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YOUNG CITIZEN

"We must all promote education to the utmost of our united powers. That is the keystone of the arch of a nation, the foundation of true national greatness."

—COL. HENRY S. OLCOTT

WHY SHOULD THERE BE PAIN?

It is the only thing that can rouse the Self. It is the only thing that can awaken his attention. When that peaceful, happy, dreaming, inturned Self finds the surge of pain beating against him, he awakens: "What is this, contrary to my nature, antagonistic and repulsive, what is this?" it arouses him to the fact of a surrounding universe, an outer world.

Hence in psychology, in Yoga, always basing itself on the ultimate analysis of the facts of nature, pain is the thing that asserts itself as the most important factor in Self-realization; that which is other than the Self will best spur the Self into activity.

The karmic receptacle, the causal body, that in which all the seeds of karma are gathered up, has for its builder all painful experiences; and along that line of thought we come to the great realization: the first function of pain in the universe is to arouse the Self to turn himself to the outer world, to evoke his aspect of activity.

—ANNIE BESANT, *Introduction to Yoga*

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THE YOUNG CITIZEN

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The Crow's Nest

1947, the great year, has begun and may all blessing come to India and the World! Our task everywhere is to build all the remains of chaos into a gloriously whole. It is a terrible task in which every individual must be engaged. Having just returned from Europe which is seeking in the midst of darkness for a new light, the light of peace, I return to India. What the Nazis did in Europe has come to India in the form of terrible communal conflict.

Will the Swaraj be like the Amrita that was lost? Is that to be a failure for which we have longed and fought, a tragic failure for India, the land to which the world has looked? It must not be! Each must pave the way for its success not by political means only, but by spiritual means. Today it is realized more than ever that spiritual success is material success.

Towards this end I feel has come the dawning of a new year and, let us hope, a new Era.

During the recent Christmas week my chief task has been the preparation for the work of the Besant Centenary which comes on October first of this year. Dr. Besant has been the greatest apostle for New India and it is a happy coincidence that in the dawning of a new Era has come the year of her Centenary. I am preparing for her national and international Memorial at Adyar by expanding the already existing Besant Theosophical School in her name, into a training college for teachers. This will become a great Centre, I hope, for the development of Art, Education and Spiritual Life.

But, for India as a whole, Dr. Besant must be remembered in every city, village, and province. I hope that every paper and magazine, vernacular and otherwise, will write of her. She has written and said so much that is applicable to today's problems and perhaps this awakening of the Besant consciousness will revive in our people the memory of that great life which stirred India to a new respect, new knowledge of herself, a new light in our hearts.

Everyone knows that every problem of humanity was hers, every good cause was hers and she was the most selfless and understanding of leaders. India today may not often speak of her, but no Indian can forget her, for if a child smiles in the school today without fear of punishment it is due to her, if a woman is free, happy and independent, it is due to her, and if India today has men and women who can lead it is due to her fearless defence of our Motherland.

If only India had listened to her 30 years ago, we would have had the same Swaraj but without communal fights, for did not this very Jinnah help her when she was the President of the National Congress and work for Hindu-Moslem understanding?

Yet it can never be possible for us to lose faith. At least this year of her Centenary let us remember her, pay homage to her, not by lip adoration but our intense service to India. Let our hearts be filled with the Besant Spirit with its message of hope and blessing. Let us lift our thoughts to her and to the great beings she worshipped, and on October first let all of us bring down to India her message of love and fill India with the light of her spiritual life.

Adyar, 172994
January 1947.

Rukmini Devi.

OUR EDITOR'S BIRTHDAY

Many of Rukmini Devi's friends feel urged to send her some message of solicitation on her birthdate. Uniquely enough, this important event originally occurred on February twenty-ninth. So, according to Western chronology there could be no anniversary celebration this year. However, Eastern wisdom solves even this problem, for according to Indian calculations her birthdate falls on March 5, 1947.

Dr. Arundale as I Knew Him

(Unrevised report of a recent address)

By C. JINARAJADASA

President, Theosophical Society

PAY tribute to Dr. Arundale's particular devotion to India, and how, when the time came, he gave himself to the political movement under Dr. Besant. He was her lieutenant. Another brilliant chapter could be written concerning his work of organization during the time that the British Government interned her and him. One might say there was a difference in the devotion of Dr. Besant to India and that of Dr. Arundale: Dr. Besant's devotion to India was largely to a great vision of India in the future. But, unless I am mistaken, we can well say that the vision Dr. Arundale had of India was the India of Youth. He believed in the youth of India, and it was to them that he dedicated himself, and all that he did was not so much for the sake of something far off or something great and glorious in the past. He saw that if only Indian youth could be made to understand its own higher possibilities, there was a very great future for India.

Wherever he went, he called out warmth. He was so full himself of a sense of intense friendliness that by reaction he called out from everyone, even those who were scarcely his friends, a personal quality not of devotion, but of friendliness. That was the feeling, not confined to a few. Wherever he went—to America, to Australia, to New Zealand, to the countries of Europe—he called out that quality.

I have never known a man so supercharged with enthusiasm. One of the notable things about his lectures was that he would walk up and down a long platform and keep his audience thrilled with what was emanating from him. As you will all remember,

there was never one so full of wit; there was never an opportunity lost, but suddenly and unexpectedly a phrase would come out that would make the audience dissolve in laughter. I have sometimes sat on the platform with him, and even on the most solemn occasions he would whisper some humorous remark, and I would have a task to keep my face straight.

One further characteristic I want to mention. Dr. Arundale never complained. There were many who misunderstood him, who attacked him, and sometimes vehemently, but he never complained. I have seen him under these circumstances, and he would simply say, "I know the man must be thinking that he was doing right". He took for granted that there must somehow be a good motive. That is an attribute that we can all imitate, never to think evil of a person. This attitude of never complaining he carried right to the end of his life. During the last years when he was ill, even when I asked him how he was, he never said a word to show that he was suffering, always only some word to say that he was getting along.

As The Society passes from one President to another, each President gives his own standard to the great movement. Since we are so near to the last President, we can give our tribute that what does impress us so strongly is his character; his views take second place. Not that we have criticisms of his views, but because of the warmth he radiated, the enthusiasm he had, and particularly his devotion to the cause of Youth, we realize it is his character that influences us most of all to be like him.

Art In Education

By JAMES H. COUSINS

Vice-President of Kalakshetra

THIS is the last item (excepting the reports and thanks) of the twenty-second All-India Educational Conference (Trivandrum, December 31, 1946.) The subject and the title are not of my choosing. I have spoken so often on the subject and under the same title during the last thirty years in India that I should have liked a rest. But when I heard that Mrs. Norah Richards (the hermit of Kangra Valley, who, like all good hermits, moves among the crowd, touching them with idealistic vision) was to precede me with a paper on "Drama in Education," I could not resist the coincidence of giving Indian education the sight of two Irish dramatists and one-time actors in their first and probably last appearance as an artistic Ardharaneswara.

What Mrs. Richards has placed before the Conference as reasons for giving drama an integral place in the education of the young, applies equally to the other arts. Involved in them all are the same principles and powers, the effect of which may be summed up in the character-building which Mrs. Richards has specially stressed. The apparent differences arise from the means and forms of expression. An American poetess, Anna Kempstead Branch, ends a sonnet with the prayer:

"Oh! when we speak, God grant that we speak well."

Thus verbal utterance becomes one of the arts:

I accept for this morning's consideration the limitation that was, I know, in the mind of those who chose my title, the limitation of art to painting and drawing, though I am quite sure that what I shall manage to say will apply to any of the arts. In the plans now afoot for giving the arts and crafts a

place on a level with the other subjects of school education in Travancore, drawing and painting are given the place to which they are entitled. This is largely because their paraphernalia are more readily handled than in the art, say, of sculpture. You can clear a painting class room of twenty students in a few minutes. But a messy clay model is not so easy to deal with. Results also are more quickly seen in painting and drawing, which is a matter of psychological usefulness in stimulating the inherent creative faculty in the young.

There is a preliminary question behind this: Why should the creative faculty in the young be stimulated? What good will it do them in their future life? What is the utility of art in education?

In all things in life there is a lower utility, and a higher. Language serves the lower utility of communication and record; it also serves the higher utility of self-expression. Science may be studied for a profession in research, application, or teaching; it also serves the middle utility of developing accuracy, clarity, judgment and knowledge. Similarly, art may be studied for a vocation; but its higher utility is the encouragement of habits of thought, feeling and action that are not only pleasurable to the individual, but set up a beneficent relationship of mutual interest in beauty and skill that will make a link of friendship between individuals and groups.

I repeat here what I have many a time said elsewhere, that the lower utility of professional art is not the complete aim of art in education. The real purpose of art in education is to give every child the opportunity and encouragement to be artistic. This is its higher and true utility.

But what is it to be artistic? In addition to the making of things that give oneself and others the special pleasure that art can give, there are certain qualities developed in the appreciation, but particularly in the practice, of art, that not only enhance individual worth, with its high satisfactions, but set the artistic individual in a harmonious and potent relationship with the life of his and her environment group.

Three of these main qualities may be mentioned as typical, not exhaustive: judgment, taste and skill. Each of these is concerned specially with one of the three aspects of human life: judgment with the mental aspect, taste with the affective (responsive or feeling) aspect, skill with the aspect of activity in which judgment and taste are ratified, tested, fulfilled, gratified. Through the exercise of judgment the artist selects from life such details as are in affinity for the creation of a work of art. Through taste he or she recognises grades of quality. Through skill the decisions of judgment and taste are put into action and form; and action and form put the artist in intimate touch with the general life. From individual æsthetic art the artist moves to collective social art.

Unless the vital relationship between the individual artist and society is established; unless it is realised that individual art can only be fulfilled in the highest service to the needs of the community, and that, on the other hand, the art of living can only be perfected in the manner of art, through unity of conception in the whole and through community of relationships in the parts, there cannot be any sure hope of the coming of human peace. This vital relationship cannot be set up by a resolution or a blast of an official trumpet. It must come as a conviction, and convictions are slow-moving creatures. Moreover, convictions do not take shape under external hammerings, but in response to inner impulses; and inner im-

pulses only arise through participation in action, never through book-precept save to the extent that the reader of it has already developed artistic response through previous participation.

These matters, which may sound abstractions when put into concise speech, are, in my experience of forty years and more of observation and experiment—on myself as well as others—among the chief realities of our inner life on which our outer life hangs. Progress is slow, as the period mentioned included two world wars; and as the last of the Kaisers was reported to have said to an artist "War is fatal to art."

Three signs of the growth of art-consciousness are now visible, in special relationship to education. One is the publication in London of a book entitled "Art and Regeneration" by Mrs. Maria Petrie, an artist and art teacher who puts into trenchant and effective expression all that a few art-idealists in India have been speaking into the void for the past thirty years. Though it deals with art as a—rather than—regenerative influence from the western point of view, the principles that it uncovers are universal; and it should be on every education bookshelf in India.

Especially should it be a daily scripture for the Ministers of Education in India, since (and this is the second sign) "and Art, which has been attached to their former designations. The differentiation between art and education in the new ministerial title is a defect of history; an emphasis of something that was not, but now begins to be, and in future will have its place as recognised essential of education. We are at the first showing of this third sign in the recently authorised reorganisation of education in this State, in which the creative and æsthetic nature of the student is to have the same place as the other subjects heretofore deemed essential to school and college education.

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Convention Impressions

Adyar, Christmas Week, 1946

THE Great Headquarter's Hall. The marble tablet, historic with notations of the dates of the Founding of the Society in 1875 at the behest of its inspiring Masters. And of its gradual extension to the different countries, one after the other. A cumulative indication of the spreading throughout the world of the highest ideals that the human race can cherish.

The banners of the many nations, gracefully adorning the walls, mute though potent symbols of national aspirations, reminders of the tragedies of wars, development of varied cultures, yearnings for the progress of peace, in this Hall they become a promise of the togetherness of the future.

Seventy-one years of never-ceasing emphasis on the ideal of Brotherhood by the inner Founders, the outer Founders, H.P.B., Col. Olcott, the other mighty names that followed theirs, and other thousands not so mighty in name but each contributing his share in incrementing the will that human understanding and affection must permeate the mental globe.

Prayers of all religions. In the Great Hall assemble some 800 visiting delegates, typical almost all the principal nations and races, to prove Brotherhood in a way unknown until the Society created it. Here all of them meet quietly and reverently together.

A spokesman of one religion comes forward and mounts the platform. He may be a priest, more often is but a lay member. He chants, recites, sings a typical prayer of his own faith. Others of its votaries sometimes join. It is all in the tongue of that faith. The language may be utterly unknown to the other delegates, but as the religious

spirit is above the limitations of language, so do all share the attitude of respect, consideration, understanding which it evokes and all become united in one reverential aspiration.

He finishes, another representative comes forward, gives his prayer. Hindu, Parsi, Jain, Buddhist, Muslim, Jew, Christian, all rise in praise and speak their word of hope and aspiration. Usually it would be each for his own co-religionists. Here it is for all.

Here is Brotherhood indeed, affectionate, vocal, vibrant, dramatic, the promise and potency of a world finding oneness on the highest spiritual plane.

The Young Theosophists' Indian Federation meets to discuss its annual report, the useful activities of the past, the greater hopes of the future. The refreshing vigor of their certainties, the newness of their modern language, their brevity of speech of decision!

Elders in the audience are thrilled, some of them veterans, of forty years or more of campaigning for Theosophy. Here are the younger workers to carry on the joyous education of the future for the Society's ideals.

An amusing contretemps: The Secretary of the Federation is Shridevi Mehta, demure, quiet. But she conceives an idea useful to the work, presses it. Someone suggests she ask the opinion of the General Secretary of the Indian Section, also a Young Theosophist. But he happens to be her husband, too. His opinion is different; he is anything but demure, he is very emphatic. She listens but adheres to her original point!! He says, "But, etc., etc." She replies, "True, though on the other hand, ..." The problem is somehow happily and affectionately solved.

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Young Theosophists and Convention

CHRISTMAS Week, 1946, witnessed the Seventy-First Annual Convention of the Theosophical Society. More than 800 delegates came from all parts of India. Quite a number of distant countries were also represented. The various Young Theosophist bodies had many eager spokesmen who enlivened numerous meetings on vital questions of the day.

Indeed some of the conferences extended into the new year, so much so, that we have not had time before going to press to prepare the complete reports and comments that we are confident our readers will enjoy in our next issue.

However, we take this opportunity to comment on the vigor of the Youth Movement as indicated by some statistics supplied by the All-India Federation of Young Theosophists, a gain of 226 during the year, a total membership now of 683. This gives them first place, and above all the "old line" federations in India. Theosophical veterans take notice!

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Together, Differently," as Dr. Arundale might remind us astro-telepathically!

Greetings come to the Convention from far and near. So many countries send grateful appreciation that the Society has emerged from the dark days of war into the brighter present of peaceful restoration.

They thrill the hearer, these impacts on his mind, of loving remembrance from distant lands, these witnessess to the truth that the mystic chords of brotherhood sing a refrain around the world, a chant of affectionate linking of all races, all nationalities, all religions, all arts, all cultures.

How interesting to study the different personalities that convey the greeting of their own land!

These Young Members find that training classes for youthful workers stimulate interest amongst them and provide "new blood" for the older Lodges. The Federation urges the need for suitable literature to introduce Theosophy to youth, geared to the emotional and mental requirements of the present day.

Youth Camps, social service, visits to Lodges, are urged by the capable General Secretary, Shridevi Mehta, who concludes her annual report with the following eloquent plea:

"India is today on the doorstep of a new era. In this period which is opening out before us we, the Youth of this land, will have to play an active role. Towards this work of shaping the destiny of our ancient land, the Young Theosophists Movement must offer its unique contribution for it is only through the dynamism of Theosophy that our country's spiritual regeneration can be brought about. Let us close up our ranks and march together for the fulfilment of this great mission."

Finally rises the Editor of The Young Citizen, her low, musical voice easily pervading the entire hall. She has just returned from an air-tour of Europe. It is Rukmini Devi. She offers the largest and most varied bouquet of greetings as she quietly mentions the list of organizations she represents on this historic occasion:

World Federation of Young Theosophists, of which she is President.

St. Michael's Centre of Huizen, Holland, of which she is Head.

The General Secretaries, other official Lodges or members from the following National Theosophical Societies:

The European Federation, Holland, England, Denmark, Finland, Norway, Belgium, France, Switzerland, Hungary, Italy.

—H. I.

Art and Education

SHRIMATI RUKMINI DEVI, President of the World Federation of Young Theosophists, spoke recently on "Art and Education" at Adyar. She said:

Our difficult problem of education in India is reflected in equally serious problems in Europe. Everywhere the leaders realize that present day educational methods and objectives need revising. Education within each nation must now be shaped with reference to education among all nations because the world has become a unity and all individuals and countries react upon one another.

In this new education, India can lead the way, for she has the true conception of the child as the complete individual, as a divine person containing within himself the full possibilities of growth as the seed contains within itself the full possibilities of the complete plant.

Our ancient religious philosophy, our profound psychology, our historic literature, provide a basic concept of right Art and Education. We visualize the home, the mother, the father, the family relationship, as an integral part of our educational system. Our plan for the child is the systematic development of a strong and beautiful body, artistic refined emotions, well-trained mind, all guided by right religious idealism. Temperamental

inclinations vary in individuals, some respond to the arts, music, the dance and other esthetic influences. Others lean towards the humanities, social service; others towards scientific and economic objectives.

The ideal education of the future must be the perfect harmony of the Motherland, the home, the school, and the different subjects of life itself.

At Adyar we have for more than a decade tried to embody these ideals in our Besant Theosophical School and in Kalakshetra, our art centre. More than three hundred pupils daily share in this training.

Now we are preparing for a bigger step in our Arundale-Montessori Training Centre at Adyar for more advanced grades and for the educating of teachers who will serve the greater India of the future.

I envision that future to include not merely freedom in politics, but also the freedom of the soul expressing itself through all forms of art and beauty, the beauty for which the India of old became famous, beauty in the home, in temples, in architecture, in ceremonial, and in music.

Through this blending of art and education the physical body will become the vehicle of beauty, reflecting the spiritual beauty of the soul within it.

(From page 5)

But none of these signs (and others that might be mentioned did time permit, such as the use of art in the cure and prevention of disease in various advanced clinics) will be fulfilled until art is seen, not as a postscript to education, but as a basic essential of it. Without the saving grace of art in education and life, educational expedients, for vocational, professional, or administrative purposes, to meet external circumstances, will be incomplete, shifty, dangerous. But with

art, education can become a potent inner influence towards the recognition of the essential unity in which the apparently multifarious life of humanity moves, and, with this recognition, towards a natural and inescapable mutual interest, toleration, friendliness, that will move out from the individual life to the collective activities and group organisations through which human life fulfils (or would fulfil if permitted) a vision and a design within and beyond itself, in what we may call the Mind of the Master Artist of the Universe.

Young Theosophists' Contribution to The Theosophical Society

(Condensation of a paper read during Convention activities, Adyar)

By HELEN ZAHARA

FIRST and foremost the contribution of Young Theosophists must be practical by preparation for future work. This can only be done by gaining a clear vision and a thorough grasp as to what the Society stands for.

In view of the swift changes which occur in the tempo of modern life the application and presentation of Theosophy must be made in a modern manner. This is where Young Theosophists can make a special contribution to the Society's work, with their youthful outlook which has not yet been set in a conventional pattern.

If we are to present Theosophical ideas to the parched travellers on the road of life who seek to quench their thirst for knowledge, we must do so in terms acceptable to people who use their concrete minds, based on reason and logic.

Now the basic teachings of Theosophy do not change, because they are founded on Laws of Nature. The doctrines of Reincarnation and the Law of Karma, the existence of Brotherhood, the Great Plan, the Evolution of Life and Form, and the mechanism of consciousness, these remain the same. It is their methods of presentation which must alter from generation to generation, so that they can keep pace with modern thought in the scientific, religious, social and philosophic worlds, as man suffers and strives to master circumstance in the gradual unfolding of his soul.

Young Theosophists are the future leaders of the Society, and they must see that they

do not fall into the same error as orthodox religion by allowing ideas to atrophy and become dogmas with no room for expansion or new facets to show themselves to the sun. If Theosophy is to take its rightful place in the modern world, its application must be modern, and we who are Young Theosophists must also be modern, for is not a tree judged by its fruit? Now what do I mean when I say Theosophists should be modern?

That we should keep up with present-day thought, find out how science is moving, see how its findings are compatible with our teachings, read literature outside our own; that we have a broad background, and present our ideas in a manner which would line up with these and other avenues of thought.

Young Theosophists, then, if they wish to make a practical contribution to the Society work, now and in the future, must endeavor to lift a little of the veil and glimpse something of the mystery of being, the immense vistas of life. Then with a broad background of knowledge, each can add his own lustre to the jewel that is Theosophy. Our late President, Dr. G. S. Arundale, summed up clearly what I have been trying to say. His words are a call to action and convey admirably the work that the Young Theosophists must do:

"A new world demands a vitalized Theosophy and a vitalized membership of the Theosophical Society. We must successfully accomplish the task of putting the old eternal wine into new bottles, and, ourselves being renewed, perform such tasks as craftsmen should."

Is Cultural Unity Possible in Europe?

(Extracts from a Convention Lecture at Adyar, December 1946)

By THEO LILLIEFELT

THE problem of Europe's unity is, as you know, the topic of today. But it is astonishing that when people discuss this problem the talk is mostly about the co-ordinating of "effects" and not about the finding of the "causes." Everyone is trying to find a solution by reconciling the political, economic and other interests which really are the "effects" of selfish interests. What is lacking is a synthesising "cause"—Cultural Unity.

This cultural unity is sorely lacking in Europe just now. One sees it when traveling through the different countries. Unfortunately some of the good effects of the war seem to be forgotten and a new "barrier-spirit" is growing with subtle totalitarian undercurrents manifesting in the political, economic and, what is worst also, the educational life. Now, as we all realize, when we deal with education we deal with causes, with causes which will have their unavoidable effects in politics, economic and other more or less peripheral human affairs. So re-education—and not only of the German people—is the only real and permanent solution of our big human problems both for Europe and for the world. Only then will Cultural Unity become possible. There is a special aspect of this educational problem I would like to treat here and personal experience I had in Paris last winter may serve as an illustration.

When living in France during the last two years I was in charge of the social service of the Young Men's Christian Association amongst the German prisoners of war in that country. There are still a million prisoners kept there. When visiting the different

camps and talking to the prisoners, almost every time the question arose of Europe's unity. I was very much concerned with this problem, too, but getting a little tired of it after all these discussions, so, one evening after having visited a specially gloomy camp, I planned with some friends to go to a theatre and forget all about problems.

The programme for that evening's performance in a small Montmartre theatre was "The Brethren Karamasow" a play by the well known Russian writer Dostojewski. I was a little sceptical beforehand because I did not believe the French actors would be able to express the "Russian spirit" which I happened to know well, having lived in Russia for a time. Yet I was wrong. A most thrilling atmosphere was created and for two hours and a half the public sat spellbound. We were all mentally transferred to another country. Vicariously the spectators were able to understand and to experience another people's problems.

Now this was a kind of revelation to me. I saw that Art could be used—as it was used that evening—as a medium for understanding, and many other experiences connected with Art suddenly came to my mind. Surely, I thought, if an artistic performance like this can teach so much in so short a time to such a mixed public, Art can be most efficiently used in education and re-education. In a way I had been applying "art-methods" in my prisoner-of-war camps when organizing hundreds of orchestras, several art schools and other similar activities in the camps with wonderful results. Art activities often wholly changed the gloomy spirit of many a camp

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Co-Education

(An address at the Adyar Conference on Education and Art)

By S. KRISHNARATNAM

INDIA is undergoing rapid changes in all spheres of activity. Men and women have begun to work together more and more. Hence the urgent need for schools organized along co-educational lines to train boys and girls along proper lines and to enable them to understand each other better.

In modern India, very few schools there are at present which offer co-education right through the school course. Every one of these is residential. Two or three of these are in South India and the rest in North India. After about nine years of work in The Besant Theosophical School, at Adyar, which has co-education, I have come to the conclusion that co-education is absolutely essential, especially during the adolescent stage, which corresponds roughly to the high-school stage of a boy or a girl.

It is a pity that most of the critics who attack this type of education are those who have had no chance whatsoever of serving in such institutions. Many also have never had the opportunity of studying in a proper one during their school days. Hence their attack loses much of its sting.

An ideal co-educational institution must be residential. It must have hostel accommodation separately for boys and for girls under the supervision of expert teachers. The teachers working in such institutions must, as far as possible have been brought up in a co-educational school. They must also be well versed in the psychology of the adolescent. The success of the whole scheme depends on the expert handling of the adolescent students.

The teaching staff must be composed of experienced men and women. The men

teachers must spend most of their time in the company of boys. The women teachers should devote as much time as possible with the girls. They must be affectionate, understanding and sympathetic. They must strive hard and create a sense of confidence in the minds of their students. Then the whole problem becomes easy. The student is not afraid to discuss his problems with the teacher and get the right guidance.

Any student during the adolescent stage is supersensitive, highly irritable, and hates to be ordered about. It is common to see them get into moods and become dreamy. They have plenty of surplus energy and if this is not directed along proper channels it may lead them astray. The teacher must understand all these, and plan the work. The student at this stage must be given a lot of physical and mental work that will tire him out. This will enable him to sleep peacefully at nights.

Much work can be gotten out of the student at this stage as he readily responds to a little cajoling and encouraging words. Students who have been brought along co-educational lines prove to be good citizens in their later lives. Such men and women understand each other better and work harmoniously.

Another quality which is developed as a result of co-education and which is not found in any other type of education, is the spirit of chivalry. The present-day world is in dire need of proper men and women who can shoulder the burden of carrying on progressive work. I believe that this can be achieved only when students have been brought up along right co-educational lines.

Dr. Maria Montessori Honoured

A HIGH dignity was recently conferred on our beloved Directress of the Arundale-Montessori Training Centre, when the Educational Institute of Scotland invited her to address their centenary conference, and made her an honorary Fellow. Mr. John Wishart, the President, explained that only 19 living educationists besides herself were in possession of the diploma, so chary had the Institute been, during its hundred years of life, of its bestowal. It was a recognition that her methods, taught in twenty different languages throughout the world, had revolutionised the teaching of infants, and greatly influenced education in more advanced stages.

In her address to the conference, and in an interview with reporters, Dr. Montessori spoke appreciatively of the support she had found in India, and of the ready welcome given there to her principles, as consonant with the higher Indian thought. Questioned

on the problems of delinquency, she said that she had found less of this offence among Indian children than European, because the former are more in harmony with their social surroundings than the latter, to their advantage in 'mental hygiene,' which is of greater importance even than physical hygiene in the formation of character.

Dr. Montessori had emphatic things to say on the educational fallacies now prevailing with regard to freedom and happiness. She would have them as the natural consequences, rather than as the aims, of normal life and activity. In themselves freedom and happiness do not bring educational results, unless first a purpose in life has been established, an ideal to stir enthusiasm. She has little use for a freedom that is not self-controlled and directed, and sees the present miseries of the world as largely the results of misunderstanding of the very nature of freedom.

—H. V.

(From page 10)

and created a new spirit of initiative and happiness. When you are happy you create, and when you create you are happy—a happy circle."

Now Art is not only music, or dance, or poetry. Science, Religion and of course education have also their art-side. And

especially Education. If we plan for the future we must use Art and encourage the artistic everywhere. The highest aspect of culture is really its art-aspect.

So, if we could like to create cultural unity anywhere—in Europe and in the world at large—the way can be found through Education and re-education by applying art-methods.

"In some ways we are so much like sheep that eating mutton is very near cannibalism."—A. E. MANDER.

"The self-reliant man, unlike a bee in a hive or an ant in a colony, is his own leader; the Sages declare that he should be; he is his own censor, his own judge as to what is right or wrong conduct, his own priest and intercessor, and his own saviour."

—DR. W. Y. EVANS-WENTZ

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THE YOUNG CITIZEN

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The Crow's Nest

THIS number of *The Young Citizen* is dedicated to the memory of C. W. Leadbeater, as on February 17th comes his birthday when, had he lived, he would have completed one hundred years. Though he is not known to many, and still less by the public, he remains one of the greatest men of his time. I am happy that in my life I had the unique privilege of being near him as a young friend and pupil.

Of all the people I have known in this life there is no one who is a greater mystery to the ordinary individual than he. This, because the way he chose in life is the way of mystery, of occultism. In this he became a great teacher and specialist.

From early days his life has shown three amazing qualities. One, the thirst for knowledge based upon his own research and experience. Towards the end he worked hard, trying to find the truth in such things as are ridiculed by people. In this search for knowledge he disregarded all public opinion, superstition and tradition. What seemed to him "common sense," his favourite phrase, was what he accepted.

Being of a scientific mind and being one of the most learned men, he sought for the science of life, the truth of life after death, the truth of reincarnation, the existence of devas, nature spirits and still more the great Rishis and Saviours of humanity. To him this was logical and common sense. The hidden laws of life were merely undiscovered laws of Nature, and Occultism a great force of life. People laugh at these ideas but to him even to disbelieve mu

quire knowledge, for how can one say. "Such and such a thing does not exist," for that calls for an equal authority of knowledge as for one who says "I know."

My own experience demonstrated that he knew, for there were many proofs. Surely no true Indian who has been brought up not merely to believe but to see so-called miracles of life can disbelieve. After all, miracles do not exist for those who know: we merely call that a miracle which we do not understand. To him all miracles fitted into a scientific common-sense whole.

The second great quality that he possessed was courage. This is obvious. Without courage he could not have doubted as he did in many fields of thought and then go into any danger physically in order to learn the truth at first hand. Later his courage showed itself in his indifference to other people's opinions whether in praise or abuse. This was also due to his impersonality of nature. I have never known in my life anyone else who to such an extent really never thought of himself, talked of himself or let others do it. He was so impersonal, but never did it make him cold for again I assert I have never seen anyone love so unselfishly as he.

When I was in Australia some papers always attacked him and slandered him. Sometimes we were upset and brought the paper to him. He smiled radiantly, for he had a most joyous face, and he quietly disregarded the paper. The same attitude was taken when there was praise of him, whether it was from someone he loved and revered like Dr. Besant, or from any other person. He always answered "We have no time to talk about ourselves, let us get on with the work." Though he wrote many unique books, it is difficult to find any material that gives us a good knowledge of his own life. His biography will be the most difficult to write.

For the young who were his pupils any sacrifice was worth making. He never failed to write to them regularly, and while they were with him no want was allowed to mar their happiness if he could supply it. Certainly the way of love and happiness was his, and he produced miracles in this way. Within a month of his assuming guardianship of young people, they were able not only to grow in joy and intellect but they shone with a light that transformed their faces into new beauty.

This power of love (which was his third great quality) changed all, including animals. He was very fond of cats. When I was in Australia he had a cat called Ninnie. She was a huge savage creature that nobody cared to touch. But he

spent hours talking to her gently, feeding her and stroking her until she became not only gentle to human beings but to other creatures, for she completely ceased to hunt. In her earlier years when she brought a dead mouse she always placed it on his bed. But though it was unpleasant for him, he did not want to hurt her feelings, so talked to her for hours until she understood.

He and Dr. Besant came together in their very early days as pupils of H. P. Blavatsky and though they were so unlike in temperament they were like twins in their friendship and co-operation. They were born within six months of each other and passed away likewise. They both believed in the fact that there is no death of the consciousness and that only the body dies.

I too am sure this is true, and of them, particularly in this Centenary year, we can say that they are with us, though our unopened eyes cannot see, and that they will respond to all the loving devotion that goes out to them.

Bishop Leadbeater is bound to say now, as he has always said, "Don't let us talk about ourselves, but let us carry on our work." Yet this is a rare opportunity for us.

He was so great that people either loved him or they disliked him. I belong to the former category and I am sure there are many thousands who feel as I do. In the future there will be still more. I owe him my Art work, my Educational work, and what little else I do. But most of all I owe to him my sense of dedication to the Great Ones, for in him I have seen a radiant example of a true server. So, on this, his coming birthday, I offer to my "Brother," as he liked to be called, my heartfelt gratitude, my deep love and a renewed determination to be more useful.

Puckmini Devi.

He who remains passive will lose nothing, but will not gain one tittle, when it is over. He may even cause his Karma to slide him gently back on the path he has already been climbing.—H. P. BLAVATSKY.

To Some Dear Friends of C. W. L.

By GEORGE S. ARUNDALE

(Written some months before he became President of the Society in 1934, this is the title of a few cherished pages presented to The Adyar Library by Sarah E. Palmer, from which we quote some excerpts.)

WITHIN six short months to have lost from the physical plane our two beloved leaders and friends is indeed an unexpected blow. And although it is true that they are in many ways as much with us as ever, ready to guide us as heretofore, there is something in the physical plane presence, something which we no longer have.

We shall miss them terribly, of course. Who among us has their understanding and glowing love, to say nothing of their wisdom and power? Who among us has their superb devotion to the Masters and to the Theosophical Society?

If I become President of our Society I should have felt that if I could bow down before him, kneeling before his very physical presence, and declare my determination to try to be as true to Them as She and He have been, to try to serve Their Society at least truly though not as wonderfully as She and He have served it, to try to express in wise activity all I could of my imperishable gratitude to them both—could I have done that, I should have felt as if, in the presence of a king, I had been royally consecrated to a great and splendid work, and that such consecration would help me to do my duty well.

And now there is no hope of that. And you too, dear friends, have lost the outward and visible sign of an heroic and royal soul. The inner contacts remain, of course.

I do not apologize for these regrets. They are natural, and I think right. But I know

that they must not be allowed to take possession of me, that I must be joyous and happy, as these two brethren always were, that I must spring eagerly forward to the work we now have to do. You too have your regrets, as deep as mine, as poignant as mine; and I am sure you do not feel that they are unnatural. How could it be otherwise? Brother himself felt the passing of our Mother more deeply than appeared.

What can we do to honour their dear memories, and, for many of you, specially his memory?

Some of the older among us have, perhaps, been useful to them. We have given to them of our hearts and of our energies without reserve. You who are young have not yet had this opportunity, though some of you have already helped them in ways impossible to us. But in the future much greater opportunity will come to you.

There is, I think only one way of making sure of this—we must at all times try to be simply but unfailingly true to all that is finest in us, true to our highest ideals and aspirations. Nothing short of this will satisfy either of them, for they were so perfectly true to their own far more splendid selves.

They do not want us to copy them, to echo their opinions or engage in all their activities. There is no question of doing the things they did, but of doing our own things as royally as they did theirs. They must needs hope that some of us will carry on their work.

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Education for the New Age

By BISHOP C. W. LEADBEATER

(Unrevised notes of an informal talk many years ago. These suggestions and others by Dr. Besant and Dr. Arundale led to the founding of The Besant Theosophical School at Adyar.)

WE shall have to make a determined strike against the present system of education. The whole thing is so much upside down. We come into this world in order to live our lives, but the present system of education never teaches you how to do this, how to be a good citizen to your race. That is the one real object—to live your life so that it shall be well for you and well for the race to which you belong.

PHYSICAL HEALTH: The most important thing of all is to make the physical bodies as healthy as they can be made. It is no use training a person's mind at the cost of his physical health and strength. That makes him a learned person, but it impairs his eyesight and brings all sorts of diseases from this perpetual overstrain of the nerves. Good physical health is the first thing to be thought of as a basis.

MEDICAL SCIENCE: Let us teach more about the common things of life. Quite a considerable amount of medical knowledge ought to be taught to everybody. First Aid is good, but much more than that might be taught to very great advantage. If children were taught anatomy, that would be far more useful than Greek and Latin. Many of the mistakes that children and adults make in diet and that cause serious illness could be avoided by proper instruction in this subject in school.

CHEMISTRY AND MEDICINE: Simple remedies might be taught that cure the everyday ailments of the body. Such knowledge would be of far more use than some of the subjects at present taught.

KNOWLEDGE OF REFERENCE SOURCES: Could we evolve some scheme of teaching that would enable a student to find the specific information he is seeking? No one can possibly read all sciences, all philosophies, etc. But to acquire the art of knowing how to obtain any desired facts, that would be very useful.

IN THE HOME: Boys should be taught the rudiments of carpentry, so they can mend broken furniture, hang pictures, mend a burst water pipe, do all sorts of small things in daily life. They should learn gardening too: how to cultivate plants, grow vegetables etc. Girls ought to be taught the rudiments of housekeeping, how to make a home attractive, and especially how to cook, for it falls largely to them to do the cooking of the world.

Children who could be trained in some such ways as these would be much more useful in their youth, not to speak of their adulthood. They would be ready to meet emergencies much better than those who have only scholastic training.

Charles Webster Leadbeater

THE seventeenth of February, 1947, is the centenary of our hero. In its celebration every student with an interest in the problem of life can easily resolve to study at this great world personality has contributed by his self-less life, to the guidance of the human mind in the proper approach to truth. He lived for 87 years. He devoted over 50 years of his life to a determined effort to see through life's purposes for the sake of helping his fellow men. Equally true of this of Dr. Annie Besant, whose centenary falls also this year and who laboured with him as his colleague and collaborator.

Sixty-five years ago these two great personalities appeared on the stage of the world's drama with a great, divine mission, while the audience in the galleries were materialistic in their conception of life, terming that conception scientific. Conflict between religion and science was growing and a few were claiming the right to free thought and agnosticism; chemistry was speaking in terms of 64 elements in solid, liquid and gaseous conditions, and the possibilities of ether were much discussed. When inconsistencies in the atomic weight and the result of spectrum analysis were stirring the minds of the scientists, C. W. Leadbeater came out with his researches in occult chemistry, and brought out hypothetical facts by his clairvoyant investigation into the process of formation of matter through atomic, sub-atomic, upper-etheric and etheric levels of the physical plane matter, giving a very rational explanation for the differences in the weight of so-called elements which he proved to be really not elements.

C. W. Leadbeater is fundamentally an Occultist by nature, a Scientist by attitude, and a Teacher by life. These three are his main characteristics, shown in various works, such as his researches into the other worlds, his investigations into the "Hidden Side of

Things", and into the hidden side of the Sacraments and Masonic ceremonies. His philosophical exposition of the cosmos and the solar system, his exposition of religious truths, his special work and guidance in training of children and pupils for chelaship, his exposition of time and space in the universe, his presentation of buddhic consciousness are some of his greater contributions.

C.W.L. first became prominent among the students who were seekers after truth by his revealing the work of *Invisible Helpers*; also for his description in the *Astral Plane* of all its aspects, such as scenery, inhabitants etc., the narration of the conditions of life after death both in the intermediary (Kama-loka) and the heaven (Devachan) worlds. His exposition of Clairvoyance and the practical method of its development by every one, has opened the eyes of many earnest students and warned them of the several dangers of such sidetracking occult diversions as the cultivation of thought reading and other psychic phenomena, which ultimately bring disappointment to several spiritual pilgrims. His "Inner Life" opened up the origins of every religion, and his exposition of the laws of nature revealed the true basis of divine justice and grace.

His researches in Masonry, if one glance at his *Hidden Life in Freemasonry* and *Son Glimpses of Masonic History*, will reveal that Masonry is a living dynamic power for Brotherhood among mankind today. His entry into Free Masonry, his contact with the Heads of all true Freemasons in the world, his contribution to the perfection of the ritual of the various stages of the order are in themselves sufficient to place him among the greatest of teachers. His contribution to human knowledge on the purpose of life is par excellence. He revealed in fact for the first time the part played by the law of evolution in moulding human re-birth.

Finally C. W. Leadbeater, in collaboration with Dr. Annie Besant, made investigations into the lives of living people, in *Man: Whence, How and Whither*. He completed investigations into Occult Chemistry, thoroughly presented the Path of Occultism and he scientifically analysed and illustrated the various thought-forms of the human mind. All these and many more works completed the output of this great veteran world personality. To study and to know Leadbeater more and more is to know more and more

what is spiritual life and how to live it. Let us on this day resolve to be benefited by his life in our midst.

I have grown for fifty years in the T. S. inspired by his personality and teachings. I have had also the blessed opportunity of having been in close touch with him and guided by him for thirty years. So I pass on to my younger friends what I have received and tried to assimilate.

A DISCIPLE

(Continued from page 16)

It is to be hoped too that we shall some day know that there is no profounder joy than of drawing near to their own Elder Brethren and of learning to serve Them with something of the faithfulness which characterised these two, and no less those who preceded them—H. P. Blavatsky and H. S. Olcott.

If we try to draw near to the Masters as facts and not necessarily as Persons, then the time will surely come when out of the fact will emerge the Person, and we shall know Them face to face.

Can you imagine how happy our two dear leaders must have been to feel that they may now be together awhile, on the inner planes, without any troublesome bodies to look after, and without all the hampering restrictions of our foggy and beclouded world? Can you imagine how much they will have to talk about, and how many excursions to plan,

without having to come down into their physical plane prisons?

There is no separation. There is no break in life. We are together for ever. How soon shall we know this? When we do know it, then, even the maya of separation will cease to have the power to dull our senses, and to enmesh us in the unreal. They have set our feet on the way which leads to such knowing. Every truth they have told us, truth necessary for the knowing, and we must make such truth our own.

Let us remember them every day with love and gratitude. Let us hope to become like them more and more—like them in the soul of them, like them in the fire and power of them, in the wisdom of them. So shall they be happy that the separation has not been too much for us, and that we shall walk through in triumph.

Truth will stand without inspiration from Gods or Spirits, and better still—will stand in spite of them all; "angels" whispering generally but falsehoods and adding to the stock of superstition.—MASTER K. H.

"C.W.L.'s" Letters to His Young Friends

(Our issue for September 1946 contained extracts from letters written many years ago by Bishop Leadbeater to Dr. Padmasani, his young pupil, now on the staff of Kalakshetra and the Besant Theosophical School at Adyar. She has kindly given us other letters from him from which we quote.)

HE cherished a deep love for his young friends and constantly thought of them. Wrote he; "Each morning I include your name in my prayer and send my love to you as a kind of a special little parcel of it to you. If your mind is quiet just at that moment, you may quite probably be able to feel the thought when it reaches you and folds itself all round you."

"No doubt it is horrid to have to go back to school after a holiday; but in this present so-called civilization it appears to be considered necessary, so we must make the best use of it. It is very likely that other girls around you will be feeling a little sad also; so, don't you see it is your duty to cheer them up, and you cannot do that unless you feel bright and happy yourself.

"If you turn your mind to helping the others you will soon find that your own depression has passed away. That is the great secret—to forget oneself, and think all the time of helping others. In that way we become channels through which our Master can pour out His force."

Bishop Leadbeater thought the Scout organization very fine and he always encouraged boys and girls to join it. He wrote: "If every boy and girl in India had joined that

movement long ago, there would have been none of these abominable assassinations which disgrace the country. India must become a great and noble nation, and you who are young now will be its leaders in the future."

"One small section of the work on Occult Chemistry is finished at last; Dr. Besant and I commenced work on it thirty-seven years ago. We have catalogued all known elements, and added half a dozen or so which are still undiscovered by science. We have classified them, and drawn the shapes of their chemical atoms. Now it will be for our successors to make the deductions and to try to formulate more definitely the great laws under which the Third Aspect of the Logos chooses to work.

"No one who has seen the orderly lines among which evolution progresses and the wonderful skill with which the combinations are made could possibly doubt the existence of a Great Plan and of the Great Architect of the Universe Who is patiently working it all out.

"We have ever-increasing evidence of the indwelling life in the mineral Kingdom, and of its steady development. The germs of various qualities which were previously considered exclusively human are clearly discernible."

Why should not the young men of each of our towns band themselves together in a club to devote their energies to improving their dwelling-place, to making the most of it in every possible way? We need this widespread public spirit, this identification of ourselves with our country.—C. W. L.

Kamba and His Ramayanam

By R. VISWANATHAN

THE heyday of the great Chola Zuzerainity in South India (10th to 13th centuries A.D.) saw the start of a great renaissance. New ideas were born and new methods of expression. It was preceded by a deadly conflict of religious faiths when Vaishnavite Alvars and Saivite Naynars took leading parts in the non-Vedic faiths such as Jainism and Buddhism. The result was the birth of a neo-Hinduism with piety and devotion to the personalities of divine beings. This new religion found expression in the arts of the land. The two predominant fine arts, namely architecture and literature, began to develop in a new way. Numbers of temples with tall towers and long corridors came into being; poets began to sing about heroes of Puranic lore.

It was in this atmosphere that Kambar, the greatest of the Tamil poets, was born. His family poor temple-priests, he was brought up by one Sadayappa Mudaliar of Tiruvennai-nallur, patron of Tamil learning. The date of the poet's birth is contested, but the majority of historians believe it was about the 12th Century A.D. Kambar soon attracted the attention of the reigning monarch at Tanjore, who made him his Court poet and conferred on him the title of "Emperor of Poets"—Kavi Chakravarthi—which he so richly deserved.

Partly by the King's desire, but mostly due to his own devotion, Kambar took the story of Rama for his theme, and wrote a big Kavya in Tamil containing 12,000 stanzas. Valmiki's great work "Srimad Ramayana" was his model, but he shaped his story so well that Kambaramayana by itself became an original work and a model for later writers. The special characteristics of Tamil culture and literature were fully incorporated in the

work: adroit heroism, pure love, and unqualified good conduct were the main themes for the early Sangam Tamil poets. Kambar firmly believed in them, and to these he added piety and devotion; he managed to make his work a reflection of the greatness, luxury and plenitudes of his times. In these and other aims Kambar so well succeeded in his work that it stands today as a mirror of Indian culture with this Tamil side emphasized.

His mastery of the Tamil vocabulary, his knowledge of Tamil and Sanskrit writings, before him, his sense of music, his vivid imagination, his philosophical and moral outlook in life, his great ideals, i.e., the attainment of the four-fold Purusharthas, his extreme devotion to his personal God, Shree Rama, all these stood him in good stead, and they helped him to achieve through his work something wonderful and far-reaching. They have carved for him a place among the galaxy of poets such as Homer, Dante, Shakespeare and Kalidasa.

Kambar was a great teacher and orator. He wrote his work not only for individual study, but for popular lectures. The rhythm of his poetry is so fine, his figures of speech so natural, his characters so truly and vividly presented that his ringing words are unparalleled for public exposition. Kambar, in his own days, travelled widely lecturing on his Ramayana.

Even as late as the 17th Century, Tulsi Das the author of a Ramayana in Hindi was influenced by Kambar's thoughts, as we find many echoes of Kambaramayana in the famous Hindi work. It is said that Tulsi Das was one of those who listened to Kuma-

(Continued on page 24)

The Annie Besant Centenary

THE hundredth birthday of Dr. Besant falls on October first of this year. Her appreciative devotees all over the world will spontaneously desire to celebrate fittingly this great event.

The All-India Celebrations Committee has enthusiastically launched its campaign for a Living Centenary Memorial.

A vital Educational and Cultural Centre already functioning successfully at Adyar for the last decade will form the nucleus for this Memorial.

To mark this unique event an enlargement of this Centre is projected to consist of:

THE BESANT THEOSOPHICAL HIGH SCHOOL inculcating the spiritual educational principles set forth by Dr. Besant and later developed by her co-worker, Dr. G. S. Arundale. This School trains pupils from the primary classes, where the Montessori System is used, to the Matriculation standard.

KALAKSHETRA the famous Art Centre which develops the cultural and artistic faculties through classical dance, vocal and instrumental music, painting, creative stage experience. Kalakshetra has already won high recognition.

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

THE ARUNDALE-MONTESSORI TRAINING CENTRE under the personal directorship of Maria Montessori, Signor Mario Montes-

sori, Srimati Rukmini Devi and other educational experts will constitute the main item of the proposed enlargement. The courses of training will be longer than those hitherto given in India by the Montessoris. Two years will be required for the attainment of the advanced diploma, and one for the primary. 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 unto the last; 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, we appeal to lovers of India, protagonists of right education and admirers of Dr. Besant, to support this plan.

Interested friends throughout the world are warmly encouraged to form local committees in their own cities to celebrate the Annie Besant Centenary in a suitable manner.

They are invited to write for suggestions as to a programme of activities to The Secretary, The Besant Centenary Celebrations, Adyar.

Financial contributions to the Living Centenary Memorial should be made to the order of "The Treasurer, The Besant Centenary Trust," Adyar, Madras.

Opening of the Training Centre

By HELEN VEALE

THINGS are beginning to move fast now towards the realisation of the Arundale Montessori Training Centre at Adyar.

First shall we give news of our absent and indispensable friends. We regret that Dr. Maria Montessori is not well, having to take a prolonged rest after the exertions of the International Course taken in London. Mr. Mario too needs rest, but they have refused attractive offers from Paris and elsewhere in order to recuperate their strength for a return to India as soon as possible, and we think the present arctic spell of weather prevailing throughout Europe will perhaps make them readier to appreciate Indian sunshine, however excessive at times!

Our other dear absentee, Mr. K. Sankara Menon, is not yet in a condition to travel, but is progressing in his Swiss retreat. We hope that soon these three may wing their way Indianward.

Meanwhile we are planning a program that will leave some of the major arrangements to be made after the Montessoris return, under their personal direction, and yet fulfil our pledge of starting activities in July. We think the regular, longer and more comprehensive courses can open only on October 1st., surely the most auspicious day in all respects, but that a short Refresher Course from July to September will be welcomed by a few, especially some who have taken previous courses, and wish to supplement them, and perhaps complete their diplomas by getting them endorsed for approved practice.

By the kindness of the President of the Theosophical Society, we are allowed to rent again the spacious estate of Olcott Gardens, with its military huts and extra camp facilities

that are relics of the war. Furnishing estimates for lecture and class-rooms, laboratories and hostels, are now being prepared, and the necessary expert staff procured. All goes merrily forward, in fact, and our advance notices may shortly be expected to flood the press. Hostel arrangements will be on a more permanent scale and more comfortable than in the short training camps hitherto held, but fees have also to be a little higher, as there are yet no prospects of a fall in the price of food, and labour too becomes ever more costly. But at least all who know us will be sure that we are not out to make money out of the students, but rather the reverse, prodigally but not unwisely to use on this constructive work whatever funds come to our hands from generous patrons and cooperators, for the benefit of this land and the world. It is a marvellous chance, that India is being offered, alone by her good karma among all the stricken nations of to-day, to have an international celebrity of Dr. Montessori's genius to direct her educational reforms, and emphatically this is not the time to be too sparing in whatever resources we have at our command. Whatever is spent is truly the soundest of investments, and specially blest as it is for no personal gain.

The All-India Committee of the Centenary Fund has met recently, under the presidency of the Dewan of Travancore and attended by other well-known and trusted gentlemen of public spirit in Madras, and everything has been arranged on a satisfactory basis for an immediate beginning. Srimathi Rukmini Devi's faith is contagious, and under her leadership there is nothing too difficult for us to achieve. We are out for miracles, and will be content with nothing less.

He drew a circle to shut me out
Heretic, Rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

—EDWARD MARKHAM

Not only in India has she lit the fires of enthusiasm for this cause, but news comes from Holland of a Central Committee formed in Huizen, to organise the celebration of the Besant Centenary throughout Europe, and to support the central scheme of a memorial in India, the land Annie Besant loved to serve without stint to the end. Europe is much impoverished, more so than we here perhaps realise, but out of their little they will give, and it will be the more blest for the joy of sacrifice. In America too the scheme has many good friends who will help with their usual generosity. The world is one, however ill-organised yet its union, and we shall share our burdens and our triumphs.

(Continued from page 21)

Gurupara Swamikal, a poet himself, expounding Kambaramayana in Hindi in Benares.

There is no wonder then that this masterpiece of Kambar was widely read by the Tamil people. As there were no facilities for printing, careless writers knowingly and unknowingly caused great changes in the texts, with the result that few copies of this work exactly resemble each other.

With a view to rectify this defect, the late Mahamahopadyaya Dr. V. Swaminatha Aiyer laboured for over 50 years, and collected all the available cudgion-leaf-manuscripts left by earned pandits of the land, and prepared an edition of Kambaramayana with short notes, which, in his opinion, was the most correct. But he was not spared to see his own work prepared for the press.

For over twenty-five years, we have been emphasizing the need of the Arts as part of the Divine Wisdom. Each field is an element of something on high, and therefore or those of us who desire to understand the full significance of the Wisdom, it is necessary that each of us should cultivate himself to some extent, to broaden out from a standpoint of religion, philosophy or science, to know the real significance of Art. For Art is one embodiment of the life of God.—C. JINARAJADASA.

Among other things, the production of a much needed book—*To Educate the Human Potential*, by Dr. Maria Montessori—is almost now accomplished, being three quarters in print. It is the second production of the Arundale Montessori Training Centre, and will be better than the first, being more entirely of new material and the result of Madame's latest thoughts. She is such a dynamic personality, and so readily responsive to the world's ever-changing urgencies, that she herself condemns old editions of her works, and will not have them reprinted till she has time to revise. So these books will be eagerly sought, and all interested should make sure of their own copy.

Shrimati Rukmini Devi and Sri S. Kalyanasundaram Iyer, son of the late Mahamahopadyaya, as the Adyaksha and Curator of the Mahamahopadyaya Dr. V. Swaminatha Iyer Library at Adyar, have taken up the work and have brought out an advance sample edition of a portion of the first kanda of Kambaramayana, which has been very well received by the public and press. Let us hope that the noble endeavours of Kalakshetra will be crowned with success, and that the soul of the great discoverer and editor, the great Mahamahopadyaya, be gratified by getting his labours published.

Kambaramayana is a world classic, and may we hope that one day Kambar's voice be heard in all the corners of the world, in accordance with its merits, and to the benefit of the world.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

SINCE writing last month much has happened with the Besant Centenary work and the whole movement has taken a step forward. Everywhere in the world there is beginning to awake a Besant Consciousness!

The Arundale-Montessori Training Centre is registering students for its first term. We began the work by inaugurating informally the Besant Centenary Celebrations during the week dedicated to C. W. Leadbeater. On the 16th of February the students of Kalakshetra arranged a programme of dance and music in the Adyar Theatre, consecrated to him and Dr. Besant. Mr. Jinarajadasa spoke about them both. The next week came two evenings of a dance drama at Mylapore, on the last of which Sir C. P. Ramaswami Aiyar paid an eloquent tribute to Dr. Besant, and promised splendid support of our work in her name.

The Mylapore audience, in their enthusiastic response, began this public awakening. Others, we hope, will follow throughout the world. Will that help make 1948 a year of peace? Surely the spiritual impetus thus begun, and to be continued by our united and world-wide appreciation and inspiration, must result in potent, concrete form; surely there will be a strong answer to our faith.

Personal adoration is not sufficient! Through this comes only a reminder to us, the reminder of the lower to the higher self. Let us think of the world, the lower, and Dr. Besant's ideals as the higher self of the world. What is the purpose of such identification? I see it in this form:

India, the land she worked for, because she believed this Motherland to be the spiritual reservoir of the world! Our hearts go out in prayer, first, to the children of this land may be saved from tyranny; secondly, that the poor and

ist may find justice and well-being ; thirdly, that all may live beautifully, in
ony with one another.

As to the first, India is already awakening to the fact that the children
individuals, able to think and feel with a certain maturity. Unfortunately so
the so-called " mature " grown-up person is too immature and undeveloped
nderstand the child's mind. We are beginning to see a glimpse of our ideal
we say that no more shall education concern itself alone with training mind,
and emotions, but also with allowing the God within to blossom into full
ession.

As to the second, already the problems of India have changed. The
generation will wonder how it was that an " outcaste " ever existed as such.
day it is becoming quite " smart " for an orthodox brahmin to say : " I have a
jan servant in my house. " I can never forget hearing in my childhood of the
inter-caste dinners given by Dr. Besant, to remove this evil exclusiveness.
there remain even now poverty and unhappiness. It would be wrong to say
India is not interested in achieving these reforms, but the economic situation
st take time to improve.

We come to the third point, which of all these problems is the mos
icult. One hears stories of almost-Nazi brutality when there is communa
able. When did India learn such violence ? How easy it seems in this world
be creative for evil, and how difficult to be creative for good ! Yet the latter is
at every pioneer must work for. One can preach, one can talk, but in order
dispel hatred, one must examine oneself.

The other day I heard a western person say, when his son returned
m war, how terrible it was to think that we in India were so happy while they
ffered ! It was only an individual case, but how many individual cases there are
people who seem to think another's suffering will somehow lessen theirs ! We
e now in the midst of bitter lessons in India to-day. Are we learning ?

In the rest of the world the problems are almost similar, and a solution
ams to be sought only through revenge. I have heard some say that Nazis
st be right because the British or the Americans are wrong !

To-day the teaching of the great Buddha, who spread peace and love
n the midst of cruelty, is the greatest of all lessons to learn. Let us all open
hearts to this thought and all become Buddhist in spirit. Long ago another
at teacher said : " Where there is decay of righteousness, there am I. " Where

is He ? Will He come in human form ? My belief is Yes, if we welcome Him—but
not necessarily in one form ; perhaps in the forms of all of us ! For this we must
purify ourselves, and let the divine self enter into our hearts.

Rukmini Devi

Centenary Headquarters At Adyar

FEBRUARY 17, historic date in the history
of The Theosophical Society, witnessed
the concluding features of a busy programme
extending over several days in remembrance
of the Centenary of Bishop Leadbeater's
birth. Details of the many events will be
found elsewhere in this issue.

On this final date a large group of mem-
bers, devoted especially to the success of
the Besant Centenary Celebrations, gathered
in a cheerful room of the Arundale House
which has become the personal office of
Srimathi Rukmini Devi and her co-workers.
This House is appropriately near to the Head-
quarters building of the T. S., and it will be
the busy centre of the labors which are
already creating tremendous enthusiasm and
response.

Experienced helpers are providing material
for the regular news service to newspapers
and magazines, to Besant Centenary Com-
mittees already established in various centres
in Europe, to representatives in America and
other countries.

Registration is starting for the July term of
the Arundale-Montessori Training Centre at
Adyar, under the personal direction of

Dr. Maria Montessori and Signor Maric
Montessori who will soon arrive by airplane
from Europe.

Here, too, plans are formulated and issued
to eagerly inquiring individuals and Lodge
that wish guidance as to the form that their
local celebrations should take in Dr. Besant's
honor as the time of preparation approaches.

Funds are coming in for all the objective
of the Celebration. Happy and honored
helpers, to have part in carrying on the high
ideals to which Dr. Besant consecrated his
long life of service !

Shrimati Rukmini Devi, the guiding Heart
of these Centenary Celebration activities
since they originated some three years ago
when asked to make a brief statement of the
ideals that would pervade this new head-
quarters, wrote :

To the Great Teachers of Humanity,
To the Spiritual Motherland of the World,
To the Service of the Young,
And for the helping of those who suffer
This office is dedicated.
May our Elders bless us with
Their Love, Their Strength and Their
Wisdom.

Dr. Besant's Plan of Education

IN the Commonwealth of India bill the Village Panchayat controls Primary Education and Village Workshops and Libraries. The Taluka Sabhâ controls Lower Secondary or Middle Schools and Model Farms. The District Samiti controls Higher Secondary or High Schools and Colleges, Technical Colleges and a Technical Institute (for the study of soils, manures, crops, etc.).

The Provincial Legislative Council, Universities, Technical Institute (including research, agricultural education, protection against destructive insects, pests, plant diseases), Libraries, Museums, and Zoological Gardens.

It will be observed that Literary, Arts and Crafts, and Technical Schools and Colleges run side by side all the way up. That is, the scheme provides for a good general education, but also trains eye and hand and, later, branches of scientific and technical equipment along specialized lines.

With this there must be manual training. Montessori for the little ones, carpentry, spinning, weaving, agriculture, for older students. The carpenter's shop makes the apparatus for the small people; the spinners and weavers make cloths; vegetable and flower gardens lead up to agriculture.

Geography is taught by clay and sand models, beginning with the school building, marking out houses, roads, well, temple, etc. History by stories. Religion and morals are taught first by stories, and above all by example, and by helping each other in little acts of service.

The Scout movement supplements the school classes, and both make the future

good citizen. Up to seven years of age we train the senses chiefly, and see that every child has enough simple and suitable food; from seven to fourteen the emotions chiefly; after fourteen hard mental study and plenty of team games.

I am not speaking here from theory, but from twenty-eight years of practice in India.

What after all is the object of Education? To train the body in health, vigour and grace, so that it may express the emotions in beauty and the mind with accuracy and strength.

To train the emotions to love all that's noble and beautiful; to sympathise with the joys and sorrows of others; to inspire to service ever widening in its area, until we love our elders as our parents, our equals as our brothers and sisters, our younger as our children, and seek to serve them all.

To find joy in sacrifice for great causes and for the helpless; to feel reverence for all who are worthy of it, and compassion for the outcast and the criminal.

To evolve and discipline the mind in right thinking, right discrimination, right judgment, right memory.

To subdue body, emotion, and mind to the Spirit, the Inner Ruler Immortal, making the mind the mirror of the Ego, the emotions the mirror of the Intuition, the body the expression of the Will.

To put all this in a single sentence: To make the man a good Citizen of a free and spiritual Commonwealth of Humanity.

Expression in Traditional Indian Art

By DR. JAMES H. COUSINS

Vice-President of Kalakshetra

THE traditional Indian artist did not approach his work as an artist only. That fatal deprivation of responsibility to life is a non-Indian expedient to stifle artistic bad conscience. The Indian artist approached his work as an offering of his creative faculty and expression back to the creative spirit of the universe. From the divine he received his gift: his thanks could only be expressed in the translation of the formless into significant forms, or in the investing of his representations of life and nature with hints of their divine origin. His eyes, therefore, were seldom on the surfaces of objects but on their suggested inner realities; and his creative expression arose from somewhere within himself deeper than sense-perception. "Technical production," says Dr. Coomaraswamy ('The Transformations of Nature in Art'), is thus bound up with the psychological method known of yoga. In other words, the artist does not resort to models, but uses a mental construction, and this condition sufficiently explains the cerebral character of the art. . . . That is, the significance of an object of art created in the classical Indian manner is never exhausted in æsthetic or technique, but ramifies into meaning.

This meaning, however, is not an objective transcription of ideas or rules outside the artist's own consciousness. Until he had attained personal vision of the aspect of divinity that he desired to represent, he could not begin work. The vision attained, the artist-seer projected his vision from a point below his own surface to a point below the surface of his artistic material. It is because of this subjectivity in the Indian artist and his work

that the traditional art of India is so impressive to those who are able to assimilate their reactions to the creative conditions, and see the works of art from a point behind their eye-sight: they are impressive as not merely representing super-mundane life, but as embodying it.

A point almost always raised by those who look at Indian paintings and sculptures for the first time, and occasionally by those whose indigenous attitude has been tampered with by extraneous influences, is what they call the lack of expression in deific figures. This presumed lack is sometimes taken as indicating that the Indian artist was, and is, incapable of delineating expression. But this is not borne out in a wide study of Indian art. And when the matter is gone fully into, it is discovered that alleged expressionlessness is the interpretation in visual art of the conception that divinity, in the Indian sense, being inclusive, cannot take sides with human predilections, or lean to pleasant patronage or unpleasant animosity; hence a natural tendency to the poise of impersonality.

The effect of this impersonality, or super-personality, is to give fuller expression than otherwise would be possible to the essential significance of the work of art. The image of Shiva as the Lord of the Cosmic Dance (Nataraja) in the temple of Padmanabhaswami in Trivandrum does not depict a deity enjoying himself in dancing but dance itself, so perfectly realised that Sir William Rothenstein, one of the most eminent English artists, has written that this particular figure, found not in Travancore only but of Dravidian origin, is one of India's

three supreme gifts to art, being the perfect expression of motion.

Yet in the face of the deity there is a delicate suggestion of celestial pleasure, the *ânanda* (bliss or supreme satisfaction) of creative activity. The other two supreme achievements in Indian art, it may be mentioned, in difference to the query in the mind of the reader, are the Buddha, expressing repose, and a little bronze of Sundaramurti Swami depicting the moment when repose moves into activity after a period of ecstasy.

In regard to expression in art, it must be remembered that facial expression is but one way of delineating ideas and feelings. India has recognised this fully, and in Travancore State it has been carried into a development and disciplining of facial expression in the dance drama, Kathakali, which is animated sculpture and painting.

But beyond facial expression, Indian art expresses fundamentals of thought and emotion in postures, gestures and symbolical ornaments, all familiar to the artist and known to the instructed student; and these spread the expressional significance over the whole image.

The *chakram* and the *shank* (wheel and conch) are not mere adornments of Vishnu, nor the deer and the moon of Shiva. These details are beautifully wrought out in the traditional art of India; but they are integral parts of an expressional total. Their effect is to reduce emphasis on any particular feature, and to build significance on a broader base. It is from this spreading out of meaning that there arose the occasional presentation of human function, even depravity, which the artist noted and depicted with the detachment of an analytical psychologist, and with none of the sensual consciousness that outsiders mistakenly suppose.

Naturally such an art, with its symbolical intention of conveying essentials of life behind the accidents of form, had recourse to technical convention—that is, to a technique established by its originators and maintained by their successors. The canons of artistic proportion became so “sacred” in themselves that the quality of “beauty” was denied to any image not in conformity with it. “There are some to whom that which captivates their heart is lovely; but for those who know, that which falls short of canonical proportion is not beautiful” (Sukracharya, translated by Dr. Coomaraswamy in ‘The Transformation of Nature in Art’).

Objects of nature used in connection with traditional art were also conventionalised, like the lotus which, in a number of variations of its distinctive form, is never a representation of the flower such as would have passed the naturalistic test of Leonardo da Vinci for inclusion in art, yet never fails to indicate the perfection intended by its use.

Such convention would appear to put an end to personal initiative. In a sense it did so in declining to permit a personal human exploitation of the impersonal divine. But in the raising of the consciousness of the artist to the level of the divine in himself it gave a much higher creative satisfaction than just having a personal artistic flying could ever give.

But the important point in adjudicating or convention in Indian art is, that such convention is intended to release the imagination from objective restrictions into the freedom of accepting a figure that is obviously more than human and many perchance be less than divine, or at least may be taken as a code spelling divinity. Below the level of divinity the artist is free in the sense that he can present his ideas without regard to form-rules, restricted only by his own skill and attitude.

A Living Memorial

[The answer to Dr. Besant's question, “When are you going to start the school, and look after my children?”]

(From a recent address by Rukmini Devi at Adyar)

FRIENDS.

Nineteen hundred forty-seven, from the first of January, begins the year of the BESANT CENTENARY.

We have the great opportunity of working for her with Theosophists, non-Theosophists, people of every religion, people of every nation. She is not the property of the Theosophical Society, she is not the property of India, she is not the property of England, she belongs to the entire world. Because of this fact, I found when I travelled in the West that every single country was so eager to take part in this work.

They all said, let us all work together for her and for her great International Centre at Adyar. Her work, as you know, was for the young as much as for anyone else, and in the field of art, in the field of education, where there can be no difference of opinion. So all people of all types can join together in this memorial.

The idea of this Centenary Celebration was started by our President Dr. Arundale, and we must never forget him when we think of her. He was her right hand in education and he was close to her in all her work. If I may humbly say so, it was through him and through my own good karma that I had the opportunity of coming near to her and of dedicating myself as one of her children. All of you have also dedicated yourselves to her.

Long ago, in 1925, the ideal emerged that one day in Adyar, the international headquarters of the Theosophical Society and the heart of India, there would be a World University where people would come from all nations, where the great truths of Theosophy will be expressed, where the young will learn

to dedicate themselves for the service of humanity, without difference of caste, creed, race, sex or nationality.

The Besant Theosophical School: why was it started?

Because in her last days she continually said to Dr. Arundale, “Where are my children? George, you are the educationist in our Society, you are the greatest educationist for me. When are you going to start the school, and look after my children? Will you not bring the children to Adyar?”

She did not say this only a few times; she said it many times. Naturally what she said was law to us then; it is law to us now. We said, Yes, we shall have the children. Bishop Leadbeater also was enthusiastic, and do not let us forget that he was a real brother and friend of youth, he was the “twin” of Dr. Besant, as she liked to call him. His centenary also is coming, so could there be a more appropriate celebration than in this educational plan for youth, this emphasis on the spiritual life of India, this implanting of the true Theosophy of the future, not in the soil of the earth, but in the soil of the child's heart?

Bishop Leadbeater often said: “Where are the children? Where is the school?” In response to this encouragement, I gave a dramatic performance and earned Rs. 1,000. But I did not think that was sufficient to start a school. Tremendous efforts were made to collect money, and before we were actually ready with enough money, the school was started, and dedicated to her at her wish.

And what was the message which I have her beautiful handwriting? She said, “Put a picture of me in the school,” and this (he

The Miracle of Love

By P. S. KRISHNASWAMI

the speaker pointed to the photograph of Dr. Besant on the platform) is the picture, "and say to the little ones that their mother looks at them with love, and that every time they look at my picture I give my blessing to them."

What more justification do we want for the starting of the Besant Centenary? Therefore we must do it, and we must work very, very hard for it.

In 1944 our President Dr. Arundale said, "If you ask me what Dr. Besant would give her blessing to, this is what I feel: It would be the establishment of a college where the young will be prepared for leadership. It may not be possible now, but it must be such a college as may later become a university, our own World University. If it is attempted in that dedicated spirit, then she would give it her blessing and so shall I."

He talked hopefully of this international centre named after Dr. Besant.

He mentioned also a training college for teachers. We must remember he was the first principal of a large training college. I read from what he has written: "a section for the training of teachers in the new education, of which Dr. Maria Montessori, if possible, be persuaded to become the head in addition to her other duties."

In his many notes he has mentioned many things about this training college, that it will be a college where the threefold activities will be combined. All the cultural life of the world and of India, through the arts, to become part of the training college, so that culture and Education become one. The Montessori training system, the great and wonderful method which made it possible for young people to learn without shedding tears.

Who was the first person who appreciated Madame Montessori? Who was the first who introduced the Montessoris to India? It was Dr. Besant. And the first person to put

their method into practice in his educational work was Dr. Arundale.

In London, before the Montessori method became famous, Dr. Besant gave in the Queen's Hall a lecture on education, describing the Montessori Method. Madame Montessori was in the hall though Dr. Besant never knew it.

Dr. Montessori recently said to me, "Dr. Besant spoke more wonderfully about my method than I myself could have spoken. From that day I dedicated myself and decided that one day I should go to India and be connected with the work of Dr. Besant."

How Karma works! How the plan works! It was in 1938, that Dr. Besant's "right hand" and son, Dr. Arundale, invited Madame Montessori to come to India. So she came and became connected with the Besant Theosophical School. She said, "My dedication at last has been realized, at last I am going to work with her; though in spirit because she has passed away, still I am at last going to work for her." And so she came to India.

Madame Montessori, speaking in Edinburgh University and in London, and wherever else she is holding courses, (and I have met her in many places in Europe) has talked of India as "my country," of "my beloved India, my Motherland India where I shall work." She has written to me such letters. You see how greatness is attracted to India.

Many great artists, scientists, and other people, wherever I go they say to me, "We are all coming to India to help you with this work, we are all going to join together." I can assure you that there are some people who are tremendously eminent in their fields, each unique, who will come and who will help. That is the reason why I tell you it is not a man-proposed idea, it is not even a woman-proposed idea, shall I say, but a God-disposed idea, because Dr. Besant is to us like a great saint, a very messenger of the Great Ones.

ON the first of December, 1945, while we were celebrating the birthday of Dr. Arundale, our beloved leader Srimathi Rukmini Devi suggested to a few of us, young people and teachers of the School and Kalakshetra, that we should help in collecting funds for Dr. Besant's Centenary memorial, and that the best way to begin was by ourselves contributing something, however small, to the cause. Even one pice, if offered with love, would be blest.

The response was so enthusiastic as to be almost extravagant, since some teachers with families to support on a small salary would insist on donating Rs. 100—more than they earned in a month! Schoolboys have saved their pocket-money, to give all they had, one of them managing Rs. 10 himself and getting another Rs. 100 from his parents. Boys and girls of our institutions were allowed to make money-box collections during the first week of each month, people being asked to put in anything they could well spare, from an anna to a rupee, and what has been thus collected amounts to Rs. 250.

For readers of *The Young Citizen* I will sketch a few methods by which money has been raised. Besides the "Hundi" box collections, student-artists of the school and Kalakshetra have arranged occasional exhibitions of drawings, paintings and handicrafts of their own, with the help of teachers. Entrance fees and small sales have resulted in a net gain of Rs. 400. Old students of the school hit on the plan of collecting during the Deepavali festival, and got Rs. 350 from the college students of Madras, who were asked to give 4 annas each.

A more ambitious art exhibition was organized by the Staff, who named it the "Besant

Centenary Moving Fine Arts Exhibition," and took it to Ooty and other places in the summer holidays. Many young artists of rising South Indian fame contributed their pictures, and gave to the fund a percentage of their sales. Eminent patrons who encouraged the organizers included Sir C. P. Ramaswami Aiyar at Ootacamund. The exhibition at Mylapore was opened by Dr. Cousins and visited by Mr. C. Jinarajadasa, the President of the Theosophical Society, and other notables. Major Reed bought pictures worth Rs. 500 to add to his collection of Indian pictures which he was taking to England.

Finally, we ran a restaurant during the Theosophical Conventions of the last two years, and the voluntary work of students and teachers earned in this way over Rs. 1000 for the fund.

I have accounted for the bigger donations through collective efforts, but must not forget to mention that the Youth Lodge of The Theosophical Society, the Round Tablers and the Scouts are all keen on helping the cause and will not be backward. So general is the feeling of wanting to share in the work that a carpenter, who has given our institution long and devoted service, proudly and joyfully brought Rs. 100, a free offering.

So far, promises have amounted altogether to Rs. 25,000, but actually of this Rs. 15,000 has been realised in cash. This may we appear a sort of miracle, worked by the love we have for Dr. Besant, the inspirer of a work that is good and great, and for Srimathi Rukmini Devi, under whose confident leadership in this work we feel that we need have no fears for its success. She has told us "A rupee given with a loving heart is worth more than lacs without it," and in the strength of that faith we go on.

Progress of Besant Centenary Celebrations

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INQUIRIES are coming to Adyar from England, the continent, America and all over India, from Young Theosophists, Old Theosophists, non-Theosophists, Lodges, Federations, General Secretaries, as to what they can do in their own countries and communities to co-operate in this mighty work.

To guide them we shall publish each month some suggestions as to the progress of these activities.

Srimathi Rukmini Devi, General Secretary of the All-India Celebrations Committee, has just issued a letter of information to key-workers throughout India. From it we quote the following extracts, which we trust may prove useful to friends elsewhere who wish to co-operate:

During the Theosophical Convention, December 1946, there was a general meeting for the discussion of the Besant Centenary Work. I gave a talk outlining my own ideals, and a general history of the first beginnings of the World University idea. This talk is now being printed, and I shall enclose several copies which you may share with theosophical friends. At a later meeting, a purely business one where appeals for funds were made, our Brother Harjivan K. Mehta had with the large donation of Rs. 2,500. Many others gave and still more promised.

The plans that were made are these:

(1) As you know, the central idea is a Memorial to Dr. Besant in the form of a Besant International Cultural Centre at Adyar which will at present consist of the Arundale-Montessori Training College, the Besant Theosophical School and the Kalakshetra. This is the main work. The work of publishing the Memorial Volume has been undertaken by Mr. Jinarajadasa, President of the Society, through the Theosophical Publishing House. Its literary preparation is in the hands of Dr. J. H. Cousins. Over and above this, each Provincial Committee may plan

whatever it deems best for the celebration of her birthday in every city in India.

During Convention the names of key members of the T. S. were suggested for these Provincial Committees. As you were one of them, I send you this letter. I request that all the members in your province or city meet together with the head of your Provincial Committee. He will be the person who will be the channel of communication between your district and our international centre at Adyar, and he will distribute all communications and documents to the rest of the members. At the same time a Treasurer or Financial Agent should be selected by you to receive and transmit funds.

(2) Your work in the Provincial Committee will be:

(a) To make a great campaign in your province for the remembrance of Dr. Besant. For this it is necessary that you contact particularly the editors of all newspapers, magazines, etc., both in English and in the vernacular languages. Ask them to allot special columns for her or even to publish articles on her life, her work, etc.

For this purpose I am starting a small central publicity committee at Adyar for the preparation of such material as may be suitable. This will be sent to you, and you may publish it or its translations. I shall also be glad if you will send to this committee any material, articles, or extracts from Dr. Besant's writings that you think suitable for this purpose, anything of interest concerning her life and work which I can use for this publicity campaign to send all over India.

I shall be glad to write to the editors of newspapers and magazines if you will give me the names and addresses of those that are most important in your province, if you feel that this would assist you.

We are also fortunate to have the hearty cooperation of the Indian Section in every

aspect of this centenary campaign, as you will see from the following resolution moved by Mr. Rohit Mehta, the General Secretary.

"This Convention of the Indian Section members expresses its deep debt of gratitude to Srimathi Rukmini Devi for the admirable work she has done with regard to the Besant Centenary Celebrations in India. The Indian Section through this Convention offers its wholehearted support to her in all her plans for making the Besant Centenary successful in the country.

"This Convention urges upon the Indian Section Executive Committee and the Lodges and Centres in India to appoint active committees for assisting in the work of the Besant Centenary Celebration.

"This Convention further calls upon all members of this Section to throw themselves into this work during the year 1947, so that the name of Dr. Besant reverberates throughout the length and breadth of the country."

Likewise, the All-India Federation of Young Theosophists expressed its hearty cooperation in this mighty work.

I am happy to say that the Dewan of Travancore, Sir C. P. Ramaswami Aiyar, has announced that the first year's grant of Rs. 25,000 for the Arundale-Montessori Training Centre will be paid in the course of a few days, and that the second year's contribution, for a similar amount, will also be included in the State budget. Therefore the preliminaries are now complete.

On the strength of this encouraging promise I expect to visit other States and hope to obtain similar financial support.

During recent weeks a number of interesting events have taken place:

(1) The Besant Theosophical School, of which I am Director, has been transferred to The Besant Centenary Trust, a registered body. The officers of the Trust are Srimathi Rukmini Devi, President (Mr. C. Jinarajadasa, P.T.S., heads the list of Executive Committee

members). Mr. Jamshed Nusserwanji and Dr. G. Srinivasa Murti, Vice-Presidents, Mr. Henry Hotchener, Treasurer.

(2) Collection of Funds (which must naturally go simultaneously with Publicity). In connection with this we have already printed books to facilitate the collecting of funds. Our Treasurer is writing a separate letter of detailed instructions about financial procedure, and I shall send it to you in due course. I ask you as one of your first and most important items of business to appoint your most dependable and responsible members to act as Financial Agents for your local and your provincial Committees to cooperate with our Treasurer. Let me know promptly their names and addresses for it is only to them that these official receipt-books will be sent, as they will be the only persons authorized to sign on behalf of our Treasurer for the collection of funds.

A subscription column is being opened in *The Indian Theosophist* to invite and record donations. Periodically these collections will be remitted to the Treasurer at Adyar. Periodically also there will be a Certified Audit issued of all collections and expenses.

(3) We enclose a little folder "Besant Centenary Celebrations," giving general information about our Centenary Memorial, especially the Arundale-Montessori Training Centre. A brochure giving detailed information is in process of being prepared, and this will be sent to you later.

(4) We enclose a Manifesto signed by Sir C. P. Ramaswami Aiyar and others appealing for popular support. We send only a few copies of this and ask you to state how many you would like altogether, to distribute amongst the more prominent citizens of your Province and to use for collection as your committee may decide. After it has been so distributed, it may be printed in paper and magazines.

(5) It was decided at a number of the conferences held at our recent Convention

Adyar, that I might be invited to visit the city and the principal Indian States and centres to make public appeals for collection of funds, if your central Provincial Committee makes proper plans and preparations and settles the dates sufficiently in advance.

I request you to form local Committees which may include Theosophists and non-theosophists, to work with the chief Provincial Committees and to let me know the names and addresses of the Chairman, the Secretary, the Financial Agent, Publicity Agent. The sooner you appoint these important people and let me know, the better for our work.

Now I have given you as much information as I can at present. In the meanwhile I am busy planning and working for this cause. There is tremendous enthusiasm everywhere in India and all over the world. This must be utilized for a great crescendo of spiritual outpouring which will, I am sure, take place on the great day, the first of October.

So I wish you all splendid success in the carrying out of this work. In my own way you may depend on every help that I can give, but I am sure we shall have even greater Helpers than those on the physical plane, and with Their blessing we shall be able to achieve success.

THE MYSTICS OF SIND

SACHAL sings, seeking to show the unity of the abstract and the concrete:

Beloved! The colourless came into myriad colours. The drops, the waves, the streams, all these forms conceal the real water. One is the seed, thousands are the green leaves, myriads the fruits and branches. Originally there is clay, but the potter's pots carry numerous names. Originally there is the sugar-cane, many sweets are but its many forms. Gold is one, ornaments are but its forms.

Bedil, the Sufi of Sind, chants in praise of the Masters:

These men do never die,
They become the Praise of Ones.
They shed mercy on the world with myriad hands,
They help the helpless,

They aid the depressed,
They leave not those that follow them
when time of danger comes.
They are men only in name,
In reality they are God Himself,
These Solitary Ones are marvellous.

For him who seeks to "clasp eternal beauty close," Shah Latif warns that the outer form alone will not suffice:

See not with these the eyes of flesh;
The eyes never realized the Beloved, by seeing;
They who closed both the eyes, they saw the Beloved.
Take care Oh brother!
These fleshly eyes will entangle thee some day,
Give not therefore up the bird of reality.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

APRIL 1947

VOL. XXII, NO. 4

The Crow's Nest

INDIA to-day, after thirty years of unnecessary fighting, clashes of personalities and—last but not least—the sacrifice of many millions of people, is beginning to get a faint glimpse of sunshine through a rift in the dark storm-clouds. It came with the rumour that Pandit Jawaharlal Nehru was suggesting to the British Government that, on condition of their immediate withdrawal from India, the Congress and Muslim League would get together, and might even accept Dominion Status. If only he had gone one step further, and announced India's acceptance of Dominion Status to-day! Why this postponement? Do the leaders just want to save their pride? Is it because thirty years ago they rejected Dr. Annie Besant, greatest friend and true daughter of India, who urged that acceptance on them?

Annie Besant combined in herself a great statesman, an ideal woman and a spiritual teacher or seer, and she proclaimed that India needed to remain within the Empire because through that alone would come the first beginnings of a World-Unity—the bringing together of the East and West, each being necessary to the other, in equal partnership free from domination. Then she was opposed by the non-co-operation movement, and was rejected by India's leaders. Her last years were those of a great but broken-hearted woman, for the land she loved—the land she believed in as the repository of the Ancient Wisdom—was unable to see into the future and play the part offered her by destiny. The Commonwealth of India Bill was hers not because others could not have drawn it up, but because they would not, and she offered to abandon it if unacceptable to the other leaders, provided that they would produce a definite scheme of their own, for which all Indians would firmly stand. No such alternative was produced, yet her bill was rejected by Indians, because she was a foreigner, though a "foreigner" who understood the truth of India's religions and the Indian cultural heritage better than any living son of India!

Was it that India preferred to fight? It was yet new for India to fight for her freedom, and perhaps she felt that active struggle and personal sacrifice meant merit. Yes! That may be true. Yet if freedom could have been achieved without the sacrifice of helpless women and children, would it not have been better so achieved despite the dissatisfaction of the few who wished to be martyrs? Must those few who are martyrs—even for a holy cause—necessarily sacrifice like those others, whose desire is merely to live quietly and humbly, whose fight is only for their daily bread?

So we remember that years ago Annie Besant warned us that, if the great opportunity were not taken then, there would come Adharma, destruction, revolution and bloodshed. She foresaw that Hindus and Muslims would come to a disastrous clash, and to avert it she worked for Hindu-Muslim Unity, and her co-worker was Mr. Jinnah himself. To-day every prophecy of hers has come true with regard to India's freedom, though with some bitter accompaniments that might have been avoided, and how many now are realising what they owe to her? She it was who first made the Congress a powerful organisation, not a mere yearly Convention, and she was once President of the Congress. How easily when Indians converse they talk of their great leaders, as Tilak, Motilal Nehru and others, forgetful of her who inspired them all.

To-day Gandhiji alone is trying to bring peace to the battlefield—all honour to him, for it becomes daily more urgently necessary! But it was thirty years ago that a great Daughter of India worked to avert this communal battle, and none heeded her. India needs to-day her teachings, for though her body has gone from us her life's work is immortal, and in her teachings still resides her leadership, that India yet prove selfless and visionary enough to realise it.

Since writing the above came the great news of the joint declaration by both Gandhiji and Mr. Jinnah. Again a ray of hope—a wonderful light like the dawn itself. Whatever the struggle, the misery, India's heart, so traditionally tender, is winning its way to happiness. May this truce last and may peace come once more! This is one of the greatest gestures that I have known, for two leaders so different and powerful have realised that after all the Nation matters most. For one to whom Brotherhood is a Religion, and Compassion is Truth itself, this is a great and inspiring occasion. If India would continue along this pathway to set an example of mercy and brotherly living, surely this sacred land might once again deserve to reign supreme as a Spiritual Mother of the World.

Rukmini Devi.

The World Federation of Young Theosophists

February 11, 1947

DEAR FELLOW MEMBER

At an informal meeting held during our last International Convention here at Adyar a few weeks ago, the President of the World Federation of Young Theosophists, Srimati Rukmini Devi, whose special message to young people is enclosed, nominated a temporary committee as follows to carry out the work of the World Federation of Young Theosophists, which during these past years of war has been greatly handicapped owing to contact between most countries being impossible:

Joint General Secretaries for the East:

Sri S. Krishnaratnam

Sri M. Subrahmanyam

Joint General Secretary for the West:

Miss Margaret Flinter

Treasurer: Miss Helen Zahara

Committee Members:

Srimati Seetha Neelakantan

Srimati Shilavati Buch.

Now that it is possible once again to contact each other this letter is sent to greet you all very warmly, and to send heartiest good wishes from Adyar. We are trying to pick up the lost threads, so to speak, and appeal to all Young Theosophists to help make this World Federation of Young Theosophists a really useful channel, upon whose strength the Theosophical Society can draw for its support to carry out the work and the wonderful ideals which attracted each one of us to join the Theosophical Society.

For your information, the Objects of the World Federation of Young Theosophists are as follows:

- (1) To bring Theosophy to the Youth of the World;
- (2) To support and strengthen the Theosophical Society, Adyar.

(3) To promote practical Brotherhood—national and International.

As we wish to get the movement working on an active and business-like basis, we would appreciate the following information from you:

- (1) Are there groups of Young Theosophists working in your country? If so, please give full particulars as to the number of groups, members, names of officers, etc.
- (2) If there are no groups meeting in your country but the young people are working with the older members without any division, would it be possible for such members under the age of 35 years to be linked up with the World Federation through an appointed officer (perhaps with a title such as "Youth Secretary" as in the United States of America) so that there would be contact and an exchange of views possible with a young members throughout the World, whether termed "Young Theosophists" or not?

It is true that some members feel they need not belong to a special group of Young Theosophists to carry out their work, which can be done just as well by working side by side with older members. But supporting the World Federation of Young Theosophists does not necessarily mean that we are not doing this. Many of us are members of ordinary Theosophical Lodges as well as Youth Lodges, but if we ever hope to be really useful "old" Theosophists, it can be tremendously helpful if we can get together while we are young and exchange ideas. We belong to so many different sects and religions and nationalities, that there is much we can learn from each other. There are many ways we can study Theosophy, and we must study if we ever hope to be worthwhile.

"old" Theosophists! Many of these ideas we can exchange through the medium of an organization such as the World Federation of Young Theosophists.

Published in Adyar monthly is the "Young Citizen", which we hope to make our official organ with a section entirely devoted to work of Young Theosophists everywhere. Perhaps we may even have a series of study courses. However, to make this magazine really active, international and well-represented by the youth of the Society, we need the support of every Young Theosophist, not only by subscribing to it, but by individually contributing articles, poems, or thoughts. We may even be able to have a correspondence section through which Young Theosophists may discuss everyday problems. We are hoping that in each country there will be some member who is willing to collect news of Young Theosophists at work to forward to Adyar for publication either in the "Young Citizen", or in a news-letter which would go out from here periodically to all Sections. In this way young people will know what their fellow members are doing in various parts of the world, and there will be a real bond of strength and unity amongst the young Theosophists of the various countries.

We shall be glad to receive a reply either from yourself or from a Young Theosophist representative in your Section, and as soon as details are received from the various Sections, we shall be able to take matters a step forward by organizing the World Federation on a more constitutional basis, with a regular election of officers, etc. Looking forward to hearing from you and with warmest greetings,

Yours fraternally,
MARGARET FLINTER
S. KRISHNARATNAM
M. SUBRAMANYAM

Joint General Secretaries,
World Federation of Young Theosophists.

February 11, 1947

DEAR FRIENDS,

I am glad that at last we are able to start again with our Theosophical work both for the world and for the Theosophical Society. The great contribution of youth to the New Age is of vital importance, for if the Society is to fulfil its mission, it is in the hands of the young not only to prepare themselves for leadership, but as spiritual channels to the world.

In the world of disharmony and unhappiness youth can show a great example of brotherhood and ideal living. In this war youth has suffered, and still more youth has shown a magnificent courage and power to live for an ideal. I am sure it has earned for the world new leadership. So, as the New Age advances, let all of us join together to help with the constructive programme of work, perhaps with a Theosophy that is different in presentation, though the spirit is eternal. But philosophically, intellectually and spiritually, we must make our contribution, and to this end must be the World Federation of Young Theosophists work, and I am sure we will all be able to work together with enthusiasm and energy.

As you organize yourselves for this, I send you my very best greetings and wishes. Let the great Light shine through you all.

Yours fraternally,

Puckmini Devi

President of the World Federation of
Young Theosophists

Life in the Kingdoms of Nature

By E. WINTER PRESTON, M. Sc.

THE greatest of all the mystery teachings of the great religions is that One Life pervades and forms the universe. This One Life is called by many names, God, Fohat, Divine Mind, but it exists in and through all things. From star to mineral atom, from the tiniest plant cell to the highest Being or Teacher, all share the One Life.

THE MINERAL KINGDOM

This One Life has first to descend from the spiritual levels. As it does so it forms the varying grades of matter until the physical world as we know it is produced. The term "elemental life" is sometimes used for the Life at this stage, "elemental" being connected with the word "element", or perhaps with "the elements", used in the Greek sense of Earth, Air, Fire and Water.

It is difficult to conceive of the nature of the Life in the Mineral, except perhaps as Energy. Madame Blavatsky speaks of the mineral as "light crystallised and immaterialised". The consciousness of the mineral is said to sleep. The mineral is not self-conscious, and responds only to violent external impacts. A stone likes to be hammered or cut, a chemical enjoys taking part in an explosion.

THE PLANT KINGDOM

Deep sleep cannot continue for ever, and the Life in the mineral, which has slept for a long period, called a day in the sight of God, now begins to dream. Life "dreams" in the plant kingdom, and growth, reproduction and assimilation of food are added to the passive experiences, the quiescence, of the mineral.

In the plant there is a rudimentary consciousness, a stretching out to the sun, to water and to food. Plants rejoice when they

receive the conditions they want, and even respond on a vague emotional level to people who are fond of them, those people who are said to have 'green fingers'. So the Life "dreams" more and more vividly as it passes through the complex forms of the vegetable kingdom.

A conception, which should be understood here, is that while there is one great Ocean of Life, in that Ocean there are many waves coming one behind the other and passing through the kingdoms in turn. As one wave of Life passes on from the mineral to the vegetable, another comes to take its place. So we have one wave of Life in each of the kingdoms, not remaining static but ever advancing to fuller experience.

THE ANIMAL KINGDOM

As the Life passes into the animal kingdom it begins to awaken from its dreams. Now it is not fixed in one spot, as is the plant, but it can move about more or less freely. Thus it can gain wider and more vivid experience; it has to gain its own food, fight for its mate, love and cherish its young. Eventually we reach animals such as the cat, the elephant and the dog who seem to have a individuality of their own and to show distinct signs of mental activity. During the war dogs were so well trained to perform some duties, such as the detection of hidden mines, that they were considered to take the place of men.

THE GROUP SOUL

To understand what is happening at this stage we must refer to another great concept, that of the Group Soul. When the Life forming part of a particular wave is still in the mineral kingdom, it is not separated in

single bodies. A piece of material like a block of coal may be part of a mountain at one moment, then be dug out and broken up, and then burnt. A portion of the wave of Life ensouls a large amount of mineral material, and any experience of one part is shared by the whole.

The same applies to the vegetable kingdom. Here it may be a whole forest or plantation or a garden which has its own portion of Life, of which each part contributes its experiences to the common pool.

The idea becomes easier to follow when we think of a portion of Life ensouling a hive of bees or a nest of ants, or even a flock of sheep. These animals act as if they had a 'group life,' as indeed they have. As each individual of such a group dies in his physical form, the sum of his experiences is added to the Group Soul. Mr. Leadbeater has explained this process in a simple way by saying that the Group Soul may be thought of as a large tank of water. When a baby animal is born, say a dog, some water is dipped up in a bucket from the tank and his forms the life of the puppy. When the dog dies, the bucket full of water, now changed and coloured by the experiences of the dog, is poured back into the tank. This process continues until that particular tank gets very rich and coloured. Subdivision takes place until the water, the Life, fills only a few physical bodies and finally only one. It is at this stage that the animal shows

clearly that it is an individual, that it can think and has definite likes and dislikes.

At this point too the human master or mistress can help very much in guiding the soul of the animal to the right kind of experiences. The animal should be loved, but also trained. We are responsible to see that our pet animals do not start their career as individuals with the seeds of fear, greed or laziness in their characters, but with those of confidence, self-control and useful activity.

The final culmination of the journey of the Life through the kingdoms of nature is the individualisation of the Life. At this point the animal, which already has some mind and emotion, gains an additional spiritual life and becomes a self-conscious being, responsible for himself. He has eaten of the tree of knowledge and must now be the judge for himself of right and wrong. It is in this sense only that each Soul is newly created. After the Life has passed through the lower kingdoms, it does indeed reach the status of spiritual man.

Then the man, the Spiritual Soul, starts on another section of his long journey which will lead him back to God. He came forth from the Divine Source of All as part of the ocean of Life. As part of a wave of Life, but unconscious of his divinity, he passed through experiences until he became man. His goal is to return to the Divine Group Soul as a self-conscious unit in the Kingdom of Heaven.

The Editorial Board has suffered a great loss in the departure, only for some months, we hope, of Mr. Henry Hotchener, who had taken almost the whole work on himself of bringing out *The Young Citizen* besides many activities, too many to enumerate, in which he has endeared himself to the staff and pupils of Kalakshetra and the Besant School. He left on March 19th, proceeded by air to California on his private business, and at a farewell function held in his

honour at Kalakshetra, much amusement was caused by the tale of a servant's mistaken identification of him with Hanuman, the monkey god who flew to the rescue of Sita in Lanka. The woman servant made of his name first "Otchener", which she found near enough to "Anjaneya," the Tamil name for Hanuman, and his being able to proceed across seas and lands by flying of course confirmed the identification beyond question.

Besant Centenary Campaign

DEAR CO-WORKER,

With the campaign for the Besant Centenary Celebrations already enlisting the enthusiastic support of so many of our leading officials and members, I write to enlist the warm co-operation of EVERY General Secretary throughout the world.

The Besant Centenary Trust, a registered body under whose aegis the funds are being collected, has on its Executive Committee Mr. C. Jinarajadasa, President of the T. S., Mr. Rohit Mehta, General Secy. of the Indian Section, Mr. Jamshed Nusserwanji, recently Mayor of Karachi and Dr. G. Srinivasa Murthi, long a prominent official at Adyar, as Vice-Presidents, and Mr. Henry Hotchener of America (formerly Treasurer of the T. S. at Adyar) as Treasurer, while I am honoured to be its President.

The international character of the Besant Centenary Trust typifies the international interest that the Centenary of Dr. Besant evokes and the support it deserves.

But that support, to be most effective, requires the formation in every country (as already in India) of Provincial Committees for every section of the country, the regular monthly assignment of space in the sectional journal (as in India) to descriptions of this campaign, the story of its purpose, pleas for co-operation from every member.

Already in Europe, *Action Theosophique*, the official organ of the European T. S.

Federation, reports the creation of committees of prominent officials to initiate activities suitable to local conditions, while at the same time harmonizing with the campaign directed from our international headquarters at Adyar.

So I make bold to put these direct questions to you:

Will you kindly give us the same full measure of support as we are getting elsewhere?

Will you give space each month in your journal to these activities?

Will you organize these Provincial Committees and perhaps be their chairman ex officio?

Will you thus help this tremendous event to attain the tremendous success it deserves?

From Adyar, the centre of our ideals and our work, I promise you our utmost co-operation.

Keep in close touch with us, report the progress of your work, send us copies of your monthly journal with its articles, make any suggestions that you think will be helpful.

So shall we all labor happily together for the achievement of this noble cause.

Ever sincerely,

Pukmini Devi

Gen. Sec. of the B. C. Celebration

The artist is great or small by the greatness or smallness of his ego, not by the deftness of his hands. No perfection of technique can avail if naught comes through it is but as a tinkling cymbal.

We are beginning the building of the foundation of the New World.

ANNIE BESANT

An Artist Who Reverenced Childhood

FROM "The Listener" of January 16 we cull some interesting information about the wonderful art school for children that Cizek used to conduct in Vienna, before hateful war defaced that greatly beautiful city. Cizek's reverence for the young child seems to have equalled that of Madame Montessori; he would say that he learnt from them, even from the three-year-old. No rewards or punishments were necessary, and the only discipline was that imposed by the work itself, and the children's intense absorption in it. He took children from three to fourteen, gave them creative material of great variety, and let them draw, paint and model each according to his own bent, without correction or instruction, though not without group criticism and encouragement if whatever was good. Subjects were suggested but always choice was free. Curiously, by the usual standards, his aim was not to make artists of these children; he declared that artists were born and could not be made, and only those should become artists who could nowise be prevented from doing. "Yet every child is an artist in his sense: if not influenced by adults, he has all the characteristics of true art. He reveals himself, he speaks out, he delivers his message." But he had no interest in youth after fourteen years of age, when the greater plumber lost their power of producing from imagination, perhaps because it had been killed in them by the rigidities of school life which their weekly art class could not en-

tirely counteract. He loved most his children from two to seven, and the drawings and paintings some of these produced seemed true miracles.

A tiny girl once asked him: "What does a meadow look like?" His answer was: "Lie down in it, and shut your eyes." After a visit to a circus another little girl painted an elephant a vivid purple. When asked why, she explained: "Don't you know Herr Professor? Grey isn't exciting enough for an exciting animal like an elephant!"

Further wise sayings quoted in "The Listener" might easily have proceeded from that other champion of childhood—Madame Montessori. Like her he thought the child needed defence against an utterly hostile civilization, and said: "The child comes into the world a creator, and creates everything out of his imagination. Every young child is creative; only the degree varies. The teacher must be the most modest and humble of persons, who sees in the child a miracle of God, and not pupil-material. I have not freed the children as a teacher, but as a human being and an artist."

Cizek died only in December last, and has been buried in Vienna, with special civic honours, as the liberator of millions of children, some directly and others through the inspiration he gave to other educationists. Srimati Rukmini Devi and Dr. Arundale met him in Vienna, and rejoiced in him as of kindred spirit with themselves.

H. V.

Let us learn from our neighbours instead of quarrelling with them, love them instead of hating, respect them instead of scorning. It is written: "All shall return to God."

ANNIE BESANT

The Four Magic Possessions

A TALE FOR THE LITTLE ONES

By ARTHUR ROBSON

LITTLE Seeah was in the habit of exploring on her own, and one day she wandered far from home and came to a river, over which there lay a thick fog. A boat was drawn up at the edge of the water, and some people—chiefly old men and women—were getting into it. Seeah went close up to see what was happening.

There was a very helpless old person, who was being supported by some servants and had other servants behind her, and who was crying because the man in charge of the boat wouldn't let her take any of her servants with her. She said, "What shall I do without my servants? Charon."—so that was the name of the boatman—"won't you let me take some at least with me? They've always done everything for me, and I'll be quite helpless without them."

"It's her own fault", Seeah thought to herself. "She shouldn't have depended so much on other people to do everything for her."

Just then an old man came along—walking very actively for a man of his age, Seeah thought—and greeted Charon cheerfully. Charon told the old lady, whom he called Laze, that she should have been like Dex, and made for herself the Magic Ring of Ability. Seeah saw that on the middle finger of Dex's right hand was a ring set with what she thought was a beautiful emerald, which sparkled constantly with flashes of a lovely green. She asked Dex to let her look at it and found that what she had thought an emerald was really something that was all the time in movement like the waves of the sea; it seemed to be flowing out continuously to his finger tips, and yet the jewel seemed no smaller.

Seeing that she was so interested in the ring, Charon said, "You see, Seeah,"—that startled her: how did he know her name?—"throughout his life Dex has found pleasure in doing things himself, and whatever he has put his hands to he has always tried to do well. All the time the Magic Ring has been growing on his hand and, with that on, his hands can do with ease what most other hands can do only with difficulty, and some can't do at all."

Dex smiled at them and moved on with that easy step of his down the gangplank and into the boat. Laze cried out, "Oh, what shall I do? what shall I do?"—it seemed to Seeah that Laze was sliding gradually down the gangplank, crying all the time. Then her cries died away and Seeah saw her next in the boat, looking very miserable.

In the meanwhile Charon had gone up to a great, huge man who had come swaggering along with a powerful army behind him, with tanks and big guns and all that sort of thing. Charon said, "Just a moment, Bel. You have to leave your troops and all your big guns behind."

Bel thundered, "I absolutely refuse. How am I going to defend myself against my enemies?" Seeah was wondering why it should be necessary for him to have enemies at all. Somehow she didn't feel afraid of him, in spite of his size and his loud voice.

Bel went on thundering, "We'll see who's stronger, Charon, you or I. I'll—" But his voice suddenly stopped. Seeah didn't see him go down the gangplank, and yet the next moment she saw him in the boat sitting in silence.

She asked Charon "Why did he want to have such a big army always round him?"

in fed, or had gone without food for 12 hours before the test. In the absence of previous experience, hunger does not make a kitten of violent.

The experiment went on. The pacifist kittens of group A and B were given another two months during which they could see other cats killing mice or rats. Nine out of the eleven kittens of group B fell for this propagand, but only one of the 15 kittens in group A, which had lived with a mouse or Serat. I have no doubt that there were innate differences between these kittens as well. If Mr. Kuo had bred from the three pacifist kittens of group C and gone on selecting those which did not kill even when they saw

their mothers doing so, he could probably have produced a race of cats which never killed mice or rats. Similarly, he could have bred a very fierce breed from the killer kittens of group A. Whether such a result would need ten generations or several thousand, I do not know. But ten generations are quite enough to separate out groups of rats with very different abilities as regards finding their way through mazes. Nevertheless it is quite clear that the education of these kittens counted for a great deal more than any inborn differences which may have existed between them.

The evidence of anthropology is very strong that the same is true for men.

THE YOUNG CITIZEN

Editor: RUKMINI DEVI

Incorporating
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The Crow's Nest

SINCE writing last month much has happened in the world and particularly India. To see India's turmoil at this moment where Brotherhood and evil are fighting for supremacy makes one's heart long to give oneself, if only one could to humanitarian life. How one wishes that every beautiful word uttered or written could go direct into the hearts of men and women. Like on the battlefield Ashoka determined that the whole of India shall become a land of Ahimsa, so does one feel today when apparently on the verge of Civil War. It was a remarkable fact for me to witness at the Asian Relations Conference in Delhi that the greatest Keynote struck by the Indian leaders, Gandhiji, Sarojini Naidu and others is that of world brotherhood and the light of the East.

At the closing of the Conference, Gandhiji spoke of the Teachings of the Religions of the world showing that the founders of these Religions were Eastern. While watching the enormous crowd and the magnificent occasion and opportunity, my mind went back to many years ago when in eloquent language the great white figure of Dr. Annie Besant pointed to India, Her destiny showing to Indians the way to unity, prophesying to our nation the dangers ahead. How one missed her presence! How strange it seemed that after 30 years they are uttering her words though not one mention of her was made while they described the past leaders of India! My mind went back still further, though I did not know personally of the first beginning of the Theosophical Society, when Madame Blavatsky brought to the West the teaching of the East, when for the first time almost in the history of the West she tried to show that the East had a light to bring. Today Gandhiji is speaking the same language which makes the Theosophist's heart

172974 (Continued from page 46)

the others in the boat, he had, like every one else, nothing on his head.

Charon looked sadly after him and said to Seeah, "He's wasted his time. Now Wise here, instead of cramming his head with what other people had to tell him about life's problems, has spent his time looking into those problems himself. In doing so he has been making for himself the Magic Lamp of Wisdom."

Seeah looked round and saw a man near them and noticed particularly his eyes, which had a penetrating look in them. But he was carrying no lamp that she could see.

Charon, "It's in his head, Seeah, not in his hands. When Wise, in going through life, comes, like everyone else, to places that are dark and obscure, he rubs the Magic Lamp and it lights up everything."

Seeah, "But can't other people make use of the light from Wise's lamp?"

Charon, "They can. But there are not many people who have taken the trouble to get a lamp like this for themselves. And those who haven't got one have to stumble along in the darkness, generally losing their way and going all wrong, until someone with

a Magic Lamp comes to light things up and show them the right way. And in any case the light from someone else's lamp is not as useful to you as that from your own would be."

Seeah looked at Wise, who seemed to be deep in thought and moved his fingers across his forehead once or twice. Sure enough there was light of a sky-blue colour coming from the middle of his forehead, which became brighter and brighter, piercing the thick fog that lay over the river and penetrating to the other bank, where she could see people moving about. They seemed to be getting out of their bodies and getting into new ones which were very small, almost like those of babies.

Wise's face lit up with happiness as he began to move down the gangplank. The light faded out, but Seeah was glad she had had that glimpse through the fog.

As soon as Wise was in the boat, Charon got in, moved the gangplank aside, and rowed from the shore. The next moment the boat had disappeared in the fog.

(This is not the end of Seeah's adventures. Look out for the sequel next month.)

I am gratified to know that the first foundations of the work are well and truly laid for we see the super-structure today. But there is yet another superstructure that is for us. To carry on with the work of world Brotherhood so that it becomes a living reality, for this is the urgent need. How gratifying to see the Indian people leading India and yet what sort of leadership is India going to have? The Asian Relations Conference was a symbol at the first beginnings of what might be the Asian Unity, not for Political unity alone but for cultural and spiritual as well. Sadly enough but for this Key Note of Brotherhood emphasized by two or three people alone, for myself, the Asian Relations Conference was in many ways a very sad disappointment, for being one who is working for India's cultural renaissance, it was tragic to see that these people came under the auspices of the most beautiful side of India and they were presented not with Art but the mockery of Indian culture.

Is it our sad Karma that our political leaders have so little understanding of beauty, or of culture? Is our free India to be dominated by cultural ignorance? For after all of what use is free India to the world but to show in the future a way to the light of Beauty and Truth even greater than ever in the past? It was a tragedy for me to see the production of the book of Jawaharlal Nehru called the Discovery of India. It certainly was a discovery of India for me, for there was efficiency and originality in production. Those who produced were trying to show how Indian culture was killed by the coming of the British. Yes, indeed, the foreign education has so killed the mentality of the Indian that today he is unable to portray the true greatness of ancient culture. The skit on the British rule appeared to be a skit of India's greatness as well. My own remarks after seeing this performance was "If ancient India was as is portrayed now, then I am glad the British came and killed it." It is not the Indian mind that has produced this but the mind that is the product of wrong western education. The same could be said of almost all other Art programmes except the Archaeological Exhibition. The Bharatanatya programme was surely a sacrilege. Having obtained freedom will the Indian leaders still use only such talent and intellect as is in their party membership or will the Indian leaders use the greatest genius of the country along every line of activity for India's benefit? Unless the latter is followed I see very little hope for the future free India. I could see now as never that a tremendous drive towards true culture, true beauty, reverence, love, simplicity of living and still more the heart that can respond to spiritual ideals is the greatest necessity to the Indian movement, for it is definitely proof that there is no politics without character. Without Brotherhood there is no unity of Nations. Without Brotherhood there are no Treaties, there are no charters to freedom.

there are no Governments and no peace in the future. So the basic structure of every aspect of Government is 'Brotherhood and the super-structure is beauty and right religion. Will India show the way? And will every Indian and I daresay the citizen of every country work bravely for it and sacrifice for it, as he has sacrificed for the freedom of his country? In this lies the great answer to India's future and World Peace.

Rukmini Devi

Current Adyar News

ON April 4th our President left Adyar, with his secretary Miss Elithe Nisewanger, shortly to proceed from Bombay to Europe, where manifold activities await him, to keep him from us for the rest of the year. The Easter Conference, which began that same day, was presided over by Mr. Sidney Cook, the Vice-President, who remains with Mrs. Etha Cook, to take his place as head of Adyar's administration until he can secure a passage home to America. All will be back at latest for Christmas Convention, and other old friends of Adyar will then be returning.

Since Easter the chief activities have been those connected with the school and Kalakshetra, closing for summer holidays none too soon, for the heat is phenomenal. A very charming entertainment was given by Kalakshetra in the open-air Adyar Theatre on April 20th, on the occasion of Diplomas being presented to two senior pupils, who have attained their artistic maturity, Srimathi S. V. Lalitha and Anjali Hora. They danced delightfully, and further charmed their huge and enthusiastic audience by spontaneously coming forward at the end of the function, to make gracious little speeches of gratitude to all their teachers and friends, and homage

to Kalakshetra and to Rukmini Devi, the Friend and Mother in their Art. Among distinguished visitors on this occasion were several members of an All-India Press Conference that has been holding sessions Madras. It was much that they found time to spare for this occasion, and further they responded to an invitation to tea a few days later under the mango trees of a grove Besant Gardens, and there Rukmini Devi made an eloquent appeal for their interest and practical co-operation in the Besant Centenary activities. Their response was gratifyingly warm, and as the leading newspapers all over India were represented, and one large News agency, the advantage was great to the publicity section of the Centenary workers.

Preparations for the opening of the Training Centre in July are well advanced, but we hear with some disappointment that the Montessoris will get their air-passage to India only at the end of July, so we have to start the course without them. But the chief assistant, Mr. Joosten will be here, and others who have had experience in other courses will help, so the preliminary term will not suffer unduly.

Youth and the Atomic Age

By FLORENCE PULSFORD

President, Australian Young Theosophists

(This article is reprinted from *Theosophy in Australia*)

FROM the beginning of recorded history man has from time to time made discoveries which have changed his whole course of life and opened new vistas before him. These discoveries have been the result of that instinct of curiosity with which the human race is endowed, and they have all been greeted with fear of their consequences. Primitive man, superstitious and ignorant, was probably appalled at the first successful attempt to produce fire, and modern man, with all his scientific knowledge, is no less appalled at the revelation of the undreamed of possibilities of destruction contained in the weapon which wrought such havoc at Hiroshima. Fire was the first form of energy discovered and put to use by man. It has been followed by explosives, steam, electricity, and now atomic energy. Each represents a tremendous force which can be used either for the welfare and happiness of man, or for his destruction. From time to time also, great cataclysms have overtaken the earth. Tradition, and the history of the world as given by Theosophy, tell us of the submergence of the two greatest continents, Lemuria and Atlantis, and in the case of Atlantis we are told that the continent was sunk beneath the sea because of the prevalence of the practice of black magic. The occult knowledge of the people of Atlantis outstripped their moral development. Will the scientific knowledge of to-day, especially the knowledge of methods of destruction, so outstrip the balanced good-will of man that this time he will destroy himself? Is there danger of any disturbance of the

seabed and consequent engulfings, in the atom bomb experiments soon to be made near the Marshall Islands? Or will there be such a danger from more powerful bombs tried out in the future?

Let us consider some of the facts about the atom which have been unearthed by science. Of its size we are informed that the number of atoms in one drop of water is in the vicinity of 6,600,000,000 billion, a number far beyond the capacity of the intellect to appreciate, and yet the atom itself is not the smallest body of which science has knowledge, for it is composed of a number of parts—a controlling centre called the nucleus, and, endlessly revolving around it, a number of electrons, which are negative in character, and protons, which are positive.

We have all read something of the history of atomic research. We know how the number of known types of atoms gradually increased to 92, and that scientists are now talking about Nos. 93 and 94. We have learned, too, that the freeing of the energy of the atom is brought about by the transmutation of one atom into another, the quest of the alchemists of old whose goal, however, was gold, not energy.

We have read of the various steps followed by science, and in particular by Lord Rutherford, which led eventually to the successful splitting of the atom which made this transmutation possible. But most of all we have heard of and have been impressed and appalled by, the incredible power of the energy of the atom.

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Madame Blavatsky, in the Secret Doctrine, tells us that Fohat is immanent in every atom, and that Fohat is behind all such manifestations as light, heat, sound, adhesion, etc. and no doubt she also meant to imply explosive and destructive force. She adds that Fohat is the "spirit of electricity".

In different words science tells us something similar when it says that all the usual forms of energy can be traced to the sun, but that atomic energy is independent of the sun. It comes from the nucleus of the atom, and science believes that this may be the fundamental source of all energy, including the sun's energy. So we find physical science of 1946 at last beginning to catch up with H.P.B. Mr. Jinarajadasa tells us that the three parallel coils which we see in Theosophical diagrams of the atom are charged with the three types of energy characteristic of the Triple Logos, while the seven finer coils carry the influence of the seven planetary Logoi. So we see that it carries the full force and power of the gods themselves.

Scientists calculate that if one pound of uranium, the element from which the atomic bomb derived its energy, is transformed into new elements, and if the loss in weight is about 1/100 of a pound, the energy generated is equal to the explosive force of 30,000,000 pounds of T.N.T. This has not been done, but there is no doubt that it can be done. The uranium element is extremely complex, and every now and then a nucleus explodes, and we have the phenomenon known as radioactivity. Only the heaviest nuclei thus spontaneously explode, but when they do, nothing of which science has any knowledge can stop them. It is also stated that in the splitting of a uranium nucleus, sufficient energy is liberated to make the realisation of a self-perpetuating reaction chain seem possible. There is thus enormous risk of a frightful explosion if the uranium being worked on is in high concentration. Scientists believe that the intense destructive

power of this energy is not due to blast so much as to the vaporising power of the intense heat generated. And while science has learned how to liberate all this force and power, it is by no means certain that it can control it.

And there we have it—man has discovered how to tap the power of God—how will he use it, what will he do with it? Will he use it to bring a happier and more fruitful way of life to the world, or will he destroy himself?

It has been suggested that the atomic bomb may be a blessing in disguise—that a brotherhood of man may be brought about by fear, that men may unite because they dare not run the risk of disunity.

A prominent English psychiatrist and barrister, attached to the Ministry of Pension in London, expresses the opinion that

the ideal of universal brotherhood based upon love is a dream and can never be anything else. He says, "In a message to Congress in January 1939, Mr. Roosevelt said: 'During the eight years from 1931, many of our people clung to the hope that the innate decency of mankind would protect the unprepared who show their innate trust in mankind. We are wiser and sadder to-day.' Some have still to learn this lesson, that there is no innate decency in mankind and that the building of Utopia on a foundation of universal brotherhood is fantasy."

Now Theosophists will not accept this pessimistic view, however correct it may appear on the surface. Theosophists believe that man is not merely innately decent, but innately divine, and therefore capable of forming a universal brotherhood based on love. They also believe that a new race is in process of formation, the predominating characteristic of which will be a highly developed intuition. And there is every reason to believe that intuition may succeed, where intellect has failed, in awakening in humanity a love, not merely for the group, but for its fellows, or even all forms of life. The only things we have to fear is the possi-

that man may destroy himself before this stage is reached, that scientific discovery may outstrip the growth of intuition. Let us hope that intelligence and mutual interest may prevent science running mad and in the meantime, and even fear will have served a useful purpose if it curbs would-be aggressors.

Theosophists have another reason for confidence and for believing that man will not destroy himself with atomic energy or anything else. That is the Great Plan which has been prepared for mankind by the Inner Government of the World, and the mighty powers behind it. Man, and the earth, have a destiny to fulfil, a part to play in the great scheme of things devised for the universe or system of universes. We cannot think that human folly could be permitted to hinder the working out of this scheme. Man has freewill, but surely he will learn in time how to use it for the forwarding of evolution and not for the hampering of it. We must not forget either, that the evolution of this humanity of which we form a part has safely passed the lowest point of its descent into matter and is now on the upward path.

We are playing with fire, of course, but we have done that many times before, and have come safely through our experiments. Every step forward brings with it great dangers, and with every increase of knowledge the dangers become more serious. But the greater the danger from wrong use of knowledge, the greater the possibilities of good from its right use, and if this wonderful new source of energy is utilised for the benefit of man, by providing power for industrial development and also for the development of the riches of the earth itself, there need be no limits to the advantages which can come from it.

Now where does Youth come into all this? How does it concern the young people of to-day? It concerns them even more vitally

than it does their elders, for when another 20 years have passed they will have taken over the tasks of government and administration now being performed by those elders, and in 20 years time this new form of energy will be in far more general use than we can hope to realise to-day. Therefore a tremendous responsibility falls upon our young people, who will have to cope with enormous problems and difficulties. Let us hope that there will be enough of them with the qualities of the new race to enable them to handle these problems for the benefit of humanity and not for its harm.

The hope of every period is in its youth. In 20 years there will be a new younger generation, and it in its turn will be the hope of that time, with new and possibly more formidable difficulties ahead of it. The youth of to-day will be watching them with eager yet anxious eyes, just as the older folk of to-day are watching. The question in all hearts will be then, as it is to-day, "How are our children going to manage the world when they take over—will they be equal to the task?" I think the answer is that with every succeeding generation the young people will become more and more equal to the occasion, as evolution proceeds, and new ways of life and improved methods of education are available to help them develop their latent possibilities.

A special responsibility rests upon the Young Theosophist, as it does upon all Theosophists. We have been vouchsafed the blessing of a glimpse of the vast scheme of evolution and the goal towards which it is working. It is too magnificent for the intellect, or even the intuition, to grasp fully, but even a fleeting sight of it must mean that we can never be quite the same people again. The knowledge of the truths of reincarnation and karma show how man builds his own destiny and knowing how these

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The River of Forgetting

A SEQUEL TO "THE FOUR MAGIC POSSESSIONS"

By ARTHUR ROBSON

LITTLE Seeah was about to turn away from the river and make her way home again when suddenly a boat came out of the fog and almost immediately touched the bank. She found it full of little babies. These must have been the babies that she had seen on the other bank. She found that it was the kindly Charon who was in charge of the boat again, so she asked him if she might take one of them in her arms.

"By all means!" he said. "Which one would you like?" She felt as if she'd like to take them all and didn't know which to choose. So he took up one of the babies and put it in Seeah's arms. He went on, "I suppose they all appear the same to you. But if you look at them through this, you'll see that each has something in it which lies hidden at present, but which will show itself later."

Charon held in his hand what looked like a big magnifying glass. He held it so that she could look through it at the baby in her arms. And, sure enough, she saw that the baby had a Magic Lamp like Wise's in its head. She looked to see if it had a Heart of Gold like Phil's, or an Enchanted Girdle of Faith like Oneself. It had both, but she couldn't see them very clearly. However she could see that it had quite a distinct Magic Ring on one hand.

Seeah became very interested and took several babies in her arms, one after another, and found that many of them had one or other of the four magic possessions, and there were some that had two or three. One had all four quite distinct, and she said to Charon, "How lucky this baby is!"

"There's no luck about it at all," Charon replied. "Not one of these babies has any

magic property that it did not make for itself when it was here before."

Seeah. "Do you mean to say that they've been here before?"

Charon. "Yes, they left this shore as old men and women, like those you saw getting into the boat a short while ago."

Seeah. "But if they're to come back here, why do they go at all?"

Charon. "People's bodies wear out and they need to get new ones. And this is the way they do it."

Seeah. "But why is it people don't remember their past lives?"

Charon. "Because, for most people there is so much that is best forgotten. That's if we consider only this life. If people could remember all the lives they've lived there's no one who would not be horrified. Horrified to think, 'Is that me?' So horrified that they would be quite incapable of any further effort in the direction of good. It's a most merciful provision of nature that people's memories of their past lives are wiped out when they enter a new life."

Seeah. "But it seems such a pity that all the knowledge which people have acquired during life should also be wiped out from their memories."

Charon. "No, it isn't a pity. On the contrary it's really a blessing. Almost all that 'knowledge' that almost anyone has is not knowledge at all, but 'beentoldedged', consisting, not of what he's seen for himself, but what he's been told, by means of either the spoken word or the written word, by other people, people who, as a rule, have picked it up themselves as 'beentoldedged'. Even when those other people speak or write from knowledge that is quite correct

that knowledge tends to get out of shape when it's packed into words to be carried to the listener or reader. Words are like the boxes in which you send things to your friends. There are not always words of the correct shape and size to take the knowledge that has to be conveyed. So it gets out of shape a bit when put into words that don't quite fit it. And when it's received and taken into the mind as "beentoldedge", it's not quite the same as it was as knowledge, and is, in fact, sometimes quite useless, although the person doesn't know it.

"So you see, little Seeah, most of what you think is knowledge is, for one reason or another, really worthless, and sometimes even dangerous. And the pity is that it takes up room and prevents really useful knowledge being taken in. Don't you think, then, that it's a good thing to make a clean sweep of the whole lot of it now and then, and start furnishing your mind afresh, being careful to test everything carefully before you accept it? If you have the Magic Lamp, it helps you to make a close examination of everything to see that it is sound, and also to find brand new knowledge which no one else has ever used."

Seeah. "Then what's the use of our having lived if we can't take with us what we acquire?"

Charon. "But you do. It's true that you leave servants, possessions authority, and

even "beentoldedge" behind. But you take with you everything which you make a part of yourself and which neither I nor any one else can take from you, either by force or in any other way. No one can rob it from you, nor can it be destroyed by moths or by rust. As you've just seen, these babies have brought with them these very valuable things, which you thought had been given them by somebody, but which they have in reality made for themselves."

In the meanwhile people had been coming forward in couples from the crowd on the bank. Charon seemed to know them all, because he said to one couple—a kind-faced lady and a gentleman with a broad forehead—"I believe I have a little girl for you. But we'll soon see". He held up the first baby that Seeah had taken in her arms, and it smiled and seemed to recognise the lady and gentleman. "I thought I was right," said Charon. "There you are!" and he gave the baby into the lady's arms.

In the same way he went on handing out other babies, first looking to see if the baby wanted to go to the couple who were to be its father and mother. There were many couples round the boat now, and Seeah made way for those who wanted to be given babies. She found now that she couldn't see what was happening, and as she was feeling hungry, she found her way home again, thinking over all the wonderful things that she had seen.

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things work, we cannot, dare not, ignore them.

Let us therefore do everything we can to help the youth of our day, both in Theosophical Society and out of it, to unfold all the best that lies within them. They will need all their best powers for the difficult

tasks ahead, and they will need every ounce of love and good-will that they can be encouraged to develop. And let us not fear for the future, but rest confident that the sweep of evolution will continue on its upward way, speeded, rather than slowed by the discovery and use of atomic energy.

Annie Besant and Today

By RUKMINI DEVI

INDIA today after 30 years of unnecessary fighting, differences of opinion, clashes of personalities and last but not least the sacrifice of so many millions of people is beginning to have a trickle of sunshine in the midst of the storm. The first ray of hope came with the statement sent by Pandit Jawaharlal Nehru when he offered the British Government that if the British withdraw today they, the Congress and the Muslim League would get together—but more still that India would attain Dominion Status. If he had gone one step further by saying that if Britain would accept *Dominion Status* today then India would settle her problems. Why this postponement? Is it to save their pride? Is it because 30 years ago when the greatest friend of India Dr. Annie Besant, who combined in herself a great statesman, an ideal woman and a spiritual leader proclaimed that India must remain within the Empire for through this Empire must come the first beginning of a World Unity the bringing together of the East and West each being necessary to the other. She was opposed by the non-cooperation movement and was rejected by Indian leaders. Her last years were those of a great broken hearted woman for, the land she loved, the land which she believed in as the repository of Ancient Wisdom was unable to see into the distant future. She presented then the Commonwealth of India Bill for all India to stand, not because others could not make such a bill but because others would not. She offered to throw it away if it was not accepted by the other leaders as long as they would produce some definite scheme similar to this bill by which every Indian will stand firmly. This was rejected because she was a foreigner—though a foreigner who knew the truth of India's religions, India's teachings, India's culture better than any Indian living then. Or was it that India preferred to fight? It

was yet new for India to fight for her freedom. Perhaps India felt that opposition and sacrifice meant merit—yes this may be true. Yet if it can be achieved without the starvation of the millions, without the sacrifice of the women and children, is it not greater than even the few individuals who may wish to be martyrs for even a cause, sacrifice those others whose desire is merely to live quietly, whose fight is only for their daily bread?

30 years ago Annie Besant proclaimed that if the great opportunity was not taken then, there would be Adharma, destruction, revolution and bloodshed. She proclaimed that the Hindus and Muslims would come to a disastrous clash and it was she, who first worked for this Hindu Muslim Unity and her co-worker was Mr. Jinnah himself.

Today every prophesy of hers has come true. Today all that she prayed for and preached is being slowly realized, though how little every leader today remembers what she said, how little credit is given her, she who was the first to place the Congress as a powerful organization, not yearly convention she who was herself the President of the Congress? How easily when Indians converse they talk of the great leaders of India like Tilak, Motilal Nehru, etc. etc. but never a mention of her who inspired all? Must India ever be ungrateful? Today Gandhiji is trying to bring peace on the battle field—glory be to him, for it is even more necessary today than ever. But it was 30 years ago, when the Great Woman of India tried to avert this coming of the battlefield. But no one needed her and she died, almost unnoticed. What India needs today is Annie Besant's teachings, for though her body has gone her life's work is immortal, and in her teachings there is leadership, for even the everyday problems of today. Will India be selfless, humble and visionary enough to realize this?

The Kural of Thiruvalluvar or The Science of Life

HERE is a book which has influenced the life of a people for about 2000 years, and which has been held in the highest esteem by millions as a moral and ethical code of conduct, and as a guide to life in eternity. The Thiru-kural was written by Thiruvalluvar, a weaver-sage of Mylapore. His place of birth is today marked by an old tree in an unfrequented part of the city of Madras. An imposing image of the Saint, with the famous book in his hand, is placed nearby in a preaching posture. His equally saintly and virtuous wife, who perhaps was the mainspring of all his greatness, has a shrine for herself a few yards away.

What are the contents of this book and what is its significance? Why should the author be given an unique place among great teachers of mankind? The answer is that he has understood the true meaning and purpose of life, has scientifically probed into its composition and functions, and has experimented with its truths in the laboratory of his own life, expressing them as axioms and laws which would compare favourably with those of a Pythagoras or Euclid or a Newton. The truths which he discovered have never been and can never be modified, as his experiments were made in the laboratory of his own heart, and tested with instruments of divine spirituality. Morality, spirituality and divinity are after all various words signifying the same thing; perhaps emphasising one phase of it rather than another. This author has used language which is capable of expressing ideas of vast magnitude in very short but telling form. Kural means that which is short, and is the name of a poetic metre which is the shortest of all in use. No wonder then that a brother poet and a contemporary of Valluvar exclaims, "He has

pierced an atom—smaller than a mustard seed—and has put the seven seas into it!"

What is the meaning, purpose or significance of life which has so well revealed itself to this seer? The present life is the result of past actions and is a preparation for the future. The past is past and it cannot be repaired; the results of the past must be endured, but the future is in our own hands and can be shaped, if only the way be known and we have the intelligence to understand, and the grit to do the shaping. Apart from these two sides, i.e. the past and the future, there is the present, and that present must also be full of meaning and purpose. To deal with the present both as its own end, and as a preparation for the future, is the main task. Or, in other words, the current cash of the present life must be so spent as to bring in the highest dividends on capital.

Long before Valluvar's time, the Hindu mind—Tamil Society being only a part of Hindu Society—had discovered the secret of life, and had expressed it as the attainment of the four told Purusharthas; i.e. Dharma, Artha, Kama and Moksha. Dharma (Virtue), Artha (wealth) and Kama (Love) are the three purposes and ends of life in this world for an individual, a family, a clan, a community, a race or a universe, and they in their turn are the means to Moksha, the main end and purpose of life. The individual represents in himself the universe, and the universe in its turn is only an individual. God fulfils himself equally in an atom and in a mountain. If attainment of perfect bliss and happiness is the true ideal and end of life in this world or in the next, and if this bliss or happiness can be attained by every individual and thus contribute to and shape the bliss or

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Besant Centenary

I AM happy to say that the work of the Besant Centenary is progressing. I have been able to make contact with many individuals irrespective of political or other differences. While in Delhi I had called on Gandhiji who has promised to write a message for our Besant Memorial volume and to the people of India to celebrate this event with their whole hearts. I am calling upon every institution, every organization, Universities Municipalities etc., to plan for the 1st of October and if possible to associate themselves with us so that we all are one in the celebration of the great servant and friend of India. Mrs. Sarojini Naidu has also most enthusiastically responded to this idea and I am sure will help all that she could.

Everywhere our committees are working well although in the centre it appears we are on the work which is needed here and difficult for, it is the pioneer work, naturally all pioneer work must be difficult especially as we are just starting, on the tremendous scheme which I hope and pray will be of value to the life of our India and therefore to the world. I need not again ask all of you, for you will see the value of this Cause and seize this golden opportunity. If you miss this Centenary now in this incarnation will another come for us? Therefore I feel sure that every citizen, young and old will co-operate in this great work which is ours.

RUKMINI DEVI

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happiness of the whole life of a state or a nation, the true elements of this three-fold truth must be analysed thread-bare, and placed before the yearning soul for study and guidance in action. For such an analysis and experiment, all overgrowths—as gloss or rust—must be removed. Politics, religion, colour, caste and all outward forms of life, which are the gloss or rust and which are the cause of difference and consequent animosities in this world, must be washed away from the inner soul, which is one and the same in every individual, if seen in its purity. The duties of this inner soul—its functions in this life and in this world—towards itself and towards others—must be prescribed in a strictly scientific manner unadulterated by politics or religion. Such a prescription, if truly laid by an expert in his art, will be true for all times and for all places, as soul is the same thing at all times and at all places. This prescription Valluvar has succeeded in providing and therein rests his greatness.

He takes the three Purusharthas in order. An individual must fulfil his purpose first in

himself and then as a member of his larger self the world. As a ripple formed in the middle of the calm waters of a tank makes a circle bigger and bigger, and at last reaches the four shores having engrossed the whole tank, so the individual by his actions slowly enlarges himself little by little, and thus finds himself covering the whole world. At that stage the individual and universal souls become one. But during the interval, while the circle is widening, the pattern remains the same, though the area is broader and the vibrations less acute. These circles may be termed family, society, clan, community, race, nation or any such name. Whatever it be, the centre-self is the same. So also the man, keeping always to his position finds himself in the course of his evolution in the centre of his family at a certain stage but does not lose the centre of his individuality. There he has to maintain the character of the circle. He must know his duties there. So also at every other stage as the circle is enlarging, it comprises the whole life.

R. VISVANATHA

Part of a Convention Talk to Young Theosophists

It is no use for older members to say to Young Theosophists that they have to become future leaders of the Society. Why future? The future has been going on for the last 25 years, the future has become the present.

We have had plenty of leaders already from the Young Theosophists. A Year Book of Young Theosophists, showing what they have done, would be a very interesting book and I want to bring it out. It will show what they have done in the world and what they have contributed to the Theosophical Society as well. Perhaps they have come into eminent positions after they passed the age limit.

Both our present and last Presidents started in the T. S. at the age of 6 or 8 years. They were Young Theosophists.

Don't let us make the mistake of thinking that the Young Theosophists' movement is not part of the T. S. We are part of it; we must show our work in the Society today. We must go out into activities; we must study Theosophy. There is a subtle something that comes from this participation; it is not enough to study in order to be able to tell the same truths, but we receive from the atmosphere. We enter unconsciously into a new spirit, into a new psychology. Apparently we think with a new part of the brain. In a Young Theosophist there is a new mentality, a different way to look at people, to look at situations, to understand things. All this comes because of that essence of understanding that is the result of having studied the tremendous truths in our Theosophical literature. I have another interpretation of Theosophical study. I say knowledge is activity.

Young Theosophists cannot just study Theosophy. We cannot tie up the physical elemental that wants to be active, we cannot tie up the young people, or they would leave the Society. Cannot we combine activity with study?

By expressing even the little Theosophy we know, we learn more Theosophy. I joined the T. S. when I was sixteen. A first I knew nothing about Theosophy at all. Dr. Besant suggested I should join the Society. I never thought of reading books; I thought I got all that books could give from the auras of Dr. Besant and Mr. Leadbeater, they were circulating Theosophy in their aura, and why did I need books?

Let me confess to you I am not a bookish person at all. Books bore me. Without reading books I learned from hearing people talk about the life after death. Dr. Besant asked me to give a speech. I nearly died of fright! She asked me to speak for ten minutes. You are all marvellous speakers, but I was terrible. I argued against it, but finally consented to five minutes. I thought about it for a week. When the occasion came, I gave a clock to a friend to tell me when the limit was reached. I spoke; I apologised to the audience for talking too long. I sat down, and everybody clapped. I asked Dr. Besant how long I had been, and she said: "One and a half minutes!" I spoke on Theosophy: I don't know how long I took for apologizing, but the rest of the time was on Theosophy!

Dr. Besant had a wonderful way of holding my hand and petting me, and she said, "You are going to be splendid." I felt encouraged. Then I went to Europe, and there I was

(Continued on 3rd cover)

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

JUNE 1947

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The Crow's Nest

THE news of greatest importance this month is the announcement by the Viceroy of the longed-for Dominion Status. On the 2nd of June, one imagined millions in front of their radios eagerly awaiting the great speech of the Viceroy. I being one listened. The speech was splendid, but somehow there was not the joy and elation in my heart for which I was eagerly awaiting. It seemed as if one had waited too long for this freedom which came from the pinnacle of Himalayan heights down to the planes of this earth. It seemed that it was a freedom forced on one, not that which one wants to have. It has come, Dominion Status, but alas! a divided status. Yet one sees no other way at present, for there seems only one road to unity, the road of civil war, of cruelties and sorrows. This occasion is unique in India, for all have agreed on something for the first time in many years. It also proves one great fact, that the Indian heart prefers peace almost at any price, the heavy price of bowing before Mr. Jinnah. One day we shall see how this fares, and one still hopes that India will see her way to a United Freedom. To one who sees India's freedom as a release of spiritual life it is difficult to perceive how this is possible under the present conditions. Surely the time has come when from this mire of division and disagreement shall come the glorious white lotus of India's great soul, the soul that will save the world. Surely the world needs it and is ready for it. Sometimes certain friends of mine remark that after all the whole world is as bad. This is hardly a justification for India, for is it not time for someone to show the world the way of peace and friendship? With the great traditions of the teaching of the Lord Buddha, the noble life of great men like Bhishma, to Indians the beautiful ideals of Ahimsa and brotherhood is no more an elementary lesson in life. Once more we must evoke

from the inspiration of this soil new truths, new thoughts and new life that go forth into the world to flower in the hearts of humanity. To the new world, new youth; there is no teaching, no life that the individual does not himself become one with. To see beauty in others is to practise a beautiful life. To speak of brotherhood is to show the way of love in one's daily life. There was a time when speeches and writings were valued for the knowledge behind, the language and the eloquence. But no more will the world accept these standards of life, for it seeks honesty, truth and a brave declaration of the values of life by one who knows how to live. In the new world, one hopes and prays that youth, spiritual and noble, will arise to give a new message, even old in fact, but new because it is virile, practical and life-giving. Once Churchill said that Britain would fight Germany in the air, on the seas, on land and on the streets. Like him I say, not that we shall fight, but the great cause of true living we shall take wherever we go, again the streets, in the offices, in the homes, on land, air and sea so that we may fill the universe with this. I pray that all youth will join together one day, not for a crusade of strikes against injustices, but a crusade of peace and healing.

To me 1st of October, 1947 is the great day of days, the Centenary birthday of a great messenger. Am I an unpractical visionary when I say that from that day may come to us a new life, a new Era and a turning point in our lives?

Rukmini Devi.

News from Young Theosophists

NEW ZEALAND: There are three Youth Groups active in New Zealand—in Auckland, Wellington, and Christchurch. It is hoped that a fourth will be started in Dunedin this year. In addition to the weekly meetings held in the Auckland Youth group, numerous other activities are arranged including picnics, hikes, picture parties, etc. Auckland Youth Group is run in conjunction with the Round Table, the youngest members being about 15 and the oldest 32! Most of the ordinary meetings of the Youth Group are taken by

two or three different members who give short talks of about 10 minutes each, following which there is general discussion.

AMERICA: The group here has decided to disband themselves as an organization, retaining, however, a secretary at Headquarters to deal with international contacts, correspondence and other youth activities.

AUSTRALIA: Youth Groups are very active in Adelaide, Brisbane, Melbourne, Perth and Sydney, engaging in study, discussions and social service work, the chief Social Service

activity these days being the donation, packing and despatching of parcels of food to needy countries, for which many grateful letters have been received. All groups also take an active part in the work of their Lodges and give addresses, radio talks, etc.

HUNGARY: During the war years work could only be done in secret, but now it has started in full strength. Musical evenings, lectures and recitals are held regularly, and correspondence is carried out with the Youth of the Roumanian Section in Bucarest and the Yugoslavian one in Zagreb as well as the Youth in California, and it is hoped to extend this to a wider circle.

The Young Citizen is trying to be an international organ for youth, and this can only be possible if every Young Theosophist helps to make it so, so please send in news views and articles, and do even send in criticisms, anything, as long as it be a means of linking us together so that we can really get to know one another and be real friends.

MARGARET FLINTER
S. KRISHNARATNAM
M. SUBRAMANYAM

Joint General Secretaries,

World Federation of Young Theosophists,

Dear Friends,

Once upon a time . . . in that way begin the stories and also begins my little letter.

A kind fairy called Srimati Rukmini Devi told us that she wished to gather tiny lost threads, with the aim of realising a useful and great work for the sake of truth, love and humanity.

Little girls are always glad to obey good fairies. That is why one of them is trying to do her best, and sends you the present information . . . There are at the moment

two groups of Young Theosophists working in Brussels. The first one is directed by M. Marcel Hastir. This group is called: "Parents, Children, Teachers" and meets every Tuesday at 8 p. m.

Young members under the age of 35 years and other sympathising persons assist at the lectures. These study usually the problem of education and other projects of actuality.

The second Group of Young Theosophists is the Krishna Lodge (President M. Ren Lemesre). This is a regular Branch of the Theosophical Society. There are 14 members in which seven new ones are included. We meet every first Thursday of the month at 8 p. m. The programme of an evening begins with the reading of a paragraph of the Bhagavad Gita. Afterwards we read and discuss together the book: Evolution of Humanity, written by our revered President C. Jinarajadasa.

The two Groups are in friendly contact and the first one sends new members to the second when a young Theosophist wishes to join the Krishna Lodge.

Hoping that these particulars will satisfy you, we wish with all our hearts that our little thread may become a bright silver cord leading to the powerful heart of mysterious India.

"Our children must have better days than we had", said the Fairy when she spoke to us here. And my story ends telling that they will live very happily in the future.

MARIE JOSÉ JOAKIM,
Secrétaire de la Loge Krishna
RENÉ LEMESRE
President

S. Z. BELGE
Bruxelles.

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Report of Besant Centenary Activities

THE Besant Centenary work in the Provinces of India and also the other parts of the world—Europe and United States—is steadily progressing. Here below is given a condensed statement about the latest developments.

At Adyar we celebrated the Leadbeater Centenary by a programme arranged by all our organizations here jointly. During that week of celebration we also actually inaugurated the Besant Centenary Celebrations for the year. We were not able to do it as a large public function, but it has been done as planned on the very auspicious date of the 17th of February.

The Music Sabha in Mylapore, Madras, invited me to give two recitals of a notable dance drama, both in honour of the Besant Centenary, and a large audience of the Madras public attended. Sir C. P. Ramaswami Aiyar presided, gave a splendid tribute to Dr. Besant, appealed for strong support for the Centenary activities, and announced that we though he had already pledged a large sum, he expected to do even more.

The work in Bombay under the Chairmanship of Jamnadas Dwarkadas is in full swing. The contacts made with the press are giving good results, and many articles—both in English and vernaculars—have been published. The Young Theosophists are doing fine work, arranging concerts and helping with the collection of funds.

People's Chittoor:

Under the leadership of Rao Sahib C.

Venkataramana Iyer a Committee has been formed and collections have begun.

Central India :

The work is extending. Publicity has been started in 10 cities.

Gujarat and Kathiawar :

In Ahmedabad big entertainment programmes have been arranged. Donations are coming in at a good rate.

Karnataka :

During the Karnataka Theosophical Federation in Bangalore great enthusiasm was stirred. Dr. G. Srinivasa Murti was present, and surveyed the Besant Centenary Activities. It was proposed that The Karnataka Federation should collect at least one lakh of Rupees. Appeals have been printed in vernacular language.

From other countries, too, comes news of great progress and enthusiasm. Special mention must be made of Belgium, where Mlle Serge Brisy, General Secy. of the T. S., is the Head. Some report of this activity has already appeared in *The Theosophist*, and additional details are printed in *Action Théosophique*, her splendid publication.

In Hungary excellent work is being done by the General Secy., Mlle. Flora Selever. Here is what she writes :

"A programme for the meetings of the T. S. here under the auspices of the Besant Centenary has been made. I worked out the idea that came to me when we sat together that evening in Minusio, Switzerland, and now our programme runs :

Febr.	6	Lecture on "The Spirit of Dr. Annie Besant"
	10	Free Discussion on "Truth", with an introduction of 10 minutes
	20	Lecture on Truth
	27	Symposium : Seeking for Truth
March	6	Annie Besant as Artist and Scientist. Lecture
	13	Free Discussion on "The Triplicity of Spiritual Life"

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March	20	Lecture on "Occult Chemistry and Modern Science"
	27	Symposium ; Beauty as a Law of Nature
April	10	The Special Work of Annie Besant. Lecture
	17	Charity and Brotherhood. Free Discussion
	24	Lecture on "On the Threshold of a New World,"
May	15	Annie Besant the Occultist. Lecture
	22	Symposium : The Hidden Life of the Soul
	29	Lecture : Giordano Bruno.

These are all part of the greater work of the European scene, the headquarters of which is St. Michael's, Huizen, Holland, which sends me regular reports

The Swiss Committee's Programme runs as follows :

Saturday 20th and

Sunday 21st September :

Opening meetings begin simultaneously in Geneva, Basel and Zurich

Basel 20th September

Meeting for members and friends

"Annie Besant and the Science of governing"—M. A. Sassi

"Incidents from the Life of Annie Besant"—M. A. Reisch

Zurich 21st September

Meeting for members and friends

"The Message of the New Era" Mrs. A. Kamensky
"Annie Besant's educational ideals for the child, the citizen of a country ; The World Citizen and Annie Besant as the apostle of Beauty"—Mlle J. Roge

Geneva 23rd September

Public lecture

"Annie Besant, the Thinker"—Mr. A. Sassi

Geneva 25th September

Meeting for members and friends

"Annie Besant and India's Renaissance as a generation"—Mr. A. Sassi
(It is hoped to have a contribution from an Indian)

Geneva 28th September

Meeting for members only

"Annie Besant the perfect Knight" Mr. A. Gogli
"Annie Besant the Yogi" Mr. A. Reisch
"Annie Besant the Spiritual Mother" Mrs. A. Kamensky
(this followed by a concert)

Geneva 30th September

Public Lecture

"Annie Besant Servant of Humanity" Mrs. A. Kamensky

Solemn opening of the Centenary Day
Music

Prayers of the great Religions
Annie Besant, Theosophist, P.T.S.—Mrs. Scheffmacher
Annie Besant, Bridge Builder—Mrs. A. Kamensky
Messages from Annie Besant read by member appropriate to the 1st October

GENEVA October 1st
for members only

Thus the Besant Centenary activities are developing in many countries. We have agents in Belgium, England, France, Holland, Hungary, Ireland, Scandinavia, Switzerland and Wales.

Belgium :

In Belgium, the work of the Besant Centenary Committee under the able leadership of Miss Serge Brisy is carried on enthusiastically. Picture and souvenir exhibitions will be arranged during the celebrations week. Great efforts are being made to contact the Press, and newspapers and weeklies are being asked to publish articles and news items. There is also a group of writers collecting reports on Dr. Besant's International work destined for the U.N.O. and U.N.E.S.C.O.

Plans are afoot to re-publish European editions of some of the works of Dr. Besant.

England :

As part of the Convention Programme the Besant Centenary Committee is arranging a theatrical performance : " Giordano Bruno " to be produced by Mr. Alex Elmore.

Holland :

In Holland there are plans to re-start the Drafna Theosophical School as a part of the Besant Centenary activities.

U.S.A.

Our Treasurer, Mr. Henry Hotchener has made many contacts for the Besant Centenary work in U.S.A. and committees are under formation.

At a meeting of the Executive Committee of the Besant Centenary Trust of which Mr. Jinarajadasa is a member it was decided to open our own banking accounts in Madras. Therefore the money that has been banked so far by the courtesy of the Theosophical Society has now been transferred to a separate account in Madras.

We have also had an Executive Committee Meeting of the All-India Committee with Mr. C. P. Ramaswami Aiyar presiding. I will soon issue a tentative programme for the Celebrations, and I hope that all will

follow up this idea, and do what they can in their own provinces. I will be grateful if they will send to me a list of important people to be invited for this Centenary Celebration here at Adyar. I am awaiting a reply from Mr. Jinarajadasa as regards his own approval of the actual plans. If this comes, the plan will be finalised.

**ARUNDALE MONTESSORI
TRAINING CENTRE**

This work is also progressing and I am happy to announce that the promised donation from the Travancore Government of the first year's instalment of Rs. 25,000 has already arrived, and we are expecting a reply from their Government itself as to the number of pupils they are sending. At present, our activities will begin in the three compounds of the Olcott Gardens, Besant Gardens and Damodar Gardens ; in the meanwhile I am planning for the Centre to open on our own grounds.

I have sent an application to the Government of India and also of Madras for the recognition of the Centre and its Diploma, and I am happy to say that there is great interest and within the next few days there is every possibility of its being recognized. Every one is asked to see that every publicity is given to all our work.

Dr. and Maria Montessori will come in the third week of July but Mr. Joosten arrives at the end of June, and will direct the preliminary course which begins on the 2nd of July.

COLLECTION OF MONEY

In due course the audited statement will be printed and circulated. I think, that we should be happy that the collections are on the whole fairly good.

THE MEMORIAL VOLUME

Contributions are coming for this, and includes one from Gandhiji, Mrs. Sarojini Naidu, Pandit Jawaharlal Nehru, Sir Radhakrishnan and others. While I was in Delhi,

Gandhiji promised also to give a message calling upon all to help in this good cause. I am sure this will add great value on the part of the public to our work.

I quote from a report of the Press Conference that I had during a reception to Mr. Devadas Gandhi.

Mr. Devadas Gandhi replying to my welcome speech said : " I can say on behalf of my colleagues, with confidence, that we shall try to co-operate as much as possible with you and with the Committee which is in charge of the celebrations. I wish Dr. Besant had been living to-day to see her Centenary celebrated in a grand and enthusiastic manner. We should celebrate that day throughout the world.

"Mr. Bharatan, the representative of Reuter's should be fed with material concerning the actual events that take place. They could be incorporated into Associated Press material and this would then circulate throughout India.

"Actually on the 1st of October you can trust the newspapers to display the whole story if your publicity Committee will circularise the newspapers a month in advance and send as much material about Mrs. Besant as possible. We will give as much space as we can and make editorial comments. The press will be quite willing to do the maximum publicity in this connection."

The Besant Centenary Stamp is now being printed. It has been designed by one of our Kalakshetra artists, and will be sent out at a price of two annas per stamp. Please order as many as you can.

I once more call upon everyone to do all they can to co-operate in this work and to make this a credit to every Indian and to India, for I feel sure that this is a great opportunity for all of us who owe a deep debt of gratitude to the wonderful leader Dr. Besant, to spread her great ideals for the benefit of humanity.

Rukmini Devi.

DR. BESANT AND POLITICS : The interest of the evening spent at the Lakshmi-puram Young Men's Association, where this was the subject for a Besant Centenary Meeting held last month, lay in the strong emphasis placed upon the living influence of Dr. Besant in this sphere, and the warm acknowledgment of the debt owed to her by both India, and Indian politics, by three speakers working in widely different spheres.

The Chairman, the Hon. Daniel Thomas, Minister of Prohibition, opened the cycle of thought when he quoted from the *Puranuru* the incident of the poet who remained youthful in face, and ascribed it to the noble selfless lives of sacrifice led by wise members of his family and village ; such to the speaker, was the present influence of Dr. Besant as she lived now in her work and in the history of India. To speak of her was not to live in the past, but to live in the present and to plan for the future.

Srimati Rukmini Devi set the wheel rolling still further when she acclaimed Annie Besant as a pillar of "our wisdom", for though there might be greater pundits, scholars and patriots, there was no one living who knew more of India's true life than she. She brought with her from England training in politics gained in work with Charles Bradlaugh, her political guru, and she openly said "All my preliminary experience, all my oratory, my writing are no laid at the feet of India", while she declared India to be her Motherland. In the future she would take birth in an Indian body, she said, but her Western body gave her a better chance to fight in India than an Indian body would have given.

Her political work was so impersonal and non-partisan. When with her impetus the *Commonwealth of India Bill* was drafted, she declared that the immediate thing was : obtain Home Rule for India, and if India did not wish to accept this particular Bill then let another be presented ; that India

should unite on some common basis of agreement, putting on one side party and differences. From that could be built the India they desired. (One is really tempted to comment, here! Surely, this is the same point, the same attitude, required in today's critical undertakings.)

Similarly she showed herself as fighting for Dominion Status, in opposition to the later movement that followed after her Congress leadership, because it was under the law of World Brotherhood, and worked towards the unity of East and West, in which she believed. Such was her voice when she spoke as the Social General, "the Warrior" as she called herself, speaking with powerful voice that which she knew. But from another side she was B. Amma, Mother, and so in home converse her voice was soft and kind, an apparent contradiction in character. She herself gave the reason, which was typical of her whole life of dedication. For she said that she practised self-control, so that she did not waste her energy on unnecessary conversations in social life, but conserved every energy for her work for India. For her, politics meant not mere arguments, but the spirit of the Nation, its social and moral welfare. Today, the workers are to co-operate for a free India; must be in that Besant Spirit, the spirit of a new ideal, based on each religion and understanding between religions, dedicated to the service of the Motherland.

The third turn of the wheel for the living inspiration of Dr. Besant came when Dewan Bahadur R. V. Krishna Iyer remarked upon the manner in which she had welded together the followers of all religions, at least for the time being, basing her work in this field on the ultimate spiritual unity of all religions. The tribute he paid to her work in The Theosophical Society was memorable. He showed how from the commencement, though she began her work in India as a Theosophist, it was intended to uplift India.

Human activities were so inter-related that they could not be divided into watertight compartments, such as social, economic, political, for activities in one field leave their results in others. Nor were the revival of national pride and the creation of a feeling of common brotherhood in India merely unintended and casual results of her work in the Theosophical field. They were deliberately intended and formed part of a whole scheme for the regeneration of India. Mrs. Besant believed that before any real political revival in India there must be a religious revival, and that a system of national education should also precede political revival; and she put her belief into practice. She proved the first by the connection between the religious revival in Maharashtra and Sivaji's movement, and also by the religious work of Guru Nanak preceding Guru Govind's political work. She proved the second by adapting education both to modern requirements and to the ancient traditions and national habits, and the needs of a growing nation. This system the speaker pictured in some detail, revealing educational work as not yet up to her standards. She had furthered it too in the various educational institutions, of which probably the crown was the Benares Hindu University, her gift to India, a monument to her influence and organising capacity.

The awakening of national pride was also based by the speaker on Dr. Besant's Theosophical work, where by her fiery interest she aroused the sense of values of the Hindu religion, culture, and civilization—that part of the spiritual and intellectual world where she felt herself at home, "living in Indian fashion, feeling Indian feelings", "Indian in heart, hopes, aspirations and labours for India." Side by side with this specialisation ran the recognition of the common basis of all religions, building thus a united nation co-operating together for common ends. Her work was characterised by abhorrence of all powers of tyranny and oppression, arising from her

burning love of humanity; by her devoted and ceaseless persistence for any cause she believed true; and by her indomitable courage. "Cowards shrink back appalled by obstacles; heroes overcome them,"—her words. She foresaw the support of the Labour Party in India, and their present declared intention to grant India her constitutional freedom is due in no small degree to her labours and foresight. Would that her prophecy of a united Indian nation—not two

nations—would also come to pass.

The Hon. Daniel Thomas brought home the wheel of her sincerity full cycle when in closing, he contrasted her work with ours, for she merged herself in a greater cause, and became mighty. We too could lose our puny selves and become proud in the work of strengthening ourselves to reach towards the goal she adorned.

E. MARION LAVENDER

Needed: World Food, Health, Education

PEARL BUCK ON WARNING FROM THE EAST

[From K. S. SHELVANKAR, Special Correspondent of *The Hindu*.]

THE United Nations are not realising the dream of World Government because "we are building no foundations for it," warns Mrs. Pearl Buck. "There is a house of some sort being built—on sand. A storm of hungry and angry people could sweep it away."

Writing in the first number of the *United Nations World* Mrs. Buck argues that people who are sure of food, health and education are the people who can make and keep the peace, and they have tools for progress themselves.

Had there been a realistic planning, the three top organisations would have been World Food, World Health and World Education. But unfortunately they are not functioning "in a world of slums where a few rich families are trying to feel safe in a vast neighbourhood of poverty-ridden, ignorant and diseased people," says Mrs. Buck.

Declaring this is destined to fail unless saved by some sort of practical common sense; Mrs. Buck confesses, she does not know where this commonsense can come from, "when the UNO is made up of persons supported by and with vested interests in Government-versus-people." "We seem doomed to learn the hard way" she adds. "The hard way ahead is a rising up among the peoples of Asia so mighty and so far-reaching, with potentialities so enormous for danger, that sleepless nights are the lot of those who see it coming."

This surge will not stop with Asia; it will catch fire in any country where there are depressed peoples such as Negroes in our own country and the unemployed, which is a necessary feature of any economic structure based on private capital. To dream of World Government under such circumstances is little more than, a most fantastic dream."

—K. S. SHELVANKAR, in *The Hindu*

The World's Stage

I. BEFORE THE CURTAIN RISES

BEHIND the scenes of the world's stage, some souls were gathering, to await their cue for entrance. A few were reluctant players, but most were eager, looking forward to the plaudits they would win, and, best of all, to the joy of adventure, of struggle and achievement. None dreamt of failure, for, fresh from the clearer light that shines beyond stage illusions, they knew that there could be no such thing as real failure, except temporarily in some minor aims, and that the Grand Finale of the Stage Manager's Design would reveal itself in assured success, though the present roles that some would have to play in this particular Act might be ignominious or even sinister, if so their inherent talents could the better be drawn forth. A small group was engaged in discussing their prospects:

"I am going to have a fine time," said one, a glorious youth, whose aura flashed with deep green and vivid gold. "I have taken care to select rich parents, for now-days one can do nothing in the world without that money. I shall have motor cars, yachts and aeroplanes, country and town residences and all that! Of course, I shall do immense good with my money in all sorts of philanthropic ways. My mother is building a thought-form for my future, and I can tell you fellows, isn't half bad! She means to have no more children, so that the property needn't be divided, and even my nursery is going to be a palace."

"That bait doesn't catch me," said another, rather sterner aspect, who seemed to be arrayed in a sort of shining armour, flashing with purple tones, rich blue and coppery red. "None of your 'idle rich' parts for me thank you! Why, it is simply soul-deadening to be cradled in the lap of luxury, choked with gold, the Midas of the Asses' Ears. No! My parents

offer me just a good fighting chance in life, as they have enough money to get me educated decently, and set me up in some profession. But what fetches me is their ambition. My mother is preparing a fine future for me in her thoughts. She pictures me top of my class year by year, in school and college, leader in sports and studies, and then, entering public life, mastering my conditions there and winning my way to the front. A ruler of men, I am to be, and you bet, I'll rule them well, too! But I want no ready-made triumphs; there would be no fun in that!"

"Both of you chaps seem to have overlooked something of prime importance," broke in a third, whose ruling tints were grades of yellow. "Of course, we all of us know that we can't have everything as we would like in one life, but that the Chief lets us have our own way, just so far as one important element is concerned. One of you has chosen wealth as most essential, and the other, gifts of leadership, but I say that the way to win both is by intellect. I ask in my parents mainly a heredity of mental power, and of specialized talent, and my mother is busy now building me a braincase that will be hard to beat! I am going to be a famous man, I promise you. Probably science will claim me, but, of course, that depends partly on the opportunities I shall get. Anyhow, I mean to add something big to the world's sum of knowledge."

Now the group was joined by a beautiful boy of flowerlike grace of form, tinted a delicate green and silver, flushed with pink. "Your dreams of life all sound dull to me," he said. "I don't want really to play any part on that ugly earth where our lives are cast; but since I have to go, I have chosen parents as happy and care-free as I could find, who are free from city-bred diseases and can give me a beautiful and healthy

body. They are called cranks by their neighbors because they care nothing for conventions and refuse to worry about money. They will not fetter my freedom, and my mother is building me a clean, sound body, in which I can play in the sunshine and sing my songs. Perhaps men will hear me, and learn also to sing and dance."

The tale was taken up by yet another, whose aureole was mainly of deep blue, shot with silver. "Your choice does not appeal to me at all," he said. "I too do not want earth-life, and since I must play some part, I elect that of a recluse and philosopher. I have secured deeply religious parents, who will welcome a thoughtful son, devoted to the higher wisdom. My mother dreams of me as a great expounder of religious mysteries, revered universally for saintliness of life."

The last member of the group was shy to speak, but now they pressed him. The colours of his aura were less brilliant than those of the others, but they were radiating more freely, as from a central glow of deepest rose. He spoke almost diffidently: "My parents are just ordinary people; not rich or beautiful, or specially clever. But my mother is always longing to help other people much more than her circumstances allow, and she dreams of a son who will do for the world what she has not been able to do. I go to her because she will not hold me back from the work I love, from serving my brothers wherever and however they may need me. Of course, it is a pity that I shall not be rich or clever, and perhaps not even religious, as my parents have never had much time for orthodox religion, but I can be useful in some way."

Unseen, the Stage Manager had come up and was smiling on them. "You have all chosen with some care and wisdom," he said, "and when the curtain has rung down again for you all, you shall meet here again, to compare notes, and decide whose choice

was best. Depart, my sons: quit you like men, and be strong."

II. AFTER THE CURTAIN HAS FALLEN

Again the friends met, somewhat sobered by their earth experiences, but rejoicing in their recovered freedom, and in their sense of deepened knowledge and experience. Now the masks were off, they looked almost shyly at each other, remembering with shame that they had not always recognised each other in the fleshy disguise, and that their treatment of each other had not always been consistent with the honorable obligations of soul-friendship. The Stage Manager looked on all with eyes of love and understanding, and asked: "Did any of you regret his choice?" And the youth who had chosen wealth answered candidly: "I was a fool, of course, I didn't even have a good time, except quite at the beginning, before pleasures staled by surfeit."

"Did you do good with your money?" "Very little, I am afraid, and that only because it was considered proper to give to some big charities. I never remembered all the life up here and what I had intended to do. I seem to have been just asleep a the time, shut up in a golden cage. Phew, it was a rotten life, all through!"

"Do not grieve over much, my son; th life was not quite fruitless. Especially recall one occasion when your wealth was useful to finance a noble enterprise for the relief of suffering. In this case at least your motives were pure."

"Yes, but the credit is due not to me, but to my brother here, who chose usefulness beyond all else. Somehow, on meeting and talking with him, I had a little stirring of soul memories, and to give what he wanted for his work was a joy to me, and no sacrifice of my own selfishness."

The Stage Manager smiled, and turned to the second youth, whose aim had been leadership. "Are you more satisfied with the part you played?"

"No, it was pretty rotten, too! I succeeded, sure enough, in getting positions of power, but there was no satisfaction in them after all. The higher I climbed, the more I seemed cut off from other men's love and sympathy, and so I got hard, and didn't care how much I was hated, so long as I could force others to do my will."

"But did you not use your power well, for the good of other men, as you had promised yourself?" "No, I didn't seem to remember that at all. I just adopted the standards of ordinary business life, and used power for the advantage of myself and my family, with sometimes a little regard, over and above, for my country. It seems now like a bad dream."

"Still, there was a time, during the Great War, when you acted disinterestedly to the advantage of a suffering continent. You brought to bear your immense influence, through trusts and corporations, on the Government of your country, to stimulate action which was vital to the world's interest, though injurious to private profits."

"Yes, but again the credit should not be mine. I was for a moment awakened to higher things by talk with our Serving Brother here. He called on me in my office, and though he seemed a stranger I was drawn to him, and moved by his words. He drew a picture before me, of what my power could do in the crisis, and made me feel ashamed of myself."

It was the turn of the seeker after knowledge. He said "I don't feel so strongly about it as you fellows seem to do, but I am not satisfied with the choice I made and its results. I was keen on knowledge for my own sake, the advance of science, and I

didn't care much what use it was put to, or how it was obtained. I had no use for sentiment and thought anti-vivisectionists and such sort of people just plainly fools. I see now that the only good piece of work I did was when our general friend here persuaded me to make free to the public the results of some special investigations I had made into a particular inherited disease. I incurred a great deal of odium for my unprofessional conduct in this instance but I never regretted it. It was a green spot in my dessicated life."

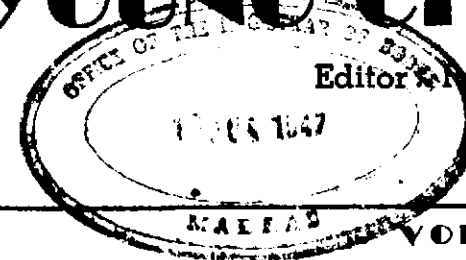
"I didn't expect much from life," broke in the child of pleasure, "and so I am not disappointed. The earth was as ugly as ever, and I tried to shut my eyes to its hideousness as best I could. I too quite forgot that I had meant to cheer other men's hearts with my songs, and I thought only of easing myself, till I met this practical fellow, who almost forced me out of poetic seclusion, and made me hob-nob with the members of his Brotherhood Club. But they were good fellows enough, and contact with them somehow inspired me, and led to the production of my finest poems, my only gift to the world."

"And you, my Son," said the Stage Manager, turning to the religious philosopher. "How did you fare on Life's Stage?"

"It was rotten," was the answer. "My parents were dear people, but so orthodox that they soon stifled any soul-memories that clung to me, and tried their best to stifle reason too! I was so wrapped round with comfortable theology, that by the time I woke up to some self-understanding, I found myself already an ordained cleric and fashionable preacher. Then this obligation and that so hemmed me in that I seemed forced into compromises with the Truth, and I even tried to blind myself. I have been an unfaithful servant of Light."

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST



Editor: K. N. KUMINI DEV.

JULY 1947

MADRAS VOL. XXII, NO. 7

The Crow's Nest

THIS month the great news from the Centre is the beginning of the Arundale Montessori Training Centre for Teachers. This was a programme laid down by Dr. Arundale, 3rd President of the Society, though he then anticipated that he himself would start this work. I am grateful that I have had the strength physically and spiritually, to fulfil this mission. It has been a great surprise even to myself, for it has been a very uphill task indeed. Soon Dr. Montessori herself will be here, to lead the work and to inspire as she alone can. My gratitude goes to the Theosophical Society's President Mr. Jinarajadasa, for allowing the use of Olcott Gardens for this work. Preparations are being made to have our own buildings and equipment, on land of our own which we shall buy on lease for the new Besant Cultural Centre that will come into being on October 1st. The programme is ready, though still in a tentative stage. I pray for the help of all well wishers.

India is now two! The question arises—Will it be more? I quote a striking prophecy of Dr. Besant:

"Nor can we leave out of account, in thinking of an independent India the fact that one-third of her area is occupied by Indian States, which, with the cessation of the British Overlordship, would become independent kingdoms, as in yore. Many of them have well-trained troops and full treasuries. In a Home Rule India, these States would be autonomous units, and it may be that the Council of Princes might form a part of the Parliament of India. But in an independent India, a desire to remove their neighbour's landmarks would probab-

tharise, and the new India might have to defend her freedom against the aggressiveness of the armed major States, while she was still incapable of armed defence.

INDIAN INDIA AND MUSLIM

"If India were independent, the Muslim part of the population—for the ignorant masses would follow those who appealed to them in the name of their Prophet—would become an immediate peril to India's Freedom. Allying themselves with Afghanistan, Baluchistan, Persia, Iraq, Arabia, Turkey and Egypt, and with such of the tribes of Central Asia who are Musalmans, they would rise to displace India under the rule of Islam—those in what is now called 'British India' being helped by the Muslim Indian States—and would establish Musalman rule. In thinking of an Independent India, the menace of Muhammadan rule has to be considered."

In this critical stage our thoughts are specially turned to Travancore. The Dewan is now the target of abuse and dislike. I am not a politician, but I see this way. India is in a mess. If Travancore joins it, it will belong to this mess. If it does not join, India still continues in a mess. If Jinnah is allowed Pakistan because we want no bloodshed, then why not others? Why this bullying of any State or Dewan into a policy which is in itself one of degradation? Does it mean that I believe in separate kingdoms in India or that I agree? No, definitely! I believe in one India—united and happy. How will this be achieved? First by never bullying others; second by building up our own strength and state. When this has been done we shall be better fitted to invite others to join. At least but not least, I still believe in Dominion Status as part of the Indo-British Commonwealth of Nations, as planned by Dr. Annie Besant. Is it too late? For me there is no independent India which is culturally broken. Her Culture will never shine except when she is an individual, undivided and untainted by feeling and bloodshed. Therefore India for me today is merely History and Geography, neither a soul nor yet a Nation whose destiny, as seen by seers. It is Dr. Besant, is to be like the bright and morning star that showed the path of Wisdom.

Rukmini Devi.

Educate for Peace!

By DR. MARIA MONTESSORI

PEACE, we may say, is not a rational attainment of man, it is rather a real work of creation. The same forces that create the world are those that will give true peace. The whole of mankind that works for the common welfare, even if unaware of it, is really creating a new world that will be a world of peace. Man has worked, discovered, studied and suffered—the whole of this work for humanity will be gathered in that world of peace. Even if man has fought, or still fights, even if he has waged war and has had ideas opposite to those of other men, yet he has always worked for the construction of a world that will be the world of peace.

Mankind is much better than it appears to be. I, for one, see humanity as being extremely good and charitable, but this goodness and charity are being practised unconsciously; so that man is not aware of being good and charitable. One might say that the struggles between men, the incapacity of understanding each other, represent the surface of the soul, and it may be pierced at any moment. If this should happen to-morrow, we should see an abyss of goodness and sacrifice during the whole course of history, and this would be a surprise because mankind is not conscious of being good.

The truth is sometimes made up of apparent contradictions. If this were not so, it would not be so difficult to find the truth. Everybody looks for it, just because it is hidden, but it does exist. And the soul of man lives on this certainty of a truth that he sets out to find.

On the surface of human life, where the adult rules and distributes everything, we see that human beings do not really agree with each other, even in those things that seem most remote from human interests and

should therefore be nearer to truth and reality, for instance in religion. Even there people do not agree. Nowadays there are societies that aim at friendship among the different religions, and try to show that after all they wish for the same things and love in the same way. Their aim is also to inculcate a feeling that all people that live on the earth, whatever their ideas, habits or religious belief may be, do really agree and could call each other friend or brother.

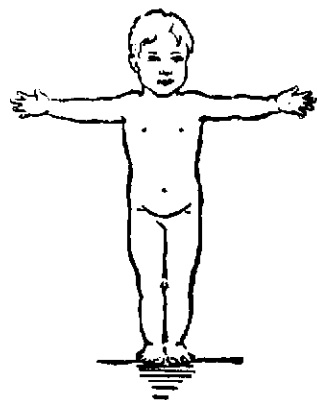
This unity therefore is felt. Yes, who does not really feel it? Already in the most remote past all the philosophers of some renown, all those that felt something beyond their immediate interests, everybody felt the truth that people could call each other friend, could understand each other and live in peace. Then why is it that the more men study and discover beautiful things, the more they fight each other? Here, then, lies a mystery. Why is there at the bottom this most evident unity, felt by all men, and on the surface the apparent dissent? It is often said: "We because man must live in the world as I finds it, he must establish himself and acquire always more." There can be no doubt that people in various places on the surface of the earth are different from each other. These adults have finally settled in many different ways and it is difficult to make them agree, to change them when they are already fixed. Therefore many efforts are made by prayers and by logical reasoning to attain to the adult beings understand each other. Should it not be possible to alter the root or to combine it with another one—to look at another entity, powerful and universal, the Child?

From a religious viewpoint the child might be being. No doubt there is a communication between him and the Creator, the child is the most evident work of

"an eternal Messiah continually descending among fallen men, to lead them to the Kingdom of Heaven". We, therefore, are convinced that the child can do much more for us than we for him. We are stilled and fixed, but the child is all motion and moves here and there to lift us up. Once I felt this impression very strongly, more deeply than ever before, and I almost made a vow to become a follower of the Child-Teacher. Then I saw before me the figure of the child as we now see him in our circle, as we understand him.

Everybody always considers the child lying down with outstretched body, because he cannot stand upright, and with flaccid arms, because they cannot do anything.

We on the contrary see the figure of the child upright, with arms outstretched so that they call humanity !



"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Isaiah XI.

SINCE the June issue of the Young Citizen, we have received the following news in response to our letter of February 11, 1947 from :

MEXICO: "With reference to yours and Srimati Rukmini Devi's circular letters of the 11th of February, I am glad to inform you that, as a result of an appeal in our local Bulletin, a group of Young Theosophists was founded in this city. They are now inviting all young Theosophists working with older members in Lodges at the Interior, to form a National Federation which will, in due time, be linked up with the World Federation, Adyar."

ENGLAND: "We agree in principle with what you say, but cannot help pointing out that the times are still very difficult for any kind of concentrated international liaison. It seems to us, at any rate, so far as Youth Lodge is concerned, that our immediate and vital role is the revivifying with young, fresh blood of our own Section, and attracting and training young people to take their place in the Society. This, at the moment, requires all our time, and we are happy to say that the work goes forward well. Of especial interest to you will be the fact that we now have two Indian members affiliated to us, one Dutch and one South African. One of the three German P. O. W.s who have been regularly attending our meetings, has now joined the Society, and we have three or four other nationalities amongst our numbers. The Lodge is now 47 strong: 14 or 15 of the Lodge members are also members of other Lodges as well, so with their "adult" Lodge meeting each week, and the open and Study Group meeting in Youth Lodge, they are kept busy! The Study Group is flourishing, and we are beginning to be able to look to our own members for talks to the Lodge. At Whitsun Convention we did a play-reading, "The Hell Scene" from Shaw's

'Man and Superman', to those members who were down for Convention, and it was generally voted a great success. We hope to extend this "art" side of our work more extensively, and are having a prose and poetry reading on Theosophical themes next month. Need we say how glad we shall be to have news of you from time to time, and to correspond with other Sections of the World Federation."

We have not heard from all the Sections but we are hoping we shall do so in the near future. We should like very much to present, to a special meeting of Young Theosophists at the next International Convention in December, a report that our Federation once again established as a virile and enthusiastic body working within and for the Theosophical Society. The letters we have already had are most encouraging, as they show that Young Theosophists the world over are playing an active part in the Society's work. Our aim is not so much to make a separate organization, but to be a link or liaison between the younger members of the Society in every country. This being the International Headquarters, it is fitting that we receive and distribute news and ideas about work that Young Theosophists are doing or can do for their own Lodges and Sections and the Society as a whole, thus bringing them closer together on a basis of mutual interest. We would, therefore, much appreciate if each Section appoints a Youth Secretary or young member who will write to us regularly giving us news of members, suggestions for work, articles of interest and other material that we may pass on.

MARGARET FLINTER
S. KRISHNARATNAM
M. SUBRAHMANYAM
Joint General Secretaries

World Federation of Young Theosophi

Events at Adyar

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At last the long-expected has happened, and the Arundale Montessori Training Centre has opened, under the happiest auspices, for July 3rd was also the Full Moon day of Asala, the day revered by millions as commemorating the First Sermon of the blessed Lord Buddha, the Tathagata, when he set in motion the Wheel of the Law. Our own tiny wheel has now been set in motion, and who can foretell what results may develop, what influences rippling forth throughout the world from this vibratory centre?

A meeting of the students and staff, reinforced by staff and senior pupils of the Esant Theosophical School and Kalakshetra, and other workers and sympathizers, took place at 9 a.m. in the beautiful hall of the Scott Gardens, henceforth to serve us as library and chief class-room. There Srimati Rukmini Devi welcomed all newcomers, introduced lecturers to students, and lit the lamp of Dedication to the Service of the Child. Pictures of Annie Besant, G. S. Arundale and Maria Montessori were garlanded, prayers of all religions recited, and Mr. Joosten gave a short address on behalf of the Montessoris, unfortunately unable to be present with us corporeally until the end of a month, through difficulties of passage. It was a happy beginning, and a small boy accompanied his mother to the meeting, was, at Mr. Joosten's suggestion, accepted as a representative of the Child, and received his garland with becoming dignity and entire self-possession.

In the evening, at 6 p.m. in the Hall of the Esant Theosophical Society, a more important action was held, to which the public was invited. The Hall was crowded to full capacity. Srimati Rukmini Devi presiding, supported by Sir Laxmanaswamy Mudaliar, Vice-Chancellor of Madras University, Sir Gopappa Chettiar, Dr. Savor and other

notabilities. Many telegrams and messages were announced, from those who were unable to be present except in thought; these included K. Sankara Menon, now well on his way to recovery and return among us, whose cable was shared by Mrs. Catrina Haller and Mrs. Boag. Sir C. P. Ramaswamy Aiyar wired congratulations and good wishes on behalf of himself and His Highness the Maharajah of Travancore; Mr. Henry Hotchener cabled from California; Mr. Tampi wired from Bombay for the Blavatasky Lodge, and other telegrams came from Messrs. Prabhaka Mehta, Kantlal M. Dalal and Mr. Dastur of Ahmedabad, Messrs. Sundaram and Jagada Rao, Mr. Ardeshir Mody, Mr. and Mrs. Hora, Professor Srinivasan of Trivandrum, Mrs. Sankunni, Miss Tehmina Wadia of Juhu, Mrs. Gray, Miss Preston and Miss K. Veale at Kotagiri. Many more wrote, as Mr. C. R. Pattabhi Raman and Mr. K. Chandrasekharan of Madras, Mr. Bhadbhade of Poona, Mr. A. R. Ramanatha Iyer of Sivaganga, Mr. V. G. Trilokekar, Mr. M. K. Kanga and family, all of Bombay. Telegrams and letters are still coming in, the day after opening, so the above list is not exhaustive.

The most striking features of the programme were speeches by Mr Joosten, Dr. Cousins and the Vice-Chancellor. Mr. Joosten expressed the gratitude felt towards India by all the Montessori Association for the wonderful hospitality shown to Dr. Maria Montessori and her adopted son during the war years, when Europe was being devastated. He said that his country of Holland was distinguished by being the first to have adopted the Montessori System as part of State education. The laws had actually been altered years ago to allow Montessori Schools the same aid and recognition as others, and now such schools were spread all over the country in large numbers.

(Continued on page 80)

Chandrasekhara, The Elephant Who Greatly Loved

(A true story, told by a Maharani about one of her own elephants)

By MARIA HANSON WARD

HEARD such a lovely account of the love of a young elephant for his mahout (keeper) that I have felt I must pass it on.

Of course, as we know, the elephant in India is a most revered animal—"a sacred animal". Not only is he most intelligent, but is the most understanding of beasts if given a chance: a true, affectionate friend of man, if man will respond.

This elephant belonged to a certain Maharaja and Maharani who have a great love for and understanding of animals, and the account was given to us by the Maharani herself.

Chandrasekhara came to them when quite young, and was given this name which is another name for Shiva, because they thought so much of the beautiful animal. He certainly had good fortune to come amongst people who understood and cared for him in every possible way. They thought so much of him that he was adorned with beautiful gold anklets and a lovely howdah which was specially light. He was a fine, strong and happy young elephant. He loved all those who cared for him and especially his mahout and the mahout's little son.

One day he was carrying his friend the mahout to a function, and when they arrived at their destination and he landed him Chandrasekhara inadvertently knocked his keeper down with his trunk.

The mahout did not rise immediately. The poor elephant was panic-stricken at what he had done, and stood rooted to the ground. He felt so large and so full of cumbersome love; he was afraid to move in case he did any more harm; for there is no doubt that he knew his keeper was badly injured.

People gathered round and the injured man was taken to hospital at once.

Days passed, and the unhappy elephant was so grieved that his keeper's family could do nothing with him, though no one bore him any grudge, as they all knew that Chandrasekhara would never wilfully harm anybody, especially his keeper.

Chandrasekhara wandered off by himself into the country near by. He wanted to be alone. He would not eat when they brought him his accustomed food, he would not come when he was called. He just stood and stood and grieved; but his human friends, although they did every thing in the way of persuasion to bring him home, understood and did not try to force him; they left him free, for he was a gentle beast—nevertheless they were all much worried.

Some weeks passed and happily the mahout started to recover. One day when his wife and little son visited him they told him about his unhappy friend. The mahout was most upset, and they immediately conferred together to see what could be done to persuade the elephant to come home. Suddenly he had an idea.

The little boy, who was only 3 or 4 years of age, was to be taken to Chandrasekhara to see if their poor friend would perhaps listen to him, as the two were good friends and the big animal was more likely to listen to a child than he was to a grown-up. The baby was to tell him that his daddy was getting well and wanted to see him. So it was all arranged, and the little lad went up to his big pet all by himself and told him what his Daddy had said, asked would h

please come with him. For the first time, Chandrasekhara responded—he stood and looked at his very small friend and seemed to understand what he said—then rather weakly, for by now he had lost some of his great strength, slowly and very carefully he followed his little companion.

Immediately they all went to the hospital where the sick man, now convalescent, had been brought to the verandah, ready in case. Chandrasekhara had listened to his little son. Somehow he knew!

The big elephant was brought up near the verandah where he could see his friend—alive and getting well. The mahout immedi-

ately told him how glad he was to see him and that he understood, and always had understood that it had all been an accident, that he certainly bore him no illfeeling, and asked him to go home, and be happy, as he himself would be home very soon.

Chandrasekhara was happy again and went like a lamb. ALL WAS WELL.

The mahout came home very soon, and for years Chandrasekhara carried him and his little son until even he reached a great age.

This happened only a few years ago. Many such relationships between man and beast are taking place every day, being not so rare as we may imagine.

(From page 78)

Dr. Cousins spoke of his own educational activities in Ireland and India, especially his service under Dr. Besant's leadership at Madanapalle and in the Brahma Vidya Ashrama at Adyar. He had regarded those whom he taught, even children, as possibly older souls than himself, having more lives behind them, and he had been willing to be a learner as well as a teacher. He had spent happy years in such teaching.

Sir Laxmanaswami Mudaliar gave a most encouraging and inspiring address, describing the occasion as truly historic, not only because, as had already been said, it was the first permanent Montessori Centre to be formed outside Europe, but also because its inauguration was in this historic Hall of the Theosophical Society, where many like himself could recall wonderful occasions when they had thrilled to the words of Dr. Annie Besant herself. He wished that all the young men of to-day could have had that marvellous inspiration as he had. He looked forward to great things being done by this nascent institution for Indian education, and he was sure it would get recognition, but he strongly advised Srimati Rukmini Devi not to seek affiliation to the University. At the risk of

being accused of disloyalty to his University he would confess that he would be sorry to see an institution so full of life and idealism subjected to the control of boards of studies, etc., and all the tiresome regulations of such a body. We should keep our freedom, yet be given recognition, and he would willingly give any help to that effect.

He spoke also of his regret that so many young men desiring higher education were unable to find seats in existing Colleges, and promised to recognise and help any Arts College that could start even with inferior equipment by July 31st of this year; the unexpected result was that Sir Alagappa Chettiar rose to speak a few words, announcing that he would take the Vice-Chancellor at his word, and himself start a College to be called the Besant Centenary College, in the Ramnad district. This was received with much applause. It marks the first wider turn of the wheel that has been set in motion.

A charming art programme was then carried out by Srimati Sarada, a senior student of Kalakshetra in Bharata Natya, and after concluding words of thanks by Srimati Rukmini Devi, the meeting was closed.

H. V.

Our Brothers of the Animal Kingdom

THE principle of Brotherhood for which the Theosophical Society has pre-eminently stood for the last seventy years has won at last recognition, in theory if not in action, throughout the world, so far as Humanity is concerned. But Brotherhood should not be considered as limited to man; all branches of science are now contributing to the realization that there actually exists a brotherhood of all Life on our planet, perhaps further, in our universe and beyond it! It has not been altogether necessary to resort to science to press the conception, for it is felt instinctively by all in moods of sensitivity—by the child hugging a loved doggy, or the poet philosophising on so humble a fellow-creature as a mouse, or gathering inspiration from a skylark. Sentimentalists often in fact find it easier to feel brotherly to animals than to their fellow-men, at least to such of the former as lend themselves so adorably to petting, and feed human conceit by their helpless dependence and abjectly uncritical devotion. But apart from pampered cocker spaniels and valuable breeds who minister to man's sport or profit, how vast is human indifference to animal suffering, how secure is human complacency that even a problematical gain to man's safety is worth the sacrifice of countless lower lives, or loss of freedom and health in cases where life is prolonged—a slow torture—for purposes of research!

The fight of idealists against vivisection goes on, and slowly gains ground. A bill for the regulation of experiments, somewhat after the English precedent, and especially the prohibition of the use of living creatures in class-room demonstrations, or for acquiring manual dexterity, has recently been introduced into the Californian legislature, and though its passage would not go far enough, it marks a slight improvement in the outlook. Only when people shall have dropped the supersti-

tion that flesh-food is necessary to health can substantial progress be made, for man is still the slave of his appetites.

The Theosophical Women's Association of Wellington, New Zealand, some years ago published an Animals' Charter, to be urged on all humane organizations. In this charter the word animal was to include all beasts, birds and fishes, and one is left to wonder if this wide scope is meant also to cover insects of the more patently noxious type, as mosquitoes! I feel we should hesitate over claiming for them a right to life, though we don't deny them a place in Nature's vast family. The Animals' Charter acknowledges no such misgivings, but boldly declares all animals entitled as younger brothers to men's love, and even to State protection as citizens. Perhaps this goes too far, but already in the establishment of National Parks and animal sanctuaries, and steps taken towards the preservation of rare fauna, there seems to be a glimmering of a sense that the land belongs to its sub-human as well as its human inhabitants.

None would dispute the rightness of the next principle laid down in the charter that wherever life has to be taken for a useful purpose, it should be with the minimum of cruelty; that trapping and methods of transport by which suffering to living animal is prolonged should be prohibited; that vivisection, extraction of lymphs and experiment on nerves by artificial shocks should be made illegal; and sports, exhibitions of trained animals in shows and circuses, as well as the confinement in the concentration camps that are called Zoological Gardens, should cease. Further horses and ponies should not be used for service in mines; their labour in general should be replaced as soon as possible by mechanical power, and especially horse should not be used in war.

(Continued on page 84)

Yesterday and To-morrow

HENRI VAN ZEYS

It is but natural that at this present stage of history and national development the young citizen finds himself at a forking of the road. No split, no parting in the ultimate sense, but still a choice of method lies before him, which is painful to all who lack understanding.

Dr. G. S. Arundale wrote in "The Lotus for Fire" (p. 65): "India's strength lies in her eternal reality. Her weakness lies in the prostitution of this reality to modern fashion, whether in politics, in religion, in education, in industry, in her arts and crafts, or even in the daily living of her peoples."

There is no India, there is no nation anywhere on the World, apart from its citizens.

And thus each one of us individually plays his and her part in the building of the new world, of the new nation. The strength and weakness of a nation lie in the strengths and weaknesses of her children. And as the individuals are living souls, so the nation is a living soul; for it is not merely the accumulation of individuals which makes a nation.

There are bonds of common interest which link people together economically and politically. But those links are frequently artificially made for the purpose of selfish exploitation. There are other bonds which are more natural, bonds which have been made through cultural development. These bonds are natural for they have grown, they are living. But like anything alive, they are subject to change; for any process of evolution is also a process of involution. When this point is overlooked we are sure to make mistakes. Then there will be those who can only look backwards and who point to the glorious civilization of the past. While there are none who could deny the greatness of countries which are truly "old souls",

which were the standard-bearers of truth and beauty, of religion and philosophy of art and science, at a time when the new world of Europe was not even new, when dead and dying empires had not even been born, it serves no purpose to glorify the past merely because it is old. The past is great but not because it is old; there is beauty in art, but that is not due to its age. Living in an intellectual world, the new citizen of the world has still to understand the reason of greatness and beauty. Then like a scientist he must be prepared to discard theories which are obsolete, not because they are old but only if they have lost their vitality. Art which is a mere imitation of the past cannot have much value, not even for a museum. There must be creative art, which can only come through creative living.

Here the new citizens can play their part whether they have artistic inclinations or not. A western lady cannot enter into the spirit of the east by wearing a sari any more than an oriental gentleman can become a scientist by putting on a pair of trousers. It is life we want, not merely dress. And that life expresses itself, it makes and unmakes itself, as a tree gives forth its blossoms and sheds its old leaves.

Yesterday was good—for yesterday. And yesterday can be good for to-day and to-morrow too, if we make it live. Nature is so old and always new; that makes Mother Nature so beautiful. Mother India too has a glorious past, a beautiful youth, and she can retain it, if she can remain always new. Borrowing the West is no renovation. Rebirth does not come through an external agency. It is through creative action that life continues its process, that action is reborn.

(Continued on page 84)

Appeal for New Subscriptions

Under a new scheme that has been drawn up for the World Federation of Young Theosophists, which has been re-constituted after the many years of war, during the last few months, it has been proposed that *The Young Citizen* will expand its work of providing a journal for the young, as far as possible securing International contributions as well as Indian.

It will henceforth be an organ of the President of the World Federation of Young Theosophists, who will give the general keynote of activities.

At present the journal has very few subscribers, 150 in number. Until 1942, it was gradually rising in popularity and had reached the number of 500 subscribers. Due to the stress of war and communications being closed to many countries, and the lack of helpers, it has been a very up-hill task to keep the magazine in print at all! As it is the only world-wide journal for the young which at the same time is connected with the Headquarters at Adyar, I hope both young and old will take interest in it, and will do everything they can with constructive suggestions, articles and other efforts towards increasing its circulation.

350 subscriptions will make the magazine self-supporting only 200 are wanted. How many subscribers can you be responsible for?

Rukmini Devi

Editor,
YOUNG CITIZEN

To the Manager,
YOUNG CITIZEN

Herewith.....yearly subscriptions of Rs..... as from.....194

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(From page 81)

All this may appear extravagant to the point of quixotry, but there is justice in it. True, men ought also not to be used against their will in war, conscripted to serve a cause beyond their comprehension and sympathy, for a victory which will bring them no profit. But at the human level man may be assumed to have some power of resistance to what his conscience disapproves, so his exploitation can never be so complete as that of the inferior animal, who therefore needs more rigid protection, especially as victory cannot possibly bring him any benefit.

By all means, even to an extravagant extent, let those who plead the animals' cause make their voices heard above the din of self-interest; but above all, let us work for the growth of a real conviction that animals are the younger brothers of men with rights in the Father's household, and that the withholding from them of love and protection must inevitably react on the whole human race, retarding its advance and precipitating on it suffering and violence in exact proportion to such callous disregard of family duties and responsibilities.

HELEN VEAL

(From page 82)

reaction. Any action can be creative, if we only try to live in that action, try to reproduce ourselves therein. Without that all action is mechanical and dead. When the time of harvesting is there, the farmer cuts the paddy. And then he knows of two kinds of paddy. There is the kind of paddy which will be stored up in bags, in the barn; and there it will remain till needed by someone else. Then it will be husked, spoiled, pounded, cooked—and it will come to a most inglorious end in the stomach

of another. Such has been too frequently the sad history of the past. But if the Young Citizen wants to create a new world, he must be like that other kind of paddy, which after the harvest is taken from the fields, is sown out again in that same field at the new season. In that field of its birth it must sacrifice itself and die, for then alone it can produce new fruit.

It is only in self-sacrifice that a new world of to-morrow can be built on the strong foundations of the old world of yesterday.

A VISITOR TO KALAKSHETRA

On the 12th of June Kalakshetra had an unexpected visit from the Minister for Education and Planning in the Government of India. The Hon. Mr. A. Razaak expressed much interest in all that he had seen, especially the Adyar Library, and asked to be given full particulars of the Arundale Montessori Training Centre, with a view to sending teachers for training. His Personal Assistant, Mr. Chit Sive, who accompanied him, wrote in the Visitors' Book, "My visit to Madras has been well rewarded by having the chance of coming to this wonderful place."

ARUNDALE MONTESSORI TRAINING CENTRE

In view of special circumstances this year, Graduates who have already taken the Primary Course of Training may enter, by October 1st, for a Secondary or more Advanced Course to end April 1948. Particulars from Secretary, Olcott Gardens, Adyar, Enclose 4 As. for Prospectus.



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