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YOUNG CITIZEN

"I do not want to be in any way forgetful of the services of the elder. But I do see in the younger generation, not only here, but in England and in other countries as well, I see in the Youth—from the ages perhaps of about eighteen to five-and-thirty—I see a passion for devotion to public work and the country's interest which is new to me, coming at the end of a long life of experience in public labor."

—ANNIE BESANT

JULY

1947

A letter from James S. Perkins, National President of The Theosophical Society in America, dated June 23, 1947, received Adyar, July 1, ends as follows :

It is my belief that salvation lies along aesthetic lines which are fluid, rather than moral ones that become rigid. In the end, Beauty will rescue us, Goethe believed ; and I believe. Therefore it is with deep interest that I hear from time to time of the program of Kalakshetra and of your own activities (to J. H. Cousins).

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THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEV

JULY 1947

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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 Orcott 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 a 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 probably

arise, 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 place 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 it 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. Last 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 ill-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 like 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 this 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 this apparent dissent? It is often said: "Well, because man must live in the world as he 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 man different ways and it is difficult to make them agree, to change them when they are already fixed. Therefore many efforts are made in prayers and by logical reasoning to attain that the adult beings understand each other. Should it not be possible to alter the route or to combine it with another one—to look at another entity, powerful and universal the Child?

From a religious viewpoint the child is mighty being. No doubt there is a direct communication between him and the Creator: the child is the most evident work of the

Creator. And we may really say that he is the most religious being in the human world.

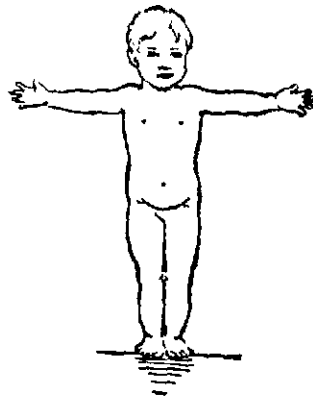
If we look for someone who is neutral, who is neither for certain philosophic ideas, nor for political parties, nor for any other determinate denomination, we are certain to find him in the child. And if it is thought that the nations are different because of the language they speak, we finally find in the child a being that does not speak any language, but is ready to adopt whatever language is given to him. The child then is exactly the centre towards whom we should direct ourselves when we aim at the realisation of peace. Why do we not call upon him? Why do children not enter the meetings for peace in triumphant files? If this procession of children should enter—a procession of human beings in whom peace is in course of development—we should all revere them and be filled with admiration. The child that entered would be the figure of a teacher as regards peace. We should go towards him to learn from him the mystery of mankind; to understand why the real being of man possesses so much goodness, and changes so profoundly on the surface. Here, in the child, is the origin!

If we wish for fraternity and understanding in mankind, there must also be fraternity and understanding between the adult and the child. If the child should teach us love, it is not necessary to go and look for him because in each family there are children. When the child enters a family, the mother becomes more beautiful, the father kinder, and yet he has done nothing beyond being born. The child shows laws of growth that are marvellous and mysterious. He who is able to observe finds in the child the roots of the greatness of human personality. Also materially the child is able to do many things; his intelligence is capable of much greater efforts than is commonly supposed. His heart is sensitive to justice, so that we can say that a child—as Emerson expressed it—is as

"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.

News from Young Theosophists

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, 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 work. Our aim is not so much to make a separative 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 Lodge 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 Theosophists

Events at Adyar

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 Besant Theosophical School and Kalakshetra, and other workers and sympathizers, took place at 9 a.m. in the beautiful hall of Piccott 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 the month, through difficulties of passage. It was a happy beginning, and a small boy who 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 Theosophical Society, a more important function 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 Magappa 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, Kantalar 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. Bhadrade 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

I 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 ail by himself and told him what his Daddy had said, asked would he

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 animals is prolonged should be prohibited; that vivisection, extraction of lymphs and experiments on nerves by artificial shocks should be made illegal; and sports, exhibitions of trained animals in shows and circuses, as well as their 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 ZEYST

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 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 the 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 is 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 now old 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 saree 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 had a glorious past, a beautiful youth, and she can retain it, if she can remain always new. But aping 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 as

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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?

Puckinini Devi,

Editor,
YOUNG CITIZEN

To the Manager,
YOUNG CITIZEN

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

£.....

\$.....

to be sent to (Name).....

(Address).....

(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 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 VEALE

(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, boiled, 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.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEV

AUGUST 1947

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The Crow's Nest

THE great day has come, the day of Swarajya—of Dominion Status. This is perhaps the World's Greatest event, for it is not merely a day of days in Indian history, but a day that will have future repercussions on the entire world. For those who believe in the words of our leader Dr. Besant, it should also be the beginning of a new civilization, where once more the spiritual life of India will permeate not only this country but all. Whether the fact that it has come 25 years later than it needs have been, and that after breaking up the nation into different sections, can be understood only in due time. Some fear greater misery rioting and slaughter after the 15th. The land of Ahimsa has now taken into herself the spirit of lawlessness and materialism. Yet from all this, will emerge a yearning for our ancient culture and spiritual life, for after all what has been in us for thousands of years cannot be destroyed in so short a time. For those who have longed for this day there can only be one way—the way of the builder, of the visionary and to bring to India true living. The taste for show in all things including pseudo spirituality must go and the true life must shine by that purity of purpose, beauty and simplicity of living and uncompromising activity towards a new and, a great civilization for which India is destined. To that end we all dedicate ourselves, for only in that is there a real love for the Motherland, nay even a love for universal life, for this spirit must permeate all the world that sorely needs it. In this way only can come a World Brotherhood of Religion, philosophy, Art and Science. In this way only will each individual, each nation give of its best and receive back with understanding.

THE MONTESSORI

I must give my heartfelt welcome to Dr. Maria and Signor Montessori who arrived in Adyar on the 7th of August. Wanted in every country in Europe, by many Maharajas and millionaires in India, they came honouring a promise, honouring a friend and most of all honouring the memory of a great friend and Educationist who gave them the first welcome and home in India, Dr. G. S. Arundale. They have come because they know that we all share the great ideal of brotherhood through the understanding of Education in India. My life long gratitude to these truly noble individuals, and one day India and the world will remember this event and add the countries' gratitude as well—Their coming has indeed added a great impetus to the Besant Centenary work for, everyone has become strengthened in his faith that this is a great beginning, for nothing has and nothing will mar the success of this great work. From October 1st shall begin a new cycle. The Besant Cultural Centre will be inaugurated. Another landmark in India's history and my faith and conviction is, that from then and from there will rise like a mighty Crescendo the progressive life in Beauty, in Education, in Citizenship and in the bringing of new leaders of humanity. Am I optimistic? It will be seen in due time. But for me, I have seen the dawn, the daylight is a foregone conclusion.

Kalakshetra—has begun a new year with many more pupils—promising and worthwhile. At last my own pupils are now teachers and definitely superior to the professional variety. There are now 300 students eating in the hostel daily. The school has maximum strength and to our staff there are splendid additions, each the best in his or her Art. I must specially mention the fact that at last we have a fine teacher of painting specially for Kalakshetra and I feel sure this section will add to the gradual beautification of the place. So we have the perfect unity in the triangle of institutions, Besant Theosophical School, Kalakshetra and the Arundale Montessori Training College for Teachers. Our students now are Marathi, Gujarathi, Punjabi, Parsi, Nepalese, Malayalee, Bengalee, Singalese, soon with Siamese, American and Polish. If the tragedy of the murder of the Burmese Education minister had not taken place, we might have had 20 students from Burma for he told me that he was going to try to arrange it.

Rukmini Devi.

The Besant Centenary

DEAR FRIENDS.

It is with pleasure I announce to you the successful beginning of our work as planned by the All India Committee for the Besant Centenary Celebrations. On the 3rd of July the third most important aspect of our educational work, The Arundale Montessori Training College began its activities. It is working well in the Olcott Gardens of the Theosophical Society. Dr. Maria Montessori and Signor Mario Montessori will themselves be personally taking charge. I am indeed very grateful as I am sure you are for the gift of Rs. 25,000/- which is the first instalment promised by Sir C. P. Ramaswamy Iyer given to the Centre and it has enabled me to start the work. Of course, the actual BESANT CULTURAL CENTRE will be opened on the 1st of October and these three institutions will form the nucleus of that Centre which, we hope will be a blessing to all. Many students have come from all over India and surely Adyar has now become a definitely ALL INDIA CENTRE in Practice and as well as in ideal.

The Besant Memorial Volume is progressing well on its way. Many contributions have come in including those of Mr. Bernard Shaw, Gandhiji, Pandit Jawaharlal Nehru, Mr. Digby Besant, son of Dr. Besant and others. I expect that this book will be a valuable study of the life and work of Dr. Besant. Anyone who likes to send an order previously may do so to Dr. J. H. Cousins himself. The price will be about Rs. 15/-. The Besant Centenary Collections are going on fairly satisfactorily. In almost every country in the world the work of the Besant Centenary has taken root. A splendid programme has been arranged in England, Holland, Belgium, Switzerland and many other countries. Letters have come to me from

International Organisations offering their co-operation for this very important event. In Karachi they have made splendid progress by the wonderful efforts of Mr. Jamshed Nusserwanjee and they hope to reach the level of one lakh of rupees very soon indeed. The young Theosophists both in Karachi and in Bombay have done splendid work and have collected some money with entertainments etc. I trust every other place will follow their examples. The celebrations will continue almost throughout the year. Financially, of course, we will have to continue for some years hence till our Endowment Fund is completed, for I am determined that I shall not rest until this is done. I have seen many a tragedy even in Dr. Besant's time, when educational institutions were closed through lack of finances. I am hoping that on the 1st of October the site where the BESANT CULTURAL CENTRE is planned will be opened to all guests and visitors so that we may dedicate this place to the great cause.

I call upon every one to help me by sending a personal contribution to this great work. I myself have tried to help with whatever contributions I could make. So far Rs. 108,000/- have been collected from people of devotion but not necessarily of wealth. This is against the target of 30 lakhs we have in view.

To-day India is a Dominion for which Dr. Besant fought years ago and her Commonwealth of India Bill saw this goal. Every citizen of India must turn his heart to her and bow in thankfulness for the foundation: that she laid, though, had we listened to her then there would have been a greater freedom, Dominion Status with unity instead of freedom with division.

RUKMINI DEV

Madame Montessori Arrives

THOUGH the work of the Arundale Montessori Training Centre at Olcott Gardens, Adyar, Madras, was inaugurated on July 3, conditions of travel by air did not allow the creator of the world-famous "Montessori method" in education to arrive to take her place as Director of the Centre until August 7 with Signor Mario Montessori.

The occasion was one of intense delight to the students who have gathered from countries as far apart as Nepal and Travancore, Sind and Bengal, and countries between these extremes, such as the Punjab, Gujarat and Mysore.

The distinctive two-storeyed seaside bungalow which, thanks to the Theosophical Society, is the present location of the Montessori Centre had been prepared, on its capacious upper floor, as the residential quarters of Dr. and Signor Montessori. The ground floor, on which the daily classes are held, was specially decorated for the arrival, with beautiful floor-designs laid down by the art students under the direction of the art master, Mr. S. Mitra of Santiniketan, and with floral designs at all salient points. All the Indian symbols of welcome and good wishes were in the charge of groups of girl students of the Montessori Centre and the Kalakshetra—lights, sandal paste, fruits, flowers, incense.

Car-loads of happy boys and girls, who had met Dr. and Signor Montessori at the airfield, signalled the approach of the party escorted by Srimati Rukmini Devi, and filled the central hall and its approached to overflowing. On arrival at the portico the symbols of welcome were presented, and "Madame" was conducted by Srimati Rukmini Devi along the decorated path to a special seat.

Srimati Rukmini Devi said she welcomed Dr. Montessori on behalf of all present to

her own institution, the Arundale Montessori Training Centre. She was happy to tell Dr. Montessori that for more than a week there had been such excitement preparing for that occasion, that she did not think even the Montessori classes were running properly. Now their happiness was complete. Dr. Montessori had arrived, also Mr. Montessori. Srimati Rukmini Devi asked forgiveness if her words were not adequate to the occasion. When one felt deeply, one could not speak. She could only say how deep the affection of all present, as well as herself, was for Dr. Montessori. She had arrived just at a time when India was beginning her new life, and she felt that Dr. Montessori could give that new life through the true education of the children of India. The young people before her were now her children and her very happy pupils. Everything that should be done would be done to enable all to take full advantage of Dr. Montessori's presence, and to pass on the knowledge they would gain through her to the younger generation.

An address from the students of the Centre was read by Srimati Maya, and garlands were presented from the various departments.

Dr. Montessori said she was very happy and grateful for their very affectionate welcome to her. She was glad that so many had come eager to learn at a time when all were looking towards the new India. She could not at present express in words her happiness in being in their midst. She was particularly thankful for the great opportunity Srimati Rukmini Devi had given her to come to Adyar. She would always remember that great day and great reception.

Tagore's Janaganamana was sung by the audience and Dr. and Signor Montessori retired to their rooms.

J. H. C.

That Best Portion...

SOME GLIMPSES OF ANNIE BESANT

By JAMES H. COUSINS

WORDSWORTH referred to "that best portion of a good man's life. His little nameless unremembered acts." But the possession of such claims to an untrumpeted immortality is not the exclusive possession of good men: I suspect that if a census of "kindness and of love" were taken, the balance would lean heavily on the side of women. Whether the generalisation would work out or not, I am inclined to think that the record of obedience to the injunction, "Do good by stealth," in the long life of Annie Besant would stretch far beyond that of a group of habitual philanthropists; and would even outnumber the daily round of women whose lives are a continual sacrifice for the race. But I am not going to start such a census here: I am just going to indicate a few incidents of which I became aware in the life of Mrs. Besant between my first knowing her in Ireland in or about 1903, and her passing forty years later. And this because the centenary of her birth approaches (October 1, 1947) and reminiscence is in the air.

In her visit to Ireland, in 1906 or 07, when we had a fairly commodious home in which to offer hospitality to an eminent guest, Mrs. Besant gave my young wife and me the happiness of her presence in our home for a couple of days and nights. She gave two important lectures and saw many people who were interested in or critical of her message. She got to know that, with typical youthful enthusiasm, a number of young people, including self and wife, had banded themselves in The Reformers' Club, taken a small room upstairs in the city at ten pounds a year rent, and had grandiose plans for settling the problems of humanity. Mrs.

Besant did not smile at us. She probably saw that many of our theories and purposes were right. When she was preparing to depart for London (she had arrived from America via Queenstown) she handed me an envelope without comment. When I opened it later I found in it a cheque for ten pounds to pay another year's rent of The Reformers' Club.

There are other stories of Mrs. Besant's kindness. In India she was the fairy god-mother of numerous students. Some she helped through higher education abroad in order to fit them for the better service of education at home. But her unpublished philanthropy was not of the sentimental kind; she had a strong sense of principles behind all her actions. When the first Non-co-operation movement was sweeping all before it in India, and political popularity was receding from Mrs. Besant on account of her non-compliance with the new movement, the educational institutions of which she was the head began to decline in numbers through the withdrawal of students from officially supported schools and colleges. Non-co operation institutions began to rise, and I found myself, as head of The Theosophical High School and College at Madanapalle, in the curious position of being asked to give details of the institutions so that opposition institutions might be reared on their pattern. This I did on the ground that the more idealistic institutions, such as ours, there were, the better for future education. But when I was asked to open one of the new schools during a tour in north India, I felt I should ask for instructions from our head, Mrs. Besant. Her reply was to the

(Continued on page 91)

Art in the Modern State

"THERE are too many people in authority," says Mr. J. B. Priestley in a pamphlet* recently published, "who fail to appreciate the importance of art in a society like ours, do not realize what a lift it can give to the spirit, and cannot understand that it may have some connection with the problems they are finding it so hard to solve."

If this is the true account of art, in which, of course, Mr. Priestley includes painting, music, literature, drama and other creative activities, then surely it is a matter of prime importance to the modern State to do all that is possible to encourage and foster it and prevent it from being crushed out of existence by adverse conditions.

We need this heartening, vitalizing, stimulating influence to-day, to make the human spirit more capable of triumphing over the peculiar difficulties of our time; and we shall need it also in the more prosperous future, when the masses will have more leisure and will seek ways of using it profitably. Much that Mr. Priestley has to say would apply to the condition of the arts in any modern State, and not merely the Socialist State. Many of the handicaps to which he alludes are the consequence of modern life, and do not arise from any particular sort of Government.

But I suppose Mr. Priestley spoke specially about the Socialist State, not only because he is, more or less, a Socialist, and happened to be addressing the Fabian Society, but because two things are frequently expected from the Socialists. Firstly, they have always claimed that they would make generous provision for the arts in their ideal State. Secondly, it might be assumed that they would feel it their duty to nationalize the arts, to bring them under the control of departments and committees.

* *The Arts under Socialism*. A lecture to the Fabian Society. (Turnstile Press, 1 s.).

On this point Mr. Priestley is emphatic. The artist must be free. He must be allowed to develop his own inspiration in his own way. "No central committee of any party... is fit to tell artists what they should do and how they should do it. The good writer... is by reason of his imagination and insight looking further ahead than the politician and the official, and therefore should not be lingering in the rear of them, waiting for orders." For this reason it will be dangerous for the State to maintain its artists. It must not be tempted to dictate to them. But this does not mean that it should fail to do its best to "ensure the conditions that will enable the artists to proceed with their tasks and to keep themselves."

And what condition could possibly be more favourable than that there should be a large and growing public taking an interest in the arts? This is not only a question of education, which obviously must be mainly undertaken by the State, but of the cultural atmosphere within a nation--an atmosphere which can only be present when the fullest possible facilities are provided for going to good plays, for hearing music, seeing pictures, and enjoying good architecture, and when the citizen can easily buy or borrow books.

Mr. Priestley suggests many practical measures which the State might take to remove the obstacles which impede the activities and means of livelihood of the artist. If you leave the artist his freedom, and also give him the conditions without which his freedom will be a mockery, what will be the result? One result is indicated in these words:

"I believe that if you make the artist feel that once again, after a long exile on the outer rim of society, he is back again in the centre, secure in the real heart of the community, which looks to him for wonder and insight and glory, then artists of all kinds will find themselves naturally tending to bring

their own work into line with the broad aims and the various adventures of the community.

He does not overlook the international aspect of the problem. There are no politics in art, no material interests. Its themes are those which are common to humanity. In music and painting, and essentially even in

literature, the artist speaks the language of the human race, and one which can unite human beings in sympathy. His work, as imaginative statesmanship will realize, is an indispensable element in the creation of the world State.

"Britain To-Day"
Editorial (condensed).

(From page 89)

effect that, of course I should accept the invitation and give all necessary help. My plea that these new schools were going to ruin ours did not move her. "What does it matter who does the work, so long as it is done," she said; and that settled it. I declared the new school open, and learned to put the principles of the Bhagavad Gita into practice.

Her way of teaching a lesson (as in the above) was seldom direct, and always effective. It was said that when a new resident at Adyar, desiring to be of service, had his or her first interview with Mrs. Besant, when she had become President of The Theosophical Society, and offered, in answer to a question, to do anything for her, Mrs. Besant dismissed the too versatile individual with the statement that she did not need persons who could do anything; what she wanted was someone who could do something well. Usually this brought out some service from stamp-sticking upwards.

When circumstances compelled the discontinuance of The National University, which she had founded in 1917, after her release from internment, Mrs. Besant did not, as she might justifiably enough have done, close the University and its constituent colleges straight away. I was present at the meeting

at which the closure was decided. She could not think of disappointing the students. She had reduced her belongings to a minimum to help on the education movement; yet she undertook to keep the University going until the latest enrolled students had a chance of sitting for their degrees; but no new students were to be accepted. This was one of the largest of her "nameless unremembered acts," and I cannot even now decide whether those who were close to her and familiar with her ways were silent because we understood her technique of action without attachment, or whether we were just cowards.

Similarly, when Mrs. Besant was hooted into silence in the Gokhale Hall, Madras, during the political excitement of the time, she neither said nor wrote a word of rebuke. Only years afterwards was it made public that the very hall in which she was thus treated had been built by her as a centre of free speech. Some of us knew the facts; but we could not speak before she did. And in that same hall a meeting or meetings will be held on or after October 1 to celebrate the one hundredth anniversary of her birth, she being esteemed over the world as one of the noblest, purest and greatest spirits that have taken birth for helping the human race upwards.

Thoughts of Young Theosophists

Some pertinent comments made by Young Theosophists in Youth and adult magazines published in various parts of the world.

WHAT WE ARE!

ACCORDING to Julius Caesar, it took not less than thirty years of study to become a druid or, in other words, to know something of the Ancient Wisdom. It may take thirty years' study to know Theosophy or it may take longer, depending upon the individual, before we can expound much of its teachings, but that is not to say we cannot be of great service to the Society.

Theosophy is a way of life, so the all-important factor is to learn to apply the little knowledge we do happen to possess, in our daily lives and make it a living philosophy. This is one of the greatest ways we can serve, for the world judges us by what we are!

When we come into the Theosophical Society, we contact a mighty reservoir and add to it, just according to our motive in seeking admission, whether it be with the idea of giving, by way of qualities we possess, or whether it be with the idea of getting. When trials beset us, we reap that inner strength to carry us through, from that reservoir, in accordance with our merit for service rendered.

One who can so live and thus prove that Theosophy has something beautiful and powerful behind it, touches the hearts of others in a way no lecture would, giving joy and comfort.

By Cecilia G. Pollard, New Zealand—From *The Torch*.

OUR WORK

With the re-opening of schools and colleges the time has come to make again our Lodges into active centres of Theosophical and other activities. A Young Theosophist asked me what should be the special feature for the

coming months, to which I replied "to make people conscious of the Besant greatness". Once a month at least a day should be dedicated to Dr. Besant and programmes should be arranged which would draw us nearer to her great life and ideas.

By Shridevi Mehta, General Secretary of the All-India Federation of Young Theosophists—From *Youth at Work*.

EASTER EDITORIAL

The message of Easter is the message of the triumph of life over death. . . . Yet more significant is the fact that the Passion of the Christ is symbolic of every man on the Path. Each man will labour and serve, gain some recognition, be betrayed, suffer, but in the end gain his redemption, for the Via Dolorosa is also his Via Triumphalis. In truth, the physical man must die and the glorified body resurrected. The end of the Path is the resurrection of the Body of Immortality.

By Gonzalo D. David, Philippines—From *Theosophical Youth Digest*.

YOUTH AND AGE

There can be no distinction between youth and age but only wise understanding for the enthusiasm of the one, and the experience of the other. Wisdom is not so much related to enthusiasm or experience as to understanding, and in this lies the key to that brotherhood which the Theosophical Society exists to promote. It is not "Why Young Theosophists" any more than it is "Why Theosophists at all?" It is all of us working together for a purpose to which we are all dedicated.

By Joy Mills, U. S. A.—From *The American Theosophist*.

(Continued on page 93)

IN PRAISE OF TEMPLE ARTIFICERS

Honour the flame ; but honour more the light
That of red flame is the cool golden fruit ;
And honour more the blossom than the root.
Because its beauty sanctifies the sight.
But honour most the hands that in despite
Of earthly substance formed a heavenly foot
Dancing divinely to a soundless flute ;
And gave unmoving wings unceasing flight.

These in creative rapture raised a wand
And from an image conjured thought and mood ;
And set it where the centuries have scanned
Beauty and truth in sacred sisterhood ;
And, subtler than the magic of the hand,
The revelation wrapped in rock and wood.

JAMES H. COUSINS

Adyar, July 1947.

(From page 92)

EVOLUTION AND THE PROBLEM OF WAR

Is war inevitable, and if not, how can we prevent it? These are questions which are very topical at the present time. In order to answer them it is necessary to determine what are the real causes of war. Wars are brought about because of the conflicting interests of various nations, and because nations will selfishly pursue their own interests irrespective of the harm which may be caused to others. . . . Mistrust is born of fear—fear of selfishness—fear of the extent to which nations will selfishly pursue their own ends, and of whether they will endanger the security of other nations in doing so.

But after all, what is a nation? It is only the sum total of all the individuals of which it is comprised. National selfishness is only the sum total of individual selfishness. . . . As the Scottish poet put it, "Man's in-

humanity to man makes countless thousands mourn." But there is the encouraging picture given by a comprehension of the Theosophical teaching on evolution, that human nature is gradually improving by a process of spiritual evolution, which goes hand in hand with physical evolution, and that the whole human race will eventually achieve a state of perfection.

This evolution however is not left to blind chance. Although the final result is certain, it depends on each one of us just how soon we will achieve it. We each have a responsibility to the whole of humanity and it is our duty as Young Theosophists first to begin with ourselves. Human Nature can and does change for the better, and furthermore, we all can assist the process of spiritual evolution by our own endeavours.

By Hugh Murdoch, Australia—from *Fraternity*.

Buddhist Stories

I. SOLITUDE AND SERVICE

ONCE the Master, the Buddha, much disgusted with the endless quarrels of His disciples, exclaimed: "Alas! This life is comfortless. The brethren pay no heed to what I say. How now if I were to leave this crowd, and live in solitude?" So, without a word to anyone, He took His bowl and upper robe and wandered off alone, and spent the rainy season at the foot of a fair sala-tree in Guarded Grove, near Pārileyyaka, where His only comrade was a mighty tusker of that ilk.

This tusker, like the Master, was one of noble breed, and he also had left his herd to pass a happy time in the jungle all alone. They say he said: "Here dwell I, jostled by elephants, by she-elephants, by young elephants, and by baby elephants as well. I have to feed on grass browsed by others, on broken shoots of trees; muddied water I have to drink; and, when I plunge into a stream or try to cross it, the she-elephants bustle and jostle, chafe and rub against my body. Suppose I leave the herd and dwell in solitude."

Accordingly that tusker left the herd and made for Guarded Grove, to the foot of the fair sala-tree where dwelt the Exalted One. And as he drew near, he beheld the Exalted One and saluted Him; and, seeing no one near, with his foot he struck the sala-tree root and splintered it (to make a broom); then with his trunk he broke off the bough, took it and swept the ground therewith. After that he took the waterpot in his trunk and fetched water for the Master's use. When hot water was wanted, hot water he prepared. But how? say you. Well, like this. Rubbing and grinding branches with his trunk he made a fire; on the fire he cast twigs and made a blaze, and heated stones therein. Then with his trunk he took a broken bough and rolled the stones along to

a little rocky, water-hole and plumped them in. Then he tested the water with his trunk and, being satisfied that it was hot enough, he went to the Master and saluted Him.

"Well, Pārileyyaka," said the Master. "have you heated the water?" So He went and bathed in it. Then the tusker brought various fruits and offered them. When the Master went a-begging to the village, the tusker took His begging-bowl and set it on his forehead and went along with Him. When the Master reached the entry to the village, He said: "Past here you cannot go, Pārileyyaka! So give me the bowl and robe." Taking them, he entered the village, and there stood, the tusker waiting His return. When the Master came back he took His bowl and robe, set them down at His dwelling-place, did all his duties to Him and fanned Him with a branch. By night, to guard Him from the dangers of tigers and wild beasts, he took a club in his trunk and, saying to himself: "I'll guard the Master," till early dawn paraded up and down among the forest glades. Thenceforth, they say, that forest was called Guarded Grove. When the sun rose he brought Him water to wash His face withal, and so forth, and as before did all His services.

Now a certain monkey, who was skipping to and fro day after day, beheld that tusker thus doing service for the Goal-winner (Tathāgato), and said to himself: "I too will do my bit." So one day, as he ranged about, he came across a tree honey-comb, quite clear from flies; he broke off the branch and brought the honey-comb, branch and all, to where the Master was, nipped off a plantain-leaf and laid the honey on it as an offering. The Master took it, but sat silently. Said the monkey: "Will He eat it, I wonder? Or will He not?" Then, as he watched

Him sitting there (but not eating). "How now," said he, "what's this?" and took and turned the branch about and about, prying and pawing upon it; then saw some insect-grubs therein; quickly sweeping them sway, he offered it once more. The Master took and ate the honey.

That monkey was so happy that he gambolled here and there, leaping from one branch to another in his ecstasy. But alas! A branch that he clutched and leaped upon broke off, and down he fell on a tree stump, and every bone in his body was broken. Yet, by the mere faith in the Master, dying, he was reborn in the Heaven of the Thirty-Three, and dwelt in a golden aura that stretched full one hundred and thirty leagues, attended by a retinue of a thousand fairies.

Well, it was noised abroad all over Wood-Apple Land that the Master was dwelling there, waited on by tusker. So, from the city of Savatthi, Anathapindika, the feeder of the poor, and Visakha, the great woman-disciple, and other great folk, sent a message to Ananda, the Elder, thus: "Show us the Master." Also five hundred of the brethren, who had kept the rainy season, came to Ananda and said: "'Tis long, O Ananda, since we heard a talk from the very lips of the Exalted One. Well were it, friend Ananda, if we could get the chance of hearing a talk from the very lips of the Exalted One."

So the Elder took the brethren and went to Guarded Grove. When he got there he thought: "It is not fit to come into the presence of the Goal-winner, who hath now dwelt three months alone, along with so many brethren." So he stayed those brethren outside and went in alone to the presence of the Master.

Now when Pārileyyaka, the great tusker, saw him coming, he seized a stick and made for him. The Master, seeing, said: "Hold, Pārileyyaka; prevent him not, 'tis a servant of the Buddha."

So the tusker threw away the stick and went to take the Elder's bowl and robe. But the Elder would not give them up. The elephant thought to himself: "If he is or who knows the rules, he will not set down his bundle on the rock where the Master sits and lies." Well, the Elder set down his bowl and robe upon the ground (for those who know the rules never put their bundles on their Teacher's seat or bed), then saluted the Master, and sat down on one side of Him.

Said the Master: "Camest thou alone, Ananda?" Then, on learning that he had come with five hundred of the brethren, he asked: "But where are these?" "I kneed not thy thought, Master," Ananda replied, "so I stayed them outside and came alone." Then said the Master: "Bid them enter. And he did so. Then in they came, and the Master gave them kindly greeting, and they said: "O Lord, the Exalted One is a Buddha softly nurtured, a Prince softly nurtured. 'Tis a hard thing for Thee, standing as sitting here alone, with no one to wait upon Thee, no one to bring Thee water for Thine face, and this and that."

But He replied: "O brethren, all my wants have been supplied by Pārileyyaka; and he who hath such a companion may well live alone, and for him, too, we cannot get such an one for him, the solitary life is best." So saying, He sang the verses:

Hast thou found a fellow-traveller, upright
firm, intelligent,

Leaving all thy cares behind thee, glad
walk with him intent.

Hast thou found no fellow-traveller, upright
firm, intelligent,

As a King deserts his borders, by the
enemy pursued,

Like the tusker in the forest, go thy way
in solitude.

Better is the lonely life, for fools companions
cannot be:

Live alone and do no evil, live alone with
scanty needs,

Lonely as the mighty tusker in the forest
lonely feeds.

When this was said, those five hundred
brethren were established in the state of
rahant.

Then the Elder Ananda announced the
message from Anathapindika and the others,
saying: "Lord, five katis of noble disciples,
led by Anathapindika, are longing for thy
return." The Master said: "Then take my
bowl and robe." So he took his bowl and
robe and went forth. The tusker went and
stood across the way. "What is he doing,
Lord?" they asked. "Brethren, the tusker
desires to give you alms. 'Tis long indeed
that he has served me. It is not right to
hurt his feelings. Turn back again, brethren."
So the Master took the brethren and went
back. Then the tusker entered the jungle
and gathered plantains and all sorts of fruits,
led them in a heap, and on the morrow
offered them to the brethren. Even those
five hundred brethren could not finish up so
much. At the end of the meal the Master
took his bowl and robe and set forth. But
the tusker passing through the brethren stood
before the Master and barred the way.
"What is the elephant doing, Lord?" said
they. "Brethren, he wishes to be rid of you,
and to turn me back."

Then said the Master to the tusker:
Pārileyyaka, this going of mine is not to be

turned back. In this life you cannot enter
the trance, attain insight, or win the fruits of
the Path. Stay you here.

Thereupon the great beast, when he heard
that, thrust his trunk into his mouth and
followed behind them weeping. If he could
have made the Master turn back he would
have served Him all His life in that same way.

When the Master reached the entry to the
village, He turned and said to the tusker:
"Pārileyyaka, beyond this point there is no
place for you. The haunts of men are full
of danger for you. Stay you here."

Thereupon he halted weeping, and the
Master passed on, leaving him behind; and
when He passed beyond his sight, poor
Pārileyyaka died of a broken heart. Yet by
mere faith in the Master, he was reborn in
the Heaven of the Thirty-Three in a golden
aura stretching a hundred and twenty leagues,
with a retinue of a thousand fairies, and his
name was Pārileyyaka, son of a Deva.

F. L. WOODWARD

Note: (i) The first para is a condensation;
all the rest is a literal translation from the Pali
commentary on the *Dhammapada*, chap. 5.

(ii) When one is reborn, after
death, in the heaven world of the Devas, he
is called Deva-puttu, "son of God".

It is an idea that is constantly in the mind, and not one of those fleeting thoughts
which come in and go out of the mind like visitors in a house. It is what is called a fixed
idea and it rules conduct. That which you think about constantly that you become, so that
you can shape your character as it came with you into the world and improve it; you can
get rid of the defects and make the good qualities strong. But even to the end of our
lives, there are marked traces left of the character made in the past —ANNIE BESANT.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

SEPTEMBER 1947

VOL. XXII, NO.

The Crow's Nest

I MUST apologize for the late appearance of this month's YOUNG CITIZEN.
We had planned to have a double number for a Centenary issue, but have
not been able to arrange it, owing to the technicalities of paper rationing.

The pace of preparations for the great day quickens now to the extent
of my having literally no time for literary labours, and this short 'Crow's Nest' from the
Crow's Nest will have to do.

Much has happened since I wrote last. The greatest of all events was
the day of Dominion Status. In the School, Kalakshetra and the Training Centre
it was celebrated by our hoisting the flag early in the morning at 4 o'clock, and
in the evening we had prayers of all religions and Bhajana. I preferred this to
any talking, for of all things our motherland needs the heartfelt prayers of all for
the future well-being of the country. Since then, this Pakistan that has been
agreed to for the sake of peace has only shown more cruelty and horror. Never
did one dream that this land would be sullied by such evil, and never did one
realize that the Nazi forces of Europe would have taken shape in another form.
Right from the beginning of their hard-won freedom the leaders of our country
have had their hands full of most serious problems.

Our hearts go out to the Punjab and many other parts of India, and we
all must pray for the help of Him who once said, "Where there is decay or
righteousness, there am I in the midst." Must we pass through yet greater
suffering before He gives the blessing of His love? Yet those who feel intensely

must keep their heads in the midst of the storm, and pour out their love upon those thousands of citizens, Mussulmans or Hindus, who have suffered.

Here are Dr. Besant's words, which seem specially written for to-day :



By the POWER that streams through the STAR



By the LOVE that streams through the CROSS
May the poor be restrained from violence
May the rich be inspired to sacrifice
Let hate be overcome—
Let Love be triumphant
Come to Thy suffering world
O Desire of All Nations
We wait, we watch.

Rukmini Devi.

The World Federation of Young Theosophists

IN July a letter was sent out by Srimati Seeta Neelakantan, the General Secretary. She has received reports from various countries, and contributes the following extracts from the same :

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 with the World Federation, Adyar. The Youth Secretary, Mr. Orlando de la Teja, will soon write to you.

ADOLFO DE LA PENA GIL,

General Secretary.

NEW ZEALAND : Thank you for your letter of February 11, containing the good news about the revival of the work of the World Federation of Young Theosophists, following the difficulties and the dislocation caused by the war. Young people all over the world will benefit from a renewal of their links with Adyar, and, to a lesser degree, with their fellows all over the world. There are three Youth Groups (as we call them) active in New Zealand, in Auckland, Wellington, and Christchurch. It is hoped that a fourth will be started in Dunedin this year. The largest group in Auckland has 61 members. We are hoping to have our own magazine *The Torch* properly printed shortly and will send you a copy. This will keep you supplied with news of our activities. In addition to weekly meetings other activities will be arranged, including picnics, hikes, picture and theatre 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.

MILTON THORNTON,

President, H. P. B. Lodge Youth Group.

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. I was thrilled to hear that something is about to be done with the World Federation. I have always been eager that something be done with it, that it be made truly international and a functioning part of the Society. I think it has possibilities but it has to be really worked. Actually we are as much a Young Theosophist group in this Section as we ever were. I can get in touch very quickly with all who are interested in the movement, so that is no different from before. We do not publish a magazine, but I have put excerpts from the letters you sent into an article for the next issue of *The American Theosophist*, since we no longer have a youth journal. This reaches all the members, so it is better anyway. I am sure that those who are really interested in youth work would support the World Federation if something is done, and I can get them together easily. On the Convention programme space has been provided for a Young Theosophists, programme, and I hope to have a symposium on the place of Youth

Work in the Society, and perhaps a discussion about work in the World Federation.

JOY MILLS,
Youth Secretary.

AUSTRALIA: It is a matter of great satisfaction to us here in Australia to learn that the World Federation is being revived. We feel that it is essential to the welfare and growth of Young Theosophist groups in all countries, to feel that there is a strong and sympathetic "heart" beating at Headquarters. May I, on behalf of Australian Young Theosophists, offer the office-bearers of the newly-revived World Federation our most sincere congratulations and goodwill, with a promise of 100% co-operation in their efforts to revitalise Young Theosophists, work throughout the world. 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. We are now producing a small magazine known as *Fraternity*, a copy of which will be sent to you each time it comes out. We had an excellent Young Theosophist session during the Australian Section's Easter Convention, held this year in Melbourne. Following the business part of the meeting, a symposium was presented on "The Part of Youth in the presentation of Theosophy to the Public". I am no longer Federation President, Mr. Harold Hort having been elected to hold that office this year. Any communications dealing with the Federation should be addressed to Harold, and any dealing with *Fraternity* to me.

FLORENCE PULSFORD,
Editor, "Fraternity".

HUNGARY: In the Hungarian Theosophical Society there has been working a Youth Group since 17th Feb. 1937, the centre in Budapest called "Activity" lodge. During the war years we could only work in secret but now have started with full strength. The Youth introduced itself before the older ones independently for the first time in January 1947. In our programme there were musical pieces, lectures and recitals. In the lectures we spoke about the aims of Youth. Youth feels predestined to give the example in moving and helping forward both people of the outside world and the members of the Theosophical Society on their spiritual way, by activity. We know that for our country the Divine Wisdom means the greatest development and enlightenment. In regard to this we have a responsible position. At the same time we decided to get into closer connection with the Theosophical Youth of Central European Countries. This geographical area suffered exceedingly during the war and we must increase the spirit of co-operation lest the always lurking discord should triumph over us. Led by this reflection we wrote to the Youth of the Roumanian Society in Bucarest and to the Yugoslavian one in Zagreb. We should like to extend this connection to a constantly wider circle. The programme performed by us was successful in general and we got promises of being able to reveal the spirit of co-operation another time too. We shall recommend the holding of congresses for Young Theosophists in Central Europe where we could be able to discuss our common problems personally. Some of our members are corresponding with Californian Youth already and we shall with pleasure extend our correspondence all over the world.

RUDOLF POLNER,
President, "Activity" Youth Lodge.

PHILIPPINES: The Young Theosophists of the Philippines on March 9, 1947, decided to

open a new field of activity in art in organizing a Mixed Glee Club of Young Theosophists. The first performance was a choral rendition of "One World, One Life", lyrics and music by Mrs. Mary G. Patterson of the Theosophical Society in America, on the occasion of the opening of the annual convention in the Philippines.

INDIA: The Youth Lodge in Karachi has a membership of nearly 90, and is very active, various sub-committee helping the executive to run the numerous activities of the Lodge. This also brings many members into active responsible work for the Lodge. The Lodge has a place of its own with three rooms, an office-room, meeting room and library combined, an indoor games room (table-tennis) and a lovely shrine-room where we hold our Study-classes as well. We have weekly meetings in the form of Public Lectures, study-classes, members' meetings, music or art evenings. Outdoor and indoor games are held every evening. We have friendly matches with other clubs as well as actual tournaments among ourselves. We have the Dr. Cousins Elocution Competition cup for which annual competitions are regularly held. This is open to all youths of our city and the response is always very encouraging, many young people later on coming in as members. Besides this annual

function we have smaller elocution competitions just among ourselves. Socials, picnics and excursions are regular features of the Lodge programme. We have a regular *Theosophical Order of Service* Group which arranges visits to the local Remand Home, the Civil Hospital, Sweepers' Quarters, etc., building contacts with these unfortunate brethren, playing games with them, taking music into their quarters and trying to alleviate what distress we can. Specially to be mentioned is our *Clothing Campaign* run since four years. We collect old clothing from friends, mend them or fit them into some use for poor people to whom we distribute them. Since last year we have been collecting funds and were able to buy woollens and blankets worth Rs. 600/- nearly to alleviate distress among the lower middle class people during the severe winter. Many Youth Lodges are engaged in individual forms of service like collecting funds for relief among riot victims, etc. The Lodge issues a monthly news sheet "Advance". Members are keen on "Besant Centenary" work. We have had music and art evenings and have made small collections. Every month we have some propaganda to make the city Besant conscious.

GOOL K. MINWALLA,
Vice-President, Karachi Youth Lodge.

A CORRECTION

Our attention has been called to a strange omission made in our August number, on p. 86 of *The Young Citizen*, where the claim is made that our students now include Marathi, Gujarathi, Punjabi, Parsi, Nepalese, Malayee, Bengalee and Singalese, with a prospect of even further variation, and very wrongly Sindhis have been omitted. We apologise sincerely and abase ourselves. We much appreciate all Sindhi elements in the Arundale Montessori Training Centre as well as in Kalakshetra, and the slight is quite unintentional.

Young Theosophists at Work

EVERYWHERE the world over Young Theosophists are taking an active part in Theosophical work. Their task is to prepare themselves for future leadership and to promote and promulgate Theosophy and Theosophical principles in every walk of life. In reply to greetings from Australian Young Theosophists, the international President of the Theosophical Society, Mr. Jinarajadasa, recently expressed his thoughts about the work ahead as follows:

My cordial thanks for the greetings from the Young Theosophists.

As one who belongs to the White-haired Brigade, I am anxiously looking forward to the Y. T.'s to see you are "coming on".

Perhaps you have noted the Iceland artist's picture which I reproduced in *The Theosophist*, and the description of which has the title "Youth Saves the World". I hope Youth will not become "hard-boiled" too early, because the causes for disillusionment just now are so very great.

Cordially yours,
RAJA.

(The picture to which our President refers appeared in the February 1947 issue of *The Theosophist*.)

Just now as the Centenary of Dr. Annie Besant is being celebrated, we can look back at her work for young people and dedicate ourselves to walk in her footsteps, for she was a great warrior in the cause of humanity.

Members are alive to this need and in the youth magazines of the various Section express this thought in different ways. In *The Torch* (New Zealand) Mary Stroobant writes in her editorial:

When Wendell Wilkie coined the phrase, "One World," he caught the imagination even of people who had never read his book. There is a growing feeling of the kinship between men and between races,

and between the human and the animal world. From Wilkie's "One World" is but a step to the "One Life". . . . The youth of today are those who will decide the fate of millions tomorrow. Young Theosophists, therefore, with their unique advantages for studying world problems from an occult point of view have unusual opportunities to qualify themselves for leadership. Leaders are desperately needed in the fields of government, medicine and religion—men and women free from racial prejudice, religious bigotry and sex discrimination, whose tolerance is based on their understanding of the principles underlying the "One World" which so many are blindly trying to realise.

The Federation President of the Australian Young Theosophists, Harold Hort, puts it this way:

Our work is to seek opportunities for service, co-operation in the work of the lodges, training for the work ahead and the contribution of youth's special gifts, but at all times, the promotion of Universal Brotherhood without any distinctions at all. From a Theosophical point of view, the age or the body is surely a very minor consideration: however, as Bacon says, it is a wise arrangement for young and old to work together. "Because the virtues of either age may correct the defects of both: and it is good for succession that young men may be learners, while men in age are actors; and, lastly, good for extreme accidents, because authority followeth old men, and favour and popularity youth."

Opinions and articles are wanted from Young Theosophists everywhere so that they may be all represented and linked together in one unit preparing for the "work ahead".

SEETHA NEELAKANTAN,
General Secretary.

Independence Day at Adyar

THE celebration of this great day for India—a day for which Annie Besant had worked so indefatigably and invincibly—was on the outstanding scale which the occasion demanded.

The Headquarters Hall of the Society had been decorated with the National Flags of all the Sections, and in the midst of them the National Flag of the Indian Union conspicuously blazed, shedding around its splendid aura. But before the meeting there, timed for eight o'clock, the young people of the Besant Theosophical School, Kalakshetra and the Arundale Montessori Training Centre had already long been astir, in joint and several activities. First at 4 o'clock all had gathered, in spotless white clothes, on the roof of Besant Gardens, where the flag was unfurled by Srimati Rukmini Devi. A tense silence of self-dedication to the Spirit of India was closed with acclamations of joy, and a tribute to all who had worked for Indian Liberty. Next at Olcott Gardens another flag was hoisted by Srimati Kamala Trilokekar, Secretary of the Training Centre, amidst great enthusiasm, and the singing of patriotic songs.

The Besant School in Damodar Gardens had its own flag-saluting Ceremony later, when day scholars also could attend, and meanwhile at 8 o'clock all participated in the great Meeting in the Hall of the Theosophical Society. Mr. Sidney Cook, Vice-President of the Society, presided in the absence of Mr. C. Jinarajadasa, and speeches were made by Srimati Rukmini Devi, Mr. C. S. Trilokekar and Dr. Srinivasa Murti. Telegrams were sent congratulating Pandit Jawarlal Nehru, Premier of the Indian Union, and Mr. Jinnah, Governor-General of Pakistan, on their achievements, and hoping for friendship and amity between the two Dominions.

Dr. Srinivasa Murti's eloquent speech is fully reported in this issue.

A crowning celebration of the day was held in the Bharata Samaj Temple, where assem-

bled followers of all faiths represented in the Adyar compound. A true fellowship of faiths alone can lay the foundation stone of Indian citizenship, for through it alone can the problems of religious and communal discord be solved.

DR. G. SRINIVASA MURTI'S SPEECH

"This is indeed a great day, a glorious day, a day for remembrance of happiness and rejoicing. Remembrance, Yes, whom shall we remember? First and foremost all the crowds of unknown warriors of freedom. In this morning's Supplement of "THE HINDU" I find the pictures of a galaxy of great leaders of India who fought for the freedom of this land, but there are millions more who have given all their life, their wealth, their everything to win freedom which you and I are today sharing. To these unknown warriors it is right that on this day we pay our homage with great affection and reverence. It is very appropriate that every Indian citizen should remember these unknown warriors.

"You find amongst the galaxy of pictures of the great fighters in 'The Hindu', one of Dr. Besant. This morning I had the great pleasure of going to the 'NEW INDIA' building where she worked for so many years for the freedom of India. I had the privilege of hoisting the National Flag over that building. I told the audience how I could point out Dr. Besant's room where she worked day after day, week after week, month after month, year after year, and from where she sent forth her clarion call for India's freedom. She was the pioneer writer on the subject, and the message went all over the world. I recalled how she and her co-workers, Dr. Arundale and Mr. B. P. Wadia, were interned for the Home Rule agitation. I felt that she was present in person, embodying the thousands all over the place. This is a day when we should remember her life-long service to the country."

"There is another reason why we should rejoice and be thankful. One of the great ideas for which she stood was what she called the Indo-British Commonwealth. This is the Great Plan. Till about four months ago in this land we were demanding independence, undiluted independence. Instead of this we have achieved Independence by Dominion Status. Who brought about that change? I like to think it is because the Elders allowed this to be done for the welfare of India. You may remember the saying of Chittaranjan Das: Interdependence is more applicable than independence. So let me say Independence plus something more we have today.

"The Indian flag is said to be the Chakra representation of Ashoka. I would like to say that the Chakra is a symbol from time immemorial. We have the Dharma Chakra, the Kala Chakra. It is a symbol of the eternal cycle of evolution of events happening according to the plan of the Elders of the world. The Chakra is in the right hand of the Protector of the world, VISHNU. So it cannot be correct to say the Chakra origin-

ated with Ashoka; it comes from beyond history.

"It is very interesting that PAKISTAN has the crescent and star on its flag. The symbol of the crescent did not come with the Prophet of Arabia. It is very ancient in India. It is the symbol of SHIVA. You see the mystics and saints wear even today the crescent on their heads. Again, in Burma, they have a flag with the five-pointed star. How thrilling it is that we all at the same time pay homage to the five-pointed starred flag of Burma.

"These coincidences are not by accident. Thinking of Ashoka's symbol, Ashoka in this land is claimed by Jains as belonging to Jains, other religionists think of him as belonging to their particular faith. If the theory current among the Theosophists, that Ashoka reincarnated as Colonel Olcott, be true, it may explain why he claimed every religion and every religion claimed him. What Ashoka did, Colonel Olcott repeated.

"This is indeed a great day for all of us, and we owe this to Mother Vasanta whether the world recognises it or not."

ON THE CHOICE OF FRIENDSHIP

Pythagoras said :

First, rightly worship each immortal God
As is ordained by sacred rule and text.
Revere your oath of loyalty; and next
Honour the heroes whom the wise applaud.
Honour likewise the spirits of the sod
Though you with questioning be much perplexed.
And, though your will by other wills be vexed,
Honour your parents, should they wield a rod.
And for the rest, the vast zig-zagging flight
Of creatures crowding to some sensual end,
Grant them a glance of sympathetic sight,
And on their mad migrations let them wend.
But he who makes of virtue his delight
For virtue's only sake, make him your friend.

JAMES H. COUSINS

Montessori Day

THE evening of August 31 was set aside for the celebration of the seventy-seventh birthday of Madame Maria Montessori. But during the preceding night and all day telegrams came in from various parts of the world, and from early morning Olcott Bungalow was filled and surrounded by students and teachers anxious, in the traditional Indian manner, to have darshan (sight) of a person from whom blessing emanates.

But the late afternoon and evening brought a climax of inspiration, friendliness and artistic beauty, in a lovely natural setting such as Adyar is famous for providing. Under the great trees of the compound of Damodar Gardens, the location of the Besant Theosophical School, near Kalakshetra, and within easy distance of the Arundale Montessori Training Centre, five hundred happy boys and girls and teachers sat on the matted ground in front of a specially erected stage within a fringe of chairs occupied by visitors, chief among whom were the President of the function. The Hon'ble Mr. Avinashilingam Chettiar, Minister of Education to the Government of Madras: the Sheriff of Madras, The District Inspector of Schools, Bishop C. D. Shores, Deputy to the President of the Theosophical Society and others.

Srimati Rukmini Devi, in opening the proceedings, expressed her happiness at so large an attendance for the happy occasion, saying that they were greatly honoured by the presence of the Minister of Education for Madras Government, the Hon'ble Mr. Avinashilingam Chettiar, whose long expected visit to their educational centre happily coincided with the birthday of the world's greatest educationist, Dr. Maria Montessori.

Turning to the guest of the evening, Srimati Rukmini Devi said they greeted her not only as their friend—some considered her as mother—but as Director of the Arundale Montessori Training Centre. They were fortunate

in her choice of India as the scene of her work, especially in the year of India's attainment of freedom. Indian children in the future would thank her for coming, as also would their parents. They would thank her because, through her method, they learn without a tear. She included Signor Mario Montessori in her greeting, and wished him many years of happiness.

Greetings were offered to Dr. Montessori by Mr. C. S. Trilokekar, on behalf of the Kalakshetra and the Sangeetha Siromani classes; by Mrs. Rajwade on behalf of the Arundale Montessori Training Centre; by the Headmaster, the Sanskrit teacher and a student of the Besant Theosophical School; and on behalf of the All India Montessori Association by Mr. Bhambhra.

The Hon'ble Mr. Avinashilingam Chettiar, Minister of Education, who presided, then addressed the meeting. His speech and that of Dr. Montessori are printed as articles in this number of *The Young Citizen*.

At the end of the speeches, Shrimati Rukmini Devi presented a radio set to Dr. Montessori in memory of the occasion.

Then followed a delightful programme of music and dances by students of the Kalakshetra and also of the Arundale Montessori Training Centre.

As a conclusion a lighted lamp was placed before Dr. Montessori, and from it a procession of students each lit a candle, symbolically indicating the carrying on of her light to the future.

Prior to the evening function there was a tea-party by the students of the Training Centre at Olcott Gardens, the main room being choicely decorated by the students from Travancore.

After the speeches, Signor Mario Montessori said that Dr. Montessori had come to India because she loved the country more

(Continued on page 108)

Devotion and Enthusiasm in Education

By THE HON. MR. T. S. AVINASHILINGAM CHETTIAR¹

Minister of Education to the Government of Madras

■ CONSIDER it a great honour to associate myself with the felicitations that have been so deservedly given to one of the greatest educationists of the world. I asked her age, and was informed that she is only 77. She is not 77 years old, she is 77 years Young; because age is not to be reckoned by the years one has lived but by the enthusiasm that one possesses. I find in Dr. Montessori great enthusiasm, in fact, much greater enthusiasm than in the younger men and women. When Bernard Shaw was once asked what was the secret of longevity, he replied, "Just to do the work which you love; just to feel the joy living in the work that you do."

Dr. Montessori has the greatest pleasure in her work, the background being love for the children, both boys and girls. This love urged her on to educational research. I wish her long years of life to throw light upon this great problem.

While on this subject, I must refer to the great work done by her. There are thousands of men and women who have not seen Madame Montessori but who have read about her method of education. In fact Montessori has ceased to be a personal name to them; she is identified with a method of education. Any reform that may be made in education must have as its foundation one thing, that is, love of the child, the growth of the child through affection, through its own tendency; and any scheme of education must have as its basis at least part of the Montessori experiment.

¹ At the birthday party to Madame Montessori at Adyar, on August 31, 1947.

I would like to say a few words about our own great future in India. I believe, and I have no doubt that everyone of you believe, that this country has a great future; and if that future is to be certain, let us take care of our children, because children are our future citizens. We amass wealth, we acquire property, just for the children; but the greatest heritage that we can make for this country is to give the true method and ideology and strength to happy young men and women; there lies the great future. I hope and pray that all of us on this happy occasion will think of that great future, and concentrate on what we can do to build that great future for the child.

It is very important that young men and women should devote themselves to research in this field. Painters, sculptors and great artists start their work, but do not produce anything great in the first effort. After one or two years of hard work they produce a masterpiece. We do not want cheap results. We want lasting research. There must come forward those who will take upon themselves the love of service of the child in its various aspects.

There are many people who say that the future seems dark; there are many immersed in researches, who feel as if they may come to naught; and still they all strive till the end. So those who want something to be achieved must learn to make continuous effort, and must learn to have confidence in hard work. Hundreds of institutions must undertake the task of research with whatever resources they have. What we want is men and women who will devote themselves to that

(Continued on page 108)

Education From Birth

By DR. MARIA MONTESSORI *

■ WISH to thank you all very deeply, and especially the Honourable the Minister for Education who has been good enough to attend this festival. I also thank Srimati Rukmini Devi, to whose genius and whose energies and generosity this institution owes its life. And I thank all friends who have testified their loyalty; and they know it is upon this loyalty and upon its collaboration that we base our future work. Also these children, these young people, who have remained silent have also shown their interest.

I cannot express my joy in words at finding myself here in India. I am specially happy to be here just at this moment when great events are happening in India, and you see the light of dawn and the sky clearing up. I was thinking this morning my birthday comes just fifteen days after the birthday of your country. To me this has a mystical meaning, because certainly with the realisation of the freedom of this great country, freedom has also come to its children. I have always striven for freedom, not of slaves, but the freedom of people who responded to the energies spread from the Great Ones that we all seem to be working for.

While on the political side the country has got laws framed in order to ensure the freedom of people, here in this institution we must study the laws of God that govern the growth of the children, so as to help the children who will be able to carry on in this political field. In a free country the word freedom is not merely a word; it is acquiring knowledge by learning for oneself perfectly; and no one will learn for himself without the aid of education.

I should like to say something to the Honourable the Minister for Education, who has honoured us by his presence, on the great

¹ At her 77th birthday party at Adyar, August 31, 1947.

importance of educating during the first years of life. Education that comes at 7 years of age is something of an irritation; it is not the education that our times need. What is needed today is not that the children should go to the school at an early age, but that education should begin from the very beginning of life, because in our classes children of 6 years of age already know all the things that 7 year old children come to learn in other schools. Why do they have to begin education in a wrong fashion? Children of three years learn with greater pleasure, make more effort than children of seven. Why should you abandon these children of three, so that they have to learn at 7 years of age without enthusiasm? The Honourable Minister for Education has spoken about the great importance of having enthusiasm in work and enthusiasm in study. In our schools one can see little children full of enthusiasm and life and great force. Why are children of 3 years of age, 3½ and 4, more enthusiastic in their work than children of 7? It is because of their soul. Because of interest in work the small children dislike holidays whereas elder ones find them a relief. We must shift the education; instead of beginning education at 7 years of age, which is too late, we must bring down the items of education towards an earlier age. May I address you, Honourable Minister for Education, and ask you to start such an experiment in India? It is started in other countries. I ask you to help us to start this experiment, allow us to begin education earlier, and show the real value of the education of children at an early age. If this is done, when the children arrive at the age of seven they will have already so far advanced that at the age of 12 we shall be able to give the full amount of education and culture needed for the whole people of India.

"NATIONAL FLAG OF INDIA"

May I humbly say that the choice of the 'Chakra' appears to be more an act of Divine Inspiration.

"The wheel that turned with nave of burning gold
Was that most precious wheel of Perfect Law."

"A mighty whirling wheel of strife and stress
Which none can stay or stem."

"Who mounts may fall; who falls may mount;
The spokes go round unceasingly."

"Who toiled a slave may come anew a prince
For gentle worthiness and merit won
Who ruled a King may wander earth in rags
For things done and undone."

(*Light of Asia* by Sir Edwin Arnold)

"Thro' many a round of the wheel of births and deaths I ran
But found not the Builder that I sought
Now, House-Builder, thou art seen! No more shalt build!
Broken are all thy rafters; split thy beam!"

(*Buddha's Path of Virtue* by Mr. Woodward)

How sublime would be the thoughts, if, at the time of saluting the Flag of Independent India, Absolute Independence of the Soul as well is contemplated!

Hind will become a Heaven to the extent to which belief in the Law of Inescapable Moral Retribution gets burnt into the soul of every citizen.

B. K. RAO

(From page 105)

than any other. She was asked by her Doctor not to go; but in spite of that she came, because she felt that in India there was

a special response to the sentiments that she has for the children. In India people can understand the idea, and there is a depth of devotion in service.

(From page 106)

task with whole-hearted devotion in this country, not looking forward to extraordinary results, but to love of service. God willing, in the future India we shall have young men and women coming forth to this great task of educational research. That will be one of the greatest tributes to the presence of

Madame Montessori here today. You will teach not only her methods and details, but will also inspire men and women to take up the great task, so that the work that she has started may be carried on to future years, so that this country and the world may benefit by it.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

ONE subject fills our issue for this month, and it is one on which indeed there is much to say. Yet it is difficult to write at all adequately on so great a being as Dr. Besant, for in truth one feels the need of many incarnations before one will be able to understand even—far more to achieve—such beauty in living. I had the great privilege of being very close to her, and my words come from deep feeling, though I am unable to do justice to the subject. To me she was not merely a great genius, an orator who outshone all with her brilliance, but she was like a goddess, and who am I to describe a goddess?

At my first contact with her, when I was very young, I was hardly aware whether she were man or woman, but felt sure that some Rishi, as in tales I was familiar with at home, had taken incarnation. So I went to my father to ask who was the Rishi who rode in a fine car (a Rolls-Royce that had been given her). My father asked me to describe the Rishi, and I was eloquent, even to the vibhudi on the forehead, to which my imagination had twisted a golden scarf that she wore. My father explained that it was a very reverend grandmother whom I had never met, and thenceforth I longed to meet this grandmother, but had little opportunity at first as she was so great and I so small!

Later the opportunities came, and I would go to hear her lecture, while yet knowing little English and less of politics and philosophy. But she had the great magic of being able to uplift by the power of her voice, and I was always convinced that I had understood great and marvellous truths, which I would undertake to relay to others who knew less than I.

Other famous people have I known, whose names blazed in newspaper headlines everywhere, but none whose daily life came so near to perfection as hers: it was a perfection that was not the result of a conscious striving after

goodness as an ideal, or in order to impress people favourably ; rather was she so completely dedicated every moment of her life that her greatest teaching was less in what she said than in what she was.

First among her remarkable qualities came her devotion to truth. To that even the deepest of personal affections had to give way. Great was her love for her mother and friends, for her religion, but truth came before all ; she was never afraid to follow its gleam into any wilderness, never afraid to be adventurous. With the warrior's strength she combined respect for her opponents, and a heart ever full of compassion. This I know not from books or hearsay, but from what I saw for myself, watching her with her friends and foes alike—with her workers, little children, animals, and even with those who misunderstood and thwarted her. She was indeed the Warrior for Truth, for Justice, for the rights of the down-trodden, and as President of the Indian National Congress in 1917 she prophesied that as long as India followed Truth and Justice, none could stay her achievement of freedom and happiness, and she would bring happiness to the world.

Because she was able to see divinity in every individual that came before her, each became more nearly divine in her presence. People who disagreed violently with each other and sought her presence for mutual recriminations, would come from her room in a few minutes, smiling and linking arms as friends. So she dispelled disharmony, and raised each to his own highest level. How much is she needed to-day in India !

Perhaps now Indians would understand her better than they did in the days of the Non-cooperation movement, when there came a difference between her and Gandhiji. Now on looking back they must realise how selfless was her love, and what a friend we had in her. In many an Indian heart there may be a regret that we were unjust to that friend, and did not take full advantage of her presence and help. That is a question each must face for himself.

However much outwardly turmoil raged about her, within her was a profound peace which nought disturbed. She spoke normally in a quiet voice, but all could hear. She had such control over her body that at times she would keep an engagement for a public lecture when she was ill, even with a high temperature ; yet she would speak superbly, with no aid of microphone. It would seem not unlikely that a microphone would be shattered by the force of such mighty utterances.

People used to say of her that none was a greater Hindu than she was, and indeed she accepted fully the beautiful things of the Hindu faith ; but in





reality she was permeated by the essence of all religion and showed the best of each. Through Christianity and even atheism she was led to Theosophy in her pursuit of truth, and she felt no need to go further. Superficial critics have sometimes deplored that last allegiance, thinking her too great for identification with the Theosophical Society however wide its platform. But the motto of the Society—There Is No Religion Higher Than Truth—marks it as her right spiritual home, worthy of one who desired nothing more for her epitaph than the words: 'She tried to follow Truth.'

Rukmini Devi

Epitaph of A Herald

FOR ANNIE BESANT

Oh! beautiful the herald feet
Upon the hills
Of those who bring good tidings, meet
To heal our mortal ills.
Honour is theirs, Truth's cyclic messengers;
And honour too is hers
Whose voice has sounded as a golden chime
Across the tempests of our time,
Calling the way to where all storm shall cease,
The ancient selfless way to joy and peace.
Honour is hers beyond a mortal crown
Who, for the vision of the Right,
Laid love and faith and freedom down
To ease her shoulder in the lifelong fight
Through darkness into Truth's clear light;
Who in life's winter kept the heart of spring,
And youth's adventurous wing;
Whom toiling millions hailed with lifted staff
Remembering
Her hands for them filled full of strength and ruth;
Who, while her name was named with love
Where earth's best spirits move,
Yet sought than this no statelier epitaph:
"She tried to follow Truth."

JAMES H. COUSINS

Vasanta Mata Ki Jai

BORN on October 1st, 1847, in London, of parentage three-fourths Irish, Annie Wood spent a happy girlhood with a widowed mother, her education being largely entrusted to Miss Marryat, sister of the celebrated author of sea-novels. Her autobiography tells how, on a visit from home, she met a young clergyman, whose profession invested him with glamour in her girlish mind that was readily inclined to devotion. He paid his addresses to her and claimed from her a promise which she tried in misgiving to withdraw; but her mother urged her not to treat lightly the offer of so reverend a suitor, and she was persuaded to marry Mr. Besant, while still far too young to realise all that marriage meant. Naturally the marriage did not turn out well. Her husband was a conventional English clergyman of his generation, easily shocked at any questioning of religious dogma, and Annie Besant was already a seeker after truth, who could and would not accept what reason denied on grounds of mere expediency.

Only a brief summary can be given here of the narrative that grips the heart of every reader of the autobiography. Cast out by her husband for nought but her religious unorthodoxy, and deprived by the Courts of the custody of her two children, she went through years of struggle for mere existence, tenderly supporting her mother, who stood by her through all. She found good friends and co-workers among the freethinkers in London, and later among Fabian socialists, and soon so established the value of her pen and her eloquent tongue that her help was eagerly sought, and she could easily earn her living. On the London School Board she inaugurated free meals for children; she led match-girls on strike; she helped Charles Bradlaugh to fight his political battles, and she stood for truth and freedom wherever

these were being obscured. Our picture of her here, as a young woman of 41, shows a face beloved by the poor of the East-end of London, beautiful in its gallantry and sensitiveness, warmly generous.

The next phase of her life opened with her being asked by W. T. Stead to review "The Secret Doctrine," and her immediate recognition of H. P. Blavatsky and all that her message meant to the world. In joining the Theosophical Society, under its banner of truth, she again had to leave many old friends who could not see things as she saw them, and resented her change of position. Undeterred, though not unscarred, by their desertion and charges of inconsistency, she turned all her energies into the new channels, and soon came to India, knitting again old ties of the soul.

Her phenomenal career in India is so well known as to need little comment. For years Benares was her home, and learned pandits gathered round her there, helping her to establish the Central Hindu College and other educational establishments, and to dig out for publicity the treasures of Sanskrit literature and revive Indian self-respect and pride in their own age-long civilization. Spending her time largely in travelling on lecture tours, between east and west, it is not too much to say that she alone changed the mentality of the educated classes of India, and at the same time challenged and changed the outside world's view of India and her religious cultures.

Called in 1907 to become President of the Theosophical Society, she took up her abode at Adyar, and started doing for S. India all that she had already done more especially in the north.

Our remaining pictures here show her in the days of her political campaign for Home

(Continued on page 115)

Annie Besant, Lover of India

By SIR MIRZA M. ISMAIL

IN 1917, before her internment, Annie Besant wrote a message which she addressed to her brothers and sisters in India. This is what she said: "I am old, but I believe that I shall see India win Home Rule before I die. If I have helped her ever so little to realisation of that glorious hope, I am more than satisfied."

She was then 70 years old. To-day, India has won that Home Rule, but Annie Besant has not lived to see it. After life's fitful fever, she sleeps in the bosom of Eternal Peace. But we who are privileged to see the fulfilment of the ideal to which she devoted more than a quarter of a century of long and eventful life acknowledge to-day the deep debt we owe to her strenuous and selfless endeavours.

After the appearance of non-cooperation in Indian politics, Annie Besant ceased to be a "popular" political leader, but she had never ceased to love India or to work for the Indian people. She believed in the destiny of India as a united nation. "Geography", she said in 1905, "has a determining influence on nationality, for two nations cannot co-exist on the same soil. A nation must have its national territory and we cannot have a Hindu nation and a Mussalman nation in India. We must have one Indian nation from the Himalayas to Cape Comorin, from Bengal to Kathiawar." That such an India did not exist she knew, but she believed that it was coming to birth. "She is coming," she said in an exultant mood in 1910. "That one India, when she comes, will have her head crowned with the Himalayas, and her feet will be bathed in the waters that wash the shores of Tuticorin; she will stretch out her right hand to Burma and Assam, and her left hand to Kathiawar and Baluchistan. That India has to

be born." And she added with a characteristic flash of the imagination—"That India the sound of her feet is on the mountains and soon the rising eastern sun shall glow upon her forehead. Already she is born in the mind of men."

Events have shown that the India of Annie Besant's dream, India one and indivisible, in which men of every faith—Hindu Muslim Christian, Parsi, shall have joined hands for the glory of the Motherland, is not yet born in the mind of men.

Many have spoken of Annie Besant's services to India in the fields of political and social reform. Her fight for Home Rule, both inside and outside the Congress, in the page of the *Commonweal* and *New India*, on public platforms and in conferences and conventions, her fight for the uplift of Indian womanhood, for the advancement of commerce and industry, for the welfare of labour and the submerged classes. The marvellous energy and unfaltering devotion which she brought to bear upon these movements will remain a glorious chapter in the history of India's struggle for freedom.

These were great, but greatest of all was her unique contribution to the spiritual renaissance of India. She loved India with a bounding love. She loved her people, her philosophy, her religion, her literature, her art, her culture in all its aspects. "Come to the East", she wrote in 1918, "and stand in front of a dim but all-alluring image of range of the Himalayan snows. How wonderful they are! They draw you towards them; you are there among them; you are in this rare, tense atmosphere which takes you to its bosom, and you feel the chill as the mist enwraps you and you are all alone, or with the eternal snows, with the might

strength of the mountain which has become yourself . . . your eyes rest on the snow on that great peak, which draws your life away—through the mist, through the snow, through the mountain itself—that slowly emanates from them a Face—surely a Face—Yes! . . . It is Mahadeva! It is Shiva, the Beloved! It is the Beauty Eternal, the Youth Immortal!"

As one reads her speeches and writings, one feels that she was never weary of glorifying India's greatness, never thought she had said enough. One can visualise her face brightening with a lustre when she spoke of India's past, and gave fervid expression, with all her unrivalled oratory, to her firm conviction that India would rise again from the sleep of centuries to regenerate and lead the world. "When I think of India," she said, "I think of the greatness of her past, not the degradation of her present. To me she is in very truth the Holy Land, the land whose great philosophy has been the source of all the philosophies of the Western World, the land whose great religion has been the origin of all religions, the mother of Spirituality, the cradle of civilization . . . I would win your thoughts to India unfallen; India as she was in her past, as she shall be in her future—Mother once more in days to come, as in the days behind us, of art and of knowledge, mother of spiritual life and true religion." Words surcharged with emotion, lines sparkling with life and full of an appealing beauty of expression, are scattered throughout her voluminous works.

Annie Besant believed that only through education of the proper type India could become great once more, education which is rooted in and inspired by India's ancient ideals, education, that is to say, which is basically spiritual. Annie Besant was never tired of repeating that the basis of India's past greatness was spiritual. From the depths of India's spirituality flowed her intellectual

greatness, her creative genius, and from her creative arts material prosperity. When spiritual decay set in, India fell; and if she is to rise again, the beginning must be spiritual. We all know with what earnestness and unflagging energy Annie Besant set herself to her self-appointed task. The Central Hindu College, which has now developed into the Benares Hindu University, will shine as an imperishable monument to her efforts. She believed that in this task of education, Theosophy played an important part. Theosophy, she maintained, taught the fundamental truth of all religions, the unity of self, the life in all, the underlying unity in diversity, which is the basis of the brotherhood of man. "Out of the belief in one life", she said, "grows the recognition of the national life, and of the need in the nation for unity, patriotism, love of country . . . the readiness to subordinate private interest to the common good, the readiness to sacrifice oneself for the sake of the larger self of the nation." Theosophy thus taught enlightened patriotism. It also taught the essential unity of all religions. In the Theosophical Society, Hindus, Muslims, Parsis, Christians, met as brothers; and that was the most potent and practical way of drawing the communities together.

I have not said anything about Annie Besant's heroic struggles and sufferings in England before she came to India. Her religious doubts, her lapse into atheism, her association with Charles Bradlaugh and the National Secular Society, with the Knowlton pamphlet episode, the Malthusian League, and the Fabian Society, are all matters of history. But to see in her a mere fighter for the freedom of speech or the redress of social wrongs will be to miss the real import of her unique life. She was imbued with the Aryan ideal of life, the finest expression of which she found in Hindu thought and culture. The end and sum of that culture is self-knowledge





Umar Sobani, S. R. Bonarji, His Excellency Quid-Azam M. A. Jinnah, Annie Besant, Jinnah's
Dwarakdas, Rt. Hon'ble M. R. Jayakar, Govindlal S. Motilal, B. G. Horniman
on the floor: Kanji Dwarakdas
ng: Shankarlal Banker, Syud Hussain, J. R. Gader, Ratans D. Morarji, L. R. Tansley, Narandas
Purushotham.

which is the same thing as God-knowledge. Know thyself is the last word of wisdom. Yet self-knowledge is the end of a journey which begins with questionings about self. Thus in the Gita, we find Arjuna's mind on the eve of battle is filled with misgivings about the propriety of killing, misgivings which are finally dispelled by Sri Krishna's exposition of the true nature of self. All sincere seekers after Truth are assailed by doubts. From doubts through struggles, Annie Besant came to peace. She was a Yogi; a Karma-Yogi as described in the Gita, one who works in furtherance of God's will in the universe, without hope of reward, indifferent to praise or blame, unaffected by success or defeat. There can be no truer description of her spirit than that given by herself when she parted company with the National Secular Society: "It has cost me pain enough and to spare to admit that the materialism from which I hoped all has failed me; and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other

times in my life, I dare not purchase peace with a lie. An imperious necessity forced me to speak the truth as I see it, whether bring praise or blame. That one loyalty to truth I must keep stainless whatever friendships fail me, or human ties be broke. She may lead me into the wilderness, yet I must follow her. She may strip me of all love, yet I must pursue her; though she may slay me, yet will I trust in her; and I ask no other epitaph on my tomb but 'I tried to follow Truth.'

There can be no nobler epitaph on a tomb. Annie Besant not only tried to follow Truth, but with all the extraordinary power of her tongue and pen tried to make others follow Truth. Success in such endeavor does not come in the shape of parliamentary acts, but in subtler ways, and marked by certain elevation of the spirit, an exaltation of the soul. If despite the political and economic chaos that surrounds us, you to-day can feel the upsurge of the spirit, is in no small measure due to the zealous and self-less work of Dr. Annie Besant.

HER NAMELESS UNREMEMBERED ACTS

ONCE during a journey by train a mother, in Dr. Besant's compartment, was worried too much by a howling baby. Seeing that the mother was evidently in need of sleep, Dr. Besant threw aside the work she was doing, took the baby in her own arms and fondled it to rest till the mother got up from sleep.

During the Leadbeater agitation, an old faithful paid servant of hers at Benares rebelled

against her, and resigned from her service in a fit of temper. She called him to her private room, and offered him a pension for life, saying that he had not sufficient means to help him through the remaining years of his advanced age. His son told me "my father was touched by her generosity, and had not the face to accept her offer."

F. H. DASTUR

(From page 112)

Rule. The small view shows her with a group of her Bombay Congress helpers, including Mr. Jinnah himself whose adherence she then could claim. The next picture shows her with C. W. Leadbeater and Mr. C. Jinarajadasa, arriving in Australia in 1923, and last we see her as in 1927, her figure bowed

but still in courage and ability unshaken, her white hair almost luminous.

For many more interesting pictures of her and personal tributes from the great of all lands, see the Memorial Volume, and make sure that every library with which you are connected secures its copy.

H. V.

A. B. An Imperishable Memory

By E. N. SUBRAHMANYAM

THE public meeting to celebrate the Golden Jubilee of Dr. Besant's entry into public life remains an imperishable memory. It is one of the priceless possessions of my mental bag. That meeting took place more than 23 years ago now, and was held in Gokhale Hall which was packed to suffocation.

The platform was crammed with leaders and representatives of more than twenty organisations in the city who had gathered to offer greetings to Dr. Besant on the occasion. It was my great privilege to represent the international League of Youth. I was its joint secretary along with Mr. V. K. Krishna Menon, who now deservedly holds the office of the Indian High Commissioner in London.

Proceedings commenced as scheduled. After the President's introductory address nearly a dozen spoke. The patience of the audience was exhausted and they began to show signs of restlessness. They were not in a mood to listen to third-rate speakers who would neither speak to time nor to the point. They wanted Mr. Satyamurti and they were eager to hear Dr. Besant speak. The Chairman appealed to the gathering again and again to be quiet. It was of no avail.

Dr. Besant rose quietly, stood majestically and gently waved her right hand three times. It worked like magic. Pin-drop silence followed.

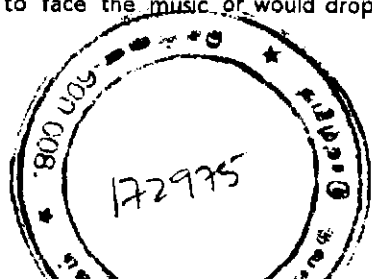
Mr. D. K. Telang, who was in charge of the meeting, came up to me and asked me if I wanted to face the music or would drop

out. I said I had better try. My name was called. I walked to the front of the dais, my legs trembling. I summoned all my courage and started speaking. I pulled through successfully and was loudly cheered when I wound up my short speech with Gandhiji's tribute to A.B. Mr. Satyamurti who followed me paid a glowing tribute to Dr. Besant's magnificent services for the social, religious and political regeneration of India.

Dr. Besant received a great ovation as she rose to reply. The meeting was eagerly waiting for it. After expressing her grateful thanks for the many greetings and felicitations, she made an impassioned plea for the freedom of India. It was a wonderful speech. I had heard nothing like it before. It thrilled every fibre of my being and I was in a state of ecstasy. I am sure many in the audience would have had the same experience; Indian freedom could not have had a greater, a better and a more doughty champion.

Dr. Besant was the fairy god-mother of Indian freedom. She dreamt that India would be free before she died, but her dream was not fulfilled. It is a matter for great rejoicing that during this—her Centenary—year India is an Independent Dominion, 'equal' in 'status' and 'freely associated' with Britain.

Let us all echo Dr. Besant's hope for "England and India, hand-in-hand." Yes that is our hope, for the World's sake.



THE YOUNG CITIZEN

Incorporating
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Editor: RUKMINI DEVI

NOVEMBER 1947

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The Crow's Nest

By Rukmini Devi.

THE Centenary Celebrations came to an end on the 6th of October, and our hearts and the country's consciousness are full of the vivid life that came through this. All over the world, in every city in India, in every vernacular over the air via the B. B. C., the All-India Radio, and other stations throughout India, the praises of our great Mother have been sung.

Thirty-five organizations, widely scattered, have associated themselves with the Besant Centenary movement. Believers, friends, antagonists, people of different opinions, including those against her, have all paid their tributes to her whose services were incomparable.

Adyar was alive, crowded, harmonious and joyous. It seemed as if we had cut at least twenty-five years from our own age and gone back to 1917 or 1921. Many remarked that it was as if Dr. Besant was alive and that we were living in the olden days.

All this in spite of so many circumstances that were against us. It was indeed a great pity that Sir C. P. Ramaswami Aiyar was not able to be with us. We expected many personalities from the North, particularly Sarojini Naidu, but owing to the unfortunate difficulties of these dark days in India she and many others could not be present.

In the Theosophical Society also, the President, Vice-President, Mr. Sri Ram and others were not able to be present at Adyar. But I have glowing reports on the success of the celebrations in London. Special mention must be made of my splendid co-worker, Mr. K. Sankara Menon, whose absence was specially felt by the young and by me.

Of course we know that Dr. Besant's life and presence were with us. The work has been heavy, almost too heavy, but inner strength and blessing came to help. So I must bow my head in reverence and thankfulness that it all culminated successfully.

Still more to be credited with this success is the founder of this movement, our late President of the Theosophical Society, Dr. G. S. Arundale, whose perfect love and devotion to Dr. Besant were termed "flawless" even by her. But for his vision in starting this idea of celebrating her centenary we would not have had this opportunity. Many wrote against him for so often quoting Dr. Besant, many said that there would be no response to this movement, some said that "she is now a myth and a legend."

But instead all have joined in the one cause, all have proved that she is not a myth and a legend but a living reality. The task of organising the celebrations was left to me. Perhaps I could have done more and better: but at least I can honestly say that I have done my utmost and stinted nothing.

The question is: What next? Surely this great downpour of life could not be for nothing. Surely the Besant Centenary Celebration marks merely the beginning of this work and not the end. Merely to praise but not to build and labour for the future would be contrary to her spirit.

The work of the Cultural Centre at Adyar named after her must proceed until it develops a Besant-worthy Culture. Her spirit is like a flame that has been kindled, a flame that must be kept alive by those in whose hearts she dwells, whose hearts are pure enough to receive the Light of Those whom she worshipped and followed.

I thank all who have helped to kindle this flame, and I eagerly look forward to their continued co-operation in the building of the future Temple. We have merely laid the foundation stone. The three educational institutions that now form part of the Besant Cultural Centre must grow. There is a great task before us not only in the vivification of both Education and Art but also in the renewing of spiritual values. This is the most glorious aspect of our plans for the future.

(Please turn to page 128)

Afire with the Besant Spirit

By HELEN VEALE

WHEN the Centenary Celebrations Committee declared their main objective to be the making of India "Besant-Conscious" by October 1st, some thought it an example of wishful-thinking, incapable of achievement in these stirring days, when men everywhere have so much of painful urgency to fill their thoughts, and lurid headlines fill the daily press.

Yet the miracle has been accomplished, who knows with what healing effects, and all who have been privileged to spend the first week of October in Adyar must acknowledge with joy that not only that great centre, but certainly Madras, and to a lesser but still great extent all India, has been thrilling to a realization of all that Dr. Annie Besant meant, and still means, to us and to all men. In all big cities and in many small ones citizens have joined in various organizations to lay their tributes at the feet of her who mothered them all; great leaders have spoken of her through the radio, newspapers have printed special issues or supplements; scouts have paraded and school-children kept holiday. In the words of the Bible, "Her children stand up and call her blessed!"

To come to a description of the main celebrations at Adyar, these opened on September 30th, eve of the birthday, with the performance of "Kumarasambhava," in Bharata Natya, by Rukmini Devi and her Kalakshetra pupils. It was a great performance, worthy of Kalakshetra's high reputation, and in some ways striking a new note, as deriving its theme from Kalidas instead of from South Indian literary sources. An impression was given of entire freedom from strain. Despite all Rukmini Devi's crushing burdens of responsibility, which we knew to be occupying her literally from morn to night-

fall of each day, she succeeded in appearing—and really being—an embodied spirit of joy and beauty triumphant. Daughter of the Himalayan snows, choosing to wed only Shiva, the supreme Ascetic—a mystery worth pondering!

On the morning of the First, the young folk of the Besant School, Kalakshetra and the Training Centre were astir by five o'clock, got their morning tiffin by six, and started off in glad procession to join at the main gates of the Theosophical Society the scouts of Mylapore, who were due at seven to make part of a big procession to the Garden of Remembrance, to offer first tributes of flowers and song. Less well-trained than Adyarites in the Besant tradition of punctuality, the visiting scouts were very late, putting out the programme; but it mattered little. Every face was smiling as we met each other and exchanged the wish, "A happy birthday!" It was clear that Adyar was not mourning a lost leader, but acclaiming her living presence in our midst, recalling the gracious figure that used to go round the compound visiting each department, bestowing her largesse rather than receiving it on this festival day.

The opening of the Exhibition of Arts and Crafts was the next happy occasion, the biggest room at Damodar Gardens being crammed far beyond capacity to hear Professor Gangoly's eloquent address, to dedicate the Centenary Memorial Volume prepared by Dr. Cousins for Kalakshetra, and to enjoy a view of the art-treasures collected by him from many friends in honour of the occasion. Some of us had to leave the gathering early, to participate in the Theosophical members' meeting in the Hall of the Society, where we received a message from

the President, read by his delegate Mr. Shores, and relayed on the radio. Some hours later he would be participating in celebrations in England and still later broadcasting on the B.B.C. The Vice-President, Mr. Cook, also sent a message.

Under the Banyan Tree of happy memories gathered at 5.30 a mighty crowd to inaugurate the Centenary Celebrations, and incidentally the Besant Cultural Centre as an integral part of them. In the regretted absence of Sir C. P. Ramaswamy Aiyar, President of the All-India Committee, his soul-stirring address had to be read on his behalf, and Justice N. Chandrasekhara Aiyar presided in his place. Many were the messages from distinguished persons, including His Excellency the Governor-General of India, Gandiji, Pandit Jawaharlal Nehru, Lady Pethick-Lawrence, Moulana Abul Kalam Azad, Mr. C. Rajagopalachari, Mrs. Sarojini Naidu, Rajkumari Amrit Kaur, Maharaja of Travancore, Dr. C. V. Raman, Dr. M. R. Jayakar. Also there were greetings from so many other notables and influential institutions that it was long before the main business of the meeting could proceed.

Rukmini Devi presented a short report of her Secretarial activities, saying that the hour was already too far advanced for her to read a full one, but it was to be printed and circulated in due course.

Dr. Maria Montessori gave a short address to inaugurate the Besant Cultural Centre, saying that Dr. Besant was the embodiment of universal culture, which combined the best in the Occident as well as the Orient. Culture and education went hand in hand, and Dr. Besant took a great interest in nationalising education in this country to suit her ancient culture. True education, Dr. Montessori said, should develop the child in all aspects, mental and spiritual. At present there was not that all round development of the human personality. In the material field, unity had been achieved, and the object of the Centre is to intensify education in all aspects. The

Centre would truly reflect the spirit of Dr. Besant. Justice Chandrasekhara Aiyar spoke eloquently, winding up the business of the evening on a happy note, and leaving the stage to Tiger Varadachariar and his accompanists, who discoursed sweet music, to the content of the audience who still showed little wish to leave their seats under the illuminated branches of the hospitable tree.

The morning of the 2nd, was devoted to the Diamond Jubilee of the Adyar Library, happily coinciding with the Centenary and collaborating in the celebrations. The Headquarters Hall was crowded to capacity at the invitation of Dr. Srinivasa Murti, Director of the Library, and his colleague Dr. Kunhan Raja, who both contributed Sanskrit verses of their own composition to the occasion. After prayer and song, welcome and messages of greeting, Dr. C. Ramalinga Reddi, Vice-Chancellor of Andhra University, delivered an address of enthralling interest, which was followed by Sir S. Varadachariar, who inaugurated the Jubilee of the Library, and was again followed by other learned speakers. The impression of the whole meeting was of great hopefulness and belief in the future of the Library and its work, the present constituting an unique opportunity for service.

A yet more impressive gathering was that at the Gokhale Hall in Madras that afternoon when Sir A. Lakshmanaswami Mudaliar presided and again Dr. C. R. Reddy spoke, giving personal reminiscences of Dr. Besant, illustrative of her great kindness and special tenderness for the young. We seemed transported back to the days when she herself spoke in that Hall that she had given to Madras, for attentive throngs crowded not only every square foot of ground-floor and gallery, but even windows on the roof, where they stood patiently during long speeches. Truly Madras was afire, and it was good to pass on the way home by the Marina the Besant statue there, illuminated and garlanded, a beacon of light.

On the third morning "Mrs. Besant as Social Reformer" was the subject of another wonderful meeting, addressed by Dr. Muthulakshmi Reddy and Mrs. Lilavati Munshi in English, while Mrs. Ambujamma spoke with equal eloquence and force in Tamil. The quality of this meeting was different—more tenderly emotional and yet deeply sincere—and a beautiful touch was added by Dr. Cousins taking his wife's hand while giving on her behalf a small speech of thanks to those leaders of the women's movement with whom Margaret Cousins had worked so strenuously before the breakdown of her health.

In the afternoon a threatening thunderstorm caused the Banyan tree to be abandoned for the Hall, where "Annie Besant, Leader" was the subject of a fine address by Dr. Radhakumud Mukerji. Other speakers were Justice N. Chandrasekhara Aiyar, to whom one always listened gladly, and His Holiness Sri Sankarachariar of the Puri Math, who added his valuable testimony to Dr. Besant's work for India. A veena recital by Brahmasri Budalur Krishnamurti Sastrigal closed the evening worthily.

The morning of October 4th brought a last meeting, arranged under the auspices of the combined Lodges of the Society in Madras, to consider "Dr. Besant as a Spiritual Teacher." Rukmini Devi presided, and allowed so much latitude to previous speakers that scant time was left for her own closing speech. Eloquent addresses were given by Mr. K. Balasubramania Iyer, Mr. Shores and Professor Gurumurti. Dr. Srinivasamurti spoke of the loss of Dr. Arundale, the author and original inspirer of the Centenary Celebrations, expressed thanks of the All-India Committee to all who had helped make them so wonderfully successful, especially perhaps to Mr. A. Ranganatham Mudaliar, on whom so

much of the burden had rested in the enquiry office, and paid a final tribute to Srimati Rukmini Devi, who had been through out the soul of the organization.

Mr. Hotchener, Mrs. Hansen Ward and Mr. Lilliefelt then gave messages from countries outside India, showing how the Centenary was being celebrated in America, England and Europe. Mr. Hotchener said that America wanted to borrow Rukmini Devi from India next year, and Canada had already invited her to come and interest them in the work being done here. Finally Rukmini Devi gave her personal thanks to all who had helped her throughout the year, and to the distinguished guests who had given such inspiring addresses. She specially expressed gratitude to Sir C. P. Ramaswamy Aiyar with out whose help and constant friendship she could not have succeeded, and to Justice Chandrasekhara Aiyar who had so ably taken his place during the week, and who also had been so consistently kind and helpful. She closed on a high note of dedication of the work to the great Rishis whom Dr. Besant served, and of confidence in Their guidance.

Nothing being left to do but to garland the speakers, Justice Chandrasekhara Aiyar declared that his pleasant task and bestowed his garlands so recklessly that some had to do double work, the recipient insisting on returning the honour or passing it on—a playful struggle. One other pleasant occasion was a tea-party under the Banyan tree in the afternoon, and the celebrations were over leaving us to get on with the work they had so happily inaugurated. These four days will take a place in our memories among the most memorable of the great conventions we have known at Adyar, when She was our gracious hostess, as we have felt her to be again now.

A Personal Impression

By JAMES H. COUSINS

THE Besant Centenary Celebrations at Adyar from October 1 to 5 were not just a thanksgiving for a life begun a hundred years ago, a life that, contrary to the myriads of the forgotten, had lived itself into the book of history, not as those who commonly do so, the makers and breakers of revolutions by physical power, but as one who proclaimed that the problems of an incomplete humanity and human institutions could only be solved in wisdom and sympathy.

Out of the various addresses by eminent men and women, Dr. C. Ramalinga Reddy, Vice-Chancellor of the Andhra University; Dr. Radhakumud Mukheriji, famous scholar, lecturer and author; Srimati Lilavati Munshi, worker in many good causes; His Holiness Sri Sankarachariar of the Puri Mutt; and others, and the tributes from many delegates of organisations which were as the facets of Dr. Besant's activities, emerged a living image, pulsing with dynamic versatility, lit by idealism, that only needed a physical body to be a reincarnation of Annie Besant.

A notable feature of the celebrations was the inclusion of beauty in the Arts, as expressing Dr. Besant's emphatically declared conviction that creative activity was essential to human progress. Six rooms in the big bungalow of Damodar Gardens, the centre of the Besant Theosophical School by the favour of The Theosophical Society, were cleared for an exhibition of Indian painting, with examples of textiles woven by the Kalakshetra, and superb Benares saris.

Professor O. C. Gangoly, once the editor-founder of the famous art-quarterly, "Rupam," now lecturing in the University of Calcutta, came specially to open the exhibition, and to make a strong claim for support for indigenous genius and the spirit of idealism in all the Arts. His speech was broadcast to

thousands of listeners-in by the Madras Station of the All-India Radio.

But the special art-feature, though a day in advance of October 1, was the first performance of Kalidasa's "Kurnara Sambhava" transformed from the sixth century Sanskrit poem into the form and technique of the classical dance-drama of South India. As a thing of beauty to the eye in exquisite appearance and rhythmic gesture and posture, individually and in groups, nothing could be more satisfying to the aesthetically sensitive.

But the ancient Pauranic story had been condensed from the slow-moving old poem with its fascinating intervals of natural and human description, into a progression of action for the stage by the genius of Srimati Rukmini Devi. For this service to indigenous literary scholarship she has earned the thanks of many generations of patriotic and cultured Indians. So has Sangita Sastra Tiger K. Varadarachariar, for his masterly setting of the Sanskrit verses of Kalidasa to vocal music and its instrumental accompaniment, and his collaboration with Rukmini Devi to create a piece of superb Art. His music was rendered with enthusiasm and watchfulness for its perfect co-ordination with the action of the dancers. And who that saw the drama can forget the absorption of Rukmini herself in the three phases of the Jagatambal?—as primeval consort of the spirit (Sita); as Uma, the "eternal feminine" seeking unity with her true spouse, but failing, because austerity, of which Shiva was the type, can only be moved by austerity, not by the allurements of the flesh; as Parvati, the ascetic who defended Shiva's name against the libels of a wandering Brahmin, who turned out to be Shiva himself in disguise for her testing.

(Please turn to page 128)

A Panorama of Praise

HOW OFFICIALS, PUBLIC, PRESS, VIEWED DR. BESANT

HIS EXCELLENCY, GOVERNOR-GENERAL OF INDIA "regrets that owing to the troubled conditions now prevailing in this part of India, he will be unable to take advantage of the kind invitation to attend one of the Meetings connected with the Centenary Celebrations of Dr. Annie Besant.

"He recalls with much pleasure the occasion on which he met Dr. Annie Besant at Adyar when he was a member of H.R.H. the Prince of Wales' Staff during the latter's visit to India in 1921-22."

SHE AWAKENED INDIA

Gandhiji wrote to the Besant Centenary Celebrations Committee:

In London I became, like many like me, an admirer of Annie Besant. When I learned that she had become a Theosophist under Madame Blavatsky's inspiration, I would have been more than satisfied to touch the hem of their garments.

When Dr. Besant came to India and captivated the country, I came in close touch with her and though we had political differences, my veneration for her did not suffer abatement.

It was Dr. Besant who awakened India from her deep slumber.

A DOMINATING FIGURE

Pandit Jawaharlal Nehru states:

As a boy of 12 I gazed at Annie Besant with admiration and devotion and followed her about. Long years afterwards I again came into intimate contact with her and again I became a devoted admirer. She was a dominating figure of the age. India especially

owes a very deep debt of gratitude for all she did to enable her to find her own soul.

INTENSELY RELIGIOUS, SELF-SACRIFICING

Sir C. P. Ramaswami Aiyar, President, Centenary Celebrations Committee:

From the moment she set foot in India, she became conscious that, although she may have been Irish by birth, she found herself in spirit and outlook Indian to the core. Establishing her home in Benares, she wore Indian dress, ate Indian food and observed Indian practices.

She was always on the side of youth and, assisted by Dr. Arundale, she worked in their interests and was munificent in her help to the needy in respect of education. One of her dying requests was that the young should be helped to be happy and unafraid, and the Besant Theosophical School was one of her prime favourites. Its underlying spirit is now being continued under the combined inspiration of Rukmini Devi and Dr. Montessori.

What were Dr. Besant's main contributions? The religious, social and political life of India would not be today what they are but for her pioneering and nobly self-sacrificing endeavours during many years, when she poured out her material wealth and that of her friends, and her mental and spiritual resources in self-forgetful and unparalleled abundance.

AN OUTSTANDING PIONEER

Lady Pethick-Lawrence: Annie Besant whom I was privileged to know personally was one of the outstanding pioneers of the nineteenth and early twentieth centuries.

DEVOTION TO TRUTH

Dr. Radhakumud Mukerji, Emeritus Professor, Lucknow University referring to the performance of "Kumarasambhava," said:

This conference has a primary duty to convey to Srimathi Rukmini Devi its appreciation of the phenomenal success of this once-drama "Kumarasambhava" in transporting the audience into the ethereal regions of the Drama, the abode of the gods."

Turning then to the main theme of the celebrations, Dr. Mukerji observed:

The governing principle of Dr. Besant's life was devotion to truth and as a seeker of truth she came to India to drink that knowledge at the very fountain. She felt that the highest truth could not be realised except through Yoga. She came with a belief in the doctrines of Karma, incarnation, and immortality of the soul. The best way to celebrate Dr. Besant's centenary was to believe in these doctrines.

* * *

GUIDED HUMAN DESTINY

Shrimathi Lilavati Munshi: Annie Besant was one of those few women who guided the destinies of fellow beings, not through others, but through her own efforts, because not only had she the intellectual curiosity and vision, but also the gift of using words in writing as well as in speaking . . .

What appeals to me most in her life out of all the noble points in her character is her fight against the dogmatic . . .

At the age of 26 she braved destitution, defied public opinion and accepted what she called 'respectable starvation' . . .

Annie Besant lives today because she lives in the hearts of men and women, of those who came in contact with her . . .

* * *

A BRILLIANT AUTHOR

Dr. G. Srinivasa Murthi, Director, The Adyar Library:

The total output of printed works that stand to the credit of Dr. Besant are reckoned about 550, excluding the very large output of her many contributions to the journals and newspapers edited by her. Of these, nearly the whole of about 440 publications brought out after her first landing in India in 1893 relate or refer to the civilization and cultural heritage of India. . . .

To live as a true Hindu would be the best way—and to Dr. Besant the most pleasing way—in which a Hindu could show his gratitude for her magnificent work in promoting the revival of Hinduism in India. . . .

But also in the cause of other faiths of this land—Islam, Zoroastrianism, Jainism, Buddhism, Christianity, Sikhism—she used her marvellous powers of pen and speech, striving to move her readers and hearers to a warm appreciation and a passionate love for their own ancestral faiths and a noble zeal to live and work for the lofty ideals and the cultural heritage for which they stood.

* * *

SPIRITUAL LEADER OF VASTEST RANGE

Dr. C. R. Reddy, Vice-Chancellor, Andhra University: Religion, philosophy, education, socialism, social reform; infusing new life and light into the dead bones and decadent spirit of this ancient land, and filling it with self-respect and self-assertion; a spiritual, moral and political leader of the highest and vastest range: how can we measure the worth of her who enveloped the world with a new grace and raised it to a new altitude?

* * *

A MISSION OF SERVICE

Her Excellency Srimathi Sarojini Naidu broadcasting from Lucknow:

The whole world is united in celebrating the birth centenary of Dr. Annie Besant, who was born far, far away from India, a child like any other child, but who grew to be an immortal figure of history.

Her oratory was incomparable. Every fibre of her being was an ecstasy of dedication to India. Her work in the fields of education and social reform had yet to find a historian to set it in perspective.

She taught us the degradation of our bondage. She stirred the dead hearts of our people and kindled them to life. Today, when we are still becoming used to freedom, our thoughts go back to her, the greatest among those who fought for freedom.

Let us rejoice that we had the privilege to live under the radiance of her personality, an embodiment of all the power, passion, ecstasy and glory of womanhood whose mission is service.

HELPED THE PEOPLE

Justice Chandrasekhara Aiyar at the inaugural meeting of the Centenary Celebrations under Adyar's famous banyan tree:

Dr. Besant was one of the world figures during her time, and the way she strove for the amelioration of the people was beyond praise. The best tribute that they could pay to her memory was to resolve to follow the ideals that she set before them, to walk in her foot-steps, to lead lives of purity in thought and conduct dedicated to culture, to learning, and to the service of the Motherland.

FOUNTAIN OF INSPIRATION

Mr. Srinivasa Sastri: A great woman. A strong woman. A beneficent-minded woman. A mine of energy and with a wonder-

ful library of all sorts of knowledge. A great fountain of inspiration for the benefit not only of her environment but of the whole country she served, nay of the whole of humanity.—[National Standard, Bombay].

* * *

A UNIQUE PERSONALITY

The Times of India Leader: As author, pamphleteer and journalist, as politician, orator and organiser, as educationist, social reformer and spiritual leader, Dr. Annie Besant was a unique personality.

Such was the variety of her interests and the versatility of her talent, that many branches of human activity have been enriched by her contribution. She went from science to religion, from trade unionism to occultism.

As the elective head of the Theosophical organisation for an unbroken period of 26 years till her death, she inspired the actions and even thoughts of many eminent Indians. A grateful country will today cherish the memory of a British woman who dedicated her life to India and served her adopted country in countless directions, leaving a rich and colourful heritage.

* * *

GREAT HUMAN QUALITIES

Mr. G. A. Natesan, Publisher: Very vivid is my recollection of the crowd that used to throng at Adyar daily to hear her famous morning lectures at the annual Theosophical conventions. The range of subjects touched upon by her was really marvellous and there was a ring of sincerity and personal conviction that made a deep impression on the audience.

Her great human qualities made men and women cling to her and be ready to do anything at her beck and call. She was singularly free from malice; her attachment to friends and her consideration to political opponents were well known; her love and kind treatment of her servants have been proverbial.

"She Tried To Follow Truth"

By D. D. KANGA

ANNIE BESANT, even when young, was divinely discontented. She wanted to solve the riddle of life and mind. She wanted to know for herself the Truth; she took nothing for granted, accepted nothing at second hand; she had a spirit of adventure in the pursuit of Truth.

It is this fascinating story of her fight and her search for Truth which appeals to the modern youth.

Hers was a 'religion' of personal experience. Did she seek Truth for her own salvation? No. She sought it for all whom she wanted to help. Her passion for Truth was as great as her passion to help the human race. "Behind her secular work to uplift humanity, there seethed a passion to discover and cure the cause of human ills, a passion to help and inspire the human race to throw off the shackles of the flesh and rise to the glory of its Divinity."

Her object was not to drive people into right action but to awaken within them the desire to think and act right. The true line of progress, she said, was not coercion but growth and development.

Annie Besant was a fighter all her life. She fought against injustice, untruth, cruelty, oppression, slavery, exploitation. She was a champion of the oppressed and the down-trodden.

But throughout the fine work which she did for bettering the condition of the poor, the helpless and the friendless and her advocacy of the materialistic and atheistic philosophy, a conviction was growing up in Annie Besant that her philosophy was not sufficient, that life and mind were other than, more than, she had dreamed. Where was the material

for the nobler Social Order, where the hewn stones for the building of the Temple of Man? Both Materialism and Socialism were weighed in the balance and found wanting.

When Annie Besant was in this despondent mood Providence, through W. I. Stead, Editor of *Review of Reviews*, put into her hands for review two large volumes of *The Secret Doctrine* written by H. P. Blavatsky. This brought about her conversion to Theosophy as a result of inner compulsion, for she was a searcher after Truth and she very soon realised that here was a philosophy revealing a grand plan of creation and evolution based on the eternal verities of life, which was able to explain all those phenomena, resolve all her doubts and difficulties as regards life and mind, their origin, purpose and ultimate goal, which gave a proof of the higher nature in man and a motive for limitless self-sacrifice for human good. This, she felt, was a call addressed to all who can answer it, a call which, she said, "came to her as offering satisfaction to what has always been the deepest craving of her nature—the longing to serve as ransom for the race."

If this shows Annie Besant's passion for service the following words reveal her passion for truth:

"But one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she may slay me, yet will I trust in her; and I ask no other epitaph on my tomb but.

"She Tried To Follow Truth."

Young Theosophists at Work

INTERNATIONAL MEETING IN GENEVA

THREE members of the London Youth Lodge were able to attend the Workers' Week which was recently held in Geneva. Through the generosity of the Swiss Section of the T. S. there was a high proportion of young members from all over Europe, for the Swiss Central Committee had invited two Young Theosophists from each country and paid the expense of their stay in Geneva. So we were able to meet and make friends with many Y. Ts. who would not otherwise have been present. Some of these Young Theosophists are the only young members in their sections and are trying to rebuild centres inactive during the war.

We were housed in dormitories in a school near the Congress House and were given breakfast in the T. S. Headquarters. We were about 20 young people representing 10 countries—Britain, Switzerland, France, Belgium, Sweden, Denmark, Holland, Luxembourg, Germany and Hungary. Conversation was carried on in three languages.

We had all come to Geneva to discuss our Theosophical aims and the method of bringing Theosophy to the public. By the end of the week we felt that we were not only fellow workers, but real friends. Our discussions were not confined to the formal, arranged programme, but we also learned a good deal about the difficulties in the various countries as we talked on the beach or while boating or bathing together.

We Young Theosophists finally re-affirmed our common aim to bring Theosophy to the Youth of the world, and discussed how best

to retain the contacts established in Geneva with the various groups and to spread in our own countries the friendly feeling we felt so strongly. Private letters were thought not to be enough and it was decided to re-form the European Federation of Young Theosophists for the exchange of views and suggestions.

We were very pleased to welcome our President, Mr. C. Jinarajadasa who remained for a short time and Mr. van Dissel, General Secretary of the European Federation, who was quick to make an offer of space in *Theosophy in Action* for articles by and news of Young Theosophists. It was decided that the Headquarters of the Youth Federation should be in Huizen, in Holland, where *Theosophy in Action* is produced and where the members are more at home in three languages than in most other countries. Johannes van der Ley was then elected as General Secretary of the European Federation of Young Theosophists.

During the meeting a great deal of interest was expressed in the activities of the English Youth Lodge, and we were requested to give an account of our work and meetings and our methods in interesting newcomers. We realized that as a comparatively old centre of Youth activity we have a duty to perform in co-operating and helping to build up new centres. We felt that a fellowship had been re-created after the isolation of past years. The exchange of ideas was most valuable and we hope to be able to meet again to build on the foundations laid this year in Geneva.

—News and Notes

(The Crow's Nest—Continued from page 118)

Only in this lies the future welfare of our Motherland and our international contribution to the new Civilization that must gradually be born. Dr. Besant has said that India will have a future even more glorious than her past. Where are the individuals to work for this?

Let us look not elsewhere but at ourselves. We must strive towards this end. Though it is the mother that protects her child, yet often it happens that the loving arms of the child sustain the mother when she may be in distress. To-day our Motherland cries in such distress and we, her children, must enfold her in our arms, bringing peace, goodwill, friendship.

May our labours be such that we shall be worthy to work harder for this Cause, may her blessing bring to fruition this small beginning, may this Besant Cultural Centre be a source of everlasting inspiration to the Young and to the Future!

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A Personal Impression—Continued from page 122)

The last scene, the annually enacted Marriage of Shiva and Parvati in Hindu India, was a moving expression of the joy of humanity and nature in the coming-together of the two sides of Life in the highest, from which celestial transaction would emerge the "Son," Kumara, born and endowed to destroy the demon of violence and selfishness, whereby the world was being chained to matter and frustrated in its struggle towards the spirit.

The enacting of the drama of the future victory of celestial good over demoniacal evil was indeed a fit preliminary to the Besant Centenary Celebrations. The "saviour myth," that stands behind the outer life of every dedicated soul, was well and truly expressed in the character and actions of her who, because of her spiritual ancestry and guidance, attacked the demon of materialism and error on all sides.

But the time of victory was not yet. The dreams of the seers and true artists become

obscured by individual and group karmas that must be overcome. A spiritual and artistic impatience for the ideal has to be controlled by intellectual patience. Who knows if the Shakti of a century gone by will not be reborn, still as Shakti?—for the future is in the hands of the feminine share of life.

Methought I caught the vision, the call, the answer of that future in the short extemporaneous speech of Rukmini Devi, after thanks had been expressed for multitudinous services to the Celebrations. No longer was there any halting for words to express her thoughts through a foreign language; there was just a clear, steady enunciation of immortal hope, nay, immortal assurance, and an indication of how that assurance may ultimately be fulfilled, delivered in a matured, resonant, beautiful voice, as though aspiration and vision, thought and feeling, at their highest, had combined in a new Annunciation.

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

By RUKMINI DEVI

DECEMBER has come and for the third time we celebrate the birthday of one who cannot now see or hear physically. But we have not forgotten him and certainly I can never forget.

On another page you will read some beautiful passages in which Dr. Besant has described her son and disciple, Dr. G. S. Arundale, born 1st December 1878. How true her words are I know by personal experience.

I met him in 1917 but I first saw him two years before. One could always find him surrounded by youthful people and in an atmosphere of gaiety and tremendous activity. It is difficult to imagine anyone so wondrously attractive to the young, with such vitality and joy that instantaneously he drove away all depression and fatigue.

It is true that to some extent he was then and is even now misunderstood by some, but the large majority found him a constructive and dynamic force doing a great and permanent work. The day will come when the more thoughtful who pay tributes to Dr.

Besant will realize, as she did and said, that he was closer to her than almost anyone else and that he was her right hand man in her Theosophic, Educational, Scout, Labour, and Political activities.

George Arundale so completely merged himself with her work and ideals, so completely forgot himself in her service, that he became her natural successor when she passed away. Even during the days of his Presidentship of the Theosophical Society his most fiery objective was to keep aflame the causes of his great chief.

Naturally even this was misunderstood by those of lesser vision who said that he ought to have his own keynote. But to his "flawless devotion" (Dr. Besant's words of tribute) there was only one keynote, the Besant Spirit. Therefore he gave himself completely to those activities to which she had given her blessing.

This ardent purpose led him to start the Besant Centenary Campaign as a means to strengthen and perpetuate her-and-his ideals. And now for me there is but one ambition

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the same ambition, for every capacity and strength that I may have I owe to her and him, and I pursue my life to the accomplishment of their desires.

In this time of the world's history when the forces of evil and destruction are such a great obstacle to any constructive efforts, it is not easy to build enduring structures. So, more than ever, I feel my responsibilities towards the Educational and Cultural institutions which Dr. Besant and Dr. Arundale inspired.

These are now embodied in the Besant Cultural Centre at Adyar which already is proving a great force for India's welfare and that of the world. And this despite the sorrows of the people, the sufferings of children, the utter helplessness generally. But experience is a great teacher and, being

a Theosophist with my entire life based only on spiritual values and dedicated to service, I am determined to do what I can to wipe the tears from the eyes of the helpless, to help to remove mass cruelty and to bring a brighter day to the world.

The time has come when there must once more be a drive for realities and spiritual values, for it is only those that can heal. Only when the lower personality is transcended will the higher individuality shine forth with a knowledge which is strength, an understanding which is experience, a unity which is right activity.

In the long and hard road which lies ahead I appeal for the continued support and friendship of all who loved these two great humanitarians.

Dr. Arundale in Benares

By C. S. TRILOKEKAR

ARUNDAL George Sydney Arundale, was always a name to be conjured with in Benares from 1903 to 1913. It was a living Mantra, a Charm which worked wonders amongst the people with whom he lived.

To Miss Francesca Arundale, his foster-mother and aunt, he was the very apple of her eye, the idol of her heart, tenderly and lovingly to be looked after. How her heart must have swelled with pride when she saw her "George" ever in the midst of students and staff, cutting jokes and producing hilarious laughter! It was not his position as the head of the Central Hindu College which acted as the lure, but his whole personality throbbing with love which effected the miracle.

Another fairy godmother with her magical wand transformed this Cambridge-educated

English young gentleman into a lover of India and her people, especially the student world. She well knew how to penetrate through the white skin and other racial peculiarities and touch the warm, soft, generous heart of George Sydney Arundale: that was his beloved spiritual mother, Dr. Annie Besant.

To cast away his favourite pipe for smoking (which finally was preserved in the college museum as an exhibit!), to put on Indian clothes, to sit on a chowki, work at a small desk and take genuine delight and pleasure in other Indian ways and customs, was but the work of a few days. To enter into the life of his students in all kinds of activities was the most natural response of his well cultivated and cultured mind. If games, whether cricket, hockey or tennis, demanded

(Please turn to page 140)

George S. Arundale: "His Name will Shine"

By ANNIE BESANT AND OTHER

[These words illumine a little volume long out of print, published by his beloved "Chief" and the staff and pupils of Central Hindu College in testimony to their Principal. To commemorate his birthdate, 1st December, we quote a few extracts:]

COMPASSION

I, a member of the staff, know that should I ever commit any act which would lose me the sympathy of the world around me, I go to him, my own leader, and receive the most loving compassion and the knowledge that he at least understands me. Such is the beautiful relationship existing between us all between students and staff. We are one united family, loving each other and willing to stand by each other.

* * *

STRENGTH AND COURAGE

To be the leader of a large band of young men, to organise them for a work which involves the severest strain on the moral and spiritual faculties, to harmonise the many and different temperaments within the group, to look after the physical, moral and spiritual needs of the various members, to help to get rid of the weakness and selfishness that destroy the harmony of the work, to bear the ceaseless burden of all the blunders and mistakes of the various individuals, all this and more requires a strength and a courage rarely to be found in the world. In my own hour of need I have felt the comfort of his love and his strength.

* * *

(Please turn to page 140)

PAY my tribute to this generous and lofty character who has sacrificed life and home for the dear service of India. He is followed by the staff and the students with love, and by the majority with passionate reverence and loyalty.

As a successful Principal, I think that George Arundale's name will shine in the annals of education with those of Dr. Arnold of Rugby and Dr. Vaughan of Harrow. It is said that I have had the happiness of stimulating this life to service. If so it be, great is the reward. For among my many sons and pupils there is none of whom a mother and teacher may feel more proud than of George S. Arundale.

—Dr. BESANT

* * *

From various staff associates and pupils:

DEVOTION

If Mr. Arundale is loved with a devotion rarely given to a teacher it is because he has won it by a constant, unwavering fidelity to the trust imposed upon him, by being to his students what his own beloved leader has been to him.

The many touching outpourings of love and gratitude from his pupils and friends quoted at the end of this book bear the most effective testimony to the fact that many a heart owes to him its first glimpse of its own divinity.

* * *

"A School Near Headquarters"

By DR. ANNIE BESANT

■ SHOULD very much like to have a school near our Headquarters, and I earnestly hope the necessary funds may be forthcoming.

I will do all I can to help, as I think a school is necessary.

Keep alive the old traditions which have meant so much to . . . us, and let happy memories of me remain with all. Specially work to keep away fear from the little ones everywhere, for the young must grow happily, even though we must not always allow them to do just what they want. I have worked long to help the young to be happy and unafraid. Let that work go on, and let the young learn to know of me and of my love for them . . . In our school here let there be a picture of me through which I may look upon my children and give them my love and blessing.

* * *

EDUCATION AND THE STATE

How shall we apply the Indian Ideals to the salvation of Modern Education and Culture in India? That is the question which Indian Universities alone can solve, and before they can answer it, nay, before they can even begin the task, the old relationship must be recreated between the States and the Universities. Learning must again be inspired with the Ancient Ideals, and these will be embodied in new forms. And in order that these new forms shall be expressions of India's life, and not strait jackets to confine her, the old Freedom must be restored to Education and Culture.

Government should assign to educational and cultural institution the material means for their support, gifts of land, grants of money for buildings, and for the necessary equip-

ment, so that they may be able to give to the Nation the priceless assets of learned and skilled men and women of high character, to carry on the work in every department of National life.

Money given to Education by the Nation is not a gift but an investment. It returns high interest to the Nation as well as power and happiness to the individual. Learned men produce literature which raises the Nation in the eyes of the world and, far more important, spreads knowledge over the earth literature which ennobles and inspires not only contemporaries but generations yet unborn.

Science makes discoveries which add to human knowledge, increase man's power over the forces of Nature, and—if it treat only righteous paths—will preserve, uplift and strengthen human life and human happiness. Only by Education and Culture of man's spiritual, intellectual, emotional and physical nature can he be lifted from the savage to the Sage and the Saint, can poverty be abolished, can society be made fraternal instead of barbarous, can crime, the fruit of ignorance, be gotten rid of, and international and social peace replace war and the strife of classes.

* * *

AIM OF EDUCATION

I will suggest that the great aim of our education is to bring out of the child who comes into our hands every faculty that he brings with him, and then to try to win the child to turn all his abilities, his powers, his capacities, to the helping and serving of the Community of which he is a part.

* * *

EDUCATION IN ANCIENT INDIA

Let us take the student life. The boy was placed in the hands of his teacher to be trained and educated on every side of his nature. The education given to him was one which drew out his powers in the four great factors which form the human constitution.

First, the boys were taught religion; they were trained in the sacred literature of their faith, and in the actual daily practice of their religious ceremonies. The next point is that the boys were trained in morality. The moral nature was trained as well as the spiritual. They were taught to be obedient, reverent, truthful, brave, courteous, to love and respect their parents and teachers, to be unselfish, to concern themselves with the welfare of those around them. "He was intent on the welfare of others." That is given as the crown of the moral education of the boy.

In the third place, the intellect was trained. The boys were taught the different branches of science and instructed in various kinds of theoretical and practical knowledge. Intelligence, the third part of human nature, received its proper training along with the spiritual and the moral.

Lastly, the body was trained. The physical part received due attention. They were taught games and many exercises, to ride, to drive, to manage their own bodies and the bodies of the animals who serve the needs of man.

Thus the education given was an all-round education. Every part of man's nature received its proper training. The result was that when the boys went out into the world, they went out ready to play their parts as members of a great state, as citizens of a great nation—highly pious, moral, learned and strong. These four great characteristics marked the result of education in ancient India.

THE CHILD IS A SPIRIT

The child must be seen as a spirit evolving from within latent powers and bringing with him definite faculties. His education must be based on a study of the individual child and fitted to his intellect and his temperament. The Education must be made to fit the needs of the child, not the child be made to fit the education.

* * *

NATURAL FACTS

The early evolution of the human being falls into three natural periods of seven years each, ending at the ages of 7, 14, 21. Pupilage and Studentship ought to cover these, and at 21 the young man and woman should be fit to face and profit by the Education of the outer world.

First Period, Birth, 1 to 7: Chiefly Physical. The Senses predominate, and the passions are stimulated chiefly by the contact of the sense-organs with external objects; hence the Education should train the senses by accurate observation of natural objects and of the happenings of definite sequences, leading later to the evolution of the reasoning faculties, for the training of which the brain has not yet developed—but is preparing—the necessary physical basis.

The greatest possible freedom should be given to the child, consistent with protection from serious injury to himself or others, so that he may show his natural capacities, and they may be drawn out by opportunities provided for them. The passions, hardly yet to be called emotions, must be gently trained. The nutrition of the body is all-important, as serious errors in this vitiate and shorten the whole future life.

Second Period, 7 to 14: Chiefly Emotional. The Emotions predominate, and the mental faculties are excessively coloured by them; hence the Education should be directed

By K. SANKARA MENON

[Mr. Sankara Menon, formerly Headmaster of the Besant Theosophical School, is now in Europe convalescing from illness and will soon, we hope, return to Adyar where he is so greatly beloved. Amongst his papers we find these unrevised pencil-notes which we have taken the liberty of printing because they are so timely. We ask his forgiveness for not having first obtained his consent.]

THE Arundale-Montessori Training Centre for Teachers, started first as a memorial to Dr. G. S. Arundale, is expected to fill a very vital need in the world today.

It is almost universally recognised that peace and fraternal co-operation will not dawn upon an *unprepared* earth. Adults who have grown up under certain conditions and preconceived modes of thought cannot do much to change themselves or the world to a great degree.

But in one field of human thought, that of Education, there is at least a general concurrence in this idea, that if the Child could evolve in the direction of right personality, knowledge and culture, then a permanent benefit would accrue to the hopes and ideals of a troubled humanity.

In this high purpose of Education the life and work of Dr. Besant, Dr. Arundale, and Dr. Montessori converged.

Dr. Arundale, for so many years Head of the Central Hindu College founded by Dr. Besant, had a very deep admiration for Dr. Montessori's great contribution to Education and Humanitarianism. Some years ago, when they met in Europe, he invited her to visit India, and she came. Together they gradually evolved the idea of creating a cultural centre at Adyar because of its international affiliations and because there has been a very close association between the Theosophical Society and educational work.

The bond has been specially close in the case of the Montessori Method, for Dr.

Besant was a great admirer of Dr. Montessori and the Theosophical Schools were the first in India to adopt her Method.

Dr. Arundale, as early as 1903, introduced into educational work in India new and revolutionary ideas: that the young should grow up in freedom, that fear should not warp their unfoldment, that the fulness of human development would be attained only if every aspect of the personality was fully formed and filled. His idea was to provide for India young men and women inspired by the highest ideals and practical preparation for citizenship. He succeeded magnificently.

Recognising the urgent need of a new race of teachers he started at Adyar a Teachers' Training College which functioned for some years. Those who graduated from it are now doing educational work all over India. So it is right that his name should be coupled with this new institution which is to provide competent teachers to help unfold the latent capacity and character of the new generation of children.

Dr. Montessori's association is equally notable, for she welcomes the idea of this memorial centre to commemorate Dr. Arundale's services to the cause of education, and she desires that this centre should coordinate all institutions which work according to her ideals. Here she hopes to attract many old and tried helpers from other parts of the world who have a thorough knowledge of her ideas and methods and whose services in training teachers will be invaluable.

[Note by Sub-editor: Some of these helpers are already at Adyar.]

It is intended that, when complete, the Centre should comprise the following four sections: (1) Those who take care of children from birth to the age of 3. (2) Teachers of the Primary Section, 3 to 6. (3) A Secondary Training Section, age 6 to 12. (4) A Section to prepare teachers for Training Schools. Apart from these there will also be arranged, from time to time, general courses for nurses and mothers.

[Note: The Centre was opened in July 1947, Dr. Montessori is now at Adyar, and practically all of the above Sections are now successfully functioning.]

It is generally realized, especially in countries like the United States, that Education should commence from birth. But hardly anyone understands what should be done to make this idea effective. No scientifically accurate method is in general use for looking after children from birth to the age of 3. The world is in the position of a person who realizes his nakedness and wishes to clothe himself. But he has no cloth in his possession, no knowledge of how to make clothes, no tailor at his service. Therefore he has, perforce, to remain naked.

Dr. Montessori has provided the necessary instrument and equipment to deal with this situation. Her ideas of what to do with children during that age, when they have the maximum capacity to change and orient themselves, are very striking.

Education will be presented not as instruction but as the formation of the human individual. Activity in school should not be the cultivation of the mind alone, nor the acquiring of culture as such, but the development and the gradual filling in of the personality. Each item of knowledge when imparted should be like a brick in the building up of the personality so that the man when

grown is a harmonious unity of all his experiences.

Education should be a synthesis, a unity of character, consciousness and knowledge. Knowledge should be the means of preparing the personality and consciousness. The training of the young should have a twofold aim: the development of character, and the development of a love for humanity. Every activity in school should be directed towards these two ends.

The world today is 'brotherhood'-conscious but what is not realized is that no amount of talking, however impressive and forcible, will bring in an Era of brotherhood. One has to take into account the development of the individual. The love of humanity should be the point of view from which every subject is presented: the love of humanity, admiration for its achievements and gratitude for its capacity to sacrifice.

This principle can easily find expression in the teaching of every subject. How many people all over the world work hard so that man might eat and might be clothed! How many have died in order to discover the source of a river, or scaled the height of a mountain so that the boundaries of knowledge might be increased and greater usefulness might thereby result to humanity! Knowledge, yes, so that we might know humanity and admire it; know it so that we might love it and, loving, desire to serve!

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter knows—hence all reasoning which implies discussion and argument would be useless.

—H. P. BLAVATSKY

[Across the glorious page of Dr. Besant's brilliant achievements for the cause of Right Education in India the name of her great coadjutor, George S. Arundale, gleams clear and strong. Here in his own forceful words he expresses a few of the concepts which guided his long and affectionate association with her.]

THE TEACHER AND THE PUPIL

EMPHATICALLY has the teacher to be himself to the utmost of his power. The pupil needs the teacher's own fire, his light, his life. The teacher must be positive, definite, eager, full of wise endeavour to bring these down into the actual. There must be in him the power to inspire each pupil to become all that he will desire to be. He must be a constant fire so that his pupils may catch fire.

I demand that the teacher shall take infinite pains to relate every subject to the pupil himself. There is no subject which is not related to the pupil. History is part of his own growth, so too Geography, Science, Religion, Mathematics. They are intimately connected with him, help him—as part of his very being—to discover himself.

The object of education is not to shield the pupil from difficulty and trouble, from defeat and failure, but to vitalise his inner will to walk forward at whatever cost.

I demand that the teacher shall recognise that his pupil is an immortal soul, with a past of perhaps infinite magnitude stretching behind him, with a present leading to a future the glorious nature of which he can but dimly apprehend.

May I turn now to education in India? No more splendid background is there in the world for education than India, where is the true home of education, where the deepest principles of education lie embedded in her eternity for those to find who seek the Real

in regions eternal rather than in realms of time.

I look over the world and I see education everywhere in the melting-pot. I see problems, plans, methods, schemes, projects. I see education extending sway over the pre-natal, delving into psychological temperament, penetrating almost up to the very soul itself.

But is it not mostly taking the child as he is, as an emptiness, more as a vase to be filled than as Madame Montessori so truly wishes him to be, a spark to be fanned into a flame?

* * *

We need not look to the west for lofty purpose in our education, for power, unity, truth. Let us look into India. For some parts of the body of our education we may well go the west. But for the soul never.

I boldly say that the soul of all education throughout the world is to be sought and found in this ancient land of ours. Only as our educational brethren of the west gain the wise humility which will turn their eyes to the east shall they begin to find the solutions of many of the problems which perplex them today.

RELIGION AND EDUCATION

Most of the details of religion must be the care of the home. The school and college must mainly care for the great principles which have common currency, though these are of course also the concern of the home. And Real Education is further concerned with emphasizing the essential unity of all

religions while educating every pupil in the vital principles of his own individual faith. Furthermore, in a real system of education religion can never be a separate subject but always the heart of every subject and the essence of daily life.

We would use religion for four great purposes:

(1) to inspire the members of each Faith with dedication to its Founder and his marvellous life.

(2) to spread its essential Truths among the masses of the people.

(3) to spread its philosophy amongst the learned and the cultured.

(4) to satisfy the constant craving of every human spirit for union with its Source.

THE ARTS AND CRAFTS

These have the supreme place, for the high purpose of Real Education is culture and refinement far more than just what is called knowledge. Knowledge is only to the end of culture. A pupil has been really educated when his school and college life have been filled with *learning* to be and *learning* to do as the apotheosis, as well as the necessary concomitants of *learning* to *know*.

The arts and crafts should have a dominant place in the educational life of a pupil, so that he may learn to *create* and thus to accentuate in himself the spirit of the creator which is the spirit of God in him. Music, painting, sculpture, drawing, handicrafts of all kinds, and the power to appreciate the beauties in each of these as revealed by those who have mastery over them.

Such is the very heart of Real Education, and the pupil should learn to worship at the altar of this heart through every subject of the curriculum through a beautiful use of his leisure, through the games he plays, and above all through the service he gives to those around him.

PUNISHMENT

Punishment has no place at all in Real Education. There is never any occasion to punish anyone for anything. There is occasion to help him out of his mistakes, but not to hurt him because he has made them. Every one of us learns most quickly not to make the same mistakes again by being helped and not by being hurt.

Punishment is one of the inevitable concomitants of the false education which has brought the whole world to its present ignoble pass. God never punishes. He suffers the consequences of mistakes to have their way and thereby helps the maker of mistakes to know what happens when he makes mistakes, thus undergoing a process of self-education.

PUBLIC OPINION

We must educate public opinion to demand a Real Education in place of the false education at present permeating the country. And we can to a certain extent change some among the existing educational institutions. We are endeavouring in The Besant Theosophical School at Adyar, Madras, for example, to introduce a little Real Education side by side with those requirements which are to be fulfilled by the School as recognized by the University and by Government.

The Art and Cultural Centre at Adyar, Kalakshetra, established and directed by Srimathi Rukmini Devi, the famous interpreter of the Indian classical dance, contributes to the Besant School not only a cultural influence but enables some of the students to add suitable arts and crafts courses to their regular studies. We think that the Besant School thus draws more closely to Real Education than most other schools in India.

Thoughts, Wise and Otherwise

ART AND SPIRITUAL LOVE

CAN you dispute the fact that music and harmony are for a Wagner, a Paganini, the King of Bavaria and so many other true artists and melodians, an object of the profoundest spiritual love and veneration? . . .

Few of us can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the Ego, it must be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest chords to respond to the call of the holier and nobler human attachments.

—MAHATMA K. H.

TEACHERS LEARN, TOO

Some of us watching the deliberate and painstaking movements with which a little child will re-arrange, for instance, the colour tablets pushed out of line by an unintended jerk of his fingers have, I am sure, felt inclined to speed up matters by saying, "Don't mind that now, finish the arranging and then you can make all to your liking at the end." Sometimes when again and again the result of some tiny misplacement is patiently remedied, while what we take to be the true end of the exercise is thus indefinitely postponed, we feel our impulse to interfere become almost irresistible.

Controlling ourselves we come to see how wrong is our attitude. Reflection teaches us the wisdom of the child's conduct. He is not, as we thought, simply performing a sense exercise, he is training his whole muscular and nervous system to be the unctitious servant of his will.

—MARGARET DRUMMOND, in *The Montessori Magazine*.

"PUSH EDUCATIONAL WORK"

Thinking of his successor in office in the Theosophical Society, Col. Olcott said this in his Annual Convention Report for 1893:

"The only real problem is to find a person for President who will administer his office with strict impartiality as between nations, sects, and political systems. He must live at Adyar, develop the library, keep up *The Theosophist*, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of brotherhood whose centre and nucleus is at Adyar."

OUR YOUNGER CONTEMPORARY

Vasanta, the Sanskrit translation of "Besant," is the title of a gay and interesting journal issued periodically by the pupils of the Besant Theosophical School at Adyar. Appropriately for her birth month of October, it appeared as a special "Besant Centenary Number," a sturdy volume of 32 pages, of the same size as this, but a cover better than ours because it is embellished by a portrait of our revered Leader.

The overshadowing deity of the magazine is naturally the School's Headmaster, Sri S. Krishnaratnam, himself buoyantly youthful. The editors are A. Giriya and T. G. Narayan. Text is in Tamil, Telugu, English. There are blocks of 9 drawings or paintings, done by the young school artists: talented too. The literary contributors are budding authors ranging in age from 9 to 18, and we wish we had as many brave souls writing so spontaneously for us. (This in admiration, not envy!)

Young Theosophists the World Over

[Letters to the General Secretary, World Federation of Young Theosophists]

HUNGARY

OUR group is called "Activity Youth Lodge" and we began our work after the war. Since then we have increased in number, in spirit, in work.

As to our programme for 1947, we correspond with the Young Theosophists of various countries (Austria, Bulgaria, Rumania, Belgium, California). We find it especially important to contact the Balkans and the middle European Countries, as we heard that they had not yet begun with their Youth work.

We undertake the translation of English Theosophical books into Hungarian because our Society is in great need of them. We approach the Hungarian Youth at large with the consciousness that primarily it is our task "To bring Theosophy to the Youth of the World."

We began our new working year recently and our programme consists of talks on Karma, the next world, Reincarnation, Evolution, the Masters, etc. These are introduced by the older members, and then discussed by the younger ones from the scientific, religious, artistic, philosophic and practical points of views.

—JOHN KARSAI

GERMANY

We in Germany are intensely interested in the work of your World Federation and we do hope that the time will come soon again when we shall have Theosophical Youth groups in Germany as strong, active, and enthusiastic as those were before the war. At present youth is not joining our ranks as we wish it would do: the shortage of paper is making any propaganda work practically impossible.

We earnestly hope this situation will not continue for long. After all the trials and suffering which millions of young people in Germany have endured, the longing for a more spiritual life, for a wise explanation of the meaning of all this suffering is certainly widespread. So Theosophy will bring comfort and enlightenment to many young people as soon as we are able to approach them effectively.

Our best wishes to you and the Young Theosophists all over the world who have already done so much in sending us parcels, a wonderful help for which our members are most thankful indeed.

—AXEL VON FIELITZ-CONIAR

CUBA

In Cuba we have a Young Theosophists National Association and a National Directive. There are five groups of Young Theosophists. Once in a year we have our National Convention, every year in a different place, and the group where the convention is to be celebrated organizes it. We have an "Activities Plan" to work along different lines with six Departments of work: Speakers' Training, Art Department, Woman's Department, Children's Department, Study and Propaganda Department, Inter-American Department.

At the next Young Theosophists National Convention every Group will be represented by a young speaker and only the Young Theosophists are to speak in the Convention, though we invite the older members of all the Lodges in Cuba to come. We have begun correspondence with the Young Theosophists Group in America.

—HORTENSIA DIAZ DE VILLEGAS

(G.S.A. in Benares—Continued from page 130)

his time and attention, he was the first and the most enthusiastic of players.

If any act of service in the form of money or help to the pupils was required, he was ever generous. Attendance at sick-beds of his students at any time of day or night was his first care. The whole life of his students, physical, intellectual, spiritual, was under his direct supervision. As a teacher and lecturer

he was most inspiring, thus being in every way an ideal Educationist.

No wonder that later in life he came in contact with and was dazzled by the incarnation of Indian Spirit in the personality of Rukmini Devi! Thus the Charmer was in his turn Charmed away! That Spirit of his continues even now to dwell in our midst, and every first of December is a happy occasion when she reminds us of it.

("His Name will Shine"—Continued from page 131)

THE TEACHER AS THE GURU

Whatever else the teacher may be, he must above all be an ideal to his students. In ancient days the Guru represented to his chela all that was highest and holiest. The recognition of the need of this personal ideal in the education of young men, and the systematic organisation of college life whereby this ideal could be realised is perhaps the most notable contribution that Mr. Arundale has made in the field of education.

CHILD-LIKE SIMPLICITY

It is this that has evoked the most passionate reverence of his pupils and friends. Each boy is to him a younger brother whom he has to help in his efforts to grow. If they commit childish follies and run to him in their distress, he realises that before him is a human soul struggling with its lower self, he pours out his great current of love and sympathy. He aids us in our fight: our troubles and our burdens are easier to bear because of his strength and his love.

("A School near Headquarters"—Continued from page 133)

chiefly to their training and control, so that when the period of puberty arrives the boy and girl may understand the broad facts of human physiology, and may have gained a mental control of the emotions. The reasoning faculties are germinal and should be developed but not overstrained, the mental education being mainly the accumulation of facts gained by observation and experiment, and the training of the memory by their co-ordination, the acquiring of languages, formulae, and the like—studies which depend largely on memory.

Third Period, 14 to 21: Chiefly Mental. The mind, accustomed to observe and well-stored with facts, has the materials of knowledge. It is now to work upon them. This is the period for the developing and training

of the reasoning faculties of co-ordination, of judgment, passing to the serious study of Logic, Philosophy, Science and Art.

THE NEW ERA

The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop nobler characters. The coming civilisation, the civilisation of the New Era, cannot be built up till the worst elements of the present are purged away from our midst. . . . For us, there is no fear, no doubt, for we know our goal and the road to it.

SIR JOHN SARGENT, Education Secretary with the Govt of India, says:

"Madras is a Province where people care for education. But from experience I have learnt that what matters in education is not the scheme, not the administration, but the TEACHERS."

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