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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

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As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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Adyar



Madras



DR. MARIA MONTESSORI



ON THE WATCH-TOWER

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

TOWARDS NEW EDUCATION

IN the "Notes" which immediately succeed this "Watch-Tower" I have set forth certain, to me, fundamental principles of the new education for the new world. The heart of them all is contained in the single word "Service," for I feel more and more that the spirit of service is the essence of all life and therefore of the whole evolutionary process. I think that the whole of our educational system, in every country in the world, needs radical and detailed adjustment to the service conception of life. I have suggested that we may reverently regard God as the great Servant of His Universe, and that His mighty creative process was conceived in the spirit

of His service to the as yet unmanifest individualities composing that sea of life which He was about to electrify—how just and exact is this word! I think that through Theosophy we come more closely to a realization of the nature of this service-spirit than through any other way of approach, for in Theosophy is most clearly developed both the high purpose of the evolutionary process and the way whereby the purpose is achieved. Furthermore, in Theosophy resides the most detailed science of the psychology of the individual, at all events of the human individual, for the psychology of the sub-human individual has hardly been revealed. And through the study of Theosophical psychology we shall not only be able to

examine the nature of each individual child as he treads his own particular way in the evolutionary highroad, but also ascertain, with his co-operation, the constituent elements of what I may call his service-unfoldment of consciousness, so that through the forthgoing of service he may return home to that great Temple of Service whence the Divine creates, sustains and regenerates the Universe He has electrified.

SERVICE THE KEY-NOTE

I have specially emphasized the primary importance of a complete rewriting of all textbooks. We have to come to the conclusion that there is not a single Law of Nature which is otherwise than an element in God's service of His Universe, and as such we must regard it and explain it. So is it with every physical or other ingredient constitutive of the Universe. We shall need textbooks on the Chemistry of Service, the Physics of Service, the Astronomy of Service, the Geography of Service, History as Service, the Mathematics of Service, so that we may help the youth of the world to study every subject of the educational curriculum as part of the universal service of God to the life He has electrified. Every subject of the curriculum, every Law of Nature, every element—physical or non-physical, is God at work serving His universe, however we may choose to define the word

"God." And all these are God at work serving each individual who is gradually unfolding the Divinity within him to the appointed end. I can think of no more glorious conception of education than that of God face to face with every living creature with His mighty powers of service, guiding the sub-human kingdoms more directly through implanting in them the spirit of instinct which is nothing more but nothing less than an accurate reaction in the entity to the service of God which is directed upon him, guiding the human and superhuman kingdoms otherwise by gradually arousing into actual waking consciousness the Divinity within their various denizens—heretofore still asleep or but dimly aware. Instinct thus widens into intuition, and intuition itself into yet higher aspects of what may be called direct and conscious communion with God.

I have also specially emphasized what I regard to be a characteristic of the new education, namely, the individual more in his family aspect even than as an individual. Of course, individuality is ever the paramount consideration in the educative process, but it is not at all the only consideration; and we must now turn to the individual as a member of an existing family and also in all probability as a member of a family to be, and this consideration carries us still further to the conception of the nation as a

family and to that of the world as a larger family still. Thus we come to the idea of God the Father, God the Mother, God the Child, and in parenthesis I may note that it is with God the Child that our great knower of education, Dr. Maria Montessori, primarily concerns herself, with God the Messiah-Child, and a wonderful and inspiring conception it indeed is. It is thus that we begin to realize the individual in his aspect of servant, reflecting more and more the holiness of God the Servant of His Universe.

FOUR VITAL ELEMENTS

I thus come to the foundations of the new education as these appear above the surface. So far, we have been digging deep down into what I may call ultimates, some of which may be inaccessible to those who are not as yet educated in Theosophy. But when I come to the four essential pillars of the new education—Colour, Sound, Form and Fragrance—I am dealing with what should be obvious to all who are able to go beyond the superficialities of education such as we know these in the ordinary textbooks on education and in the class-rooms of the average Training School or College. I do not hesitate to say that these four vital elements, constitutive as they are of all that lives from the most outward to the innermost layers of consciousness, must be under-

stood in some degree if education is to be education and not just instruction, nor the regarding of the individual to be educated just as he appears to the outward gaze. Each one of us is a permutation and combination of colour, sound, form and fragrance. Each one of us is an octave of each of these. Each one of us is a variation on the essential Divine Theme of God in each of these His glorious Services to those whom from the beginning He has electrified with His own glories of Colour, Sound, Form and Fragrance. In the beginning each Monad, each Individuality, was asleep in Colour, Form, Sound and Fragrance. The Creation of God was the awakening of each from sleepfulness on the Sea of the Unmanifested Life. And from that time forward each Monad and Individuality grew more and more alive in terms of Colour, Sound, Form and Fragrance.

As we are able to perceive colours and sounds and forms and fragrances round about us, as we hear the superb notes of Nature, as we draw into our beings the splendid fragrances which glorify the air, as we see the beautiful colours of the flowers and trees and birds and all else that lives, as we revel in the grandeur of the majestic forms in which the evolving life strives to learn of its Divinity, so do we in truth gaze upon ourselves—drab though we may seem to

ourselves to be, dull, colourless, ugly of form, almost cacophonous. But when we look upon the great, then do we perceive the glory of all four elements, for in them we see the shining of their natures, the fragrances of their being, the beauty of their forms, and divine delicacy of their music-notes. And we ourselves are Gods in the Becoming. We ourselves are to become great as God's mighty gift of Time draws us nearer to Him. True indeed is it that God created man to be immortal and made him an image of His own Eternity—of His own Eternity of Light, of Sound, of Fragrance, of Form.

So is it that in a true education Colour must speak to colour, Sound to sound, Fragrance to fragrance, and Form to form. So is it that music and dancing and painting, drawing and design and rhythms of all kinds are vital to real education. They are indispensable, but not only for this reason, also because civilization depends utterly upon culture and refinement and grace and poise and the worship of the Beautiful in its threefold aspect of Will, Wisdom and Activity-Love. Education can wait as to its unfoldment of the mind, but it cannot wait as to its unfoldment of man's yearning after God, gazing upon Him to become like Him. It cannot wait as to the supreme purpose of the individual to aspire to become the image of

God he knows himself to be. It cannot wait as to the memory of the individual of the Heaven he has but recently left in order to continue the process of making a Heaven of earth—a memory which is rich in music, in rainbow light, in divine fragrances, in forms which sway upwards to touch the Feet of God Himself. The mind must also help. Without the help of the mind the ladder from man to God cannot be straight nor true. But without the feelings and the emotions there cannot be the dreams, the inspirations, the aspirations, whereby alone there can be a ladder at all, whereby alone man can face and steadily pursue the long ascent. How truly has Dr. Maria Montessori said, in a recent address to a number of Indian students in training for the Montessori diploma, that education does not start with intelligence, it starts with movement, and, as I would say, with aspirational movement of feelings and emotions no less than with all other movement. But perhaps all movement is aspiration.

EXPERIMENTS BY THEOSOPHISTS NEEDED

In order to establish the fundamental principles of this education for the new world we shall urgently need a Forerunner, a Lightbringer, who shall gather round him a few ardent devotees of education capable of undertaking constructive iconoclasm of a very

comprehensive kind. The Fore-runner and those who will gather round him must be Theosophists in spirit even if not in name. They must be seeking and discovering Truth in advance of their generation. They must be voices crying in the wildernesses of the world. They must be willing to be laughed at and perhaps even despised and rejected, for they will be where the rest of the world is not yet ready to be. And they must be content to experiment here and there, making their way with difficulty and often with defeat. Not yet will this real education be recognized for what it is by the world at large. But I say that some of us must try to be ready with some fragment of it by the time the Peace has come, so that as the new world dawns upon us it may at least be aglow with the light of the newer education, even though it may still be girt about with that old education, that education belonging to the old world, which only time and the heroism of the pioneer shall avail to dissolve into the past.

I do not think that Theosophy or The Theosophical Society could come to the new world with a gift nobler or greater than a true system of education—let the world for the time being receive it gladly or reject it as it will. And I shall be so happy if my brethren all over the world will from now address themselves to the fashioning of a

new education based on the scientific principles of Theosophy, and made both practical and joyful. Wherever else we may become engaged in reconstruction there is no field more urgently needing our attention than the field of education. For the most part the education of this the old world is hard and cold and fearful. It does more than almost any other force to widen the gulf between Heaven and earth, and thus is it that humanity and its younger brethren of the sub-human kingdoms become ravaged and desecrated by wars and pestilences of all kinds. In the new world the gulf between Heaven and earth must slowly but surely be breached, and who other than Theosophists can be so effectively at work to do this?

A CHARTER OF THE CHILD

We have, as my readers know, a Peace and Reconstruction Department at the International Headquarters of The Society at Adyar. It is hard at work in many directions. But I hope that Theosophists throughout the world may so work, may so pool their divergent educational resources and their varied outlooks and understandings of Theosophy, that we may have ready in due course a great Charter of the Child for the New World—one of our offerings to the young new world. We Theosophists believe in, and therefore work for, the Universal Brotherhood of Humanity.

Must not the foundations of this Universal Brotherhood rest upon the child, upon him who has but recently come from Heaven which is the Abode of Brotherhood, and in whom Brotherhood is a living reality and thus a matter of his everyday life? Only as he grows in terms of the outer world is he prone to lose that which he has brought with him from the Heaven world. Brotherhood is the child's gift to the world he will someday conquer with the very gift itself. He brings Brotherhood with him for the conquest. Alas! he is more often than not defeated by those who themselves have forgotten the very Brotherhood they too brought from their Heavens when they were very young.

We must turn defeat into victory. Education is supremely for the remembrance of Brotherhood for ever. We Theosophists who are among the forerunners of Brotherhood by very reason of the nature of The Society to which we belong and of the Science of sciences of which we are students must help to make Brotherhood the very substance of education from its foundations to the heights of its superstructure. Let us do it Now, and thus justify our studentship and our membership.

OUR ILLUSTRATIONS

I draw attention to the pictures of five very great educationists, all of whom except one have won

renown throughout the world. Dr. Rabindranath Tagore, Dr. Annie Besant, Dr. Montessori and Lord Baden-Powell have everywhere been acclaimed as among the greatest of teachers and servers of youth. In the Pantheon of Fame they have had their place even in their present or recent incarnations. The one exception is Bishop C. W. Leadbeater who, from one point of view, I do not hesitate to maintain is the greatest teacher and server of youth the world has had for many a century, but whose genius—rare and incomparable—still awaits recognition, and will continue to await recognition, save among the knowers of the inner Truth of education, for many a decade to come. His portrait most appropriately is side by side with that of his great and loved colleague, Dr. Besant, and THE THEOSOPHIST is indeed honoured in being able in this education issue to pay him the most reverent tribute. He was the only real teacher I have ever known, for he alone knew the child in every aspect of the child's nature. He alone had—why do I not say more truly “has”—a perfect understanding of the temperament of the child, of the child's background in his past, of the child's real opportunities in his present incarnation, and of the future to which the child may hope to look forward. Such understanding, and such understanding alone, makes the real

teacher. Such understanding had Bishop Leadbeater, and thus was he the greatest, but entirely unrecognized, educationist of his own age, and indeed of many ages both past and to come. But someday he too will be installed in the Pantheon of Fame in one of the highest of its niches.

Dr. Montessori is still with us and sheds over us all not only the inspiration of her genius but the beautiful fragrance of a child-like life. She is indeed no longer young in actual physical years, but she is her own Messiah-Child in spirit. She incarnates her splendid principles and radiates them to the wonder and uplift of all who have the privilege of coming into contact with her, and far beyond.

The beloved friend of youth, Lord Baden-Powell, has just recently gone ahead of those of us who are still in our present incarnations, in order that he may help to prepare a new way for the new youth of the new world. I have the privilege to publish his last messages to his great and world-wide family of youth. They are precious indeed, as is also Lady Baden-Powell's testimony that he was one of the happiest of men. Of course he was, else how could he have been the splendid friend of youth he was and ever will be.

Dr. Besant has also gone before us, though she, like Bishop Leadbeater and Lord Baden-Powell, is

with us as she has ever been. But what a mighty figure she was in the education world no less than in the political world and in every other world she entered. Her *Principles of Education*, booklet though it is, remains one of her *chefs d'œuvre* for education, and her great work in the Central Hindu College at Benares and in the National University will someday become of world-wide significance.

Last, but indeed not least, Rabindranath Tagore, whom I had the pleasure of visiting but a short while ago, a mighty figure indeed, and of world acclaim. His Santiniketan in Bengal is a wonderful monument to his genius, and will I hope ever be cherished by the Indian people as the most precious memorial they could have of him, beside which busts of him and statues are as nothing. In the evening of his years he is the very embodiment of the essence of India's culture and refinement, for his very age of years seems to have endowed him with the power to disclose in his own person the soul of India as it really is. Is India a mighty land? Is India fit for freedom? The answer, wherever else it may also be, is in the Gurudeva of Santiniketan, living in retirement, perhaps, yet radiating India's message throughout the world.

Georges Arundale

REAL EDUCATION

BY GEORGE S. ARUNDALE

THIS issue of THE THEOSOPHIST is largely concerned with the problem of educational reconstruction such as shall be needed for the new world. It is, of course, obvious that the old world education will continue in the new world for many a long year. The world does not change over from the outworn to the newly-to-be-worn in the twinkling of an eye, and there will be a large amount of tinkering at the old even before we get going everywhere a number of experimental educational institutions feeling their way with new ideas and new systems and so gradually ushering in a new educational order based on the spirit which is to animate the post-war world.

The tinkering motif is expressed in the following statement made by the President of the Board of Education at Oxford in the beginning of the new year, and to me it is somewhat sorry reading :

Mr. Harold Ramsbotham said that the mistakes made after the last war would not be repeated. There would be changes in British social and economic conditions which would have a profound effect upon you, specially on those between the ages of 14 and 18.

Now was the time to make plans for great and far-reaching reforms in post-primary education covering the years 11 to 18.

He and his advisers were giving deep and careful thought to this problem. As soon as possible after the war the 1936 Act raising the school-leaving age to 15 would be enforced. It was his personal ambition and ultimate goal to raise the minimum leaving age to 16, but before this was possible education to suit varying tastes and capacities of children must be devised.

He did not support the demand for secondary education for all because secondary education of sufficient variety and diversity did not exist.

I do not deny that tinkering is better than nothing. But I should like to have heard from Britain's foremost educational authority in the Government, of great ideas towards which we must strive as well as patch-work with which we must begin. But it must be said without fear or favour that only with the aid of Theosophy can we reach the ideals of real education. And only the science of Theosophy can establish the true science of education. It is in the light of Theosophy that I want in these notes to submit certain principles which sooner or later, as it seems to

me, will become the principles of the new world's education—principles with which it would be most useful to experiment if only the necessary co-operation can be obtained from deep and scientific students of God's Laws as these are made manifest in the sciences and arts of life.

I submit these principles as they have occurred to me, rather as material for use than as a clear and definite picture of what is to be. They will, I fear, appear disjointed and non-sequential. But my desire is, as far as I can, to evoke the creative power in my readers, and not to give something of my own. I feel I have, perhaps, thought and dreamed deeply on this subject of educational reconstruction, and I believe there are some vital truths in my thoughts and dreams. But I am sure that each earnest seeker after educational truth must discover truth for himself, so that there may be a great Brotherhood of Seekers discovering their own truths and pooling these for the establishment of a greatest common measure of educational truthfulness. So here are some of my own broodings, and I offer them for what they may be worth.

I

THE SERVANT OF HIS UNIVERSE

Education is the ladder between man and God. Education makes men into Gods.

God created "man" in the image of His Creative Spirit. Education is to make the image true, for behind the mask of a person shines the Fire of a God.

Education exists for the revealing of God to man, so that man shall ascend to God.

For what, to what end, is God the Mathematician, the Geometrician, the Chemist, the Geographer, the Artist, the Craftsman, the Astronomer, the Merchant, the Priest, the Teacher, the Soldier. . . . ?

That He may veritably be God the Creator.

And for what, to what end, is He God the Creator ?

That He may be God the Servant of His Universe.

"Let him that is chief among you be as him that doth serve."

To what end is Education ? That it may arouse in every child of God the spirit of the Service of God, already and from the beginning and forever implanted in him by reason of his Godlikeness.

God's Laws, His mathematics, His science, His geometry, His history, His geography, His literature, His faiths, His astronomy, His arts and crafts, His commerce and industry . . . all are for the service of His worlds.

We shall never know them except as they become for us the service of our worlds of whatever nature these worlds may be. The spirit of every subject is service.

Into that spirit must each one of us enter, or we are not being educated.

II

THE LIVING WITNESSES

Light is the resistless Will of God.

Colour is the compassionate Wisdom of God.

Form is the loving Activity of God.

Sound is the truthful Voice of God.

Fragrance is the ceaseless Blessing of God.

These are the eternal foundations upon which the true Temple of Education must be built, for the process of evolution is effected through the unfoldment of each and all of these in every living creature.

God created man to be immortal and made him to be an image of His own Eternity. But the very reason for the immortality is the time needed for the fashioning of the image, that time which is but the slow motion of Eternity. And the image becomes Godlike in terms of Light and Colour and Form and Sound and Fragrance, of Will and Wisdom and Activity and Song and Blessing. We dare not, therefore, ignore the educative purpose of Light or of Colour or of Form or of Fragrance in our mundane educational processes, or we shall

be ignoring all that is most vital and essential.

Wherever there is Light, there is the witness to and the promise of the salvation of every living creature. When God said: Let there be Light, He said: Let there be salvation to all that I shall create. And as there was Light so shall there be salvation.

The understanding of Light is, therefore, an essential part of education, for education is the pathway to salvation.

No less essential is the understanding of Colour, for God made a rainbow to hide from the dim eyes of ignorance the excess of His Glory, and to give to ignorance Light.

No less essential is the understanding of Form, for God created forms for the unfoldment of Life, and that the Universal might be reached through individuality.

No less essential is the understanding of Sound, for through Sound is God heard, as He is seen through Light and Colour and Form. Sound is the busy hum of the evolutionary process. Let us beware lest we distort it.

No less essential is the understanding of Fragrance, for the very Blessing of God is wafted to us all upon the waves of Fragrance as these bear witness to the universal joy of living.

All five are God at work unfolding individualities, and when

for each individuality time becomes Eternity, then will Sound mellow into Silence, Form will become formless, Fragrance will become indivisible, and Colour will become the One White Light, and the One White Light, silent and formless, will shine no more but will become enfolded in its own intensity.

MESSENGER-DAYS OF TRUTH

Each day of the education period, not necessarily each day of the week, must become a messenger of Truth, a messenger, where possible, of its own nature, or of some Truth allotted to it.

SUNDAY is, of course, easy to determine. Sunday is the Day of Reverence, the Day of Light, the Golden Day, the Day of Remembrance, the Day of Glory and of Glorification. Sunday is the day dedicated to the unfoldment of these in the lives of all, of the adult no less than of the child, those younger in the sub-human kingdoms no less than those older in the human kingdom. Sunday is the Day of our Lord the Sun in whom all lives and moves and has its being and its beginning and its end.

Sunday is the Day of the Light of God. All other days are Days of the Rainbow of God. On Sunday we come face to face with Him according to the measure of our unfolding faithfulness. On every other day we perceive Him

in His various parts, and slowly learn to know of the Nature of His Light through the Way of the Veils.

Sunday, whatever be the day of celebration, is the pivotal day for all other days, and its number is 0, with all that 0 signifies in terms of Universality and in terms of that Negation which subtracts and subtracts and subtracts and yet never diminishes. Sunday is the Day of Absoluteness, of the partless Whole, of the 0 without a 1.

III

THE ENTRANCE INTO DARKNESS

The citizens of Heaven for the most part receive a most inhospitable welcome from Earth as, for the time being, they resume their earthly citizenship. Almost from the beginning they become beset by Fear and Flesh—the two greatest cruelties on Earth, but so conspicuously absent from their Heaven lives.

Youth is blurred almost from the beginning of its life on Earth, distorted and deflected from those high purposes in the spirit of which, and under the impetus of which, it descended from its Heaven home. Each ego, each soul, knows what it wants when it leaves the haven of Heaven for the storms of Earth, even though there be the karma of the past partially to be liquidated in the earthly life to come.

Little is done to assist in the expeditious liquidation of such karma by intensifying the spirit of courage whereby the flings and arrows of outrageous, but self-inflicted, fortune may be bravely met, and little is done to augment the so far accumulated capital.

The heavenized individual is thrown into a cold, uninterested and censorious world, and is largely left to fend for himself in no wise fortified by the so-called education he receives. This is, of course, because the world is still in almost complete darkness so far as regards the meaning and purpose of life, and of the evolutionary process whereby man becomes God.

IV

A NEW ORIENTATION

I am trying, let me say again, to establish what seem to me to be the universal principles of education for the new world into which we are about to enter.

I am concerned with general education, and not with any specialized education either of a scientific or industrial or specifically religious nature.

I am concerned with the education as I see it needed for the new world.

I am concerned with immediate needs, and with the urgency of beginning to feel our way towards them, so that it may not merely dwell in the region of theory but

have been the subject of experiment by the time the new world is ready to begin to enter upon its heritage of a larger happiness for all.

I think that in some parts of the world at least we must face the fact that there is not Peace in the field of education. There is anxiety. There is fear. There is uncertainty. Education does not lead to livelihood. Rather does it lead to a longer or shorter period of waiting, and in all the depression of waiting, until a job turns up if one turns up at all. And the teachers themselves are regarded as among the less important of the servants of the State.

Wherever such conditions obtain there must be change. So far as India is concerned the change must be radical, from a foreign system to a national system. But everywhere there needs to be a new orientation to education—advancing the nature of the unit to be educated from the individual principle to the family principle and to the composite family principle which is the State.

Let us try to look upon education from this point of view.

Just as we believe we have souls and bodies—higher and lower selves—has not also every area or field in the organism of life its soul and its body? Surely a Nation has.

Surely the field of education has a very definite soul and a body . . . a life and forms.

May I intrude India once more as the example of the need for a new education with which I am most familiar? In India there is a body to education, but the soul of Indian education is divorced from the body.

There can be no sure or safe dwelling-place for the Indian soul in the foreign western body it has been forced to wear for so many decades. I deny that the soul of Indian education is in any way whatever in its present foreign body. The foreign body is empty. It is tenantless.

This is India's greatest tragedy: that her youth, generation after generation, should be losing their souls for want of a truly Indian education.

What shall it profit them if they gain the whole of western civilization and lose the Motherhood of India?

The gravest injury done to India is less the withholding from her of her political freedom, and far more the imposing upon her of an alien system of education, cultureless and devoid of all civic—national—spirit.

And the present Governments in India have little if any interest in the way of affording facilities for educational renaissance. They naturally prefer the beaten track. It is the line of least resistance. Yet to India must be restored her truly Indian education, with an Indian

body sensitive to permeation by the Indian soul.

Now is the time to begin to do this.

The old world is in pieces. A new world is being made.

Who will be the pioneers in those parts of the world in which education needs to die and to be reborn?

Are there many countries in which the existing system of education does not need rebirth—only needs repairing?

In India there must indeed be voices crying in the wilderness, in the foreign wilderness.

Who will be content to lay the stones of failure that they may become the foundations for the edifice of success?

We must dare to fail before we can hope to succeed.

The only setting for Indian education is a free India.

But the only setting for a free India is an Indian education. Thus as India strives for political freedom so must she strive for educational freedom. The one without the other is impossible.

What is India?

A religious country in the loftiest and truest sense of the word.

A country alive with many wonderful cultures.

A country rich in beautiful arts and crafts.

A country noble with mighty traditions.

A country peaceful with the spirit of Ahimsā.

A country exalted by the Spirit of Motherhood.

A country in which the spirit of the family and the home is supreme.

A country fragrant with tolerance.

All these is India however far she may have strayed from one or from more than one of them. It is all these that must be embodied in India's new education.

This is a digression since we are in India and are immediately concerned with matters Indian. Still, we may have been speaking of other countries too as to life, even though as to forms there may be substantial differences.

Let us now return to generalities.

The whole world needs a new civilization, new in the sense of re-oriented to the Real.

The whole world therefore needs a new education.

For which we must dream dreams and have visions.

We must have Himālayas and Everests in the distances of our visions and in the depths of our dreams. We must long for these and thus bring at least something of their spirit into the new education, even if we cannot bring into it the actual heights themselves. But in our dreams and visions there must be vast distances and towering heights—far away, un-

reachable now, but compelling an irresistible advance towards their attainment. Because they are so far away, all the more must they be insistent. They must beckon. They must call and we must heed.

We cannot grow, nor can we achieve, without the help of Utopias, ideals, without yearning after the seemingly unattainable. God is one of our Utopias, however much a fact.

There must be expeditions and forlorn hopes in every field of living to conquer height after height, and the failures of today are the stepping-stones to the triumphs of tomorrow.

FATHER-MOTHER-CHILD

We must be busy about planning the reconstruction of education, for we cannot give to the new world citizens "educated" in the standards of the old world.

I regard the new education as threefold:

The individual—the family—the nation, with restored emphasis on the family.

God the Father, God the Mother, God the Child.

A nation must be regarded as composed of families even more than of individuals, and education must be to the better functioning of the family with all its special virtues, duties and rights.

The family is the unit of the HOME that is the nation. Thus

the home-idea must permeate the educational system.

There is the family home, with the link of the educational home between it and the national home.

A nation must be ardently concerned with the needs of its individual citizens especially in their relation to their families.

It must see each individual citizen not only as a unique individuality, but also as a prospective, as well as an actual, member of a family, with all the duties and the rights attached to such membership.

The new education must fit each constituent individual to be a worthy himself, to be a worthy member of the family into which he was born, and of the family which in due course he will acquire. Thus will he become a worthy member of the nation.

So do we establish in education :

The individuality motif,

The family motif,

The nation motif,

leading to a world motif.

SOCIAL SERVICE

Major Douglas offers Social Credit as the basis for the reconstruction of the world in the field of economics.

I offer Social Service as the basis for the reconstruction of the world in the field of education.

Social Service :

In terms of the individual,

In terms of the family,

In terms of the nation,

In terms of the world.

Education to the end of the utmost individual equipment for Social Service.

A new spirit in the individual,

A new spirit in the family,

A new spirit in the nation,

And thus a new spirit in the world.

The educational system must be fashioned in terms of Social Service, that is to say, of social values.

The subjects of the curriculum must be treated in terms of their respective social values.

A subject of the curriculum treated in isolation from its value to the individual and from its social value is a subject bereft of its real meaning, and must needs come as a stranger into the mind of the pupil.

What does such and such a subject mean to me and to my life in all its aspects—is the question that must be answered, and the answer must be precise.

What precisely can it do to help me? What definite lessons does it teach me? How can it help me to be happy and to help to make others happy too?

Education would be revolutionized into a delightful adventure and would lose all its hard and sordid drabness were each subject to become alive with helpfulness and with a sense of giving power, understanding and happiness.

Examinations would be radically otherwise from what they are, for

they would be tests as to the virility of each subject in the candidate in terms of its service-giving capacity. There would be individual and social problems which the candidate would be asked to solve.

Scout craft and first aid, cooking and household cleanliness, family duties generally, and progressively the duties to, because of a love for, the State, and the positive help given by the general subjects of study to self-help and usefulness, would be the examination. It would be an examination of the will and of the heart as well as of the head, and would be looked forward to, and not abhorred as are the examinations of today.

The new education must be practical and directly useful in the leading of the ordinary everyday life, and not purely mental and theoretical, and largely irrelevant as is the old education.

Thus the equipment for Social Service will be :

1. Self Service,
2. Home Service,
3. Nation Service,
4. World Service.

There will be :

The Mathematics equipment, the Science equipment, the Arts and Crafts equipment, the History and Geography equipment, the Literature equipment, the Language equipment (especially the Sacred Languages), the Religions equipment, and so forth. But all practical,

and where possible through the education of the hand and the emotions even more than through the education of the mind.

Or it may be put otherwise :

Physical Culture equipment,
Emotional Culture equipment,
Mental Culture equipment,

Intuitional Culture equipment—all in terms of social relationships, social values, social service, and individual equipment therefor. Acquirement of knowledge must never be for its own sake—it has no “own sake”—it must ever be for the performance of dharma, for the adjustment of the individual to his surroundings, for service in all its aspects, from the centre to the circumference.

Knowledge cannot exist apart from God. It exists for the revealing of God to man, and for man's ascent to God.

For example : Religion must be taught for service rather than for salvation.

So must every subject be taught—for its practical value as a means to wise social service as well as for its own intrinsic value.

Textbooks will have to be re-written in the light of the fundamental realities of their respective subjects.

Teachers will need to be re-trained.

The purpose of education will need to be re-stated.

The task is herculean. All the more necessary to start it now and

to begin on a small experimental scale after a scheme has been carefully planned.

The new orientation :

Daily life for service, leisure for service, recreation for service, patriotism for service, culture for service, industry for service, the arts and crafts for service, the whole educational system for service, competition for service, invention for service, organization for service—

All so that service is no drudgery, but absolutely happiness. As service becomes happiness, so does man ascend to God.

Service is true worship, perhaps the only true worship. Only as we worship can we create. Only as we create do we draw near to the Creator. Because God worships, therefore does He create.



In the old world the State and the individual had little interrelationship, save as might be necessary. The State was more subordinate to the individual than the individual to the State. The individual cared little for the State, and the State little for the individual: only for the use each could be to the other. In totalitarian States the State exploited the individual mercilessly, and the family no less. And the State consisted of the dictatorship of a few who had been able to seize the power of the State and control the State to their own ends.



The Trinity of Education :

In the new world there must be an equilibrium between Individual, Family and Nation—an interdependence.

The Quaternary of Education :

The above three plus the World as a whole.

So do we obtain a Ladder of Well-being—the Individual, the Family, the Nation, the World.

Education must be to the end of them all, giving to each a due opportunity, equipping each to fulfil all due responsibility.

Education must, of course, be free and progressively compulsory. And must be to the end of service.

The individual to learn how to serve himself, his family, his nation, and beyond if possible ;

The family to learn how to serve its constituent members, its surroundings, the nation, and beyond if possible ;

The nation to learn how to serve its individual citizens, their families and surroundings, and the world.

THE GOAL

Education must lead directly to employment. At the end of his educational career the State must need the services of every citizen in one capacity or in another, and his employment, therefore, must be as vital for State-support as for self-support.

In the new world education must be CREATIVE. Man cannot ascend

to God without becoming a creator as God is THE CREATOR.

As the young citizen learns from childhood upwards to create, so does he prepare for safe expression, for noble expression, of the supreme creative power which he receives direct from God in what we call Sex.

There must be physical, emotional and mental creative activity, and suitable exercises for each.

The place of handicrafts, music, dancing, rhythmic exercises, painting, modelling, etc.

These directly lead to that self-understanding which is the necessary equipment for social service.

Reverence, Goodwill, Tenderness as essential ingredients in social service.

Each citizen must be equipped to the normal standard of his functioning in the State, but he must have, whether he takes it or not, the opportunity to transcend such normal functioning.

The team spirit.

Together and not alone.

The swinging of the pendulum of education between the individual and the community.

Collective study complementary to individual study.

Collective exercises complementary to individual exercises.

Collective creative activity complementary to individual creative activity.

Collective leisure complementary to individual leisure.

Collective religion complementary to individual religion.

Collective research complementary to individual research.

THE WAY

How to set about the new spirit in education :

1. Understanding enthusiasm on the part of a few ;

2. Experiment :

(a) With the help of a new type of teacher in whom the spirit of service is already dominant, in combination with an enlightened patriotism and a keen perception of the education needed for the new age ;

(b) With the help of new textbooks, written in the spirit of social service, for every subject of the curriculum, having due regard to each subject being a witness to the Laws of Nature and to the Love of God ;

(c) With the help of generous patrons to finance each experiment and of Government. The Government should be specially interested in the renaissance of education, as vitally concerned as the enlightened citizen ;

(d) With the help of enlightened parents who will honour their children by enabling them to become child-pioneers of the new and truer education, as there must also be teacher-pioneers, writer-pioneers, finance-pioneers.

The purpose of the new education may also be described as the unfoldment of character in terms of Will, Wisdom and Activity so that there may be character in these terms in service.

In Social Service we must include not only human relationships but relationships between the human and the animal, the vegetable and the mineral kingdoms, and the relationships between one sub-human kingdom and another.

If we demand its best service to us from a particular sub-human kingdom we must in honour give our best service to it.

We are anti- the new world, anti-social, as we claim the best service, but only give the minimum needed to assure ourselves such best service, and express that minimum without thought of kindness or understanding.

How many of our present relationships with the kingdoms of God following after us are in fact anti-social, as anti-social almost as is Hitler.

Vivisection? Flesh-eating? The wearing of skins and furs and feathers which involve that cruelty which is an extreme form of anti-social relationship? The production of ugliness out of the mineral kingdom? The useless cutting down of beautiful trees?

All political, industrial and other activity must be based on Social Service. India's National Constitu-

tion must be based on Social Service. Therefore the soundness of Dr. Besant's Government of India Bill.

God the Mathematician: the individual . . . the community.

God the Historian: the individual . . . the community.

God the Geometrician. . . .

God the Geographer. . . .

God the Artist. . . .

God the Physicist. . . .

God the Chemist. . . .

God the Writer. . . .

God the Craftsman. . . .

God the Server. . . .

God the Merchant. . . .

God the Teacher. . . .

God the Soldier. . . .

God the Priest. . . .

God the Astronomer. . . .

GOD THE CREATOR EVERYWHERE AND IN ALL THINGS.

In this spirit must our teachers teach and our textbooks be written.

Every Law of Nature, every event, however small, every configuration of landscape, every kingdom of nature and its denizens, every element of nature, is part of God and of His evolutionary creative process, and there is, therefore, perfect and complete interrelation between all the parts for individual, mutual growth and mutual social service.

There is nothing alien to humanity, nothing remote from humanity, nothing that humanity

does not need or that does not need humanity.

I repeat: Knowledge is not for the sake of knowledge, but for the sake of interrelated growth, in which service is the vital element, because all life grows together and cannot grow apart.

Thus each subject of study must be to the end of the fulfilment of dharma, of the right relationship between the individual and his surroundings, so that the individual may be the better equipped for service and therefore for his own unfoldment.

REAL TEXTBOOKS

Who will write:

"The Laws of Mathematics in the Light of Service: 1. Elementary, 2. Advanced";

"The Law and the Experience of History in the Light of Service";

"The Laws of Geography in the Light of Service";

"The Laws of Art and Art Appreciation in the Light of Service";

"The Building of Character through Education, and the Application of Character to Service";

"Science and Service";

"The Citizenship of the sub-human kingdoms of nature and the service to them of the State and of its human citizens"?

(Let him that is chief among you be as him that doth serve.)

"What is a State in the New World:

1. Its individual citizens—human and sub-human,
2. The nature of its Nationality,
3. Its World Relationships"?
etc. etc.

God's Mathematics are His service to His evolving world. We have to learn to use Mathematics as He so wonderfully uses the Science.

What does 1 mean to Him, and what is 1 saying to us? And so with the infinitude of numbers. But why an infinitude? Is there not some wonderful message immediately to each one of us in that conception of infinitude, and have we not to pass it on? And then the formulæ which are the mnemonics of experience. How are we to help to hasten evolution through Mathematics—the God-given Science?

God's Geography is no less His service to His evolving world. So must we use Geography, as He so wonderfully uses the Science. What does each Geographical constituent element mean to Him? So must it mean to us. God geometrizes for Service. How?

God's History. . . .

We have to learn how man is ascending to God through humanness as every denizen of every sub-human kingdom of nature ascends to each rung above through the quality of the kingdom bestowed upon it by God.

THE FORTRESS AND THE "TRAITORS"

When Education really is Service,
then :

The citizen will look after his duties,
And the State will look after his
rights.

There will not be equal opportuni-
ty for all,
But there will be due opportunity
for each.

Each will become worthy of his
rights,
And all will become equal to their
duties.

The misfortunes of each will be the
concern of all,
And the happiness of all will be the
concern of each.

The Education Department must
needs hold the Fort of Education,
such as it may be, so that Educa-
tion may be preserved and lose no
ground, and may even extend its
fortifications in certain directions.
But they will always be fortifica-
tions.

The general body of teachers
must similarly be employed.

But within the fortress there
must be splendid traitors who are
more loyal to education than to the
fortress that for the moment impris-
ons it.

And among the teachers, too,
there must also be splendid traitors.

And outside the fort and the
profession there must be some who

are at work undermining the fort-
ress by idealism and by experi-
ment, so that some day, even some-
times though not always imper-
ceptibly, the fortress will be seen
to have been taken by storm, even
if by peaceful penetration, and so
razed to the ground, and a finer
fortress raised even though for a
similar fate in the future.

V

EDUCATION FOR DHARMA

When we speak of Education
for Service we are saying that edu-
cation is for refinement, for culture,
for dignity, for without these there
cannot be that sensitiveness where-
by alone there can be effective ser-
vice.

Education for Service is educa-
tion for beautiful contact with one's
surroundings in terms of all king-
doms of nature. It is education
for *Dharma*, for that righteousness
which is expressed in terms of a hap-
py relationship with all life, begin-
ning with that life which is related to
oneself by proximity. Proximity re-
lationship is as important as blood-
relationship, indeed far more im-
portant, for the one includes that
which the other has in truth no
business to leave out. There is but
one universal family—the family
of God, composed of all living and
evolving creatures. Hence, eventu-
ally the individual will attain that

measure of universality whereby he will cherish all life almost, even though not quite, equally. On the way to that adjustment between the individual and the universe there is the step of cherishing as part of the family not only those of the human kingdom who are in a condition of what is called blood-relationship, but also those who are in the condition of propinquity relationship—such propinquity becoming gradually extended as the individual enlarges the measure of his consciousness and the circumference of his surroundings, as, for example, by travelling, by study, and so forth.

Every aid is needed for increasing wisdom, will and love in Service. All that the arts and the sciences can give is urgently needed. All that the religions can give is urgently needed. All that a knowledge of races and nations can give is urgently needed. And we see how vital to service is a Fellowship of Faiths and a League of Nations. All that the careful training of the intuition and the mind and the feelings and emotions and the very physical body can give is urgently needed—**BUT THEY ARE ALL NEEDED FOR SERVICE**, which is the supreme purpose and value of them all.

THE CHILD-ANGEL

They clamour and fight, they doubt and despair, they know no end to their wranglings.

Let your life come amongst them like a flame of light, my Child, unflickering and pure, and delight them into silence.

They are cruel in their greed and their envy, their words are like hidden knives thirsting for blood.

Go and stand amidst their scowling hearts, my Child, and let your gentle eyes fall upon them like the forgiving peace of the evening over the strife of the day.

Let them see your face, my Child, and thus know the meaning of all things; let them love you and thus love each other.

Come and take your seat in the bosom of the limitless, my Child. At sunrise open and raise your heart like a blossoming flower, and at sunset bend your head and in silence complete the worship of the day.

TAGORE, *The Crescent Moon*

A STEP FORWARD TOWARDS THE FUTURE:

THE SOCIAL PARTY OF THE CHILD

BY MARIA MONTESSORI, M.D., D. LITT.

[This article by Dr. Montessori presents for us a dream which that great educationist thinks more fundamental for the child than any other factor, namely, the creation of a MINISTRY OF THE CHILD in every country similar to Dr. Arundale's MINISTRY OF YOUTH. Without giving further details she here gives the reason why there should be such a new understanding and value given to the child, and why methods of education alone cannot do these things. Much more is necessary—an awakened public opinion on the real spiritual value of the child which should have behind it a State authority, hence the MINISTRY, to which end she created a Social Party of the Child in Copenhagen in 1937 after the Theosophical and her own International Conference, and it is of this and its real meaning that she writes.—E.P.]

SOME days ago a report appeared in an Indian daily newspaper on the progress made in Denmark by the Social Party of the Child, and how it had spread to other European and American nations.

The Party has succeeded in founding a Research Centre and a Centre of Study of and on the Child, and with a vision that is both social and scientific, the Party has also put forward a plan built round its central point of action, which is that a MINISTRY OF THE CHILD be founded to defend and further the rights of childhood. This provides an entirely new criterion for the service of the child, because the Ministry will do more

than care for childhood as a duty devolving on good-hearted people who give their life to social activities; it will be concerned with a *right*—the *right of childhood*, and it will proclaim that this right must be recognized both by public opinion and by the laws of the nations. The child must be recognized, that is, *as a citizen* whose vital needs must be legally represented so that he and his needs thus enter into the world of politics. Something similar recently happened for women, and this social movement in favour of childhood is a further step forward in civilization; if not the last, then certainly the next step towards the future.

THE CENTURY OF THE CHILD

This century of ours, which seems to be a century of destruction, was rightly called the Century of the Child, for it may be said that the child made a sudden appearance before the conscience of civilized humanity, drawing towards itself many aids and many charitable and educational interests as it had never done in the past. Indeed we may say that the special characteristics of this century are the discoveries concerned with the child. The interest of medical scientists, of psychologists, of educators, of sociologists, has been concentrated upon childhood. Its personality has been illustrated, its needs described, its importance emphasized, and the influence that it bears over the construction of the personality of the adult, who definitely derives from the child, has been amply studied and demonstrated. In the field of culture the child is no longer considered an indifferent being, full of defects or an empty shell that mothers and teachers must correct and mould. It has been scientifically recognized that he is endowed with a personality of his own and a creative power which obeys definite laws of growth. It is therefore in the very interests of society that the child must be protected, but this protection must not consider in him a weak creature or being, but the powerful and all-necessary builder of man. His is

a great task, much more important—or at least more fundamental—than the task of the working man, (using that term in its general not its specific sense), of the adult being whose action is on the external environment, because the child is, we can say, the worker and producer of humanity itself. It is he who forges the normality of intelligence; from him depend the strength of character, the physical health, the bodily beauty, and the unity of personality that are to be found or not to be found in the adult. Is he then not to be considered as a citizen, as a contributor to the universal welfare?

UNDERSTANDING THE PROBLEM

The shortcomings and defects which are found in adult individuals themselves as well as in the society that these adults have built, find their deepest roots in the life of the child who has not been rightly considered and valued. Therefore in the modern level of culture men can no longer consider their problems while only looking at them from the side of mature life, that is, from the point of view of the adult. When men declare their need of freedom and of independence, they must not forget that they were slaves during the whole of their childhood. They must always keep in mind that their personality, built up by a slave, must be full of defects, imbued with

wrong conceptions, and they must realize that these form certainly the greatest obstacle that stands in the path of their aspirations. The *libertos* of the Romans, that is, the slave who had been freed by his master when adult, could never be considered a man really free, because the indelible stigma of inferiority remained on his personality. In the same way, those who today aspire to social peace must realize that society begins with a struggle between the adult and the child that leaves unconscious but dire consequences on the energies of every human being. Those who seek to harmonize the adults who do not understand each other, must realize that the most fatal misunderstanding—that between the adult and the child—lies at the very roots of life.

Now to understand the child in his creative power, to realize that he is psychologically different from us, to perceive that his need is different from ours; this is a step forward for all the human aspirations and prepares a loftier level for social life. Therefore the advancement in the knowledge of the child brought about in this century must logically build a new conception if only for the self-defence of society itself. The practical means which it uses in its very organization must be extended to childhood if the peace of evolution is to be quickened, and if it is to give a conscious con-

tribution to the reconstruction of a better organized society.

The life of the adult and the life of the still-growing being have been recognized by science to be two different "forms" of life; if then this is recognized, and with it the truth that the two forms in their very natural laws act differently; if there are these two "lives," one in which man builds himself and another in which he acts because he is mature, then it is evident also that civilization must have two different paths, two distinct forms of activity, two worlds—one for the life of the adult and one for the life of the young.

THE EXAMPLE OF NATURE

Humanity in the innumerable centuries of its existence has ever considered the adult, and civilization has, of necessity therefore, been built unilaterally, and must in consequence be imperfect and full of problems which appear insoluble, and they *are* insoluble because up to the present one of the fundamental factors for their solution is lacking. It is as though nature based itself only upon the instincts of preservation of the individual, forgetting that there is another great group of fundamental instincts, namely, those that are concerned with the *conservation of the species*.

The modern biologists know well that the survival of forms of life

is not only due to the fight for existence of the adult. Survival depends upon the continuation of the young, and how could those beings fight who, though growing among the forces and organs of defence, have not as yet built them themselves? They would all die, those little ones, were it not for the second group of instincts. The survival of the species has its basis especially in that world of different instincts, prepared for the preservation and conservation of the species which have been collectively called by Fabre "the universal instinct of maternity."

This side of the problem of survival of life is much more interesting than mere defence; it is the most moving and at the same time the most marvellous part of animal nature; for here is found love and sacrifice and the protection of the weak. These manifestations are expressions of an intelligence which is evidently not the animal intelligence; it is not an intelligence conscious of itself as is the instinct of defence which directs the life of the adult, no matter to what species he belongs. Here another intelligence has come forth; a loftier understanding makes its appearance, formed at the same time of wisdom and of premonition; it acts under the guise of new instincts, whose appearance cancels for a certain period the previous ones which are the normal character-

istics of the life of the adult being. These new instincts are but temporary; they are passing sensibilities or sensitivities that last only for a determined period, the period during which Nature provides for the conservation of the species.

All this is true even for the beings who are farthest away from us in the biological scale; there are some insects, for instance, who feed upon the blood of vertebrates and yet they go and lay their eggs in a special kind of water, in a water that is calm, stagnant, rich in vegetable substances, in complete contradiction to their usual instincts; and consider the spiders who have during the whole of their lives only built great wide webs in which to imprison their victims, and who suddenly build a close-knit compact little nest which has an inner core separated from the outer wall by a space where a few threads keep the walls apart, in order to protect the eggs, which are enclosed in the inner compartment, both from dampness and from excessive heat of the sun, using the same device as is used today by the modern engineer. The tiger, symbol of ferocity, becomes a tender mother, her impulses of invasion into the external world suddenly undergo a radical change as she seeks a remote spot to serve as refuge for her new-born. The admirable activity of building (in the animal world) *is all at the service of the*

new generations as is shown by the nests of the birds and the cells of the bees. It is this love, this loftier intelligence that watches over the young, which is responsible for the survival of the species, and this is the most important part of life, for on it alone eternity depends.

OUR "FORGOTTEN CITIZEN"

But what of man? Certainly it is a mysterious phenomenon which has guided him to organize society only upon the needs of the adult, making him forget in practice that loftier part which shines so brilliantly and proudly in the life of almost all living animals. Is there nothing in human civilization comparable to this greatness? What has civilization done for childhood? Man, whose characteristic is to build, who has constructed cities, roads, created new nature out of the old, what has he built for the child? Where is to be found in the remains of the monuments that humanity has left behind in its evolution, that sign of intelligence, that imprint of beauty in relation to its children? There is no sign of any provision for the child in the wisdom of man's laws, there is no sign of an ideal comparable to that of Nature to be found anywhere, not even in the expression of art which is but dictated by the most refined emotions of *adult* man.

It is evident that civilization still lacks its best part and it is in this part—which is the realization and

the understanding of childhood—that lies the beginning of a new social epoch.

Very long would be the evolution and very retarded the appearance in the world of a new society, rendered finer and more gentle by the divine influence of the child, if the matter were left to the slow development of science and to the tentative efforts of educators and charitable benefactors. The consequences of our social imperfections and of the failure of development of our sentiments and the superior qualities in mankind are too overwhelming and catastrophic for us to remain merely considering apathetically our errors and the unconscious forgetfulness of our best part. That is why in the defence of childhood we must look for the "short cuts" and make use of the means that today exist in the social organization concerning the defence of mankind in general; *and these means are the right laws, the controlling institution of the State* in these matters. All that is left outside this is private effort and that is not sufficient. He who is not within the law is an outlaw, and he who is not accepted as an influential part of society is outside society—he is a "forgotten citizen," and the child must no longer be this.

A STATE MINISTRY OF THE CHILD

Basing our understanding on the new discoveries and upon the new orientation that the question of the

child brings to society, it is urgently necessary that a MINISTRY OF THE CHILD AND OF YOUTH be founded, and this must not be a new social charitable institution or educational society. *A State organization is required*, whose head, the Minister, embodies a State authority—an administrator of laws who has legal power and influence upon the disposal of the wealth of the nation.

From these thoughts does there not arise the conviction that a social struggle is perhaps necessary which should serve as a sharp call to the public conscience, a struggle which should have for its aim a conquest for the rights of the children? The foundation of a militant group of the Party of the Child is necessary. But this is not a wish; it is already a reality. The Party of the Child was founded by Mr. Montessori and myself in 1937 at Copenhagen, the capital city of one of the nations most sincerely democratic and also most cultured. Denmark is a small nation perhaps, but one sensitive and loving towards childhood. Hundreds of persons were present at the foundation of the Party and the Great Hall of the Parliament was its birthplace, where those present applauded the first public recognition of the rights of the "Forgotten Citizen." The proclamation of these rights came at the conclusion of a week which had been spent in illustrating the social conditions of the child, his psychol-

ogy, his powers as builder of man, and this declaration of the Rights of the Child crowned the Seventh International Montessori Conference, although the path had been prepared by other conferences previously held in Rome, Oxford, London, Edinburgh, Barcelona and Amsterdam, and by campaigns through lectures broadcast in Paris and Barcelona.

The name "Party of the Child" has been criticized as unsuitable by some who say: "Isn't the cause of childhood a universal cause?" That is true; it *is* universal but it concerns only a part of humanity—childhood—which in its rights must be distinguished from the other part composed of adult humanity. Also the expression "Party" embodies rightly the idea that it concerns a social struggle; that it has a practical aim of reform and reconstruction to reach. The adult parties (parties built up by adults) are proof of struggle between the classes of contrasting need. They fight over that surface where adult men see their interests set against the interests of others. The Party of the Child is not just such another party in this mixture that contend for the surface of the earth. The Party of the Child has no interest in the surface, it deals with the depths; its "space" must be sought vertically as when water is sought by digging deep through the surface of the desert. For in those depths

the common interest is to be found ; the one universal interest which concerns the very life of humanity from which all of us are dependent. If its recognition has to come under the form of a struggle or a fight, it is a fight useful to all humans, for first of all, no matter what one's aims or ideas are, it is necessary to be alive and to live—and that depends on the child.

The danger that some see in mixing politics with the question of the child ; the criticism sometimes offered that by calling the movement "The Social Party of the Child" we are inviting the ugly note of fight to mar the sweetness and purity of childhood, have no real basis. It will be a case of the child rendering politics less vicious and more gentle rather than that of politics brutalizing the child. Entering this field under the form

of a struggle for the conquest of laws and powers, the question of the child offers a new viewpoint as to the means towards which man can turn to satisfy his needs and solve his problems.

To show this it will be sufficient to realize that in this fight (which after all is nothing but a fight for the interests of the child against those of the adult) it is the adult himself who must become the champion of the child and take upon himself the task of defending him. He defends the patently weak against himself who is strong ; he proclaims a sort of justice which to him personally means sacrifice and devotion. He, this adult, becomes a real knight. He causes a new form of fight where the weapons used are the highest moral principles and uses them for an aim to attain which humanity may really fight with honour.

EMERSON : " CHARACTER "

The sun set but set not his hope :
 Stars rose ; his faith was earlier up :
 Fixed on the enormous galaxy,
 Deeper and older seemed his eye ;
 And matched his sufferance sublime
 The taciturnity of time.
 He spoke and words more soft than rain
 Brought the Age of Gold again :
 His action won such reverence sweet
 As hid all measure of the feat.

LORD BADEN-POWELL'S LAST THREE MESSAGES

[Dr. George S. Arundale, Chief Commissioner of the Hindustan Scout Association in the Madras Presidency, received the full text of three farewell messages which were found among the papers of the Chief Scout, Lord Baden-Powell of Gilwell, who passed away in January at his home in Kenya. The first message is addressed to the general public; the second message is addressed to Boy Scouts; the third message is addressed to Girl Guides.]

TO THE PUBLIC

MY life has been an intensely happy one, not only in my own home circle, but also in the world outside it.

I would like, before I go hence, to say how grateful I am to hundreds—aye thousands—for kindnesses they have rendered to me.

I have been deeply touched from time to time by that jolly goodwill which I have met with from brother-Scouts and from fellow-subjects of all stations in life throughout the Empire.

Nor has this goodwill been confined merely to fellow-countrymen, for men of other nationalities have given me their friendliness in the same way.

It has been due not to anything that I have done for them, since in a great number of cases they have been entire strangers to me; but it has been the expression on their part of the kindness that lay in their character.

It has helped very largely to making my life the happy one it has been, and for that reason I do hope that that same kindly spirit will be inculcated and developed still more widely in the next generation, so that more lives will be made the happier, and the practice, not merely the precept, of the Christian ideal of peace and goodwill among men may become general.

Looking back on a life of over 80 years, I realize how short life is, and how little worth while are anger and political warfare.

The most worthwhile thing is to try and put a bit of happiness into the lives of others.

TO BOY SCOUTS

MY DEAR SCOUTS,

If you have ever seen the play "Peter Pan," you will remember how the pirate chief was always making his dying speech, because he was afraid that possibly, when



LORD BADEN-POWELL, 1857—1941

Founded the Boy Scouts organization in 1908. Chief Scout of the world, 1920—41.

the time came for him to die, he might not have time to get it off his chest.

It is much the same with me; and so, although I am not at this moment dying, I shall be doing so one of these days, and I want to send you a parting word of good-bye.

Remember it is the last you will ever hear from me—so think it over.

I have had a most happy life, and I want each one of you to have as happy a life too.

I believe that God put us in this jolly world to be happy and enjoy life.

Happiness doesn't come from being rich; nor merely from being successful in your career; nor by self-indulgence.

One step towards happiness is to make yourself healthy and strong while you are a boy, so that you can *be useful*, and so can enjoy life when you are a man.

Nature study will show you how full of beautiful and wonderful things God has made the world for you to enjoy.

Be contented with what you have got, and make the best of it; look on the bright side of things instead of the gloomy one. But the real way to get happiness is by giving out happiness to other people.

Try and leave this world a little better than you found it, and when your turn comes to die you can

die happy in feeling that at any rate you have not wasted your time but have *done your best*.

“Be prepared” in this way to live happy and to die happy; stick to your Scout Promise always—even after you have ceased to be a boy—and God help you to do it.

Your friend,
BADEN-POWELL

TO GIRL GUIDES

MY DEAR GUIDES,

This is just a farewell note to you—the last that you will have from me.

It is just to remind you, when I have passed on, that your business in life is to be happy and to make others happy.

That sounds comfortable and easy, doesn't it?

You begin making other people happy by doing good turns to them. You need not worry about making *yourselves* happy, as you will very soon find that that comes by itself.

When you make other people happy it makes YOU happy too.

Later on, when you have a home of your own, by making it a bright and cheery one you will make your husband a happy man.

If all homes were bright and cheery there would be fewer public-houses, and the men would not want to go out to them but would stay at home.

It may mean hard work for you but will bring its own reward.

Then if you keep your children healthy and clean and busy they will be happy. Happy children love their parents. And there is nothing can give you greater joy than a loving child.

I am sure God means us to be happy in this life. He has given us a world to live in that is full of beauties and wonders, and He has given us not only eyes to see them but minds to understand them—if we only have the sense to look at them in that light.

We can enjoy bright sunshine and glorious views. We can see beauty in the trees and flowers. We can watch with wonder how the seed produces the young plant which grows to a flower which, in its turn, will replace other flowers as they die off.

For, though plants, like people, die, their race does not die away, but new ones are born and grow up to carry on the Creator's plan.

So, do you see, you women are the chosen servants of God in two ways: First to carry on the race, to bring children into the world to replace the men and women who pass away; secondly, to bring hap-

piness into the world by making happy homes and by being yourselves good cheery comrades for your husbands and children.

And that is where you, as Guides, especially come in. By being a "comrade," that is, by taking an interest in your husband's work and aspirations, you can help him with your sympathy and suggestions and so be a Guide to him. And also in bringing up your children by strengthening and training their minds and characters, as well as their bodies and health, you will be giving them to the better use and enjoyment of life.

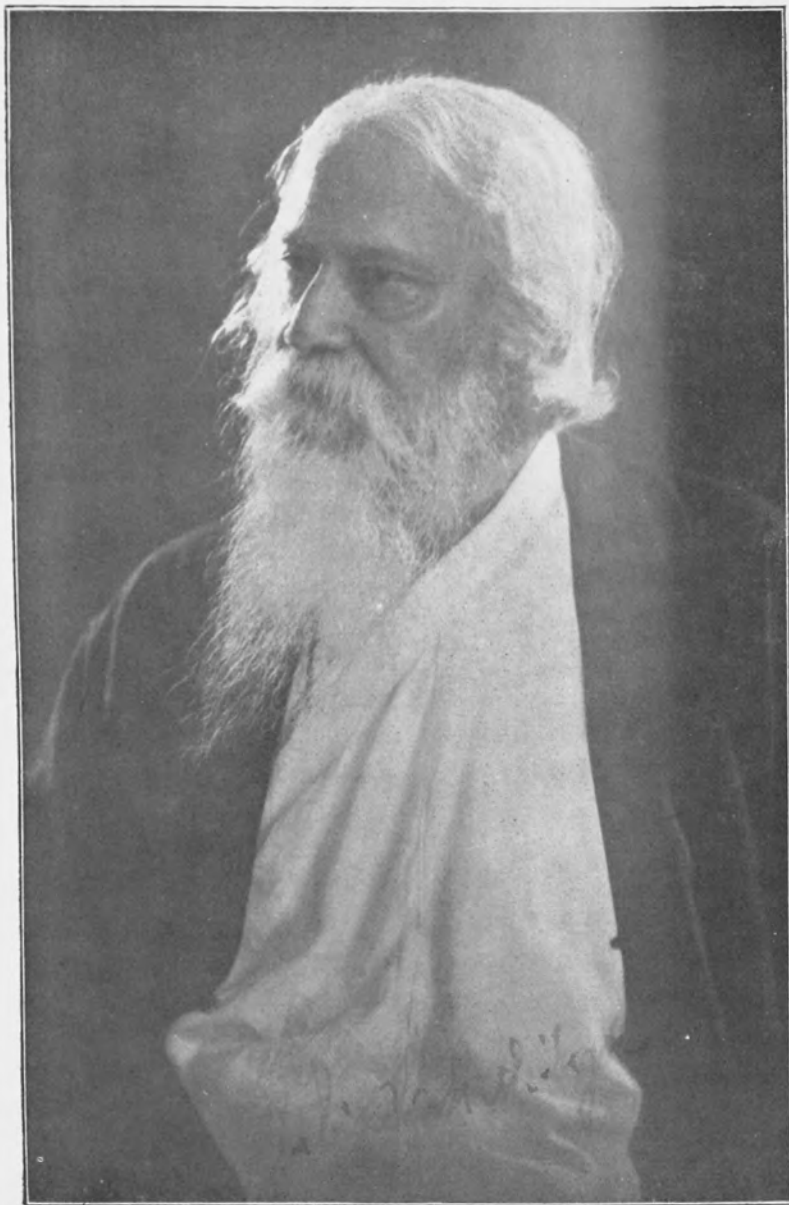
By giving out love and happiness in this way you will gain for yourselves the return love of husband and children—and there is nothing better in this world.

You will then find that Heaven is not the kind of happiness somewhere up in the skies after you are dead, but right here and now, in this world in your own home.

So—guide others to happiness, and you will bring happiness to yourselves; and by doing this you will be doing what God wants of you.

God be with you—

BADEN-POWELL



DR. RABINDRANATH TAGORE

(Born 1861)

DR. RABINDRANATH TAGORE AND HIS SCHOOL¹

I WAS born in what was then the metropolis of British India. Our ancestors came floating to Calcutta upon the earliest tide of the fluctuating fortune of the East India Company. The conventional code of life for our family thereupon became a confluence of three cultures, the Hindu, the Muhammadan and the British. My grandfather belonged to that period when an amplitude of dress and courtesy and a generous leisure was gradually being clipped and curtailed into Victorian manners, economical in time, in ceremonies and in the dignity of personal appearance. This will show that I came to a world in which the modern city-bred spirit of progress had just begun driving its triumphal car over the luscious green life of our ancient village community.

THE CHILD'S FIRST GIFT

Children with the freshness of their senses come directly to the intimacy of this world. This is the first great gift they have. They must accept it naked and simple and must never again lose their

power of immediate communication with it. For our perfection we have to be vitally savage and mentally civilized; we should have the gift to be natural with Nature and human with human society. The misery which I felt was owing to the crowded solitude in which I dwelt in a city where man was everywhere, with never a gap for the immense non-human. My banished soul sitting in the civilized isolation of town-life cried within me for the enlargement of the horizon of its comprehension. I was like the torn-away line of a verse, always in a state of suspense while the other line, to which it rhymed and which could give it fullness, was smudged away into some misty, undecipherable distance. The inexpensive power to be happy which, along with other children, I brought with me to this world, was being constantly worn away by friction with the brick-and-mortar arrangement of life, by monotonously mechanical habits and the customary code of respectability.

In the usual course I was sent to school, but possibly my suffering was unusual, greater than that of most other children.

¹ From Dr. Tagore's article entitled "A Poet's School," in *The Visva-bharati Quarterly*, October 1926.

THE FIRST IMPORTANT LESSON

This reminds me that when I was young I had the great good fortune of coming upon a Bengali translation of Robinson Crusoe. I still believe that it is one of the best books for boys that has ever been written.

Robinson Crusoe's island comes to my mind when I think of an institution where the first great lesson in the perfect union of man and Nature not only through love but through active communication, can be had unobstructed. We have to keep in mind the fact that love and action are the only mediums through which perfect knowledge can be obtained, for the object of knowledge is not pedantry but wisdom. The primary object of an institution of this kind should not merely be to educate one's limbs and mind to be in efficient readiness for all emergencies, but to be in perfect tune in the symphony of response between life and world, to find the balance of their harmony which is wisdom. The first important lesson for children in such a place would be that of improvisation, the constant imposition of the ready-made having been banished therefrom in order to give constant occasions to explore one's capacity through surprises of achievement. I must make it plain that this means a lesson not in simple life, but in creative life. For life may grow complex, and

yet if there is a living personality in its centre, it will still have the unity of creation, it will carry its own weight in perfect grace, and will not be a mere addition to the number of facts that only goes to swell a crowd.

THE IDEAL SCHOOL BEGUN

I wish I could say that we have fully realized my dream in our school. We have only made the first introduction towards it and have given an opportunity to the children to find their freedom in Nature by being able to love it. For love is freedom; it gives us that fullness of existence which saves us from paying with our soul for objects that are immensely cheap. Love lights up this world with its meaning and makes life feel that it has everywhere that *enough* which truly is its feast. I know men who preach the cult of simple life by glorifying the spiritual merit of poverty. I refuse to imagine any special value in poverty when it is a mere negation. Only when the mind has the sensitiveness to be able to respond to the deeper call of reality is it naturally weaned away from the lure of the fictitious value of things. It is callousness which robs us of our simple power to enjoy and dooms us to the indignity of a snobbish pride in furniture and the foolish burden of expensive things. But to pit the callousness of asceticism

against the callousness of luxury is merely fighting one evil with the help of another, inviting the pitiless demon of the desert in place of the indiscriminate demon of the jungle.

I tried my best to develop in the children of my school the freshness of their feeling for Nature, a sensitiveness of soul in their relationship with their human surroundings, with the help of literature, festive ceremonials and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul, thus to gain it more than can be measured—like gaining an instrument, not merely by having it, but by producing music upon it. I prepared for my children a real home-coming into this world. Among other subjects learnt in the open air under the shade of trees they had their music and picture-making; they had their dramatic performances, activities that were the expressions of life.

But as I have already hinted this was not sufficient and I waited for men and the means to be able to introduce into our school an active vigour of work, the joyous exercise of our inventive and constructive energies that help to build up character and by their constant movements naturally sweep away all accumulations of dirt, decay and death. In other words I always felt the need of the western genius for imparting to my educational

ideal that strength of reality which knows how to clear the path towards a definite end of practical good.

For me the obstacles were numerous. The tradition of the community which calls itself educated, the parents' expectations, the upbringing of the teachers themselves, the claim and the constitution of the official University, were all overwhelmingly arrayed against the idea I had cherished. In addition to this, our funds which had all but failed to attract contribution from my countrymen were hardly adequate to support an institution in which the number of boys must necessarily be small.

Fortunately help came to us from an English friend who took the leading part in creating and guiding the rural organization work connected with the *Visva-bharati*. He believes, as I do, in an education which takes count of the organic wholeness of human individuality that needs for its health a general stimulation to all its faculties, bodily and mental. In order to have the freedom to give effect to this idea we started our work with a few boys who either were orphans or whose parents were too destitute to be able to send them to any school whatever.

Before long we discovered that minds actively engaged in a round of constructive work fast developed energies which sought eager outlets in the pursuit of knowledge,

even in undertaking extra tasks for such a mechanical result as the perfecting of handwriting. The minds of these boys became so alive to all passing events that a very simple fact made them at once realize the advantage of learning English which was not in their programme. The suggestion came to them one day while posting their letters as they watched the post-master writing on their envelopes in English the address that had already been written in Bengali. Immediately they went to their teacher claiming to be taught English in an additional hour and what is still more amazing, these brave boys do not yet repent of their rashness in this choice of their lesson. Do I not remember to this day what violently criminal thoughts possessed my infant mind when my own teacher of English made his appearance at the bend of the lane leading to our house!

For these boys vacation has no meaning. Their studies, though strenuous, are not a task, being permeated by a holiday spirit which takes shape in activities in their kitchen, their vegetable garden, their weaving, their work of small repairs. It is because their class work has not been wrenched away and walled-in from their normal vocation, because it has been made a part of their daily current of life, that it easily carries itself by its own onward flow.

TRANSMUTATION

Most of our boys when they first came were weak in the body and weak in mind; the ravages that malaria and other tropical diseases had made in them through generations of fatal inheritance had left them like a field devastated by years of savage warfare which had turned the soil into anæmic barrenness. They brought with them an intolerable mental perversity, the outcome of vitiated blood and a starved physical constitution. The Brahmin was supercilious, the non-Brahmin pitiable in his shrinking self-abasement. They hated to do any work of common good lest others besides themselves should get the least advantage. They sulked because they were asked to do for their own benefit the kind of work that, according to their idea of fitness, should be done by an ordinary *coolie* or by a paid cook. They were not ashamed of living upon charity but were ashamed of self-help. Possibly they thought it unjust that we should gain the merit and they should pay at least a part the cost.

It might have been thought that this meanness and selfish jealousy, this moral lethargy, revealed in the utter want of beneficence in them, were inherent in their nature. But within a very short time all these have been changed. The spirit of sacrifice and comradeship, the disinterested desire to help others

which these boys have developed are rare even in children who have had better opportunities. It was the active healthy life which brought out in a remarkably quick time all that was good in them and the accumulated rubbish of impurities was swept off. The daily work which they were doing brought before them moral problems in the concrete shape of difficulties and claimed solutions from them. The logic of facts showed to them the reality of moral principles in life, and now they feel astonished at instances when other boys do not understand it. They take the utmost delight in cooking, weaving, gardening, improving their surroundings, rendering services to other boys, very often secretly, lest they should feel embarrassed. In ordinary messing organizations members generally clamour for more than is provided to them, but these boys willingly simplify their needs, patiently understand the inevitableness of imperfections. They are made to realize that the responsibility is mostly theirs, and every luxury becomes a burden when a great part of its pressure is not upon other peoples' shoulders. Therefore instead of idly grumbling at deficiencies they have to think and manage for themselves. To improve their dietary they must put extra zest into their vegetable growing. They have their tools and their mother wit for their

small needs and though their endeavour is sure to have crude results yet these have a value which exceeds all market prices.

PROGRESS

I wish, for the sake of giving an artistic touch of disarray to my description, I could speak of some break-down in our plan, of some unexpected element of misfit trying to wreck the symmetry of our arrangement. But, in the name of truth, I have to confess that it has not yet happened.

In the meanwhile having realized that this daily practice in the adaptation of mind and body to life's necessities has made these boys intellectually alert, we have at last mustered courage to extend this system to the primary section of our school which is furthest away from the military frontier of our University. The children of this section, under an ideal teacher who realizes that to teach is to learn, have just finished constructing their first hut of which they are absurdly proud. I can see from their manner, they have dimly begun to think that education is a permanent part of the adventure of life, that it is not like a painful hospital treatment for curing them of the congenital malady of their ignorance, but is a function of health, the natural expression of their mind's vitality. Thus, I have just had the good fortune to watch

the first shoot of life peeping out in a humble corner of our organization. My idea is to allow this climber to grow up, with no special label of learned nomenclature attached to it; grow up till it completely hides the dead pole that bears no natural flower or fruit, but flourishes the parchment flag of examination success.

A WORD ON ATMOSPHERE

Before I stop I must say a few more words about a most important item of my educational endeavour.

Children have their active subconscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, building appliances, class teachings and textbooks. The earth has her mass of substance in her land and water. But, if I may be allowed figurative language, she finds her inspiration of freedom, the stimulation of her life, from her atmosphere. It is, as it were, the envelopment of her perpetual education. It brings from her depth responses in colour and perfume, music and movement, her incessant self-revelation, continual wonders of the unexpected. In his society man has the diffuse atmosphere of culture always about himself. It has the effect of keeping his mind sensitive to his racial in-

heritance, to the current of influences that come from tradition; it makes it easy for him unconsciously to imbibe the concentrated wisdom of ages. But in our educational organizations we behave like miners, digging only for things substantial, through a laborious process of mechanical toil; and not like a tiller of the soil, whose work is in a perfect collaboration with Nature, in a passive relationship of sympathy with the atmosphere.

However, I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy. Apathy and ignorance are the worst forms of bondage for man; they are the invisible walls of confinement that we carry round us when we are in their grip. In educational organizations our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the world of human relationship. This last is even more important than learning the geography of foreign lands.

THE INTERNATIONAL SPIRIT

The minds of children of today are almost deliberately made incapable of understanding other people

with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of the blindness of this age. The Christian missionaries themselves have contributed to this cultivation of insensitiveness and contempt for alien races and civilizations. In the

name of brotherhood and the blindness of sectarian pride they create misunderstanding. This they make permanent in their textbooks and poison the susceptible minds of the young. I have tried to save our children from such mutilation of natural human love with the help of friends from the West, who, with their sympathetic understanding, have done us the greatest service.

FROM LADY BADEN-POWELL

B—P

22-2-1857—8-1-1941

*Paxtu
Nyeri
Kenya Colony
East Africa*

This is to bring you my warm thanks for your kind message of sympathy in my great loss.

I appreciate deeply all that you say, and am most grateful for your generous thought for me in this overwhelming sorrow.

The fact of this being shared by countless numbers of Scouts and Guides and other friends the world over does however help quite a lot to lighten the burden of personal grief.

In the midst of this I am comforted by knowing that he was the happiest of men, and all his last messages point to his desire that we should be happy too.

OLAVE BADEN-POWELL

EDUCATION IN THE LIGHT OF THEOSOPHY¹

BY ANNIE BESANT

THE fundamental teachings of Theosophy so alter our views of the child, that a very revolution is wrought by them in the relations of the child and his elders. Formerly we regarded him either as a soul fresh from the hands of God, clad in a body furnished by his parents; or as an intelligence dependent on the brain and nervous organization built up by the laws of heredity working through countless generations in the past. Some thought that the child's mind was a blank page on which his environment wrote his character, so that everything depended on the influences brought to bear on him from outside; others, that he brought his mental and emotional qualities with him through heredity, and could only be slightly modified from outside, since "nature was stronger than nurture." From every point of view, he was practically a new being, a new consciousness, to be trained, disciplined, guided, ordered, by his elders, a creature without experience, living in a world new to him, which he entered for the first time.

THE CHILD: AN IMMORTAL SOUL: WITH NEW BODIES

Theosophy has placed before us a conception of the child as an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past, with a receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied, to be understood, before he can be effectively helped. His body, truly, is young, and not yet well under his control, a scarce-broken animal; but he himself may be older than his parents and his teachers, may be wiser than his elders.

To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body give a right to order and to dominate, he tries to discover through the

¹ Available in pamphlet form.



ANNIE BESANT
(1847—1933)

C. W. LEADBEATER
(1847—1934)

young body the features of the indwelling owner, and to understand what the Ruler Immortal is seeking to achieve in his new kingdom of the flesh. He endeavours to aid the indwelling Ruler, not to usurp his throne, to be an adviser, a councillor, not a master. He ever remembers that each Ego has his own path, his own method, and he treats him with a tender reverence—tender, because of the youth and weakness of the body; reverence, because of the sacredness of the Individual, on whose empire none should encroach.

Further, the Theosophist knows that the new bodies which clothe the ancient and eternal Spirit, while representing the results of his embodied past, may be immensely modified by the influences which play upon them in the present. The astral body contains germs of good and evil emotions, the seeds sown by the experiences of previous lives; these are germs, not fully developed qualities, and they may be nourished or atrophied by the influences which play upon them; an Ego who possesses an astral body with germs of violent temper or of deceit, may be helped by the peacefulness and honesty of his parents, and these germs, played upon by their opposites, may be nearly starved out of existence; one who has an astral body in which are germs of generosity and benevolence, may have these foster-

ed into strength by the play upon them of similar virtues in his elders. So also the mental body possesses the germs of mental faculties, and these may be similarly nurtured or stunted. In the Ego are the qualities or the deficiencies, and in his permanent atoms the material potentialities for the bodies; the building up, the modifying, of the astral and mental bodies during childhood and youth is—save in most exceptional cases—largely dependent on the influences which surround him; here comes in the powerful karma of environment generated in his past, and the heavy responsibilities of his elders; his whole future in this birth being largely determined by the influences which play upon him during his early years.

FIRST CONDITIONS

Knowing all this, the Theosophical parents will welcome the incoming Ego, clothed in his new material garments, as a sacred and responsible charge entrusted to their hands; they will realize that his young and plastic bodies are largely dependent upon them for their future utility; just as they sedulously feed and tend the physical body, and train it with scrupulous care, developing its muscles with thoughtfully adapted and graduated exercises, its senses with encouragement to observe, its nerves with generally healthy conditions and watchful protection

against all jar, strain and shock ; so will they see to it that only high and pure emotions, only noble and lofty thoughts, are allowed to play on the germs in the astral and mental bodies, during the formative period of far-reaching importance. They will remember that any undesirable vibration in their own astral and mental bodies will at once be reproduced in that of the child, and hence will realize that it is not enough to guard their words, expressions and gestures ; they must also neither feel nor think unworthily. Further, they must sedulously watch over and protect the child from all coarsening and vulgarizing influences as well as from those which are directly evil, and must keep away from him all undesirable company, both old and young.

These are the obvious first conditions with which the Theosophical parents must surround their child. In a sense they are protective and negative. Let us see next what should be the educative and positive surroundings in the home. There are many things that are not always thought of, but which are very desirable and within the reach of most.

HOME AND BEAUTY

The home, and especially the room of the child, should be made as beautiful as possible. Beauty is far more a question of refined taste than of wealth, and simplicity and

appropriateness play a greater part in it than complexity and monetary value. The living-rooms should have little furniture, but what there is should be useful and good of its kind ; walls of a single colour, with, if practicable, well-drawn and coloured frieze and dado ; a single really beautiful object—whether well-shaped vase, or print of a noble picture—on which the eye may rest and feel its inspiration ; in a cold country, a little well-chosen drapery and some carpet-mats ; a few sprays of flowers—not a closely packed bouquet ; the necessary chairs, tables and couches, well-shaped and graceful, enough for use and comfort without crowding the available space ; such a room will bring out the sense of beauty in the child, and train and refine its taste. All utensils used in the household should be beautiful and adapted to their end ; metal, earthenware, should be chosen for burnish and colour, and the vessels should be well-shaped and exquisitely kept. What the Greek and Egyptian peasant did in the past, what the Indian peasant does today, cannot be beyond the power of the western middle and manual labour classes.

It must be realized that Beauty is an essential condition of a human life, and that what Nature does for the animal and the savage, civilized man must do for himself. And let parents remember that the best

they have should be given to the child, for his surroundings are shaping the instruments he must use through his whole life in this and the two worlds connected with it. If there is a nursery, it must not be hung with cheap and gaudy daubs, the refuse of the family art-possessions, "good enough for the children"; a few good prints or well-coloured pictures, portraits or statuettes of the truly great, whose stories may be told in the gloaming to the little ones; pictures of noble deeds, to be also glowingly depicted in inspiring words; these will imprint on the young brain memories that will never pass away, will vivify the germs of noble emotions, of high thoughts and aspirations.

LOVE AND TENDERNESS

It ought to be, but unhappily is not, needless to say that the whole atmosphere surrounding the child should be full of warm love and tenderness. All good things grow, all evil things wither, in an atmosphere of love. If the babe is born into love, is cradled in love, if the child is nurtured in love, the youth will be gentle, obedient, trustful. If punishment were unknown in the home, it would never be "needed" in the school. Sharp words, rebukes, hasty blame—these errors of parents evoke and evolve faults in the child. Win a child's trust and love—and these the parents will have by nature if they have

done nothing to repel them—and you can do anything with him. Only love is fit to educate, fit to be trusted with the frail bodies in which the Ego is to spend this life. How yearningly the Ego seeks the help of the elders for these bodies of his, that help which they so sorely require, and which he can, in the early years, do so little to supply. How bitter his disappointment when they are injured and stunted, physically, emotionally and mentally.

Love only will give the comprehension which is as the bread of life for the child. His dawning fancies, his gropings out into the new world, his confusion between physical and astral impressions, his puzzles over the reports of his untrained senses, his sense of the pressure of a huge unknown on his frail and little body, the incomprehensible comings and goings of the apparently irresponsible giants around him—all these life-enigmas environ him, a stranger in a strange land. Surely these little ones have a right to the tenderest compassion, while they feel their way through the first stages of the new earth-life, and try to shape themselves to expression in their new surroundings.

STUDY THE CHILD: GIVE HIM FREEDOM

The child should be *studied*: his elders should seek to know his strong points and his weaknesses,

to find out the aim and purpose of the Ego in this new stage of his pilgrimage. He therefore should not be coerced, save where restraint is necessary to prevent him from ignorantly injuring his bodies, but should be encouraged to express himself freely in order that he may be studied and understood. A child who is constantly repressed ever wears a mask, and hides himself away from his elders, who are left to blunder on, unconscious of his real nature. Half the remarks addressed to many children by well-meaning parents form a string of "Don'ts," unreasoning and unnecessary. Obedience is enforced to the will of the parents, instead of to principles vital for the child's well-being, of which the parent is the temporary mouth-piece; the duty and necessity of obedience to *law*, speaking through the person entrusted with its enunciation, this is of immeasurable importance; it lays the foundation of religious, moral and civic righteousness. But arbitrary authority enforced by superior size and strength, subjection to the irresponsible whims and fancies of the parent, with no reason vouchsafed but "Because I tell you so"—these destroy in the young mind the invaluable respect for lawful authority, which is nurtured and strengthened by the former method.

The study of the child should help the parents to a general idea

of his future vocation and therefore of the education which should prepare him for it. They should study his faculties, his tastes, his temperaments, with painstaking assiduity. They should utilize the knowledge which can be placed at their disposal by a well-equipped astrologer, who can indicate for them the broad outlines of character and the general trend of the life. This study should enable them to reach a decision, on which the child himself can be consulted ere specialization be carried far.

BASIC TRUTHS AND HABITS

The education given in the home should include the basic truths of religion in their simplest form: the One Life, Reincarnation, Karma, the Three Worlds and their Inhabitants; on these, moral lessons should be based, and given in the form of stories of great men and women, of those who showed the virtues that the child should emulate, with short pithy sentences from the World-Scriptures, thus storing the memory with valuable material. These basic truths should be taken for granted, implied constantly rather than taught didactically.

Good manners should be carefully taught—politeness to inferiors and equals, respect and deference to superiors; the lesson should be enforced by good manners in the elders, for a child

treated with politeness will himself instinctively become polite. Good physical habits of extreme cleanliness and order should be impressed on the child, and proper breathing should be taught; sanitary duties should be attended to on rising, and after the morning bath a few minutes should be given to breathing practice. Then should come the daily worship, including a versicle on the One Life, thanks to ancestors, to the workers who supply daily needs, to the animals who serve us, with the repetition of such a promise as that of "The Golden Chain." Then some simple physical exercises, without apparatus preferably, for the strengthening of the muscles. The morning meal of milk, bread and fruit should follow, though a delicate child might have a cup of milk after the bath and breathing exercises.

THE FIRST SEVEN YEARS

The home education for the first seven years of life should, after the day begun as above described, put no strain on the child's intelligence; he should be as much as possible in the open air, should learn to observe the habits of plants, insects, birds and beasts, should be encouraged to garden, to play with animals, his lessons should be very short and conversational, mostly on objects and pictures, and should include learning by heart terse sentences and brief poems. Carefully

graduated physical exercises and games to strengthen and supple the body, and to render it graceful, should alternate with easy-going lessons. These years are those in which must be laid the foundation of strong, beautiful and healthy maturity. The food should be simple and nourishing—milk, cereals, fruits, sweets, all that builds up and does not stimulate; no meat, onions, or other coarse foodstuffs, should be allowed to come near the child.

This period of the child's life is one in which fancy and imagination are in full play, and should be encouraged, not checked. The "making-believe" of the child is fruitful for himself and instructive for his elders who are seeking to understand him. As Dr. Steiner wisely remarked, the mechanical and perfected toys of the present day are not as educative for the child as the rougher toy which is a mere symbol, which he clothes with his imagination. The toy helps him to "make-believe," and that is its real value; he day-dreams it into life and reality. Fairy-tales should be told to him, till he can read them for himself; all things should live to him—as indeed they do, if his elders will leave him alone and not batter his airy castles into rubbish; the light of the other worlds is not yet darkened to him; leave him to joy in them while he can.

FROM SEVEN TO FOURTEEN

From the seventh anniversary of birth, more serious study should begin, but, if rightly arranged and given, it will be a joy, not a burden, to the child. Even if he is later to go to school, it would be well to keep him, if possible, for at least another two or three years in the home; he will have picked up reading during the previous years; writing, after learning the form of the letters, is best practised by copying slowly and neatly passages chosen for beauty and simplicity, learning together in this way writing, spelling and style. As writing becomes more easy to him, he can write without the book on one day as much as he can remember of what he copied the day before. This may alternate with letters, written by himself, in which he should describe a walk, with all he saw in it, a game, a household event, anything which has aroused his interest. History, taught in stories; geography, taught in travels and puzzle-maps; arithmetic, taught in everyday household affairs; these will all be a delight, if rightly taught.

TEACHER AND PUPIL

But the teacher must love the pupil, must be patient, tender, mindful of childish ways, never harsh, never provoked into hasty words, ruling by love and gentle persuasion, *never by force*. It is a poor, mean and unchivalrous

thing for a large and strong body to take advantage of its physical superiority to terrorize over and inflict suffering on the small weak body of a child. Moreover, for one human being to inflict pain on another, with the object of causing pain, is criminal; it is wrong in principle, as being a breach of the law of harmlessness (*ahimsā*); and good people, who do this are hypnotized by long and evil custom into moral blindness in this respect.

The child who is punished by violence is morally injured, as well as physically hurt and frightened. He is taught that the infliction of pain on another is the proper way of showing displeasure with one weaker than himself, and he becomes a bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing, and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth, in a child, grows out of lack of understanding or out of fear, and punishment bewilders in the first place, and increases fear in the second.

A child's faults for the most part can be cured by the opposite virtues in his elders, and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestioningly,

should treat him honourably, and as being himself an honourable person. If he does wrong, the wrong should be explained to him carefully the first time without blaming him: "I am sure you will not do it again, now you understand." If it be repeated, it should be met with an expression of surprise, of sorrow, of renewed hope. A child's self-respect must never be outraged; even if he lies, he must be trusted over and over again till he becomes truthful: "You must be making a mistake; you would not tell me a lie when you know I take your word."

PRACTICAL WORK

Cooking and household and garden work should form part of the education of the child from seven to fourteen; he should learn household carpentry, to drive in a nail (without spoiling the wall), to tie various knots, to make neat and well-secured parcels, to use his fingers deftly and skilfully. He should learn to help, to serve, to find joy in helping—as a child naturally does.

If his parents can afford to have him taught at home, or if a group of families could combine for home-lessons, up to the age of fourteen, this would be better than sending the child away to school. Boys and girls could all learn and play together in such a circle of homes, and would be all the better for the

home-influences constantly round them. During these seven years the child should learn to swim, to row, to cycle, to ride, to run, to leap, to play cricket, hockey, tennis. To his reading, writing, arithmetic, history, geography—taught as above said—he may, from about eleven onwards, add some simple scientific study, in a practical form, in which he can perform some simple experiments, learning from these, as he can learn from nothing else, the inviolability of natural law. During the later part of this second period of seven years, the future vocation of the child should be definitely settled, due weight being given to his own ideas, which he should be encouraged to express freely, so that from fourteen onwards he may specialize along definite lines and prepare himself for his work in the world.

SPECIALIZATION

Thus the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a

foundation for subsequent study. After fourteen, the youth should specialize, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. As the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parent's advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialized to pre-

pare for it, and the weary waste of time and temper prevented which arises from the lack of a recognized aim to which the education should be directed.

Few parents, comparatively, can afford to give specialized instruction at home, and at this stage it will generally be necessary for the student to go to a boarding or day-school. Those who propose to go on into one of the older Universities, choosing "the humanities" as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who had passed the first fourteen years of his life under the influences and training already described should be able to pass unscathed through the worse side of the Public School life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists along any line, pure or applied, merchants, organizers of industry—these should enter schools with

departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University—Birmingham, Manchester, etc.—for the completion of their education.

UNIVERSITIES REAL AND IDEAL

Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure beautiful surroundings. Yet is this change imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build, man, and endow a model School and University, adapted for the training of students preparing for the walks in life above-named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful, and securing in perpetuity some hundreds of acres of park and farmland to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country.

Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which today surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

THE GIRLS AFTER FOURTEEN

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding-schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not alone be given; household economy—including cookery both for the healthy and the sick—the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty—these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on to the University, whether she is adopting teaching, lecturing, literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three

years' course, she might go on to the study of medicine or nursing, of science or commerce, if she selects either of these as a profession, or art—painting, music, sculpture, drama—if she has real talent in any one of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

COUNTRY SURROUNDINGS

To be away from towns and amid country surroundings, this is the need for the young life. Only thus can it grow up healthy, strong and pure. Moreover, the country offers opportunities for cultivating the love of Nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work—amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skilful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible today for Theosophists to avoid utilizing such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt may presently be made to found such a model School and University as is above suggested for those who do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spent, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdyism of cities, and dominate completely the atmosphere of their several localities.

SUGGESTIONS FOR A SCHOOL

If it is necessary or otherwise desirable—as it sometimes is—to send a child away to a boarding-school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country, where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home should be carried out, and especial care should be exercised in the choosing of pictures, so that they may arouse enquiry,

leading to inspiring stories. Pictures of the Founders of great religions should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the

young, the principles previously laid down for the training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialized courses already described, and thus prepare for their work in the outer world.

THE END

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, characters balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

The nobly mannered is the nobly minded. In the nobly mannered man there is nothing mean, grovelling, base, cowardly. The outer courtesy is the sign of the inner grace. . . . Courtesy is the high polish taken by strong and clean metal; the bar of steel may be known by its polish from the base alloy.

A. B.

EDUCATION OF THE FUTURE:

A PEEP INTO THE 28TH CENTURY

BY C. W. LEADBEATER¹

AS we should naturally expect, much attention is paid in this community² to the education of the children. It is considered of such paramount importance that nothing which can in any way help is neglected, and all sorts of adjuncts are brought into play; colour, light, sound, form, electricity are all pressed into the service, and the Devas who take so large a part in the work avail themselves of the aid of armies of nature-spirits. It has been realized that many facts previously ignored or considered insignificant have their place and their influence in educational processes—that, for example, the surroundings most favourable for the study of mathematics are not at all necessarily the same that are best suited for music or geography.

People have learnt that different parts of the physical brain may be stimulated by different lights and colours—that for certain subjects an atmosphere slightly charged with electricity is useful, while for others it is positively detrimental. In the corner of every class-room, there-

fore, there stands a variant upon an electrical machine, by means of which the surrounding conditions can be changed at will. Some rooms are hung with yellow, decorated exclusively with yellow flowers, and permeated with yellow light. In others, on the contrary, blue, red, violet, green or white predominates. Various perfumes are also found to have a stimulating effect, and these also are employed according to a regular system.

Perhaps the most important innovation is the work of the nature-spirits, who take a keen delight in executing the tasks committed to them, and enjoy helping and stimulating the children much as gardeners might delight in the production of especially fine plants. Among other things they take up all the appropriate influences of light and colour, sound and electricity, and focus them, and as it were spray them upon the children, so that they may produce the best possible effect. They are also employed by the teachers in individual cases; if, for example, one scholar in a class does not understand the point put before him a

¹ From Chapter IV of C. W. Leadbeater's book *The Beginnings of the Sixth Root Race*.

² A colony in California.

nature-spirit is at once sent to touch and stimulate a particular centre in his brain, and then in a moment he is able to comprehend. All teachers must be clairvoyant; it is an absolute prerequisite for the office. These teachers are members of the community—men and women indiscriminately; Devas frequently materialize for special occasions or to give certain lessons, but never seem to take the entire responsibility of a school.

The four great types which are symbolized by the Temples are seen to exist here also. The children are carefully observed and treated according to the results of observation. In most cases they sort themselves out at a quite early period into one or other of these lines of development, and every opportunity is given to them to select that which they prefer. Here again there is nothing of the nature of compulsion. Even tiny children are perfectly acquainted with the object of the community, and fully realize that it is their duty and their privilege to order their lives accordingly. It must be remembered that all these people are immediate reincarnations, and that most of them bring over at least some memory of all their past lives, so that for them education is simply a process of as rapidly as possible bringing a new set of vehicles under control and recovering as quickly as may be any links

that may have been lost in the process of transition from one physical body to another.

It does not of course in any way follow that the children of a man who is on (let us say) the musical line need themselves be musical. As their previous births are always known to the parents and schoolmasters, every facility is given to them to develop either along the line of their last life or along any other which may seem to come most easily to them. There is the fullest co-operation between the parents and schoolmasters. A particular member who was noticed took his children to the schoolmaster, explained them all to him in detail, and constantly visited him to discuss what might be best for them. If, for example, the schoolmaster thinks that a certain colour is especially desirable for a particular pupil he communicates his idea to the parents, and much of that colour is put before the child at home as well as at school; he is surrounded with it, and it is used in his dress and so on. All schools are under the direction of the Master K.H., and every schoolmaster is personally responsible to Him.

TRAINING THE IMAGINATION

Let me take as an example the practice of a school attached to one of the Yellow Temples, and see how they begin the intellectual

development of the lowest class. First the master sets before them a little shining ball, and they are asked to make an image of it in their minds. Some who are quite babies can do it really well. The teacher says :

"You can see my face ; now shut your eyes ; can you see it still ? Now look at this ball ; can you shut your eyes and still see it ?"

The teacher, by the use of his clairvoyant faculty, can see whether or not the children are making satisfactory images. Those who can do it are set to practise day by day, with all sorts of simple forms and colours. Then they are asked to suppose that point moving, and leaving a track behind it as a shooting star does ; then to imagine the luminous track, that is to say, a line. Then they are asked to imagine this line as moving at right angles to itself, every point in it leaving a similar track, and thus they mentally construct for themselves a square. Then all sorts of permutations and divisions of that square are put before them. It is broken up into triangles of various sorts, and it is explained to them that in reality all these things are living symbols with a meaning. Even quite the babies are taught some of these things.

"What does the point mean to you ?"

"One."

"Who is one ?"

"God."

"Where is He ?"

"He is everywhere."

And then presently they learn that two signifies the duality of Spirit and matter, that three dots of a certain kind and colour mean three aspects of the Deity, while three others of a different kind mean the soul in man. A later class has also an intermediate three which obviously mean the Monad. In this way, by associating grand ideas with simple objects, even tiny little children possess an amount of Theosophical information which would seem quite surprising to a person accustomed to an older and less intelligent educational system. An ingenious kind of kindergarten machine was observed, a sort of ivory ball—at least it looked like ivory—which, when a spring is touched, opens out into a cross with a rose drawn upon it like the Rosicrucian symbol, out of which come a number of small balls each of which in turn subdivides. By another movement it can be made to close again, the mechanism being cleverly concealed. This is meant as a symbol to illustrate the idea of the One becoming many, and of the eventual return of the many into the One.

MORE ADVANCED CLASSES

For a later class that luminous square moves again at right angles

to itself and produces a cube, and then still later the cube moves at right angles to itself and produces a tesseract, and most of the children are able to see it and to make its image clearly in their minds. Children who have a genius for it are taught to paint pictures, trees and animals, landscapes and scenes from history, and each child is taught to make his picture living. He is taught that the concentration of his thought can actually alter the physical picture, and the children are proud when they can succeed in doing this. Having painted a picture as well as they can, the children concentrate upon it and try to improve it, to modify it by their thought. In a week or so, working at the concentration for some time each day, they are able to produce considerable modifications, and a boy of fourteen can, from much practice, do it quite rapidly.

Having modified his picture, the child is taught to make a thought-form of it, to look at it, to contemplate it earnestly, and then to shut his eyes and visualize it. He takes, first, ordinary physical pictures; then a glass vessel containing a coloured gas is given to him, and by the effort of his will he has to mould the gas into certain shapes—to make it take a form by thought—to make it become, inside its vessel, a sphere, a cube, a tetrahedron or some such shape. Many

children can do this easily after a little practice.

Then they are asked to make it take the shape of a man, and then that of the picture at which they have previously been looking. When they can manage this gaseous matter fairly easily they try to do it in etheric, then in astral, and then in purely mental matter. The teacher himself makes materializations for them to examine when necessary, and in this way they gradually work upward to more advanced acts of thought-creation. All these classes are open to visits from parents and friends, and often many older people like to attend them and themselves practise the exercises set for the children.

THE SCHOOL SYSTEM

There is nothing in the nature of the boarding-school, and all children live happily at home and attend the school which is most convenient for them. In a few cases the Deva-priests are training children to take their places; but even in these cases the child is not taken away from home, though he is usually surrounded by a special protective shell, so that other vibrations may not interfere with the influence which the Deva pours in upon him.

A child does not belong to a class at all in the same way as under older methods; each child has a list of numbers for different

subjects; he may be in the first class for one subject, in the third for another, in the fifth for some other. Even for small children the arrangement seems to be far less a class than a kind of lecture-room. In trying to comprehend the system, we must never for a moment forget the effect of the immediate reincarnations, and that consequently not only are these children on the average far more intelligent and developed than other children of their age, but also they are unequally developed. Some children of four remember more of a previous incarnation, and of what they learnt then, than other children of eight or nine; and again some children remember a certain subject fully and clearly, and yet have almost entirely lost their knowledge of some other subjects which seem quite as easy. So that we are dealing with entirely abnormal conditions, and the schemes adopted have to be suited to them.

At what corresponds to the opening of the school, they all stand together and sing something. They have four lessons in their morning session, but the lessons are short, and there is always an interval for play between them. Like all their houses, the school-room has no walls, but is supported entirely on pillars, so that practically the whole life of the children, as well as of the rest of the community, is lived in the open air; but nevertheless

the children are turned out even from that apology for a room after each of the lessons, and left to play about in the park which surrounds the school. Girls and boys are taught together promiscuously. This morning session covers all of what would be called the compulsory subjects—the subjects which everybody learns; there are some extra lessons in the afternoon on additional subjects for those who wish to take them, but a considerable number of the children are satisfied with the morning work.

THE CURRICULUM

The school curriculum is different from that of the twentieth century. The very subjects are mostly different, and even those which are the same are taught in an entirely different way. Arithmetic, for example, has been greatly simplified; there are no complex weights and measures of any kind, everything being arranged on a decimal system; they calculate but little, and the detailed working-out of long rows of figures would be denounced as insufferably tedious. Nothing is taught but what is likely to be practically useful to the average person in after-life; all the rest is a matter of reference.

In earlier centuries they had books of logarithms, by reference to which long and complicated calculations could be avoided; now they have the same system

immensely extended, and yet, at the same time, much more compressed. It is a scheme by which the result of practically any difficult calculation can be looked up in a few moments by a person who knows the book. The children know how to calculate, just as a man may know how to make his own logarithms, and yet habitually use a book for them to avoid the waste of time in tedious processes involving long rows of figures.

Arithmetic with them is hardly a subject in itself, but is taken only as leading up to calculations connected with the geometry which deals with solid figures and the higher dimensions. The whole thing is so different from previous ideas that it is not easy to describe it clearly. For example, in all the children's sums there is no question of money, and no complicated calculation. To understand the sum and know how to do it is sufficient. The theory in the schoolmaster's mind is not to cram the brains of the children, but to develop their faculties and tell them where to find facts. Nobody, for example, would think of multiplying a line of six figures by another similar line, but would employ either a calculating machine (for these are common), or one of the books to which I have referred.

The whole problem of reading and writing is far simpler than it used to be, for all spelling is pho-

netic, and pronunciation cannot be wrong when a certain syllable must always have a certain sound. The writing has somewhat the appearance of shorthand. There is a good deal to learn in it, but at the same time, when he has learnt it, the child is in possession of a finer and more flexible instrument than any of the older languages, since he can write at least as fast as any ordinary person can speak. There is a large amount of convention about it, and a whole sentence is often expressed by a mark like a flash of lightning.

The language which they are speaking is naturally English, since the community has arisen in an English-speaking country, but it has been modified considerably. Many participial forms have disappeared, and some of the words are different. All subjects are learnt so differently now. Nobody learns any history, except isolated interesting stories, but every one has in his house a book in which an epitome of all history can be found. Geography is still learnt to a limited extent. They know where all the different races live, and with great precision in what these races differ, and what qualities they are developing. But the commercial side has dropped; no one bothers about the exports of Bulgaria; nobody knows where they make woollen cloth, or wants to know. All these things can be turned up

at a moment's notice in books which are part of the free furniture of every house, and it would be considered a waste of time to burden the memory with such valueless facts.

The scheme is in every respect strictly utilitarian; they do not teach the children anything which can be easily obtained from an encyclopedia. They have developed a scheme of restricting education to necessary and valuable knowledge. A boy of twelve usually has behind him, in his physical brain, the entire memory of what he knew in previous lives. It is the custom to carry a talisman over from life to life, which helps the child to recover the memory in the new vehicles—a talisman which he wore in his previous birth, so that it is thoroughly loaded with the magnetism of that birth and can now stir up again the same vibrations.

CHILDREN'S SERVICES

Another interesting educational feature is what is called the children's service at the Temple. Many others than children attend this, especially those who are not yet quite up to the level of the other services already described.¹ The children's service in the Music Temple is exceedingly beautiful; the children perform a series of graceful evolutions, and both sing

and play upon instruments as they march about. That in the Colour Temple is something like an especially gorgeous Drury Lane pantomime, and has evidently been many times carefully rehearsed.

In one case they are reproducing the choric dance of the priests of Babylon, which represents the movement of the planets round the sun. This is performed upon an open plain, as it used to be in Assyria, and groups of children dress in special colours (representing the various planets) and move harmoniously, so that in their play they have also an astronomical lesson. But it must be understood that they fully feel that they are engaging in a sacred religious rite, and that to do it well and thoroughly will not only be helpful to themselves, but that it also constitutes a kind of offering of their services to the Deity. They have been told that this used to be done in an old religion many thousands of years ago.

The children take great delight in it, and there is quite a competition to be chosen to be part of the Sun! Proud parents also look on, and are pleased to be able to say: "My boy is part of Mercury today," and so on. The planets all have their satellites—more satellites in some cases than used to be known, so that astronomy has evidently progressed. The rings of Saturn are remarkably well represented by

¹ In the book.

a number of children in constant motion in a figure closely resembling the "grand chain" at the commencement of the fifth figure of the Lancers. An especially interesting point is that even the inner "crape" ring of Saturn is represented, for those children who are on the inside of the next ring keep a gauzy garment floating out so as to represent it. The satellites are single children or pairs of children waltzing outside the ring. All the while, though they enjoy it immensely, they never forget that they are performing a religious function and that they are offering this to God. Another dance evidently indicates the transfer of life from the Moon Chain to the Earth Chain. All sorts of instruction is given to the children in this way, half a play and half a religious ceremony.

SYMBOLIC DANCES

There are great festivals which each Temple celebrates by special performances of this kind, and on these occasions they all do their best in the way of gorgeous decoration. The buildings are so arranged that the lines are picked out in a kind of permanent phosphorescence, not a line of lamps, but a glow which seems to come from the substance. The lines of the architecture are graceful, and this has a splendid effect. The children's service is an education in colours. The combinations are really won-

derful, and the drilling of the children is perfect. Great masses of them are dressed identically in the most lovely hues, delicate and yet brilliant, and they move in and out among one another in the most complicated figures.

In their choric dance they are taught that they must not only wear the colour of the star for spectacular purposes, but must also try mentally to make the same colour. They are instructed to try to fancy themselves that colour, and try to think that they actually are part of the planet Mercury or Venus, as the case be. As they move they sing and play, each planet having its own special chords, so that all the planets as they go round the sun may produce an imitation of the music of the spheres. In these children's services also the Devas often take part, and aid with the colours and the music. Both *kāma* and *rupa* Devas move quite freely among the people, and take part in daily life.

The children's service in connection with the Yellow Temple is exceedingly interesting. Here they dance frequently in geometrical figures, but the evolutions are difficult to describe. One performance, for example, is exceedingly pretty and effective. Thirty-two boys wearing golden brocaded robes are arranged in a certain order, not all standing on the same level, but on raised stages. They evidently

represent the angles of some solid figure. They hold in their hands thick ropes of a golden-coloured thread, and they hold these ropes from one to another so as to indicate the outline of a certain figure—say a dodecahedron.

Suddenly, at a preconcerted signal, they drop one end of the rope or throw it to another boy, and in a moment the outline has changed into that of an icosahedron. This is wonderfully effective, and gives quite a remarkable illusory effect of changing solid figures one into another. All such changes are gone through in a certain order, which is somehow connected with the evolution of the matter of the planes at the commencement of a solar system. Another movement is evidently to illustrate something of the formation of atoms out of bubbles. The children represent bubbles. A number of them rush

out from the centre and arrange themselves in a certain way. Then they rush back again to the centre and again come still further out, and group themselves in quite a different way. All this needs much training, but the children appear most enthusiastic about it.

THE UNDERLYING IDEA

The education and the religion are so closely mingled that it is difficult clearly to differentiate one from the other. The children are playing in the Temple. The underlying idea which is kept before them is that all this is only the physical side of something far greater and grander, which belongs to higher worlds, so that they feel that to everything they do there is an inner side, and they hope to realize this and to be able to see and comprehend it directly; and this is always held before them as the final reward of their efforts.

Let it be sufficient for the moment to state that I for my part know this to be an accurate picture of what will inevitably happen; and, knowing that, I put it thus before our readers as a matter which I think will be of deep interest to them and a great encouragement to those who find themselves able to accept it; while at the same time I have not the slightest wish to press it upon the notice of those who have not as yet acquired the certainty that it is possible to foresee the distant future even in the minutest detail.

C.W.L.

EDUCATION FOR THE DEVELOPMENT OF INTUITION

BY C. JINARAJADASA¹

WHAT Lavisse said of education in his day is still true, even of our most advanced schemes, that a "fragment of education is introduced to a fragment of the child." The children's education today is all mental; as Bergson would describe it, the child is taught to deal only with "inert bodies." The teacher does not tell the child what life is as *life*—as the process which is not inert, and cannot be measured by grammes or metres or litres. What of life as feeling, as beauty or ugliness, as heroism and self-sacrifice? The teacher at best can present these facts of life as concepts only, as intellectual labels. Therefore it happens that, when we have finished with our education in school and college, we have to begin a new education, in order to understand what men are as living beings, and what we ourselves are as a puzzling conglomeration of good and evil, of courage and cowardice, and of the past, the present and the future.

We must develop a new technique in education, a method of calling out the latent intuition of the child.

This faculty of intuition, when properly trained, groups facts quickly and obtains a general survey. That is what education should give, not an encyclopedia of facts but a survey of them, as from an aeroplane. When a child has obtained such a general vision of a topic, and knows where are to be found the books, recording the facts, I myself would say that he knows his subject. The facts are dead in the mind, but the intuition is the fire which lights them.

For this development of intuition in the child, the child must be surrounded with beauty, especially in the school. He must be taught to create poems, paint pictures, mould statuettes, invent dances, write dramas and act in them.

Children begin to feel long before they begin to analyse and judge. Their feelings can be utilized so as to make the emotional nature, first, calm and steady, and secondly, delicate and sensitive, therefore everything that surrounds the child is important. The child is like a bud, which is about to open, give it the light and water and warmth that it needs, and then the bud will become a beautiful flower. But omit one of them and the bud as it opens falls short of its true beauty.

¹ This article is a compilation of excerpts from the writings of Mr. Jinarajadasa.

Play can be made creative. Many children must take part in a common game, or in a dance, or in a drama, or in singing; this common effort of many children playing together can be made a creative offering of joyous sentiments. It is noteworthy that in experimental schools, where Greek dancing is taught, even little children soon learn to create dances of their own.

It is this same creative quality which exists in athletics, where there is a high ideal of sports. For one result of athletics is the development of the idea of team work, that is to say, the individual player must renounce his personality in the larger individuality of the team, and play not in order to shine as a brilliant player but for the success of the team as a whole. When children learn the joys of comradeship in work and in play, various barriers erected before the mind by the traditions of race, religion and class are removed. The result is a steadying and purification of the mind, and therefore the intuition can manifest.

The creation of a thing that is fundamentally beautiful can only take place where the emotional nature is serene at the time of creation. Then the intuition sends down its truths to the imagination. If, therefore, teachers understand the mystery of this new faculty of intuition, they can help the children quickly to grasp a subject in-

tuitively. The child will then develop an enthusiasm for his subject, because, in a mysterious way, the subject becomes like a part of himself, which he delights to discover. In a hundred ways, an enthusiastic teacher, who has a vision of the new child of intuition, will know how to re-shape education. If the teacher is intuitive, all the rest follows. The teacher who *understands* will create the means.

Theosophists believe strongly that everything surrounding the child influences it: the shape of the schoolroom (whether it is artistically harmonious in its length and breadth and height), the colour of the walls, the artistic or inartistic nature of the desks and seats. We want a careful consideration of the nature of the building, rooms, walls and gardens, so that the child may "remember" (Plato) the home it has left to come to earth.

The child has come to earth from a happy place, the invisible world. He is born with a purpose, which is to do a work in life. But it is first necessary to arouse in the child an enthusiasm for the work he is to do. And the best way for arousing that enthusiasm is to make the child's home life and his school life as full of happiness as possible. Surround the child with conditions of love, beauty and happiness, and then the soul of the child will begin to respond and co-operate with parent and teacher.

THE HEART OF EDUCATION

WITH a complete lack of formality there gather round Rukmini Devi from time to time a group of young men and young women who are engaged in teaching either in the Besant Theosophical School or in the International Arts Centre (Kalākṣetra) to hear her talk on her ideals and purposes for her educational and cultural work. Ordinarily, these happy gatherings take place in the Hostel of the School, everybody seated cross-legged on the floor relaxed and intent.

She speaks in short sharp sentences which are brimful of her own vivid enthusiasm and insight—the enthusiasm and insight which have taken her to the front rank both as an interpreter of the great Hindu Classical Dance, Bhārata Nāṭya, and as one of the foremost pioneers in the renaissance of Indian culture in preparation for that freedom to help to achieve which Dr. Besant dedicated the most splendid part of her great life.

Her little audience knows well the restless and resistless spirit animating what is still a youthful body, and the attention is eager and alert. But, true to her type, she tells her people that she is only a channel to pass on to them something of the spirit of education and

culture which she herself has learned at the feet of her own elders.

And then she urges them to remember that they can only help to educate others as they try to educate themselves :

“Our greatest problem, as I am sure you will all agree, is to educate ourselves, for unless we do so we shall certainly be very ineffective teachers. Sometimes I am frightened lest my young people may see me doing something I myself have told them not to do. So I say to them : ‘Be careful to copy what you know to be good, not that which seems to be wrong.’ A teacher is in a very difficult position. He is not by any means perfect, and yet he has to try to be the best example he can. This is one of the hardest tasks of the teacher, and it is not at all easy. . . .”

Then she talks to her audience about pupils who do not seem to be able to be influenced, and who take no interest in their work. She agrees that these young people are difficult problems for the teacher. But she says : “When I come across these problems, and I find that I am not able to interest them, I say to myself that I must try some other way. The teacher must take the blame for the lack of

interest upon himself and not find fault with the pupil." She reminds them of one whom she regards as a very great teacher indeed, Bishop Leadbeater, who used to say: "My pupil does not learn from me? Therefore I do not understand him." That is the true judgment, and marks the difference between the real and the unreal teacher, who is inclined to say that it is his pupil who does not understand him.

Rukmini Devi insists that the child is not in any way different from the teacher, or from the older person. Are we interested in a lecture if the lecturer is not interesting? How can we expect the pupil to be alive with interest unless the teacher himself is alive with that which creates interest and therefore understanding?

Then she stresses: "It is of the utmost importance that every teacher should have a very real affection for every one of his pupils. . . . As we are teachers so must we be fathers and mothers to those whom we teach. Thinkless of yourselves as teachers and more of that more beautiful and deeper intimacy with your pupils as fathers to them, as mothers to them. Do not think of your pupils just as pupils. Think of them as members of your family whom you love and cherish and are intensely eager to help in every possible way. Bishop Leadbeater liked to be called 'Brother' by his young charges—a very

real elder brother who ever had for those entrusted to him the most beautiful affection anyone—teacher or parent—could ever have for someone younger than himself.

"Bishop Leadbeater's magic," she says, "always changed even the dullest pupils into the most beautiful individuals. He saw in them their real fineness—the fineness every one has—and conjured it forth from wherever it might be hidden. This power comes from a very great love and a very deep understanding, from a heart overflowing with an intense desire to help young people whoever they may be. We must all try to have this love and this understanding and this desire, so that we may help our pupils who are members of our School or our Kalākṣetra families.

"We must learn to see human beings in their beauty. We must look through the outer form into the Real Self of each of our young people. Thus alone are we real teachers. Thus alone are we real artists, for there is no art more wonderful than the art which is consecrated to the study of the young."

"Like Bishop Leadbeater," Rukmini Devi often says, "Dr. Besant was also, from a different point of view, an ideal teacher. . . . How difficult it is, as I know full well, to be a teacher according to the Besant standard and ideal. To me the Besant ideal is the blending of imagination, vision, nobility,

understanding, and very specially a most magnificent faith in India. . . .

"Besant education means a knowledge of the past and the future of the child and a deep insight into his present being. One steeped in Besant education would be able to say even of some ugly and uninteresting child that he will someday be a great genius, even though at present there are no signs at all of it, because, perhaps, of repressions, or unhappiness in the home, or other difficulties which for the moment he is unable to overcome. . . .

"What is this greatness which every one has somewhere? How can we evoke it? These are questions which we must continually be asking ourselves and be seeking to answer through our understanding love of our pupils. Only love and understanding can answer these questions. But we must try to learn how to answer them, for India needs great citizens and the Besant Theosophical School and Kalākṣetra must help to give them to India. To give this help is to help to make India's future safe and glorious. From among our many pupils will, I hope, come a few who will be among India's leaders. We must indeed make our pupils happy. But we must also try to make them great . . . for India's sake.

"So do I want to see a great magic in our School and in Kalākṣetra—the magic of causing every

pupil to change and change and change. I pray that hopeful children, worthwhile children, may be sent by Providence to our School and to Kalākṣetra, so that understanding them and loving them as we shall do here they may grow into their greatness and so help India to become great once more. . . .

"But to love and to understand by no means involves our giving way to all the whims and fancies our young people may have. We must know when and where to be firm. We must be the allies of the souls of our young people—sometimes against the rebellious bodies that would subordinate the soul to that which should be its servant. Our rules and regulations, our discipline—I do not quite like this word—are for the helping of our young people to become beautiful in spirit and noble in action. And our environment here at Adyar must be kept simple and gracious and beautiful, rich in the spirit of our beloved India. Our school must be a great and wonderful Indian School, so that it may become the nucleus of a great and wonderful College, and some day of that World-University of which Dr. Besant dreamed, and which even now is the dream of many of us."

Rukmini is never more impressive nor insistent than when she speaks on behalf of animals, whose inhuman treatment she regards as

a disgrace to humanity and as one of the ceaseless causes of war. "Education for Kindness" is one of her great themes, and on her last birthday, in welcoming the presence of a delegation from the South Indian Humanitarian League, of which she is herself the President, she said: "There could have been no more beautiful birthday present to me than that which the representatives of the League have brought—that in Coimbatore they have just been able to stop the slaughter of animals for supposed sacrifice."

And, as she said to this little group of teachers: "Before everything else it is kindness which the world needs most. Let us be kind to all—to plants and animals, to our families, to our friends, to our fellow-men. Great Teachers such as the Buddha, the Christ and all others, have always been examples of kindness. There are many things useful and necessary, but most useful and most necessary of all is the universal practice of individual kindness towards all creatures. Unless our education educates kindness, it is no education at all, for kindness is the breath of all true living."

In a recent lecture Rukmini Devi declared: "There are some people who want justification for their cruelty from religion. They say that their religion interprets Ahimsā as meaning this or that and therefore

feel justified in perpetrating some cruel act as coming within that interpretation. One very important person of the Hindu religion called a conference of pandits to find out whether peacocks were sacred animals. If they were sacred he would not kill them; if they were not sacred, he would feel free to kill them! Why invoke religion to decide? Why not kill them and be done with it and admit being cruel? But he wants everybody to think that he is really a very kind and religious person!

"Is there anything not sacred in the world? Why should we look to religion to see if anything is sacred? Everything is sacred. I believe that one of the reasons why so many different animals are used as symbols in religion is to show us that all animals are sacred. Every animal cannot be brought into some story to make it a religious symbol. A few animals are brought in as examples so that we can realize what real greatness there is in the animals and that the love of God is amongst the animals as it is amongst the human beings.

"Cannot we in modern times substitute for that false idea of religion a certain amount of discrimination and intelligence? There is a splendid and very beautiful idea of Ahimsā in the Hindu religion, but we have acquired many cruel habits. Let us forget our habits and start studying our lives.

Then we can change ourselves, and therefore India without writing, without lecturing and without pamphlets."

Rukmini Devi also emphasizes the very great importance of both the School and Kalākṣetra being a true and beautiful home for teachers and pupils alike. "There must be perfect friendship between the teachers and the pupils. They must feel us to be their loving parents, or their loving elder brothers and sisters. They must want to invite us to come to their homes and to see their parents and brothers and sisters of the smaller home. And we must want their parents and brothers and sisters to visit us, so that they may know to whom they have entrusted those so near and dear to them.

"We must not use force with them, but inspire them by our love to live beautifully, and to love all beautiful things. It is our enthusiasm which will help us so to guide them. If we are not enthusiastic, how shall we create enthusiasm in our young people so that they will delight in the beautiful things of life?

"Beauty, culture and the truly religious spirit must pervade the everyday lives of us all—teachers and pupils alike, so that we may all become inspired to greatness and make our School and Kalā-

ṣetra a great Centre of true Spirituality. . . .

"It is that we may have such a Centre that the Besant Theosophical School and Kalākṣetra are so close together, are living in the most intimate comradeship. They need each other, and I am very happy to be the head of each. And I want all our young people and our teachers to feel at home in both, and to draw inspiration from both, whether they belong to one or to the other. . . .

"And the secret for our success is a deep and abiding friendship between us all—elders and youngers alike. We teachers must make our classes and the classrooms centres of a beautiful atmosphere, full of the deep affection and understanding and friendship between us and those who have come to us for the help we can give them. . . .

"This is the Besant spirit. This is the Leadbeater spirit. This is the Theosophical spirit. This is the spirit I am trying to make strong in our School and in Kalākṣetra. This is the spirit you all are here to evoke in yourselves and to help to grow in those who come to us. This is the spirit which will, I firmly believe, be the salvation of our beloved India. This is the spirit which we must all offer to Dr. Besant in grateful, in reverent and in affectionate homage. . . ."

THE PURPOSE OF EDUCATION¹

BY J. KRISHNAMURTI

REVOLT

I HAVE had opportunities in my travels throughout the world of watching people and their actions, and I have noticed that there is a silent revolt in the world, a groping after something not as yet expressed. That revolt takes many shapes and forms. The revolt in India, it seems to me, should have quite a different orientation, and it is my desire this evening to talk about that revolt.

Revolt is of two kinds: one, violent revolt, without understanding, against the existing order; the other, also violent revolt against the existing order, but with intelligence. You must be adventurous enough to break away from the present circumstances of thought, emotion and environment, but must use your intelligence not to fall into another groove from which you will have to revolt again. That is what generally happens in life. You revolt from one set of ideas, from one groove of thought, from one community of feeling, and you automatically fall into another community, another set of ideas. So this continual process of revolution towards evolution is taking place. But you can revolt with greater intensity, with greater purposefulness and, thereby, with greater certainty, if

you are intelligent. By intelligence I do not mean book knowledge, public oratory, clever arguments that can refute another's point of view. By intelligence I mean the capacity to choose the essential, and that is the highest form of intelligence. I mean the capacity to choose truth from falsehood, the beautiful from the ugly, the essence of things concerned. To create that intelligence is the only purpose, it seems to me, of this conflict, of this action and reaction. To function and act from the deliberate choice of intelligence is the highest form of spirituality.

TOWARDS FREEDOM

The first thing that I would like to impress on you is that man, the individual, is absolutely free; that he is entirely and wholly master of circumstances. Being free, he is thereby limited. Because your freedom is in the capacity to choose, to discriminate between right and wrong, beautiful and ugly, you are necessarily limited by your capacity. You have the freedom to mould your own life—being wholly and unconditionally free—and because you are not evolved and fully grown to the highest capacity of intelligence, you are limited. By the breaking down of this limitation through the natural growth of experience, you become free of limitation and thereby become the highest, the perfect and consummate human being,

¹ An Address to the National College, Trichinopoly, S. India, 12 January 1930. Published as a pamphlet by the Star Office, Adyar. Reprinted here with acknowledgments to the Author and the Publishers.



The lamp is trimmed,
Comrades, bring your own fire to light it.
For the call comes again to you to join the star pilgrims
crossing the dark to the shrine of sunrise.
The day was when you went forth in your glad adventure of light
and the star of hope thrilled in the sky and kissed your banner.
But as the dusk deepened you fell behind in the march
and slept with your lights gone out
while your dreams grew discordant
like the ominous cries of night birds.
Yet though it is dark, and the wind in the forest
is like the wails of lost souls
has not the breath of that prayer already touched your foreheads
which comes from the past echoing from age to age
"Lead me to light from the dark,
from death to Everlasting life?"
Sleepers, arise from your stupor of dim desolation
and know once more that you are children of Light.

Rabindranath Tagore

and therefore you become more than superhuman. If you chose the essential every time, if you chose to be perfect every moment, you would be superhuman and hence you would function in full freedom. But as human beings, as individuals, you have not attained to that highest capacity of intelligence; you place a limitation around yourselves, and through this limitation you have to grow towards limitless freedom, which is true spirituality, which is the highest form of evolution. Therefore, the first thing to realize is that you are wholly and entirely master of your circumstances, master of yourself. If you know that, you can alter the circumstances, you will have no fear of the alteration of those circumstances. Then, whatever the circumstances that surround you, you are continually destroying them and thereby giving full scope to your growth. The fullness and richness of capacity to understand truly is therefore the essential argument of my talk.

FEAR VS. THE SPIRIT OF ADVENTURE

Every one is fighting against fear. You are all in a state of fear, because comfort breeds fear. You want to be comfortable, mentally, emotionally and physically, and fear arises from this desire for comfort. The moment you seek mental comfort, you are creating the desire to seek a quiet corner in life where there shall be no conflict. You are afraid to step out of that seclusion, but life will not leave you alone in that seclusion. So, the moment you seek comfort in any form—intellectual, emotional or physical—you

are creating fear, fear of life, fear of conflict, fear of struggle, fear of new experience and adventure. That is where, it seems to me, the student in India is placed. You have the fear of adventure, fear of being different from your neighbour, fear to think contrary to the established laws of the community, fear of authority, fear of tradition. You may think you are not bound by tradition, but your upbringing, the education that you have been given, tends all the time towards this nullification, this thwarting of the spirit of adventure. After all, it is through continual battling, continual strife, that you keep intelligence highly awakened. Such an intelligence is intuition, which should be the only guide, the only standard in life. To have such an intelligence, to have such a guide, you must have the spirit of adventure, you must have the desire to seek experience, not wild and chaotic, but purposeful. The desire for adventure, the desire to seek one's expression of life, that is, self-expression, is being thwarted in every school and college in India. Fear of free self-expression is instilled in you and you are not given the opportunity to express yourself. The function of education is to train you to express yourself in your own way, and when there is true self-expression, there cannot be conflict with another.

THE EXISTING CONDITIONS

Bearing this in mind, examine what is education at the present time. What happens in every school and in every college? You notice that from childhood upwards, at home as well as at school, fear is being instilled—

fear of parents, fear of tradition, fear of not passing examinations, fear of not finding a job, etc. So the whole background of education, from that tender age upwards, is fear, and where there is fear, there is the death-knell of all initiative. After all, true education is not intended to turn out machines, but to turn out people who have initiative, who have the full capacity to think for themselves and thereby express themselves spontaneously. The colleges and universities are turning out B.A.'s, M.A.'s and B.L.'s like so many Ford cars. It was Bernard Shaw, I think, who said that it was lucky that he never went to a university where his capacity to think would have been crushed out. The average B.A.'s and M.A.'s may have book knowledge. Assuredly they have. They know when such and such a king was born and died, when such and such a war took place and they know all kinds of other similar facts. But they have no contact with life. Their minds are wholly undeveloped. You may be the most religious person, the most orthodox person, with your mind full of knowledge and tradition, and your whole idea of life may be that; but life is not meant to be orthodox, traditional, static. Life desires that you should enrich yourself, express yourself, and be free and dynamic in that expression. So, what is the good of becoming merely B.A.'s, a nation of clerks without the capacity to create and be dynamic in life. You have no idea what a serious thing is happening to you as students. You have so many degrees, but in the process of acquiring these degrees, the spirit of enquiry and interest in life, the enthusiasm of life, has been absolutely

killed out of you. You can only think along a stereotyped line. I want you to realize your own position; and the moment you realize how terrible, dull, nauseating it is, you will begin to alter.

The first thing to realize is what you are at the present moment, what kind of life you lead. It does not matter whether you earn Rs. 10 or Rs. 1,000 a month. What interest is there in your life? There is, first of all, very little initiative. You may be a good lawyer, but lawyers as such, I think, are not adding culture to the nation. Some may. As a profession, law cannot add culture to the nation. Then you do not have the spirit of creative life, the capacity to think and hence act independently. This is absolutely destroyed. You would rather earn Rs. 15 a month and live the life of a slave in an office than go out and dig or make shoes. Is this not what is happening? I have been told by friends in positions of influence, here as well as in other parts of India, that students who have just left college come to them with credentials and certificates, bolstering up their fear of life, asking them for safe jobs on Rs. 15 a month. I remember when my brother and I first went to Europe, a well-known architect, who is a friend of ours, asked my brother what he was doing and what he was studying for. My brother said that he was studying for law, and this friend replied: "Why do you study for law, when there are so many lawyers in India and so very few good shoe-makers?" That was only a joke. But that is the real question we have to face. What is the good of earning a little money and

destroying ourselves in the process? We should much rather earn only a single penny but live with a spirit that is dangerous to the mediocrity of society. You will say: "It is very easy for you to talk, because you have not had to earn your living." First of all, that would not be true. I have earned my living, but that is not the question. Money has nothing to do with this. What we must concern ourselves with is how much, to what extent, to what heights, we can live intensely in life, instead of in the narrowness of tradition and circumstances. After all, how do you judge a nation? Not by the number of clerks, but by the number of artists and poets, by the number of creative, thinking and truly cultured people. At the present moment, education kills out all the spirit of adventure, making us a nation of clerks, with a clerk-mentality that is afraid of being turned out of a job. Education must produce real men; while, at the present time, the spirit of fear is in existence in most educated men, whether they earn one rupee or one thousand rupees.

MANUAL WORK—CREATIVE THOUGHT—INDEPENDENCE

Then, again, traditionally and intellectually, we are ashamed of manual work. To do anything with your hands is considered degrading. It is so, because originally there was the caste system, a true vocational system—the man of the highest caste being the spiritual man, his duty being to teach others. Now that is not so. The men of the highest caste are in all the professions now. That system has gone.

It is no good shutting our eyes to these facts. We must look at them as they are. The moment there is not the desire, there is not the capacity to do manual work, your mentality becomes slavish. The moment you can do something with your hand, you acquire a spirit of independence, so strong that you can fight and you are free. Look and see what is happening in other parts of the world. You cannot treat the workmen as you were able to do fifty years ago, because they have developed the capacity of independence through their labour, through their hands. They are not mere slaves to theories, slaves of the fear of losing a job. People who are working with their hands are, as a rule, much more eager to alter, not only spiritually but physically, than those who are educated. I know I am making an exaggerated statement. But if you will examine carefully, you will see that it is not far from the fact. The moment there is the development of manual work in a country, there is, at the same time, the awakening of independent creative thought. That is, after all, one of the things that we should have in India. When I was at school in England, I had to do gardening every day for an hour and gather wood for the fire during the War. When my brother and I went to California, we had to do all the cooking, washing and all other domestic work for eight months, and from personal experience, I can say that manual labour gives you a spirit of independence, a width of freedom, and you want to go out into the world free, even though you have not got a single penny, because you

pursue a certain idea. The idea may be right or wrong—that is of no importance—but it gives you a desire to fight and be free from the limitations of your environment.

Then, again, we are indifferent to sorrow, pleasure, pain, everything. You may be superficially affected for the moment by sorrow, but you do not struggle to get out of it, you only theorize. After all, the spearhead of true intelligence is action. A man in sorrow does not theorize, does not remain in the same place, he wants to get out of it and, in the process of getting out, he is struggling for, choosing the essential. But examine what you do in your family life. You know that too many children are born in a family, so many that they cannot be looked after properly, which leads to neglect, disease, unhappiness and sorrow. But the sorrow of it does not concern you. You are passionate and you are carried away and the poor mother has to bear the brunt of it. And you are educated people—M.A.'s, B.A.'s and great vakils! I am not saying sarcastic things. It confronts every one of you. After all, if your education is not going to solve these problems, what is going to solve them? In Europe and in America, they devote much more time and thought to bringing up children. A doctor even advocates that you should not have children unless you can have a nursery, a room apart for the children, but look what happens in India! The children are allowed to sleep anywhere, to eat any kind of food, and the whole upbringing is wrong. Who is responsible? Again the B.A.'s and the M.A.'s and not the mothers, because you have

prevented the mothers from having good education. If you realize all this, you must alter. It is no good merely agreeing today and then going on exactly in the same manner tomorrow. Don't you see that there is such intense sorrow in the world, in every household! What is the good of your education if you cannot alter? What is the good of your degrees if these things are allowed to go on?

As I said, there is a lack of courage to pursue what one thinks. But, first of all, you must think, you must be able to think freely and independently. You have got to think. But thinking merely in one room and acting differently in another is of no value. It is hypocrisy. Education should mean the capacity to think and judge and pursue that thought and judgment in action without fear of the consequences of your action. This is far from the present condition in India. You may disagree violently, strongly, it does not matter. But I want you to see this picture, and if you see it, it is in your power to alter it. It is in your hands to alter the face of India. I am not being patriotic. I have nothing to do with mere patriotism. So, do not think that I am awakening your patriotic enthusiasm to do things. What is necessary is not sheer enthusiasm, but live interest and clear thought.

INDIVIDUAL UNIQUENESS

What is education meant to do? I will put it in one sentence—to develop your own individual uniqueness, not to turn you out as a machine to function without disturbing the social structure of the world in the least. To develop

your uniqueness means that you must have the environment to develop your full capacity, so that you can develop your particular greatness, your particular idea and hence your uniqueness. You know what a mosaic is. It is made up of many coloured stones, and the artist chooses all these little stones, and out of these little coloured stones of different shapes, he creates a picture. Each stone must be perfect in its colour and shape and only then can it be harmonious with the whole. So, likewise, will each one of you be harmonious with the whole, if you are truly educated. Just as those stones must be perfect in their colour, in their form, so must you, in your self-expression, be perfect. To develop that, you must have, from tender age, the suitable environment that will give you the opportunity for expansion physically, emotionally and mentally, so that in this natural condition you can grow without fear, without being thwarted, so that your sense of perception of what is essential shall be entirely left to you and not be dominated by another. The full development of one's individual uniqueness, one's individual richness, does not mean chaos. At present, the whole of civilization in India—as a matter of fact, throughout the world—is chaotic. There cannot be chaos much worse than at present.

A SUMMING UP

I say, true education should give an opportunity for the natural development of the individual without fear, so that he shall express his capacity, his understanding of life according to his own natural way. Therefore, the function

of a school, of education, is to create the necessary circumstances so that the individual thinks and, hence, acts directly, simply and fully. The moment you are direct in your thought and your emotion, there is no fear and you can then pursue and develop your capacity without being thwarted; and the pursuit of truth is in the full and harmonious development of the individual, without the fear of the consequence that arises from action based on independent thought. That is what I call direct action with intelligence. This is not selfishness. This is true life, for you are all the time thinking of the self more and more till you come to a state when there is no hindrance to the expression of the self, when there is no reaction, but direct, positive action.

What I mean by simplicity is this: In any work of great art, there is the essence of simplicity, there is less and less of all those things that distract one's attention from the beautiful. There is the fullness of the essential. When a mind is able to choose the essential continually, ceaselessly, by readjustment, and pursues that essential, then it is simple and such a simplicity is the highest form of spirituality.

By acting fully, I mean acting freely, in order to develop one's sense, desire, feeling and thought. That is the way of life. To develop the sense, the desire, the thought and emotion fully, you must know what is the purpose of desire, of sense, of thought and of emotion. What is it? It is not to have these channels, through which life can assimilate its experience, blocked up, thwarted, perverted, corrupted. You must give them

their fullest scope, but with an understanding of their purpose in life. You must have experience with a purpose. Your experiences are chaotic, if you have no definite purpose. But if you have realized the purpose of life which is to be free of and beyond all experience—which is not a negation, not a destruction of the self—then you will struggle towards a state of pure action. So, when you have such a purpose, then all these experiences, through sense, through desire, through feeling, through thought are assimilated, and you are setting up a standard for yourself from which you can never deviate. That is the purpose of education. That is the purpose of life. That is the purpose which every man is trying to seek. If

you have not established that in your mind and in your heart, you are caught up in the machine of social functions; then you become a personified function, then your true individual uniqueness is not fully developed and hence there is sorrow.

So it is no good merely passing examinations, merely earning thousands of rupees, if you are not creative mentally, emotionally and in action. If you are merely working as a cog in a machine, you are not adding to the culture of a nation. To add to the culture of your nation, to make your nation and yourself great, immense and powerful, you must develop your own particular individual uniqueness, and that is the purpose of education.

"THE HALLMARKS OF DEMOCRATIC EDUCATION"

Democratic education has as its central purpose the welfare of all the people.

Democratic education teaches through experience that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege or authority.

The democratic spirit in education comes from the hearts of those millions of men who are willing to suffer something of inconvenience and weariness, hunger and pain, that the burden of the other fellow's inconvenience or weariness, hunger or pain, may be lightened.

The basic problem of making the democratic spirit prevail in these dark days of hostility and uncertainty is . . . the problem of modifying human behaviour by the method of education.

(Extracts from a book issued by the Educational Policies Commission, U. S. A.)

THE ASHRAMA IDEAL

BY GEORGE S. ARUNDALE

[About twenty years ago there existed at Adyar a most notable institution called the Brahmavidyāśrama, established by Dr. Besant for the scientific study of Theosophy. Dr. Cousins was for some time its head, and he helped to guide it with very great advantage to its students, so that some of them at least, with the co-operation of the various colleague-teachers, began to become truly erudite in Theosophy. Alas that this Brahmavidyāśrama was so short lived, for it generated an atmosphere most valuable to Adyar and to the whole Theosophical world. I most sincerely trust that some day, when the war is over, it may reincarnate, for we shall be in very urgent need of its services. In the meantime I am venturing to publish an address¹ of mine to the then students, for as I re-read it I find it has more truth in it than has any other contribution to the field of education that I have so far made, and I have made many. I think that what I said then is true now, and is worth restating as we stand on the threshold of a new era in education.—G.S.A.]

ASPECTS OF PREPARATION

IN addressing you today on the re-opening of the Brahmavidyāśrama for its new session, I desire to lay stress on certain aspects of study doubtless familiar to you all, yet on which it is, I think, useful to insist whenever opportunity offers.

The idea of the Āśrama is, of course, essentially eastern in origin, though from the East it travelled to the West through those who had sojourned in the East and had been impressed by its attractiveness and value. It embodies the Community spirit in its most complete available form, combining the elder and the younger at various stages of evolution; while its objective is three-fold: the training of the pupils, first by association with their elders, second

by study under the guidance of their elders, third by the leading of an ordered life under the superintendence of their elders, (1) in part as self-preparation for individual progress, and (2) in part as preparation for the service of the world, through various intervening stages of the home, the immediate surroundings, the village or town, the Community, the Nation, the Commonwealth.

These two aspects of preparation are, it must be understood, interdependent, a fact often lost sight of by those who concentrate themselves on self-preparation exclusively, or who, absorbed in, obsessed by, the service of the moment, neglect to improve their capacities for service by self-preparation.

The Brahmavidyāśrama offers you training along each aspect of the objective I have mentioned above. First, and of primary importance, you have

¹ The opening lecture of the second session of Brahmavidyāśrama, Adyar, 2 October 1923. Published as a pamphlet in 1924.

association with your elders, directly as regards those elders who are actually living at Adyar, indirectly as regards those Elders who have caused Adyar to become the great spiritual centre of the outer world. Make the most of such association, whether direct or indirect. Its value to you is according to your determination to sense it. Second, you are able to study at the feet of those who know more than you do on the subjects on which they lecture. You are also able to share with others where your own knowledge is wider. Third, you have the opportunity to lead an ordered life, not necessarily what the world would call ordered, but essentially ordered from the standpoint of the Real. These three factors combine to assist you individually, and to fit you, on your return to the outer world, to serve more strongly and more wisely; provided, it must be added, you make something at least, not necessarily the most, of your opportunities.

To the western student, here for the first time, I give the suggestion that he remember he comes to study Brahmayidyā in its ancestral home, the East, not in the form in which it manifests abroad. And as a hint to guide him, I remind him of the pregnant words of Dr. Jacks, Principal of Manchester College, Oxford, that while the watchword of western civilization has dominantly been government, and education, following suit, has been repressive of freedom and creativeness, the watchword of eastern civilization has been dominantly culture, and government, in its multifarious forms, subordinate to that end. Remember, then, that you have come to a land of culture, a land of inner

freedom, a land of creativeness, however much these may not be superficially evident. Yours is the task to build these forces into your character—the gift of East to West.

THE DEDICATED SPIRIT

In order to help you to make as much as you can of the great privilege which has come to you as a result of good service done either in this life or in past lives, perhaps in both, I want to examine a little more closely the way in which you can become increasingly receptive to the various influences which play upon you, both generally because of your residence at Adyar, and specifically because you are a student in the Brahmayidyāśrama.

In a single sentence I might say that your power of receptivity depends upon your attitude. It is our attitude, our reaction tone, that makes us or mars us; and it is our attitude that must ever be our earnest care. What kind of attitude is wanted? In a couple of words—the dedicated spirit. If you wish to derive all possible benefit from Adyar, from the Brahmayidyāśrama, from your elders, from your equals, from those younger than yourself, you must be dominantly animated by the dedicated spirit. And by the dedicated spirit I mean a sensing, in greater or less degree, of some part at least of God's Plan for the world, and a self-offering in co-operation with that Plan in ever-increasing completeness. I do not think it matters what aspect or part of the Plan you sense, provided you have, in some measure at least, the larger vision. I can conceive, for example, some people realizing a part

of the Plan in their devotion to some loved elder. That may be the inspiration of their lives, and they may have little to do, for the time being at any rate, with roots, rounds, races, and all the other means whereby God fulfils Himself. Others may take up some special aspect of the Plan—politics, education, science, arts, law, social problems, religion, medicine—thus, while having deep attachment to a loved elder, yet knowing that their best co-operation lies through service in a special field. The great thing is to be able to live outside the smaller selves, in the Real, or what to us is the Real, more than in the unreal; in Eternity, or whatever may be our conception of Eternity, rather than in time. As Bishop Gore has said: "An educated man must cherish in his soul a sense of the Eternal, a sense of that which was, and is, and ever will be lying behind all change in history and progress."

I ask you: Do you normally live outside your smaller selves? Do you live in Their world, working in this world with Their world as your home? Have you come to Adyar in a spirit of dedication, to learn, not that you may become wise but that the world may become happy? In other words, are you an idealist who has come to Adyar to learn both how to spiritualize his ideals, and to translate them into practice? If such be your attitude, the background of your mind, of your emotions, of your speech, of your activities, then there is hope that Adyar and the Brahmavidyāśrama may awaken within you that spirit which shall enable you to travel on the Way

of the Cross which is the Way of Sacrifice and Service.

SERVICE FIRST

Assuming that yours is the dedicated spirit, that such is your attitude, how are you to make the most of the inestimable privilege of residence at Adyar? First, remember, I beg you, that while you have come to Adyar for the sake of study, no study is either fruitful or effective save as we devote each day a portion of our time to service—the fulfilment of the study. You will neither study effectively, nor will your residence at Adyar give you all it might give you, unless you realize that you owe service to others as the complement of study for yourself. It is impossible for me to suggest to you the innumerable ways in which you may render service to Adyar, to your fellow-residents, to our common cause. I will only say that you must not delay in sharing with others the added power that comes to you.

May I recall to your memory the precept of the Lord Vaivasvata Manu that the student's life must have the following dominant characteristics: Service, Study, Simplicity, Self-Control? I ask you to note the order in which He has given these, and to deduce from this order that if you are to profit to the full from your studies you must see to it that the three latter are the superstructure built on a foundation of service. It would be fatal for you to say: I have no time for service, I am absorbed in study. Unless you are practically helpful at Adyar, contributing in your own measure to the life and happiness of our community, you are not likely to be one of the most hopeful students of the Brahmavidyāśrama.

STUDY

Let us now turn to study. I suppose I must take first the studies in which you will be engaged in the Brahnavidyāsrama itself. What are you learning in this Āsrama? More or less the same facts that you might learn in any other Āsrama or University, but facts treated, examined, co-ordinated, from the standpoint of God rather than from the standpoint of man. I do not say that we have reached the standpoint of God; that would be an absurd presumption. But I do say that the methods of the Brahnavidyāsrama enable us to approximate more closely to such standpoint than is possible under the methods prevailing in the outside world. Why? Because we realize that God has a definite Plan for His world, a Plan which combines infinite justice with infinite tenderness, and which gives to us all the certainty of fulfilling completely God's will for each; because those who know more of the Plan than ourselves have shown us the way to the Ancient Wisdom which is the Wisdom of God, Brahnavidyā, whence we teach and learn, rather than from those narrow standpoints which stultify the Brahnavidyā as it finds expression in the outer world; because we study in a spirit of brotherhood and sacrifice, thus causing each subject of study to have a significance and a purpose not only fascinating in itself, but also exhibiting the subject as a definite avenue of service to man and understanding of God; in other words, because we study in the light of Theosophy, the science of sciences, the art of arts.

I ask you to remember that, whatever be the subject of your study, it is

part of the Divine Wisdom, bringing you at once both nearer to God and nearer to your fellow-men, and also, be it said, nearer to all life. As Sir Francis Bacon has said:

Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty, nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

I ask you to work out in your own minds how the facts you learn do actually bring you nearer God, your fellow-men, and life. I ask you so to study that you feel, as the days pass, your character, your vision, your understanding, your capacity for service, sensibly strengthening. I ask you to watch that because you study this, that or the other subject, you find yourselves increasingly able to cope with your weaknesses, to transmute your littlenesses. It is one of the grave defects of modern education that the curriculum is not related to life or character, save, if at all, in the vaguest way. Let not the Brahnavidyāsrama or its students, or its teachers, lie under such a reproach. You are not deriving all the benefit you might and ought to derive from your studies until and unless you consciously relate them to the growth of character. I earnestly trust that the lecturers themselves take every opportunity of explaining to their students how the subject-matter with which they are concerned is not merely to be regarded as knowledge, not merely as a theoretical insight into part of God's Plan for His world, but dominantly as a practical means of hastening

the evolution both of the individual and of the world, difficult though the application be to those who have not the habit or way of it.

You ought to be better men and women because of your membership of the Brahmavidyāsrama, because of the studies in which you are engaged, because of the definitely stimulated reaction of knowledge upon character. Not one single fact that you learn but has a bearing upon character, but has its value in quickening your development. The discovery as to how to apply such facts to yourself individually is not one of the least important aspects of the Quest upon which you are engaged. Your attitude towards life, towards those around you, ought very definitely to mellow under the influence of your intellectual exercises, and if you find yourselves unaltered in this respect you may take for granted that you are not getting out of your studies all that you ought to get out of them, or that your teachers are still giving you the facts as they are given in the outer world, and without the connecting links which make their import so infinitely more significant. And all the time that you are studying there should be, as it were, an undercurrent of relation, of harmonizing, of what you are learning to the surroundings in the outer world in which you normally move. You ought to see unveiling before you new vistas of effort, new openings for service, added powers of understanding, added stimulus for self-preparation, as the direct result of what you are learning in the Brahmavidyāsrama. Such is the acid test of your own receptivity and of the Āsrama's growth and service along right lines.

May I here just put in a word for the science of rhythm, which on no account may be neglected in its various manifestations in the arts and sciences? As Dr. Somervell has said, the whole of life is based on rhythm: "Day, night, summer, winter, light, electricity, sound, the circulation of the blood, the tides." And there is that rhythmic swing of the pendulum, that law of action and reaction, of forthgoing and return, recognized as having sway in all fields of human endeavour. Let Browning state the case for music. He states it thus:

There is no truer truth obtainable
By man, than comes of music.

The soul of Adyar needs far more music than it gets.

I must also add a word for the Drama, as a most valuable adjunct to your education here, so that as truth grows within you you may learn not merely to practise it or to speak it, but also to act it, for many of the greatest truths can be acted though they cannot be spoken, as for example the Hamlet-truth which could not have been set forth in a treatise, but makes a compelling drama. Through drama and acted parable God's truth goes to millions of His children who otherwise might remain untaught.

SIMPLICITY

What is this simplicity which comes next to study in the life of the student? I venture to think it means the deliberate effort to be master of the bodies of contact, under which the continuous readjustment takes place, rather than their slave. Unhesitatingly I would say to you all that except as you live

simply, part of the life of dedication, you cannot expect to study profitably. Membership of the Brahmavidyāśrama involves the harmonizing of your bodies with your purpose in joining the Āśrama. If the mental body is to be receptive not only to the words of the teacher but still more to the spirit of the teaching, the astral body and the physical body must be under due control and pure. Part of your necessary preparation for study consists in very regular living, in adopting simple food, simple dress, simple habits.

I hope it has already struck you that you are resident in Adyar, members of the Brahmavidyāśrama, because these are opportunities you have deserved as the result of past actions; that your Higher Self has brought you here that you may make progress in the direction of fuller service. You have come here on a divine mission. You must be permeated with the purpose of the mission so far as you are able to apprehend it, seeing to it that its purpose permeates every detail of your lives. You have not come here casually. You have been sent here. You have two duties: first, to become a harmonious part of our common life; second, to put forth all your energies, through all your bodies, into the work of the Āśrama. You will attend the lectures. You will make your notes. You will study at home. But all this is not enough. "Of education information is the least part," says Bishop Butler. It is the spirit, the message, of your studies that you have to reach, and to reach it you must add simplicity of life, among other things, to the more conventional activities of the mental body. May I also just say that regular

and suitable physical exercise is an indispensable ingredient of the dedicated life? It is part of that Aparāvidyā—lower Divine Wisdom—which is a Scripture in itself.

SELF-CONTROL

You should be able to notice with increasing distinctness that as time passes self-control becomes easier. At the end of your studies you should have become much more master of your bodies than you were at the beginning. In every way you should have become a "bigger" person. I do not suppose that there are any examinations in connection with the Āśrama, but the only examination I can conceive of as having any true value would be an examination to discover how far you have grown "bigger" than you were before. What is "bigness"? Absence of pettiness. Then what is pettiness? Irritability, intolerance, prejudice, interference with other people's business, jingoism, obtrusive faddiness, cocksureness, slavery to public opinion, customs, habits, etc., spite, deceit, self-righteousness, gossip, smugness in all its forms. If you have any one or more of these, you are to that extent small and not big.

Your studies, because they lead you, or should lead you, to the larger vision, ought gradually to wean you from pettiness and make you "big." If you ascribe good motives to all, and if you are full of a sympathetic and wise understanding, you may class yourself among the "bigger" people of the world, and no knowledge is of any use to you which does not help to make you "big." As His Majesty the King said three years ago at Swansea, the true

aim of education is the enlargement of the human spirit. In the Āsrama we do not so much desire knowledge for its own sake as for the sake of the added capacity to serve that it imparts. We would be but an ordinary University did we but desire knowledge for its own sake, and for the purposes recognized in the outer world. We desire knowledge that we may co-operate more consciously with God in the unfoldment of His Plan for the world to which we belong. We desire knowledge that it may lead us, and through us may lead others, from the unreal to the Real, from darkness to Light, from death to Immortality. We desire knowledge that we may be the better fitted to fulfil the purposes of the inner world wherein dwell Those who are our Elder Brethren.

ASHRAMAS AND TEMPERAMENTS

I presume you are familiar with the four Āsramas as set forth in the Hindu Scriptures—the Brahmachāri, the Grihastha, the Vānaprastha, the Sannyāsin. I think, however, it is worth while to draw your attention to the fact that while in normal times individuals generally pass through them one by one, the exceptions being negligible from the standpoint of education, at such a time as the present, with the world in a state of chaos, many of us, especially the young, while from the standpoint of age or outer circumstances either in the Brahmachāri or Grihastha Āsrama, in fact from the age of the soul, have the outlook of the Sannyāsin, and need the appropriate education. I take it that every one who joins the Brahmavidyās-

rama is potentially, and by inner cognition, in the stage at which he has little left to learn from life's lessons, except by way of finally closing his human evolutionary accounts, at which he has to learn to give rather than to receive. Your membership of the Brahmavidyāsrama, the Āsrama of him who is returning home, who has learned that giving is the greatest blessing, must, therefore, be utilized to increase your gifts both quantitatively and qualitatively. While you must necessarily for the time being receive from your present teachers, you must also stamp every piece of knowledge with its gift-value, with its value as a means of drawing others to God. You and I, and many others like us, may well consider ourselves on the Pathway of Return rather than on the Pathway of Forthgoing, and the note of return is the note of sacrifice.

With the four Āsramas are associated the four temperaments, or castes as they are generally, though inaccurately, as I think, called. Have you analysed yourselves to determine to which temperament you belong—to the Brāhmana, purveyor of wisdom and truth; to the Kṣatriya, purveyor of courage and protection; to the Vaiṣya, purveyor of material prosperity; to the Śudra, purveyor of compelled service, compelled by the Laws of God even more than by the will of man? Purveyor to whom? To his fellow-men. You will notice that true caste is not a matter of birth but of temperament. So whether you are born in India or in another country, whether you are born a Brāhmana, a Kṣatriya, a Vaiṣya or a Śudra, what you are temperamentally is the line of

your Dharma. And your studies are to be directed to help you to fulfil your temperament. At present the Brahmavidyāśrama probably has as pupils mostly those of Brāhmana temperament. Hence the work of the Āśrama is first to bring its students into contact with facts along the different lines of study available, and then to synthesize the facts from the Theosophical standpoint; so that the pupil may return to the outer world with a synthesis in terms of which may be resolved, in greater or less degree, the misery and trouble of the world.

REORIENTED TO REALITY

The great value to me of this Brahmavidyāśrama, under the distinguished guidance of Dr. Cousins, himself not only a member of The Theosophical Society, but, what is more, a true Theosophist, lies in the fact that it demonstrates as within the fold of Theosophy all the arts and all the sciences, which are generally supposed by the ignorant to be outside such fold, as if Theosophy were some kind of religion and unconnected with life, whereas Theosophy in fact is the Science of Complete Living. The Brahmavidyāśrama makes us conscious of the fact that the arts and the sciences are expressions of the Divine Wisdom, means whereby God fulfils His Sacrifice. I believe that in course of time the arts and the sciences will generally be approached from a new angle of vision, from what we shall call the Theosophical angle of vision, from what others may call by other names if they so will. We shall study the arts and the sciences because they unveil our spiritual perception as well

as our intellectual understanding, because we see in them means whereby we obtain a knowledge of the Fatherhood of God, of the brotherhood of man, our fellowship with all life, because we see in them means whereby we may know God's Plan, whereby we may know God's Laws and our freedom within them, whereby we may become the masters of our destiny, conscious co-operators with God's Will.

This Brahmavidyāśrama of ours has the mission of spiritualizing our conceptions of knowledge, of showing the divine purpose all knowledge embodies. Whether we study mathematics, or physics, or chemistry, or literature, or geography, or history, or nature, or languages, or anthropology, or philosophy, or psychology, or any other subject of study known or unknown to civilization, we are always studying God and the nature of the road to Him. As a leading article in the London *Times* said the other day: "Education must always say in some way or other: 'My Kingdom is not of *this* world.'" This supreme fact is too often entirely ignored, or forgotten; and it is the task of this Āśrama, and of those who have the privilege to be living in it, to make this latent fact patent, first here at Adyar, and then, through you who are its members, in the outer world, so that the whole of education and the whole of life may thus be reoriented to Reality. I exhort you, Friends, not to let a single fact go without a recognition of, and as far as possible an understanding of, its spiritual value and content, of its place as part of the material of that roadway of which I have just spoken. Stamp each fact with its spiritual

significance as well as with its earthly import, and thus spread wherever you go the great message of the immanence of God, whence all true comfort and

courage originally issue. May your membership of the Brahmavidyāsrama bring you nearer to God today, and some day the whole world with you.

AN EXPERIMENT IN THEOSOPHICAL EDUCATION

BY ADELTHA PETERSON

IN a nation where little attention is being paid to the vital elements of education, a School has been established to endeavour to bring to young Indians a *real* education.

Founded by our President as a living memorial to one of the world's greatest statesmen and educationists, Dr. Annie Besant, the Besant Theosophical School is broad-based. Two purposes are constantly before the eyes of its Director and Headmaster: To put Dr. Besant's educational ideals into practice; and to work out an experiment in Theosophical education.

Its ultimate ideal is to make leaders for the New India which can only be born when there are leaders to show her the way out of the fogs of party faction and confusion to her splendid goal—the motherhood and spiritual leadership of the world.

At present the School is concentrating on training in Citizenship and in it young Indians are being taught those lessons of service and right living which will make them a credit and source of inspiration to their Motherland. The ideal of the School is that every subject of the curriculum and every playtime activity be a means to the end of invok-

ing from each student the power of finer citizenship to serve India and the world.

“We are trying,” says the Headmaster, Mr. K. Sankara Menon, “to produce for India the right type of Indian citizen. But what is the right type of Indian citizen? A citizen in whom is balanced the individual and social aspect of man. In any school where Right Education is given, there should be every attempt made for the full development of the individuality of a pupil and at the same time there should be education for co-operative endeavour and the right adjustment of mutual relationships.”

PRINCIPLES AND APPLICATION

The eternal principles of education laid down by our leaders are threefold:

1. The development of a fine physical body as a foundational basis on which alone can the superstructure be built.

2. Education of the emotions through stressing the importance of right mutual relationship and right creative expression. This aspect of education is almost wholly neglected at the present time.

3. Education of the mind into a clear-thinking, keen, independent, well-informed, and sensitive instrument for the thinker.

And all of these qualities must be to the end of *Education for Service*, as our President emphasizes today—Service to oneself, to one's family, to the larger family of the nation, and to the World-Family.

These ideals are not a vague dream in the mind of the Founder and the Director of the School—the President and S'rīmati Rukmini Devi. They are living and vivid in the classroom and playground :

Strength and grace of body are developed through cleanliness and hygiene, right food, right exercise—Indian rhythmic drills and folk dances, dandals and baskis for muscular development, and both western and eastern games. The Besant Theosophical School teams have been district inter-school champions for hockey and runners-up for cricket.

The training and unfoldment of the emotions is in itself a triple one. For right emotional living three qualities are essential: Reverence or right relationship from younger to elder; Comradeship or right relationship from equal to equal; and Tenderness or right relationship from elder to younger. Any truly Theosophical School must be radiant with these qualities. In the Besant Theosophical School, through living together in complete understanding and friendship in the ideal family spirit, there has been developed a real spirit of comradeship. As there is an entire absence of punishment, fear is unknown and courage evoked. "Dis-

cipline," says the Headmaster, "is understood as a quality to be exercised by oneself—the outward sign of an inward grace and not something externally imposed."

In a fearless soil the flower of Reverence can unfold its beauty. Reverence is called forth by the emphasis laid upon greatness, upon respect for elders, and understanding of all. Reverence for the great Religions and Faiths is called forth by the observance of the Festivals of all Religions, through acts of common prayer and puja. So is understanding gained of the substantial unity of all religions and faiths, the temporary loss of which causes so much dissension and strife in India today.

The quality of Compassion or Tenderness is especially emphasized in the School. Rukmini Devi, the School's Director, is herself the President of the South Indian Humanitarian League and sets the key-note of a tenderness to all that is weaker than ourselves, to all that holds up a chalice to be filled. Older students help to look after younger ones, a special effort is made to help the villagers in the environs of Adyar, and a great stress is laid upon the helping of animals, life's younger citizens.

While the mind is considered last, it receives a fine and unbiassed stimulus, and the results are evident in many ways. For example, there has been produced for several years a fine little mimeographed journal called *Vasanta*, written in six languages (English, Tamil, Telugu, Malayalam, Hindi and Samskrit), well-illustrated and really representative of the life of the School.

The School has participated in inter-school debates over the All-India Radio as well as in concerts.

WORK DONE

There is a spirit of independence, initiative and originality which argues well for the future. Many excursions have been taken to know more of India first-hand, the most notable of which during the last year was that in which a Scout Party toured the whole of India, visiting Puri, Calcutta, Gaya, Benares, Allahabad, Muttra, Hardwar, Delhi, Mount Abu, Ahmedabad, Bombay, Aurangabad and Hyderabad. The students themselves prepared and arranged a very good exhibition of arts and crafts, at the same time producing themselves an entertainment. They take an active part in the Scouting of the Province and have been commended as an A1 Scout Group. It would take several articles to incorporate the many encouraging and appreciative comments made by Government Inspectors upon this and other aspects of the School's training. A tour even now is being planned of South India in which there will be an exhibition, an entertainment, a dance recital, and illustrated talks on the School activities.

The Primary Department has the rare privilege of being the only school in India which is at present directly under the guidance of that great educationist—Madame Montessori. It has been her demonstration class in both of her Indian Training Courses for Montessori teachers.

The Middle School, which has been experimenting with both the Dalton Plan and the Project method, plans to extend next year the operation of the

Dalton Plan over the entire School. This method of education stresses the importance of individual work and deepens the sense of responsibility in the student who works on the basis of seven or eight contracts to be fulfilled. In each subject the student goes to the class he is best fitted to enter, thus finding fullest scope for the development of his latent capacities.

THE NEW INDIA

If education is to be real, there must be a blend of Power and Beauty. Not only must the young student be trained to become a builder of his nation, but from him through creative art should be invoked the release of the Self. As was the old India, so must the New India be a home of Beauty, of Culture, of an unparalleled expression of Spirituality.

Kalākṣetra, an international cultural centre, founded in 1935, by S'rīmati Rukmini Devi, has been the artistic inspiration of the Besant Theosophical School, since its inception. Not only does it give general training to all pupils along cultural lines, but any specially talented pupil in the school is given every opportunity by Kalākṣetra to unfold his genius.

The activities of both Kalākṣetra and the Besant Theosophical School are now united in the person of Rukmini Devi who is not only President of Kalākṣetra but Director of the School. Under this direct supervision and inspiration of such a great artist, who has always available to her the wise counsel of our President, the students of Kalākṣetra and the Besant Theosophical School have the rare opportunity of learning to live the Life Magnificent.

KALAKSHETRA : THE ARTS CENTRE AT ADYAR

BY M. SUBRAMANIAM

ON the 1st of October 1928, to celebrate the 81st birthday of our President-Mother, Dr. Besant, S'rīmati Rukmini Devi arranged "a little entertainment" in the Headquarters Hall of The Theosophical Society at Adyar. This was the first time she had undertaken such a responsibility, but Dr. Besant expressed her pleasure at the entertainment for which she had invited many of her distinguished friends, and she suggested to Rukmini Devi that an organization could be formed in order to promote artistic and creative life at Adyar and to endeavour to set a better standard of creative expression. Thus the present "Adyar Players" came into existence. This organization has been producing and arranging plays, entertainments and concerts ever since.

During the course of the Diamond Jubilee Convention of The Theosophical Society, in 1935, as a result of a first and very successful Bhārata Nāṭya¹ recital, Kalākṣetra,² then called the International Academy of the Arts, was founded by Rukmini Devi, in the presence of a number of international delegates with the following objects: (1) To emphasize the essential unity of all true Art; (2) To work for the recognition of the Arts as vital to indi-

¹ South Indian Classical Dance, the divine gift of Sri Natarāja, the Lord of Dance.

² A Samskrit word meaning the Sacred Home of Art.

vidual, national, religious and international growth.

Kalākṣetra is situated in one of the beauty spots of India, namely Adyar, bounded on one side by the Adyar River, and on another by the Bay of Bengal, amidst surroundings of great natural charm. It is significant that this Arts Centre should have been inaugurated in India, the land of great traditions and the Home of Teachers, and especially at Adyar, the Fountain-Source of all the work of The Theosophical Society, having its vital influence and magnificent inspiration upon which to draw.

The ensouling life of Kalākṣetra is its Founder-President, Rukmini Devi, who is a "Messenger of the Future." As Dr. Arundale recently said: "She is giving to the world yet another aspect of Theosophy, an aspect which particularly belongs to the future for, as she herself so rightly insists, there can be no true freedom without culture, there can be no true education without culture. It is that culture for which she is a channel. It is in the very fitness of things that this culture should have the impress of this ancient land upon it. In Rukmini Devi we have one of those destined to carry on the great traditions of Theosophy and of The Society in those ways which have been decided for its future by the great

Masters of Wisdom." It is in this spirit that Rukmini Devi has conceived her Kalākṣetra. Its ideal is "to reawaken India's culture and usher in her freedom, which shall become ennobled and wise through permeation by the ancient spirit of Indian culture, as it applies both in the life of the individual and of the nation as a whole, thereby bringing to the world more highly cultured forms of living based on refined simplicity and on a reverent sense of the beauty of creative self-expression." In order that this renaissance may be brought about, Kalākṣetra in its earliest stage emphasizes, in practice, the upliftment of Indian Art and Culture. Ere long, it is hoped, it will spread its branches, like the great Banyan Tree, and establish roots all over the world.

The most vital activity of Kalākṣetra is education though its wider sphere of work is to influence the Arts as they are practised at present. It is appropriately significant that education should be its main activity, for education is at present one of the lop-sided departments of human life. It is the hope of Kalākṣetra that as the younger generations come within the sphere of its influence they will be rightly educated, thus making the future civilization more refined and harmonious. Kalākṣetra, for this purpose, works in association with the Besant Theosophical School, an institution founded by our President to honour the last wish of Dr. Besant and to implement the principles and ideals of education as enunciated by her. Kalākṣetra directs the art section of the School and also its religious and cultural activities. The heart of its work is the religious spirit which is emphasized in

the recitation of slokas in Samskrit and other languages as well as in the celebration of the great festivals of all the religions. Kalākṣetra is fortunate in having Pandit S. Subramania Sastry, a great scholar in Samskrit and music, to help in this work.

Apart from this general and cultural work, Kalākṣetra welcomes pupils who desire to devote their lives to art and to make it their life expression. Dance, Music, Dramatic Art, Sculpture, Painting, Crafts, Weaving, Costume and Embroidery, are the many subjects in which studies are arranged and directed. Naturally, the classical South Indian Dance and Music, in which Rukmini Devi has found her inspiration, are the main subjects of study, in the initial stages. But the work is growing so rapidly that each year studies in new expressions of art are added. These activities of Kalākṣetra have the personal and direct inspiration and the splendid example of Rukmini Devi herself, who is the finest living exponent of Bhārata Nāṭya, South Indian Classical Dance. The spirit of our work is happiness and the nurturing is the individual's unique expression, which is the result of the personal friendship and guidance of Rukmini Devi and her colleagues. She has drawn round herself a galaxy of remarkable artists of great fame and those whom she regards as geniuses, such as the great dance teacher Bhārata Nāṭya Vidwan S'rī Meenakshisundram Pillai of Pandanallur, Rukmini Devi's own teacher, and his chief pupil Bhārata Nāṭya Vidwan S'rī Chockalingam Pillai; the famous music composer Brahmas'rī Papanasam Sivan and Sangeetha Vidwan

S'rī K. N. Nilakanta Aiyer—Music; S'rī Pattamangalam Iswara Iyer—Veena; S'rī Palghat Chellappa Aiyer—Mridangam; S'rī Malabar Krishnan Nair—Kathākali; Mr. Alex Elmore—Dramatic Art; Mr. K. Rajagopal—Sculpture and Painting; Mrs. Mary Elmore and Mme. P. Cazin—Costume and Embroidery; Mr. Conrad Woldringh—Crafts. Though Kalākṣetra has been working in this department only for the last three years, even in that short period, result is already beginning to appear before the public, for her first pupil S'rīmati S. Radha, daughter of Mr. N. Sri Ram, Recording Secretary of The Theosophical Society, is a brilliant artist, who is even now, in the opinion of Rukmini Devi, the best dancer in South India.

The education of the public in the proper appreciation of the Arts and the cultivation of the spirit of beauty and refinement is a great work that is being done by Kalākṣetra. Rukmini Devi herself, through her dance recitals and lectures during her highly successful tours, has made the main contribution to this part of the work. Recently she toured various important cities in North India and she hopes to visit other cities in the near future. Her dance recitals are expressions of the essence of Indian culture and create real and lasting ideal of beauty. At the same time it is said to bring down spiritual power and permeate the subtler vehicles of those who witness it with spiritual qualities. Sir C. V. Raman, the famous Indian scientist, said after witnessing a recital at Bangalore: "Some of you must have been thrilled by what I can only char-

acterize as the heights of Indra's Heaven brought down from the Himālayās and placed on the earth of this platform by her dance recital."

Kalākṣetra has developed an original style of dramatic production truly Indian both in spirit and form, and an important contribution to the cultural renaissance of India. Plays are produced in the beautiful Adyar open-air theatre and sometimes transmitted over the radio, as, for example, "The Light of Asia" which was broadcast from Madras last October. The educational part of this work has an all-round curriculum including such subjects as voice production, stagecraft, the art of make-up and costume-designing. The dramatic section has been a great success, thanks to Mr. Alex Elmore, a skilled artist and dramatist. Very recently he produced "The Flashing Comet," a short chronicle play on the life of Giordano Bruno, which was a landmark in our dramatic work. From time to time, art appreciation courses have been arranged, as, for example, that which was held in connection with the First Training Course of Dr. Maria Montessori in the winter of 1939-40. Periodical exhibitions of beautiful pictures such as the one held during the Theosophical Convention in 1939, an Ideal Indian Home exhibition in 1937, and talks and demonstration lectures are some of its other activities.

Besides this work in the sphere of education, Kalākṣetra maintains Weaving, Crafts and Publishing Departments. The Weaving Department is much concerned with the daily life of the individual. It is the belief of Kalākṣetra that such handicrafts and industries create

the right atmosphere of nationality having the essence of the nation's spirit. Articles of a high standard of artistry only are produced. The Crafts Department, which has expanded very considerably, has at the request of Dr. Maria Montessori undertaken the work of producing exclusively the Montessori educational materials in India. It also makes beautiful and well-designed furniture and other articles under the direction of the young artist-designer, Mr. Conrad Woldringh. The Publishing Department has produced the following books which have all been noted for their artistic format: *The Dark Well*, by Harindranath Chattopadhyaya; *Kirtana Mala*,¹ by Brahmasrī Papanasam Sivan, Parts I and III; *Collected Poems* of James H. Cousins; *A Fragment of Autobiography*, by George S. Arundale; *Rukmini Devi Souvenir*.

Kalākṣetra is now a registered organization with Rukmini Devi as President, Dr. James H. Cousins as Vice-President, and has such eminent persons as Dr. George S. Arundale, Mr. C. Jinarājadāsa, Dr. Maria Montessori, Sir S. Radhakrishnan² as Patrons, and Dr. Bhagavan Das³ among its Honorary Members. Membership is open to those who subscribe to its objects and help it with an annual donation of any amount. It is mainly supported by the membership donations, and other voluntary gifts. If it is to grow successfully,

¹ A book of Tamil poems, "A Garland of Song."

² Vice-Chancellor of the Benares Hindu University and Spalding Professor of Philosophy and Ethics in the Oxford University.

³ A co-worker of Dr. Besant and well-known for his many scholarly Theosophical books.

more and immediate financial support should be forthcoming.

The work of Kalākṣetra is rapidly expanding and its influence growing. Rukmini Devi has very many plans for its future. Some day she hopes to have as the home of Kalākṣetra a true Indian village with all its purity and strength, where artists along many lines may live, which will one day become one of the great cultural and spiritual centres of India and where in such an atmosphere young artists will develop their art, and great scholars and poets will study and create new beauty. In this Centre there will be a beautiful Temple dedicated to Natarāja, the Divine Dancer, in which there will be shrines for the Great Teachers of all Religions, where artists will make their first offering, as has been the custom in India for so many centuries where the Temple has been the centre and inspiration of all culture. To this Temple will be attached a Theatre for which a design already exists. These plans will take many years to fulfil, but Rukmini Devi intends to give some effect to this dream of hers immediately even if she has to start with limited space and means. The Centre must soon erect its own buildings, studios, theatre, hostel—all extremely simple and yet beautiful and purely Indian in style and proportions. It is her hope to build up an adequate fund founded upon endowments and supported by contributions, so that the superstructure of Kalākṣetra may be safely raised on the strong foundations already laid with the blessings of the Elder Brethren.

WILL YOU HELP

To Keep Alive the Memory of Dr. Besant ?

By striving to make Adyar a Flaming Centre ;

By bringing to the young her spirit of leadership and good citizenship through Right Education ;

By fulfilling her dream of a School at Adyar, the home of our great leaders ?

* * * *

This, in essence, was the wish of our beloved Mother whose question every single day for many months before her passing was : "Where is my School and where are my children at Adyar ?"

Can we forget those memorable words which she uttered, lying on her bed, to our present President ? They were :

"Keep alive the old traditions which have meant so much to both of 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."

* * * *

Can we forget that radiant and magnificent co-worker of hers, Bishop Leadbeater, whose constant wish it was to see Adyar a great Flaming Centre, which, he felt, could come into existence only with a School at the heart of it ?

That School did come into existence, for those of us around her and him felt that even with little money we must start a School. Did she not say in her very last Convention Message that "To help to make Adyar a Flaming Centre, I 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 for Adyar's future" ?

Could there be a greater living and enduring memorial to Dr. Besant than such a School ? Could Theosophists offer their service to any ideal greater than to bring new leaders to grow in the atmosphere of Adyar and under the blessing of our President-Mother, so that there may be trained a great citizenship for a New India ?

This School is already having its effect upon the young, and all of us are working hard to bring Theosophy and the Besant Spirit amongst them. I make as my special contribution the rebirth of Indian culture and spirituality. There can be no true education without culture, and the backbone of the Indian Nation is Spiritual Culture. When these are combined I feel sure that India is safe. I have given my life for the fulfilling of this mission which seems to me to reflect a prophecy made by Dr. Besant thirty-three years ago :

“Not until the great spiritual impulse now sweeping over the earth, that we call the Divine Wisdom, Theosophy, gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the Art which shall be the expression of Beauty for our age.

“If you would preserve what is left of Indian Art, if you would create the Indian Art of the future, you must revive the religious spirit which is the mother of Art, you must welcome the latest—and the most ancient—expression of that spirit, Theosophy, the Supreme Science. Then, and then only, will Indian ideals of Beauty draw again the hearts of mankind and give through the most spiritual of religions, the highest expression of Art.”

We are working under difficulties and our funds are diminishing. Could there be a greater tragedy than the closing down of that which is a memorial to her? For this reason I have started “The Besant Educational and Cultural Endowment Fund” to make safe our School and Cultural Centre by a permanent endowment that will guarantee their continued existence and expansion. At present we are working in unsuitable buildings and rented cottages which, in itself, is an added financial burden. I myself give all that I earn through my art to this work. Since last March I have even taken the complete direction of the School, for I feel that, as her daughter, I must do my utmost to perpetuate her work.

My dream is not only that this School shall flourish but that it shall become a College in due time, and eventually a University, even that World University for which Dr. Besant worked so many years, and which she saw so clearly as an inevitable part of the work of our world-wide Movement.

Where are the Theosophists in India and throughout the world who will keep aflame this torch of Adyar's life?

Will you not help, even with the smallest contribution?

Rukmini Devi.

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