

THE RECONSTRUCTION CONVENTION

DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

24 DECEMBER 1941

No. 1

"Ah! If your eyes were opened, you might see such a vista of potential blessings to yourselves and mankind lying in the germ of the present hour's effort, as would fire with joy and zeal your souls!"

—THE MASTER K.H.

THE PRESIDENT GREETES YOU!

Greetings to you all, my dear brethren, as we enter upon the 66th annual International Convention of The Theosophical Society.

The times are hard and dangerous, but once again we renew a great oasis of Brotherhood—this year at Adyar—amidst the almost universal desert of war.

I am very happy you have thought fit to come to Adyar to add your strength to ours. You have done well, and I can only regret that there are some among our brethren who have been afraid to come because officially Madras is within the war zone.

Our numbers this time will thus be less, but our spirit will be all the stronger, and I have no doubt whatever that we shall have a most happy gathering during the few days of our being together, and that the Masters' work will be strengthened everywhere throughout the world.

To those of you who have the privilege of being Indian Theosophists I shall be speaking very specially on the

26th at 4.30 p.m., and I request you most earnestly to do what you can during the coming year to help our Indian Motherland to arise in solidarity and power to become a decisive factor in the reshaping of the world.

To all Theosophists everywhere I say:

Be strong in your faith in Theosophy and The Theosophical Society, and sure in your conviction that Victory will be to the cause of Brotherhood throughout the world.

Let your faith be as a beacon light to all in your surroundings, and let your conviction help so to strengthen the forces that work for Righteousness that your lands and their peoples become staunch for a Universal Brotherhood which knows no distinctions of race or nation or faith.

The end is indeed sure. But the way must be trodden with courage and certainty.

Let Theosophists everywhere show the way and tread it to the example of their fellows.

See page 45

Reconstruction is the Keynote

There should be about 700 delegates attending Convention. A hundred more would have come but for the railways disallowing concessions because of the war, and in the second place because some are afraid to travel in wartime.

The President strikes the keynote of World Reconstruction in his opening address on Friday (26th), and all other public addresses are oriented to this theme. Dr. Radhakumud Mookerji, Professor of History, Lucknow University, has chosen for his subject, "Towards a Stable Political System," tomorrow; Mr. Hirendra Nath Datta, Vice-President, Reconstruction in the Light of Theosophy," December 27; Dr. Maria Montessori, "World Reconstruction in Education," December 28; Shrimati Rukmini Devi will give the fourth public lecture on December 29; on December 30 Mr. Jamshed Nusserwanjee will speak on "The Theosophical Outlook in World Reconstruction"; Mr. C. Jinajadasa will consummate the symposium in a talk on "Theosophy and World Reconstruction," December 31. These lectures will be delivered under the famous Banyan Tree.

The fundamentals of reconstruction—religious, educational, scientific, political, economic, cultural—will be discussed in a symposium on the morning of the 27th. Allied to this will be a symposium by Young Theosophists on "Youth Creates the New World" on the 28th, Shrimati Rukmini Devi presiding.

An important conference on "Indian Reconstruction" will take place on the 31st (Wednesday), the speakers being Dr. Arundale, Mr. N. Sri Ram, Mr. Rohit Mehta, Mr. Mavji Govindji, Mr. Jamshed Nusserwanjee, Mr. Jagat Narayan.

In the midst of the International Convention will be held also the Indian Section Convention. On Friday at 4.30 p.m. Dr.

Arundale will address members on his conceptions as to their duty in the war situation, and meetings will be held to plan the Indian work. Mr. G. N. Gokhale, General Secretary of the Indian Section of The Society, will lead these activities.

CHRISTMAS SERVICES

Midnight Mass at St. Michael's Chapel will begin at 11.30 tonight and popular carols will be sung. The Blessed Sacrament will be exposed and a procession will be made during the singing of the "Adeste Fideles." After the Consecration the Coventry Carol will be sung, a lullaby welcome to the Infant Jesus.

On Christmas Day, tomorrow, Mass will begin at 8 a.m., with carol singing. Mass will be sung before the Blessed Sacrament, this exposition being particular to Christmas, Easter, and other high festivals.

The Rev. Alex. Elmore will be the celebrant at both services.

EDUCATIONAL EXHIBITION

At Damodar Gardens on Christmas Day—tomorrow—Convention delegates and visitors, Adyar residents and the public, are invited to an exhibition of educational material prepared by the teachers and students of the Besant Theosophical School. The exhibition will be opened at 2.30 p.m. and will be open continuously thereafter from the 26th (Friday) to the 31st (Wednesday), inclusive.

The Montessori Method will be seen at work not only in the lower school, where one expects to find it, but in the middle school also, where it is being applied in the nature of an experiment which so far has been remarkably successful. Dr. Montessori is tremendously interested in this innovation, and the actual working of it out is in the hands of Mr. Mario Montessori.

Other exhibits will be shown in the science, history, and geography sections.

What is the Idealism of Reconstruction? See page 4, January Worker
T.P.H. As. 4

ART AND CULTURE

The cultural programme of Convention includes several appearances of Rukmini Devi, President of Kalakshetra. She will give dance recitals in the Adyar Theatre on Saturday (27th) and on Thursday, January 1st.

On the 30th she will discourse on "The Cultural Renaissance and the New Education."

Professor James H. Cousins, besides arranging the Indian Art Exhibition (mentioned below), will deliver a lecture on "Indian Art" in the Headquarters Hall tomorrow evening (25th) at 7 o'clock. At the reception on Friday evening (26th) he will give a poetry recital on "Two Hymns to the Celtic Sun God."

On the evening of the 28th, at 6.30 o'clock, Mr. Sambasiva Iyer, the famous vina player, will give one of his unforgettable recitals. With him will appear also his young pupil, Shrimati Ranganayaki, whose natural genius he has so admirably trained that she is able to do things on the vina and with her voice which professional musicians of long experience find it difficult to do.

Then on the 30th (Tuesday) at 6.30 p.m. Kalakshetra artists will appear in a variety programme, with a special Bharata Natya by Shrimati S. Radha.

On the 31st (Wednesday) at 7 p.m. in the Adyar Theatre the Kalakshetra players will stage "The Flashing Comet," depicting incidents in the stormy life of Giordano Bruno, Italian philosopher and forerunner of Theosophy. The play is written and produced by Alex. Elmore.

Exhibition of Paintings

The exhibition of paintings to be opened in the Pavlova Theatre at 4.30 p.m. today is of international interest. Besides groups of paintings in varieties of the Indian style by individual artists like K. Madhava Menon of Cochin, formerly of the Theosophical High School, Guindy; K. Ram Mohan Sastri, formerly of the Masulipatam School of Indian Art, with some European experience; and pupils of Sri R. M. Rawal's school at Ahmedabad; a set of masterpieces of tempera painting by the Roerichs, father and son, will be exhibited.

Shrimati Rukmini Devi will preside over the exhibition and Mr. Svetoslav Roerich will declare it open. The exhibition, which will be accompanied by some examples of statuary, has been gathered and arranged by Professor James H. Cousins, Vice-President of Kalakshetra. It is housed in the Pavlova Theatre, Blavatsky Gardens. Copies of recently discovered mural paintings from temples and palaces in Travancore State will also be shown.

Mr. Roerich

Mr. Svetoslav Roerich, though not yet at middle age, has achieved fame in Europe and America as a creator of great paintings in tempera that have all the assurance and perfection of classical masterpieces. He is also renowned as a portrait painter in oils, for which he studied under the famous artist, John Sargent. He was born in Russia of a lineage that traces back on one side to north Asian royalty and on the other side to the Commander-in-Chief of the Russian armies that defeated Napoleon, a great general who became Prince of Smolensk.

In the crisis of today Mr. Roerich has obeyed the call of freedom and volunteered for service with the armies of his country. Those who see his superb paintings will pray for his safety and his return to the art of which he is such an ornament.

Mr. Roerich was also trained in architecture and designed the twenty-seven storey building in New York that was put up to enshrine his father's work and be a centre of the cultural activities in which the son shared. He is also keenly interested in indigenous Indian medicines in which he has made much research in the Kulu Valley in the Himalayas, where he has lived and worked with his father, mother and brother for a number of years.

CHILDREN'S PARTY

There will be a Christmas Tree at St. Michael's Chapel today (24th) at 4 p.m. for all the children of workers on the Estate. Boy and Girl Scouts will distribute food to the children. The arrangements for this party have been made by Miss Prest.

Today's Diary

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
8.00 a.m.	Mystic Star Ritual	Headquarters Hall
9.30 a.m.	A.R.P. Meeting	Headquarters Hall
2.00 p.m.	Bharata Samaj meeting	Headquarters Hall
4.00 p.m.	Christmas Programme and gifts for children of workers on the Estate	St. Michael's Chapel
4.30 p.m.	India Art Exhibition opening— Srimati Rukmini Devi pre- siding	Pavlova Theatre
11.30 p.m.	Midnight Mass	St. Michael's Chapel

THE RESTAURANT

For the nutrimental convenience of delegates a restaurant was opened last evening in a huge pandal close to the Bhojanasala, in the same place as previous years. It will be open daily from 5.30 a.m. to 10 p.m. Dealings will be strictly in cash. Should there be a rush of visitors they are requested to adopt the queue form at the counter.

The menu will be posted daily on the board outside the restaurant.

Kindly note that the restaurant is being conducted by an enthusiastic band of teachers and students of the Besant Theosophical School. The proceeds will be used to extend its cultural work. The committee in charge of the restaurant hope therefore that delegates will patronize the restaurant as freely and frequently as possible.

The following are in charge of the restaurant:

Mr. M. Subramaniam, Manager.

Mr. P. S. Krishnaswami in general charge, reception, menu, assisted by Madhav Warriar, K. S. Parameswaran, and K. Rajagopal.

Mr. Mario Montessori in charge of student volunteers, assisted by S. Krishnaratnam, Shrimati Padmasini, Shrimati K. Jagadambal, K. S. Parameswaran.

Mr. M. Wankhade: Provisions and kitchen.

Mr. S. Santanam presides at the counter assisted by R. Subramanian, and M. Subramaniam (teacher).

Mr. N. Jagannadha Rao: Tickets and accounts.

Copies of *Vasanta*, the school magazine, are on sale at the Restaurant and the Convention Office at the nominal price of eight annas per copy.

There is a stall near the Restaurant for the supply of biscuits, chocolates and other dainty confections. This will be open from 7 to 11 a.m. and from 2 to 10 p.m. Mr. Wankhade is in general charge, assisted by student volunteers.

PUBLICITY OFFICER

The Besant Theosophical School has appointed Mr. S. Santanam as publicity officer during Convention. He is working in liaison with Mr. Davidge of the Press Department.

ATHLETIC DEMONSTRATION

On Monday afternoon a party of teachers and students from the Besant Theosophical School took part in a physical demonstration on the Christian College grounds, Shrimati A. Sarada's Bharata Natya was a fine performance and aroused universal admiration. Kummi and kolattam by the Adyar boys and girls was a very much appreciated feature of the programme.

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No. 2

"New ideas have to be planted in clean places."

—THE MASTER K.H.

Looking Over the World

By the President

I should like to say that The Theosophical Society is going on well, despite the difficulties with which we are so terribly confronted. The whole of Europe, as you know, is practically entirely obsessed by Germany, so that most of our members in Europe are cut off from their Headquarters here and are not able to function as Theosophists in their respective countries. In France, in Holland, and elsewhere, the headquarters have been taken over or even destroyed by the Germans, our books have been burned, our members have not been allowed to hold their meetings, and in some parts of the world they have been terribly persecuted. But still every one of them, so far as we are able to learn, is full of courage and full of a continuance of his dedication to Theosophy and The Theosophical Society, despite the sufferings which each, practically without exception, has to undergo.

There is a wonderful record of courage and devotion to Theosophy and to The Theosophical Society throughout Europe. Of course, no member of The Society there is able to pay his dues, because no money transactions can take place with enemy

countries. But the American Section has most graciously allotted out of the Adyar Day Fund a sum of money to pay the annual dues of every member in Europe who lives under the domination of Germany, so that every single member in France, Germany, Holland, Poland, everywhere else, is in good standing. That is a great, a beautiful, a wonderful source of encouragement to our members in Europe, and of substantial financial value to the Headquarters of The Society.

Not only does the American Section do that, but it has contributed to all the Adyar activities in very substantial measure: the Adyar Library, the Adyar Dispensary, and the Baby Welcome are substantially helped. The Besant Theosophical School, in the tremendous financial difficulties in which it finds itself today, is helped substantially by the American Section. So that we have everything to be thankful for to the American Section, apart from the fact that the American Section contributes munificently to the Refugee Funds for our members of The Society. Of course, the Headquarters has given about Rs. 15,000 to Rs. 20,000 to that Fund by order of the General Council

While I do not say we are not in financial difficulties at Headquarters, still those have been tremendously alleviated by the generous support of our American brethren, and I have cabled and written to them that we at Adyar are grateful for all they do for The Society.

THE PRESIDENT HONOURED

Dr. Arundale has received intimation to the effect that the honour of Vidya-Kalanidhi has been conferred upon him under the authority of the Maharajadiraj of Darbhanga by the Shri Bharat Dharma Mahamandal, Benares.

Shri Bharat Dharma Mahamandal is the equivalent of the All-India Samskrit and Spiritual University. It is a well-organized institution, under influential auspices both social and spiritual and it works in many departments of research, notably Philosophy, Yoga, and Sanatana Dharma, which has published an authoritative encyclopaedia in eight large volumes. The University has an examination board which confers degrees. In reviving ancient seats of learning and spreading religious education, it is a potent factor in the spiritual life of India.

THE PAGODA BY THE RIVER

"Rhoda, Rhoda had a pagoda, pagoda," someone sings in one of the light operas. Well, Mrs. Lavender also has a pagoda, a rustic hut by the river near the Banyan Tree, and in this pagoda you may read, rest, recreate, from 8 in the morning till 6 in the evening—with perhaps a look-in at Convention now and then. You will not find Rhoda in the pagoda, but you will find plenty to read: leaflets, booklets, publicity and propaganda material, new books from the T.P.H., and The Society's journals for recent months. And if that is not enough, there are folders illustrating publicity work and hints on propaganda! Which I slyly suspect is its real purpose seeing that Mrs. Lavender is head of our Publicity Department, which has an amazing output throughout India and to overseas Sections.

But this pagoda—it is octagonal, with centre table and easy chairs, and it really is attractive. I'm sure Rhoda had something to do with it.—J.L.D.

RUKMINI DEVI IN BHARATA NATYA

Fresh from her triumphal tour of the north of India, Rukmini Devi will give two Bharata Natya recitals in the Adyar Theatre on Saturday, December 27, and Thursday, January 1st.

Among her new items is the "Hindola Tillana," and she will also present an original interpretation of Thyagaraja's kriti "Ela nidaya." This marks another step in the pioneer work which Rukmini Devi is doing, since it is more than unusual for a classical Bharata Natya dancer herself to create new dances.

In fact Rukmini Devi shows more and more creative faculty combined with a strict adherence to tradition where she feels that the tradition is true and beautiful. The Madras public no less than Convention delegates will have an opportunity to see how an artist of genius is developing through technical brilliance into a subtle revealer of the inner truths and inspirations of her art.

Both recitals will be at 6.30 p.m. There is adequate protection in the Adyar Theatre against any uncertainty of weather, and the perfect setting of its beautiful surroundings.

THE REAL MONTESSORI METHOD

Have you ever known Santa Claus to garland a lady? This unique event took place at the Montessori party of students on Wednesday when Santa Claus garlanded Madame Montessori with the following little speech:

"I make the children happy one day in the year, but you, Madame, I pay tribute to, for you make the children happy every day in the year."

Appreciation was also given to Signor Montessori as the interpreter and mediator of the Source, the Originator of Happiness.

THE SENSITIVE PERIODS OF A CHILD'S LIFE:

What should be taught in them?

Dr. Besant gives of her experience,

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FRAMING A MASTER CHARTER

Splendid Response from Eminent People

A wealth of splendid material has been received in answer to the President's appeal to eminent and thoughtful men and women throughout the world to help in forming a Master Charter of Rights and Duties.

These contributions, which can only be touched upon during a Convention gathering, are well worth studying. Among the American non-Theosophists who have sent material are the following: Dr. Cordell Hull, Secretary of State; Dr. Nicholas Murray Butler, President of Columbia University; Mr. Charles Chaplin; Dr. Robert Hutchins, President, University of Chicago; Dr. Samuel Harden Church, President, Carnegie Institute; Rear Admiral H. E. Yarnell; Dr. Stringfellow Bar, Director, St. John's College; Mrs. Carrie Chapman Catt, America's greatest suffragist; Judge Malcolm Hatfield, criminologist; Mr. Roger N. Baldwin of the American Civil Liberties Union; Dr. Paul Popenoe, well-known eugenicist.

Among the British contributors are the Vicar of Partington (Rev. J. C. Hardwick); Capt. Geoffrey Mander, M.P.; both gifted writers, and Sir R. M. Deshmukh of the National Defence Council, Delhi.

Some Theosophists who have contributed are Professor Cousins, Mr. Claude Bragdon, Prof. Irach J. S. Taraporewala, Dr. Bhagavan Das, Miss Clara Codd, Prof. R. K. Kulkarni, Mr. Jamshed Nusserwanjee, Prof. M. T. Vyas, Dr. K. J. Kabraji, Miss Julia K. Sommer, Prof. C. S. Trilokekar, Mr. Duncan Greenlees, Bishop Lawrence W. Burt, Mr. Geoffrey Hodson, Dr. Anna Kamensky, Bishop Charles Hampton, Mr. E. W. Bohle, Miss Kate Smith, Mr. D. W. M. Burn, Mr. R. F. Goudey, Dr. Kewal Motwani, Sir Robert Kotze, Mr. Henry C. Samuels, Mr. J. E. van Dissel, Mrs. Adelaide Gardner, Mrs. Maud Stanford, Mr. Gurdial Mallik, Mr. Harjivan K. Mehta, Dr. Pieter K. Roest, Mrs. Emogene S. Simons, Captain A. G. Pape, Mr. T. Kennedy, Mr. Leonard Soper, Mr. P. D. Master, Hugh

C. MacLaine and many others in various countries.

Several Sections have sent valuable documents, including England, New Zealand the Netherlands East Indies Canada, and much material from the American Convention which considered many aspects of the problems of Reconstruction.

THE PULSE OF THE WORLD

In addition, through a London clipping service, supplied by courtesy of the English Section and from other friends throughout the world, hundreds of items have been received at Adyar, and these, together with periodicals and world diaries, have been read and classified. World trends will be summarized on January 1st during the Peace and Reconstruction Department session under the two headings "The Pulse of the World," and "Does It Take a War?"

Only a fraction of such a mass of material can be presented during the Convention session. Any delegate, therefore, who wishes to examine the contributions will be very welcome to visit the Peace and Reconstruction Department in the "Board Room" on the first floor of Headquarters Building. At any time between 8 and 11 a.m. and between 2.30 and 5.30 p.m., except when a meeting is in progress, or Mrs. Halsey, Assistant Secretary, or Mrs. Peterson, Secretary of the Department, will be happy to show these files.

BARGAIN BOOK

TODAY ONLY—AT THE T.P.H.

25th December

Today only: Rs. 2-0-0

BHAGAVAD GITA

By Annie Besant and Bhagavan Das

A new edition with a complete Word-Index, in addition to Sanskrit text, free translation into English, a word-for-word translation, and an introduction to Sanskrit grammar.

(Catalogue price Rs. 3)

When the Siren Goes

PRECAUTIONS ARE NECESSARY

Officers of Convention are exceedingly anxious to take every precaution to ensure the safety of all those who attend the Convention, even though there is little doubt that Adyar is entirely safe from bombs, or invasion. If, therefore, the following instructions are given, in the event of attack, it is in order to render assurance doubly sure.

All delegates and residents are requested to study the instructions carefully and to observe them if necessary. Above all, there must not be, there need not be, any panic. Everybody will be safe if nobody is afraid and carries out the regulations framed for his safety.

The various sections into which Adyar is divided and the head of each section, with full directions in case of need, are given in the following information.

GENERAL INSTRUCTIONS

SAFETY FIRST: The essence of safety is good organization. Adyar is well organized. Your co-operation will make the organization run smoothly.

LIGHTS: All lights must be covered with an opaque material and directed downwards. No light may be thrown beyond the base of the building. No glow either direct or reflected is permitted.

Electric torches are not allowed, anywhere near the sea or river. Electric cycle lamps must be covered with brown paper. Oil cycle lamps are permitted. Hurricane lamps must be shaded to below the wick. Waxed brown paper is suitable material for outdoors use.

SHELTERS: Substantial shelters are provided for 550 people, marked A.R.P., red on cream boards. There are 6 in Lead-beater Chambers, 1 in Blavatsky Gardens, 3 in Besant Gardens, 1 in Olcott Gardens, 2 in Headquarters, 1 in Damodar Gardens, and 1 at the Vasanta Press.

WARDENS' POSTS: These are marked A.R.P., green letters on yellow board.

There are eight such posts where reports should be made of any emergency. Please read the notice boards there constantly.

FIRE: Fire squads are posted at the Power House and at Headquarters. The nearest Warden's Post should be notified.

MEETINGS: For all large meetings Wardens will be present, and will take charge if necessary. Scouts too will be stationed on the adjacent roads to show the way to shelters.

SPECIAL INSTRUCTIONS

ALARM: The air-raid alarm is an up-and-down wailing sound, lasting two minutes. For practice alarms, the "all-clear," given as an unbroken uniform sound continuing for two minutes, is FIRST sounded, FOLLOWED by the up-and-down sound.

LIGHTS: Switch off all lights when the warning goes. **Lights of very low power**, well shaded, may be used inside rooms. No lights of any kind may be used outside during a raid except by Wardens.

WHERE TO GO: When the warning is heard go quickly to a shelter if one is near. Do not remain in cudjan huts, but disperse into the open, and sit down under the trees. If in a pukka building stay on the ground floor and, as far as possible, in the corners.

Do not crowd together.

Keep off the roads.

PLANES OVERHEAD or BOMBS FALLING: In such cases, stay where you are. Sit on the floors. Effective way of protection will be demonstrated to you by the A.R.P. Wardens on request.

WHEN IN DOUBT: Consult the A.R.P. Area Warden, Mr. T. F. Lavender, or one of the appointed Wardens, whose names appear on the notice board.

DELEGATES FLOCKING IN

At 2 p.m. on Wednesday (24th) 332 Delegates had arrived and were actually quartered in the compound. The number registered is 505, including 146 absentee Delegates in the following countries:

India	...	29
England	...	3
U.S.A.	...	57
Ireland	...	1
Wales	...	1
Canada	...	1
Puerto Rico	...	2
South Africa	...	52

HINDUSTAN SCOUT JUBILEE

A rally of Hindustan Scouts is timed for Monday (29th) at 5.30 p.m. at the Besant Scout Camping Centre, to mark the Silver Jubilee of Scouting in India. It was in 1917 that Dr. Besant inaugurated the Scout movement in India—the original Swadeshi organization which the Hindustan Scout Association is today perpetuating.

Dr. Arundale, Chief Commissioner, will preside, and among the speakers will be the Hon. Pandit H. N. Kunzru, Chief Commissioner for All-India, and Raja Dharma Shankaranarayana Rao, Chief Commissioner, Mysore State.

A big Scout Camp was to have been held on the Besant ground for Hindustan Scouts from all parts of the Madras Presidency—there were already 600 applications for participation in the camp—but for the war situation, which made it impossible for the Executive Committee of The Theosophical Society to take the responsibility for holding it.

The Besant Scout Camping Centre is used by at least 2500 Scouts annually. During this year the site has been improved by the erection of a dining-room and other conveniences, and by the planting of a grove of trees named after distinguished personages representing youth movements by whom the trees were planted. The trees are flourishing and will contribute both shade and beauty.

THE MYSTIC STAR

The phrase "The Mystic Star" represents the Divine consciousness, so Mr. Jinarajadasa explained during a ritual service in Headquarters Hall on Wednesday, 24th. Many call that Unity God, Is'vara, Ahura Mazda, Allah. The new phrase has been used for the Divine expressing itself in creation in Love, Beauty, Wisdom.

The Ritual is being performed in many countries, India, Java, Australia, the United States and New Zealand. Before the war many of the countries in Europe were using it. In England the brief form is used every Sunday. In Mexico it is being performed in Spanish. Many other countries are waiting to begin it.

Mr. Jinarajadasa intends shortly to issue a small pamphlet showing diagrams and pictures describing the actions, the robes, and other detail.

This Ritual is designed to show that the simple occupations of daily life are the beginning of the road to God.

One part in the ritual is a Great Invocation. Never, he said, has the world so much needed that life from above, the life of the Great Teacher of Love and Truth and Wisdom as it does at the present moment:

*Lead us with the Light of Thy Love,
Strengthen us with the Splendour of
Thy Power,
That in Thee and through Thee the
World be healed and saved,
O Thou who art the Teacher alike of
Angels and men.*

"Never has there been such an occasion when the world wanted healing and the gathering together of men to think of Him and open our hearts and minds to His influence. We hope indeed that something of that Influence will be released by this Ritual to heal and to save."

*Are you an efficient helper on the other
side of sleep?*

*Test yourself by the counsel of perfection
given in the President's book:
From Visible to Invisible Helping.*

T.P.H. As. 10

Today's Diary

(CHRISTMAS DAY)

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
8.00 a.m.	Christmas Eucharist	St. Michael's Chapel
10.00 a.m.	Indian Section Council—First Session	Recording Secretary's Office
2.30 p.m.	Educational Exhibition: Visit to the School and Kalakshetra	
4.30 p.m.	DR. R. K. MOOKERJI: "Towards a Stable Political System." First public lecture	Banyan Tree
7.00 p.m.	Professor J. H. COUSINS: Lantern Lecture on "Indian Art"	Headquarters Hall

ART EXHIBITION

The exhibition of paintings and other art objects in the Pavlova Theatre is open daily from 8 to 11 a.m. and 2.30 to 5.30 p.m. There is a small charge of As. 2 for admission.

WHERE TO GO IN MADRAS

Attractions in Madras this year are fewer than usual in the Christmas holiday season, but the following may be interesting, even amusing.

The Musical Academy, Madras, holds a music conference and festival at the Senate House, Triplicane, daily from December 22 to January 1. Season prices from Rs. 25/- to Rs. 4/-.

The Indian Fine Arts Society holds a music festival at the Gokhale Hall, from December 24 at 4.30 p.m. to January 1, 1942. Daily rates: Rs. 2/-, 1/8, 1/- and As. 8. The attractive programme includes vocal and instrumental music and dancing.

The Park Fair and Exhibition provides inexpensive and varied entertainment all the week. The city abounds in cinemas. The Victoria Institute in Egmore, and the Aquarium on Triplicane Beach are well worth a visit. The former is a permanent exhibition of Government-fostered crafts and industries, and purchases can be made or orders given.

MINIATURE CONVENTIONS

Delhi is holding a Support Convention on December 26 and 28 and on January 1st. On the 26th there will be a public meeting in the Old Delhi Lodge; on the 28th a social gathering of all the four Delhi Lodges, with about 65 members, at Jangpura, some five miles from Delhi proper, where Dr. Kabraji has recently opened a Lodge of 21 members; on 1 January the New Delhi Lodge will arrange public lectures in the New Delhi Town Hall. "We have decided," writes a correspondent, "to put Theosophical literature and information into the hands of as many of the reading public as possible."

ROUND THE WORLD

A Spanish Department is being established at Adyar under Senor Tavera, who will act as Liaison Officer for the Latin-American countries and send them Theosophical news and articles, some direct and much of it through the Inter-American Press Service, New York, conducted by our Spanish brethren, Senor Amaya and Senor Diaz.

Have you a "V" Badge—the "V" that stands for India's Victory Drive? Ask for it at the Peace and Reconstruction Table in the Publicity Office, Headquarters Building.

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No. 3

"We need in India one aim behind which the whole people of the country can stand in solidarity. Only as India becomes one can the war end in a victory that is permanent."

DR. ARUNDALE

We Cannot Be Besants, But . . .

"This is a critical Convention, taking place in a critical period of world history," said the President at a gathering in Adyar on Christmas Eve. His address was suffused with a spirit of dedication which has set a tone for the whole Convention.

"For one reason or another," the President went on to say, "many of our brethren have not been able to be with us on this occasion, so we are perhaps in numbers somewhat fewer. But I feel that our strength shall be greater because of the comparative paucity of numbers. I look to every one of you to feel his responsibility, to feel that he comes here to be blessed in order that he may bless, that he must here gain strength for our Convention in order that he may give strength to our Convention, and that our Convention may itself give to the whole world that blessing and strength the whole world needs.

"I do hope, therefore, Brethren, you will all of you feel that you are guardians of our coming Convention to see to it that no evil force, no disruptive force penetrates the brotherly arms with which you should endow our Convention.

"We must ourselves be happy and help to see to it that others are happy too. We must do all we can to make every gather-

ing of this Convention as successful, as happy, as purposeful, as potent as we possibly can. I am sure our Elders will be with us, but they expect us to help; not to think of what we shall gain from the Convention that is satisfying to us personally, but to think of what we can give to the Convention, first to our immediate surroundings, to our home, to our family, to our village, our city, our province, and then to the beloved Motherland, India. But we must not stop there. We must think of this great Commonwealth of which India is a part, and of the world of which this Commonwealth should be the Heart.

The Oriflamme of Victory

"The world is in sore need, but so is India. India is in need of vision, of great leadership, such as our Elders would approve. We cannot be Besants. We have not that great stature. But we can be shadows of that magnificent Substance. She gave us a magnificent lead—a lead in every department of life. If we read her writings, we see how she sounded, while with us physically, the note we must sound today in every department of India's life.

"I would say to all of you: *Follow her today!* That is the urgent call to all,

Brethren, in this great country of ours, as needy as this country is. Follow her! Remember what she said. Remember what she did. Say what you can in echo of her great utterances. Do what you can in active remembrance of her, without fear, with courage, not caring that for the moment you may be few and others many. She watches over us. The great Oriflamme of Victory, as she has called it, waves over us all and can lead us to Victory.

"It is indeed the work of our great Brotherhood to make India a great Brotherhood and so to take her rightful place

among the nations of the world, because she has, with our help, achieved her nationhood.

"At these meetings we rededicate ourselves to the work of our Elders, and in particular we think of the forthcoming Convention and determine to be a source of peace, happiness, and purpose day after day, and to take away with us, when we return to our homes, this peace, this happiness, this purpose in which we have revelled here and with which we have strengthened this great brotherhood of servants of India and of servants of the World."

ART EXHIBITION OPENED

Kalakshetra has done the world of Art a distinct service in making the exhibition of paintings and statuary which was opened in the Pavlova Theatre on Wednesday jointly by Shrimati Rukmini Devi and Mr. Svetoslav Roerich. Mr. Roerich had been invited to declare it open, but gallantly deferred to Rukmini Devi, so, she said, "We will open it together."

That splendid gesture was quite consonant with the international character of the exhibits, which embrace Indian paintings, copies of Travancore murals, and several masterpieces by Nicholas Roerich—one of the world's great painters—and by Svetoslav, his son, who has come to Adyar specially for Convention and was happy in talking to a distinguished private audience about his work.

Among those present were the President and officers of The Theosophical Society, the President and members of Kalakshetra, Dr. Maria Montessori and Signor Mario Montessori, and many Convention delegates.

Professor J. H. COUSINS, Vice-President of Kalakshetra said the Exhibition is of special significance because of its international character. By a stroke of good fortune which we in Adyar call "good karma," we have been able to lure to this place the very significant works of art of the immortal artist Nicholas Roerich and his son Svetoslav Roerich. These two great artists came to India fifteen or more years ago and have lived in what Nicholas

Roerich has called "Masters' land" ever since—near the Himalayas, with occasional journeys abroad for scientific, artistic, and other educational purposes. Their work has been conditioned by the marvellous environment of the Holy Himalayas. Professor Roerich is not only an artist of eye and hand but he expresses a spiritual vision. He has taken nature and humanity not merely in its material and transitory aspect but as a symbol of the Eternal Verities that both Nature and Humanity embody and express. Though their work has begun in Europe it has developed along an Indian line, and their paintings are also distinguished by a working in tempera as distinguished from oils.

So, Professor Cousins proceeded, when we combine with that the two groups of paintings, a Gujerati exhibition and paintings from South India, you will see that here we have brought together under the auspices of Kalakshetra a small but significant collection of international art, as well as examples of the genius of India.

Expressions of Nature

SHRIMATI RUKMINI DEVI in the course of her remarks said: "I have had a preview of the Exhibition and I can assure you it is a marvellous treat and will be a surprise to many of you. I never realized that it was possible to express Nature so wonderfully. I have not myself cared particularly for the average painting of Nature, as it did not compare with the reality.

From the point of view of the artist, Nature must always be a perfection towards which he can only approximate. In a recent visit to the Himalayan mountains I saw the glorious sunrise and sunset, and I wished that I could be a painter to express the marvellous colourings. Now I am so happy that there is a painter who has expressed it. Kalākshetra is very fortunate in being able to present these paintings to you, not only because the artists are so famous and I feel their works are so beautiful, but because you will have the opportunity of contacting that which is great and beautiful in life. I hope we shall have many further opportunities in the future to go on adding and adding to these wonderful pictures."

MR. SVETOSLAV ROERICH, after thanking the President of The Theosophical Society and Shrimati Rukmini Devi for their kind hospitality, said :

"As regards the art of my Father, probably you have already known and seen it through the painting of 'The Messenger' which has long been in your own collection. There are 700 or more works dedicated to Art by my Father. He is also well known as an archaeologist, a philosopher, an historian, a philologist, and in so very many other fields. His art is a synthesis, an expression of all of these. He synthesizes all the ideas that come to him in his art. Even in a landscape you will find that synthesis. Everything he paints goes through the special prism of his own vision. He eliminates that which is superfluous and blends all with that pure vision of his own thought. He comes as close as anyone I know to the real Confucian standard of the "Superior Man." He has been considered the Founder of the Russian Renaissance. As such his work has special significance."

Shrimati Rukmini Devi and Mr. Roerich then opened the doors and an hour was spent in viewing the exhibits.

TOTAL REGISTRATIONS

At 1 p.m. yesterday (25th) the total number of delegates registered was 574, plus 146 absentee delegates in other countries. The number of delegates in the compound was 475.

OUR FLAG

A new Theosophical Flag is flying from the masthead today, the opening day of Convention. Every delegate should lift up his eyes to look at it, and give it his respectful homage.

The Flag is made in bright colours, maroon and blue on a bright yellow ground, and it gives one a thrill of pride and pleasure to see it waving in the wind. It is a fine piece of workmanship, like all such work to which Madame Cazin puts her hand.

THE RESTAURANT

Wednesday was a rush day at the Restaurant. People were streaming in all day long, and part of the night. The President's party at the formal opening in the afternoon included Shrimati Rukmini Devi, Mr. and Mrs. Hirendra Nath Datta, Dr. and Mrs. Cousins, Mr. Svetoslav Roerich, Mr. Montessori, Dr. Srinivasa Murti, Mr. and Mrs. Gokhale, Mr. and Mrs. Sri Ram.

Mr. Mario Montessori gave a party in the evening.

RECEPTION TO DELEGATES

NOTICE.—At the reception to Delegates which will take place under the Banyan Tree this evening (26th) at 7.30 p.m. all Federation Secretaries of India, or in their absence responsible workers of Federations, are requested to gather together members of their area in one group, and to see that all of them are seated in the places allotted.

All the Overseas delegates will also sit together.

Under the Banyan Tree boards will be fixed with names of Federations written on them.

ROHIT MEHTA,
Recording Secretary.

TODAY ONLY

Bargain Book—at the T.P.H.

26th December

**ANNIE BESANT: AN
AUTOBIOGRAPHY**

A stirring narrative of the high quest of a Warrior Soul through Storm to Light, Wisdom and Peace.

Today only : Rs. 4-0-0
(Catalogue price Rs. 7-8-0)

Today's Diary

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
9.30 a.m.	OPENING OF CONVENTION by the President Welcome to Delegates Greetings Presidential Address	Headquarters Hall
11.00 a.m.	President's Luncheon to General Council Members past and present	
2.30 p.m.	General Council—First Session	Recording Secretary's Office
3.15 p.m.	Young Theosophists—CONVENTION Session: Annual Report and Elections	Headquarters Hall
4.30 p.m.	Dr. R. K. Mookerji: "Towards a Stable Political System." First public lecture	Banyan Tree
7.30 p.m.	Reception to Delegates. Recital by Dr. Cousins of Two Hymns to the Celtic Sun God	Banyan Tree

Suppose a Bomber Dived on Adyar WHAT WOULD YOU DO?

You will be put to the test at any moment. If you hear or see motor cars rushing through the estate camouflaged as bombers, hurling bombs and making a frightful noise, follow the directions below which are official:

Practice for Air Raids during Convention

SIGNALS: Chosen bells will sound as follows:

ALARM: 6 strokes, pause, 6 strokes, pause. . . total one minute.

ALL CLEAR: Continues even sounding of bell for one minute—stroke, pause, stroke, pause.

PURPOSE: That Convention Delegates may know what to do if an emergency does occur.

THE OPPOSING FORCES: Cars will go quickly by different routes through the

Estate, to represent planes. Their horns will be sounded for "firing."

Water will be sprinkled high in the air. If that falls on YOU, you are a "Casualty"! Casualties will receive attention. If you can walk, report to the nearest Warden's Post.

Dummy incendiary bombs—painted red—will be thrown from the cars. If you see them, report to the nearest Warden's Post, or to the Fire Squads at the Power House and at Headquarters.

CROWDS: Please disperse, or if in a pukkah building, stay where you are. But if you wish to go into the open, to trees, or to shelters, you may do so. But if the "planes" are heard **STAY STILL**, under what cover you can.

**ATTEND TO THE WARDENS
READ THE AIR RAID LEAFLETS
KEEP CALM!**

T. F. LAVENDER,
A.R.P. Area Warden.

THE RECONSTRUCTION CONVENTION

DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

27 DECEMBER 1941

No. 4

"We must change our estimate of the relative values of things and substitute intellectual and spiritual wealth for material riches as a standard of social consideration."

DR. BESANT

PLANNING THE NEW WORLD

The President's Opening Address

"We must begin planning the new world. Reconstruction for peace must begin without delay while we are still in the midst of the innumerable experiences of the war," said Dr. Arundale, in his Presidential Address on Friday morning at the opening session. The keynote of reconstruction which the President sounded will dominate all the Convention addresses and proceedings.

COURAGE IS THE THING

The Vice-President, Mr. Hirendra Nath Datta, in extending a very hearty welcome to the delegates to "this abode of peace which is Adyar," said there is at present much unrest in the outer world—bombings and shellings and oppressions and exterminations. When he left Calcutta fully 50,000 had been scared away. Kind friends tried to dissuade him from coming to Adyar. "Are you Theosophists less bombable than other people?" someone asked him. He replied "No." He was going to Adyar, he said, because he was a Theosophist. If his Theosophy had taught him anything in the last 45 years it was fearlessness. That was the teaching of the

Lord Sri Krishna and the Lord Vaivasvata Manu, said the Vice-President, quoting Samskrit texts.

As this was the first Convention since the re-election of Dr. Arundale, he offered the President heartiest congratulations. During the last seven years he had watched Dr. Arundale in his discharge of his duties as chief steward of this world-wide organization. He had brought to it courage and conviction, earnestness, approachability and friendliness, and tact and judgment which marked him out as a worthy successor of Dr. Besant of revered memory, whose spiritual son he is. She was incomparable. If anyone had succeeded in carrying on the Besant tradition it was Dr. Arundale, and so long as the ship is captained by Dr. Arundale it will reach its appointed harbour safely. That was why he congratulated the whole Society on having elected him to the Presidential office.

Many messages of greetings were read from all parts of the world, and greetings from all the National Societies and many Lodges were personally conveyed by representatives at Adyar.

THE TIME HAS COME

On behalf of the World Federation of Young Theosophists Shrimati Rukmini Devi, President, remarked that if there had been any doubt as to the need for youth in The Theosophical Society or as to the need of helping and encouraging young people, "now the realization has come, because youth is needed to protect the country. Their vigour, their energy, their enthusiasm is vital to us all. It is only the young that will now save the modern world. In The Theosophical Society I think the time is slowly coming when we are feeling the need for new workers. Many of our older workers have done fine and splendid work and today have not as much energy as before and they need

youthful help. Our business is to help to teach the young people Theosophy, to teach them to live a new and beautiful life, to teach them to contribute their Theosophy for this New World, and therefore to help to save The Theosophical Society and to bring that great inspiration that only those who have the constant inspiration of The Theosophical Society can bring. It is now time to concentrate on helping the young people and bringing them more into power and office. The young people have no complaint to make as to the President, for they all feel in him his very real friendship with the young. I would ask you all to become friends, as he is, with the young, because they are and ought to be friends of Theosophy."

Our Priceless Opportunities

DR. ARUNDALE: I think, Brethren, this is the eighth time on which I have presided over an International Convention of The Theosophical Society. Needless to say, I am very much indebted to our beloved Vice-President for his kind words in connection with my re-election. In a moment of what I hope was exaltation I agreed to stand for re-election during the course of a previous Convention here in Adyar. The less remote became the distance from that re-election, perhaps the less did I feel that I ought to have stood for it. When I listened to the wisdom of youth, as set forth by Shrimati Rukmini Devi, I wondered if I should not have given place to some quite Young Theosophist. Who knows if we had a Young Theosophist of about twenty-two, twenty-three, or twenty-five, or even as old as thirty, Adyar might be a much more wonderful place than even it is. I suppose we older people do tend to cling to our offices, but I can assure you if there has been in me any desire or eagerness for office it has ceased, and that whatever I can do to promote the wellbeing of our Society, to cause it to be increasingly faithful to our Elder Brethren, and to help it to play its part in these great catastrophic times, you may be sure I will do.

Of course, I am growing older, but while I grow older in body I hope I am growing a little younger somewhere else. It is upon

that spirit of youth I depend for whatever I am able to do in the present and in the future.

Once again, Brethren throughout the world, I give you brotherly greeting as we enter a new cycle of Theosophical activity in the midst of the most terrible cataclysm the world has, perhaps, ever known, excepting disasters involving an actual reshaping of the physical earth itself: a reshaping which may indeed follow upon the present Armageddon.

PRICELESS OPPORTUNITIES ARE OURS

And as I view the world and in it the Theosophical Movement and The Theosophical Society I feel humbly but inexpressibly thankful that a large group of us who call ourselves today member of The Theosophical Society, but who have been known otherwise in the past, have been chosen to help at this time the world in its death-throes and birth-throes with the elixir of Theosophy and with the strengthening balm of The Theosophical Society.

Could there be any more stirring opportunity for anyone at any time than to find himself in the midst of a whole world infinitely stricken and with the power to help to heal the world to a new virility, to a new life, to a happiness it has never known before?

Such opportunity is yours today and mine. It is priceless. We reject it at

peril to ourselves and to the dedication to the world's service to which we have all been called.

Therefore do I say we must be ardent as never before in spreading the mighty Truths of Theosophy both through our lives and our exhortations. We cannot afford to allow a single moment to pass by which can in any way be used to illumine even a single heart with the conviction that Theosophy is Truth and therefore Happiness.

I say we must be ardent as never before in holding up before the eyes of all the splendour and perfect consolation of membership of The Theosophical Society. We must seek to use every suitable moment to show that The Theosophical Society and its members are the advance-guard for the

hood must be at his post guarding the Right against the onslaughts of the wrong. Either the world will sink for many a century into a great darkness in which brute force shall rule and ruin, or the world will shake itself loose from envelopment in the soul-destroying fumes of evil. Which shall it be? Upon Theosophists and members of The Theosophical Society the answer in no small measure depends.

NO NEUTRALITY

I have not the slightest hesitation in saying that every Theosophist whose conscience is not in unfortunate opposition is in duty bound to help in all ways possible to him the prosecution of the great war to a triumphant victory, not in any spirit of hatred—hatred is impossible to a Theos-

RUKMINI DEVI in Bharata Natya. This Evening at 6.30

post-war world—the world in which the spirit of Universal Brotherhood shall receive a homage it has never received before.

In the midst of this Armageddon our dedication as trustees of the Truths of Theosophy and knights of the Universal Brotherhood of The Theosophical Society must shine with fiery purpose. Our younger members are called in special measure to our common dedication, for they should be able to show us of the older generation what, in the present darkness, means the trusteeship of the Truths of Theosophy and the chivalry of membership of The Theosophical Society. Our youth is our advance-guard, while one of the greatest privileges of age is both to give to youth of its experience and to follow youth's leadership.

OUR ELDER BRETHREN

But while these two opportunities—duties indeed—are ours, we have also the duty of ranging ourselves under the banner of our Elder Brethren in the terrific clash between Good and evil which once more afflicts the world. There have been many clashes before. There will be many in the future. But we are at one of the great turning-points in the evolution of the world, and every single individual who believes in brother-

phist—but in a spirit of justice and righteousness to free from return to barbarism all the peoples of the earth. No Theosophist, I personally hold, can be indifferent to the war, neutral to the war, unaware that this is a Day of Judgment for us all during which we either stand actively for the Right or are against it—there is no middle way for any of us on such a momentous Day. Still less can a member of The Theosophical Society, charged as each is with the spread of Brotherhood and with the dissipation of hatred, be indifferent or neutral. He dare not be.

PLANNING THE NEW WORLD

But not only must we give all possible help to the forces of the Light, we must also begin to prepare for the Peace of Victory which shall follow the war. We must begin the planning of the new world. We must have ready for a stricken humanity and for stricken creatures in every kingdom of nature a great world-wide Convalescent Home in which as far as may be to repair all injuries and to renew all health. Out of that Convalescent Home must slowly but surely emerge a world-wide Order of prosperity and peace, a World Order in which shall be recognized, as the *sine qua non* of an enduring Peace, the active and practical recognition of a Brotherhood of

Nations, of Faiths, of human and sub-human Life.

Reconstruction for Peace must begin without delay while we are still in the midst of the innumerable experiences of the war. The more strenuously we work for a righteous Peace even now, the more will be fortified the forces which even now work for Righteousness against the hordes of evil.

Thus should every Theosophist, howsoever he may be situated, plan and help to plan for a post-war Peace in which all peoples shall freely participate.

KNOW YOUR THEOSOPHY

I have said that every Theosophist must spread the Truths of Theosophy and the dynamism of membership of The Theosophical Society far and wide. Yes; but he must know Theosophy. He must know for himself that Theosophy is true. He must have gained experience of the truth of Theosophy. Otherwise how is he going to make Theosophy and his membership of The Theosophical Society a living reality in his planning and in his helping to plan for Peace? A righteous Peace must needs be built upon Truths experienced—the experienced Truths of Theosophy, and therefore needs the craftsmanship of Theosophists, be they or be they not members of The Society or knowers of Truth as some of us conceive we know it.

We, each one of us, must know our Theosophy in our own individual ways. We must try to know some of it at first hand, to have actual experience of it for himself: being content, of course, to know much of it at second hand.

We must spread it as we deem it can be most eagerly and thankfully received, both in its aspect of pure science and in its aspect of pure service.

We must use its light to show us our undoubted way in the encircling gloom, so that we may tread the way with courage and with conviction, unflinching to its goal. We must know Theosophy as the forth-setting of the Great Plan of unfolding Life, and through such knowledge we must contribute the practical wisdom of Theosophy to the Reconstruction for Peace.

SAMBASIVA AIYAR—*Genius of the Vina tomorrow (28th) at 6.30 p.m.*

MESSENGERS OF THE LIGHT

Some of us may employ our Theosophical craftsmanship in one way, others may employ it in another way, some to help to reveal the very Plan itself, some to be busy with the foundations, some to be occupied with this, that, or the other aspect of the structure or superstructure. Some of us may give a very little help. Some of us may be able to give a little more help, some of us even much.

So long as each one of us is a soldier-craftsman and a priest-teacher, and thus a messenger of the Light of our Elder Brethren, he will have justified his selection by Them to serve the Truth and the Brotherhood in these perilous but splendid times.

I look forward to my second term of office, to which you have so generously elected me, in this hope, for I am sure that if I can fulfil it I shall have justified your election and Their continued blessing—their continued blessing for myself perhaps in some measure, infinitely more, with your own whole-hearted co-operation with Them, for Their Society and for yourselves.

WELL BEGUN!

The 26th December, the opening day of Convention, began well with Prayers of All Religions in the Adyar Theatre, under a huge pandal which is in itself a perfectly fine piece of architecture, springing from the massive rain-tree in the centre of the Theatre and extending to the boundary in two great gables.

The Hindu prayers were intoned in Sanskrit by a group of Hindu brethren. Zoroastrian prayers were given by Mr. K. N. Dastur, the Jain by Mr. Dani, the Buddhist by Mr. Jinarajadasa, the Christian by Mr. Alex. Elmore, the Muslim by Mr. Aziz and the Sikh by Mr. Narainji. The President consummated the conception of unity and self-dedication with the invocation "Oh, Hidden Life," which the whole assembly repeated after him.

SUPPORT CONVENTIONS

In addition to the Miniature Convention at Delhi which we have already mentioned, Support Conventions are also being held at Bombay, Karachi, and Poona simultaneously with the Adyar Convention.

STABILIZING THE POLITICAL SYSTEM

Dr. Radhakumud Mookerji told Convention yesterday (26th) how, in his opinion, the problem of the minorities could be satisfactorily solved "within the framework of a unitary democracy."

Dr. Mookerji is Professor of History at Lucknow University, and his address was the first of a series on Reconstruction. Other aspects of reconstruction will be presented by the Vice-President (27th), Dr. Montessori (28th), Shrimati Rukmini Devi (29th), Mr. Jamshed Nusserwanjee (30th), Mr. C. Jinarajadasa (31st) and by the President, who set the note of Reconstruction resounding in his Opening Address yesterday.

It must be clearly understood that the author of each address is himself responsible for the views he expresses. The Theosophical Society as such has no opinions other than those contained in its three Objects, but is glad to offer the hospitality of Adyar to all views which declare their allegiance to Universal Brotherhood and are expressed in sympathetic and courteous terms.

"Towards a Stable Political System" was the title of Dr. Mookerji's address. The stability of a political system, he said, depends upon the loyalty of the different groups of its citizens to its integrity and independence. Such loyalty can only grow round the country as its centre. The country is to the soul of a people as the body is to the soul of an individual. A common Fatherland is the basis of nationalism. Every nation must have its national home to which the people can cling as an individual clings to his body.

INDIA'S INTEGRAL UNITY

The Indians, unlike the Jews, began by possessing themselves of a country which they could build up freely as their own. India is singularly fortunate in her natural endowments. She has towering geographical boundaries, her frontiers are fixed and undisputed, her geographical unity cannot be missed. Within the country there is provided a continental expanse over which

the Indian spread their civilization up to its limits in the ocean.

This vast geographical unity was soon assimilated by the Indians as a cultural unity. The culture was their country and the country their culture. They are wedded to their country as the embodiment of their culture. As J. Ramsay Macdonald, a former British Premier, puts it: "India and Hinduism are organically related like body and soul."

Dr. Mookerji pointed out how the Hindus further stabilized the foundations of nationality by a deification of the country itself as the Mother-Goddess, the Mother of all mothers. They prescribed regular prayers for the worship of Mother India, whose physical and visible form, *Viratadeha*, is described as comprehending the whole country from Kashmir to the Cape. In one prayer, the devotee is led to meditate on the country as a land of seven mountains forming her backbone and ribs as it were. Another describes it as the land of seven sacred cities, and another of seven sacred rivers from the Indus to the Cavery, so that a narrow localism may yield to an all-Indian outlook. Loyalty to India transcends all local loyalties. Spirit triumphs over matter. Religion does not permit the division of the country into Provinces and States which have their place on the material plane.

Thus the vision and intellectual comprehension of India's integral reality, spiritual, geographical and even political, is implicated in the Hindu way of living, thinking and worshipping. India's unitary, geographical, and historical reality is a necessary setting for the Hindu life. This does not mean that India, socially, is a homogeneous unit. Though the Hindus, numbering about 300 millions, form the largest majority seen in any country of the world, they have to reckon with a number of other communities and large cultural and sociological variety. This is because of the catholicity of Hinduism as a system which is singularly synthetic and comprehensive. India became early the happy home of many races, cults, and cultures, because with the

Indians the country counts more for its culture than as a material possession, and appeals less to the instinct of appropriation. There has been here through the ages more of disinterested sharing, more of community of life and enjoyment.

THE COMMUNAL PROBLEM

And yet today the communal problem has emerged in India as one of her principal problems. It is, however, to be remembered, Dr. Mookerji went on to say, that the communal or minority problem is not India's monopoly. He traversed in detail the minority problems of Europe, which formed one of the causes of the last Great War. Accordingly, the peace that followed it was, he said, addressed to a solution of these problems. That solution has emerged from a study of the Minority Problem in all its aspects and conceivable complications. It lays down the lines on which India also can attempt a solution of her own problems. It is to be noted that India as an original member of the League of Nations was herself a party and signatory to the international solution of the problem.

The method is to define the differences which are considered to be vital by the communities concerned, and these have to be protected and even fostered in the interests of the cultural integrity of each community and of the richness of universal culture. The vital interests of the communities can be classified under the categories of Language, Race, and Religion.

The partition of the country into a number of community-States can offer no solution of the problem. There is no State in the world which is made up of only one community. A completely homogeneous State is a physical impossibility.

The scheme, Dr. Mookerji suggested, is to assure to each community its cultural autonomy, which should be rendered safe against democracy, elected legislature, and the rule of the majority. "A community must be self-governing in the administration of its particular cultural interests. At the same time," he said, "it is to be recognized that beyond this reserved sphere of cultural autonomy, there lies a much larger sphere where different communities must drop their differences and work together as nationals of the same State on the basis of a

common citizenship. Thus the problem of minorities lends itself eminently to a satisfactory solution within the framework of a unitary democracy."

WE REMEMBER THE STALWARTS

Convention yesterday affirmed the proposal of the President to send cordial greetings from the International Convention to the following old and faithful members:

1. Mr. L. W. Rogers, 1570 Donaldson St., Los Angeles, California, U.S.A.
2. Miss Marie Poutz, Ojai, California, U.S.A.
3. Mr. Bertram Keightley, 15 Kamala Nehru Road, Allahabad.
4. Mr. V. V. S. Avadhani, Retired Judge, Masulipatam.
5. Mr. T. V. Gopalaswami Iyer, West Main Street, Tanjore.
6. Pandit Devi Prasad, Etawah.
7. Mr. Herman Hellner, Raholman, Helsinki, Finland.
8. Miss S. E. Palmer, Adyar.
9. Mr. A. Ramaswami Sastri, Retired Sub-Judge, Conjeevaram.
10. Mr. G. Soobbiah Chetty, Adyar.
11. Mr. N. P. Subramania Iyer, Lakshmana Mudaly Street, Bangalore.
12. Mr. T. G. Krishnamurti, Gudivada.
13. Mr. V. K. Ramanujachariar, Kamala Bhawan, 5 Deivasikamani Mudaliar Road, Royapettah, Madras.
14. Mr. F. J. Bilia, 673 Parsi Colony, Dadar, Bombay.
15. Mr. W. L. Chiplunkar, Akola.
16. Mr. Upendra Nath Basu, Chawkhamba, Benares.
17. Dr. Bhagavan Das, Shanti Sadan, Sagra, Benares Cantt.
18. Mme. Zelma Blech, c/o Prof. Marcault, 24 Avenue Pessicourt, Nice (unoccupied France).
19. Mr. D. P. Kotwall, Karachi.
20. Panda Baijnath, Benares.
21. R. Seshagiri Rao, Madanapalle.

This is an annual custom, and a very happy expression of appreciation and goodwill to our oldest Theosophists who passed the way for us.

ART AND RECONSTRUCTION

Professor Cousins gave two addresses on Art on Christmas Day. Speaking in the afternoon under the Banyan Tree on Art and Reconstruction, he explained art as the exercise of the creative impulse by humanity through one or more of the arts and crafts. Reconstruction he regarded as a limited term, unless it was understood to mean something more drastic than just the putting together of the broken fragments of civilization after the war. True building meant the putting of a structure on the foundations of eternal realities. The structure should be for the whole human being, not for an economical or physical entity only, or for any partial phase of human endowment, but for the feeling, thinking, and aspiring aspects of human nature as well. Omar's desire to shatter "this sorry scheme of things" and "remould it nearer to the heart's desire" appeared to express what most thoughtful people had in mind regarding the future. This did not mean mere emotional selfishness. It meant a building of the future according to the highest desire of the compassionate heart.

The present condition of humanity was, Prof. Cousins believed, due to human deviation to acquisitiveness and destructiveness, away from generosity and creativeness. The ideal could not be inculcated fully by teaching from without. But it could be

inspired by participation in creative activity which put the individual in touch with the creative operation in the universe. Keats had said, "Beauty is truth, truth beauty; that is all ye know on earth, and all ye need to know." It was impossible to be true without attaining beauty in some kind or measure. It was equally impossible to strive after pure and lofty beauty without expressing truth. Truth and beauty were the main foundation-stones of the New World Order. There were other stones, but they were secondary to these.

In the evening Prof. Cousins gave a talk on Indian Art with lantern illustrations. The slides ranged from ancient to modern and from north to south. He indicated the various styles of architecture and cross-overs between them in India. He also showed slides of south Indian, particularly Travancorean, sculpture, wood-carving, ivory-carving and mural painting which have recently come into prominence through discovery inspired by Their Highnesses the Maharaja of Travancore and his mother, and the Dewan, Sir C. P. Ramaswami Aiyer.

A GENIUS OF THE VINA

Adyar has always been a home of genius—geniuses in Theosophy and various aspects of Theosophy which we speak of as arts and sciences. One of its latest professors in the musical department of Kalakshetra is Brahmasri Sambasiva Iyer in whom has flowered the genius of a long line of vina players going back for several generations. To watch and to hear him play is to contact the very soul of Carnatic music. His complete mastery of every aspect of music and particularly the technique of vina playing is something to wonder at. In his playing tala becomes not a limitation as it sometimes is, but part of the enchantment which he creates.

With him will appear also his young pupil Kumari Ranganayaki, a nine-year old girl of natural genius. She will sing Pallavi with the two hands beating different talas simultaneously. Sri Sambasiva Iyer will accompany her on the vina.

This concert takes place in the Adyar Theatre at 6.30 tomorrow evening (28th).

ART EXHIBITION 1941

The Art Exhibition at the Pavlova Theatre, Blavatsky Gardens, Adyar, is open daily from December 25th to January 4th. Hours: 8 to 11 a.m. and 2.30 to 5.30 p.m.

Admission by tickets: 2 annas each

PLEASE ALSO VISIT THE EXHIBITION OF ARTS AND CRAFTS MADE BY STUDENTS OF KALAKSHETRA AND THE BESANT THEOSOPHICAL SCHOOL

at

THE YOUTH HEADQUARTERS

Hours: 8 to 11 a.m. & 2.30 to 5.30 p.m.

Admission: Free

Today's Diary

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Banyan Tree
8.00 a.m.	Fundamentals of Reconstruction—Various speeches	Banyan Tree
9.30 a.m.	Indian Section Convention—First Session (continued)	Headquarters Hall
2.00 p.m.	Theosophical Order of Service : Its Reorganization in India	Headquarters Hall
4.00 p.m.	MR. HIRENDRANATH DATTA, Vice-President : "Reconstruction in the Light of Theosophy." Second Public Lecture	Banyan Tree
6.30 p.m.	RUKMINI DEVI : Dance Recital	Adyar Theatre

GREETINGS FROM OVERSEAS

All the countries on the Theosophical map, either as National Societies or as Lodges, were represented in the avalanche of greetings which were personally delivered to Convention through the President on the opening day (26th) as follows : Mrs. Laura Chase, the United States of America ; Mrs. E. M. Lavender, England, Sweden, Denmark ; Mr. G. N. Gokhale, India ; Mr. J. L. Davidge, Australia, New Zealand, Straits Settlements, Singapore ; Mrs. Mary Elmore, Netherlands ; Prof. D. D. Kanga, France, Turkey ; Mr. C. Jinarajadasa, Cuba, Argentina, Chile, Brazil, Puerto Rico, Uruguay, Costa Rica, Peru, and Paraguay ; Mr. H. N. van de Poll, Russia and six other countries ; Miss Lillias M. Gale, Scotland ; Miss Rie Vreeswijk, Netherlands East and West Indies ; Mr. N. A. Naganathan, Burma ; Prof. J. H. Cousins, Ireland ; Miss I. M. Prest, Mexico, Spain ; Mrs. A. H. Peterson, Canada, Portugal, Greece, East Asia, Japan, Estonia, Latvia, Lithuania, Canadian Federation ; Miss E. F. Pinchin, Wales ; Mrs. Halsey, Norway, British West Indies ; Mr. M. Gopalakrishna Iyer, Ceylon, East Africa ; Mr. A. Tavera, Colombia ; Shrimati Rukmini Devi, World Federation of Young Theosophists ; Miss Wanda Dynowska, Poland ; Mr. Rohit Mehta, Italy, Germany,

Hungary, Czechoslovakia, Belgium, Austria, Finland, Iceland.

A TYPICAL GESTURE

INDIA : "I rise to give you my hearty greetings on behalf of India, and in doing so I would like to add our heartfelt gratitude for all that you have done and are doing for this great country."

TOTAL REGISTRATIONS

At 4.30 p.m. yesterday (26th) the total number of delegates registered was 650, plus 146 absentee delegates in other countries. The number of delegates in the compound was 500.

BARGAIN BOOK

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Today only: Rs. 5

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by Dr. Arundale

A study in Symbolic Yoga, giving a new interpretation of Life and the Cosmos.

(Catalogue price Rs. 10)

THE RECONSTRUCTION CONVENTION DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

28 DECEMBER 1941

No. 5

We should have available from all over the world as many declarations of War and Peace and Reconstruction Aims as possible, and upon these we should direct the searchlight of Theosophy and the brotherhood-power of The Theosophical Society.
DR. ARUNDALE

A Vision of the Post-War World

"The post-war world will be radically different from the world as it is now. A new World Order is inevitable, based on the foundations of peace, freedom and social justice. We must see to it that after we win the war, as we undoubtedly shall, we do not, by our shortsighted folly, lose the peace as we did last time. It is therefore very necessary that we should all think out the post-war problems beforehand and see them in the light of Theosophy, which Madame Blavatsky used to say is a lamp in a dark place."

This was the theme of his Convention address on "Reconstruction in the Light of Theosophy" given by Mr. Hirendra Nath Datta, Vice-President, to a large gathering under the Banyan Tree on Saturday, December 27. The lecture aroused great interest and was heard with rapt attention.

Everyone was impatient to usher in the glorious day when the world down below would reflect the ultimate perfection above, Mr. Datta went on to say. He therefore invited everyone to put their heads and hearts and hands together and work at reconstruction, taking full advantage of the present war.

THE COMING WORLD STATE

In the post-war world the most important problem would undoubtedly be the problem of the State. What should be its political ideal? Isolation or integration? Separate sovereignty or co-operative collectivism? In other words, a World State, not limited by national, geographical, racial, or political frontiers, but cemented by the living consciousness of human brotherhood and formed by the organization of the whole world as a Federation, wherein all peoples would be a single Nation.

Mr. Datta had much to say about the coming World State, and how it is going to be achieved in the fulness of time, and how in the meantime the ground is being prepared by the establishment on stable foundations of an Indo-British Commonwealth of free and equal nations, of which India raised to the dignity of a Dominion is to form an integral part; also by the closer union of Britain and the United States, for which, since the passing of the "Lease and Lend" measure (which the British Prime Minister recently characterized as the most *unsordid* act in history), the signs and portents are so propitious.

RIGHT EDUCATION

Mr. Datta next dealt with the educational problem. He said that it was on the basis of right education that the superstructure of the State had to be raised. Education, he pointed out, was not the same as instruction. A person might be well-instructed but ill-educated. In Mr. Datta's view right education must take note of the temperamental aptitude and the inherent capacities of the individual to be educated and should embody the fundamental principles (not the details) of the *Varnashrama* system of ancient India which had been worked with conspicuous success for so many centuries. So the current system of education must be thoroughly overhauled and ultimately scrapped and replaced by a more rational and national, a wiser and better system.

THE ECONOMIC PROBLEM

Coming to the economic problem, Mr. Datta explained why and how in the midst of a plethora of plenty, induced by improved scientific methods of production, they had the sad spectacle of dire poverty and pitifully low standards of living—brought about by maldistribution and a vicious system of currency which "crucify mankind upon a cross of gold,"—and ruthless destruction of valuable commodities to artificially keep up prices. In the new World Order, all that would depart like an evil dream.

But they must as a first step fit out an expedition for "the conquest of bread" with the nationalization of land, the abolition of fragmentation, the State control of the key industries (including agriculture) and of the means of transport, and by bringing into being a rational system of currency, both national and international. So that by-and-bye what Madame Blavatsky called the "Socialism of Love" might be established on earth—in other words a gigantic joint family of all Humanity, composed of brothers-in-the-spirit, where each would freely give according to his capacity and each would be given ungrudgingly according to his needs, as is the case in every true joint-family.

THE SOCIAL PROBLEM

Coming lastly to the social problem, the Vice-President said that being disgusted

with the incongruities of the current caste system in India, they turned for relief to democratic England, but found class-consciousness installed there in a rigid system which excluded all chances of promiscuity and was uniquely rich in recondite snobberies. In the new World Order they must begin a new chapter and place Man as Man on his high pedestal of dignity, for rank was after all but a guinea stamp and "a man's a man for a' that"; being a fragment made in the image of God's eternity and thus essentially and basically divine. So in the post-war world they must regard with an equal eye the Brahmin and the Pariah and base the new social order on the foundation of human solidarity, which followed as an unescapable corollary from the immanence of the Divine, ever and everywhere.

VICTORY LODGE

Felix Layton writes from somewhere in the north of India—he gives no address—that seven Theosophists engaged in Army work in this country are forming themselves into a Lodge. They are proposing to name it the Victory Lodge—a name which will remind us in days to come of these stirring times in which Victory is being fashioned on the cosmic anvil, and of the Young Theosophists who helped to fashion it. These seven must be scattered, for the approving of the name has to be done by post. The Lodge-in-the-becoming sent greetings to Convention.

THE ART EXHIBITION

The President's tribute to the magic of the Roerich Art Exhibition:

"You should all see this very remarkable and beautiful collection of paintings. My tribute is that when I first saw them I almost thought there was a light behind each one of these pictures, so vividly were they painted."

Open daily, 8 to 11 a.m. and 2.30 to 5.30 p.m. Pavlova Theatre.

YOUTH SYMPOSIUM

Today, December 28th—2 p.m.

Shrimati Rukmini Devi will preside and the speakers will be: Mr. Vasanta Nilakanta, Miss Meher Dubash, and Mr. U. G. Krishnamurti.

THE PRESIDENT'S RECEPTION

Under the spreading Banyan Tree, illuminated by a myriad coloured lamps and a crescent moon, on Friday evening Dr. Arundale and Shrimati Rukmini Devi held court to five hundred delegates. It was a brilliant scene indeed, with the gentle virility and winsome loveliness of Theosophists of so many races and nationalities mingling on the same sacred ground where their forerunners have met for half a century past. Everybody's happiness was tuned a higher octave by the abounding goodwill and grace of the President and the First Lady of Adyar.

The *chef-d'oeuvre* was a romantic recital of his Morning and Evening Hymns to the Celtic Sun-God by Professor J. H. Cousins. By way of introduction Prof. Cousins explained the position of the Sun-God in the ancient Celtic religion. Lugh, the deity behind the Sun, was conceived by the old myth-makers as being of double parentage, from a God of Light on the paternal side, and from a Goddess of Darkness on the maternal side. This represented the elements of energy and substance in the Cosmos. Long before the Christian era Lugh (the Celtic Apollo or Surya) was worshipped in western Europe and the islands later called British. London refers to the dwelling-place of Lugh, probably an old Druidical Centre. Ludgate was the gate of Lugh. As the origin of all living phenomena, and particularly of human life and its activities, Lugh was credited with mastery of all Arts and Crafts and healing. This superb conception arose out of the spiritual imagination of the early western Celtic people (the Greeks were the eastern Celts), and was the basis of Dr. Besant's prophecy that Ireland would be to Europe what India had been to Asia—its spiritual mother.

"BEACON-LIGHTS"

FROM THE PRESIDENT

DEAR FRIEND,

Allow me most heartily to welcome you to Adyar on this the Annual International Convention, marking as it does the beginning of a new cycle for the work of Truth in the outer worlds. I sincerely hope you will be happy in your home here during

the period you are able to stay, and that you will return to your home in the outer world full of happiness and peace to share with those around you.

These are very difficult, storm-tossed, times, but you and I and all other fellow-members throughout the world are beacon-lights or lighthouses to help to show the way to all out of the grim darkness into a newer Light.

You have come to Adyar to renew your lamp, to recharge it with the power and peace of Theosophy and with the brotherhood of The Theosophical Society. Adyar is ever, to those who know what Adyar is, the Beacon-Light for the whole world. You yourself are a beacon-light in the midst of the darkness of your own surroundings, of whatever nature that darkness may be: and now you are here, bringing your lamp with you, to tend it, to refuel it, with that which Adyar alone can give.

I trust that the programme we have arranged will be of interest and profit to you in this tending and refuelling. But more than the programme is the mighty atmosphere which permeates Adyar, pouring through it down from mighty trans-Himalayan sources. It is this atmosphere which shall regenerate you. It is something of this atmosphere which, maybe, you will reverently carry back with you home, to cause your light to shine as it has not shone before.

Be watchful to receive it even while you are participating in the activities and recreations which the Convention is to afford you. This potent and sacred atmosphere is round about you. It permeates you. You may not at first recognize it, however. But be on the alert to recognize, and when you do, let it lift you as in an ecstasy to heights where dwell Those whose Beacon-Lights illumine the vastnesses of space itself. Become baptized in the spirit of Adyar. Become confirmed in the spirit of Adyar. So shall you establish an Adyar where you ordinarily dwell, or strengthen the Adyar you may already have brought into being.

Welcome again, my dear brother, and may you rejoice in the regeneration you will have received.

Why Not a Montessori Method for Theosophy?

Right in front of the Besant School, on the green turf shaded by a ring of mango trees, Convention delegates, young and old, were addressed by Shrimati Rukmini Devi, Dr. Maria Montessori and Mr. Mario Montessori on the afternoon of December 25, at the opening of the Arts and Crafts Exhibition arranged by the students and staff of Besant Theosophical School.

At the outset as the founder of the Kalakshetra and director of the Besant School Shrimati Rukmini Devi paid a warm tribute to Madame Montessori. Under her inspiring lead it had become possible, she said, to extend the benefits of the Montessori system of education to the High School classes as well, and in due course it might be possible that even the delegates themselves might have a course of instruction in Montessori methods on the ideals of Theosophy.

Shrimati Rukmini Devi complimented her band of sincere and enthusiastic workers, who devoted their whole time and energy to the success of the institution, and finally appealed to the delegates to be so good as to visit these institutions, which had Theosophy for their background, religion for their support, and Madame Montessori for their method of expression.

Dr. Montessori said how pleased she was to be of some help in the great work undertaken by the greatest exponent of Indian Art, Shrimati Rukmini Devi. She also said a word of compliment to the band of excellent workers.

Signor Montessori said he had been given to understand since he came to India that the Indian child was slovenly and could not appreciate Montessori methods. But after seeing the results of his experiments in the Adyar School he was forced to the conclusion that in point of receptivity the Indian child was 25 per cent better than his compatriot in Europe or America. He had all praise to bestow on the Indian child for his readiness to imbibe knowledge.

The delegates then inspected the exhibits displayed in the various halls of the School.

These included materials for teaching geography, science, physiology, biology, art of government. Each section had its own demonstrator who explained the actual working of the system in the lower and middle schools, and visitors were thus enabled to see the pupils' work at first hand.

REAL EDUCATION

Ever since Dr. Arundale came to India in 1903 he has been engaged in educational activity and he is regarded as one of the foremost authorities on the subject. In *Real Education*, just out, he gives his mature views on Education in the form of Questions and Answers. Here we touch the very heart, the very root of Education—the ideal system for India. The ideal system everywhere.

The book is summed up in a Statement of Fundamental Principles, and it gives a Charter for Youth, the lines on which boy and girl students should be free to develop.

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THE INDIA THAT SHALL BE

Signed articles by Annie Besant in "New India," answering the question: What are the necessary steps India needs to take to achieve her destiny?

ANNIE BESANT AS WOMAN AND AS LEADER

Sri Prakasa's vivid memories of one who inspired the young. A great story, well told.

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"Young Theosophists Must Be Fiery," Rukmini Devi Says

"Being a Theosophist is more important than joining a Lodge," Rukmini Devi said while conducting the Convention of Indian Young Theosophists at Adyar on Friday (26th).

"Yet personally I feel I would like all young people to join the Federation of Young Theosophists. It is said to be well for the young and older Theosophists of the Lodge to work together. But the older will always call on Young Theosophists to help when they are needed. When someone is wanted to serve, whom do they call? The Young Theosophists of the Youth Lodge and the Besant Theosophical School. When someone is needed to sell things or conduct a shop, whom do they ask? Young Theosophists. If someone is needed to get subscribers for the various journals or to sell tickets, whom do we ask? Young people. When someone is wanted to get up plays or to chant prayers, such as we have every morning, the Young Theosophists help. If anyone thinks that young people are not wanted, let him try to conduct a Convention without them. Every age has a wonderful contribution to give. The age of childhood is a very wonderful one. Then the age of youth and older ages have their value. And do we not see the beauty in really venerable age? Each has its own place.

"We must all help. If you help the All India Federation of Young Theosophists to be fiery, then Theosophy will be fiery."

HELP FOR THE ANIMALS

Rukmini Devi urged all young people to be active in humanitarian work. "So few people take interest in this most important work," she said, "I wish that I could do more than I am doing, that I could find more time to help this work which interests me so very much. I should like to see an India in which all the animals were treated well. It is comparatively fashionable and smart to do village work. That is indeed important. But I would so much like to see all Young Theosophists working to help the animals."

"Sometimes," Rukmini Devi said, "people say Young Theosophists are not active, because the name of Theosophy is not always associated with their activity. In Adyar, for example, they are working in the A.R.P., in humanitarian work, in Scout work, in the Besant School and in Kalākshetra. Many of the young people are helping both as students and teachers in our Schools."

Rukmini Devi also called attention to the really exceptional work done by the Poona Lodge to help her on her recent tour to raise funds for the Schools. "I was really surprised by the sacrifice made by the Youth Lodge. It gave a very large subscription to our Theosophical work. That is the kind of effort that really matters."

SELF-TRAINING THE BEST TRAINING

Rukmini Devi discussed the idea of having a wholtime worker in the interests of Young Theosophists. The objection to it, she said, was its impossibility because it was not the habit of governments or business firms to retire their workers before the age of 30, and Young Theosophists were then either at school and college or were working.

Another suggestion was that there should be a training-school for Young Theosophists at Adyar. This, Rukmini Devi said, was open to the same objection: "If we had such a training school it would mean that Young Theosophists must give up their jobs to come to it. You must train yourselves wherever you are. If you are doing good work for Theosophy it does not matter where you are. Young Theosophists are being trained here now in many fields of activity. It would be a marvellous thing if it were possible to have a school, but we must be practical."

Rukmini Devi emphasized the need of being able to present Theosophy in a clear, simple and direct manner. "When someone asks you, 'What is Theosophy?' do not give a vague answer, nor say, 'I will ask someone else,' do not say something

that is so occult or sentimental they will not understand it. Be able to present Theosophy in a way that other young people will understand and appreciate."

THE PRESIDENT RE-ELECTED

Rukmini Devi was re-elected President of the All-India Federation, all her protests notwithstanding. She urged the Federation to elect a new President, and in support of this contention asked Dr. Arundale whether he did not agree. "Not necessarily," said he. Failing support of so high an authority, the young people pressed their importunities on Rukmini Devi more ardently than ever and eventually she yielded—to everybody's great rejoicing.

Mr. Rohit Mehta was re-elected General Secretary, and the following as Joint General Secretaries: Miss Tehmina Wadia, Mrs. Shridevi Mehta, Miss Meher Dubash, Mr. K. G. Bhadbhade. Indian Section member: Mr U. G. Krishnamurti.

THE YEAR'S WORK

Mr. Mehta in his Annual Report indicated a variety of social activities that are being carried on by the Lodges in addition to routine work, namely night schools, literary campaigns, children's activities, cultural groups, visiting jails, animal welfare, civic guards, all enthusiastically participated in. The membership remained practically the same as last year, namely 477. Although 120 new members had been added to the roll, about the same number had fallen out for non-payment of dues and through having reached the age limit. There are now 18 Lodges and 8 Centres affiliated to the Federation.

Mr. Mehta reported that Rukmini Devi's North Indian tour had created a great amount of enthusiasm amongst the young people in the cause of Theosophy. He mentioned his visits to a number of Lodges where he had spoken on "Reconstruction in the Light of Theosophy." Miss Meher Dubash and Miss Tehmina Wadia had also been working in the field and Mrs. Shridevi Mehta had carried on the office work in his absence on tour.

Mr. Mehta stressed the following needs for the development of the Young Theosophist movement:

1. Trained speakers and workers well grounded in Theosophy to move about.

2. *The Young Citizen* journal to be put in a good financial position so that it can be developed. Without a youth journal it is impossible to establish continuous contacts with young people through the country.

3. Real youth literature which can be placed in the hands of outside youth in order to introduce Theosophy to them in an appealing manner.

With these three things achieved, he had no doubt the movement would develop faster and make a real contribution to the Reconstruction of India.

"THE YOUNG CITIZEN"

Rukmini Devi urged Young Theosophists gathered in Convention from all parts of India on Friday (26th) in the Headquarters Hall to push *The Young Citizen*. Those who wish for a closer contact with the Youth Headquarters were reminded by Rukmini Devi that though for the sake of public propaganda *The Young Citizen* is not labelled as an official organ of the World Federation of Young Theosophists, yet at all times it contains information as to what is taking place at the centre.

A number of other journals have written asking for permission to reproduce articles that have appeared in *The Young Citizen*, she said. Not only that, but every effort is being made to built up *The Young Citizen* as a really worthwhile journal, but at the present time there is not the support there should be, both financial through subscriptions and literary through contributions from Young Theosophists. Rukmini Devi appealed for interesting short articles on many different subjects, and especially for little stories about animals taken from life.

"Then we need subscribers," she insisted. "If the young people cannot subscribe, it is the business of the parents to subscribe for them. And whether you are parents are not, you can subscribe to *The Young Citizen* for some young person who cannot afford to subscribe.

Mr. Mehta: It is a shame if we cannot maintain one youth journal of our own. Without a youth journal we cannot push forward the work. If we resolve to do it, we can do it,

New Life to the Indian Section

Dr. Arundale opened the Indian Section Convention in the Headquarters Hall on Saturday morning at 9.30, with the following brief speech:

DR. ARUNDALE: Friends, in my official capacity as President of The Theosophical Society, I bid a very hearty welcome to members of the Indian Section and other members of The Theosophical Society to Adyar and this meeting. Unofficially, I wish to tell you how glad I am that you are all here. There is a very great work to do in order to bring the Indian Section throughout the country up to its duty in these difficult days. I do not think that we are doing all that we can. Some of us are very anxious that every member of the Indian Section should strain every nerve to be true to Theosophy, true to his Section, and true to India. I am hoping that during the course of your meetings you will not be content with transacting business, but that you will reduce your business to the minimum and do what you can to give new life to the Indian Section for the most important work it has to do for the coming year.

AN INCURABLE OPTIMIST

MR. HIRENDRA NATH DATTA: (President of the Indian Section):

Friends, before we go to the business part of this meeting, you will allow me on behalf of the Indian Section to put on record our deep sense of gratification for the re-election of Dr. Arundale for a second term. I am sure you all appreciate the good work he has been doing the last seven years. As I said yesterday, as long as our

INDIAN SECTION COUNCIL

Voting papers were issued from 5 to 7 p.m. on 27th December and will be issued again from 10 to 12 noon today (28th) by Mr. M. S. Venugopal at the Convention Office.

Papers should be returned by 12 noon at the latest tomorrow (29th) and put into the box at the Convention Office.

Theosophical ship is captained by Dr. Arundale we may be sure it will weather all storms and reach its appointed harbour.

As I get on in years I admire and envy his vigour, what is called by some the three V's: "Vim, vigour, and vitality." He is always radiating powerful influences and he is incurably optimistic. He is never downhearted. Whatever may be the gathering gloom around the world, he is always jolly and happy. Then his whole conduct of character is irradiated by an ineffable sense of humour, so that he can see not only the good side of a thing but always the humorous side. That keeps him happy and content.

On behalf of the Indian Convention meeting for the first time after his re-election as President, you will allow me on your behalf to convey to him our very loyal greetings and appreciation of the good work done by him.

MR. GOKHALE'S REPORT

The General Secretary (Mr. Gokhale) presented his report. Only certain portions were read, particularly those referring to the Rishi Valley settlement and the Besant School in Benares.

A net gain of some 400 members was noted for the year. The General Secretary observed that many who had been disturbed by various ideologies were now coming back to the Theosophical Movement.

Muslims and Hindus Together

The whole question of gaining more Muslim members was considered. The General Secretary stressed the need for more Muslims who had made a thoughtful study of the Koran, the only entry to the heart of a follower of Islam.

Mr. Rangaswami Aiyar of Madura spoke of the work which Lodges in his Federation were doing to present Theosophy from the standpoint of the Koran, and recommended that more Lodges should work along this line.

Today's Diary

SUNDAY, 28 DECEMBER

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
9.30 a.m.	Holy Eucharist	St. Michael's Chapel
2.00 p.m.	SYMPOSIUM: "Youth Creates the New World." All-India Federation of Young Theosophists, Shrimati Rukmini Devi presiding	Headquarters Hall
4.00 p.m.	DR. MARIA MONTESSORI: "World Reconstruction in Education." Third Public Lecture	Banyan Tree
6.30 p.m.	Veena Concert by Sri Sambasiva Iyer	Adyar Theatre

A delegate from Hyderabad (Deccan) stated that many influential Muslims were to be found in his Lodge.

Mr. Jamshed Nusserwanji emphasized the value of studying the Sufi approach and of translating into more simple language some of the works of Hinduism and Sufism.

The very special work that is being done in Behar by the Mel Milap organization for communal unity was reviewed by Mr. Radha Kant Saran. "Wherever we talk communal unity, we find members are attracted to The Theosophical Society. Wherever we lecture on Theosophical subjects people inquire about the Mel Milap organization and join it. We were told in one particular city that the Muslim element were very powerful and did not want to be united with the Hindus, and we were therefore advised not to lecture on the subject of communal unity. Consequently we talked about Theosophy only and were asked afterwards by several Muslims why we did not start an organization for communal unity. We told them we had such an organization and the next day they joined that and The Theosophical Society. If we talk about communal unity in a similar way we pave the way to mem-

bership of The Theosophical Society. This work should not be neglected. In Patna for example, there are a considerable number of Muhammadan members who are earnest Theosophists, and also some of our best lecturers, both for Theosophy and communal unity.

"The Mel Milap body has now become an All-India organization. It is not confined only to T.S. members. A former Prime Minister of Bihar is the President. We can give any others help in organizing the work in their own locality, if desired.

ADYAR THEATRE

The Art Evening today (veena) and on the 30th (variety) and 31st (drama) are for Registered Delegates only free of any admission charges.

But admission into the Theatre is only by tickets, and these can be obtained on application at the Convention Office, before 3 p.m. on the respective dates. Delegates must show their badges to obtain tickets.

It is hoped that delegates will leave the children outside the Theatre, but if the children cannot be separated, delegates should kindly take end seats so that necessary; children can be taken out without disturbance.

1941

THE RECONSTRUCTION CONVENTION

DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

29 DECEMBER 1941

No. 6

The moral training which should make men and women understand that growing knowledge and power is duty is one of the most vital lessons for these modern days.

DR. BESANT

FUNDAMENTALS OF RECONSTRUCTION

Five short discourses on the "Fundamentals of Reconstruction" were delivered before a large audience of Theosophists gathered in Convention under the Banyan Tree at the Adyar Headquarters on Saturday. The Bhikku Arya Asanga dealt with Religion, Mr. C. Jinarajadasa with Science, Mr. Sankara Menon with Education, Mr. Jamshed Nusserwanji with Economics, Mr. Rohit Mehta with Politics.

RELIGION

The Bhikku Arya Asanga urged that religious reform should apply first to the relations between the different religions, and second the relations of each specific religion to the members of that religion. On the first principle he urged the abolition of all missionary activities and of State religion. Such broad tolerance could not be attained, he contended, without a change of heart on the part of the individual members of the faiths. It was this change of heart which religion had to accomplish by its teachings, in fulfilment of his second principle. These teachings might be distinguished as theoretical and practical.

Theoretical problems such as the existence and attributes of God, the immortality of the soul, etc., should be given secondary importance. It was especially these speculative problems which caused bitterest quarrellings and persecutions between the different religions. Prime importance should be given to the practical aim of religion, namely the leading of a good life, that should be of the greatest benefit to all one's fellow-beings. For the theoretical aspect of the religion he would choose the motto of The Theosophical Society: "There is no religion higher than Truth." For the practical aspect of the religious work he would delete one letter to make its motto: "There is no religion higher than Ruth." If in practical daily life there was this ruth, compassion, love, friendliness, then there would indeed be greater peace and happiness in the world than there is now.

SCIENCE

Mr. Jinarajadasa laid down as the first need of Reconstruction a scientific way of thinking. Fifty years ago science and scientists were regarded as cold-blooded.

That was perfectly true, but a change had come about, partly owing to a public revulsion against science after the last Great War, because science had devised new and more horrible ways of death rather than ways of growth which was the true meaning of civilization. This reaction had affected scientists in both England and America. Eight or nine years ago a group of young scientists of Oxford and Cambridge issued a charter of modern science definitely laying down that science had responsibility for the application of its discoveries, and that it was the business of scientists not merely to enunciate whatever truths they discovered, but they had to prevent the misuse of these forces from damaging humanity. On the one side exploiters had used the formulae of the scientists unscrupulously. On the other hand discoveries in the laboratory had become a great help to mankind. In probing the mysteries of nature science had achieved a complete revaluation of the facts. Matter had disappeared from the universe and only mind existed. In the West the two minds which were giving the keynote of the future were Jeans and Eddington, wonderful physicists, and also metaphysicists in the Vedanta school. Eddington was pointing out that matter had become a kind of Maya, giving us an entirely different conception from the objective universe of the older scientists.

Scientists had thus an essential role in Reconstruction. Theosophists should reorganize their thinking in terms of the great truths of modern science.

EDUCATION

Mr. Sankara Menon said the problem of education was really to envisage the world of the future. Germany, Italy, Russia, all had a vision of the State as they would like it to be, and therefore educated their young people to fit into the world of their fancied future. The result was armies of grim-faced protagonists of Nazism or Fascism, guided into a destiny of which they had no control, trying to build a world which had no existence except in the minds of the grown-up of the present day.

The other way of education was to consider the individual child and to build up his enthusiasm and courage, his social capacity, his brotherliness and friendship.

In that way there would be no question of reconstruction at all. The educational system should prepare the child for good citizenship, for easy intercourse between human beings, and for happiness in his work and station in life. It was only by developing the individual uniqueness, the individual gifts and capacities of each citizen that any teacher or system could achieve anything in the way of useful reconstruction of the world that is to be.

POLITICS

Mr. Rohit Mehta pointed out that though the world had become a unity through commercial transactions, economic activities, scientific discoveries, we were still living in the field of politics in the days of separation and isolation. The divergence between these two phases of activity had created all types of political problems. Nor could these political problems be solved until we realize the fundamental factor of world unity.

How could Reconstruction be achieved in the field of politics? First on the basis of democracy, and second of respect for the individual. Dictatorship and regimentation still existed, but they belonged to the past and must be discarded.

The guiding principles for the rebuilding of the world's political structure were: first Internationalism. From that standpoint Commonwealth and Federation were greater ideals than complete independence. Unfortunately in India this is not realized, because we are still in such a narrow nationalism. India must think in terms of world federation, which was a vastly greater ideal. In a World Commonwealth certain functions of individual States must be given over to an international authority, notably the production of armaments, the problem of minorities.

The second guiding principle was economic freedom for the masses. That meant some sort of socialism in the future. By that he did not mean equal distribution, but equitable distribution of wealth, of opportunities, of social amenities.

The third guiding principle was that each nation must strike its own unique keynote. The sounding of the national keynote was a great unifying force. It was idle and foolish to think that India could construct her national life on the basis of

tion of the ideals of Russia, of Japan, or of any other country. India must be true to herself, as must every other nation. India's problem was fundamentally a spiritual problem, and the striking of her keynote would gather people together round about the fundamental theme. India's theme was that of Dharma. Round that ideal Indian national unity must be built up.

The last guiding principle was that the right type of people must rule. The mere granting of adult franchise would not do. Parliaments composed on that basis played fast and loose with the destinies of nations and struck at the root of modern democracy and made it impossible for true democracy to exist. Many solutions of this problem had been suggested. Aldous Huxley gave one idea. Dr. Besant's idea of graded franchise embodied in her Commonwealth of India Bill was the only conception which would give the right type of rulers, men of wisdom and capacity.

* * *

SUBBA RAO MEDAL FOR VICE-PRESIDENT

The Subba Rao Medal for 1941 was presented to Mr. Hirendra Nath Datta, our learned and venerable Vice-President, before his public lecture under the Banyan Tree on Saturday. Dr. Arundale, in making the presentation, said: "My first and very happy duty, a duty which should have been fulfilled very long ago, is by direction of the General Council of our Society to give to our beloved Vice-President the Subba Rao Medal for very eminent service to Theosophy and to The Theosophical Society. It is long overdue that he should receive this token of our appreciation of his work in this Medal established, I think, by Colonel Olcott years and years ago. I also have the privilege of garlanding him whom we esteem so deeply."

The Vice-President: "In my own Province of Bengal I have the reputation which I do not think is at all well deserved of being a philosopher. So you will not

ECONOMICS

As the fundamentals of economics Mr. Jamshed Nusserwanji posited production, preservation, transportation and distribution. Reconstruction in economics was necessary. But what had gone wrong? Human nature had deteriorated, and instead of going forward to distribute, people were going backward to preserve, robbing others or paying insufficiently. Distribution could only be achieved when men not only knew science, but realized the truth of the religions, that they are brothers. No congress, no conference, no calculations could decide this question, nor would Swarajya decide it. It could only be decided when human nature understood the ideal of brotherhood.

Fair prices to the grower, sufficient wages to the worker—not merely living wages, but reasonable wages, and the recognition of the fact that the producer is entitled to the greater share of the produce—these considerations were fundamental to reconstruction in economics.

mind if I begin my discourse with a few words of philosophy." Then proceeded the discourse on "Reconstruction in the Light of Theosophy."

A continuous stream of books and articles are among the Vice-President's eminent services, besides more than thirty years as a member of the General Council, Convention lecturer on several occasions (at least four Conventions), and honorary legal adviser to the Society and to the Indian Section. He is also President of the Indian Section. Besides all this, he is influential in the councils of Shantiniketan and in Bengal art and literary movements.

The Subba Rao Medal was founded in 1883 and is awarded for valuable contributions to Theosophical literature. It was first awarded to P. S. Srinivasa Rao in 1885, and many prominent Theosophists have since had it, including H. P. Blavatsky, Dr. Besant, Dr. Arundale and others.

Could the Panchayat scheme be applied in the West?

Dr. Besant gives a practical scheme for the reorganization of any State.

Pages 11-12 January WORKER

Rukmini Devi's Dance—A Spiritual Mystery

To at least one member of the large and enthusiastic audience at Shrimati Rukmini Devi's recital of Bharata Natya on Saturday evening in the Adyar Theatre, the performance gave the paradoxical sense of perfection bettering itself. To those who have closely followed the career of Rukmini Devi since she took first-class rank as an exponent of the classical dance of South India in 1935 it has been a matter of artistic joy to watch her growth in the technique in her chosen art-form. At each stage there has been the complete satisfaction that a great thing greatly and beautifully accomplished gives. Yet at Saturday's performance there was a synthesis of all the elements of the Bharata Natya (gesture, posture, mudra, movement, design) at such a degree of finesse as to lift joy to ecstasy. Nothing seemed lacking in efficiency, from the deftness of the artist's almost instantaneous transformations of motion and feeling down to the simple apparently negative fact that in no detail of costume or adornment (not to mention stage-setting or lighting or musical accompaniment) was there a hint of anything but the utmost thought, care and mastery.

Emphasis on these external matters of art may perhaps suggest that the performance was only of the technically perfect order. This would be a completely wrong impression. The artist transcends her art. The perfecting of expression is with her obviously a means to an end, the end of giving the most convincing and beautiful embodiment to the highest human conceptions and emotions. Gestures of extraordinary nobility and largeness pass instantaneously into the utmost tenderness. Yet the tenderness is never of the sentimental or bodily kind: it is always of the spirit. Permutations and combinations of every possible movement and attitude of the body are synthesized and elevated by an inner spiritual intention, and one is deeply moved by the vision of the possibilities of attainment when artistic activity becomes general and idealistic. At no point in the recital was the

artist submerged and victimized by her art. Her inner sense of perfection, worked out in industrious rehearsal, dominated the performance. One could feel her enjoying the ecstasy of perfection as she moved without flagging from first to last of a two-hour recital through amazing memorization and through an artistic gymnastic that would have more than satisfied the ancient Grecian educators.

A significant effect of Rukmini Devi's performance last evening, as indeed in other recitals, was the curious blending of the remote and the familiar. She brought into contemporaneous circumstances the ideas and expression of a time gone past, yet by the magic of high art and the deeper magic of her own spiritual perception of the cosmic and psychological truths conveyed by the Pauranic stories she bridged past and present, and lifted the personalities that she so vividly presented beyond the limitations of symbolism and sex and revealed them as immortal realities. This is the highest achievement of great art. Through it, as in Rukmini's recitals, the past is reborn, and reborn at the height of its achievement. Her art is her own. But the transcendence of the merely personal gives it a power and significance beyond individual performance of an antique art. She stands not only for the restoration of one of the greatest of the arts of humanity but for the renaissance of a race through which the regeneration and enrichment of art in the highest will come. The great age of India is upon us when such artistic dedication is made manifest. Spiritual, imaginative and artistic exaltation and liberation will lead to all other forms of liberation. The spurious and alien arts that have debased the taste of the Indian people for some years is being met by the renaissance of India's authentic arts, and in this return towards the noble and ideal and beautiful in expression is a great hope of the bringing of nobility and idealism and beauty into the life of India.

Among the leaders of this renaissance Shrimati Rukmini Devi has taken her place,

perhaps ultimately the highest place because she has lifted the art of the dance out of the market-place and the poor category of entertainment and transfigured it into a spiritual mystery. And this she has done without a suggestion of propaganda of ulterior motive. She has shown us that the highest art is the highest also in nobility and goodness and beauty. Bad art distorts the fundamental rhythms of life into mere imitation. Great art, such as Rukmini's, utilizes imitation as a means of expressing the creative rhythm of the cosmos. She not only "raises a mortal to the skies" but also "brings an angel down." She raises humanity towards its true level of divinity, and permeates with celestial suggestion the imagination and emotion of humanity. One might say of her performance last evening, as Gopala Krishna Bharati said in the translated opening words of the dance based on his kirtana with which a memorable, perhaps historic, occasion closed last night: "So in the Golden Hall danced the Divine One with celestial exquisiteness."

JAMES H. COUSINS

THE RECITAL

Rukmini Devi's dance recital of 28th December in the Adyar Theatre was acclaimed a great success by a large audience among whom were many distinguished musicians and artists. Not only did Rukmini Devi appear as a great dancer but also as a gifted composer of dance. One of the main items of her programme was Thyagaraja's Kriti (Atana)—Ela Ni Daya radu, and her rendering of this dance, composed by herself, was greeted with frequent bursts of applause, which were a tribute not only to her dancing but to her gift of original composition.

The "Tillana in Indola" was an outstanding item. It is composed to a tala in Khanta Jati and is not easy to sing—musically it is a difficult composition. The dance to this also was composed by Rukmini Devi. A notable feature was the shifting of the time-scale to Triyasra—something which is attempted even in musical concerts only by great experts in tala. In this she was ably assisted by Sangeetha Vidwan Kalidas Neelakanta Iyer, who led the singing in

this item. Rukmini Devi is supremely expert in bhava and her rendering of the various padas and kirthanas which formed the second part of the programme were splendid witness to her expertness.

Lord Siva stood condemned before the delightful subtle humour of his devotee in Marimuttu Pillai's Kirtana "Edukkittanaimodi." The Boy Rama drew His heroic bow in Arunachala Kavi's kirtana "Aro enrennamale." Sri Krishna, the Lotus-eyed, glanced hither and thither in play, He "whose countenance seems the very incarnation of love." And through every exquisite movement danced the Lord of the Dance, "the Divine One."

The Adyar Theatre itself was a very literal Temple, for in its heart at the foot of the great tree which spreads its leafy protection over the audience was a Shrine to Sri Nataraja, and before Him kneeling in reverent homage Nandi, vehicle of the Creative Word.

Thus dancing before the Lord of the Dance, He who, as Siva-Parvati, is both Father-Mother of all life, consecrated and dedicated to the service of India, Mother and Heart of the World, with every pose Rukmini Devi embodied that litany of worship in the Tillana:

"I praise Thy Glory, O Mother of the World, I lose myself in Thee."

A.H.P.

KALAKSHETRA

The general body meeting of Kalākshetra will be held on Friday, 2 January 1942, at 3 p.m. at the Dance Studio, Besant Gardens.

The meeting will be asked to ratify an amendment to Rule No. 2 affirming that "Shrimati Rukmini Devi shall be the Life-President of the Society": and an amendment of Rule No. 3, giving the President discretionary power to invite distinguished people as honorary ex-officio Vice-Presidents. These amendments were passed at a meeting of the executive council on 9 March last.

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Solutions to Reconstruction problems

SHIVA AND HIS LOVER

A poem by Rabindranath Tagore to the Lord Shiva has come into Rukmini Devi's possession, presented to her by Professor J. H. Cousins, for whom Tagore translated it in his own handwriting at Shantiniketan in 1923. The following is the translation, which might have been written as an anticipation of Rukmini Devi's subsequent dedication to the dance of which Nataraja is the patron Deity.

Oh my child, the infant Shiva, the self-forgetful,
at every step of thy wild dance things totter
and tumble,
thine own gatherings are scattered, and a
whirlwind of destruction spreads the dust
of thy shattered toys in the sky.
From desolation to desolation thy world finds
its release ;

the stream of thy play ever flows through
the burst bonds of thy playthings.

Revelling in penury, thy creation thou
buildest with trifles, in the next moment to
forget it for a mere caprice.

With the sky for thy robe, all covers thou
flingest away from thy limbs ;

with the riches hidden in thy being thou
dwellest in a world bare of all shame and
show and thought for self ;

in a destitution that never makes thee poor
and the dust that soils not thy purity—
the sweep of thine own dance ever wiping
thee white.

Oh Shiva the child, know me for thy lover,
thy disciple in dancing.

Teach me the wisdom of unconcern, the game
of breaking of toys.

Teach me how to guide my steps to the time
of thy footfalls, how to move free by
rending the webs of one's own making.

The precious manuscript was lost for eighteen years, but turned up a few days ago when Professor Cousins was preparing to come to Adyar for the Convention.

HINDUSTAN SCOUT RALLY

You are all invited to the Jubilee Rally at the Besant Scout Camping Centre this evening at 5.30. To celebrate the inauguration of Scouting in India by Dr. Besant a quarter of a century ago. Dr. Arundale, Chief Commissioner, Madras Presidency, will address the gathering, also Dr. H. N. Kunzru, National Commissioner, Hindustan Scout Association. There will be a Scout display.

THE YOUNG CITIZEN

This journal for youth edited by Shrimati Rukmini Devi is published every month. The latest issue will be ready for distribution on the 31st.

Those who enrol as subscribers as from January 1942 will be presented with a complete issue of 1941 free.

Subscription : Two Rupees per annum.
Enrol at the Convention Office.

Soldiers of the Elder Brethren

(FROM A TALK BY THE PRESIDENT ON CHRISTMAS DAY)

Let us remember that we are soldiers of the Elder Brethren. No matter to what Ray we may belong we are of Their Army both in this tremendous conflict immediately before us and in the Great Work They have to do to help the world on its way.

My hope specifically for Convention is that we may be a channel of Power, Wisdom, and Love for our Elders so that others may draw near to Them as we have been privileged to draw near to Them, and that when we return to our homes, we may carry with us added strength for the work we have to do for these Elders where They have been pleased to place us. We are here to receive, to share with those around us, to show the way to Them in our own localities, to be full to overflowing with Their Blessing that we may bestow it upon others.

It is a great responsibility, a great privilege, a great joy, and always a great peace, which should help us to live serenely through these stormy times in which we find ourselves today. Many of the troubles which distract the outer world should have no effect upon you and me. Our lives should be essentially more peaceful, stronger, more purposeful because of our membership of The Theosophical Society.

It is a wonderful incarnation, this, for every one of us. We must take advantage of it—we have taken advantage of it, for here we are somewhat nearer to Them than many others. We must take still more advantage of it,—happily, joyously. Let us profit from the mistakes we make, knowing that cheerfulness, absence of depression and despair will carry us on. There is no mistake beyond redemption. There is no fall from which it is impossible to rise. We know this and we know how compassionate are the Elder Brethren.

So here we are, happy in our great work for Them, and when we think of our great work, we must not merely confine it within the frontiers of India. We must remember how many of our own brethren in other parts of the world are in misery, despairing in the midst of terrible agonies. We can

help them. We can think of them constantly, giving them such blessing as we are able to bestow, and we can evoke upon them this blessing that we are allowed to take from the Elders. I can assure you from my own personal knowledge, and many of you probably have a similar personal knowledge, that the conditions are too terrible for words to describe. We must help. We can help from here. We can help during the day. We can help during the night. There is always time to be found for helping.

LO! THE DAWN

Please do not take a small vision of your duties. Do not think only of your immediate duties towards the Convention and towards the localities in which you live and towards the people nearest to you. Do not think merely of all this, but think of the world as a whole. The world's need is so great, and the whole world must enter into a renewal of Brotherhood if a New Order is to be established. Think of your responsibility, of your equipment wherewith to discharge this responsibility. Go forward with courage, with conviction, with certainty of Victory always, in Their own good time, to our great Generals who cannot know defeat. Nor need we know defeat, though the outer world may think we are defeated. Under Their generalship, loyal to Them, as we are constantly remembering Them, so do we, must we, move onward, and the darkness must give way before the Dawn of which we are the heralds.

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How and why The Theosophical Society was founded; Madame Blavatsky at close quarters; the writing of the first Theosophical book—*Isis Unveiled*.

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Today's Diary

MONDAY, 29 DECEMBER

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
8.00 a.m.	Meeting for Planning Indian work	Headquarters Hall
9.30 a.m.	Planning for active help to the Besant Theosophical School and Kalakshetra	Headquarters Hall
2.00 p.m.	Indian Section Convention (continued)	Headquarters Hall
4.30 p.m.	Fourth Public Lecture by SHRI-MATI RUKMINI DEVI	Banyan Tree
5.30 p.m.	Hindustan Scout Association. Jubilee Rally in connection with 25 years of Scouting in India. Dr. G. S. Arundale will address the gathering	Besant Scout Camping Centre
6.30 p.m.	President's Dinner to Executive Committee Members past and present	
7.30 p.m.	Questions and Answers (The Vice-President and Mr. Jinarajadasa)	Headquarters Hall

QUESTIONS AND ANSWERS

For the meeting this evening at 7.30—Questions should be handed to Mr. Rohit Mehta before 4 p.m.

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THE RECONSTRUCTION CONVENTION

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ADYAR

30 DECEMBER 1941

No. 7

"One of the contributions to world reconstruction which can be made by The Theosophical Society is the provision of information concerning the Hindu social code, the oldest and most highly developed social code in existence."—British Sections' 1941-42 Year Book.

Reorganizing the Order of Service

The President, Dr. Arundale, in opening the Conference on the Theosophical Order of Service and its reorganization in India, in the Headquarters Hall on Saturday, December 27, said:

"I attach very great importance to the association of the Theosophical Order of Service with our Theosophical work in India. And I am very glad to see so large a number of the delegates here holding the same view as I hold myself.

"Action is needed in these days. Theosophical action is needed, and we must confess that while some of our Lodges are splendidly active along the lines of the Theosophical Order of Service, there are many who are inactive. I think it is very desirable that we should have this meeting to see not so much what has been done, but what we have to do more. It has been my experience that in some of these gatherings delegates rise and say what wonderful work they are doing in their Lodges. It is not what is being done, but what has to be done by very many Lodges which are not doing it which should be the subject of our communion.

"To direct our proceedings we have a very live wire indeed, perhaps the livest, or one of the livest wires, in Mr. Jamshed

Nusserwanjee, who is asked by all of you unanimously to take the chair on this occasion."

PRACTICAL SUGGESTIONS

MR. NUSSERWANJEE said that several years ago when he was acting as Secretary to the Theosophical Order of Service he tried to reach all the Lodges to find out what was actually being done in the way of service, but there were few replies. However, he had found that many people take a lively interest in various kinds of service in their own cities, their own villages or towns, but there was no co-ordination of the activity.

"The Society is a Society for the service of humanity, of the world," he remarked, but he felt that many Theosophists had missed the mark. They have been more keen on reading books, trying to find out about reincarnation, karma, what happens on the "other side," in finding out about personalities, than in being of service to the world.

He gave examples of different lines of service that might be carried out by Lodges, visiting members who are ill, those who have become old and infirm

and are unable to attend meetings, and are therefore liable to be forgotten.

Against the excuse that there is so little time for active service, he said that when we *want* to do the work, time is found, and similarly with the factor of lack of money, if workers are keen, somehow or other the money seems to come. He declared that when work is done In His Name it is sure to be accomplished however long it may take, because we are merely instruments for service, and when we place ourselves as instruments of the Elder Brethren we are used and the results come.

In the discussion which followed, MR. SRI RAM suggested that it would be well to write to all Lodges urging them to form groups for service of different sorts.

MR. C. JINARAJADASA: "There is no realization that a Lodge is helped by having a Theosophical Order of Service, yet it is so because thereby you give opportunity for many people who are not always inclined to attend lectures and study classes.

"In the reorganization of the Theosophical Order of Service throughout the world, the Order is not responsible to The Theosophical Society, and it has its own officers. The President of The Society is the President of the Order, but the Order has its own council, etc.

"The conception is that in each country they depend on the Council of the Order of that country for representation of the Section, so that there has been a close linking. Since the Order of Service is developed in various Lodges, and as there are already Federations, there should be a representative of The Theosophical Order of Service in every Federation. The Theosophical Order of Service from its workers will send out a list of names, and in collaboration with the General Secretary of the Section, one or two will be appointed to the Council of the Theosophical Order of Service in that division.

"It might be possible to attempt something of the kind here, to ask each Federation Council to make a place on it for some representative of the Theosophical Order

of Service who is appointed by the council of the Theosophical Order of Service. It might be possible in that way to push a little the Lodges in the Federation to take an active interest in the Theosophical Order of Service.

"It is not intended that only members of The Society should be members of the Order of Service. It is largely meant to bring in people who may not be members of The Society, but are keen on service."

Prof. Kulkarni suggested that the work of the Order must be organized, and that the President should make a statement that the Order is open to those outside The Society, and that such and such are the lines of work open, this statement to be sent to all the Lodges. At the next Convention, each Lodge to report on the work it has done.

PROBLEMS TO BE SOLVED

MR. ROHIT MEHTA: "So far as the Order of Service is concerned there are two problems. As Mr. Jinarajadasa has suggested, we might have a national council and representatives to the various Federations. I think that would be the best method. This might take some time, and I would suggest that at this Convention Mr. Jamshed Nusserwanjee might be asked to name a committee to reorganize the Constitution of the Order of Service.

"If the Order of Service is to be active in India there must be close and continuous contact between the various branches in the order. In *The Indian Theosophist* let us have two or three pages devoted to the activities not only being carried on, but suggestions for various types of activity which are necessary. That will give closer contacts.

"Apart from organization, the other problem is what types of activities ought we to take up? I think there are Lodge members who are action-minded, want to devote themselves to various activities but do not have guidance on the activities necessary.

"In India there are groups of idealists engaged in various types of humanitarian

YEGNESHWARA SASTRI AS BRUNO

Tomorrow, 6.30 p.m., Adyar Theatre

"THE FLASHING COMET"

work which is very beautifully and splendidly done, but certain lines have been neglected, and I think it should be the duty of the Order of Service to initiate new lines.

"For example, the first necessity is to cultivate the right sense of citizenship. There is the political work, also, which The Theosophical Society cannot take up, but the Order of Service can if there are sufficient people politically-minded. Third, there is Animal Welfare. The problems of humanity have caused a neglect of sub-humanity.

"One of the functions of the Order of Service ought to be to study the Reconstruction problems that we are already considering in The Theosophical Society, from a practical standpoint, because the Order of Service is the application of Theosophy to life."

Mr. Kewalram Shahani urged that the reorganization of the Order of Service constitution is necessary. He suggested reviving Dr. Besant's Brothers of the Order of Service, who did political, educational, religious, social, or whatever work was wanted. "We need a set of people ready, freed from their obligations and available for this work. It is better to have a small group that is ready than large numbers of workers who may not always be free from other obligations."

Mr. Gokhale suggested that every member should make up his mind to give just one hour per week, for instance, to the Masters' work.

PROGRAMME OF WORK

Mr. Nusserwanjee summarized the suggestions as follows:

1. The Theosophical Order of Service is not only for members of The Theosophical Society, but for all interested and eager for service.
2. Individual workers should meet together, find out what each is doing, and organize the work.
3. A Committee to be formed to draw up a scheme for the Theosophical Order of Service.
4. There shall be space allotted in *The Indian Theosophist* for reports of work done. Every Lodge in the Section to be informed of the discussion held at this meeting.

5. Every Lodge, every city, has its own problems. Each Lodge must begin to work and to co-ordinate its work.

6. Complete reports of ideas of all Lodges for the next Convention at Benares.

Mr. Jamshed Nusserwanjee and Mr. Kewalram Dayaram were named as Joint General Secretaries to further the activities of the Theosophical Order of Service in India.

Mr. Nusserwanjee named as a Committee to re-organize the Constitution of the Order, the following: Mr. G. N. Gokhale, Mr. Rohit Mehta, Mr. H. K. Mehta, Prof. R. K. Kulkarni, Mr. A. Rangaswami Aiyer, Mr. S. K. Karaka, Mr. M. G. Kanitkar.

VARIETY PROGRAMME

Kalākshetra will present a variety programme in the Adyar Theatre this evening (December 30) at 6.30—dances and music by pupils of Kalākshetra and the School. Items will be given by S. Radha, the first pupil whom Rukmini Devi trained in Bharata Natya. She has acquired a brilliant technique, and being uncommonly intelligent and vivacious is able to give adequate expression to the themes of the dance while coping successfully with its technical intricacies. Radha has already appeared in Rukmini Devi's programmes in the North, where she won the praise of the audiences and the critics.

THEOSOPHY CALLS TO THE NEW AGE

Reconstruction Convention Leaflets—A set of seven leaflets, on Art and Culture, Economics, Education, Industry, Religion, Social Living, Government and Citizenship, has been compiled on a new plan. The summons to ideal and practical activity that is innate in Theosophy when applied to these sides of life is stated clearly in bold headings, and given point in a brief paragraph. Then, in passages of high value, quotations from classic writings sound out the call to different work that the world needs.

10 Annas per 100—Convention price

Rukmini Devi's Challenge—

What Are We Doing Now to Create the New World?

"Our young men are being destroyed in the war, and unless we create the New World now, only children, women, and old people will be left to create it."

Summing up the symposium of Indian Young Theosophists on the subject "Youth Creates the New World" in the Headquarters Hall on Sunday, December 28, Rukmini Devi said:

RUKMINI DEVI:

You have heard many different points of view. I take it for granted that every young person who has spoken and has given his ideas as to what young people ought to do is himself or herself planning to work along the lines that he or she suggested.

One of our speakers spoke of the fact that young people should co-operate with their elders. That especially means our spiritual elders, not only our elders in age. Suppose the Avatara of Sri Krishna came into incarnation. We would not know whether He could be called a young or old Theosophist. Age depends upon Wisdom.

This particular war is really destroying our young men, and very few of them will be left to build or create a new world. After the destruction that one of our speakers mentioned, only women, old people, and children will be left to create the New World, unless we prepare now before the war comes to a close.

I think both men and women, particularly women, have a very great responsibility towards the future of the world. Perhaps that is why after the destruction of the Kali Yuga, there will be a women's age, for there will be only women left to manage the world and we hope they will not mismanage it as it has previously been mismanaged.

The creation of the new world is a very immediate problem and should not be thought of as something to begin in the future. The New World has begun, is beginning while we are talking about it, and we should consider what we are building, what we are doing *today*.

The first speaker I should term the destroyer. He said everything should be destroyed that is ugly, and only that which belongs to the common, or, should I rather say, the uncommonsense should be kept. But we should have to use discrimination in the educational, cultural and other fields of life to see what should or should not be destroyed.

I do not know what people mean by the phrase "the cultural problem," unless it is the complete breakdown of religious and spiritual ideals that are the background of culture and the building of a new culture which should bring unity between all the different races and religions. In any case we have to see what we must do immediately to help.

The Political Field

There is chiefly obstinacy in the way of the solution of the political problem. Few people are thinking of the world or really of helping India. What are we young people going to do? Are we pro-Indian in a narrow way, and so ruining the future of India? Or have we become pro-British also in a narrowly patriotic way, thus ruining the future of India and other nations? Young people should think carefully of what is their middle path and go courageously forwards on it. The spirit of courage is essential in youth, and youth as a whole has courage. Courage must be expressed not in ordinary foolish ways but in great

ideals that are carried out in great thoughts, feelings and actions.

It is our business to do our very best to solve our problems in India and to try to help India as much as we possibly can.

One of the speakers said that we should not have a narrow patriotic love for one country more than another. But just as we may prefer yellow, or green, or blue, we may have a feeling of sympathy to one country and understand a particular type which attracts us. But if you have real patriotism, if you help a particular country and serve it, you are helping all others. Greatness expressed in one country will meet greatness in another. Greatness will bring the nations together, and we have to help each country to attain its own greatness.

I feel that we, as Young Theosophists, and as Theosophists whether we are young or old in body and spirit, have a very definite point of view. We have great opportunities of knowing what is the middle path, and we have to be impersonal in finding that and in trying to solve the definite problems immediately before us. Only as we solve the immediate and individual problems in the industrial world, in the educational, the political field, in social customs, in religion, only as we can immediately cope with these are we beginning to build this new world. It is a mistaken conception that we must wait until the war is over before we start a New World. While the war is on, we must start building. Today we must start our construction. That is the contribution that Theosophy can and must give. We do not want to offer a presentation of Theosophy that will put people off, but we can always express real Theosophical ideals, we can always live the Theosophical life and therefore

help to create a new world that will belong to the children who will be the youth of the world of the future. Let us help to give them a finer world than we have had so far. I congratulate the speakers who have addressed us today.

GET RID OF REVENGE

The following were the speakers :

Mr. S. Vasant contended that the defective forms of the Old World must be destroyed—they should be regarded as diseases—but the New World should make use of its useful experiences. The New World and its youth must take the great cultures and religions of the Old World, but should entirely destroy and forget all narrowness, superstition, and the spirit of revenge. "What does it matter if a country was inimical to our great-grandfathers? How does it concern us now? We might have belonged to the enemy country in our last incarnation!"

On the question of nationality Mr. Vasant said that every young Indian regarded India as a great nation, but soon he would come to regard the Commonwealth of Nations as one great nation. Of course each of the nations constituting the Commonwealth should be completely independent. "Then youth would have world patriotism instead of aggressive national patriotism."

Mr. Vasant contended that youth must recognize the equality of man, he must do the work most suited to him, and his education must train him for a suitable vocation. "This would be made possible if all people serve only the Government, and if all people get very nearly the same wages."

Shrimati S. Radha pictured thousands of young people fighting and suffering, knowing great sorrows and the exaltations of war. Surely all these experiences and emotions would not leave them unmoved and unchanged. But great changes in the world would be impossible until the cause of right and justice was triumphant over the causes of evil. Therefore it was the duty of every Young Theosophist to do his utmost to help the Allies to win the war. Only this would hasten the birth of a New Order in this world.

Such an order must be based on "our great eternal Theosophical truths, the truths of brotherliness and tolerance." When the

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war is over and righteous rule established in this world, in every country the State must educate the children in brotherliness and service. The State must possess all the land, it must be responsible for the welfare of the people. The young should be taught to regard all animals and plants as friends and treat them accordingly. "We can all start laying the foundation of such a World Order even now in our daily lives. It must be a sacred duty to all of us who are active and strong to spread the ideals of Brotherhood. The more we work for Theosophy and The Theosophical Society, the sooner shall we have a new order. For the essentials of the New Order are in Theosophy."

Mr. Alex Elmore made a vivid picture of youth in war creating a New World by the courage of their sacrifices. There were also others who are striving courageously, those in school, too young to go to war, who were also creating a New World. A brave attitude was essential, but to achieve it, to bring the ideas down to practical application required imagination. "So can youth make this physical world a happier, a more beautiful place to live in."

CONVERTING THE JUNGLE

Miss Meher Dubash, champion tennis player as well as Theosophical worker, asked Convention to consider the "seriousness and magnitude of our undertaking." She pictured the Masters dealing with the world and influencing the higher bodies of suitable people, pupils and others. It was necessary, she said, not to be dogmatic or narrow in "clinching" Theosophy. Their place of training should be where they live and work, and all their service should be concentrated on the shaping of the New World.

Mr. U. G. Krishnamurti said the hope of the world is in a new international vision of the brotherhood of man. Without belief in this great principle there is no hope for humanity. If humanity should survive we must give all possible aid to make it a living reality, by changing the laws of the jungle into the laws of service. He predicted a world in which there would be intellectual co-operation, international understanding, economic sharing. And there will be civil liberty, social equality and fraternity. Science then will be a

ministering angel expanding the frontiers of man's knowledge and enabling him to live in amity and peace. Mr. Krishnamurti quoted modern poets for a vision of Nations living in friendship one with another.

Rukmini Devi opened the Symposium by saying: "This is a very momentous occasion, and it is unfortunate that the whole Convention is not here." With the exception of one or two, the speakers had never spoken before a Convention. "We deliberately tried to avoid our usual speakers not because we are tired of them, but because we must get others to begin their work for The Society."

INDIAN RECONSTRUCTION

December 31st—8 a.m.

The Speakers at tomorrow's Conference will be:

1. Dr. Arundale: "Essentials of an Indian Constitution."
2. Mr. N. Sri Ram: "Fundamental Rights of Citizenship."
3. Mr. Rohit Mehta: "Economic Functions of the States."
4. Mr. Mavji Govindji: "Federation and Indian States."
5. Mr. Jamshed Nusserwanji: "Civic Administration in Free India."
6. Mr. Jagat Narayan: "Hindu-Muslim Unity."

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* * *

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Art At Adyar

The ideal of Kalakshetra to be a centre of international art has drawn to the Theosophical Convention an exhibition which, though small the number of examples of painting, is notable in bringing together certain typical works by artists of both the western and eastern schools.

The Roerich Paintings

By good karma, a dozen of the relatively large-size canvases of Nicholas Roerich, the world-famed Russian artist, and his eminent son, Svetoslav Roerich, have been hung for the duration of the Convention in the Pavlova Theatre, and have given keen pleasure to many visitors by their greatness of conception and remarkable design and colour. During the last twenty years, the Roerich family (father, mother and two sons, the other son, Dr. George Roerich, being a world-known scholar in Tibetan language and literature) have lived at both ends of the Himalayas, first near Darjeeling, and later at Naggar in the Kulu Valley. The life and scenery of the "hills" have entered into the imaginations of the painters, and their affinity with oriental religion and philosophy has enabled them to attain a sympathy with their environment and an interpretation of its outer and inner life that make their works unique in world art.

Of the seven paintings by Nicholas Roerich in the exhibition, four are Himalayan. The largest and most impressive is "The Saga of Shamballa," in which a caravan bound for the inner hills stops for the night, and its members, in tents and firelight, listen to the story of Shamballa from one of their members. The depiction of firelight in the foreground, with the hills darkly looming in the background, is a wonderful example of lighting suggested by contrast. "The Book of Life," in which a shepherd reads a book while his flock of deer grazes and rests, gives a remarkable glimpse of height beyond height and depth below depth. His "Kinchin-junga" and "Himalayan Lake" are not only beautiful transcripts of nature, but express the essential character of the scene, the

calm loftiness of the one and the equally calm lucidity and coolness of the other.

Between the work of father and son there is a curious similarity of seriousness, love of nature, and sympathy with humanity. Yet there is a marked difference in their technique. While the father fixes his eye on the scene and its qualities, and hardly notices the clouds, the son, with equal love of nature and humanity, revels in the depiction of clouds. Two of his five exhibits are Himalayan, "The Sacred Word" in which a venerable teacher imparts wisdom to a young pupil, and "The Path" in which one figure points upwards among the hills, to another figure. Two of the pictures are of the peninsula. In "Mother Earth" a ploughman with his bullock-team is painted with simple reality. "Mending the Net" might have been painted on the Adyar beach if it had not been inspired by the beach at Trivandrum. The suppleness of the bodies of the fishermen is beautifully brought out. The setting sun on the far horizon of water seems to move,

Both artists have added subjects from outside India. Nicholas Roerich's "New Earth" stands out like a piece of sculpture, showing two primitive craft sailing out through drifts of broken ice across a background of snow-clad hill in northern Russia that has been named after the painter. "Terra Slavonica" gives a glimpse through the veranda of a temple across a piece of typical Russian terrain. "Saint Sergius" tells of the helping of the builder-saint by a bear who put its shoulder to a heavy log of timber that the saint alone could not move. The son, in "Christ the Unknown" expresses the ancient truth that even the highest holiness may be passed unnoticed by the generality of humanity who are immersed in their own immediate interests. The visit of Mr. S. Roerich to Adyar during the exhibition was an event of much artistic importance.

The Indian Paintings

Two rooms are devoted to a small collection of paintings from two special parts of India, South India and Gujerat. The

Today's Diary

TUESDAY, 30 DECEMBER

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
9.30 a.m.	The Cultural Renaissance and the New Education—Shrimati Rukmini Devi presiding	Headquarters Hall
12.30 p.m.	Indian Section Council (Second Session)	Recording Secretary's Office
3.00 p.m.	Surprise meeting. THE PRESIDENT, DR. ARUNDALE	Headquarters Hall
4.00 p.m.	"The Theosophical Outlook in Reconstruction." MR. JAMSHED NUSSERWANJEE. Fifth Public Lecture	Banyan Tree
6.30 p.m.	Variety programme by pupils of Kalakshetra and Besant Theosophical School	Adyar Theatre

Andhra school is represented by three exhibits by Mr. A. V. Subba Rao, whose work blends the classical clarity of the D. Rama Rao school with the Pauranic imagination of his second teacher, Promode K. Chatterjee. His work is very detailed in design and ornament, and gives a special pleasure by its industry and earnestness. Two brush drawings by the late K. Ananda Mohan Sastri of Madras remind us by their delicate beauty of what a fine young artist India lost in his untimely death. His brother, K. Ram Mohan Sastri, shows five paintings of humanity and nature in characteristically bright colour. Mr. K. Madhava Menon of Cranganore, Cochin, an old friend of Adyar through the former Guindy School, has four excellent transcripts of nature in beautiful colour and design. His work shows much advance.

In the South India section of the exhibition a set of copies of certain murals in temples in Travancore are shown. They are remarkable for the vivid life they display through traditional forms of two centuries and more ago. In another room are examples of the work of the Ahmedabad

school under the tutelage of Mr. R. M. Rawal. The subjects are very attractive and well worked out, humanity being their theme.

Santiniketan is represented by a set of paintings and brush drawings by Mr. Madhava Wariyar of Cochin, now teacher in the Besant Theosophical School at Adyar.

Though there are no items of outstanding character in the Indian section of the exhibition, the paintings show that the indigenous spirit and technique brought into new expression by the revival of forty years ago is a settled influence in the art of the country.

JAMES H. COUSINS

CULTURE SYMPOSIUM

The Speakers in the symposium on "The Cultural Renaissance and the New Education" at 9.30 this morning in the Headquarters Hall will be :

1. K. Sankara Menon
2. H. N. Datta
3. Mr. Montessori
4. Alex Elmore

THE RECONSTRUCTION CONVENTION

DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

31 DECEMBER 1941

No. 8

A wise man will make more opportunities than he finds.

—Francis Lord Bacon

Facing the Social Problem

Mr. Jamshed Nusserwanji, in the course of his talk on Reconstruction on Tuesday, narrated the following incident:

"On one occasion I had the privilege to be the member of a committee which had been appointed to solve the problem of the removal of prostitutes in our city from one particular locality, which had grown up with residential buildings, schools, etc., in it. We had to visit every one of them. I have recorded the conversations which I had with 121 of them. If we can publish the record of these talks it would make very interesting and illuminating reading. I shall give one such instance. I questioned one of these ladies thus: 'Sister, why are you here.' She answered in a language which I am practically literally translating. She said 'Jamshedji, a person is hung on the gallows, another is committed to the prison cell, the King sits in his castle and you are staying in your luxurious home, and I am sitting here. Every one sits where God wills them to sit, and I am sitting here.' I told her, 'Sister, the God who has sent you here has now asked me to take you away from here.' She questioned, 'Jamshedji, where will you take me?' I said, 'Sister, do not be afraid, I shall arrange everything for your maintenance, food, clothing, work, etc., and

there will be no difficulty.' She quietly asked me, 'Will you take me to your sister, will you take me to your society?' I had no answer to give. I understood what she meant, and looked down, and she hurriedly but sorrowfully laughed.

Is it not true that we are the creators of these homes of vice, as they are called, that we are the creators of the slums, that we are the creators of poverty, and after creating these places, we refuse those who live in them opportunities to go out and rise again? We refuse to accept them. How long can such a world last without being destroyed?"

RUKMINI DEVI'S SECOND RECITAL

On January 1st (Thursday) at 6.30 p.m. Rukmini Devi will give another Bharata Natya recital in the Adyar Theatre. What room is there for praise of her art after Professor Cousins has spoken of it as "perfection bettering itself"?

There will of course be a change of programme.

Total registrations on Tuesday, December 30, 649, in addition to 145 absentee delegates.

Planning The Indian Work

"We need new blood to flow through the veins of the Indian Section."—Dr. Arundale.

The President thought the meeting on the Indian Work held in Headquarters Hall on Monday (29th) would be one of the most important of Convention, he said in opening it and introducing Mr. Gokhale, the General Secretary of the Indian Section, to the chair. The President observed:

"I think we need new blood to flow through the veins of the Indian Section, and I hope that the New Year which is to begin will envisage a new epoch, which we are gradually beginning to feel is coming as, I hope, we are drawing towards the close of the war. Mr. Churchill, I believe, regards it as likely to come to its consummation in 1943, and he thinks that we shall have a hard 1942. Well, the harder the year, the more energetic should be the key Section, and I want you all to take away from Adyar the determination to be the driving forces in your respective Lodges, as you have never been before. You must break new ground. You must burst into pieces the old past ways, and, if you like, build them together again very differently.

"I cannot tell you how strongly I feel about the need for a renaissance in our Indian work. We may need it, no doubt, throughout the world, but we are here concerned with our Indian work. We have to realize the priceless possession we have in Theosophy and our membership of The Theosophical Society, and we must apply Theosophy practically to ourselves, to our own homes, to our Lodges, to our Federations, to our Section, so that Theosophy and our membership may be a very living force in our daily lives. I do not think they are now as they should be.

"I have a number of ideas regarding this reconstruction and the Theosophical work. While we talk of reconstruction in the outside world, how is that going to be effective save as there is reconstruction in our individual selves as individual members of The Society, save as we become different, save as our Lodges become different, our Federations, our Sections be-

come different, save as there is new and living reorientation of our work? Our Theosophy must be more living than ever it has been. Our membership of The Society must be more practical to us, more vital to us, and therefore of more value to us than it has ever been before.

"As part or all of our work, the work of this particular meeting is to see what we can do to give a new impetus to Theosophy and to The Theosophical Society in India, to see what we can do to help forwards that new impetus, and to take away from this Reconstruction Convention materials with which we have to rebuild ourselves, to rebuild our work out of constructive and happy dissatisfaction with the work as it is."

MR. GOKHALE: "How much time will you each give? If your house was on fire you would not say you had no time and go on merely reading and studying. The world house is on fire and *we have to spare time.*"

THEOSOPHY FIRST

MR. JINARAJADASA: "The President has said that what is necessary is that we should all take Theosophy seriously, but I think there is something more necessary still and that is, *to take Theosophy*, because as I watch the Indian Section, what our Indian brethren do is to take Hinduism seriously. Theosophy comes second. Many members will accept the higher forms of Hinduism as taught in Theosophy but reject anything that challenges them. The first thing is to understand that Theosophy is not for Hindus alone, but gives the larger standpoint of a world-embracing and eternal Wisdom. In our work in India we have to appeal to the simple-minded millions who want to know Theosophy. They of course have to be approached through Hindu or Muhammadan tradition.

"But around us is a large population of young men and women who are being educated in the colleges, who read the newspapers and think and observe. What

are they interested in? The world-wide problems around them of science, economics and art. In the last twenty-five years we have practically driven home to Theosophists the value of the Arts as an expression of the Wisdom. But we have not emphasized the value of science. We still think that the science criticized by H.P.B. is the science of today. Science has changed vastly. We will find the wisdom of Theosophy revealing itself in the scientific speculations of today.

"Young people are deeply interested in the problems of the day. We have to approach the modern world along the line largely in which numbers of the young people are thinking. They are interested in economic problems, in the idea of communism. We may not think that Russian Communism and the gospel of Marx have a true foundation, but we have to find out why they have not. The world has changed. There is a term in English, 'stick-in-the-mud.' There is too much of sticking in the mud; in India we are still too much rooted in the old traditions only. In the soil of the old traditions new truths must be implanted."

Mr. Jinarajadasa suggested that both in North and South India places should be organized where those who would expound the Science of Theosophy should not merely try to study and understand it but be able to pass an examination on it. "Something along these lines will be necessary, if the movement is to grow greater, but first and foremost, study Theosophy and before you try to live it, find out *what it is*."

INDIA'S SPIRITUAL LEADERSHIP

MR. N. SRI RAM referred to the large number of suggestions that had been offered at the Convention last year and the year before last for the revivification of the Indian Section, which as yet have only been partially carried out, but can still be carried out.

Especially important was the idea of the Workers' Camps for the interchange of ideas. Such camps, summer schools, and congregations of Theosophists will be of value for the promotion of the work of the Indian Section.

"What I feel necessary," Mr. Sri Ram said, "is that each one of us should have some clear idea of what we wish to achieve. When somebody like our President speaks of India's spiritual leadership in the world, of being the Mother Nation amongst the Nations, we all feel thrilled and happy, but we must have some idea of how the world is to achieve this spiritual leadership, what it really means.

"We must all realize that the world has become a unity as never before in recorded history. If India is to play a part among the nations of the world, she must begin to develop world consciousness. We should try to enlarge our horizons. Only when every Theosophist becomes centred in an international consciousness can we play our part, can India play her great rôle through you and me and through succeeding generations. I feel it is very important that every Theosophist must live not only a partial life but should widen his sympathies so that he may live as a truly international citizen. If we Theosophists will strive to do that, I am sure the whole Indian Section will become much more dynamic and powerful and a new influence in life."

MR. JAMSHED NUSSERWANJI: "Let us give up our castor-oil presentation of Theosophy, our usual idea of several lectures and Lodge meetings a month with perhaps one social. If we want to revive the Section we shall have to do something more. The Theosophical Society is not merely for the study of books but also for the art of relaxation.

"The last message of the President-Mother to me was: 'We all have to be nurses. What does a nurse do? If the patient is not able to lie down, the nurse

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adjusts him so that he can sit up. If he is not able to sit up, the nurse makes him comfortable lying down. We have made a mistake too often in the past. We have tried to fit the man to Theosophy; we must now try to fit Theosophy to the man."

If Rukmini Devi could only find for us folk dances, not too difficult. We must give relaxation, joy in social life. There is one good thing that was started in Germany that we might imitate—the relaxation in joy organization. We must help our younger brothers and sisters. It is cruelty to expect them each day to read *Isis Unveiled* or *The Secret Doctrine*. They are made of different materials. If we wish to wean the young people from their cocktail parties and clubs and bridge parties, we must give up our castor-oil presentation of Theosophy. If we want to draw them to the New Order, give them that which will satisfy their minds and bodies.

THE NEW SPIRIT OF YOUTH

RUKMINI DEVI: I feel that this is such an important meeting that it is not really necessary for us to be told what are the principles of Theosophy, or the spirit of it, because we have heard about it so much that if we do not understand it by now, I do not know when we shall understand it.

I want to say something on one particular point which Mr. Jinarajadasa mentioned in his speech, when he talked about the emphasis of work here in India being not on Theosophy but on Hinduism. I happen to be working in connection with the Bharata Samaj, and I can easily say that it is not on Hinduism, because we are not

getting very much of help as far as the Bharat Samaj is concerned. It may be a particular form of Hinduism that is sectarian only, and certain people may be working at it. Probably it is not really one thing or the other. But it is common sense, or I think, perhaps an uncommon sense, which is the keynote of Theosophy.

WHAT YOUNG PEOPLE WANT

I do not entirely agree with Rohit Mehta when he says that young people do not want religion. As far as I can see, wherever I have given talks or lectures young people do want religion. But they do not want the narrow religion. They do not want sectarian religion. They do not want what we call religion, they want spirituality, a spirituality that gives them a clear conception of life, and not that which merely tries to impart to them our own vagueness. If the minds of those who are working for the young are clear, and if their own ideals are great enough to be inspiring, clear enough to be able to explain to the young, the young are willing to understand and appreciate. It is the spiritual quality of Theosophy which really appeals to them. Religion is not merely a system. It is the Theosophy of life. It is life itself, and Theosophy is Life. How can we separate them?

Take for example my own case. If my elders had ever tried to appeal to me either through economic problems or through science, I do not think I should ever have become a member of The Theosophical Society. I became a member of The Society only because of my devotion to the great Teachers who stood before me. Of course this also should not be taken to the other extreme. There is always the middle path.

The study classes are usually rather dull, and I agree with Mr. Jamshed Nusserwanji when he says that we should try to make Theosophy alive. Usually study classes are held by those who have already studied all the books, and those who are not studying do not want to come to them, because the classes are dull. It is not that the study classes are wrong. It is not the study that is wrong, because study is important, but it is the way it is being done that is wrong. If we can make study somewhat less strenuous, if we can make

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it seem not study at all, we can unconsciously impart knowledge to the young people and then they will like it.

THE FRIENDLY SPIRIT

Young people like to have things told them in terms of playfulness, informality, and friendliness. That, I feel, is the new spirit of youth. Only through friendship, through informality, can you ever contact young people. The moment there is a formal meeting it is impossible to contact them. This method you may say is wrong, but still we have to appeal to youth according to their temperaments. It is no use saying that this is the wrong attitude, and that unless they can conform we should not have young people. We want them. Therefore we must give them what they want. We must appeal to them in a way that will attract them. I know myself that when I conduct the Federation of Young Theosophists meeting, if I ask any question of the young people, they have nothing to say, but the moment the meeting is over they always come with suggestions. Why is it? It is the same in the Convention. How many people come and ask you questions the moment the "Question and Answer" meeting is over? A number of them. I myself was one of those when Bishop Leadbeater used to take the Question and Answer class. I remember I did not dare to ask any questions, because there was an atmosphere of solemnity, something which frightened me. But where there was friendship it was so much easier. In Bishop Leadbeater's room I never minded, asking any amount of questions because I was not afraid.

NEW IDEAS

As to Jamshed Nusserwanji's suggestion, I am willing to organize folk dances and that kind of thing which will appeal to young imagination. Though there may be technical difficulties such as the need for a certain grace and agility in even the simplest folk dances, I entirely agreed with the spirit of the suggestion, and therefore I felt that it was not a matter of saying that we must have religion because if we have religion we go to one extreme, or we must

not have religion, which would be impossible. If someone were to tell me that what I was doing in art was not religion, I should say that I cannot separate artistic work from religion. Perhaps instead of calling it "religion" we should speak of the spiritual quality in religion. It does not matter to me. I feel that all religion is Theosophy, but that spirit has to be there. There must always be the background of ideals, whatever the problems which we are trying to solve. I feel that should be the keynote with which Lodges should work.

We should be on the lookout for ideas from wherever they come. We have the T.S. Order of Service. In fact there should be no T.S. Order of Service at all. But yet we find it is necessary. It looks almost as if there is a non-serviceable Theosophists' section and a serviceable section of Theosophists. We are unnecessarily making a difference. This is because all Theosophists are not active in the right way. Now we have the educational work, cultural work, animal welfare work, as if these things have no place in Theosophy. Therefore we have the Order of Service groups. We have to have these because people do not have the point of view that we should all become Theosophists in spirit.

I think we should all become the Theosophical Order of Service—that one day must emerge. You know it is like the Scout organization, where young people are told to be prepared the whole time for service. They are all prepared. They are taught first aid and all kinds of things, but you may notice that among the Commissioners themselves there are those who probably do not know anything about any of these things. These people are appointed for their importance. Should there be such a difference made in The Theosophical Society? I think we should all be workers. There should never be any distinction between those who are important and others who are only workers. We should all be workers.

These are the viewpoints I wanted to present. Whatever we do I feel that we should avoid anything that is narrow. We should break away from anything that is obviously killing Theosophical work and Theosophical spirit. We should get our ideas from anywhere, if it suits us and if it suits Theosophy and as Theosophists try to put them into practice.

*Have you booked for
"THE FLASHING COMET"
Today 6.30 p.m.*

The New Humanity of the Child

A large open-air audience under the Banyan Tree on Sunday, December 28, were thrilled to hear for the first time Dr. Montessori speaking in deliberate but expressive English throughout the whole of her lecture. We have long in Adyar enjoyed the beautiful cadences of her melodious Italian, translated by Mr. Montessori. On Sunday we heard those cadences in the language with which we are all familiar.

THE PRESIDENT, in a few introductory words, said: I think we have been exceedingly fortunate in our Convention Lectures during this Sixty-Sixth International Convention of The Theosophical Society. These addresses which to me are exceedingly precious will be most helpful for provocative and constructive thought during the coming year. The first address given by Dr. Radhakumud Mookerji was followed by that of our esteemed and loved Vice-President, Mr. Hirendranath Datta. Now we are equally favoured with an address on education by the only individual in the world who is really entitled to talk on that subject. Many of us talk and write books and pamphlets on education to hide our ignorance. The Dottressa knows what Education is, and I hope you will treasure her address in your hearts and minds, so that you will be eager to help India to gain real education for a change.

THE OCEAN OF EDUCATION

DR. MONTESSORI: It is always very difficult for me to set forth my argument, because this argument is not a simple conception like a line, but is immense, if you will, like a desert or an ocean. So it is very difficult for me to know just what I can do in order to give you what I would, for I do not myself know the extent of this greatness. This desert or ocean is not of my mind, my soul, my knowledge, my evolution, but it is Education—not the education that you know but an unknown education that is new, that is efficient, that gives help and a new orientation, a new knowledge, permit me to say, a new Wisdom to the world.

This education is something that is given to us, not something that we can construct

by ourselves. So you will understand when I speak of something so far from myself I cannot speak with words that have the sound of modesty; nor is what I have to say an exaggeration. I am sorry that I am not capable of giving you the right value of this change that has come about, this new and very real spark. We all have not known that new Master who has given us a new world and who can give a new hope, who can open a new path. Because you know me sufficiently well, you will understand by this little beginning that I will speak to you about the Child. You understand that humanity cannot be constructed by only a certain half of human life. All the world today is based upon the adult demands, and we have a world that is terrible, that is hard, and which people say is unchangeable. But I ask you if anything is unchangeable.

This other part of humanity can help the first part, particularly if the life is full of interest. It is true that each one of you, and I who am speaking in this moment, have not always been grown-up people. We have, each of us, been a child. From the child has come our personality, our humanity. In the long history of the child from birth to the adult state, he has had a work to do. The child has been the constructor of every one of us. Before we became an important adult, a respected person, a person who takes his part in society, we have been another personality, a personality very mysterious, not considered in this world, not respected, a person that has no importance, no choice, but he is capable of something we cannot do—he is capable of constructing an immense world in a way we cannot imagine doing.

THE TREE WITHIN THE SEED

Our idea about the child is that he is nothing, a little thing, an empty thing, without importance. No empty thing, nothing without importance can be the constructor of a Man. He who can do that is himself something great. Imagine the beginnings of this plant here. It was cultivated from a seed. We do not consider a seed as without importance, but we know

that the seed has within it the plant and that, if cultivated, forth from it will come a new plant. But it has not been realized that in every child is the seed that will mature into the adult.

We have the idea that education can help development of the child and that we adult people will give this help. That is the ordinary idea of education. This idea is not a right one, because it concludes that the adult can help very much with his own wisdom and care this little child. The idea of education is to give the child and young people all the best that we have. Yes, certainly.

But we cannot with our efforts create a man. That is the task of the Child himself, and it is the most important side of this whole educational question: what the child himself has of his own power and not what adult man can do for him.

What do you mean by the idea of incarnation? Do you mean a soul that has come into new life? In what way into new life? In a way that is tangible this spiritual being becomes a physical entity with the power inherent within itself to construct itself in a special design of nature in a determined time and to construct every single part of his body. We adults can do nothing about it. Before the man is born, the embryo grows and grows alone and begins to have many many characteristics of humanity. We cannot give these to him. Afterwards it is the same.

This is an immensely important point to emphasize in education. It is impossible to understand how in one little physical body there is the possibility of becoming a man, intelligent, who can speak a language, with the power of movement, who who has a will. Nature can give to this new person his Law, but all that is not in our hands. Not that we cannot help, but we have had the idea that we can do everything to this little child instead of seeing what he can give us.

If I have touched on something of these laws that guide the Child in his growth, something of this power that is within the child to construct the man, if I make the affirmation that generally this is not understood or considered, it is not because I have a special mind to see these things, but because I have in my life had

a wonderful chance to know some children who have given me their revelations, and then have discovered that these revelations were not special and unique to these particular children but are common to all children. All of this I have observed more and more for forty years, and in my passion to demonstrate these things about the child I have followed the children and they have given me many many answers to my problems. I have seen that children can do much for their communities. In the child is much knowledge, much wisdom. If we do not profit from it, it is only neglect on our part to become humble and to see the wonder of this soul and learn what the child can teach.

It is marvellous to know in what way the child constructs the man, because if we understand this kind of secret we can help the man.

Coming to the great problem of preparing man for a new social life, Dr. Montessori said that this can only be done by cultivating the love that is within the Child himself, step by step, that is so often stifled.

"Would you give knowledge to the world?" asks the Dotressa. "Do not wait until the man is fifteen or eighteen years and going to the university. Give this preparation from the earliest age and within the child it will grow and grow throughout the whole of the life. . . . All can begin in childhood, because the child has the great power of incarnation. . . .

"The child will teach you many things you do not know. He will resolve your unsolvable problems practically and simply. Perhaps this new humanity will resolve the great problems of Society which are unsolvable for us Many of our problems will become resolved by themselves if we can go to a higher plane. Perhaps the service of the child is that he pushes humanity on to this higher plane in which many or all of these unsolved problems can be resolved.

"This is the hope we have in this new humanity that will come from a new education, an education that is the collaboration of man and the universe, that is a help for evolution, a help for the incarnation of man."

Today's Diary

WEDNESDAY, 31 DECEMBER

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
8.00 a.m.	Conference on Indian Reconstruction	Adyar Theatre
9.30 a.m.	Round Table Meeting	Headquarters Hall
2.00 p.m.	Bharat Samaj Meeting	Banyan Tree
3.00 p.m.	CLOSING OF CONVENTION by the President (and presentation of medals)	Banyan Tree
4.00 p.m.	MR. C. JINARAJADASA: "Theosophy and World Reconstruction." Sixth Public Lecture	Banyan Tree
7.00 p.m.	"The Flashing Comet"—Giordano Bruno Drama	Adyar Theatre

GIORDANO BRUNO PLAY

Giordano Bruno, whose stormy life ended at the stake in Rome in 1600 will be impersonated in "The Flashing Comet" at the Adyar Theatre today evening (31st) by Mr. Yagneshwara Sastri.

Mr. Sastri is the head of the Adyar Gardens and has a magic with plants known to gardeners as the green hand. He has the distinction also of being Rukmini Devi's brother, was trained for the law, and is widely read in literature. He admirably fits the part of the fiery Bruno, philosophical iconoclast and lucifer in the dark ages, and forerunner of Theosophy.

The play is based on Dr. Besant's story of Bruno, dramatized and produced by Alex Elmore. It was first presented on Adyar Day, February 17 last, in commemoration of Bruno's return to his heaven world. Mr. Elmore has since incorporated other material and expanded it into a full-sized drama. Selected scenes will be presented this evening.

INDIAN SECTION COUNCIL

The following members have been declared elected to the Indian Section Council, with the votes given against their names:

1.	Mr. N. Sri Ram	... 164
2.	Mr. G. N. Gokhale	... 164
3.	Dr. G. Srinivasamurti	... 151
4.	Mr. Rohit Mehta	... 143
5.	Rai Bahadur Panda Baijnath.	138
6.	Mr. Hirendranath Datta	... 138
7.	Dr. R. V. Phansalkar	... 129
8.	Mr. A. Ranganathan	... 125
9.	Mr. Jamshed Nusserwanjee	... 122
10.	Mr. M. G. Kanitkar	... 121
11.	Dr. Mohamed Hafiz Syed	... 113
12.	Dewan Bahadur Chandra-shekhar Iyer	... 109
13.	Mr. K. Shankar Narayan Rao	... 101
14.	Prof. Syed Ijtaba Rizvi	... 91
15.	Mr. Harjivan K. Mehta	... 89

THE RECONSTRUCTION CONVENTION

DAILY NEWS

(Supplement to "The Theosophical Worker")

The 66th International Convention of The Theosophical Society

ADYAR

1 JANUARY 1942

No. 9

"This is not a time for compromise. It is a time for action and for loyalty to the utmost of one's convictions."

DR. ARUNDALE

Alert! Indian Theosophists!

THE PRESIDENT'S STIRRING CALL FOR LEADERSHIP

"Victory is sure, as sure over Japan as it is sure over Germany and Italy and their unhappy dupes. But what of India?" the President was to have said, addressing Indian Theosophists under the Banyan Tree on Tuesday, 30th December.

"Is not India today face to face with a supreme moment in her life?" Yet her spirit is being deadened by the many factions in her midst and by their leaders. . . . Mr. Gandhi is deadening it with his Satyagraha. Mr. Jinnah is deadening it with his Pakistan. Others are deadening it with their Dravidistan. Yet others are deadening it with their cries for divisions of all kinds. . . . Wonderful is it that the spirit of India is not dead! It would be dead, but that the spirit of India can never die. . . . India is being led astray, for her leaders have failed her . . . she must awaken . . . she must throw off all lesser allegiances—to Satyagraha, to Pakistan, and to all else that divides her and makes her impotent as she is today. The President proceeded:

India must cry aloud and with no uncertain voice for those who shall lead her to unity and to an abandonment of the grave error of non-participation in that World War which is indeed her war, but which might be a war on some other planet altogether so far as many in India are concerned.

For my own part, I look first of all—naturally so, since I am President of The Theosophical Society—to Theosophists to be among those who answer India's cry.

They must have the courage, as they have the wisdom, to draw India's divergent elements into an unbreakable solidarity.

They must draw together Hindus and Muslims into an unbreakable comradeship, as some of my fellow-members are doing so finely in Behar.

They must have the courage constantly to urge the people of India to range their Motherland unequivocally side by side with all other forces which seek the triumph of Good over evil.

Rukmini Devi Dances—6.30 p.m.

They must draw India and Britain into close unity and common purpose.

Theosophists, with all the wisdom of Theosophy at their disposal, with the magnificent example of their own great leaders in every field of human activity, and with that knowledge of the great Plan of Evolution which has been vouchsafed to them because they stand for Brotherhood, for Understanding and for Truth, have no excuse for identifying themselves with the prevailing lethargy and disunion, nor for allowing themselves to be led down blind-alleys of death.

Theosophists are endowed with leadership—not perhaps with the greater leadership of a Besant, but surely with a measure of leadership because they are Theosophists and members of The Theosophical Society.

Now is the time for them to use the Theosophy which they have been studying to lesser ends for so many years. Now is the time for them to use the membership of The Theosophical Society which for so long may have been fortifying them.

Today is a Day of Judgment, and therefore *a Day of Action!* I call upon every Indian member throughout the country to come to the Alert and to give of his Theosophy and of his membership of The Theosophical Society in terms of leadership of his fellow-citizens to become a united nation in free and equal alliance with Britain, and to hasten the war to the Victory of Righteousness.

THE CALL IS URGENT

In addition to my general Presidential Address I am thus moved to address my Indian fellow-members regarding the urgent duties which have been theirs for many years, but which are very specially theirs today, in the service of India and of the world as a whole. Our Indian members, in their Lodges, in their Federations, in their Sections, in their Groups, and in themselves individually, must help their nation to solve her problems. They are urgently called upon to apply their Theosophy to the needs of India, to lead their Motherland out of her present disunity into a splendid solidarity, and to help to build a mighty Commonwealth of the East and of the West.

Dr. Besant has heroically and with the wisest possible statesmanship shown them what they can do in every department of India's life. She has left for us all the mighty example of her noble life, the stirring call of her innumerable activities, and a great array of most inspiring addresses. The magic word "Besant" should conjure out of us our most valiant, patriotic and wisely conceived efforts, or our protestations of reverence and devotion are hollow and unreal.

I repeat that this is a Day of Judgment, and any Indian member who does not work his hardest to help India out of her present static stagnation and to draw her near to Britain, using his Theosophy to this end, is but a Theosophist in name, and is neither a true student of Theosophy nor a true member of The Theosophical Society.

EVERY ONE MUST RESPOND

The Masters have not lavished the wealth of Their Wisdom for his own personal use alone. They have not sent into the world Their great messengers—H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and many others—for his personal edification alone. They have thus honoured him that he may also be a messenger of Their fortifying grace. Blessed himself, his gratitude to the Masters demands that he shall, even though but in a small way, bless others.

What are the members of the Indian Section doing to be worthy of their membership?

In most parts of India there is the grave problem of the relation between Hindus and Muslims. Upon the solution of this grave problem Indian Theosophists must bring to bear all the strength of Theosophy and of the three Objects of The Theosophical Society. Every member must be busy. Every Lodge must be busy. Every Group of Lodges must be busy. Every Federation must be busy. The whole Indian Section must be busy. There is no excuse for any Theosophical force in this country not in a measure to be expended upon this problem of problems. Even if the situation between the two great communities be here and there

*What are the Principles of the New Order, as laid down by Theosophy?
See page 7, the January "Worker"*

harmonious, more can always be done to make it more harmonious still. There is no future for India without a solution of this problem.

What is every Indian Theosophist doing to help India to become a united nation and to fulfil her joint destiny with Britain? This is not a question of party politics. It is a problem well within the power of Theosophy and membership of The Theosophical Society to solve, if only our Indian members will apply their Theosophy and their membership to its solution. Theosophists must be ready with their Charter of India's political and all other Freedom in free alliance with Britain, or with more than one Charter if they be so minded. In truth, Theosophy and the spirit of membership of The Theosophical Society contain the Charter as Dr. Besant has over and over again disclosed to us through many a long year if only we had the eyes to see and the wisdom to understand. So far, we have been blind and without understanding. But the opportunity to see and to understand is once more ours. Shall we seize it, or shall we miss it and be regarded with sad pity by the Theosophist generations which shall come after us?

EVERY ONE MUST FIGHT

Germany, Italy and Japan, together with their dupes, are now arrayed against The Theosophical Society and against Theosophy. Where these three powers for evil hold sway there can be no Theosophy and no Theosophical Society. There can be no reverence for the Masters. There can be no free search for Truth. There can be no Brotherhood. There can only be irreligion, hatred for all that is sacred, tyranny and oppression of the most evil kind—bestiality in all its many awful forms.

Is the world to become subject to these? Is India to become subject to these? Not if Theosophists can help to prevent it. And Theosophists are helping to prevent it all over the world.

But nowhere must they be more active than in the sacred land of the Motherhood of the World, of the Repository of all Truth.

Upon the answer by India to the Call of the world so very much depends, and upon the answer by Indian Theosophists so much must therefore depend no less.

With whatever arms they may choose to equip themselves Indian Theosophists must be ardent in their leadership, fighting for that Righteousness whose call for succour rings loudly, and I pray irresistibly, in their ears.

They may fight with all the intentness of their wills. They may fight with all the keenness of their minds. They may fight with all the sweep of their emotions. They may fight with physical weapons.

But they must fight.

They must fight, in the noblest sense of this word, in its Shri Krishna sense, for India's organized and wisely constituted freedom.

They must fight for India's complete participation in her war.

They must fight for an India side by side in equal partnership with Britain.

They must also fight for the renaissance of India's immemorial culture and of her great system of education—India needs a Magna Charta for this as well as for her political renaissance.

But they must fight.

CERTAIN OF VICTORY

And that they may fight in the certainty of Victory they must be inspired by noble character, for there can be no Victory without a renewal of character. Theosophists well know what are the ingredients of a noble character. They have but to read *At the Feet of the Master*. Let them anoint themselves with the holy oils of dedicated and resolute character, and they shall go forth to meet all obstacles under the Oriflamme of the Masters, and Victory shall be theirs be it failure or success.

It may be defeat for them and for today. But for the Theosophist there is always a tomorrow for Victory, and the sooner will tomorrow come if they have served faithfully today.

Let them pay less heed to the duties of others, whether they perform them or neglect them.

Let them do their duty, unhesitatingly and ceaselessly.

So shall they show their gratitude to the Masters for all the peace and happiness wherewith Theosophy and membership of The Theosophical Society have blessed them.

They can do no less.

The Place of India in Reconstruction

RUKMINI DEVI'S LECTURE

To understand India and her place in reconstruction, Shrimati Rukmini Devi told a great audience under the Banyan Tree on Monday, December 29, it was necessary to understand the soul of India. India has a great contribution to make, a true understanding and philosophy of life, namely that the spiritual life is never divorced from the physical.

Rukmini Devi intimated that the spirit of Indian education is to stress the divinity in the child. Reverence is given to every temperament and type, for the child is accepted as a representative of God. This great ideal of reverence is a special keynote of India. Unless there is that reverence coming into modern life there will never be mutual understanding between nations, between faiths, or in any other field. The spirit of Hinduism has always been to live in mutual respect and understanding with other religions, and we must revive that ancient spirit. Beauty is the heart of all religions. That is why there was no proselytizing in ancient times.

THE SPIRITUAL QUALITY

In the field of culture India has a great contribution to make. Again the spiritual quality is the keynote. There is a wonderful classical art in the West, but that art, Rukmini Devi said, has expressed ugliness and war. It is the release of beauty which is essential. "How can beauty come when your mind is only full of intellect and destruction? When even what you build is for the sake of destroying? So much vulgarity and ugliness has come into modern art, even in India. There is no true balance between mind and emotion. The arts have to take a definite place in India, for a life of beauty will stir the emotions, will give the balance. Science is great and wonderful, but it is making mechanisms of war—bombs, tanks, submarines—and with them teaching people how to kill. Why do not scientists do that which is meant for reconstruction rather than destruction?"

Rukmini Devi went on to discuss the position of women in India. She was convinced that woman is an essential factor in Reconstruction, though a large proportion of women in India are unhappy. She would like to see India entirely ruled by the matriarchal system, as it exists on the west coast. Unless women are equally free with men, the world will never find happiness, for the stronger will always try to take advantage of the weaker. "I believe," she said, "in a chivalry that really gives to a weaker person an honoured place. That is one of the keynotes of India that has been expressed in her philosophy, though we may not all be practising it as we should."

A WORD FOR THE ANIMALS

Speaking of Ahimsa, "which has become such an important word in the modern political vocabulary," Rukmini Devi said Ahimsa means the positive going forth to help those who are suffering, to help the animals, to give an honoured and happy place to the women of India, and to ensure that the poverty problem shall be completely abolished. The lowest standard of living, she contended, should be high, and the highest standard of living should not be luxury, should not be too high. The problem of poverty and sharing was really part of the war problem, "for I feel the war has come to destroy some of these wrongs."

She spoke of the terrible cruelties to animals in the West. "But strangely enough, while vegetarianism in India is growing less and less, in the West it is growing more and more. Indians are becoming meat-eaters, and meat-eating in the West is becoming less fashionable." In India we may not be hunting and wearing furs, but what are we doing for the poor horses and bullocks, and for the dogs in the streets? Until these problems are solved, there will never be peace." So with women. Before Reconstruction can take place the dependence of woman on

man must be removed and the idea of motherhood glorified.

The great truths which India has to give to the World are, Rukmini Devi said, the principle of chivalry, of beauty, of reverence, of simplicity. "There is a divinity that governs the world. It is that divinity that matters. It is that divinity which is destroying and building the world, and we do not believe too much in the all-power-

fulness of man. The linking up of the Spirit with the vehicle, the transmutation of the lower into the Higher and the bringing down of the Higher into the world—these are the great Indian principles. If India, the heart of the world, will sound out this keynote the whole world will benefit and there will be a true reconstruction that will last for all time."

Clearing Out the Cobwebs

Many constructive ideas emerged in the Conference on Indian Reconstruction held in the Headquarters Hall yesterday morning, December 31. Following are extracts from suggestions of various members:

THE PRESIDENT: The Indian Section! More vigour, more concentrated life! Less dispersal and aimless expenditure of force! Who is there hear who will say a few snappy sentences about the vital need for the Indian Section during the coming year?

BRUSH AWAY THE DIRT

MR. MAVJI GOVINDJI: Yesterday when our President said there are cobwebs in the Lodges and Lodge rooms and that they are dirty, it affected me. Let us brush all the dirt out of our Lodge rooms, so that the next time he visits them they will be cleaner.

When in the Great White Brotherhood a cry went forth for a Buddha to be supplied, one young man came forward and took the vow that he would become a Buddha. Is there none among us who will take a vow to become a Theosophical worker in the Indian Section? There are not many people prepared to become whole-time workers. Let each of us think that, if not today, he will some time become a worker for the Section.

TRAINED SPEAKERS

MR. TAMP: It seems to me that the vital need of our Section, Federations and Lodges is trained and experienced speakers. It is difficult to get a person well-versed in Theosophical lore as well as equipped to expound Theosophy to the public.

I think we might establish at Adyar a Brahma Vidyashrama where training courses may be given to suitable workers.

Another suggestion is to have prepared at Headquarters or Benares a course of lectures with necessary slides to illustrate them, and have these distributed to the Federations. The approach should be modern and scientific.

CAST YOUR NET!

MR. NUSSERWANJI: My personal feeling is if we want to increase membership of The Theosophical Society for the sake of Theosophy and our Elder Brethren, *each* one of us has to do something. We have to be fishermen and throw out our nets every day and hour in order to catch as many as we can.

Let us have as our one central focus Theosophy and The Theosophical Society. If we 4000 Theosophists in the Indian Section feel that Theosophy is something noble and vital and that The Society has a vital message to give and something to do in the world, let us realize that we must have that focus at all times.

Theosophy is difficult, but it can be made palatable. I suggested some days ago that we should also find out the relaxation of Theosophy and its joys, and not only the study. The President-Mother has said, "We ought not to fit Theosophy to the man, but man to Theosophy." There is so much knowledge and beauty in Theosophy that we can give to each one according to his temperament, but definite effort is necessary.

We should so conduct our work in The Society that people will be eager to go to the meetings. We should make the Lodge

so attractive, so clean, so fresh and homely that people are anxious to come to it.

We ought to prove to the world that we are friends. We should go to the homes of our old and sick friends, meet people in their times of difficulty, so they will say, "This man is a friend." Then Theosophy will make its mark and enter into the heart of everyone. More than anything else it is the personal touch which will bring The Theosophical Society into the forefront of the world.

AN EASTERN CONFEDERATION

MR. KEVALRAM DAYARAM: After the war the Indian Section should think of extending its boundaries to include Burma and Ceylon. We might have a Confederation of Sections, and could have some Eastern Group Council including Australia and other eastern Sections, in order to bring them into closer contact. The Indian Section should take up the responsibility for Mesopotamia and other countries which will have the influence and protection of Britain after the war, to make closer contacts with all these Sections. Preparation is necessary now.

Mr. Kevalram Dayaram cited the example of Felix Layton in forming a Theosophical Lodge among men in the military service.

ROHIT'S FIVE POINTS

MR. ROHIT MEHTA: The President has many times told us we are living in extraordinary times, and our individual lives must be extraordinary.

For the vitalization of the Indian Section our first need is the strengthening of the individual member. If we want other people to come to The Society, they must know how Theosophy has revolutionized our individual lives.

Our second task is to clean up our homes and our Lodges. If we do so they will become centres of Theosophy and people will be attracted to them.

The third necessity during the coming year is to attract the younger people especially, to understand them, their mentality, their psychology, their interests, and arrange our Lodge programmes to appeal to them.

The fourth thing: If in India we have by the side of our Lodges branches of the

Theosophical Order of Service applying Theosophy to various problems of life, by that active service we shall be able to bring more idealistic people into our movement.

Fifth, we must, in our Federations particularly, try to train new workers.

If we arrange our programmes and activities along these five lines, I believe we shall be able to vitalize the Indian Section to a considerable extent.

THEOSOPHY FOR VILLAGERS

MR. KANITKAR: I would suggest that a real drive must be made to carry Theosophy to the villages, since it is said India consists largely of villages. The various journals published by The Theosophical Society can place before us ideals on various subjects which we can take to the villagers. A committee might be formed to draft a syllabus.

GIVE YOUR TIME!

MR. GOKHALE: Unless our members are willing to give the Indian Section more time, nothing can happen. How many members are willing to give one hour a week to their Lodge and one hour to the Indian Section? If we know they are going to give such time, that time can be organized.

We want workers, study groups, syllabuses, but we already have immortal books and lectures in our Theosophical literature, and if we can give those out with conviction, we shall be doing much to help.

Our members do not take enough advantage of Adyar to imbibe the spirit and take it away to their own places.

As regards the need for workers in Benares, we want people to come not because they have nothing else to do, or because they want to die in Benares. But I would welcome the idea of having Benares inundated by workers who have adaptability and are willing to learn and to teach.

At least, begin by giving an hour to your Lodges, and to me an hour more per week, and I will give you some work.

NICE, UNDERSTANDING PEOPLE

THE PRESIDENT: I do hope this meeting has been to some small extent profitable. But I am afraid we have been a little vague, rather than clear-cut.

I like the idea of the General Secretary that everybody should give an hour a week to his Lodge and an hour to the Section. It is a good idea and might well be done.

I like still better the idea that the whole purpose of The Theosophical Society is brotherliness, and every single aspect of our study, of our work, of our knowledge of Theosophy is to make us better brothers than we have been before. I am not impressed by the idea that we must have all kinds of wonderful ways of approach to young people and to old people, that we must think of the religious, scientific, philosophical approach, and so on. Those ideas to me are out of date.

I do not feel that those are at all the quickest methods of approaching those whom we have to approach. I want that the public should realize that we Theosophists are very nice people. If the public realizes that we are very nice people, that we are easy to get on with, that we are understanding people, they will sooner or later want to know why we are nice, why we are understanding, they may even ask why. Then we can answer, Theosophy and The Theosophical Society, and they will say, "We want to know more about it."

"NICER THAN EVER"

Therefore, I will brush away the various intricate ways in which we should approach X, Y, and Z, and this, that, or the other community. If we are to be nice understanding people who try to meet the divergent elements, we have to understand Theosophy effectively and understand how to apply it.

My final word, therefore, is that you should be nicer than ever. If you have a temper, let there be less temper. If you have bees in your bonnet, let them buzz less aggressively than heretofore. If there are all kinds of weaknesses, gradually insinuate qualities and strength to take their place. But if you can succeed in becoming nice, even to the people with whom it is difficult to become nice, then you have fulfilled your Theosophy.

I often think of the Elder Brethren and of how nice—if we may say so reverently—They are to all people of all faiths, all outlooks, all needs, all stations in life. They are so nice, so kind, so charming, to

everybody. Why? Because They know Theosophy as we do not yet know it.

If we would bring down the influence of our Elder Brethren nearer, let us be natural, simple, nice, fortified in our niceness by the wisdom of Theosophy and by the power of the Brotherhood of The Theosophical Society. If we can put that before us as the goal of 1942, if we can be nice people, we will be people who will be trusted by the Elder Brethren, and will not only draw nearer to Them ourselves, but will draw the whole world nearer to Them. And that is the object of Theosophy and the Theosophical Society.

A NEW YEAR'S GIFT

The President announced in Headquarters Hall this morning that Miss E. A. de la Cherois-Crommelin, Bournemouth, England, has made a bequest of her residuary estate to The Theosophical Society for the benefit of the Adyar Library. The amount of the bequest is £1,300, equivalent to Rs. 20,000.

Dr. Srinivasa Murti, Director of the Library, proposes to put the money to the building fund. After the war we shall hope to see Adyar's Serapion rising on ground within the compound already allotted to it. Plans are prepared.

The Newest Leaflets

THEOSOPHY CALLS TO THE NEW AGE

Current questions faced. Telling headings and pointed quotations. At the Publicity Office BUY NOW AT CONVENTION COST: 10 annas for 100.

OF INTEREST FOR LODGE LIBRARIES

If you have only a small library you must wish to enlarge it. In the Publicity Office there are some books for really needy claimants.

TAMIL AND TELUGU LEAFLETS.—"To Those Who Love India." Fifty of these leaflets will be given free to Lodge Secretaries and organizers for distribution.

At the Publicity Office.

What the War Is Teaching Us

The whole of Mr. Jamshed Nusserwanji's discourse on "The Theosophical Outlook on Reconstruction" to a large Convention audience under the Banyan Tree on Tuesday, December 31, was centred round the noble title of the Brotherhood of Humanity, which one of the Masters bestowed upon The Theosophical Society.

If the outlook were in terms of Brotherhood, then, he contended, Reconstruction would be completed without much struggle. In the conditions facing us, however, the process is difficult. The first radical change necessary to achieve our Theosophical outlook is to change to a simpler life. The brotherly outlook can be made practical only when we descend to normal life and lift up others who are living a sub-normal life. So much time, energy, and money are being wasted in non-essentials of living that little is left that can profitably be used for others. The creation of two main classes, one living in luxury and the other in want, creates feelings and situations which eventually result in wars and destructions.

There is a tendency in modern civilization, Mr. Nusserwanji said, towards fashionable churches, parties at aristocratic mansions, theatres and clubs, race meetings, gambling houses and other frivolous enjoyments, which lead to the deterioration of individuals, groups, and nations. Whatever are our differences with Marshal Pétain, he said, "we must accept his analysis of the chief cause of the defeat of France, that it was due more to pleasures and less to sacrifice, more to demands and less to service. The real cause of the failure of modern civilization and the holocaust of destruction is in the excess of luxury and the dearth of service and sacrifice. If people would turn to beauty and the cultural arts even in the midst of the simpler life they would gain joy and give joy, and that would be the beginning of real reconstruction."

A second essential step is for the individual to stop every kind of wastage in thought, words and actions, which creates mischief and is the cause of depression, cowardice and ill-feeling among peoples

and nations. The idea of superiority also must be discarded. In the new Reconstruction the individual must forget that he is superior, that he belongs to any particular community or religion. Only by working for a group or association which aims at service and usefulness to the whole of humanity can an individual produce constructive results. Modern legislation, parliaments and institutions have failed because they have created parties, not to work out principles but to oppose one another. A close analysis of the cause of the war leads to the same conclusion, that the democracies are facing destruction because they have created party factions on personal grounds. The Democracies have not failed, but we have given them a setback because we do not understand what democracy really is. Democracy is only mutual tolerance.

THE CIVIC SENSE

In World Reconstruction men must learn the new science of life. "We cannot remain aloof any longer as masters and servants. As long as the world is ruled in terms of masters and servants civilization must fail. Everyone has to evolve himself as part of a world plan. If the individual citizen would consider himself as part of the civic life and lead a collective life in his family and in his neighbourhood, he would not only avoid many struggles and pitfalls, but would find himself going outwards into the hearts of others in ever-increasing number.

It is unfortunate that people should have excluded child life and animal life from the Brotherhood of Humanity. When State and civic bodies accept the child and the animal as full brother and an asset to the community, the real economic life of the State is sure to prosper. "The war has already begun to teach us important lessons. The child is now considered very valuable, because the nations want to fill up the losses in life. Animal food is not considered necessary even by the British Minister for Health, and he proclaimed the other day his hope that even after the war people will continue the habit of taking meatless food, which is truly healthy."

Our Theosophy Must Be Dynamic

The President sprang a surprise address on a great Convention gathering at 3 p.m. on Tuesday, August 30, under the Banyan Tree. What follows is the peroration: the full text will appear in one of the monthly journals.

DR. ARUNDALE: Now this Convention having to deal particularly with reconstruction, I should like that we should be able to apply our Theosophy in our own individual ways of reconstruction. That each of us should come face to face with the need for reconstruction and with all the theories and principles of reconstruction that surge round about us, and then should confront these theories and principles with his own Theosophy, and with such keenness of Theosophy as he has been able to evoke from within. What does his Theosophy have to say as to the need for reconstruction? On what principles shall reconstruction be based in the light of his own Theosophy? That is what we very much need at the present moment, and I immensely hope that you will, many of you, be applying that specially to the situation in India. For we must help India with our Theosophy, of whatever nature that Theosophy may be, however we may define it. Theosophy must move. Theosophy must be living. Theosophy must be real. It must be dynamic and never static.

As we grow older our Theosophy must grow more true and more real to us, so that we come face to face with and solve those problems of advancing age by growing younger and younger with the aid of Theosophy, which itself becomes more virile, more true, more lifeful, day by day, week by week, month by month and year by year. It is no excuse for any of the older members of The Theosophical Society to become slower in his living. He should become more active, more virile, more vital in his living, because Theosophy can and should mean so much more to him as he

grows older than it is beginning to mean for the younger generation.

YEARS OF YOUTHFULNESS

For my own part I would not exchange any of my years for the youthfulness of the younger members of The Society. I may not be able to play hockey or football, or run about as much as the younger people; I may not be able to do all the things that the young are able to do because they are physically young, but I know I can do certain things which they cannot do because I am physically old. I have the access to the spirit of youth to which they have not yet come, and that access gives me a sense of truth, of living, of growth, of truth of Theosophy which stands in very very great stead to me, as I travel through life and have to solve difficulty after difficulty. There is nothing so far as I am concerned of which to be afraid. There is something at least vivifying. I want everybody to be happily alive. There is never any reason to be otherwise—save with perhaps a few descents—than happily alive. Unless you know what happiness is, unless you can achieve happiness, you cannot share it with others, you cannot give it to others or help others. If you are depressed, cynical, if you are indrawn, how can you help other people? Only as you are happy, forthgoing, understanding, can you be helpful. Theosophy in its own way to each one of us can give all that. So if you are going to begin your specialization and take your Theosophy to yourself and for yourself on the road of taking it to others, you must approach it light-heartedly, eagerly, with the conviction that it is your Theosophy. It may be the Theosophy that the Masters have given to us. It may be the Theosophy that comes to us through leaders or through the Theosophical classical literatures, but beyond all that, it is our Theosophy. It belongs to us individually and will be with us until the end of time. The more so, if we make it ours irrevocable today.

*What are the fundamental Civic Rights and Duties
that should form the bases of articles in
a truly Indian Constitution?*

See Pages 12-13, January "Worker"

If Calcutta Were Bombed!

Mr. Gokhale told the Indian Section gathering on Monday that in various parts of India he found an attitude which he thought was untheosophical, and that was a tendency to find excuses for "Brother Hitler."

Mr. Hirendra Nath Datta (President of the Indian Section) remarked:

"There is no one absolutely evil or good. Napoleon had low traits in his nature, and yet he touched the stars. That is true of each, until we become supermen. Even Hitler is preparing to return as Rama with His Divine attributes.

WHY WORRY?

"There is no cause to worry over the present situation. Take what precautions you will, Calcutta might be bombed within the next fortnight—it has no proper shelters—but all that does not really matter. That should be the attitude of Theosophists. Do not worry too much. That is the lesson Theosophy gives us that we carry away from this Convention. In my life I have had some hairbreadth escapes, so probably I am inured to death.

"The war will be over next year or the year after, and one thing we Theosophists ought to be sure of, namely, that in this war between Right and wrong, between Good and evil, the Good and Right and Righteous are bound to win. But do not be afraid of death at all. There may be terrible setbacks, but the Right is bound to come. That is what we have learned in The Theosophical Society, and it is a conviction which no one can take away from us.

"The body dies, but we are immortal. If we are true sons and daughters of Mother India, we shall come back to India. We shall then have the opportunity of being fellow-workers with Dr. Besant whom I have heard say with her own lips that she would come back to India.

"This is the last meeting of the Indian Section Convention, so I wish you all joy and happiness. In spite of adverse conditions, we have in this Convention more than 600 delegates. When we gather at Benares next year at Christmas time, we

shall have a thousand. Meantime, carry the inspiration which this wonderful place is giving you to your homes, Lodges and Federations, so that our brothers and sisters who have not been able to come may have something of the supreme peace you are imbibing in this Home of the Masters."

"ADVANCE GUARD OF A NEW INDIA"

"Scouts are the advance guard of a new India," Dr. Arundale said in addressing a big rally at the Besant Scout Camping Centre on Monday to celebrate the Silver Jubilee of Indian Scouting. Dr. H. N. Kunzru, National Commissioner, was present, also many Theosophists, including the, Vice-President; and Dr. Maria Montessori who is always actively in sympathy with the aims of the Scout movement.

"The old people have done reasonably well," Dr. Arundale continued in his role as Chief Commissioner of the Hindustan Scout Association in the Madras Presidency, "but we all expect that the younger generation will carry on their work and pave the way for the realization of universal brotherhood."

Dr. Arundale recalled with vivid remembrance the visit of Sir Robert Baden-Powell as the Chief Scout to India in 1917. Tracing the development of Hindustan Scout Association from its origin in 1916-17, when it was actually inaugurated by Dr. Besant, Dr. Arundale said he was glad to be in the Scout movement and he looked to it to promote the greatness and unity of India. He would be happy, he said, if they find a younger successor to himself as Chief Commissioner.

Dr. Kunzru: "It is not possible."

Dr. Arundale: "You have not looked into it."

Dr. Kunzru praised the work of Dr. Besant in the Scout movement, showing how it has spread all over the country until it is now a national organization. "It embodies the will to serve, and it has become a great force in developing the potentialities of India's youth."

Mr. Jinarajadasa on the New World Order

New ideas in reconstruction were advanced by Mr. Jinarajadasa in his address to Convention on "Theosophy and World Reconstruction" on Wednesday, December 31st—the last of the Reconstruction series under the Banyan Tree. The substance of his address is given in the following summary:

The present world chaos is driving home to all how each nation is dependent upon every other nation, especially economically. The principle adopted hitherto in human affairs has been: "Each for himself and the devil take the hindmost." This has produced as an inevitable result "big business" which exploits the masses, and imperialism which plans to control the raw products and markets of the world.

These evils have their roots in race pride, religious exclusiveness, and especially in the wholehearted acceptance that the only life worth living is that of the material and tangible world. Race pride, as also class and caste pride, engender hatred which is one cause of war. An equally contributing element to man's war spirit and mentality is given by those religions which proclaim a salvation restricted only to those who profess its creed. Every kind of missionary effort which glorifies one religion at the expense of all others feeds the war spirit in man, for no man loves to be told that his God is no God. Where the conception of man as an immortal soul is a mere lip profession, as in most faiths today, an inevitable result is the attempt to crowd into one lifetime all that man considers happiness. Hence the modern furious struggle for existence and the wasteful speed in living of those who are well off. What we term a higher standard of living is only a higher scale of spending. The happiness which all seek does not come along that road.

New ideas must prevail in any reconstruction, if it is to be lasting, and if it is to end war. Among them are these: That each race or people, even primitive peoples, has its special valuable contribution to civilization. There must be no grading of peoples into superior or inferior. Then every religion must admit that all other religions are brothers in the one family of God. Also our sense of patriotism must be so

sublimated that, while we love our land, we recognize that others must have the right to love their lands as fervently as we.

When these ideas prevail, common sense will dictate that the whole world must thenceforth be administered as one indivisible unitary organization. Every factor in nationalism, religion, or social conditions which stands in the way of unification must be eliminated, peaceably and by persuasion if possible, but by force by a World Police if necessary, in order that all mankind may not suffer because of the selfishness of a few. All the nations of the world need now to get together to create World Directorates. We shall need to create World Directorates in Banking and Exchange, in Industry, in Production and Distribution, in Raw Materials, in Labour, in Sanitation and Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as one unit.

All this of course means sacrifice of some part of our nationalism, our commercial expansion, our religious rigidity, and our superiority complex in race, class, caste and sex.

All schemes of reconstruction will succeed not because of better conditions of labour, or an equalization of wealth, but only because the true leaders in every nation, who certainly are not the politicians, give the new tone to life which is expressed graphically in the saying of a Chinese sage, "If you have two loaves, sell one and by a lily." Until religious leaders can convince the thoughtful men and women in each land that the real wealth of a community is not in its bank balances and exchange rates or in its armaments, all dreams of reconstruction will finally fail.

Only the sense of a universal brotherhood of all mankind, and the recognition that man is fundamentally a soul who incarnates in a body in order to discover the untold wealth of his own inner nature will lead the way out of world chaos into world order. Until the struggle for existence is lessened for all men, reconstruction is bound to fail. Mere economic readjustments can never lessen the keenness of that struggle.

(Continued on next page)

The "Alkaline" Test of Culture

Shrimati Rukmini Devi opened the Symposium on the Cultural Renaissance under the Banyan Tree on Tuesday, 30th December, by saying :

"Friends, this morning's meeting is on the educational and cultural renaissance, and I have asked those who I consider have a contribution to make to speak this morning. I shall now call upon the President to say a few words on the work that is being done and should be done for the educational and cultural renaissance."

CULTURE IS FINENESS

DR. ARUNDALE: There can be no distinction drawable between culture and education, for education means the drawing out of all that is most beautiful, all that is most wonderful from the individual, whether he is a child in body or adult in body. We have made a distinction between culture and education, but that distinction must go in the New World Order, and so whatever you may say about culture, you may also say about education. Whatever you say about education, you must also say about culture, because they cannot be distinct one from the other.

If I am to sum up the contribution of culture and education to the individual, I could say it in one single word, namely, Character, Fineness. The finer an individual is, the more is he cultured, the more is he therefore educated. The purpose of education and the idea of culture is to make individuals fine, fine in their physical bodies, fine in their feelings and

emotions, fine in their minds. Fine, yes *refined*, so that the result of their cultural and educational development is that nothing can cast them down from that pedestal of happiness on which culture and education has lifted them.

When I look on a Convention like this, I wonder how many of you are cultured, fine, refined. I wonder how many of you are educated, that is to say cultured. The acid test, or if you like the alkaline test—I do not mind what you call it—is how the individual is able to radiate forthgoing happiness, thinking little of any happiness which he could have within himself, thinking much of the happiness which he can gain by giving happiness to others, by making other people happy. So I look on every single member of the Convention to see if he is cultured, if he is refined, if he is educated, if he is scintillating with happiness, giving out, pouring forth his culture to flow outward for the helping of all. They are cultured, educated people. They are refined people. They are fine.

You know it is not easy to do that. You cannot do it exclusively through the mind. You may be able to give a wonderful lecture, but it does not follow that you are educated, refined, cultured. You may be able to dance to perfection, but it does not follow necessarily that you are cultured and refined and beautifully educated. You may be able to do this, that, and the other wonderfully, but it all must come to this: that you should be able to spread real happiness—not just the happiness of the moment, but lasting happiness. From yourself, who have learned, who are learning the science of happiness through culture, education and refinement, you spread that happiness around you so that people who come in touch with you must be happy. They cannot help but be happy. Of course unhappiness is always selfishness. Anybody who knows little periods of unhappiness knows little periods of selfishness. It is not only a question of being happy, but it is a question of being buoyant, lighthearted, smiling, going through life easily even though strenuously, triumphantly even though beset with difficulties.

(From page 65)

Mankind's present tragedy is that no existing religion, each now with its exclusive gospel or creed, seems capable today of giving the world as one whole the inspiration which mankind needs. Therefore all men and women in every country, who have goodwill and the sense of spiritual values, must somehow get together, in order to create a new kind of religion with new conceptions about God. Economic reconstruction must have a spiritual and humanitarian basis. This is what Theosophists are attempting to create.

So I sum up my outlook upon the cultural and educational renaissance first in making culture and education one, and in making that unity into refinement and fineness. Then in translating that refinement and fineness into happiness and in sending forth that happiness among many, not merely one or two, but into one and all. I know sometimes one may feel a little depressed, a little low, a little like this, head on one side, hands down and a little helpless, and this depression one may find from time to time, but this is only superficial. The Reality is there, and it will not be long before it triumphs over the unreality of temporary fits of depression.

My contribution this morning is to send forth lightheartedness, buoyancy, happiness; not a happiness restricted within myself, but a happiness that is poured forth. Then, there is culture; then, there is education; then, there is happiness for all.

THE INFLUENCE OF ADYAR

MR. HIRENDRANATH DATTA: What is Culture? The word Culture has been variously defined, but as I understand it, it is the outer expression of the inner genius of a people. That definition would require to be defined a bit, so I shall try to do so.

The idea is now familiar that a nation is not merely a congeries of individuals. It is not like a stack of bricks or a heap of sand. It is only when individuals are joined together in an organic unity that they become a nation. So that a nation is something more than a group of individuals.

As you know, there have been and there are many, many nations in the world. Here in India we are especially concerned with the Indian Nation, and when we are talking of Culture and a Cultural Renaissance, we have to bear in mind what our President has so often reminded us, that if India is to live as a Nation, then its Culture must be Indian above all. Not that it will be a narrow, parochial, or even a national thing, because if you have at all studied Indian Culture, you will know that one of its dominant notes is cosmopolitanism.

I would remind you what the great Italian patriot Mazzini told us some centuries ago that each nation has its own distinct Culture, that each nation has its uniqueness, that which differentiates it from all other nations. Therefore, the whole duty of any nation, whether Indian,

British, American, French, German, is not to lose its soul. If it loses its soul, then it commits heresy, its own national suicide. That is what Dr. Arundale is never tired of reminding us.

If you diligently read his *Conscience*—not of course, his inner one, but its outward expression, that little journal—you will find he never slips a single opportunity of insisting on this all-important fact that the Indian Nation must not lose its soul, it must be Indian first and foremost.

In connection with this cultural work we have to remember that as each nation has to sound its particular note, all these notes are to be blended together in a wonderful symphony. That will be the World Culture—not that any one Culture will dominate the others. Each will sound out its distinctive note, but they will be sounded out in unison, in harmony, so as to constitute this great Symphony of Culture.

From this point of view, you will appreciate the work that is being done at Adyar in connection with The Theosophical School and especially with Kalākshetra, which has a distinctive function to fulfil in connection with the revival of Indian Culture.

May I remind you that our President-Founder, Colonel Olcott, in the very first public lecture he delivered to a Calcutta audience in the historic Town Hall, said quite truly, "I am faced with a galaxy of B.A.'s and M.A.'s. No doubt they are quite admirable, but I regard them not merely as Bachelors of Arts and Masters of Arts, but Aryans and mad Aryans," and that was quite true.

From one point of view, the greatest service that has been done to our Motherland India has been done by The Theosophical Society and by the coming to India of our two great Founders, Madame Blavatsky and Colonel Olcott, and later on by our spiritual mother, Dr. Besant, toward the saving of India's soul, which we Indians always remember with gratitude. I sometimes wonder what would have been the condition at least of Hindu India, if there were not this wonderful revival of Indian Culture that was mainly brought about by The Theosophical Society and its leaders.

The same work is being carried on along artistic lines by the Kalākshetra. It is

doing very good work. Also the Besant School, which is being conducted along lines congenial to Indian Culture. And the two together cannot fail to work out that Cultural Renaissance which is indispensable for the salvation of India.

HELPING NATURE

DR. MARIA MONTESSORI gave a very erudite and illuminating discourse on the adaptation of natural law to the control of superphysical forces and development of superhuman beings. Education, she said, might be conceived as something based on natural laws, something which brings human energies under control and the human spirit to triumph. In illustration she considered the contribution of the Child. By giving a scientific direction to education we should by respecting the laws of nature in the development of the child unfold the divinity within man and come to the understanding of religion.

"In order," she said, "to render more clear the idea which perhaps is obscure, I want to allude to a person who is near me. The lady [Rukmini Devi] who is near me has certainly within herself great gifts of nature. She has at her command all the laws for the construction of man, all the laws of perfection of movement and intelligence, but you cannot say that she is merely a person who has been showered with the gifts of nature. She had to prepare, to improve upon nature, and evolve to this point which is a supernatural point of perfection and of beauty.

"So we must consider natural laws in so far as they are the means to bring life to a supernatural level. A supernatural man is one who has control of all the gifts and forces in nature."

PUTTING IDEALS INTO PRACTICE

RUKMINI DEVI: All of us may have listened to many talks on culture and beauty. What we have to do is to know how to express it in our actions and how to make our work grow. It is not enough to be content with what is being done at Adyar or what I myself may be doing as you may have read in this or that newspaper. We must put this spirit of beauty into our work and make it a part of our work. Our schemes of Theosophical service must grow along these lines.

If there could be a greater appreciation among us of a right spirit of education and art, then our Society will imbibe that spirit. It is not enough to have a few movements or people doing this work. We must show that we can give not only to a few but to hundreds the power to push on the work.

Education is chiefly for the children, because the future of the world depends on them. If I am working along the lines of art and culture, what is the use if it is going to die with me? I must see that these young people enter into and feel that same spirit. Not only must they be able to do what I am doing but much more. I started under difficulties; circumstances were against me, but we should be making life much easier for the children. I feel that is the responsibility we all have as we go back to our respective activities.

I was going to speak about the work that is being done, but the whole spirit of our symposium has been on a higher line of thought. We have to think of ways and means of putting our ideals into practice. It does not matter whether or not you are members of Kalākshetra, if you feel that the spirit of this work is right, let us co-operate in making it a success, let us work together.

[Rukmini Devi's address is unfinished and will be published in complete form elsewhere.]

CELEBRATING THE GREAT

The Bharat Samaj is contemplating, at Rukmini Devi's suggestion, an attractive little book which will give information on the great festivals, so that they may be celebrated with special pujas as well as the regular pujas. The great festivals are already celebrated by the Besant Theosophical School and Kalākshetra together.

PRAYER FOR VICTORY

"We offer unto Thee, O Lord, our heartfelt thanks for that Thou hast strengthened Thy British people and their Allies to stand unto Victory against the forces of evil; and we pray Thy blessing upon all who are called to fight in Thy name. Amen."

Concentrate on the Yoga of Action !

THE PRESIDENT'S CLOSING ADDRESS

After presenting medals to workers on the Adyar estate, "so many faithful workers," Dr. Arundale closed Convention yesterday afternoon, December 31, with the following address :

I think I may say so far as the Convention as a whole is concerned we have had no resolutions, we have not even resolved to be better Theosophists than before. But I think everyone will leave Adyar with an increased determination to be a more stalwart Theosophist, a more stalwart member of The Theosophical Society than he has been before.

If I go into meditation and try to look to see what I have to do in the immediate future, I perceive with extreme clarity that I must be ardent as never before, fiery as never before. Every one of us must give of his own peculiar genius—and each of us has genius—as never before. And I should like to look at every single delegate who has attended this Convention. I should like to penetrate into the very soul of his being and so to stir him that he is a better Theosophist than he has been, truer to his genius, more ardent in the service he can give to his world around him. I should like to do that by helping each individual to realize that whatever else may be his occupation, Yoga of a practical kind is his dharma today.

Yoga Is Your Dharma

Each one of us must transform himself into some kind of yogi along his own lines of Yoga. Never mind what has been written in any book about the principles and practices of Yoga, never mind what has been given to us regarding the way in which this, that, or the other power can gradually be brought into existence. The Yoga wanted today from every member of The Theosophical Society all over the world is that Yoga which causes the individual to discover his own uniqueness, his own individuality, his own genius, whatever it may be, and to cause that to be a

power flowing through him for the service of his surroundings. Those of you who are remaining in Adyar, and those of you who may have to leave, should endeavour to do what you can to discover who you are, and therefore, what you can do.

I will very gladly tell you what I am, and therefore what I can do. I am a person of fire, just as there are people, let us say, of the will, or of wisdom, or of sacrifice, or of the mind, or of any other quality you like to think of. If I have become President of The Theosophical Society it is not for the wonderful qualities that I may think I possess. It is for the fire that I can give. And as I give fire, so I am useful. As I refrain from so doing, I fail in my duty. I must give my fire, the fire that is of the essence of myself, and that must flow through me into whatever directions seem to me to be the wisest directions for it to flow. I am untrue to my office, I am untrue to my Elders, save as I am able to fan the flames of others—and everyone has his own flame of fire—into some kind of fire.

Become Leaders !

An individual who stands largely for the will, whose will is a well of will, must give forth his strengthening will to all who are around him, give that will forth to me and to everybody else, even though I, like other people, must have my own particular little flame of will. The same is true for every one of you. Seek to know yourselves, who you are, what is your splendour, what is your uniqueness, what is your faculty, what is your genius, what is all that is eternal in you. And then see if you cannot make it more, make it purer, make it finer, and give it forth.

Do not pay too much attention to books. Do not pay too much attention to forms. Do not pay too much attention to organization. As I have often said before, and I say again, the world needs leadership, and leadership can only come from those who have discovered themselves and therefore know what they have to be, therefore know what they have to give to others. A person who just attends meetings of a Lodge, however regularly, a person who is a constant student of Theosophy, however intensely, **a person who is fulfilling the conventional and orthodox duties of a member of The Theosophical Society is not doing enough in the world today.**

We need more from him. We need the pure "himself" from every member. And while our General Secretary has rightly asked for time from each one of you to give to his Lodge work and to his Section, quite rightly, each one of you should transform himself into a yogi, sitting quietly in his room and determining with a quiet but nonetheless intense determination to be a pure, an unadulterated, channel for that force of which he is the custodian, has been the custodian from time immemorial, and which some day he will make so magnificent that it will lift him into the company of the Elder Brethren of the world.

Real Magic

I want each one of you to go away from this Convention with the spirit of Yoga hovering over you so that you pay as much attention to the evocation of splendid power from within yourself as you may pay attention to the ordinary duties of your everyday life. That evocation does not depend upon age, does not depend on health, does not depend upon any outer circumstances. It depends upon your seeking and discovering your pure, your simple, your ultimate self. And each one with his Theosophy, his membership of The Theosophical Society should be able to discover himself. If he cannot do that, then he lives among the ignorances of illusion longer than he should live.

That discovery is not to be done in groups, is not to be done in numbers, is not to be done in gatherings, meetings. It must be done alone, and you must be thinking and thinking, and dreaming and feeling, and aspiring and willing day after

day, day after day, stretching yourself outwards into your own eternity, into your own infinitude, so that you sense at last something of yourself which you know is the real You, which you know has been with you from aforetime, and which you know will be with you until you need time no more.

It is that spirit of Yoga with which I should like to conclude, as it were, this Convention, so that you may go into the outer world which needs us all so sorely, in the spirit of dedication as a Knight of Service. You have been here under the blessing of our Elders who have been constantly with us, you have been here in vigil at the great Altar of Service which is this great Headquarters, which is every headquarters and Theosophical centre throughout the world. You have been here as in a vigil, you have been kneeling before the Altar of Service. You rise up with, I hope, the accolade of Knighthood upon you. And I should like to feel that each one of you, wheresoever he goes, whether he remains perhaps at Adyar, belongs to Adyar, or whether his post is elsewhere, transforms himself into a yogi of the kind that the world needs today.

Streams of Fire

There is no time for the world to wait for us to become like the great Yogis of old. There is no time for us to develop the powers which are ordinarily associated with those whom we call yogis. There is for the world today another kind of Yoga, the Yoga of Action, the Yoga of practical service, the Yoga of the sacrifice of the individual upon the altar of the needs of the world.

I should wish most ardently that you could remember the help that some of you so eagerly give during the course of the night, and even sometimes during the course of the day. I have written of my experiences in my book which I have called *The Night Bell*, wherein you will see what the ordinary individual can do to help. I can assure you, so far as I have been able to become something of a yogi of that nature, not a country is without receiving a little stream of my fire, especially, of course, the countries of Europe and China. My stream may not be as pure as it ought to be, but there it is, and when it goes forth as fire it takes on the form of courage,

it takes on the form of protection, it gives to the stricken brethren in every country the sense that there are those who watch over them, lonely, forlorn, desperate though they may seem to be.

And I well know the experience of making people who are in desperate straits on the physical plane a little happy because somehow or other they sense me there, and they know that whatever harm may come to them, the Gods have sent an angel of sorts to give them a little solace and a little comfort.

You can all do the same thing. All that I have written in *The Night Bell* should be easy for all of you if you discover what you have to give, and give it with abandonment and realize that now is not a time so much for study, not a time so much for meetings. More is it the time for action and for going into a condition of Yoga which does not take you out from the physical consciousness, which gives you that ability to send forth brotherhood in your own individual way.

Serve the World!

What we want from all our members is less knowledge, more Brotherhood; less organization and more simple generosity. That is what is wanted. Next time I tour India I should like to be able to ask members of the Lodges not what their syllabus is, not how they have been getting on week after week with their lectures, but what individual members have been doing to become yogis of the type to serve the world, that part of the world that has been entrusted to them by the Elder Brethren. Wherever you live it is the will of the Elder Brethren you should have the opportunities that are there for you to seize.

How wonderful can our New Year be! I am thinking constantly of what I can do to be a better channel than I have been heretofore. Also think, yourselves, what you can be. This is not only a Convention for practical Reconstruction, but also a Convention for **changing yourselves all into yogis without any danger, but with the unfoldment and blossoming of every power into further capacity.**

Please try to think of this. Please try to discover yourselves, who you are. Never mind whence you have come. Never mind much whither you are going. All that takes care of itself. But the NOW, the needs of the world now, that is what you have to face with your "you", with your own genius, with that which has brought you to where you are. You must give anew the fineness each one of you has that has enabled you to become members of The Theosophical Society, and perhaps, more than that, brought you into contact with the Elder Brethren.

Discover yourselves in the lonely places, by yourselves, and then give of yourselves without talking about it. I have talked about the gifts I have to offer, just to try to show you a little more what I mean, but the more secretly we can do the work, the more effectively will it be done.

That is all I want to say, but I want you to carry away with you the idea of your being concentrated to the Yoga and the Service of the world in its present dire need. That is the idea I should like you to take away with you among all the other ideas which have helped you so much, so that the Elder Brethren can rely upon us more than ever to be Their servants in the outer world and to bring that outer world to peace and prosperity.

KALAKSHETRA'S ART EVENINGS

Kalakshetra has made a very substantial contribution to the happiness of Convention delegates by arranging the evening entertainments. First, the Bharata Natya Recital by Shrimati Rukmini Devi on Saturday, in which the great audience in the Adyar Theatre was lost in wonder at the apparent artlessness, indeed the very perfection of art, with which Rukmini Devi interpreted high cosmic themes through the art-form of the dance.

On Sunday evening came the vina concert by Sri Sambasiva Iyer, one of the greatest vina players of our time. Fortunately he is passing on his art to his young pupil Kumari Ranganayaki, who is uncommonly gifted both in her voice and in her vina technique. With the new architectural arrangement of the roof of the Theatre, the acoustic properties of the Theatre are as perfect as possible, so that even a stage whisper is heard in the outer gallery.

Today's Diary

THURSDAY, 1 JANUARY

6.30 a.m.	Bharata Samaj Puja	Hindu Temple
7.45 a.m.	Prayers of All Religions	Adyar Theatre
8.00 a.m.	Publicity and Propaganda	Headquarters Hall
9.30 a.m.	Peace and Reconstruction	Headquarters Hall
6.30 p.m.	RUKMINI DEVI: DANCE RECITAL	Adyar Theatre

TOMORROW: FRIDAY, 2 JANUARY

8.00 a.m.	General Council (Second Session)	Recording Secretary's Office
8.00 a.m.	Besant Educational Trust	Recording Secretary's Office
3.30 p.m.	Kalakshetra General Body Meeting	Dance Cottage, Besant Gardens

The variety programme on Tuesday evening was typical of the varied artistic interests of Kalakshetra, Bharata Natya items predominating. Shrimati S. Radha contributed four dances with her customary fire and skilful technique. Rukmini Devi has found in her a very promising pupil who bids fair to carry on Rukmini Devi's own traditions. Other dance items were given by A. Sarada, a young pupil of Kalakshetra. Boys and girls of Kalakshetra took part in kolattam, also and in some Kathakali items illustrating "Sri Ram and the Golden Deer," and the story of Mohini and the stealing of Amrita. The scenic arrangements and colour effects were most ably effected by Mr. Alex Elmore.

Last evening, December 31, Kalakshetra presented a stirring drama entitled "The Flashing Comet," depicting incidents in the life of Giordano Bruno. The principal character was impersonated in a remarkable way by N. Yagneswara Sastri, whose conception of his hero was vivid and understanding, while the stage settings reproduced the atmosphere of the late 16th century. An imaginative touch of realism was given in the final scene with colour effects suggesting the fires at the stake

rather than the actual martyrdom.

Rukmini Devi returns to the stage this evening (1st January) in her second dance recital, when she will again bring down cosmic truths from the heaven-world of the Lord Nataraja. The excellence of her musical support is due to the presence of a distinguished singer Mr. Papanasam Sivam, and his pupil Mr. Mani, and the voice of Mr. Kalidas Neelakanta Iyer of Kalakshetra who has set to music one of her important dances; also the mridangam playing by Mr. Sundaram of Kalakshetra, Mr. Balaganesan Iyer on the flute, and the nattuvam of Mr. Chockalingam Pillai—all expert musicians.

MANY HAPPY NEW YEARS

The President gave his greetings at the closing gathering yesterday.

"So far as tomorrow morning is concerned, in anticipation I wish you many happy New Years, for tomorrow is the New Year from the Christian standpoint. I hope you will have a very happy, joyous, active, and strenuous New Year, all for Theosophy and The Theosophical Society in the many meanings it has. Already I am feeling very energetic, joyous, uplifted, and looking forward to the next year with much enthusiasm."