but their spiritual life too—and by it our synthetic Theosophica programme fulfilled. We dream too—and being neither old nor young, I combine the two: *see visions and dream* of a wonderful wor before us.

It is interesting—and curious to those who live on the surface—that this has been going on in my absence, and that I, knowing nothing of it, just on my return to India, said to Mr. Gandhi in Bombay, I was willing to spin half an hour a day, if it would help unity. Mme. de Manziarly is a very charming woman, and "has a way wid her," as the Irish say. So she suggested to the women who began to spin saleable yarn that they should spin for a charka that would be their own; they preferred the annas, but she so praised the usefulness of having a charka with which they could go on spinning annas perennially, that they exchanged yarn for charkas and then carried them home for their own use. Now yarn is made and woven into cloth in the Craft Shed, and out of the cloth little jackets are made for the children of the South Indian fashion, and these are becoming the uniform of the school. Mme. de Manziarly bought various kinds of charkas, and she and the carpente between them made one which is very simple and effectiv They spin from the seeds directly, without any intermedia processes. Now she has gone off to learn vegetable dyein which is still done in Southern India, and which she wish to add to our villages here. This is a well-considered pl and the idea may spread. Parts of it might be taken up in a village, and the whole in the larger villages. If a Pañchâ were added to it, the village would be on the right road.

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A Scout Week has been in progress here from Oct 13th to 19th, and no less than 21 Madras organisations took in it, without regard to colour, or creed, or sex. "21" is ra misleading, for "Corporation Schools" as a name co one, but there are 60 schools. Youth had six days and had one, and if all the meetings were as successful as th