thou must persist.

A UNIVERSAL LANGUAGE

In this vast country where exist many languages we are today endeavouring to adopt a common language. The time will come, if it is not already, when a common world-language for the integration of humanity will be needed. Art, [Dr. Besant has said] is the international language, in which mind can speak to mind, heart to heart, where lips are dumb. Painting, Sculpture, Architecture, Music, these need no translations, they speak the Universal Mother-tongue. Centuries do not age them. Their message is for every country, for every tongue. Art will permeate the whole atmosphere of the New Civilization which is on the threshold.

GOD'S ELECTORATE

Lawrence Lariar, cartoon Editor of Liberty reports an overheard conversation between his seven-year old daughter and a neighbour's child.

"What church do you go to?" asked the other youngster. "I don't go to church," said Lariar's daughter, "I go to a temple, I am a Jewess."

"A Jewess" questioned her companion, "What is that?" "Well," said the seven year old patiently, "you know there are Protestants, Catholics, and Jews, but they are just different ways of voting for God." [Magazine Digest.]

News and Notes

INDIA REMEMBERS!

Our last issue went to press too soon to record the gratitude and enthusiasm that marked the public celebrations held in India to commemorate Dr. Besant's birthdate.

We print some typical remarks to show the nature of the tributes (rather than the names of the prominent people who uttered them) because in one form or another they found expression in many places:

"We pay tribute to Dr. Besant for her brave and courageous work in the cause of the women of India. India was her real home and she had played a very vital part in all the political, educational, social, humanitarian spheres.

"The present women ministers (in the government) owed her a great deal, for without her services they would not have been able to proclaim that women had valour and courage to share responsibilities and duties in all fields of public life in India.

"Mrs. Besant was a dynamic and dominant personality. She was an orator unsurpassed by men and women in any part of the world. The present-day generation has not produced anywhere, anybody equal to her. It is wrong for anybody to think and feel that women should be content to live and die serving only the household. Marriage is not the only end in life for women. This is the message of Dr. Besant.

"She raised women's status and dignity, she inspired thousands of Indian women, and the result was that they were able to boast of an All-India Women's Organization.

"She taught and proved by her own superb example the reality of the spiritual life, of the soul within every human heart, capable of expansion and progression towards the highest ideals of brotherhood and unselfish service."

FROM U.S.A.

The American Young Theosophists Federation has been disbanded from last July as, among other reasons, it was felt that a separate organization brings divisions in the Society by setting up an artificial distinction of age. A Youth Secretary has been appointed who will keep in touch with all the younger members of the Society. Miss Joy Mills, the Youth Secretary, asks whether there could not be some unification of youth work within the Theosophical Society, a far-seeing, broad-visioned Department of Education centered at Adyar and reflecting itself in every section, truly building international bridges of understanding.

[The educational and cultural work at Adyar of Srimati Rukmini Devi, the President of the World Federation of Young Theosophists, has the basis for such a broad and international development and we hope the younger members of the Society will rally round it with more enthusiasm and support.—Jt. Ed.]

IN EUROPE

Fifteen months ago hostilities ceased. Still conditions remain unsettled in many countries. A European reader writes saying that rations of many things are poor. Only 6 bags of coal were available for the whole of last winter while the normal requirement is 60 bags. Another reader says that he has to ride a bicycle without tyres or tubes but with a piece of cloth tied round the wheel!

War is over. Suffering still continues. There is a universal shortage of food and clothing, the two necessities of life. The noteworthy fact is that even money cannot purchase some things as these are not available.

Added to these, in many countries natural calamities occur frequently increasing the suffering.

THE YOUNG
CITIZEN

One can only say: God fulfils Himself in many ways—and always to the good of humanity.

THE BESANT CENTENARY

The Bombay Province has organized a Provincial Committee with Mr. N. V. Tampi, Blavatsky Lodge, French Bridge, Chowpatty, Bombay, 7, as Convener. The Bombay Theosophical Bulletin has published details about the work in connection with the Centenary Celebrations and has called for suggestions. We are sure that Bombay will rise to the occasion and help to make the Celebrations a great success.

Committees for the Besant Centenary Celebrations are also formed in some of the European Countries by our Editor while on her tour with the following workers as representatives:

England: Mr. L. Leslie Smith, May's Hill Ley, Kent.
Holland: Mynheer J. Kruisheer, St. Michael's House, Huren.
Mlle. Pascoline Mallet, St. Michael's House, Huren.
Denmark: Mrs. Anna Viking, Besant Gardens, Nakskov.
Belgium: Mlle. Serge Brisy, 51, Rue du Commerce, Brussels.

"NEW INDIA"

We welcome this reincarnation of New India, this time a fortnightly issued from Benares, the first home of its founder, Dr. Annie Besant, with Messrs. N. Sri Ram, Jamshed Nusserwanji, Rohit Mehta and G. R. Venkatram as its Editors. New India naturally conjures up a magnificent picture of association: Dr. Besant, Dr. Arundale, Conscience, India's Freedom, and a host of other details.

Writing of this, Mr. C. Jinarajadasa says: "The two words 'New India', the name of Dr. Besant's paper in 1914, marked a new era in the national consciousness of all

Indians. She gathered round herself a band who fought valiantly for India's liberation. The fight is not yet over.

"Those who still stand by her policies and take them as their watchword, feel that they have still a contribution to give to mould India's future. The two words 'New India' represent a clear outlook and a policy that must be considered by all patriots, however much at the moment that policy is overshadowed by those of far greater majorities.

"Never was a time when the old message of 'New India' is needed as urgently as today.

"On with the Great Work' is New India's call today."

We wish the journal a long and brilliant career.

BE YOUR SELF

The following is by Mrs. Rie von Krusenstierna [Rie Vreeswijk] in News and Views Bulletin of the Singapore Lodge of The Theosophical Society:

One sometimes comes across people who take a certain pride in being what they call "entirely themselves". They take a positive delight in behaving in an unrestrained manner with regard to what most people consider as a moral code of behaviour. They will tell you that they want to be free, that they want to act as they like and as they happen to feel inclined at the moment. They ensure you that this is the most natural way of growth.

A true Theosophist, however, knows that what most people generally regard as their "selves" is nothing more than the desires of their bodies and that their real Self hardly gets a chance to express itself through this turmoil of selfish desires. They are really far from free: they are in fact nothing but the slaves of their desires. Theosophy, therefore, teaches to develop this real Self by controlling the lower self and desires.

A true Theosophist is indeed "himself" in the higher sense of the word.

The

YOUNG CITIZEN



C O N T E N T S

The Crow's Nest —Rukmini Devi

Dr. Arundale, Originator and Educator —C. Jinarajadasa

One Way to Truth —James H. Cousins

A N D O T H E R A R T I C L E S

DECEMBER 1946

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In every department of Life there is an East and a West—an East to exalt the soul in terms of its universal and immortal Being, a West to exalt the action of the soul in terms of its universal brotherhood of Life. For the moment, neither East nor West is honouring its God-ordained commitments. But I believe that each is on its way so to do. And the time will come when there shall be neither East nor West, for the East shall some day fulfil its soul in action for Brotherhood while the West shall fulfil its action in an exaltation of soul.

Thus shall the many faiths know themselves as of one Source, and the many peoples know themselves as one of one blood and life. And the pendulum of evolution shall splendidly swing between Individuality, Diversity and Universality-Unity. The many shall become One, yet remain many. The One shall be many, yet remain One.

—GEORGE S. ARUNDALE

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

DECEMBER 1946

MADRAS

VOL. XXI, NO. 12

The Crow's Nest

THESE last months I have neglected THE YOUNG CITIZEN. I hope to be forgiven by the readers in view of the fact that life has been one continued rush in Europe, with travelling, correspondence, interviews, lecturing, etc. It has all been worthwhile, for it has meant many contacts. While I hope it has been useful to those I have visited, it has been a great education to me.

My keynote has been understanding and friendship and the old, old subject of Brotherhood. It is strange how many new thoughts and new ideas can arise when the spirit is new and the need is great. I came accompanied by my co-worker and helper, Mr. Sankara Menon, to Holland mainly with the idea of helping the International Theosophical Centre at Huizen for which I am responsible, as its Head.

My mind was receptive and open for any need, any opportunity that might arise. My heart was filled with the prayer that wherever I went I might lend a helping and, may I say, a healing hand to those who had suffered. I arrived in the midst of an international gathering as I had planned and hoped (though it was uncertain till the last), where I met many of my old friends from different countries.

I also arrived on the 11th August in time to be present the next day for the anniversary gathering in memory of my comrade of this and other lives. But on this day it became my task to comfort rather than be comforted, for I was with his co-workers and dear friends who loved and love him deeply.

My first impression when arriving in Holland was the fact that nothing had changed. I knew that the aerodrome had changed and there is a woodier

temporary affair in place of the old building that had been bombed. People seemed healthy and happy. Though we stopped only for a short time in Rome the people looked worn and thin as well as depressed. But here every one seemed even fatter. Later I was told that after starvation, when people began to eat, an unnatural fat was the result. One sees this so often and especially in those who had begun to arrive from Java having been through the horrors of the Japanese concentration camps.

In the midst of loving welcome and re-union of friends I heard the heart-rending stories, personal experiences of friends and acquaintances of unimaginable cruelties. 172-972

I was asked by the General Secretary of the European Federation to tour in Europe and to help in the work of Rehabilitation. Many Section General Secretaries gave me warm and loving invitations. I accepted as many as I could within the short time at my disposal, for I was scheduled to return to India at the end of October. I went to England, Denmark, Sweden, Belgium, France and will soon be visiting Switzerland. I was only too glad to accept these invitations for I was anxious to do all I could. But this launched me into a strenuous tour of lecturing in my own, and continuously.

I had tremendous response, far more than I expected and, still more, felt unusually inspired. I was of course most nervous, as usually I am. Yet I was able to make contacts so easily that the eight years of war disappeared and I felt as if I had seen them all only yesterday.

Everywhere there is keen interest and a feeling that this world cannot go on as hitherto. There is a search for new values and a doubt as to the rightness of the past ideas of civilization. No one is able to say 'this is what is needed', but they all seek for the simple truth. Some know it, others do not know it.

There is keen interest among the public about India, her new Government and her future contribution. I spoke on these subjects as I saw them within myself. And to me it is a distinct knowledge that it is India's mission, now that we are reshaping at last our own Government, that she should take it upon herself to express her genius and the only thing that will save humanity: the spiritual and simple life. To this the West responds and recognizes India as the land that can lead the way.

The West is at present ridden with fear, the fear of another war. There everywhere also the same feeling as in 1938, not that war is imminent but the feeling that peace is far away. It is because of this that everyone is realizing that Brotherhood is no more an ideal or thought, but a bare necessity. Spiritual ideas do not seem strange, for this suffering in the right cause has meant a

spiritual experience. I was told by some people who have been in prisons and concentration camps that there were times when they felt in their extreme suffering that they were close to divinity. Many have experienced the realization that they were not alone or uncared for. There has been first hand knowledge of invisible friends guiding them and directing them.

Amongst the most notable of all is Lord Dowding who saved England from invasion, perhaps the Air Nelson of today, who has had such remarkable experience of the voices of his dead airmen coming and guiding him, talking to him and helping their comrades, that he has now become convinced of the truth of life after death, in fact, of there being no death. Of course, in England they look down on him as having become a spiritualist (which he is not). This is the unfortunate fate of those who speak of the generally unknown. There are many other personalities and friends of whom I have heard and some of whom I have come to know. Of these I may write later. If ever there was need for the great teaching of the Buddha it is today, and if ever the world can be open to the teachings of the Bagavad Gita, it is today. The West needs the light of the East and the East must learn to shed her lustre undimmed and pure. For this the East must throw away the bondage of materialism and intellectual orthodoxy that pervades the world today.

I miss the opportunity of being in India today when she has begun to enter into her own. The day has come for which we have all looked, for which great pioneers like Dr. Besant gave their lives. Now the next step is: what do we do with it? Will India, the great Mother, at last rising from bondage, like Lakshmi from the Ocean, bring the boon of her spiritual Motherhood and save the nations that are crying in need?

Brussels,

November, 1946.

Rukmini Devi

LATEST NEWS

Before this number reaches our readers, our Editor would have returned home (December 13th). We accord her a most affectionate and warm welcome.

Dr. G. S. Arundale— As Originator, As Educator

By C. JINARAJADASA

SOME day a biography will have to be written of Dr. Arundale, and it will be lavishly full of many interesting chapters concerning some of the many aspects of his life. There is one aspect that I have particularly admired: that source was an originator of schemes. His brain seemed to be so made that almost every day he saw new possibilities. Had he been in the business world, he would have been an excellent company promoter.

After he became President of the Theosophical Society, he initiated "campaign" after "campaign," with a series of pamphlets. He was a brilliant inventor of slogans. We shall perhaps remember him in a special way for two phrases which he coined to distinguish Theosophy and the work of Theosophists. The first phrase, quite unique and very necessary to remember, is "Straight Theosophy", because there are many Lodges which consider that they can help the public best by giving Theosophy wrapped up in a little bit of astrology, in a little bit of various other things. But Dr. Arundale held that Theosophy had its own distinct message and it was supremely the duty of a Lodge to stand for Straight Theosophy.

The second phrase is also unique and one that gives a very great guiding principle for all our conduct. You remember the two striking words with which he summed up what should be the attitude and action of a Theosophist with regard to co-operating with other Theosophists: "Together Differently". Our general tendency always is to gather together people who think alike and therefore will cooperate with us, work together in the same way. But Dr. Arundale pointed out that it was perfectly possible for people,

keeping before themselves the great ideal of service, to retain their own individualities and differences, and yet work together.

Two articles, which he wrote after he became President, give us a certain clue to his temperament. The articles are unsigned, but describe what he was aiming at, which was, very briefly, to be ready to work in any field in which he might be needed. You have all heard of the seven great temperaments, called the Seven Rays. In connection with the development of each of us towards the Adeptship marked out for him along his own Ray, it has been mentioned that there is a certain group of Adepts who, whatever might be Their natural Ray, have qualified themselves to be ready to work at any place in the Solar System wherever They might be required, and in any type of work, even though that work might be completely different to the temperament of Their particular Ray. The phrase used to describe these Adepts was "The Staff Corps of the Logos", a certain group composed of Those who might be sent anywhere that They might be needed. Dr. Arundale, describing in those articles the qualities and temperaments of those who were equipping themselves to work in that way, pointed out that he was aiming to be ready to work in any place and in any department of the work.

It is quite true we have known him in certain types of work, but he was ready, with a temperament which was unusual, to throw himself with the fullest enthusiasm into any department of work into which he might enter for the first time. That was a characteristic very pronounced: even though a

(Continued on page 140)

One Way Towards Truth

By JAMES H. COUSIN

THE way towards truth is through original participation in the creative processes of life; not in assent to secondary or tertiary ancient or modern statements regarding life save in so far as they point us to life itself. This is, as far as my experience and understanding serve me, the way of art towards truth; a collaboration, as intimate and continuous as circumstances permit, of the artist with the flow of life between the banks of form. Poets, as Shelley said, "are the unacknowledged legislators of the world." Creators in the arts are the vicegerents, the true deputies, of the creative spirit of the universe. From them will, I am convinced, come the religion of the future, the religion that will recognize the truth in all religions, the reality of the life of the spirit behind the masks of dogma.

This anticipation of the future will not be acceptable to the "convinced believer" in a particular formulation of truth. It happens, however, that the "convinced believer" is not aware of the fact that he is a contradiction in terms. Conviction and belief are two different functions of consciousness. Conviction arises out of experience: belief hangs upon statements of someone else's experiences and the thoughts and feelings engendered by the statements.

I am myself convinced of the enlargement, upliftment and enrichment of life that come from creative activity in my own particular art, and to a lesser degree from appreciation of the art of others. But I do not believe in what art-critics, including one bearing the same name as myself, have written on art, though I may, at rare times, have the glow of satisfaction in recognizing another critic's statement as having behind it similar experiences to my own.

The way of art towards truth is, as indicated, through the experience of creation,

not by dissertations in it. This is the main road. Parallel to it runs the path of art appreciation. This, for its exercise, requires works of art. In works of static art, such as sculpture and painting, their deeper significances, apart from their titles, are approached through implication.

Some art-appreciators use inartistic language when told the name of a work of art they want to discover its true significance for themselves through the implications involved in design, vitality, texture, appearance and other qualities. The object of static art is never its true subject. A statue of death is an embodiment of creative life.

In recent times, in new movements in sculpture and paintings in the West, efforts have been made to extend the boundaries of significance in art. The plain allegory of G. F. Watts in paintings was, like the plain allegory of Spenser's "Faery Queen" in poetry, too plain. An impressive or mysterious algebraical element was felt to be necessary to express the growing awareness by artists of things other than the technique of art and the depiction or expression of obvious beauty.

The closest collaboration between the objective arts and literature in the expression of meanings through which the appreciator may reach the inner apprehension of reality that is called truth, is in Hindu sculpture and paintings. Implication to the extent of western art remains. A statue of Sri Krishna or a painting of Lakshmi Devi may be looked on simply as a work of art, and be judged for its proportions, design, expressiveness and the rest. But there is something more.

I once gave a lantern lecture abroad on Indian Art. A slide from the familiar South Indian bronze of Nataraja drew exclamations of admiration for its form and poise, and its extraordinary power of creating the senti-

of perpetual rhythmical motion. An inquisitive auditor asked me why the image had four arms, and what the queer things in the upper two hands were. An unanticipated lecture within a lecture, on Indian philosophy, ensued. The image, with its ancient anticipation of what in our time is known as Blavatskian wave-lengths and radio-activity, in the drum in one hand and the flame in the other, and further significances that need not anymore be recounted, carried cosmic truths beyond the boundaries of religions, and raised the imagination and iconographical art of India somewhat higher than it had been in the estimation of the audience.

Drama and poetry provide the most explicit artistic expression of subjective truth. Yet, for all their explicitness, there is always here in the verbal expression of the higher imagination something deeper than the spoken or written word. To take an example of this stratification of meaning in poetry, apposite to the time of war through which the world is passing: We may justifiably feel that, when Browning made Pippa sing:

17. "God's in His heaven;
Den: All's right with the world."
He did not express a mere verbal fancy or Belgium a wishful sentiment into a positive declaration in harmony with his temperamental optimism. I think we shall be justified in elaborating the significance of the lines from the lilt of a simple Italian girl (created, he it remembered, by the metaphysical mind of the poet) into a declaration of the existence of a coordinating centre to all the phenomena of the universe, with the inference that, while that centre retains its place, in our era of demolition and transition, we may look upon the spectacle that Europe now presents less as a hopeless ruin and the discarding of the civilizing achievements of the past, than as the disorder of a Cosmic Builder's yard, with its veiled optimism, or of the apparently unintelligible jumble of new "properties" for a future picture in the

Print

store-room of a celestial "talkie" studio. Works of art may be destroyed, but the impulse to art is eternal.

Participation in creative art may or may not put the mind of the artist in touch with undeniable intellectual statements of truth. But the intimate relationship of creative art with the creative principle of the Universe, out of which, as far as we can understand it, all things proceed, has the power to equip the creative artist with a sensorium that will react with rapidity and clarity to all expressions of the Cosmic Life and the phase of ultimate truth that each of them in some degree points towards.

If this be so, and I am personally convinced that it is, then the bringing of creative art into education would, in the course of one or two generations, create a race that would be more adequately equipped than the present to react wisely to creative influence from the thither side of life, and to recreate our inartistic life in harmony with the terms of ultimate truth and the qualities of pure art.

(From page 138)

particular type of work might be new, he would have no hesitation to enter into the plan, and he would be the best possible example of what a worker should be in that new type of work.

We know he offered himself first of all to work in Education. When his biography comes to be written, one brilliant chapter will be on the work which he did in the Central Hindu College. He gave a stamp to it, and that stamp, so long as he was Principal, was known all throughout North India. Dr. Arundale identified himself with the troubles, the aims and aspirations of the lads of the College, and there flowed to him a warmth of devotion which is still manifested by those now grown up. He showed the unique characteristic of bringing out in Indian education certain aspects not dreamed of.

(From a recent speech)

"He Lives"

FOR me to think of Dr. Arundale without his keen sense of humour is as difficult as it is to think of a flower without its fragrance or sugar without its sweetness. Humour appears to have been the very keynote of his life.

Modern Psychology gives numerous explanations concerning the origin of laughter. But *humour* is not *laughter*. It is something nobler than that and a far more civilized product of the human mind. It is a work of art which implies no mere jest at the foibles and irregularities in life, but only an enjoyment of "folly for folly's sake." As the "chief antidote to pride" and as the "hammer of fools," it is perhaps the most elegant method invented by man for the understanding and appreciation of the eternal verities of life.

For the birth and cultivation then of such a refined attitude of mind the first condition necessary is to be beyond the ordinary requirements of life. Fortune had endowed Dr. Arundale with such a blessing all his life and he was one, to use a very popular phrase, "born with a silver spoon in his mouth." The next requisite condition is the desire and capacity to understand and sympathize with the lot of those less favoured by Nature. This faculty too existed in Dr. Arundale in a large measure. He himself tells us how, as a youth, he was anxious to learn about the needs and difficulties of the helpless poor. And he "tried to do this by talking to poor people in London omnibuses, by stopping poor people in the London streets, and by wandering about their poor abodes."

Dr. Arundale commanded great influence

¹ A Fragment of Autobiography (Kalakshetra, Adyar, 1940).

over young people whom he could easily gather around him. It must be his gift of humour that should have made him so attractive to the young. I remember to have read that, in the Central Hindu College, Benares, an easy method was known by which to find out the whereabouts of its Principal, Dr. Arundale, when he was absent from his place. If in any corner of the College a gathering of students could be seen gay and merry, every one knew, it is said, that Dr. Arundale formed part of the company.

It is easy for most people to laugh at the difficulties of others; but Dr. Arundale could laugh even at his own. While he was ailing in September 1943 after an operation, it was interesting to see how, amidst all the pain he suffered from, he still retained his acute sense of humour. Those who went to him then to express their sympathy came back themselves refreshed and enlivened by his sparkling and infectious humour.

Dr. Arundale was a great orator, and a special feature of his genius in speaking consisted in his refined humour. As far as I am aware, Dr. Arundale did not write much in a humorous vein. What has appealed to me most among those I have read is his *Squirrels, Some Unmentionables and Us* which appeared in the *Theosophical Worker* for September 1942.

It is difficult to reconcile oneself now to the fact that one who was so much alive to recently is no longer with us. Though he is no more present physically, he will remain fresh in the memory of all those who have the rare privilege of knowing him well. Arundale est mort; vive Arundale!

—H. G. NARAHARI

Our Question Box

Question: Our attention has been called to a statement in an editorial in *The American Theosophist* as to whether or not the study of Comparative Art should be made an object of or included as a subheading under the Second Object of The Theosophical Society. What is your opinion?

Answer: Here in the Adyar Library, and in its Bulletin *Brahmavidya* which devotes itself to the work of the Second Object, such difficulties never arise. Art is an integral part of Religion as is Science and Philosophy and in fact the Indian mind finds it very difficult to make such distinctions so easily made in the West between even Religion, Science, and Philosophy, for the Indian religions are systems of living inclusive of all man's activities. For example, the very earliest music, as was also the earliest music in the West, is in praise of the Divine. Therefore, in pursuance of our understanding of the Second Object, we have published a number of works which in the West would be termed separately as Art, though here they would be regarded as Religion, Science, and Philosophy.

Is not Art rather the medium through which the Wisdom-aspect finds its expression in form? Therefore, as a vehicle, can it be considered as a separate subject?

(By Librarian, Adyar Library)

Question: Is the use of very strong language, say, swearing, ever justifiable?

Answer: It depends. But the only occult reference we can find on the subject is an amusing phrase by one of the Mahatmas. He writes to a mundane friend asking him to perform a difficult task, then comments: "This will make you swear—but that will not hurt your Karma much: lip-profanity finds deaf."

Question: A recent press despatch announces that a group of experts are travelling from Britain to Africa to examine fossil remains that challenge the theory that India was the birthplace of man. Evidence discloses a site of human culture believed to be more than 450,000 years old, "the earliest traces of a civilized community." What is the esoteric teaching on this subject?

Answer: One of the Mahatmas, in a letter in 1882, gave this information: "Most of the peoples of India belong to the oldest branchlet of the present fifth human race, which was evolved in Central Asia more than one million years ago. Yet Asia has, as well as Australia, Africa, America, and the most northward region, its remnant of the Fourth—even of the third race (cave-men and Iberians)—at the same time."

Question: How are we to understand other nations?

Answer: Our Editor, just now returned from a tour in Europe, once made this observation: "By trying to understand the so-called uneducated people. They are not educated enough, not tactful enough to see that you are important, so they do not think of the consequences, but blurt out the truth. In that simplicity we can see their country face to face. At least that is my experience."

I feel that we might make a new departure in trying to understand the world, not only by reading newspapers and magazines, but by meeting the ordinary people and having a very ordinary, uncondescending conversation with them. In every nation one can see the aspiration of the individual, and then one begins to realize how we have to revolutionize our whole conception of world brotherhood."

Science and Soul

DR. J. B. RHINE, a noted American psychologist has been rolling dice and dealing cards, and his experiments proved that a considerable number of persons can "predict" the markings on a card dealt by another person to an extent far beyond the "chance" percentage.

"There was nothing," stated Dr. Rhine, "that I regarded as miraculous or supernatural in the older sense—but I did find things I could not explain, and things which no physical hypothesis could explain. . . . I had found a new approach to one of the problems of religion. We can now furnish more ready explanations for the effects attributed to prayer."

In one laboratory test, Mrs. Lottie H. Gibson threw six dice 158,904 times. At every throw she "wished hard" to make the dice fall with the "chosen" face uppermost.

On a mathematical basis, that number would be uppermost on one of the six dice every throw. But Mrs. Gibson obtained the wished-for number 1734 "extra" times. Dr. Rhine pronounced that the odds against "chance" being the only factor in such results are "billions of billions to one."

Here was something that could not be explained by science. According to the scientific view, man consists of a certain number of various types of cells, made up of assorted chemicals and arranged in a definite pattern. He functions according to electrical and chemical changes inside his body. Even his thoughts are regarded as purely physical manifestations, differing from the "thought" processes of an adding machine only by the method or medium used: instead of whirling wheels, the human brain uses minute electric impulses and biologic or chemical reactions.

So, according to science, a person made up only of such physical characteristics could not possibly impose his will power on an in-

animate object. Yet that was what was done in the carefully supervised dice tests. To eliminate the possibility of manipulation, six dice were used instead of the usual two. They were shaken in a closed cup and, when thrown, were made to bounce up against a wall—so that there was no chance of controlling them physically. But the mind, by some fourth dimension, found a way to control the dice.

This was not a question of intellect. An Einstein might not be able to impose his will on the dice any better than the average person. Whenever the subject was cynical about his ability to control the dice by thought, results were usually poor. But when the person concentrated hard on the task of hoping that a certain number would come up—and if he had faith that it would happen—then the dice responded readily enough.

The key to the phenomenon, therefore was faith—the very same factor which forms the basis of prayer.

Dr. Rhine declared, "We can now rationally conceive of the existence of a universal spirit, equivalent to the modern conception of God. . . . some form of survival after bodily death is a theoretical possibility. We introduced a special deck of 25 cards, in each with simple geometrical designs—star, cross, square, circle, and wavy lines. The subjects were asked to identify the cards; they were removed one at a time from the deck, concealed in opaque envelopes, behind screens, or in another room.

"For telepathy tests no cards were used but the same symbols were. The subject doing the 'sending' would choose the order of symbols at random and would not put down the symbol of which he was thinking until the other person, the 'receiver', had signalled that he had recorded his response

(Continued on page 146)

Out of the Everywhere

PLATO IN NUT-SHELL

Mr. C. Jinarajadasa, writes in *The American Theosophist* :

There are three principal ideas in Plato : (1) the doctrine of 'Ideas' or Archetypes which exist in the Divine Mind, after the pattern of which all forms appear in evolution ; (2) the doctrine of 'Reminiscence,' which implies that education is not a process of teaching what a child does not know, but of awakening his memory to what he already knows. This is not the Hindu doctrine of Reincarnation but the conception that the soul of the child has come from his invisible home where he has existed with his 'Father Star,' who is all Truth ; (3) the revolutionary idea that in all functions of an ideal State, woman not only has the capacity to fulfil all functions as administrator, leader, soldier, etc., but should play her role equally with he man.

NOW WHAT !

Under the above caption, *The Madras Mail* published the following with regard to Mr. Subash Chandra Bose :

"Mr. N. Raghavan, Vice-Chairman of the Indian Relief Committee, Malaya, told the Associated Press of India : 'The probabilities are that Bose is dead, but there is a possibility that he is alive.'"

For some time we have heard reports that Subash Bose was killed in an air accident. Others assert that he is alive. But the above statement is a quibble and beats the rest.

However, omitting such words of uncertainty as "probabilities" and "possibilities" we say that the person under reference certainly "lives."

Because, if he was killed, he lives in super-physical planes ; death is only the gateway to a fuller life. If, on the other hand, he

actually lives, then he lives. In any case, he lives and continues his work !

THE TRINITY IN ACTION

Sir Mirza M. Ismail, President of H.E.H. the Nizam's Executive Council, addressing members of the Hyderabad Public Services, said :

"We see every day in the papers grandiose schemes for spending crores of rupees on uplift, development and such like. They are all very necessary but what the ordinary common man wants in his heart of hearts is freedom and help to develop in his own way. To put the matter in a more realistic way—we want a DESTROYER to remove slums to destroy pests and to kill off the germs of disease ; a CREATOR to make new roads, build new houses and create new irrigation works, and a PRESERVER to keep us in health, to keep the lamp of knowledge burning, to keep our morals and standards clean and pure. But we also want a REMOVER OF OBSTACLES, to remove the grit that is spoiling the working of the machine, and to give us an administration that will run smoothly and noiselessly. . . ."

FOR THE BENEFIT OF ALL

Room-trapped radios promise to become, the electronic researcher sees, "personalized radio broadcast service" growing out of new developments in radio frequencies. His idea : electronic plates fastened to opposite walls of a room would enable listeners sitting between to hear the radio. But the broadcast would not be audible outside the sound field between the two plates. Non-radio-fan members of a family could have peace and quiet by staying away from the listening area. . . .

—Wall Street Journal

News and Notes

ADYAR TRIBUTES TO DR. ARUNDALE

Dr. James H. Cousins speaking at the memorial meeting in honour of Dr. Arundale's birthdate in Besant Hall, Damodar Gardens, said in part :

"We must think of Dr. Arundale not only as a great educationist, but as Education itself. He infected people with Education by forever imparting knowledge to individuals, even without their knowing it. He did the work of true education by mysteriously drawing out of people the best that was in them.

"Furthermore, he imparted happiness as a continuous radiation of his spirit as if he were a distributing agent for joyousness despite all the conditions that ordinarily make for melancholy."

Mr. N. R. Subramania Iyer, Headmaster of Besant Theosophical School, remarked :

"One must think of Dr. Arundale not only as a separate entity, brilliant in his own right, but also in two other relationships. One, as devoted co-worker of Dr. Besant in all her endeavours, carrying on her ideals after her death. The other, as spiritual protector and educator of Srimati Rukmini Devi, who today rejoices to carry on those ideals and others given her by Bishop Leadbeater."

Mr. C. Jinarajadasa, President of the Theosophical Society, said :

"Dr. Arundale as an educator gave to teachers an extraordinary inspiration and made of their profession something sacred. Those who studied with him have never forgotten his influence.

"He stressed the fact that students should be inspired by the biographies of great men whose finer attributes they should try to exemplify in their own lives.

"Dr. Arundale's humour had a spontaneous quality that left one rather breathless. Sometimes his sallies were so quick and brilliant as to leave me speechless, and it was only when I got home that I thought of the rejoinder I should have made."

A telegram of affectionate greeting was read from Srimati Rukmini Devi, from Switzerland, and a reply was sent to her from the meeting conveying loving devotion from all the staff and pupils of Besant Theosophical School and Kalakshetra.

DR. MONTESSORI HONOURED

The Educational Institute of Scotland concluded its two-day centenary conference in Edinburgh with the conferring of the degree of honorary fellow of the Institute on Madame Maria Montessori, M.A., D.Litt., a pioneer in child education.

"By taking care of the child," Madame Montessori told the large audience "we can hasten and control the evolution of humanity."

"Two things were necessary in education. The first was to study man and help his normal development, based on freedom and independence. The second was to include in the syllabus subjects which would lead towards an understanding of the unity of the world and the level of evolution reached by present-day humanity. Moral education, so necessary to-day, must insist upon the appreciation of one's country and one's race as it has done in the past."

UKMINI DEVI'S BIRTHDAY

We are informed that according to Indian computation, the next birth-day of Srimati Rukmini Devi is : Wednesday, 5th March 1941.

RETURNED HOME

Shao Sahib G. Soobiah Chetty, the oldest of the young Theosophists at Adyar, passed away quietly at his Adyar home on Saturday, December 7.

(1) Age 88, he was the one remaining pioneer of the earliest days of Adyar. He aided Col. Olcott and Madame Blavatsky in purchasing the Headquarters property in 1882, when he was only 24 years old.

Significantly honoured by meeting his Master in the flesh at that time, he remained an example for some sixty years of supreme devotion and intelligent service to Their ideals and to the office bearers and other leaders of Their Society.

Scholars remarked that the very day of his departing was in itself a holy day, being dedicated to the memory of one of the highest of our Planetary Teachers, the Sanat Kumara.

etc.

Tests were carried out at various distances eventually hundreds and even thousands of miles. Space appeared to exert no influence whatever on the process.

Mr. "We next undertook to discover whether perception of future events could be demonstrated. The subject tried to predict somewhat the order of cards would be after the deck was shuffled.

ty "Neither space nor time seemed to be associated with the scoring rate. Above were dealing with some sense outside of physics. The mind, then, was at least to some degree non-physical in character."

H So these phenomena can't be explained by science.

Science might go so far as to admit telepathy on the theory that somehow or other, the electricity which makes up trains of thought puts out some form of radio waves

WHAT IS OUR FUTURE WORK?

We are sometimes asked to offer suggestions as to themes that may prove interesting for discussion at T. S. meetings.

Besant Lodge, Adyar, took the above query as a title, then read aloud our Editor's contribution in this month's "Crow's Nest." Six speakers followed, each spoke for five minutes. A unique condition was invoked by the chairman, that every speech must convey ideas not given by previous speakers.

This made for a varied and interesting evening, full of original thoughts. One common denominator: that there is plenty of useful work to be done in the world by Theosophists having a mind to do it.

If any of our readers are prompted to write, saying what kind of work they think Theosophists might do in their community, we shall be glad to publish any helpful ideas.

(From page 143)

which can be picked up by another brain tuned in to the right wave-length.

But by no stretch can science explain clairvoyance: the ability to predict, under controlled and scientific conditions, an event such as the turn of a card or a throw of dice which has not yet taken place.

The tests proved that a man or woman is not merely a physical being. There is also outside of us a something of which we are a part. Call this, if you will, the universality of matter. Call it the soul.

The ancient philosopher, Plato, was aware of this and defined it as universal "goodness" or Godliness. The average person, said later philosophers, cannot see this in the abstract, so he endows this universality of matter with his own image and calls it God.

(From Magazine Digest.)

PRESIDENTS—PAST AND PRESENT

It seems to me that, while we pay homage to our new President, C. Jinarajadasa, we owe fidelity to the memory of the withdrawn President, George Arundale. The work begun by the latter is yet unfinished. George Arundale had consecrated to it years of preparation. An immense task awaits us to-day, and that is why he asked of us fidelity to the marching orders received through him, as to those which will emanate from our new President.

Permit me to quote to you a thought magnificently expressed by Annie Besant. She was able in a few lines to sum up the mandate of the President of the Theosophical Society, thus:

"The Theosophical Society is not primarily intended for the study and individual progress of its members, nor even for the spread of certain teachings, worthy of encouragement; as those ends may be. It is above all an instrument in the hands of the Masters, and permits Them to accomplish Their work. They must be able to count on that instrument and use it through its President, that is to say by the concentration, in his person, of the power which represents the totality of all the members."

—From the Inaugural Address of J. E. van Dissel at Huizen, as reported in *L'Action Theosophique*.

A NEW PORTFOLIO OF INTEGRATION

We suggest the creation of separate portfolios, at the Centre and in Provinces, all working as one unit under the direction of the Minister of Integration. His function will be to see that in not a single department of activity is any step taken or policy enunciated, which contravenes the fundamental laws of life regarding the constitution of man and the universe as a whole, and which goes against the growth of human personality and the development of individual uniqueness. Being essentially a non-specialized administrator himself, he will consult specialists in all fields of work, integrate their findings and then give his opinion on any policy or activity enunciated in the country. It will be the function of this department to see that there is no frustration of science, that there is a common plan and a common aim in our work, that there is no fragmentary thinking and planning but think-

ing and planning for India as a whole at once, that there is no thinking only of the immediate present but thinking about what will happen to our country 40, 50 or 100 years hence from now. This department will again be in a most favoured position to suggest unique ways of co-operation and co-ordination of efforts between different groups of individuals and the heads of different departmental activities in the country. It will thus prevent a lot of overlapping of activities, and save a large amount of time, money and energy. The creation of this new portfolio of Integration will usher in an era of peace, progress and prosperity, establish the dignity of the human being and the rule of the spirit in our land and ensure the building of our civilization on a stable foundation.

—From *A Timely Warning* by PROF. D. D. KANGA

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