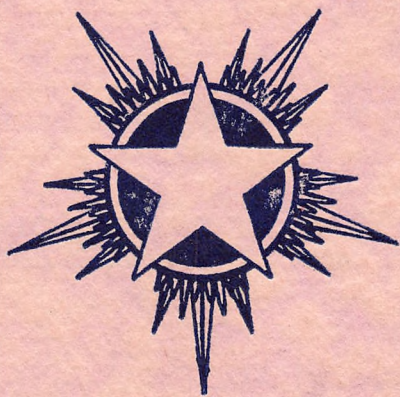


THE · STAR



JANUARY
1928

THE STAR

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The Star

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The Simple Union

J. Krishnamurti



Listen to me,

O friend.

*Be thou a yogi, a monk, a priest,
A devout lover of God,
A pilgrim searching for happiness,
Bathing in holy rivers,
Visiting sacred shrines,
The occasional worshipper of a day,
A great reader of books,
Or a builder of many temples,
My love aches for thee.
I know the way to the heart of the Beloved.*

*This vain struggle
This long toil
This ceaseless sorrow
This changing pleasure
This burning doubt
This burden of life
All these will cease, O friend,
My love aches for thee.
I know the way to the heart of the Beloved.*

*Have I pilgrimaged the earth,
Have I loved the reflections,
Have I chanted, singing in ecstasy,
Have I donned the robe,
Have I put on the ashes,
Have I listened to the temple bells,
Have I grown old with study,
Have I searched,
Was I lost?
Yea, much have I known.
My love aches for thee.
I know the way to the heart of the Beloved.*

O friend,
Wouldst thou love the reflection,
If I can give thee the reality?
Throw away thy bells, thy incense,
Thy fears and thy gods,
Set aside thy creeds, thy philosophies.
Come,
Put aside all these.
I know the way to the heart of the Beloved.

O friend,
The simple union is the best.
This is the way to the heart of the Beloved.

I Am With Thee

J. Krishnamurti



As the flower contains
the scent,
So I hold thee,
O World,
In my heart,
Keep me within thy heart,
For I am Liberation
And Happiness.

As the precious stone
Lies deep in the earth,
So am I hidden
Deep in Thy heart.
Though thou dost not know me
I know thee full well.
Though thou dost not think of me
My world is filled with thee,
Though thou dost not love me thou
art my unchanging love.

Though thou dost worship me
In temples, churches and mosques
I am a stranger to thee,
But thou art my eternal companion.
Though thou dost fight
One with another
I will never forsake thee.

As the mountains protect
The peaceful valley,
So I cover thee,
O World,
In the shadow of my hand.
As the rains come
To a parched land,
O World,
So do I come
With the scent of my love.

Sleep not,
For I am with thee,
O World,
For in the twinkling of an eye,
Behold, I am here.

Keep thy heart
Pure and simple,
O World,
For then thou shalt welcome me.
I am thy love
The desire of thy heart.
Keep thy mind
Tranquil and clear,
O World,
For then thou shalt
Understand me.

I am thine intelligence,
The accumulation
Of all thine experience.

Behold, I am with thee,
O World,
But who shall welcome me?

I sit in the temple,
I sit on the wayside,
Watching the shadows move
From place to place.



The Boy and the Teacher

Annie Besant, D. L.



ANY are the changes I have seen, since in 1910, on January 11, when I stood with my revered Brother, C. W. L., behind the Boy Krishnamurti and his two Sponsors, Elder Brethren in the radiant Presence of the Lord Maitreya, the Buddha-to-be, over whose Head shone the Blazing Star, while high in air sat the Lord Buddha, in welcome to the Child who was setting his young feet upon the Path trodden by the Tathagathas, since our globe received the Sons of the Fire.

The usual questions and answers had been given, and after a brief pause, as the Hierophant gazed tenderly on the little form, He asked whether, in view of the extreme youth of the body of the candidate, any Brothers living in the outer world would take him into their care and watch over him till manhood was attained. My Brother and I answered that we would gladly accept the charge, for well we loved the Boy. Then he was asked if he would accept us as his guardians during his youth, and in a loving sentence he yielded himself to our care. In a few stately phrases the sacred charge was given, forming a link which can never be broken.

The years sped on, and the Boy became a Youth, and the Youth a Man. He passed through many stages, through many moods of thought and feeling. There were periods of eager playful boyhood; periods of shrinking from his destiny; periods of mental revolt and of strong inner urge to liberty of thought and independence of judgment; his brother, with his brilliant mind, full of questionings. But he remained through all the same gentle, loving, gracious creature, compassionate to all weak things, to animals, to little children, ever holding in strong love the two elders appointed as his guardians. A charming, fascinating boy and youth, winning the hearts of all who knew him. From the time that his father

brought him in 1909 to Adyar, the Headquarters of the Theosophical Society, the two Brothers lived in the atmosphere of Theosophy, imbibing its ideals, absorbing its teachings, adding to the Hinduism into which they were born the liberty of thought inseparable from Theosophy. As he said at Eerde Castle to his circle of students: "The background of my teachings is Theosophy."

The great sorrow of his life was his brother's passing away, for they had been together since the birth of the younger; but only the bodies were divided; death could not break their essential union.

He passed his second Initiation while in Taormina, his third in his little home in the Ojai Valley. In 1925, came the first public manifestation that he was the chosen vehicle of the World-Teacher, on the 28th of December, the Star Anniversary, immediately following the Jubilee Convention of the Theosophical Society, when, as our readers know, the World-Teacher spoke through his lips. Since then the changes have been successive and rapid; they may be traced in the poems he has written, until his consciousness merged in that part of the World-Teacher's consciousness which can function within the limitations of a human physical body. (See chap. XI of the *Bhagavad Gita*.)

The outward changes have been remarkable. In public speaking, last spring and early summer, he was still shy, very nervous, sometimes hesitating, always with a total absence of self assertion. He became stately, dignified, without any trace of nervousness, fluent and poetical in diction, full of images, ever drawn from nature. And he plainly and definitely asserted himself as the World-Teacher, as the door to Liberation, as one with the Beloved.

I, who have known him from childhood, bear witness that he is no longer the Krishnaji he was. As ever loving and tender, even in these exquisite

qualities there is a change. They are deeper, stronger, but impersonal, no longer "attaching" him to any personality. He depends on no one; he stands alone, sending out love and help to all. Happiness, serene and joyous, radiates from him; it gushes up from within, and comes not from outside.

His teachings are Ideals, not details; he pours out Life in powerful flood, indifferent whether it breaks old, or imperfect, or narrow forms. Life creates and regenerates, and the World-Teacher pours out Life, careless of forms. Temporary pain may be caused to those who are fettered by forms. But joy comes to those who are ready

to lose the lower life, and who know they will find Life Eternal.

And so, whilom the mother and guardian of the Boy, the Youth, I gladly reverence in the Man the presence of the Lord whom I adore. For I know Him as He is in His glorious Body in His Himalayan Dwellings, omnipotent, omnipresent, and I bow to Him, enshrined in the physical body with the limitations it imposes, immanent in the earthly Body, as truly as He is manifested in His Glorious Body in those far-off mountains. I am His servant in any form which He assumes, I count that service as my greatest privilege in this lower world.

Krishnaji

C. Jinarajadasa

A marked characteristic of Krishnaji is his individuality. As all know, his spiritual "Fathers in God" have been Dr. Annie Besant and Bishop C. W. Leadbeater; and I may count myself among his several spiritual "brothers in God." We who have surrounded him in his boyhood's years are Theosophical workers, and in a very especial way we think in terms of Theosophical phraseology. But Krishnaji does not! He is individual and original, and when giving his message has his most markedly individual standpoint. Neither his phraseology nor his similes are those which he has heard from those who have surrounded him, and whose discourses he has listened to, like hundreds of other Theosophists.

Herein lies the charm of Krishnaji, and the freshness of his message. There is after all but one Wisdom, whether it is spoken by an ancient teacher or a modern. But there are many presentations of it, and to one like myself, who seeks not only truth but also beauty, there is a great delight that Krishnaji is giving us not "new wine in old bottles," but new wine in new bottles.

Krishnaji has already said many hard sayings." Are they "hard"? Only to those who have been satisfied to tread hitherto the "easier road," as

Shri Krishna terms it, to the Manifested Deity. But to those who have longed to approach the Unmanifested Deity, whose inner life has therefore been hard, these "hard sayings" of Krishnaji are as food to the starving, as water to those dying of thirst. If any of us, who have found in Theosophy the light of the Divine Wisdom, find his sayings "hard," and in them not light and comfort but darkness and distress, there is none to blame but ourselves. It only means that in the past we have been afraid to look at the full Light of Truth, lest we be blinded. The only cure now is to accustom our eyes gradually to see that Light, till, in spite of passing pain, we grow by means of that Light, and rejoice at last with abounding joy.

Who that first saw Krishnaji's face as a boy has forgotten its beauty? Who that had the privilege of knowing him will forget his humanity—his delight in being outwardly as men are, like them and not different from them, a man among men, a seeker among seekers, and above all one not to be put upon a pedestal? Now that he is no longer a seeker, but is a teacher who speaks with directness because he has found, he has added to his humanity attributes of that hidden Divinity in man of which I for one have dreamt for long.

Krishnaji's Message

J. Emile Marcault, M. A. (Paris), LL. B.



O write of Krishnaji's message is as though one carried a delicate flower to a distant place, knowing that, in the very joy of holding it, the warmth of the grasp must destroy, at least in part, the freshness of its bloom. It would seem that a necessarily systematic presentation of the living truth can only be accomplished at the expense of the wonderful inspiration and strength and beauty which it holds, whether in speech or in verse, for whoever reads or hears it. Yet may the love with which these pages are written preserve something of the life they seek to interpret.

No characteristic is more markedly conspicuous in Krishnaji's message than its "newness," a newness which is not merely freshness of youth, like the freshness of a new-born child of the old race, of a new flower in the familiar field, but rather a new creation altogether, a renewing force, a new breath of life, capable of making all things new, a Spring, *una Primavera della vita*. Ruysbroek describes the mystic's bliss as a "still-storm of joy." Read Krishnaji's message, or better, hear him, and you will feel that still storm of joy, that torrent of peace, coming out into the world, a blessing to the whole world.

Like previous manifestations of the Divine to man, Krishnaji's message is an absolute: the Divine in him awakening the Divine in all men, the Divine unveiled in one, unveiling itself in all, but this time a new Divine life, since its revelation to man must needs follow the course of man's evolution, which is after all but the gradual unfoldment of the Divine in him. Was not the Divine life brought by the Lord Buddha that of the mind-law, the good law, the knowledge of which brought liberation from its chains? Was not the Divine life brought by the Christ that of the social sense, and His symbol a social one—the Father, the Kingdom of His God, and spiritual life limited to mankind?

Krishnaji's Divine life is that of the universal sense. Spirit is the heart of everything, not the prerogative of man, but life universal. Man's privilege is only to be self-conscious of that which is the life in all things; to find it in oneself is to discover it in all else; the new "kingdom" is that of eternal, omnipresent Life and Love and Beauty. All names, even that of Father, so dear to our Christian hearts, restrict and limit. Have not nations fought against each other because their "names" for God were different and they believed that different names signified different Gods? The new message exorcises all names: its Absolute of Love is not conveyed by a noun but by an adjective—The Beloved.

That kingdom of life must needs be the Kingdom of Happiness. Only when it was not possible for man to know that the whole world is immortal, eternal spirit, only when spirit was unable to recognize itself as universal and eternal in him, was he doomed to feel the bonds of form, to misunderstand and to suffer. And because the Divine in him was not yet self-conscious, it had to be represented by symbols corresponding to the limitations of the self-consciousness which he had reached. But now man is called to recognize the Divine in himself and in all things, to effect mystical union with his very self, instead of with its mental representations, to enter into the ocean of creative power that sweeps through the forms and yet remains one, organizes and destroys and yet retains the triumphant consciousness evolved through species after species of stone, plant and beast, through life after life of man. While man was ignorant of his immortality, and therefore believed in the reality of death and sin, Divine Love had to use the symbolism of sacrifice and pain. But when, as now, man discovers himself as part of immortal, universal life, death loses its sting and sin its curse. The new Kingdom of God is the Kingdom of Happiness, and the symbol of Love is no

longer the cross of matter, but the now liberated and triumphant life.

Nor is this certainty of life the only cause of joy. The perception of universal life means also the enjoyment of universal beauty. The world becomes a garden with soft shadows and wondrous flowers, a garden extending indefinitely—disclosing vista after vista of splendor.

Yet the Garden of Happiness is no place of aesthetic ease, no languid Arabian paradise. It lies on the mountain top, and the path which leads up to it from the familiar valleys, the path of liberation, is strenuous and steep. The gospel of Happiness is a gospel for the strong. To reach the joy it promises, one must transcend the fleeting pleasures and the changing sorrows, disengage oneself from all the categories of emotional, mental, social limitations, from the time and space in whose illusions we have confined the eternal, immortal consciousness of our true nature; and that can only be done by generating in ourselves a tremendous urge to freedom, a storm of rebellion, that intelligent revolt, that creative discontent which alone can break the bonds and set us free. Yet not by detachment but by expansion, not by suppressing but by fulfilling all the limited loves and truths of our past experience can we attain to the limitless love and truth which is the appanage of our real self—and find there the Beloved.

The liberation to which we are called is not a negative liberation, a passing into the void, a losing of the separate drop in the ocean of Nirvana. The liberation taught by the Lord Buddha led from a different bondage into a different liberty. The liberation of which Krishnaji speaks is positive freedom, a consummation not an escaping, self-realization not self-destruction, an experience not a gift; the plenitude of self-consciousness finding the plenitude of universal consciousness. No doubt a self has to be destroyed, but that is the self of our limited everyday life, and it is in freeing the spirit from its fetters that we find our true being. A difficult process, involving exercise of the

will, which no acceptance of philosophical or theological dogma, no imitative thinking or passive following of ceremonies can replace. No one can carry us to the mountain top. With feet hardened by long experience or bleeding from virgin effort every man must climb the mountain slope. What heart can urge a man to tread the path of peace and liberation except his own?

But all plants are not ready to bloom when the warmth of spring first opens another year of life and growth; though all are quickened and put forth leaves. So under the influence of the new spiritual spring not all men will achieve complete liberation, full union with the Beloved. But for all there will be spiritual growth and all, if they seek the Kingdom of Happiness, will be liberated from the bonds of their past consciousness and become the creators of a new, a more spiritual civilization, wherein science, philosophy, art and even politics will express the new consciousness. For Krishnaji's message is both a liberating force and a civilizing power. No Buddhist contempt for life is here; life has to be redeemed as well as transcended; spirit can be completely liberated only when all its organizing powers have been manifested in the world of matter.

And, as ever, the gospel of Liberation is brought by one who has attained. The message is instinct with the experience it reveals, and to all the imprisoned selves that crave for liberation and happiness he is the embodiment of these, his Happiness, his Liberation the common heritage of all men. Yet not through personal worship can the help be received. No one's experience can really serve for another, however much it may encourage and stimulate effort. Not even a God can make man Divine, for man is Divine and he alone can free his own divinity. There is a new pathos in the conflict between the love that goes out to redeem and the denial of the personal devotion. He who comes to save warns those he loves that they must save themselves, not build on him their salvation; that magnificent edifice must be built of their own life

stuff, suffering, effort, failure, enthusiasm, ecstasy; the God who saves is to be found within oneself, not in any Saviour is the door of the Garden of Happiness.

Indeed wonderful as Krishnaji's message is in every way, the greatest wonder is its modernity—modernity of expression, for with its oriental wealth of images and its poetic beauty of diction, it is strangely adapted to our feverish modern life. It accepts all our complications of culture and progress, but points to the illusion that makes us prisoners in their net. They are indeed the products of spirit, but of spirit manifested through the mind; and the mind is only a function of spirit. Let us cease to believe that we are our mind and realize ourselves as spiritual beings, owners and users of the mind but free in that ownership and usage.

Krishnaji's modernism appears the more strongly in that the experience on which it is based satisfies not only the aspirations but the realizations of modern consciousness. This ascending of the scale of values, this transcending of mental and social categories, of time and space, does it not synthesize all the partial liberations already achieved or at least claimed by the most advanced of our race? M. Bergson finds the real self of man above the plane of thought categories, above space, universal and social, and calls it spiritual energy, an individualization of universal life or spirit, and free on its own plane; and all schools of psychology, whether idealistic or not, are now postulating a self transcending mind. William James has shown the mystic experience to be identical in all the great faiths and transcending all emotional categories. And Herr Einstein demonstrates that our time and space are relative, not abso-

lute, and can be transcended by finding a more truly universal system of reference.

Everywhere consciousness is realizing the limits of the mind and reaching the universal beyond them. Chemists pierce through the forms of matter and reduce them to force. Sir J. C. Bose rises above the morphology of plants and contacts and registers the organizing life. Zoologists conceive of the psyche as the force that builds up all the forms of animal life. Each category discovers its limits, and the self that until now accepted those limits as its normal bounds now finds itself transcending them. And also from the depths of collective consciousness in the masses there rises a blind but potent aspiration to the universalizing of life, to political and religious peace, to understanding and co-operation, to unity, freedom and happiness. Yet not as a result of the sufferings of the war, for the war itself was the last attempt of the mind to secure durable conditions for the enjoyment of its limitations, and it is the new consciousness that triumphed in the war, even though a subtler net of mind is now attempting to imprison it anew.

To thoughtful, unbiased students of our time, Krishnaji's message cannot fail to appear as the synthesis of all those partial liberations—total liberation and happiness for all men. Yet not a synthesis of composition, which would in fact be not a synthesis but a sum. Spring is not the sum of all flowers and all leaves: it is the source, the cause, the creative force, simple, fresh, limpid, sweetly irresistible, the new universal consciousness focussed in one who realizes it fully, the incarnation, whatever this may mean, for the psychology of the New Age, of a new dispensation of the Divine in the divine heart of man.



Krishnaji in Relation to the Present Age

Lady Emily Lutyens



RISHNAJI has only just begun to deliver his message to the world, indeed, as he has himself told us it is only during the past year that he has acquired the certainty of his mission, that he can say with conviction: "I am the Teacher." It would obviously therefore be ridiculous for us to judge of that teaching as if it had already reached its final stages. Krishnaji is always urging upon us the necessity of constant change, he is himself the living example of his own precepts. Krishnaji literally makes a stepping-stone of his dead self to rise to nobler things. That is perhaps the only way by which we can live truly nobly, to open all the doors and windows of the soul to the merciless light of Truth, to die daily to our old selves and be reborn each morning. Most people draw down the blinds and put up the shutters, and hide their dead selves in dark corners, from which they are liable at any moment to reappear like spectres at a feast and confound them. For Krishnaji there are no dark corners, which is one reason for his great simplicity. It is our concealment of our own motives, of our own weaknesses, which makes us complicated, but with Krishnaji the house of his soul is swept bare, he has no spectres to fear because each has been faced and destroyed as it arises.

Change, death, and rebirth are a necessity of evolution, so the teaching of Krishnaji will change with his own evolution, the first word only and not the last has now been spoken.

But even in the first word, if we can rightly understand it, Krishnaji has said enough to enable us to see how full of vital importance is his teaching for the age in which he is born. The purpose of this article is to show the relation between the needs of the present age and the special characteristics of the teaching of Krishnaji.

Every great Teacher that the world has yet seen has delivered his message

to a limited circle within a circumscribed area. The teaching must have sounded revolutionary and strange to the ears of the particular listeners to whom it was given. The Buddha preached His great Gospel of simplicity and wisdom to India, but India finally rejected His message and it spread far beyond the country of His birth. The Christ taught a handful of Jews on the hill sides of Galilee, but the Jews rejected His Gospel, which has nevertheless spread round the world.

It is significant of the world of today, of the message of today, that the teaching of Krishnaji is not confined to one race or nation, but it has nevertheless been delivered up to the present chiefly to Theosophists and Star members—that is to say, to a limited and specialized type of person. The fact that Theosophists are drawn from every nation, class and type is proof of the more universal environment of the Teacher today than has ever been the case before, but it is still an environment which is specialized and limiting. It remains to be seen whether history will repeat itself and again whether the very people to whom his message is addressed will reject him and his teaching, while the larger world, indifferent to his message in its initial stages, will later accept what his present immediate hearers reject.

The Buddha spoke to a people whose life was based upon form, upon belief in the value of rites and ceremonies, and He told them that these were of no avail in the search for Truth, which lies only within.

The Jews were also a people tied and bound by rigid forms, by rites and ceremonies. The Christ denounced these things in no measured terms, proclaiming the ancient Truth: "The Kingdom of Heaven is within you."

Is there a danger today that Theosophists are bound by their belief in formulas, in rites and ceremonies, and theories cut and dried and labelled, and

so may reject the living and simple Truth of the Teacher of today? "The simple Union is best, the Kingdom of Happiness is within." Time will show.

Each age has, I suppose, its own characteristics, but there are certain points which mark off the world of today from every age which has preceded it. In the first place the discoveries of modern science have almost abolished time and space, and every year draw the nations of the world closer together. No nation can in future live in isolation. It may build around itself walls of tariffs and armaments, but the spirit of the new age will overleap them all. The actions of one nation have their reactions in all other nations. In what other age would the execution of two obscure workmen have raised a storm of emotion, literally world-wide? By the telephone and the radio the human voice will carry round the world. By aeroplane and airship it will soon be possible to reach from one end of the globe to the other in an incredibly short space of time. With every year science is making new discoveries and all achieving the same object, the unity of mankind. A world consciousness is gradually being born and no man can as yet fathom what this may mean for the humanity of the future.

In yet other directions is this sense of unity being fostered by science. The discoveries of Sir J. C. Bose of Calcutta have proved the oneness of the life behind all forms. There is no hard and fast line to be drawn between organic and inorganic matter, for the life in both shows a wonderful and striking similarity. Sir Jagadis Bose himself states that the "lines of physics, of physiology, and of psychology converge and meet." It has ever been the peculiar genius of India to find the one among the manifold, and a son of India has carried the tradition of his race into the realms of science.

Scientists all over the world are also working to break down the barrier which seems to exist between the living and the dead and a few more years may bring these efforts to fruition.

With this growing unity which is the chief characteristic of the coming age there is another tendency to be observed, and that is the increasing spirit of revolt showing itself in all departments of life. This spirit of revolt is fostered and intensified by the growing unity of the world.

The revolt of the proletariat is already an accomplished fact, it has been in progress for many years, and the growing power of Labor is regarded as a boon or a menace according to the point of view of the observer.

The revolt of women is a newer movement, but one which may be even more far-reaching in its effects upon the destinies of mankind.

The revolt of youth is exercising the minds of educationalists in all countries. The young people of today are in revolt against all authority, be it the authority of religion, of parents and teachers, or of social laws and customs.

The revolt of subject nations and subject races is just beginning. The East is awakening from her long sleep and threatens to throw off the shackles of the white man's dominance.

All these movements of revolt have this in common, they are the uprising of the "under dog" against his master, the revolt of the exploited and subjected against those who have held them in bondage.

Organized religion is rapidly losing its hold upon the younger generation. Many reasons contribute to this state of things. The growth of science and education, which has destroyed belief in theories based upon ignorance of the laws of nature, and superstitions which only flourish in the darkness of ignorance; materialism which is the result of increasing prosperity, luxury and the love of pleasure; finally the experiences of the Great War, in which the followers of the Prince of Peace slaughtered each other in millions, supported by the blessing and approval of Christian priests and ministers—Christianity, as interpreted by the churches of Christendom, died upon the fields of Flanders.

Religious sanctions and social restraint based upon religion have no hold on the young generation. They demand a reason for commands imposed, and love of God or fear of death, hopes of heaven or dread of hell do not appeal to them as reasons to forego a present enjoyment. It is no use for the elders to hold up their hands in holy horror, for the "gloomy Deans" to prophesy disaster; the wise should seek a reason for symptoms which arise universally. There is no religion which entirely fulfills the needs of the world today, or rather of tomorrow. In the first place because all religions are based upon authority, the authority of a God, of a prophet, of a Church or of a book. And secondly the social systems, the civilizations which have accompanied each religion, are none of them capable of universal application. All Western people would agree that Eastern religions, still more Eastern civilizations and social customs, are not suited to the West; they are not so willing to acknowledge that the East does not need the religion and the civilization which the West has tried to force upon it.

But even if religions die or are outgrown, Religion in the widest sense remains. The meaning of Religion is "to bind back," which may be interpreted as a binding back of the soul to God, or of the individual self to the universal Self, of man to the source of his being.

Every man, even if he calls himself atheist or agnostic, must have some philosophy of life, some standard by which to guide and regulate his conduct.

We are moving, slowly it is true but none the less surely, towards a new type of civilization, a new social order, based upon co-operation rather than competition. Competition, which is only another word for antagonism, is the natural and inevitable outcome of imposed authority. When one class, sex, nation, seeks to dominate another, the result must be strife because there is a clash of interests. One side seeks to dominate, the other to rebel. Co-operation can only come about when individ-

uals recognize the rights of other individuals to the same amenities of life as they themselves enjoy. Perfect co-operation can only come about as the result of perfect freedom. Freedom in the social order, unless it is to result in chaos, can only come about by the preliminary freedom of the individual from his own limitations.

The keynote of the new age may therefore be summarized as freedom and universal co-operation, within the individual first, and secondly in the new social order.

Does the teaching of Krishnaji as already outlined offer a basis for a new religion or for a philosophy of note, suited to the new age?

In the first place his constant and reiterated insistence is on inner conviction rather than outer authority. In his teaching there is no reference to God as an outer, separate Deity, but only a recognition of the God within—"Be yourselves Gods—become Gods" is his theme. Believe nothing on the authority of another, he says, however great that authority may be. "You must not obey, but understand"; and again: "You will never be able to force people, whatever authority, whatever dread, whatever threats of damnation you may use. That age is past, this is an age of revolution and turmoil." Krishnaji *speaks* of himself as a son of revolt and urges upon us the need for "intelligent revolt," that is, revolt guided by intelligence which is the outcome of accumulated experience.

It is by this very insistence that in the search for Truth man shall look to no authority except his own inner voice, to his own intuition, that Krishnaji makes a universal appeal. You cannot revolt against authority where none is imposed; if the goal and the way to that goal lie within the heart of each man then each must seek along his own road according to his own temperament. He tells us in effect that there is no God, no Law, no Truth, no authority other than that which you find and recognize for yourself. He says: "You must of your own accord enter that Kingdom, that garden, that abode of

Truth which is Happiness. Of your own strength, of your own desire, of your own greatness, must you create this greatness which is everlasting. Of your own perfection, of your own genius, must you create immortality. For what I create, or anyone else creates, can only be the passing; but what you yourself create through your own experience, is lasting, is permanent."

This liberty of individual perception, this freedom from beliefs imposed from without, is what the world is asking for.

But Krishnaji also tells us that the goal for all humanity is the same, whatever be the type, the race, the sex of the individual, and this goal is not some indefinite Heaven, but it is that for which every soul instinctively craves, for which every human being is consciously or unconsciously seeking, and that is happiness.

And if you ask what is happiness and how may we attain it, the answer of Krishnaji is: "Happiness does not depend upon outer circumstances, but upon inner realization. I have found the eternal Happiness for myself, I know the way by which all men may attain to it, and if you are willing to learn I will teach you how to find what I have found. But though I can guide you I cannot walk for you, you must make your own effort, you must tread the path on your own feet, but I can help you because I know. Liberation is the way of Happiness, and I have found Happiness because I am liberated. If you would find, you must free yourselves from your own limitations which are self-created and can only be self-removed."

Krishnaji speaks with the authority of attainment, but he does not ask us to accept that authority, he does not wish for a personal following. He says: "Do not become disciples of Krishna-murti, become disciples of the Truth."

Here again the teaching of Krishnaji is in accord with modern science. The modern theory of heredity is that within the germ plasm all potentialities

are contained, that the first blob of protoplasm had within it the possibility of infinite development and variety. It is not lack of the capacity for perfection which prevents man from becoming perfect, it is *inhibiting factors* which prevent that perfection from being released. In other words the perfect man is the liberated man, the man who is free from all inhibitions.

The purpose of evolution is the attainment of perfection, perfection is only possible as man becomes free. The individual must become free and perfect before Society, the aggregate of individuals, can become perfect, for as Krishnaji says: "The individual problem is the universal problem," therefore as he points out, Liberation is the most constructive and civilizing influence there is. For as Krishnaji tells us, when you have reached Happiness then you can give it to others, when you are yourself liberated you can make others free, when you are yourself beyond the need of help, then you can truly help others.

As the years go by and as Krishnaji further develops his teaching, more and more shall we see how great an appeal it makes, especially to the young. Let me sum up with an appeal in his own words:

*O friend,
Wouldst thou love the reflection,
If I can give thee the reality?
Throw away thy bells, thy incense,
Thy fears and thy gods,
Set aside thy creeds, thy philosophies.
Come,
Put aside all these.
I know the way to the heart of the
Beloved.*

*O friend,
The simple union is the best.
This is the way to the heart of the
Beloved.*

After the Camp

George Lansbury, M. P



OUR camp at Ommen was in many ways one of the most remarkable gatherings it has been my privilege and pleasure to attend. We were representative of more races creeds and sects than has ever before been gathered together in one place. In spite of our various creeds, our differing nationalities and customs, a spirit of unity, comradeship and brotherhood pervaded our relationships with each other. There appeared to be no need for set rules—though there were some, I never came across them—the many hundreds of us who found ourselves living together, only needed friendly assistance to find our way about. Order was preserved because nobody desired or thought of being disorderly. All the same, we were a very human gathering, few, if any, long faces, no sort of moral superiority either in expression or demeanor. There was plenty of time and opportunity for healthy, happy recreation and plenty of time also during which those who chose could carry out the primary object of the camp by studying the problems of life and conduct connected with religious, social, industrial and political affairs. If there were any saints present, they managed to conceal their presence.

My stay was all too short. When we meet next year I hope it will be possible for me to stay till the end, as a short stay such as mine was, can only give a very partial impression of what the camp should mean.

Traveling back alone it was possible to review what I had seen and heard. The first impression and indeed, the only one worth recording, was the magnitude of the task Krishnaji has set before himself and the Order. I do not wonder that the representatives of all nations gathered round the camp-fire or seated in the great tent, listened in tense and complete silence to the addresses delivered by Krishnaji and Dr. Besant.

The quest for personal happiness is at all times most difficult. It is, however, a pursuit we all follow. We all long for peace and happiness and few among us find either. So in the train and on the boat I wondered what would be the kind of work my friends of all nations could undertake for the purpose of carrying into everyday life the teaching we had heard and accepted.

We cannot be content with accepting such a message as true only for ourselves. Of course, all true reform, like true love, must begin at home in the heart and lives of individual men and women. Though this is true, it is also true that our lives are for the most part spent in the stream of things. We are not able to cut ourselves adrift from our fellows, however much we may feel ourselves drawn to a life of solitude and seclusion apart from our fellows. Because this is so, those who join the Order of the Star must be in the very forefront of all those movements which have for their goal the raising of the standard of life of the people. We may disagree as to our methods, or disagree even as to the goal we desire to reach, but we must agree that happiness, peace, contentment should be the fulfillment of life for *all mankind*. Whatever else we do not learn we must learn and accept the truth that happiness cannot exist where there is selfishness, that in fact, there is no such thing as selfish happiness.

We may pass out of the world of men and things and in solitude pray and fast in an endeavor to find God and Peace: in these days we have learned after long years of searching that although the Kingdom of God and of Humanity is within each one of us, the expression of God's will, the final expression of life, is something which is co-operative and must be shared by all. Ruskin's words, "The cruelest man living could not sit at his feast unless he

sat blindfold," are true to us as individuals in our relationships with our fellow men and women, and ultimately must also be accepted as true of the white races in their relationships with those nations classed as subject races.

At the Camp I found much satisfaction just sitting about looking at my friends and comrades—some carrying out various duties, others enjoying themselves in various ways. I seldom wanted to speak, but all the time the thought persisted—surely this is another gathering such as Francis of Assisi was wont to preside over, a coming together of men and women of like minds, wills and ideals at the call and bidding of one who has found his happiness and life's work in Service.

I have spent a good deal of time and thought on St. Francis of Assisi. It is good to think of him as one who was simply human and at times a sinner like the rest of us. Chief of all, though, he teaches us that worship of God means quite simply service of God through service given on behalf of our fellowmen. The story told by Paul Sabatier of the happy band of itinerant missionaries going through Umbria teaching and practicing the new creed of happiness without possessions, the new gospel that religion and happiness may be expressed in singing and dancing, is very attractive. Today expressed in other ways and methods we need the same gospel. I do not expect perfection in others because there is none in me, but fail as we may the truth we try to stand for will remain true.

So my friends who have joined the Star and you who are enquirers as to what it exists to do remember all the time this call for service, and chief of all, keep in mind the truth that all churches, all organizations are judged by the common people, not by their creeds but according to their deeds. I am writing this at Bow in the East End of London. My home is set in the midst of a great hive of humanity, large numbers of whom are dependent for their daily bread on public and private charity; others work long hours, receive very low wages. Overcrowding

in slums is very rampant. It is impossible to live here and not at times feel a sense of shame because in the midst of such conditions our own conditions are tolerable and comfortable. Like all other thinking people I find myself faced with the eternal problem of consistency and again and again ask the question of what use it is to preach happiness, brotherhood and peace in the midst of all this man-made preventable evil. If by becoming paupers and beggars we could change things, it is possible some of us would take that course. That, however, is not the road along which we must travel to reach our goal. Neither is the pathway of bloody, violent revolution the way to happiness. No, a much harder task is ours. We must live our lives striving each day to spread the truth that societies are man-made, that the development of science, the widespread education, means that present and future generations must rebuild society on foundations of love and brotherhood, replacing competitive struggle by co-operation. There is nothing spectacular about our work, because it must be carried on in the midst of our daily tasks and work. None of us can live perfect lives. All of us can live useful lives preaching our faith by example and precept.

Of course we cannot preach a truce with evil or cry out for peace where there is and can be no peace. For nearly seventeen centuries the churches have tried this way of life—that is, since the day when Constantine appeared to accept the teachings of Jesus. Today the masses pass by the churches, leaving them either empty or filled with only a tiny portion of the population. The terrible divorce between precept and practice is so apparent that I often wonder either clergy or laity can carry on. There are some priests and clergy who break loose from custom and tradition and proclaim the Acceptable Day of the Lord as meaning a day when economic and political wrong will be righted, but these are a tiny minority. We who believe we have a religious message for the world founded on the

teachings of all the prophets, masters and teachers of the ancient and modern world, must act differently. Mankind, especially here in the West, has no mind, no use for a new Evangel which is merely a repetition of the old. We must play our part in the struggles of life fully recognizing that the poorest and most illiterate among us contains in his soul, mind and body the same potentialities for good and evil as we ourselves imagine and believe we possess.

I plead therefore with all who read this that they themselves should undertake a study of social conditions, find out how wealth is produced, how it is some of us who are able to live luxurious idle lives without work, while millions of others who do work, and other millions who long for work but are denied it, are doomed to live lives of meanness, squalor and destitution. These are man-made conditions and by man will one day be changed.

Comrades and friends of the Star, what will it profit us or the world of men if once more we help to create a big powerful organization which exists only to repeat words and more words? My contact with you when we met at Ommen convinces me that, gathered as you were from all nations, you intended no such thing; that you wish to establish the Order of the Star of Hope for depressed mankind; that for you and for me the one reconciling force in life is that force which springs from love of our fellow men and from a determination to find our own peace and happiness in the knowledge that each day we are striving in our own lives to spread the truth that co-operation, fellowship means for us all heaven here and now, that competition for the means of life is hell and all the word hell means.

None of us can order or dictate the life of others in this matter, though in an economic sense our lives are ordered and controlled by others. We are not free to choose how and where we will live. The relatively few who are able to do this only prove the truth of my statement. The bulk of us are dependent in one form or another for our daily bread. It is of course true we go

to work, true we give something in return for what we receive: it is equally true that our right to work, which means our right to live by our own labor, very largely depends upon the will of others. Society is so complex, the land and other means of life so severely controlled that free choice does not exist. As I see life and as I understand morals and religions, all this must be changed. I cannot talk brotherhood to casual laborers, out-of-works of East London or dwellers in slums, without at the same time doing all one man can do to stand in with them in their struggle for full and complete socialism — socialism which means abolishing the class war by getting rid of the causes which produce that war. At times I think backwards and try to visualize the road mankind has traveled, and in my mind I see a long vista of terrible disease, famine, war, and pestilence. I cannot explain why this should have been so: it passes my comprehension to understand what fools men have been, and then I remember the stupidity and brutality of our own day. I find good people even now who defend the system of industrial life which has produced, and is still producing, slums, overcrowding, unemployment, and pauperism, and with these is creating millionaires at an ever-increasing rate. Surely it is time all of us comrades of the Star, men and women of all religions and no religion, shook ourselves entirely free of all our old traditions and ideas and together found a new and better way of serving God and the people than by the accumulation of wealth at the expense of our fellows. None of us can do this alone. None of us can get outside the system we are living in. We can neither live nor die to ourselves. I may be writing in what may appear a paradoxical way: we cannot be saved as individuals, yet as individuals we must first be saved in the sense that before social salvation is won, we each as individuals must have become converted to the truth that life in its most beautiful and lovable sense is something we shall only attain to when our fellow men and women are

able to enjoy the same means of life as we ourselves need. Once we see this truth, once we understand how our true happiness must be shared in and enjoyed by others, we shall very soon understand that the one and only problem left to us in this respect is the problem of distributing material wealth in an equitable and just manner.

My interest in the "Star," my belief in the message which the Head of the Order brings, rests entirely on my faith that members of the Order wherever we are found, no matter what color our skin may be, no matter what religious creed we have been taught, none of us will for a moment accept the terrible doctrine that some people must be poor and live under wretched conditions, but on the contrary we will all unite in declaring that as man himself has created and built up the competitive system, a system which may have been necessary in the past, the time has now come when all of us must use our best

endeavors first to convince and convert ourselves and then to convert others to the truth that though man does not live by bread alone he cannot live without it, and that today with Labor properly organized, nobody need be overworked, nobody need be starved, no women or children need die for want of necessities; that the problem of life for today is one of distribution and distribution only.

I hope all who were present at the camp at Ommen will think over these things and if, as I hope, they become converted to Socialism, I trust they will join with others in all parts of the world and help build the New Jerusalem. It is certain either civilization in the West is going to be saved by collective, co-operative effort, or our empires, our nationalities will follow the empires of the past and go down to ruin because we are unable to read and understand the signs of the times.

I Am His

Patience Worth

*Mine eyes are His;
Oh! leave me not that I do raise them
Unto aught save His own handiwork;
That they take not in,
E'en though they look 'pon smite,
Save that they leave their drops
To quench the blightin'.*

*These ears are His;
Oh! leave men not to hark
Save to His singin';
Yea, e'en though the sea doth wash,
And roareth woes,
Shut, O Thou, mine ears,
Save to the echoed soft
His murmuring unto thee.*

*These feet are His;
Oh! leave men not to stray,
Save that I seek me deep
His bywayed path whereon
His thirsted stray.*

*This heart, 'tis His;
Oh! leave me not to ope it,
Save that it flows its drops
In loving for the wash o' Earth
Yea, leave me not that Earth
Look 'pon its oping. Nay,
But at some morrow,
O Thou, my love, my all,
Leave Thou thy sunlight, thy very Self
To flow athin the oping,
Then shut it up—for aye.*

The New Happiness

Yadunandan Prasad,

M. A. (Cantab)

Krishnaji tells us that all the world over, to whatever clime, nation or race a man or woman may belong, in whatever position of life—rich or poor, healthy or sick, high-born or low-born he or she may be, there is in everyone a striving for happiness. He says that there is a Kingdom of Happiness which all must enter. It is a Happiness which is everlasting, transcendent, and not dependent on wealth or health or social position or on any of the things that the world usually covets. It is a condition or a state of mind or an attitude toward life which can be acquired by all, wherever they may be.

At first sight it may appear that happiness necessitates the fulfillment of certain physical conditions, as our emotions and our mental outlook are largely guided and controlled by them. Poverty, disease and the low opinion of others are ever associated with pain and sorrow, while wealth, good health and the high regard of others inevitably lead to joy and elation. If this be so, it must logically follow that, situated as we are with diverse conditions of health and wealth, happiness is not for all. But Krishnaji says that the Happiness he speaks of transcends all sorrow and pain, all pleasures and joys. It permeates them all. It is like a silver lining which one can ever abide with, whatever clouds of joy or sorrow, pleasure or pain, one may, for the moment, be enveloped in.

Is the attainment of this Happiness then possible for all, whatever and wherever they be? Is it possible to awaken this potential Happiness which is the core of our being but which we fail to realize? Krishnaji declares that it is. It is more a matter of outlook than of environment. It is more a question of poise than of possessions.

Happiness, to the ordinary man, is associated with the pleasures of the senses, the joys of the emotions or the elation—or even inflation—of the mind.

Unhappiness, on the other hand, is invariably linked with physical pain, sorrow due to ruffled and hurt feelings, and mental depression due to adverse criticism or the thwarting of one's ambitions and designs. Krishnaji says that not only joys but sorrows are essential for Happiness—the abiding Happiness. It is only through the crucible of joy and sorrow, pleasure and pain, elation and depression, that one reaches Happiness. That abiding Happiness, which is at the core of the being of everyone and in search of which we proceed outwards in a futile manner, instead of within us, is above and beyond all the opposites of joy and sorrow, pleasure and pain, elation and depression. When we have discovered that Happiness within our own being, we live in the steady currents in the deeper parts of the sea of life and are undisturbed and unruffled by the mere surface ripples of physical pleasures or pains, adverse or encouraging circumstances and environment.

The grasping of this abiding Happiness does not mean that our physical senses have to be neglected or to be allowed to remain dormant; on the contrary, Krishnaji says that their cultivation is essential. They must be trained and refined and made into perfect avenues of experience and knowledge. When they are uncultivated, as in the savage, they are incapable of experiencing either pleasure or pain. This incapability does not mean that the savage is nearer his inner being of Happiness. On the contrary, it is only by developing his senses to a sensitiveness of a high degree that he approaches his inner and abiding Happiness. But cultivated and supersensitive physical senses will be of no avail, if the outlook be narrow, if one proceeds outwards instead of inwards. It is only when one goes within the cavity of one's own self and there discovers that essential oneness of all, and thus finds oneself in the

cavity of the being of everyone else, that one begins to use the cultivated senses, with their capacity for pleasure and pain, for remaining in that ever-abiding Happiness. Not only does one experience personal pleasures and pains due to physical causes, but they gradually develop into a broader pleasure and pain. By cultivating our senses, we make them experience pleasure, when we are surrounded or come in contact with beautiful things, and pain, with ugly things. By the realization of that essential and inner oneness, this pleasure and pain is experienced even when others are surrounded by beautiful or ugly things. It is this capacity to share with others in their pleasures and pains that gives us a glimpse of the Kingdom of Happiness.

The same is true of our emotional being. We have our joys and sorrows and it is essential that we should have them, and even more so, we must be capable of experiencing them intensely. We must be alive and sparkling. We must be responsive to the most delicate nuances of the world of emotions that exists around us. The less capable a human being is of responding to the shades of emotion, the farther he is from the Kingdom of Happiness. Just as the path to the Kingdom of Happiness lies in the cultivation of the physical senses to a condition of extreme sensitiveness, so does it lie in the development and refinement of the emotions. One must be capable of feeling and of feeling strongly.

To take one instance: everyone feels a sense of joy in friendship and in healthy comradeship. We all have a feeling of joy when those we like and love are physically near us; and we experience a feeling of sorrow when a friendship is broken by misunderstanding or some other cause. We feel sorrow when those we love leave our physical presence. We are grief-laden when a friend passes away. It is not by killing these feelings that one can approach the Kingdom of Happiness. The savage and uncivilized man has these feelings to a very limited extent, but he is far from the Kingdom. It is

rather by increasing our capacity to feel, that we take steps towards the Kingdom of Happiness.

The secret of the emotion of friendship is apparent and has a constructive basis. We are all creators and anything that leads to creation gives us joy. The joys of friendship are based on the possibility of creative activity that each such friendship provides in physical life. The cessation of such a possibility, either by the disruption of the friendship, or by physical absence, or by death, gives rise to sorrow; and naturally so, if the creative part of one's nature is beginning to become paramount. One must have the capacity to feel the loss of friends, and feel it acutely, but one must transcend it by a change of outlook again: by going within the depths of one's own being and realizing the oneness of all and the abundance of the possibility for creative friendship with every being. It is when one has realized this possibility, that one shall have opened the doors of the Kingdom of Happiness. One may, and must, experience the joys and sorrows of friendship, but he shall ever be happy.

The mind can similarly be an obstacle as well as an aid to one's entry into the Kingdom of Happiness. We must not only have the capacity to feel, but also to think. Our minds must be able to distinguish and discriminate. They must be sharpened to pierce into Truth. The cow-like placidity of an undeveloped mind is not enough. One must sharpen one's wits. One must feel the glow of enthusiasm for an idea. But even such a cultivated and cultured mind is still an obstacle to Happiness, if allowed to run its natural course.

If we develop strong views after deep thought, we tend to remain in a groove, among people of the same or similar views, among admirers and flatterers, and we are highly elated and we feel happy. If, on the contrary, we run across criticism, we come among people who do not see eye to eye with us, who have a contrary and conflicting opinion and who demolish our structure of Truth, we are depressed and we feel

unhappy. Thus does the Kingdom of Happiness get obscured by the temporary eclipse of Truth as glimpsed by our mind.

We must cultivate our minds and we must be capable of forming strong and clear opinions, but we must transcend those opinions if we are to enter this Kingdom. What is the secret of the elation and depression that we experience? The mind, when it is cultivated, gives us a glimpse of Truth, however limited and one-sided it may be. The recognition of that portion of Truth leads to a corresponding realization of oneself and a step towards the Kingdom within our heart, which leads to Happiness. The adulation of admirers, the concurring views of others, all lead to a confirmation of one's own vision, and thus they help to lead one within. While the criticisms of another or a conflicting view, dim one's vision, however narrow it may be, and one's path to the Kingdom *within* is darkened and one stumbles, which leads to unhappiness,

still if one is to abide eternally in that Kingdom, one must change one's outlook, one must transcend the conflict and clash of opinions. One must realize that every opinion, every judgment, every vision of the mind, is but a fragment of the Truth. Every other view is a vision of the same Truth as that of one's own view. It is the realization of the many-sidedness of Truth, and the uniqueness of its vision for every individual, that will help us to abide ever happy amidst the eternal conflicts of the mind.

As Krishnaji says, each one must find his own salvation within the recesses of his own being. We must therefore go forward and cultivate our whole being. We must use this highly sensitive and cultivated being to enter fully the stream of life. We must, while fully immersed in this stream of life, further realize the unity of the Self in all, and then shall we truly enter the Kingdom of Happiness.

Past and Present

Carla Vitelleschi

(Dedicated to Krishnamurti, the World-Teacher)

I—*Prehistoric*

Thirsty and hungry was the lonely world for many thousand years. Locked was the granary, locked were the wells, and hidden far away. No melody was rocking any dream. Weak was the light—too weak to throw a shadow.

The Lord, wrapped in the mantle of creation, walked through the naked fields and did not speak. No rain would fall. No fire flamed—no love. In gardens dead there were no humming bees, no children laughing, and no nests with birds.

Restless, some gardeners wandered to and fro. They raked the sands with sad conscientiousness. They bordered ugly roads with jagged stones, and where the scent of flowers should have risen, they laid with colored fragments cold mosaics.

These were the gardens of humanity, where rest and beauty should fulfill themselves in groping minds, in erring souls and hearts.

Yet, came a day when our wandering Lord began to speak. But no one understood. He kindly smiled, and without bitterness He went and opened wide the ancient store-house.

Forth gushed the golden corn in radiant shower, balm-breathing, spicy, redolent of summer. Men rushed, immersing hands and arms and faces, their many hungers and their countless greeds in such a tide-stream inexhaustible.

They did not see the hand which granted it so bountifully and so full of splendor. They saw the triumph of satiety where first they merely saw the urge of hunger. They saw the gift, they did not see the giver. The giver was not God—God was the gift. They

sang: "God is the corn! The corn is God!"

Again God smiled, went to the hidden well-springs, and He disclosed them, made them leap and dance, set free the waters of the many sources and made them wave their shimmering diamond-flags in heavens glistening with blue enchantments.

In every world delivered waters sang! They played with sparks and lights of night and day, with all the scents of over-showered meadows, and they reflected blue and emerald glories in laughing triumphs of their silver nature.

Humanity rushed forth to meet the water, and drank it, bathed in it, and plunged in it, drew life from it for all its numerous vices—a slave of its insatiability.

... there stood the Lord—they did not see Him standing ...

Again they did not see the hand which gave, the power which disclosed the many treasures of every realm with generosity. They did not see the gift in what they got. The object, not the donor earned their praise. They sang: "Hail to the God, who is the water," and carelessly they soiled it day by day.

Then God disclosed the treasures of all carols, of all the silent and the sounding songs, of every hymn and murmuring throughout nature, which is the realm of heavenly parables.

A chant divine fell from the Lap of Marvels—the sky—onto our Earth, and quickened it. The melody of winds, of storms and cyclones, of faintest whisper hastening through the leaves, the songs of heavenly birds and heavenly maidens, the murmuring of the scents, of shades and lines which all are music, these diffused The Father as messengers of Love Divine on earth.

There was a singing cadence in the ether, which carried men away from pain and grief, and made them penetrate the sense of beauty. Intoxicating joy thrilled near and far—God had again disclosed the source of music!

Men, soothed and rocked by glorious harmonies, by floating waves of sounding revelation, stayed all the noises of

their little world: bells ringing for their gallows and their churches, their drinking songs and psalms, their lullabies, their funeral-marches and their wedding-peals. They hearkened breathlessly and motionless.

Up to the heavens lifted they their hands, towards that sound divine which filled the skies, and on their knees they fell to worship it. They sang: "God is the sound! The sound is God!" and cradled their intelligence to slumber on the deceitful waves of their emotions.

And with a sigh the Lord said to Himself: "They have no light! The light is what is lacking!" And He decided He would give them light.

He loosened all the fastenings of His mantle, which is Creation—Symbol of The Truth—and from its many folds flow living gold. He tore it from His breast, which was more shining than diamonds in the shining moonlight are. He showed His heart—a radiant sun flashed forth.

Men gazed and stared, and felt the warmth and glory, the happiness intense, the rhythm of rays, the thrilling waves of light, the bubbling airs, the blissful whirling of illumined atoms and all the dancing of the Universe.

They raised their arms, they joined this light, this round-dance, they joined these songs, this hymnal jubilation, and thus they worshipped sheen and radiancy.

Again they did not search for the Creator. Alone creation reached their blinded mind, and on their knees they fell again and sang: "The Lord is neither corn, nor is He water, nor is He music, sound or melody. The Lord is light. Alone the light is God!" and though from corn their God evolved to light through all the states of varying comprehension, they did not penetrate His true Essence.

When thus He saw, that they would never see Him through anything He could bestow on them, though they would worship every kind of gift, and in the gift their greeds, but never Him, He took again away all He had granted, and for the sake of their enlightenment

He showed Himself to them with dazzling splendor.

Alone and naked on the trembling ground advanced the Lord, and was a mighty lightning—without a thunder's threat, without a cloud—that, brighter than the sunshine and yet cool, enswathed the trembling nature rapture filled.

The changing images of every marvel were scintillating in His atmosphere. Flaming with all the rays of all the heavens, singing with all the voices of the world, loving with all the love of all the mothers, smiling with all the smiles of all the children, protecting with the kindness of all fathers, with the authority of all the Masters, whoever came to herald and to serve Him, so came The One Who Is to us—the shadows.

The skies stood trembling, trembling stood the suns, and all the moons and all the worlds were trembling. Men raised their eyes to Him—and ceased to be. The Day of God became the night of men.

II—*Historical*

A few remained, but God again retired. Again He wrapped a mantle round His shoulders, which was Creation—but another one, more beautiful and richer than the first.

Again He wandered through the sleeping grounds, where other gardeners anew were raking the arid roads for coming generations, bordering them carefully with jagged stones and laying glass-mosaics on the earth.

Along these roads were the Mediators coming—Enlightened-Ones—who knew the Truth and God, and tried to make Him known to all the world, creating such an everlasting garden, around a well which each of them disclosed.

There stood amidst the undulating fields of whispering flowers awe-inspiring trees, in which Eternal Singers preened their wings and fed their brood with Immortality.

The Golden Fruit of Truth grew in those gardens—the same in each—reck not who were their Masters! All the Mediators golden Truth have given—

the Wondrous Fruit—in many different baskets, for each had made a basket for himself, and they differed in shape and shade and weight. "Religions" were they called by superstition.

So the Mediators, the Enlightened-Ones, sowed stars in our minds. Then they departed, and left their life immortal in our souls, and in the memory of Eternity. But their successors all—alas—were priests.

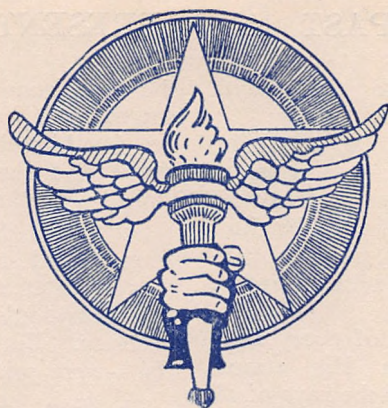
The first ones—honest—made the way for others. These kept their robes not clean, not clean their temples, not clean the hands entrusted with the light, because they mingled self and vanity, greed and ambition, with their holy mission, and they transformed the Godly Revelation to a disastrous human tragedy. They dominated where they should have served, and where they had the holy peace to guard, they shed the blood and took the gold of many.

Erecting temples with the sweat of paupers and with the ransom of the wealthy sinners, they gave themselves more honor than the Lord, and lo, their sceptre was not love but terror. War was their propaganda for the peace.

Instead of being humble stepping-stones they were the stones of stumbling everywhere. They burned and hanged the men, the maids and mothers, who could not recognize in such demeanor their saintliness nor see the Lord through them, and in the dark, unseen and silently, they cut the roots of every Teacher's Tree, whilst on the surface watering it with zeal.

As if they were but worldly trading-vessels, they threw the different baskets on the waves of water and of blood, of pain and lust, of speculation and of transient night, and on those waves they danced and lost their freight. Empty they traveled 'twixt the lurking reefs, they intershocked, became the prey of turmoils, yet cannot sing ere Unity emerges on all the planes of human life and struggle.

(To be concluded)



By What Authority?*

J. Krishnamurti

Once upon a time, there was a flame of immense magnitude, of great height, reaching to the heavens, and out of that flame came many sparks and among those many sparks there was created, from a spark, a human being, and that human being we shall call, for the moment, Krishnamurti. I take that story because I know Krishnamurti well and as I shall examine him impersonally, I am going to ask you to do the same. Before I begin my story, I want you to detach yourselves from your individualities, so that you will be able to examine yourselves as I am going to examine Krishnamurti.

That spark, through aeons of time, through endless passage of time, became a human being. At first that human being was in the shape of a savage. He had, like all savages and barbarians, one desire, and that was the satisfaction of the physical; he gave way to the desires of the body, the pleasures of the body; to him the existence of life, the purpose of life, the end of life, was in the mere satisfaction of these desires and these cravings that are of the body. During many lives he

learned, he suffered, he learned to acquire, he learned to possess, he learned to gather everything for himself. He was not happy till he had many possessions, many acquisitions—all things that perish. He dwelt in the winter time in ignorance; while he was young in evolution, he had only one purpose and that was the mere satisfaction of the body and the pleasures of the body. But through the passage of time, through sorrow, he began to learn the laws of the community, the laws that exist for the benefit of all, and through observing those laws and obeying those laws, he began to distinguish what is true and what is lasting from what is false and what is fleeting. He began, by the breaking of those laws, to suffer; and through many lives he was acquiring experience, till he grew to the state of a civilized being. Through many aeons, through the passage of time, through years of suffering, and longing to escape from those things which the world considers are essential for the well-being and the happiness of human beings, he sought for knowledge. Because, he said to himself, wherever I go, wherever I live, there is misery, there is turmoil around me and within me, and in order to escape this turmoil, in order to escape this limitation, this unhappiness, I must go out, seek and wander, to discover that which is lasting, that which is permanent.

*These few short excerpts are from *By What Authority?* a recently published edition of Krishnamurti's *Campfire Addresses* at Ommen, August, 1927. They are powerful and inspiring. Every member of the Order should possess a copy of these, his latest Addresses, published in a *de luxe* edition which can be furnished at the Headquarters, 2123 Beachwood Drive, Hollywood, Calif.

He began to depend on other people for his happiness, he began to depend on others for his affection, on others for his love, on others for his worship; in his search for the lasting truth, he began to lose himself in temples, in ceremonies, at the altars, in all those things which are limiting and binding, but he was not satisfied and he was in constant revolt. He desired to extricate himself from those shrines that are by the wayside leading to the mountain-top. His desire was intense to discover what lay behind the picture which he was worshipping, what was behind the eyes and the mind of that image which was put before him, which he had worshipped life after life. To discover what lay behind the eyes, behind the heart of that picture, he went through immense sorrows, great disappointments and intense longings. Little by little, by austerities, by tortures, by starvation, in many lives, he was able to control his body, and while he was controlling his body, he was training at the same time his emotions and his mind; because when they are not co-operating, when they are not co-ordinated, when they are not synthetic, then there is discord, then there is no well-being.

As the fisherman goes out to sea on the open waters to gather fish, so he started on life to gather experience and while gathering experience he was caught in his own net and he had to cut himself loose from that net of experience to be free, to enter into that flame which is the essence of all experience. Little by little that person whom you know as Krishnamurti, who started as a separate spark, as a separate being from the flame, has been able, through great experiences, to be united with the flame . . . So, friend, I want you to realize from the very beginning that Happiness does not depend on any other individual, but on yourself. It has been my intense longing to unite with my Beloved, and it has been fulfilled because it has been my purpose from the ancient of days. Now, while the Beloved is with you, when there is the possibility of seeing

that vision, of holding that vision and well establishing it within your heart and within your mind, I want you to set aside and destroy all things that separate you and so become one with the Beloved. There is a great opportunity, there is a great possibility of attainment for you, if you feel strongly and intensely enough.

It is my purpose to show you that within you lies the strength and the power to attain and to establish within yourself Happiness and Liberation, so that when you go out into the world, you will be able to speak with your own authority which is born out of your own experience.

★ ★ ★

I want, for the moment, to give you an image so as to make it clear to you that the goal for all human beings is Liberation and Happiness. Let us imagine for a moment the top of a mountain where there are the last rays of a setting sun, where the beauty of the past day is concentrated. On that mountain are various stages, various sheltering huts, and each shelter invites you to stop and worship the particular god that it holds. And so man, though he knows that there is an ultimate goal, stays in these huts, enjoying himself and wasting his time, hence creating unnecessary *karma* which binds him to the wheel of life and death. So must he pass through those stages, rest in every shelter, if he is weak and has not sufficient strength and sufficient will to climb to the top. To acquire that will, that determination, that purposefulness, he must go within himself and awaken himself to the Reality that lies there.

Most of you worship a picture, and when that picture becomes alive you wish that it had not, for that picture will tell you to go within yourselves, and not to worship that which is destructible, a mere canvas that can be torn. When that picture tells you to go within and there discover the Kingdom of Reality, the Kingdom of Truth, the Kingdom of Happiness and Liberation, you find it difficult because it requires thought, it requires training.

It does not matter who gives you the Truth, who gives you the understanding that will enable you to climb to the mountain-top where you will discover yourself and the Kingdom of Happiness. If you worship the personality, the personality of Krishnamurti, if you give your affection to that being, you will suffer, because that being passes away, is destroyed and decays, because it is a transient thing. While if you are the disciples of the Truth, then you will become part of that Truth. When you see the beauty of a sunset, that sunset does not give you a moral code, it does not give you laws, regulations, dogmas, creeds, but if you become part of that beauty, then you need never worry about laws, regulations, modes of life, moral laws, and so on. If you have that understanding, you will not be held in the net of transient things, of complicated things that have no value.

★ ★ ★

In ancient days man retired from the turmoil and bustle of the world, and withdrew into the world of reality within himself to seek peace and happiness. He secluded himself to search, to discover, to commune with himself and so to enter that Kingdom where there is Happiness, where there is Liberation. But as times are now, when you have to build both materially and spiritually, you must remain in the world and there find your Liberation and Happiness. . . . You cannot withdraw, as of yore, into forests, into monasteries, into quiet secluded valleys to commune with yourself. That is not Liberation, that is mere self-attainment, that is mere self-seeking; those who would really attain in the times of today, while they are working in the world, while they are making the world beautiful and noble, and perfecting the transient things, even while they are struggling, while they are suffering and are afflicted, must seek that Liberation and that Happiness.

So if you look at it from that point of view, Liberation is not annihilation; on the contrary, it is construction; Liberation is not negative, but on the contrary, it is positive. There are those who imagine that Liberation is the annihilation of the world, the entering into a void where there is no self. It is true that there is no separate self, but there is the self of all; there the world is one; the flower, the blade of grass, the vast skies, every tree, every human being exists in that Kingdom. Because many have the idea that Liberation means the annihilation of all things around them, the destruction of the world of material welfare, of art, of science, of beauty, I would urge on you that it is rather in making those things that are around you more beautiful, more noble and more perfect, that you attain Liberation, although at the same time you must be detached from them all. As the scent of the flower is wafted through the air and leaves the flower as it was, so is the liberated man who gives freshness, who gives delight to every passer-by.

So those of you who would seek this Liberation and this Happiness must not only dream, must not only have contemplations and solitary retreats, but must work in the world of transient things, making the world beautiful, making it noble, and making human beings happy, even though these are temporary. In order to forget the physical you must first perfect it; in order to attain you must not neglect it.

So those who would climb to the heights of understanding and of Truth in all its fulness, in all its greatness and simplicity, must keep their hearts clean, strong and perfect. To do that you must watch, examine, criticise yourself and change constantly. You must needs be a strong man, you must needs be a man that is experienced in wisdom, before you can understand Truth in its fullness, in its greatness.

ORDER OF THE STAR

FROM THE NATIONAL ORGANIZER---JOHN A. INGELMAN

BROTHERS of the Star, a new, a most glorious Year, is here; a year so full of promise and of wonder for all who have hoped and longed for the Presence once again among His many children of Earth's greatest Messenger.

At the dawn of this New Year we can formulate for ourselves and for our brothers everywhere no fonder wish, no greater resolve than that each new day shall bring every one of us one step nearer to the Beloved in our own hearts. May the ever deeper understanding come to us that only as we daily bend every effort to radiate ever more of the hidden Life of the God within can we perceive the Light of the Manifested God without.

Windows must be opened, doors unlocked for the freeing of the age-long Prisoner in matter. Only as the Glory in you and in me shines forth does it blend, unite, lose, and yet find itself a thousandfold as it contacts its Source, revealed in our very midst in the splendor of the Lord of Love and Compassion.

During this memorable year—1928 may none of us be like unto the foolish Virgins, asleep and found wanting in the Oil of Wisdom, as the call goes out, "The Beloved is here!"

The most serious dangers in our way lie, as I see it, not primarily in the denseness of our physical bodies, but in our uncontrolled emotions and mental prejudices. As a pool reflects the sunlight in proportion to its unruffled surface and crystal clarity, so will our mental and emotional bodies mirror the inner Light only as they become ever more transparent white reflectors. Almost all of the unhappiness in the

world springs from wrong emotions, even though they all have as their source the soul's instinctive longing for happiness. Untrained emotions are our greatest obstacles, even as controlled and purified emotions are our greatest help, the living dynamo that gradually forces wide open the floodgates of the personality to the inner sunlight.

As an unskilled laborer, boring and blasting his way through a tunnel wastes time and effort, tires and loses his direction until one day there arises in him a grim determination to reach his goal, so has each one of us to force open the tunnel that separates the individual self from the Universal Self. To achieve this task, we must, even as the workman, have efficient tools,—a physical body that is strong and steady, a mental body capable of giving one-pointed direction to the dynamite—the emotions.

Everyone of us may well be likened to an aviator exposed to cross-winds and currents, understanding that his safety lies in reaching higher altitudes, above the tossing winds. As long as we are in the grip of uncontrolled emotions, are we buffeted hither and thither, time and suffering, perhaps, for many lives, being our only alternatives. Only slowly can the inner Light, the still small Voice, affect the personality with its message that above the unstable strata of emotions there dwell security and happiness.

The first requisite is that we drop our sandbags of material desires and cravings. The second requisite is that the inner light is bright enough to act as guide and pilot. The third essential is an unflinching will, tempered during many an emotional whirlpool, capable of holding and synthesizing

every power of heart and mind undeviatingly toward the one purpose of reaching the goal. No vague dreams, no mere speculations will carry us there. Colonel Charles Lindbergh gave to the world a rare example. He had the vision, he determined to reach the goal—Paris. We would do well to try to sense something of that grim, iron will which kept him at his wheel, alert and keen, during every moment of those thirty-three and a half hours of his crossing. He could not have achieved his phenomenal task by mere wishing and desiring, and no less can we. Everyone of us must call forth all our inner light, all our dormant will, when we determine to reach our goal.

We have the immeasurable advantage of a Guide, a Teacher Who has reached the further shore, Who speaks to us with the only real authority, that of personal experience and knowledge.

Brothers of the Star, let us be keenly alive, determined to reach our Goal which Krishnaji so wonderfully reveals. He says, "There is a great opportunity, there is a great possibility of attainment for you if you feel strongly and intensely enough. For what profit is knowledge, understanding and wisdom if you do not use that understanding, that wisdom and that knowledge to break the fetters that bind you? "When he has renounced all things then he will be able to control his mind, and his heart, for the heart walketh after the eye and the mind followeth the heart." "Unrest is constant until there is this intense desire to discover the Truth. Because you suffer from your own actions, from your own desires, from your own little knowledge, from your own little purposes, your own little deceits and little conceits, because you have not been able to rid yourself of these, you will never be

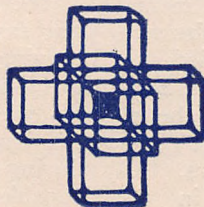
able to enter into that Kingdom which dwells within you."

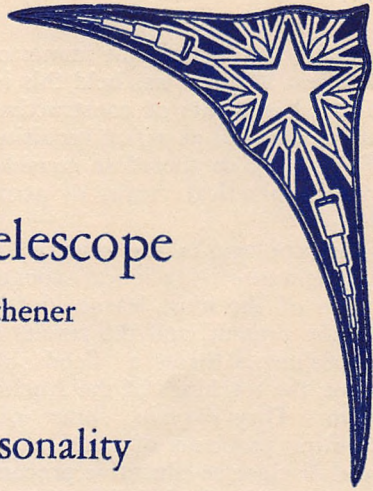
Do we not all feel the glorious exhilaration, the jubilant joy as we ascend ever loftier heights and feel the thrill of their transparent freshness and wonder? Down to lower strata, down to earth again may the journey lead, but never again will the traveler be as heretofore. The memory of sunlit heights, of immense vistas, of communion with one's own Soul as it expands, includes and merges into the heart of the Eternal, abides henceforth and forever with him who dared and was willing to let go of his separate life.

"He that loseth his life for My sake shall find it." Trials and sorrows may yet come, but the consciousness of those lofty realms, of the open vision disclosing the hidden, divine Beauty in all things, of purposes not understood, of undreamed-of perspectives where everything is seen working together to the one end, that the Glory of the One may consciously be realized by all Its seemingly separate parts—that memory can never again entirely vanish.

Krishnaji says: "So the most important thing is to uncover this God within each one of you. That is the purpose of life: to awaken the dormant God; to give life to the Spark which exists in each one of us, so that we become a flame and join the eternal flame of the World. From that flame you came forth, to that flame you will return."

The explorer of the air soars toward the cloudless azure skies, the mountaineer climbs the snow-clad mountain peaks, but the seeker after Truth goes within himself to discover still greater heights, still loftier peaks, for the final transcendent discovery that in himself alone lies true happiness—Liberation—the Universe.





The Editor's Telescope

Marie Russak Hotchener

Truth and the Personality



earching for Truth is seldom made a practical and tangible procedure. In our search for it within ourselves the attention is rarely captured by and focussed on the behavioristic phenomena of the personality, but more often on the far reaches of a mystical philosophy which frequently so carries the seeker to a state of emotional exaltation as to exclude the realization for the necessity of more careful personal analysis and for a re-education of one's habits. It is well to realize the ideals of the spiritual life, and to be filled with a lofty enthusiasm to attain them, but that realization is only the first step on the pathway that leads to the inner realms of one's being, or to the intelligent direction, conscious, and subconscious, of the factors that constantly arise to antagonize and often confound the seeker for Truth. Definite progress is contingent on the harmonious co-operation of one's thoughts, emotions, and actions, and how to guide the consciousness in them so that it may recognize this necessity is a great problem. In fact, personality is the greatest, most baffling problem of which one can conceive, and unless it is confronted, analyzed, and understood, definite, intelligent progress is made exceedingly difficult.

Students will find little help in the mazes of a mystical philosophy. We need to evaluate the distance between a mystical philosophy of character

building and a more definite scientific one that leads to exact thinking in controlled measures—measures triumphant and rich in understanding.

It is difficult to make most people take seriously the necessity for practical research and applied painstaking efforts in their search for Truth and its relation to the resultants of habits, and also the necessity for their re-education; it is as difficult as making people who are habituated to the neurasthenia of a western desert to understand the inspiring grandeur of the Swiss Alps.

Krishnaji is continually impressing upon people the necessity for studying their eccentricities and for controlling them. He emphasizes the importance of studying the mind and directing it: most people are victims of their minds. He says: "In order to make progress you must have an intelligent mind and a right outlook. If you are to be able to judge yourself you must have the lower mind well developed and under control. This means that you must study the mind. You must learn how to use the mind to create new thoughts. If you have the knowledge of a trained mind you will be able to distinguish between the desires of the elemental and the emotions of the higher Self. You must learn how to train the lower mind to become the link with the higher."

Thus the World-Teacher emphasizes the necessity for detailed study of mind and its relation to the per-

sonality, and from time immemorial the Ancient Wisdom has held this ideal before all students of constructive spirituality (held it as a *first* requisite on the Path. Let us therefore consider some of the practical means of accomplishing it.

Psychology is the science of the mind, a precise science expounded by some of the most learned intellectuals of the present, and the results of their experiments throw a flood of light upon the teachings of the Ancient Wisdom. They explain some of these baffling problems of the personality, and disclose re-educative processes that are exceedingly helpful when applied in addition to the teachings of our leaders.

Take for example the results of the scientific and clinical experiments of Dr. Morton Prince, Professor of Diseases of the Nervous System at Tuft's College Medical School, and physician to the Boston City Hospital. He arrived at his conclusions by using the inductive method of reasoning, while testing certain fundamental principles, during long years of clinical practice. He says he is convinced that the subconscious and its memory-processes are vital fundamentals in character formation and in the many mechanisms, normal and subnormal, through which the personality expresses itself. As radium emits vibrations that are not of themselves visible—not a part of conscious experience—so the radiations through the realms of submerged memory-processes continually affect the personality.

He proved in his experiments that we cannot restrict the ordinary conceptions of memory (referring especially to the memories stored in the consciousness of the personality) to recalling facts which come into our conscious thought experiences as it would be too difficult to describe them. The *conscious* memory is but the "end result"—only a very small end—of the memories stored in the subconscious. His clinical experiences have proved that these "memories" are character moulders, that they influence the personality (our acts, emotions, and

thoughts) without our conscious mind even recognizing that they do so. He has demonstrated that they influence the mind in sleep—in imposed or in natural sleep.

So the first step for the student in learning control is to study the mechanism of brain-processes as taught in the sciences of Neurology and Psychology, (Henry Goddard's *Psychology of the Normal and Subnormal* is very helpful) and thus to grasp the significance of the way consciousness works in the memory centers. The vast storehouse of memories has been acquired in the normal, undirected experiences of daily life, but the memories of the future can be *directed* and stored *deliberately*—when one knows how. It is one's business (if he desires intelligent, definite progress) to know how. Remember the World-Teacher has said: "You must learn to train the lower mind." I add that as long as *you* do not, *it* will do the training and you will be the victim, and the conscious co-operation of the lower and higher consciousness will be an impossibility. The sooner they co-operate the sooner liberation will be reached. H. P. B. says that the higher mind must be emancipated from the lower; the sooner the better.

MEMORY

Every memory process, no matter how trivial or important, goes through three stages—*Registration*, *Conservation*, and *Reproduction*. If we thus classify the results we shall better understand how to deal with the different stages in our efforts towards character formation.

During the long past the first two stages of registration and conservation have taken place without our having any deliberate part in them—they have become automatic processes. An event experienced registered itself in the memory centers of the brain, and there became conserved. According to the degree of intensity of our attention, interest, and thought, was the "depth" of the *conservation*. Our powers of conscious *recollection* were also dependent upon this vividness or depth. I say

conscious recollection with a purpose, for one is inclined to think that the trivial events do not register in the memory if one is not able to recall them consciously. One should not forget that even the delicate fragrance of a flower or perfume registers itself in the memory whether we know it or not. Everything that the eyes see, the ears hear, the mouth tastes, the touch contacts—all sensory experience—as well as all emotions and thoughts, are registered and conserved. After an experience has taken place, and the memory has registered and conserved it, other experiences crowd upon the former ones and bury them in the receptive storehouses of the consciousness. Steadily, little by little, they are more deeply covered by other memories

and so forgotten. If the event did not receive any great measure of attention at the time, to aid in its being registered or to awaken any special interest or thought to assist in its *conservation*, it is not only soon forgotten—buried—but is difficult of *recollection*. Nevertheless, keep in mind that the stored memory, a sort of synthetic residuum, is there, permanently impressed.

There is one rather technical fact that we should consider, as it will have direct and important bearing upon our efforts to resurrect buried memories from their sepulchre of dead days in order to re-educate them.

In a subsequent article we shall discuss some of the details of how this can be done.

A Prayer

Eleazer ben Mosche

*Holy Master, and Thou, Lord
Maitreya, Christ,
Thou blessed Buddha-to-be, hear us,
We pray Thee. Grant unto us
The privilege of serving Thee to the
uttermost.
Let us so live together in Thy service,
That all may be helped thereby;
That, seeing our oneness and the joy
which is ours,
Others may be led to a realization of
the Truth
And begin to work according to the
Pattern shown them in the
mount.
O Holy One! Let Thy Light shine
through us!
Let Thy Grace be ever with us!
That those we meet may partake of the
Love which ever streams forth
from Thee,
May be attuned to the Cosmic Harmony
And set their faces towards the Light.*

CIVIL SERVICE

America's Great Mission

George S. Arundale, M. A., LL. B., D. Litt.



If I were to sum up the results of my impressions of our wonderful American tour, I think I would say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of this country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the calibre of those who a century and a half ago laid mightily the foundations of the American Nation. At present she lacks them, lacks them woefully, and the present tendency to dishonor law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, and in all patriotic movements, movements which stand for Brotherhood and for a great America, as, for example, do the Order of the Star, the American Section of the Theosophical Society, and similar progressive organizations, groups of students should be formed to understand the Power and Purpose of the American Nation and to lead the way to a great American renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favor and without bias or prejudice, to various interests and to various needs, and upon an entirely selfless enthusiasm for

America and a realization of the great destiny that awaits her.

The elders can do much to give America somewhat of the leadership she lacks. But my concern is for the young, for young America in whom I have a great confidence, righteously impatient as they are of the fetters imprisoning the older generation in so many departments of life. I believe in young America, and I ask some of them to follow the magnificent example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendor it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders. We need urgently in America a band of young men and women who will from now on devote most of their leisure, and may, perhaps, later on if opportunity offers give the whole of their time, first and foremost to a study of the Whence, How and Whither of the American people and, as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the Fathers of the American race and which has entered into the lives of a few of their successors, supremely of course, in Abraham Lincoln.

I strongly feel that those of us who whole-heartedly love America, and I beg leave to count myself among such, have the urgent duty of helping some

among the younger generation to achieve this high purpose; and I am very anxious that we should concert ways and means to this end. I have a vision for the future of a great Academy of Civic Service, of which the professors will be men and women who have deserved well of their country, and of which the students will be young men and women who desire to give some at least of their time to a wise, to a scientific, service to their fellow-men. The course would be in Civics—the science and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree.

To start with, why not the nucleus of a really fine Library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and National growth everywhere, and we should make a very special feature of the contributions made to the advancement of Brotherhood by the world's great men and women. In fact, a substantial part of the Library will be works on really great men and women, works autobiographical and biographical. The history of the growth of Freedom, of Law and Order, of Government, especially in America, should find many representative volumes, and the Library must be up-to-date with current authoritative and representative literature on modern problems. Furthermore, we should embellish our Library with facsimiles of the Great Documents of history, with portraits of the builders of civilization, no matter to what race, faith or nation they belong, and with pictures of scenes and places of historic interest, both National and International.

Let us make a beginning, and let us consider ways and means of calling, as soon as the necessary arrangements can be made, a few young people together during a vacation for the study

and discussion of citizenship and leadership—a kind of Summer School, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a Library. Will friends kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get publicity for our project and put us in touch with those who will be of assistance to the project, with correspondents throughout America and abroad? Will friends form local groups to take up the work we have outlined above, and to enter upon a study of America in all the departments of her life? Will friends put us in touch with movements either having objects similar to the above or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movement, as we have roughly conceived it above, be established in the larger centers of American civic life?

The whole object of this idea is to draft into the life of America leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism, with examples of consecration and dedication: fired by the fire of ideals and by the fire of those who have embodied ideals. Members of the older generation will, of course, be welcomed to studentship, provided they have capacity to offer; but our main objective is *Youth* for in Youth lies the hope of the future.

Who will help?

★ ★ ★

At the request of Dr. Arundale an organizing committee has been formed to do the preliminary work necessary to enable him to institute the Academy

of Civic Service on his next visit to America. The committee especially asks that those interested in the specific work mentioned by Dr. Arundale communicate at once and make their suggestions and offers of co-operation to the committee:

1. Send lists of American and foreign books on the subject.
2. Send books or contributions wherewith to purchase such books.
3. Offer assistance in getting publicity for the project here and abroad.
4. Form local groups for the study of America's destiny.

5. Keep the committee in touch with all movements somewhat similar in character.

Organizing Committee, Academy of Civic Service

Dr. John I. Ingelman, National Organizer, Order of the Star; L. W. Rogers, President, American Theosophical Society; Louis Zalk, Camp Manager, Starland; John D. Carey, Treasurer; John M. Tettemer, D.D.; Henry Hotchener, Chairman and Librarian, 6137 Temple Hill Drive, Hollywood, California.

Checks should be made to order of John D. Carey, Treasurer; books and all communications should be sent to the Chairman and Librarian.

The Humane Movement in America

Robert R. Logan

President; the American Anti-Vivisection Society,
3243 Chestnut St., Philadelphia, Pa.

It is only a little over fifty years ago that Henry Bergh laid the foundations of the humane movement in America and it is indeed encouraging to see the progress which has been made in that short time. In every state and in almost every city of importance there is an "S.P.C.A.," an "Animal Rescue League," a "Humane Society," or a "Humane Education Society." And where it was once thought natural, if not praiseworthy, to overload and belabor the horse and to tie tin cans to the dog's tail, it is now thought a mark of good citizenship to rescue an animal that is being ill-treated, or at least, to report the matter to someone in authority.

The American Humane Association, of Albany, New York, now numbers some six hundred constituent societies, and through its publication the *National Humane Review*, by means of illustrated lectures, humane story and poster prizes, exerts a very large and growing influence on the press and in

the school. One week in April is set apart every year throughout America as "Humane Week," and on the Sunday of that week an increasing number of clergymen introduce the subject of humaneness into their sermons. Organized kindness to animals and condemnation by popular consent of the man who treats a pet or domestic animal brutally have become well established in all the large American Communities.

There are forces, however, which consciously or unconsciously are working against the progress of the humane movement, tending either to thwart it in principle or to limit its practical applications. These forces arise out of organizations commercially dependent upon animal exploitation, and their strength resides in the great number of men whose livelihood is involved in their success. The most powerful of these organizations are the meat packers, the fur dealers, and the medical professions.

The strongest forces however, are

gathered around the medical profession, under the banner of the vivisectionists, with its curious promise of vicarious atonement, if only enough agonized animals are offered in sacrifice to appease the dread goddess of disease. Backed by the manufacturers of serums and vaccines, by some scientific societies, who have, without investigation, accepted allopathic medicine as scientific and all other forms of healing as quackery, and by the press, which like its God is on the side of the strongest battalions, vivisection as a creed and as a practice, steadily and ever more consciously fights against any extension of the humane idea beyond a sort of police prohibition of the public maltreatment of animals.

Even then, if the cry of rabies can be raised, it at once becomes legitimate to pursue, stone, beat or shoot to death any dog who has lost his master or who has failed to find water during a spell of intense heat.

It is natural that in an age of scientific achievement the art of healing should wish to become scientific, and it is quite natural that the public should expect health to be produced in a laboratory since they have witnessed the apparent miracles of the electric light, the telephone, the wireless, and the conquest of the air; but it is strange nevertheless in an age which, through the doctrine of evolution, has brought our pride of exalted origins down to the dust of the animal kingdom, that men should think less of that animal kingdom and treat it with more contempt, and subject it to more torture, than did the ages which recognized no kinship therewith. It would seem as if only so much of the theory of evolution as demands competition and the elimination of the unfit for its mode of operation had really taken hold of our minds and as if the spiritual implications of an interdependent and indivisible unfoldment of life had been sacrificed to an idea of survival by exploitation, if not by mutual destruction.

In this spirit of aggressive self-preservation the meat packers, the fur dealers, the serum manufacturers, and

the vivisectionist doctors have more and more definitely brought pressure to bear upon the humane societies to keep them from enlarging the ideals and expanding the application of kindness and justice toward animals. In this they have been aided by the inertia of paid agents of the societies who, like all other employees and office holders, have a tendency to let well enough alone lest too great an insistence upon progress might bring about a change of administration and a possible loss of position and salary. A paid agent, a clerk, or a manager may be quite as kind hearted and very likely considerably more efficient than the average volunteer but he will, without realizing it, incline to compromise, and when controversies arise will lean toward the side of stability rather than of change.

The result of all this has been to thwart to some extent the work of the American Humane Association, and to restrict its field to matters of cruelty about which no great difference of opinion exists, matters which simply involve individual violation of the accepted laws of kindness owing to personal ignorance or ungoverned temper. The fundamental ideals of the great humane pioneers have therefore lagged behind their proper fulfillment and it has been more and more upon the anti-vivisection societies that has fallen, the task of keeping those ideals before the public eye. Because of the prestige of the medical profession, and the influence which it exerts on those who wish to believe in its golden promise of scientific achievement anti-vivisection has always been a Cause requiring individual courage and, lacking large endowments, the anti-vivisection societies have always had to depend upon volunteer or utterly underpaid workers, idealists who were never afraid to push their sense of justice to animals beyond the border of their own convenience, and who saw that to call meat-eating, or fur-wearing or vivisectional research, or any other form of animal exploitation, a necessity was to beg the whole question of justice and humanness.

There seems therefore to have been a sort of shifting of the humane force in the last few years, and while the American Humane Association continues to do most noble and useful work in both child and animal protection, the chief battle against the torture of animals for food, sport, and clothing is being waged by the anti-vivisection societies, and such humane societies or S.P.C.A., as have definitely taken up the anti-vivisection cause. The International Conference for the Investigation of Vivisection now numbers over eighty societies. At its semi-annual meetings in New York City, nearly as much time is given to the cruelties of the slaughter house, the steel trap, the rodeo, and the bull fight, as to the subject of vivisection itself. Almost it begins to look as if humane work in America might

gradually separate itself into two parts, the educational and progressive side falling to the International Conference and its constituent societies, and the administration and conservation of humane laws, already established and accepted, to the American Humane Association. If this could be accomplished without friction and in the spirit of a wise co-operation and distribution of force it would be a fine thing for all concerned, and it needs only a little patience, a little tolerance, a little sympathy to bring it to fruition. Such a union of strength would greatly hearten, not only the average citizen, but also the average doctor who himself knows practically nothing of vivisection and who awaits only a little greater certainty of support to come out against it as a burden on his conscience and a blot on his profession.

The Song of Joy

Mary Morris Duane

I

The highest note in the scale of Life is joy. It transcends all discords of lower tones and soars into the highest heavens where it vibrates to the song of the Sons of God! Let us endeavor to put into human language the meaning of this image called to our minds by the word "joy."

There is no chance in joy. It is a law of the universe and is built on a foundation of eternal Truth. This is the law of which we speak. Always man has been in the quest of joy, and the soul of man will never be satisfied until this quest is ended in joy fulfilled; for it is in joy that the soul of man recognizes he is at last at home in His Father's House.

In the Master's story of the prodigal son, the keynote is joy and, in the story of Magdalene, again is it joy over one sinner that repenteth. Joy is the home of the soul and to live in joy is to live the life of a Son of God in love and peace.

In the deepest sorrow there is a note of joy. This would seem a paradox but it is a truth. The vibrations which create sorrow also create joy. It is life when one suffers. It is life when one rejoices. They are both centers of feeling, and the emotional nature or heart vibrates, when struck by the angel of pain, to the same note as when struck by the angel of joy, for the vibrations are heard in heaven and are one chord.

The difference is in the understanding heart. What is sorrow on earth may be joy in heaven; and this is true in the case of the prodigal son and Magdalene, for their sorrow and repentance became the joy of heaven.

Seek not joy without sorrow, for they work ever hand in hand. In the secret of this paradox, the universe is built, and the heart of man, the miniature universe, contains all sorrows and all joys until they unite in one great chord of love and peace.

In this mystery, in the kinship of sorrow and joy, we glimpse the mystery of the Christ. In the story of the Cross, men see only the man of sorrows—they forget the man of joy; but it is the man of joy who is walking ever with the man of sorrows; for never upon the Way of the Cross did the Christ cease to remember the joy that was set before Him, enduring the Cross, despising the shame. Let us seek to comprehend the meaning of this joy.

We can but dimly, with earth-bound eyes, see the joy of the Christ, but this joy is one in which we share and we must seek to comprehend as much of its hidden meaning as is possible. It is a joy in which the whole creation shares, but above all, man, the potential Son of God. It is the joy of service in love. Wherever He lit a flame of love in the heart of man, there burnt in His heart a flame of joy. Here we may share with Him the joy of love, for He is the Great Lover and we are His Brothers.

Built on earth and sorrow, the pyramid, by the way of love and sacrifice, points to the heaven of joy and peace. Of all the lovers of the World, there is no Lover like the Christ.

In the life of man the word lover has been narrowed to the single meaning, but that is but the very smallest meaning of love. In its deeper meaning it rises to universal heights, and is of the nature of the divine. In this place in the soul, the Christ love alone satisfies the soul, and she sits in loneliness until the Great Lover appears. All the Saints in all the ages have testified to this ecstasy of the soul in the presence of the Great Lover, and in every age and every land the mystics have sung their song of joy in the presence of the Beloved Who comes to dwell with them in the garden of the soul.

Ever through æons the soul wanders, a lost princess, through the highways of earth, until at last upon the way she meets the Great Lover, the Christ; and in opening her heart to His Love, breaks into the song of joy that

is sung by the heavenly hosts as they welcome a new-born Son of God.

In the soul of man dwells the Eternal Lover. Nothing but the Great Lover, the Perfect Lover in Christ, can satisfy this need. Never has the world been without her witnesses to the soul and her Great Lover; but only in Christ has this great drama of the soul been given forth in fullness to the heart of man. In the story of the Christ nothing of the beauty of the great drama is lost, and the Soul cries with Mary Magdalene on the resurrection morn, "My Lord and my God."

All the earth is a song of joy to each new-born flower, and all the universe is a song of joy to each new-born soul who has set forth on the Path in quest of love. Silent within the heart of each man moves the life force in this drama of the Soul, and no son of man can slay this life or say to this silent force, "Be still."

Seek as he may to drown the voice of the Great Lover by the sounds of pleasure or mirth, by the loud voice of the lower self, called by the medieval world the devil, still the soul is haunted by this voice of love and through chambers of the heart sounds, "Beloved."

How can the soul realize joy? What are the steps to the Kingdom of Heaven and how shall the Way be found? By following the directions of the One Son of God who lived the life of the Christ on earth. His commands are clear as crystal. It is simple to read them, but far from simple to do them and to carry them out in the daily life on earth; but this is the test, living day by day the life of the Christ on earth. This is no new thought but its practice is new, and not until it is put into practice will the planet earth be a home for a Son of God.

The first definite statement of the Christ is that the Kingdom of Heaven, the Kingdom of Joy, is within. Now this must be practiced. Look within for all good, not without. This statement has become so common upon the lips of men as to become trite—how many have taken it beyond the lips?

Having stated it, they believe their work done. Practice this statement, make it a reality in your life, and a miracle, so-called, will come to pass within and without. Your whole life will change, for your whole being has changed. "Beloved, all things have become new" will be the cry of the soul. Meditate a moment upon this change. All the values of life change when seen from the within out. First the things of earth appear in their proper perspective. No longer are the things of every day seen to loom out of all proportion in the landscape. They are now in relation to eternal values, and that gives them place in the universe in proportion to the whole rather than to the part; and this changes the future life; the soul becomes part of the universe and dwells in the eternal.

In the Kingdom within, the Christ dwells and grows to the stature of the fullness of Christ, and this is the mystery of the indwelling Christ.

It is of this Christ born in the heart that the Master Christ speaks when He denounces the injuries to one of these little ones. They are the new-born Christs in the hearts of men. All the truly inspired books speak of this mystery, but the Master Jesus spoke it to all who have ears to hear. In the Kingdom of Heaven, there is nothing more precious than a new-born Christ, as on earth there should be nothing more precious than a new-born babe. Woe unto him who injures the one or the other of the Father's little ones. All the hosts of heaven are at their call.

We would dwell for a moment upon

the joy in heaven over the birth of the Christ in man. Each Son of God drawn from the human root has sprung to life by this birth into the Christ consciousness or world of the Kingdom of Heaven. The mystery of birth is a mystery in all kingdoms. "So marvel not," said the Master Jesus, "that ye must be born again of the Spirit," and this is the birth of the Christ, the Son of the Father who is Spirit.

All the religions know God as Spirit and even the Indian savage called Him the Great Spirit. It was left to men of narrow hearts and minds to make of this Great Spirit a wrath-filled tyrant, demanding not Love and Service but propitiation and human sacrifice, not only of the body but of the intellect. For nothing is gained in sacrificing a God-given mind to a mind-made God.

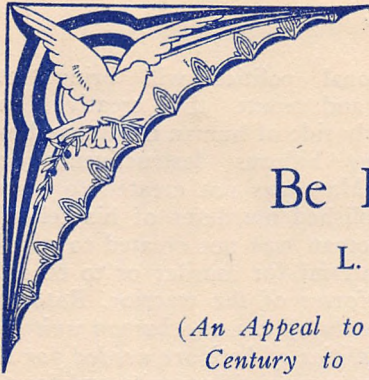
God demands one thing and one thing alone—Love. And in this word the Master found all man's duty to God and to his neighbor.

In driving from man's mind all thought of propitiation and wrath, the man-made religion of sadness and doom at once drops away and a religion of joy takes its place.

The children of the future will spurn this religion of sadness and gloom, as we of this generation have spurned the torture-chamber and the rack, the fire, the cruelties of the middle ages. The future race will not run madly as does this one after pleasure. It will seek not the shadow but the substance which is *Joy*.

(To be concluded)

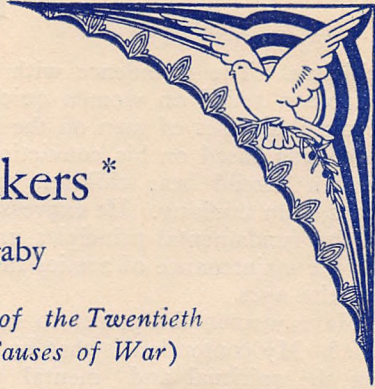




Be Peacemakers *

L. Lind-Af-Hagaby

*(An Appeal to the Women of the Twentieth
Century to Remove the Causes of War)*



We shall soon have completed the first quarter of the twentieth century. The world is still tormented by the fear and possibility of new wars. The manufacture of armaments continues. There are ceaseless preparations for conflict. Nobody knows as yet who is going to fight or the object of fighting. The potential enemy in the shape of another nation or another combination of nations is ever present as a menace and a stimulus to increase of military and naval efficiency. Scientific discoveries and inventions are continually harnessed to the chariot of war. Wars of the future will become a thousand times more deadly. Poison gas and bombs of immense destructive power will blot out whole cities in a night, long-range guns and subtle rays of death will devastate countries and mow down the people. There will be no divisions into combatants and non-combatants. Babies in their cradles and old women by the fire-side will share the fate of the soldier in being annihilated with impartial thoroughness by the forces of modern scientific warfare. Such is "progress," such is our "civilization." Humanity clings to the fetish of the necessity of war. Another thousand years may pass and the sun will rise on a world rent by suspicion, fear and bloodshed, unless we summon courage to find a way out of the horrors and miseries of the past.

THE POWER OF WOMEN

There has been bitter reproach against women. Why, we are asked, do not women act in unison against war and against the spirit of war? Women are the mothers of men, why do they not refuse to bear children until the world is made safe from the madness of military destruction? Why do they acquiesce when acquiescence is murder and spiritual wickedness?

Women do not as yet realize their power. The oppression of centuries has lain heavy on their minds. Obedience and meekness have been enjoined as the principal ornaments of the feminine mind. In a world of man-made conventions and laws they have been forced to accept the ways of violence and the "protection" afforded by militarism. Wars have been undertaken and maintained to "protect" women and children. They have been sacred property of aggressors and aggrieved, and the "helplessness" of women has been used as a strong incentive to war. Militarism in whatever form it has appeared, in the East and West, in ancient and modern times, has always been antagonistic to mental development in women. Militarism has been the most potent factor in the cultivation of merely sexual traits in women at the expense of mental qualities. For the spirit of war demands obedience and inexhaustible supplies of men to be made into soldiers. And women can be trusted to supply soldiers, if she be kept apart from the currents of intellectual life, from education and the knowledges which furnish the mind with material for discrimination and

(*These valuable excerpts are from a booklet by Miss Lind-Af-Hagaby, published by the A. K. Press, 35, Old Bond S., London, England.)

criticism. The confidence with which Napoleon relied on women quickly to repair the losses of men on the battlefield, was based on his conviction that women should bear children and refrain from thinking. He expressed one of the fundamental principles underlying the maintenance of armies throughout the ages.

Have women the power to suppress war? My contention is that by realizing the spiritual and mental power which is theirs, women can and will stop wars. *The movement for the liberation of women from the oppression and mental restrictions of the past is identical with the movement to abolish war.*

Many will not agree with this statement, yet the truth of it is patent to all who see below the surface. I do not deny that women have upheld war. I go further: the last great war was prolonged, and by being prolonged rendered more tortuous through the help of women in every belligerent country. They made munitions and released men for active service. They kept the machinery of war going. . . .

The fact that the majority of women in the belligerent countries gave their services cannot be regarded as an indication that women would institute and uphold war were they in positions of political power and direction of foreign affairs. Most of them honestly and pathetically believed that the great European war would be a means of ending war. The great revolt can only come through knowledge, not only of the immediate suffering caused by war, but of its ultimate disaster and futility. War will be abandoned as a barbaric and stupid custom of the dark ages when women have liberated themselves from all artificial generalizations, conventions and laws which hold them in bondage to the idea that the division of sex is of greater account than the unity of humanity. For the masculinization of all human thought and action is responsible for the glorification and tenacity of war. The restoration of balance through the admittance of feminine thought and direction to social and in-

ternational politics will bring into honor and repute the creative and motherly side of human nature, and expose the hideous destructiveness of war. Man was not created to be an accomplished murderer of his fellows, and woman was not created to supply the material for murder or to be only a comforter of the warrior. *Both are but facets of the one human unit and the qualities of both are needed for the full expression of humanity and for the betterment of social institutions.* . . .

To blame women for their failure to suppress war in the past is like blaming a prisoner for his inability to change social conditions in a world to which he has no access. It is true that women have always been credited with "influence," based on the attractions and wiles of sex, on the wisdom of the serpent, or the subtle purposes of feline tribes. As mothers they have been credited with more direct and durable powers to mould character and inspire conduct. But women have never been taken quite seriously. Beautiful ideals, moral precepts, a good mother's hopes and prayers have only too often been shattered before the alleged necessity to continue the old ways of war and cynical materialism in politics. Exclusively man-made civilizations have failed, and will fail, because of constitutional incapacity to make ideals real, to understand that spiritual truth can safely be incorporated in laws and treaties governing a material world. Hence we have innumerable churches, sects, priests and treatises on theology, but we have no peace.

A NEW MIND

I appeal especially to the women who have succeeded in breaking the shackles of the past. I appeal to them to resist war and the spirit of war by every social and political power which is now within their reach. I beg them first of all to study the direct physical evil wrought by war and thereby realize the degradation of womanhood for which it is responsible. Wherever the passions of war are let loose on helpless populations women are violated and seized by

the conqueror like cattle and goods. Women see their children murdered and mutilated, their homes devastated; they suffer the long drawn-out misery of being unable to stave off famine and pestilence. . . .

WILL WOMEN FAIL?

Students of the history of war and of the futile attempts that have been made in the past to maintain peace are apt to fall into pessimism. There seems to be an eternal recurrence of events, a mechanical repetition of the same acts provoked by the same emotions. The same with a difference of time and background of national culture or lack of culture. Napoleon may have improved on the strategy of Alexander the Great, but the psychological equipment of the two conquerors was not very different. The quarrels between nations which have led to war throughout the centuries of recorded history can easily be placed in familiar categories. There is love of power and aggrandizement on the part of sovereigns, slighted dynasties seeking redress for insults, real or imagined, demands for increase of territorial possessions, jealousies connected with colonization and trading facilities, religious intolerance, racial contempt and varieties of the common desire to grab the property of others. Occasionally, in surveying historically recorded causes of war, the nobility of motive may be apparent in the right and justice of national defence against aggression. But looking back we are generally impressed with the triviality of motive, with the inadequacy of reason for which rivers of blood have flown. Life may indeed appear, in the words of Macbeth, as "a tale told by an idiot, full of sound and fury, *signifying nothing*."

Will women fail? They will fail if they follow the old methods, obey the old traditions, accept the old "necessary evils." They will succeed if they realize that that human nature which stands condemned is but one-half of human nature, artificially and forcibly separated from the rest. They will

break the evil spell of past failures if they insist not only on the admission of women to the Governing Councils of the peoples, and to Conferences of Leagues to establish Peace, but on the application of womanly intelligence and womanly compassion to rebuilding the very foundations of Society.

THE WAY OUT

We may well recall the fine message of Anatole France to the teachers of France: "My friends, we must abandon these dangerous practices. The teacher of the future must make the child love peace and its works; he must teach him to hate war. He must exclude from his teaching every appeal directed towards hatred of the foreigner, even towards hatred of our enemy of yesterday; not because one should be indulgent of crime and absolve all criminals, but because any people at any given moment contains more victims than it contains evil-doers; because one has no right to impose the punishment due to wrong-doers upon innocent generations: and, finally, because all the peoples of the world have much to forgive each other."

There is a way out of the labyrinth. Humanity can be led out of the paths of destruction and shown the perfect way. To women the call to action. To women the task of spiritual regeneration. To women the pains and the valor of saying *no* to that to which men have said *yea*. Let every woman, who understands, fit herself by knowledge and training to become a harbinger of the greater humanity. Let her show that Peace has victories greater than War, that heroism, discipline, sacrifice, the grandeur of triumphant human spirit belong, not to violence and to hate, but to gentleness and love. Civilization is nought but the extension of sympathy. Individual value is nought but the capacity to distinguish between right and wrong, and to hold to that which is perceived to be right, regardless of the consequences.

Let us suppose that every woman takes the following pledge:

Believing all war to be morally

wrong and an obstacle to the spiritual progress of humanity, I hereby pledge myself to abstain from every action in aid of war or fostering the spirit of war, and to strive for the extension of understanding, brotherhood, and, co-operation between men and women of all nations.

I promise not to take personal part in war, whether offensive or defensive, by serving in any military capacity or by making or handling munitions of war.

I promise not to undertake such labor as may be demanded of me with the object of setting a man free to fight in war.

I promise not to subscribe to war loans or to provide money directly or indirectly for the purpose of providing armaments of war.

I promise to do everything in my power to teach children that war is incompatible with civilization and with the highest attributes of the human mind.

I promise to discourage the use of military toys and games, military precepts and training in schools and colleges, and to use my influence actively wherever possible in opposition to the glorification of war.

As a woman I will endeavor to show in my own life the principles of compassion, sympathy and reconciliation, and as a citizen of the world I will help in building up a great spiritual fellowship of Humanity as the practical expression of all religious aspiration.

Let us suppose that she keeps her pledge and that she dare be faithful not only to the letter but to the spirit. Would not this old world of ours soon become different? Would not energies and powers, now fettered by the perpetual wheel of war, be liberated and

turned to the shaping of a happier humanity?

"Visions," "dreams," "impossibilities"—I hear the reply of the worldly-wise. They do not know that everything worth having begins as a vision. Let women then, like the woman in Olive Schreiner's tale of a dreaming mother, dream of the child of the future as one to whom the ideal shall be real.

The question will be asked of me, as it has been asked: "Are we to abandon Red Cross work in time of war? Are we to have no pity for suffering, and lend no helping hand to those stricken by affliction? I answer, let love decide and direct. Let your own conscience supply the answer. Women have the creative power to change all physical life, and they can, if they choose, change the spirit and intentions of Red Cross Societies. It cannot be denied that Red Cross work, as hitherto organized, has served as an auxiliary and maintainer of war. It has been patchwork, profoundly unsatisfactory to those who really desire to heal the wounds of war. But the devotion which it has commanded, the avowal in the midst of the hells of the battlefield that love is not dead, and that above the clamor of hate there is the still voice of healing for all the nations, have held out promises which the future can fulfill.

In turning our faces towards the dawn of a new Understanding, and setting our hands to labor for a new order of society, we women must remember that she who would reform the world must first reform herself. For in the words of Plotinus: "*Never did eye see the sun unless it had become sun-like, and never can soul see Beauty unless itself be beautiful.*"

★ ★ ★

I said to my father, "Not one of these lifts up his head to perform a prayer. They are so profoundly asleep that you would say they were dead." He replied, "Life of thy father! it were better if thou, too, wert asleep, rather than thou shouldst be backbiting people."

—Saadi.

PSYCHOLOGY

Advances in Psychology

At Wittenberg College, Springfield, Ohio, there was recently held an International Convention of Psychologists. It was attended by noted scientists from Europe and from twenty-four States. Many psychologists who could not attend in person sent papers to be read. The special subject of the convention was, "The Relation of Emotions and Feelings," and these scientists convened for an intensive study of their mysteries and their relation to human behavior. We are greatly indebted to Mrs. Jessie Foss Baker, a Star member at Detroit, for sending us some brief reports of a few of the most interesting papers presented and lectures given, from which the following are summarized.

One of the papers was from *Prof. David Katz*, University of Rostock, Germany. This revealed a verbatim record of three hundred bedtime talks that the Professor and Mrs. Katz held with their two boys, age five and six. They were in dialogue form and revealed significant psychological factors. As the dialogues proceeded they found that there was a distinct awakening of conscience and the development of emotional control. The dialogues disclosed a considerable mental power on the part of the boys, and they studied the motives that actuated their experiences. An increasing strength and will power was evident that was most gratifying to the parents. This "confessional catharsis" developed a discretion, frankness, personal analysis, self-criticism, and judgment that were a self-educative process of deepest psychological import in building their young characters.

Dr. Alfred Adler, noted Viennese psychoanalyst, considered that the most important single factor in human psychology is the emotion and feeling expressed in what is called "the inferiority complex." It is a great danger to progress, for the aim of all persons should be to possess the courage to meet and overcome the difficulties of life, and to gain a high grade of ability, with the courage to become *superior*, not inferior to their fellowmen. Parents should be on their guard against this inferior complex in children. They must be taught to be independent, self-confident, and courageous. Parents should increase the interest of children in persons who show characteristics opposed to inferior feelings. Three types of children have difficulty in attaining the goal of superiority towards ambitions:

"*First*, children with imperfect organs; they need more time and more effort than others to integrate. *Second*, spoiled children. They are not free to function alone, and so develop in the direction of always wishing to be supported. They are attacked on all sides because of this behavior, are in hostile environment, and are therefore under strain. *Third*, hated children—illegitimate, not wanted, ugly, crippled. They have the same difficulties as the second type, but are without the aid of the supporting person." As an example of the danger of an inferiority complex, Prof. Adler related the story of a boy who had told his teacher that he had prepared his lesson unaided. Later the boy confessed he had lied. It preyed on his mind and he considered himself a liar. His condemnation and

consideration of this fault led more and more to an inferiority complex. In his own mind he was a confirmed liar, and this opinion lasted throughout a university course, where he convinced the faculty that he was not the upright person he had led them to believe. Later he became insane, all because of this persistent inferiority complex.

Prof. William James advanced the theory forty years ago (which idea has since become old-fashioned) that we do not run away from a bear because we are afraid; we are afraid because we run. This theory was resurrected and reiterated at the Convention, with enlarged, improved ideas, by Prof. E. Claperade of the University of Geneva, Switzerland. He assured those present that James was right. It is not the sight of the bear but the process of getting ready to run that arouses a sense of danger. The sense is useful—an urge to seek safety. If one can run fast enough there is little or no emotion; but if the sight of the bear weakens or paralyzes one, then he is filled with emotion. The Professor is of the opinion that feelings are useful, but emotions are disturbing and of little or no purpose.

"Here is an individual who would cross a street. If he is afraid of automobiles, he loses his composure and is run over. Sorrow, joy, anger, by enfeebling attention or judgment, often make us commit regrettable acts. In brief, the individual in the grip of an emotion loses his head."

He believes the psychology of affective processes is the most confused chapter in all psychology. In some cases the emotions are useful for a stimulus to comprehension, if not for conduct directly, because it makes us aware of situations and helps us to understand them. The essential doctrine of emotions and feeling is that fear does not arise until we have a consciousness of danger in the situation in which we find ourselves.

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Prof Hoisington, of Cornell, certainly aroused some amused yet sympathetic emotions with very odd con-

clusions, learned no doubt, but strangely labeled. If one is happy one is subject to the startling label, "bright pressure." If one is blue and shuns society or school, he is borne away by "dull pressure." If one remembers, if one imagines, or if one thinks, he is under "muscular pressure."

Prof. Walter B. Cannon of Harvard Medical School discussed the emotions of anger and rage.

First of all "the bodily alterations that appear in rage have many features resembling the simple reflexes, such as sneezing, coughing and sucking." These reactions come very early in life. They are a "prompt response to the appropriate stimulus," to a "fairly definite stimulus," and they are useful just as these simple reflexes are. Prompt reactions like these are the result of activity in the lower centers of the nervous system. This is known by many experiments in which the upper centers were cut off from the lower and yet the usual signs of rage were present in very much the natural form. Human beings under an anaesthetic may fight the surgeon in much the same way that the patient would fight if he were fully conscious. This also proves, due to the fact that the patient has no memory of the struggle, that the emotions are very probably under the control of the lower centers of the nervous system, to a considerable extent of the spinal cord.

The bodily organization for the display of rage is a neuromuscular and neurovascular arrangement, with its central control congenitally organized in the biologically older regions of the brain. A second characteristic of the emotional reaction is the great intensity which it has. This is taken to mean that the emotional mechanism is set all ready to go but is restrained by some kind of inhibition until such time as it is released. When the release comes the natural energy behind the emotion carries it along violently. A third point is related to what precedes and is this, that the sources of the emotion and the means of its execution are outside the field of consciousness so that we char-

acterize the emotions as "surging," because we do not know what we did in the seizure of emotion.

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Dr. Morton Prince of Harvard University discussed the question, "Can Emotion Be Regarded as Energy?" He said that the conception of Emotion as energy will change many old conceptions. As energy it cannot be regarded as a mere epiphenomenon but must express itself in some form of action. This discharge is measurable and it can be demonstrated that the discharge of energy is simultaneous with the action. The testimony of consciousness and "common sense" indicate that emotion moves us.

Physics does not try to define energy as a concrete entity of a specific nature and quality, but it is only a concept used to explain how things happen. Since behavior cannot be explained without some form of energy, psychology must deal with this problem. No hypothesis is as satisfactory as one that considers emotion and feeling as forms of energy. When men are under great emotional stress or in emotional states of exaltation they tap what William James called the "reserve energies of men"; that is, the throttle of energy is thrown wide open allowing the driving force of emotion full sway.

Dr. Joseph Jastrow, Prof. Emeritus, University of Wisconsin, in the presentation of the subject of "The Place of Emotion in Modern Psychology," first discussed emotion as motive, pointing out that motive, emotion and motion belong to the same psychological family as well as being of the same philological origin.

He next traced the historical development of the various philosophical theories bearing on the relation between feeling and the intellectual processes. He pointed out the fact that there is an abundance of evidence to substantiate the close relationship between the "psyche" and the "phrene."

The major portion of his treatise was devoted to the enumeration and a critical discussion of each of the various approaches to the problem of

the emotions in modern psychology. This "set of sign-posts"—pointing out the route along which psychology has traveled in its quest for a solution to the problem was discussed in the following order: A. The evolutionary doctrine. B. The genetic development of the child. C. The differential psychology of sex, race, type, temperament, age and organic distribution. D. The abnormal emotion. E. Specialized study of criminal, defective and delinquent classes. F. Social embodiments. F. Freudian psychology, centralizing upon the primitive urges. H. Advance of experimental knowledge, and the laboratory approach to the problem of emotions. I. The specialized study of the lower and higher reaches of the affective life, including the theory of integration. J. The application of accumulated facts as summarized in emotional hygiene.

The discussion closed with a plea for harmonizing the emotional and intellectual processes. He asked not to treat the feelings uncritically but to feel as well as to think the solution of all our problems. Thus the renaissance of emotional psychology derives its greatest warrant from its practical value in understanding and directing human motives as the mainsprings of action.

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Dr. Pierre Janet of the University of Paris, France, discussed "The Fear of Action," and opined that in order to understand the true psychological character of the feelings it is necessary to analyze the often complex attitudes which characterize and even constitute, more often than we think, our diverse feelings. One of the most important attitudes may be called the fear of action. This conduct may be observed in its typical form in the crises of melancholic depression.

I.

One of the things which strikes the observer when he speaks to a patient in the grip of melancholy is the idea he expresses with regard to the surroundings, and the events of which one speaks to him. From the very first, all things and people have lost their

agreeable qualities and charm. Nothing is pretty. All events of which we speak to these patients are valued in the same way, especially when future events are concerned. These events will be horrible in every respect; they will have sacrilegious, immoral and cruel consequences.

To study these facts I choose two particularly typical examples whose mechanism we shall then discuss: In the first case, a girl of twenty-one years old, suffers from asthenic spells during which the periods of melancholic feelings often befall. She sees in common occurrences catastrophe hanging over the heads of those whom she loves.

She says, "I cannot help this, it is a kind of catastrophic vision that is putting all things together, I lose my foothold, people wish me bad luck . . . everything looks gloomy . . . ". On the other case, a man of forty, the patient sees commonplace things and occurrences associated with death and disaster to his wife or children.

These ideas seem to refer to things and events external, but they are nothing but an extension of pessimistic appreciation; at the bottom of all this there is a fundamental object to which above all this appreciation refers, and that is the patient himself and his own deeds. *They objectivate in their persuasions a feeling they have in relation to themselves and to their actions.* It is indeed always the pessimistic appreciation of their own action, which is essential.

We find a great number of persuasions of this kind which attribute to the act the most horrible consequences and characteristics. Acts are considered abominable or sacrilegious from the

religious point of view, the sacrilegious nature of the act may sometimes be toned down, and it may appear as simply cruel or immoral. To a great number of patients the acts they perform are crimes. On the same level with criminal acts we should place a bit less serious, but as significant, feelings of uncleanness. Finally an act may become simply dangerous or awkward. These feelings determine a great number of bizarre manias. When one believes one is always ready to give external reality to what one believes. The general idea which results from a superficial observation of these catastrophic ideas is, *that it is their own action of which these patients are afraid.*

All of these melancholics with pessimistic judgments, victims to the fear of action, are psychologically weaklings. Experimentally, one can almost ascertain the appearance of the fear action and the inversion of the feelings. Emotivity which we try to explain as very doubtful visceral modifications is just a habit which calls for the regulation of stoppage. We have studied this fear of action in its exaggerated form. Let us not forget that the disease only magnifies that which exists in all of us. Melancholia is the disease, but sadness in its most simple form is the same as melancholia, in that it contains the same fear of action.

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There were lectures, discussions, and papers read from about forty such authorities, on all these profound and important subjects of behavioristic phenomena, and many students will look forward to the full published accounts of their opinions which, we are told, are soon to appear in book form.

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SCIENCE

Light, the Health-Bringer

Herbert Radcliffe



Persons sitting in the bright sunshine and enjoying its warmth, well-being, and uplift, are sharing a common experience which nearly every creature and every plant has had since the very dawn of creation. No wonder then, that the sun has been an object of adoration and worship from time immemorial, that the ancients speculated on the origin and nature of light, and that modern science, with its more intensive mental application and its finer instruments of research, should be discovering the detailed reasons for the sun's beneficial influence upon man's body, emotions, and mind.

But even without that detailed knowledge, man has for centuries sunned himself now and then to keep well, but more often to restore his health and strength when ill. During more recent times, say within the past fifty years, sanatoria in Europe have made sun baths and light baths an important part of their health-regime. Patients clad only in the most diaphanous of garments, where entire nudity was not possible, have been immersed in the sunlight, or in the plain daylight when the sun was hidden, for such periods daily as proved helpful to their condition. And the results of this treatment so clearly established its value that it is now generally used in sanatoria and hospitals throughout the world.

The increasing recognition of sunlight as a health-bringer is emphasized in the numerous physical culture movements and magazines and it is reflected in the increasing number of people who

enjoy ocean bathing. The larger number and dimensions of windows in modern dwellings and business structures and schools is a mute proof of the demand for more sunshine and light.

Among those scientists who have done most in recent times to establish the therapeutic value of light may be mentioned Finsen of Denmark, Rollier of Switzerland, Sir Henry Gauvain of England, Kellogg of Battle Creek, Steenbock of Wisconsin, and Mayer of New York. Their work has proved that the following benefits result:

A. Restoring bodily vitality and inducing a greater enjoyment of life and an increased vivacity of spirit.

B. Exposure of the skin gives it greater resistance to changes in temperature and renders it less liable to infections.

C. Improved appetite, easier digestion and assimilation, and tonifying of intestinal organs and processes.

D. Increase in muscular nutrition and development and in physical endurance, loss of excess weight in the stout, and increase of weight in the thin.

E. Decided improvement and often complete recovery in cases of general debility and in the early stages of tuberculosis. (This does not mean that other adjuvants like proper diet, exercise, psychoanalysis to remove suppressed emotional factors, are not also required.)

F. Nervous diseases like melancholia, suicidal mania, and milder forms of lassitude and depression are

often alleviated where not entirely cured.

G. Prevention and cure of rickets.

H. Stimulation of the endocrines, notably the sex glands. In experiments, fowls have shown an increased production of eggs, and cows produce more milk.

While the facetious may justly make some whimsical observations on this detailed classification, the anemic pessimist may rise to a question of personal privilege and remark: "Sir, I concede these good points which you have made on behalf of light; I grant that vitamins are now admitted into the best society, and I am willing to welcome them into my private circle; I do not deny that sunlight (like the quality of mercy) is not strained and that it rayeth alike upon the well and the ill. But, Sir, I protest that this list of benefits is but an aggravation unto those who, like myself, do not live in California (that home of the new race), where, especially in winter, sunshine is not more often a fiction than a fact. I am a poor man, I work at business all day, hence during the hours of sunlight I am in office or factory. If occasionally the sun enters there, my enjoyment is curtailed by the scientific assertion that some of his most valuable rays (the learned call them ultra-violet) do not pass through window glass at all. My only period of rest is in the evening when darkness, not light, reigns. So the sun-cure must be a rich man's remedy. I ask you, Sir, what comment has science to make upon my complaints?"

Uneasy indeed would be the chair that seats the scientist if the light-cure could be obtained only from direct sunlight. But fortunately he has a happy rejoinder. It is summed up in that magical potency given to us by the same gracious Divinity whose physical symbol is the sun, the potency expressed by the word electricity. Electric light, which is only sunlight in a modified and revived form, is becoming a new and a greater applied agency for health than even sunlight itself.

Science has discovered that certain factors in light have a very decided in-

fluence on the body. Light is a composite thing; when broken up it yields the spectrum, that glory of the seven prismatic colors, at one end of which is violet, the most rapidly vibrating of them all. Above this is an invisible, short wave length ray, even more rapid and known as the ultra-violet. It is this ray which has such astonishingly beneficial results when played upon the body, because of the fact that it renders active a material known as cholesterol which permeates the skin and which has valuable anti-rachitic properties. The precise nature of the metabolic and mechanical transformations that occur is not yet fully understood, but the great benefits derived from the ultra-violet ray have been experimentally demonstrated. Steenbock has established the fact that certain foods, when subjected to this ray, absorb it in large quantities and when eaten, release them in the human organism. (It is a remarkable tribute to the high spiritual level of our times that this great scientist declined to capitalize this discovery commercially for himself, but gave it altruistically to the world.)

When the truth was ascertained that electricity emits the ultra-violet ray, the next problem was to devise some way to utilize it in some practical fashion for health treatments. Many experiments were made in clinics, sanitariums, laboratories, and homes, and finally there have been evolved at least two serviceable types of electric lamps that dispense resuscitated sunshine containing all the desired qualities.

One is known as the quartz lamp. It is an arc-light in a globe containing mercury-vapor, the globe being made of clear quartz which freely transmits ultra-violet rays, and not of ordinary window glass which inhibits them. The other type is the carbon arc-light. Old-fashioned cylinders are utilized to create the contact-point and, as no bulb is needed to enclose this light, neither quartz nor glass is needed. Both types are inside of spherical deflectors mounted on standards so that the light may be rayed at any convenient angle

and from any desired height upon the patient.

Batteries of these lamps are now used in hospitals and sanatoria for the treatment of the various conditions mentioned. The benefits derived are exactly the same as those from direct sunlight, while the superior advantages of this method are enormous. It can be employed at any time of the day or night, regardless of weather conditions. It is easily controlled as to duration and intensity of light. Interestingly enough, the same precautions have to be observed against "sunburn" from over-exposure. Steenbock has proved that this artificial light is more powerful than sunlight in preventing and curing rickets.

It seems evident that an increasingly large number of beneficial uses will be found for this light, not only in sanatoria, but in the home which is the logical beginning-point for the maintaining of health and vigor at such a high level that visits to hospitals will be less needed. Scientists are advocating the plan of permitting these rays to shine upon the body during sleep, as a means of augmenting the normal restoration of vitality when the body is depleted.

Concomitantly, manufacturers are beginning to announce "health-glass" to supplant ordinary window-glass in order to facilitate the admission of ultra-violet rays in dwellings. This is made of quartz, and it is already being installed in private homes and clubs. Announcement has recently been made that a new school in Berlin will be built largely of glass so as to confer this benefit on the children.

With regard to both the arc-lights and the glass, it is unfortunately true that at present the cost is very high as quantity production has not yet begun, but the hope is that with increasing demand these devices will be accessible to poor as well as to rich and thus help to usher in a new era of health and longevity for all.

The "heat-ray" is another interesting development in health-culture in the use of electrical energy. This is at the lower or red end of the spectrum.

The new ray is also invisible and is called the infra-red. Its peculiar virtue is its intensely penetrating power to impart heat to deeper tissues of the body. For any condition requiring great heat, it is invaluable. This type of lamp utilizes an incandescent filament of great power and it is simple to operate.

A unique phenomenon in the field of light, and one which has an indirect bearing on the question of health, is that of phosphorescence. This is receiving much scientific attention and is indeed helping to throw new light into dark places. There are a number of substances which absorb energy through the invisible range of the spectrum, and then emit it as a radiance in the dark, as in the case of the luminous faces of watches and clocks, small buttons, and the like. One of the commonest ways to obtain this result is to mix one part of copper to 5,000 parts of zinc sulfide and then heat it. In addition to the utilitarian value of this discovery, there is an aspect of beauty. At an exhibition recently an entire garden was illuminated phosphorescently and even some of the garments of the guests; the display of unique colors, new in their vividness, depth of tone, and penetrating power, caused much delighted comment.

Multicolored phosphorescent paints are already in vogue and pictures made with them can photograph themselves through their own radiance. It is suggested that it would be beautiful to utilize them by painting the interiors of homes which at night would be charming and interesting with the luminosity of these varied hues. It is even hinted that in time even the furniture will be so painted that at night there will be sufficient illumination from it and the walls to dispense with the present electric lamps which are so often troublesome to the eye. This would help to arouse the sense of beauty in people. The influence of beauty on health is very potent, for that which pleases the sight, exalts the artistic sensibilities, and stimulates and delights the reason, is a great adjuvant

to bodily vigor and joyousness. It co-ordinates and rhythmizes the physical, emotional, and mental natures, and thus gives the consciousness an opportunity to contact the Divine source of beauty, love, and wisdom.

It is in these various ways that modern science is bringing health, efficiency, longevity, beauty, and happiness to this generation and paving the way for much better lives for the generations to come. It is also bringing us a better knowledge of the nature of light, though its ultimate explanation still eludes science. In the early Greek days philosophers conceived of light as a stream of moving corpuscles. The more modern theory was that light is a form of energy activating the ether. More recently the researches of Maxwell and Hertz have tended to co-ordinate the phenomena of light and electricity on a common basis through electro-magnetic similarity. More revolutionary still was Einstein's statement that light is subject to the deflecting influence of gravitation, just as matter is, and this was verified at a recent eclipse. It is no wonder Schuster (*Theory of Optics*) says, "We cannot pretend to have established a theory of light."

As science cannot give us much information, students of esotericism may be interested to know what H. P. Blavatsky said on the subject in the *Secret Doctrine*:

"Light is cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life—All these—'Light,' 'Flame,' 'Cold,' 'Fire,' 'Heat,' 'Water,' are on our plane the progeny, or as a modern physicist would say, the correlations of Electricity. Mighty word, and a still mightier symbol! . . . Occultism maintains . . . that we must seek for the ultimate causes of light, heat, etc., in matter existing in supersensuous states. . . . Light and heat are the ghost or shadow of matter in motion."

It will be noticed that science is gradually approaching this conception and we need not be surprised to see it corroborate this occult teaching as it has already corroborated others. Meanwhile the earnest student will perhaps utilize the practical knowledge and the helpful devices which science is contributing towards the welfare of humanity, especially towards better health. His altruistic service will be the more effective if his body can more accurately reflect the determined purpose of his spiritual ideals.

*I marvel not, O sun! that unto thee,
In adoration, man should bow the knee,
And pour the prayer of mingled awe
and love;*

*For like a God thou art, and on thy
way*

*Of glory sheddest, with benignant ray,
Beauty and life, and joyance from
above.* . . . Southey



The Cause of Crime

Edith Lee Ruggles

In our consideration of the criminal we must not forget the causes back of the crime. I have been considering the prevalent use, sale and manufacture of pistols and have found some very interesting facts and figures concerning this weapon. Honorable William McAdoo, Chief City Magistrate of New York City, gives us some statistics. He claims that the pistol is the curse of America and that they are as plentiful as lead pencils in this country, good and bad citizens possessing them. America is the greatest market for the sale of pistols in the world; beside what is manufactured here, Europe's outputs, including the output of Spain, find their way to the American market. It is stated that more people are shot to death or wounded by pistols in the United States in one year than in all the rest of the world beside. Pistols are sold through the mail order houses and sent through the mails; they can be purchased as cheap as \$1.00 apiece and in some states they can be rented or purchased on the installment plan.

During the recent strike of 500,000 people in England, not one shot was fired during the long period the strikers were out. Of the twenty-two thousand policemen in London, not a single one carries a pistol and the criminal classes therefore are not armed; in 1924 they had only fifteen murders as against a very large list in all our cities.

Judge McAdoo says: "I would as soon place a full-venomed, cobra snake in my house as a loaded revolver. Look at the tragedies in the morning newspapers, where husband shoots wife, man shoots mistress, one child shoots the other, frenzied head of the family kills the whole family and himself, until all over the country it is bang! bang! bang! every hour of the day and night.

"It will take some time to educate public opinion, but when it has received knowledge of the actual facts, it is my belief that the pistol will

have to go, and I hope to see the time when a person possessing, owning or carrying a pistol will lose his or her character as a law-abiding and respectable citizen. When we have convinced people to throw away these murderous weapons, we will then only have to deal with the armed, dangerous professional criminal type; and if we make the purchase and procurement difficult or impossible, and the police authorities do their duty, the battle for law, order and personal communal security will have been won." Judge McAdoo was police commissioner and for sixteen years has served as Chief City Magistrate, superintending the work of thirty-seven courts and fifty-seven other magistrates in New York City. He estimates that through these courts in a year there have passed five hundred thousand people as defendants for all kinds of crime, from expectorating on the side-walk to murder, and the Judge has taken these opportunities to note conditions economic, social, political and religious. He maintains that the trouble with large numbers of the men is that they have never done, and will never do, any honest continuous labor. Therefore an important thing to teach the convicts while in prison is the industrial habit; as many never have earned a regular salary, they should have the opportunity to feel that they are working and earning for themselves and their dependents while in prison.

Let us consider these subjects that give us a larger view of the crime situation and enlighten ourselves, then pass it on to others; as it is by education and legislation that these conditions can be changed. Let us be helpers in bringing about better laws to help in every way.

I am thoroughly convinced that it is only a matter of time when our State institutions, such as jails, prisons, and penitentiaries will no longer be such imperfect institutions as they are now, but will be self-supporting communi-

ties with farms, shops, churches, schools and every other feature of modern progress. The time is coming when the criminal inmates will be under the observation of experts, trained men and women, physicians, psychologists, and psychiatrists and thus live their lives in an atmosphere of mental, moral, and spiritual training. They will then go into these institutions to be reclaimed as the sick now go into the hospitals to be made well.

Our asylums are becoming hospitals; our penal institutions should be made into universities for the cultural and vocational training of the intellectual

type; trade schools for the moronic; and diplomas and union cards should be used to encourage the student and worker. Many of the ideas that we are thinking and working for are now being taken up by students in this line of work and are written about in our most popular magazines. Recently a magazine article appeared which suggested taking the prisons out of politics, the abolition of Capital Punishment, and segregation of the prisoners. Let us keep on thinking and working at these things until we see the beneficial changes coming into existence.

Diet and Disease

The Dietist

Wrong diet kills more people than disease; especially is this true in the disease of tuberculosis. It is almost incredible that 1,100 associations exist in the United States for the treatment and cure of tuberculosis, yet statistics show that the scourge is increasing. The New York Tuberculosis Association estimates that between 1881 and 1922, 100,000,000 people died of tuberculosis. Medical associations state (according to Alfred McCann) that at the age of two, ten children out of every hundred show signs of the disease; at four years, twenty-five to thirty children out of every hundred show signs of infection; between the ages of five and ten, one-half of all children in the U. S. show signs of tuberculosis; at the age of fifteen, sixty to seventy per cent of children are infected. It is known that practically every person at the age of twenty-five or over shows signs of infection.

Fortunately these appalling statistics have aroused the medical profession everywhere to a realization that their methods of combatting the disease are all more or less methods of treating effects instead of causes. They have found the germ but the mystery to them is its cause, and in spite of all they have done its tragic persistence baffles them.

Side by side with these physicians there has worked another class of physicians—specialists—who have confined their researches almost exclusively to the influence of different foods on the body. Their statistics are more encouraging.

Dieticians find that with proper food, sun-

light and air, 88 per cent of those affected with lung trouble or other tubercular infection are cured. Nature solves the mystery by one class of beneficent bacilli devouring the devastating ones. This shows that extraordinary resistance to disease which Nature discloses when one co-operates with her. Why then should people be so unwise as to weaken her resistance by taking wrong food instead of making an honest and correct effort to be well?

Alfred McCann says:

"Tuberculosis is one of the evils of our modern civilization. Only during recent years have little groups of scientists here and there frankly confessed the utter failure of every and all means to stamp out the plague. Outspoken members of the medical profession have harshly condemned the system of treating symptoms instead of cause. They have actually described the handling of most cases of tuberculosis as 'bordering on crime.'

"They have been forced to seek the solution of the problem in the field of nutrition. As a result of clinical experiences and experiments on animals in laboratories it has become quite obvious that food, after all, lies at the root of the problem.

"Food is the direct answer to the question 'What is wrong?'

"The laws of nutrition are the laws that mankind has most frequently violated; the laws that mankind, despite its present enlightenment, is violating more recklessly than ever before.

"As a people we have departed so far

from the trail which all animals, including men, women, and children, must follow if they are to maintain natural resistance to disease, that it is quite apparent that the solution of the mystery can be found only in an honest effort to determine where the trail went wrong.

"The very fact that Nature herself cures spontaneously over 88 per cent. of all cases of tuberculosis is proof that mankind is endowed with an extraordinary resistance against the disease. This resistance, if not broken down by dietetic sins, would amount to actual immunity, yet the world goes on in utter oblivion of the beautifully benevolent and almost infinitely powerful forces ever ready to work in its behalf if the individual would only co-operate with them just a little.

"Our children are exposed to tuberculosis of the bovine type every time they drink the raw milk of a tubercular cow—every time they eat ice cream, pot cheese, or butter manufactured from dairy products containing the organism. . . .

"The trail obviously begins to go wrong where the simplest of foods are processed in such a manner as will insure "keeping" qualities on the shelves of the grocery store. In America we have developed a system of preparing foods long in advance of their actual needs. The manufacturer does not wish them returned to him "spoiled." When they leave his hands they must never come back. It is not profitable, commercially, to make refunds on food unfit for human consumption. Yet there is no doubt at all that foods so processed as to be regarded as commercially fit for human consumption are directly related to the loss of resistance which leads to tuberculosis."

If one's body is consecrated to the service of others (as well as to one's own service) is it not dishonest in principle to go on poisoning it with wrong foods? One hears people say that they are studying psychology, philosophy, character-building, the ancient wisdom, etc., and that they hope thus to be of service to humanity. One rarely hears them add dietetics to the list. And many of them entertain the erroneous idea that in the spiritual life the physical body is a negligible factor. How mistaken they are! It is the first important factor in permanent spiritual progress. The greatest to the least of all spiritual teachers have emphasized the fact that a healthy physical body is the *first* requisite.

What then is the solution for the scourge of tuberculosis? It is none other than taking proper food, sunlight and air. They will not only cure but they will prevent. This is especially true if one takes proper foods rich in lime, sunlight in warm climates, and pure air. Let us first deal with the proper foods rich in lime.

The correct combinations and preparation of foods are most essential. (See October and November *Servers*.) Then the dietary should include whole wheat bread, cottage and other cheese, fresh vegetables, (steamed, baked, stewed, or pressure cooked, never boiled), leafy greens such as lettuce, watercress, alfalfa, (the tender leaves served with other salad ingredients), celery, ripe fruits, tomatoes, citrus fruits of all kinds, very ripe bananas, dates and figs (dried and fresh), milk, buttermilk, yolks of eggs, the cereals that are not denatured, such as whole wheat, oatmeal, Roman meal, etc. Vegex and savita are excellent vegetable extracts and are rich in vitamins. Good cream and raw milk are rich in fats.

Many dietetic authorities conclude that the main reason for the wasting away of the body in tuberculosis is "lime starvation" and if foods rich in lime are taken in preference to all others, that Nature will rise and combat the waste. No pies, pastry, fried foods or sweets should be eaten; no tea or coffee.

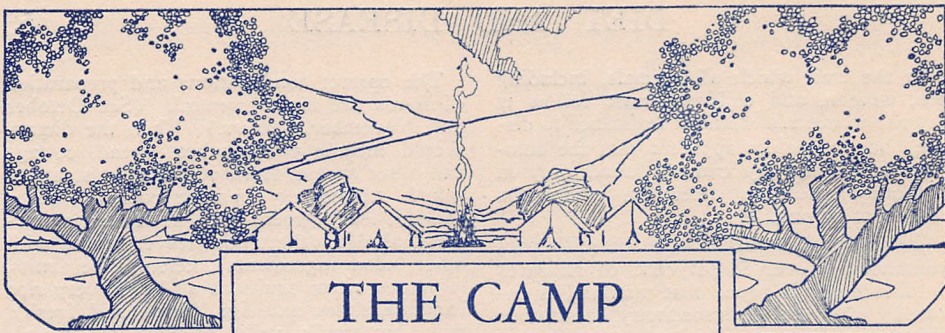
Meat should not be taken, as it is a putrefactive agent in the intestines. There is enough putrefaction taking place from the wasting disease without adding fuel to such fire by eating foods rich in protein.

Let us now consider the healing factor of sunlight, which is the source of vitality of the body and of the food we eat. It is a health-building energy. Sun baths are just as important as water baths. Sun baths should be taken daily, a few minutes at a time. If baths in the nude are not possible, put on white cotton as a dress or suit and remain in direct sunlight for increasing periods of time.

We might repeat the above benefits of sunlight in reference to air baths. At one of the largest health institutions in Europe air baths are a regular part of its regime. They are to be taken for five or ten minutes at first (gradually increasing the length of time), after each meal and on retiring; they serve to draw the blood to the surface of the skin, thus relieving internal congestion and increasing the circulation. Air baths were found to be exceedingly beneficial in insomnia.

The polluted air of cities should be avoided by all persons when possible, especially tubercular cases, and the pure air of country and mountains sought.

Let any who are suffering from tuberculosis take heart and, while remembering, as pointed out, that 88 per cent are cured by co-operating with Nature in the common-sense methods above described, let them resort to these simple remedies and precautions with full conviction of their power, not only to cure but to prevent the ravages of the "white plague."



THE CAMP

LOUIS ZALK, MANAGER

After earnest consideration, the Camp Management Committee has been compelled to come to the decision of accepting further registration for attendance at the Star Camp only up to and including February 1st, 1928.

We must begin the construction of certain essential improvements. The equipment to be installed can accommodate only a definite number in comfort. We must know very promptly what number of people to provide for.

Obviously, those who come at the last moment without having given proper notice to the Management cannot expect to have ready for their service and convenience facilities which take months to build. We therefore could not properly take care of them at the Camp where the accommodations were planned for a definite number. Those of our brothers who have already registered should not have their comfort jeopardized in this manner by the crowding that would then result.

All will of course understand the necessity of making this decision, and also that it is a matter of simple justice to the management and proper consideration for those who have registered in time.

We hope for prompt action, assuring all members that we are earnestly striving to serve them with all the strength at our command. Therefore—will not those who wish to attend the first Star Camp see that their registrations reach us by Feb. 1st, 1928.

Headquarters Notes

From time to time Headquarters will issue a financial statement, separate from the magazine, including names of donors to our various funds, as well as the financial situation of the Order in America, reports of general interest, and the number of Star memberships.

J. A. I.

The exquisite drawing of Krishnaji on a front page of this issue was contributed as a greeting to the Head of the Order and the new *Star* magazine, by the renowned artist, James Montgomery Flagg. The original drawing, which is much larger than the reproduction here given, has been beautifully photographed and copies are to be sold for the benefit of the Art Department of this magazine. Price 75¢. Size 10x12 inches.

★ ★ ★ INTERNATIONAL STAR ACTIVITIES

International Star Fund:

- (a) The Three Centers — Adyar, Ommen, Ojai.
- (b) Traveling Expenses.

★ ★ ★ AMERICAN STAR ACTIVITIES

- 1. General Fund: (Current office and general expenses.)
- 2. Star Headquarters Fund: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
- 3. Starland Fund: (For paying off notes and mortgage on newly acquired land in Ojai.)

Please notify Headquarters immediately whenever you make a change in address, as the postoffice does not forward magazines and we cannot afford to send duplicates.

THE INTERNATIONAL STAR BULLETIN

This new magazine takes the place of the magazine *Ananda*, which it was proposed to issue to members of the Self-Preparation Group, now dissolved. The International Star Bulletin, however, will be available to all the members of the Order and not merely to a few.

The Bulletin is to be published frequently, the first number was issued in November, and will be sent direct from Eerde to any part of the world. The subscription rate is 4s or \$1.00 or Dutch Fl., 2.50 per annum post paid. British postal orders preferred. Subscription should be registered now and money sent to the Manager, International Star Bulletin, Eerde, Ommen, Holland.

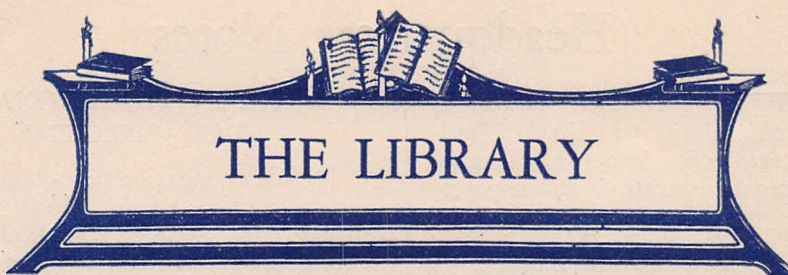
Extra copies of this Bulletin can be obtained at the American Headquarters, 2123 Beachwood Drive, Hollywood.

NOTICE

Since Mrs. Maud Couch has resigned her position as Star Camp Secretary to fill an urgent office at Krotona, please make all Camp registration and Camp fee checks payable to Mr. George Hall, Krotona, Ojai, California.

Please remember that back numbers of *The Server* are on sale at Headquarters and some months' supplies are sold out. Members desiring more must apply soon.





THE LIBRARY

The Revolt of Modern Youth

Aaron Preville

I first read Judge Lindsey's book, *The Revolt of Modern Youth*, just after a period of work among some of the delinquent children in one of our western cities and I was pleased and grateful to Judge Lindsey for so honest a portrayal and so kindly an understanding of the conditions which blight and sear with hideous scars our unprotected youths. It had seemed to me after reading it as though he had bared to the readers' gaze only enough to convince them of the real and prevalent existence of such conditions, leaving much that was sordid untold, for I myself had seen enough of this underground river of youth to feel soul-sick, tired, and weary with too near a view of the tragic vista of so many young lives blasted and ruined not by their perfectly natural "mistakes" but by the overpowering condemnation of our Christianized social attitude which they had to face.

I had not had the power or authority to protect or hide them from the un pitying world as had Judge Lindsey. All I could do was to comfort, enlighten, and encourage those put in my temporary care, sorry indeed that there were not a Judge Lindsey in every city.

Nor was I surprised when the book was discussed, to hear on all sides from elderly readers, scandalized mothers and blind teachers, "I can't believe it is as bad as that!" or "I think the book is terrible!" for most of these children with whom I had to deal were brought into court because they were the victims of this blind neglect of parents with the ostrich sense of duty, which sticks its head in the sands of evasion and sees and does only that which it wants to see and do.

These are the unthinking people who encourage such conditions in their continuance by refusing to face them, and then cry, "It isn't true!" shocked beyond measure at the so called "wickedness" of human nature when they find it is true. They are the first to condemn what they have failed to prevent, but of what they have largely been the cause.

On the other hand the thinking people of the world recognize in *The Revolt of Modern Youth* an epochal book and do not hesitate to publicly endorse it. Such men as Luther Burbank, with his great insight into the ways of Nature, wrote of this book before his death, "These wonderful first hand observations of life will make this work a standard guide for those who wish to help the young to a truer and better understanding of the precious heritage which life should bestow. It takes experience, wisdom, love, and courage to be able to produce such work. It will do great good, for truth always wins at last."

David Starr Jordan, Fannie Hurst, Henry O. Goddard, Gordon Law, George F. Pierrot, Dr. Daniel Bell Leary, and many others have expressed the wish that the book could be put into the hands of every man and woman to read. Dr. Charles Platt, President, National Probation Association, says, "It tells a tale of fact, and lets theory find a foothold where it may." Roger Baldwin of the American Civil Liberties Union adds, "You have punctured our sham morality with a mass of evidence so humanly put that it must convince anyone with a mind at all open to reality."

But as was said of Socrates, "Woe to him who would teach the people before they are ready to learn!" And we all know what Denver has done to Judge Lindsey. Conventional Christianity has ever persecuted the truth-tellers and the saviors of the race.

The Revolt of Modern Youth is a book of thirty-three chapters written with a kindly insight into human nature after twenty-five years of actual experience. He writes:

"I range daily through an underworld of human thought and action whose way is hid, and whose very existence is not quite believed by workaday, matter-of-fact persons, even though they could find it all beneath the surfaces of their own existences if they would but take an honest look. There, by long experience, I have learned how I may breathe and move freely in sympathetic

communion with life that is beautiful, shy, abundant, and often savagely primitive.

"One picks one's way through an unearthly, sometimes a terrible, twilight. One wanders down long vistas, shadowy and lovely that are the inner lives of people. It is holy ground. Here dwells in naked beauty the human spirit, stripped of the masks, the clothes, the appearances, the conventions, the hypocrisies, and the shams of life. Here, freed from many illusions, one takes the shoes from off one's feet as in the presence of God. Here one moves softly and alone.

"Ways of judgment are different in this dreamlike country of my explorations. Even though one be a 'Judge' he does not, as in our outer, superficial world, say glibly of This, 'It is good' and of That 'It is bad.' I have learned, I think, not to judge anybody for anything, and to call nothing common or unclean. I claim no special virtue in this. When one discovers at first hand the truth about people, one has no choice. *The human spirit is beyond human judgment.*

"And yet it is not an easy lesson, this lesson of charity. The appearance of evil in human conduct is an over-powering and convincing thing; and part of this hidden world is a mystic mid-region of Weir more bizarre, more incredible to the eye and ear, than anything ever dreamed by Poe or painted by Dore.

"There are blasted places hideous with volcanic scars, overlaid with black lava, cold and dead; places drained by filthy and sullen rivers fringed by the cypress. And by these and many other signs one may know *how terrible is the might of the human soul when our so-called civilization goads it into ways of evil.*

"But happily that is only one corner of the picture, and a lesser part at that. For the most part my entrance into people's lives takes me through regions of beauty, where youth is lovely, plastic, radiant, and charming even in its blunders and mistakes. . . .

"I think that if the world better knew those thoughts and motives (of Youth), how guileless and natural they are, how naive, how holy in their unstudied honesty and simplicity even when they are most unwise, society might recover its sanity, healed by a touch—such sanity as Christ was thinking of, when out of his fathomless insight into good and evil he said, 'Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven!'

"Little children! But what about the big ones? There are no big ones. We are a race of children. Childhood lasts from the cradle to the grave; and it is by no will of my own that they are defined by law in my court, as persons under twenty-one. Still, I have this consolation; while they are young they are plastic, divinely plastic. They bend without breaking; they bend with

miraculous vitality; and about them still float those trailing clouds of glory, tenuous yet indestructible, which are the heritage of childhood—and let us hope, the ultimate inheritance of the human race."

Such is the spirit of Judge Lindsey in writing his book, and yet after the rest of the thirty-three chapters with their specific cases have been read through, many readers, shocked at the truth so honestly told, lose sight of that benign tolerance, which he has tried to share with the reader, and react in a spirit of intolerance, for few there are who can view at close range and in detail the errors of others, without condemning them and feeling as though it were "indecent" to so expose them for worthy consideration.

Judge Lindsey's attitude in all this is unmistakable and I here set it forth in his own words—the spirit of which permeates the entire book:

"I hope I have at least made it clear that I am as much in favor of our necessary traditions and conventions as anybody. I am as much for what is *really* meant by marriage, virtue, chastity, and so on, as anyone could be. It is in that sense that I speak of them; and it is for that reason that I reject many of the shams that are offered us in their place under similar names.

"Thus we come first of all to the need for an honest statement of the nature of *Human Society As Is*, and a rejection of those deceiving appearances which we find it comfortable, in our fool's paradise, to accept as the reality. This involves an account of the growing rebellion on the part of modern youth; a rebellion of taboos, tribal superstitions, intolerances, and hypocrisies. These things contain within themselves the seeds of their own destruction; and that destruction will finally prove medicinal. . . .

Because of my faith in the final outcome of these changes I discuss with charity and sympathy the signs that forecast them. But this does not mean that I necessarily approve of all that is happening or that I would not have it otherwise if I could. Hence this book. It is a plea for the use of reason about things toward which most of our present reactions are blindly habitual."

"I have at hand certain figures which indicate with certainty that for every case of sex delinquency discovered, a very large number completely escape detection. Some escape through luck and others through knowledge of contraceptive measures, a knowledge which is more prevalent than is commonly supposed among the young."

Three-fourths of these girls came to Judge Lindsey of their own accord because they felt the need of help and counsel which they knew better than to ask for at home. We can estimate fairly safely the percent-

age of those who do not come for help or those who do not "get caught." In his opinion 50 per cent of high-school boys have had sex experiences, but from investigations in other cities his figures are considered a bit low. It is probably nearer 60 per cent of both boys and girls.

With this state of affairs the inevitable results of necessary early marriages, or escape from exposure by abortion (of which he claims there are about 125,000 monthly in this country), or illegitimate children, and much unnecessary agony of mind for all concerned, tend to build up the total of tragedies and miserableness in the lives of Youth today. This is no happy state of affairs, and the price they pay is too big, too drastic for the so-called "freedom" they get out of it.

Having obtained by proxy an inner view of this life of youth today, there are several inevitable conclusions which confront us. Judge Lindsey makes it quite plain that the trouble lies in our traditions and customs which have not grown as civilization has grown. Shams, hypocrisies, and illusions have been forced upon us in the place of truth and honest *facing* of facts. We have an education that does not educate! An education which the law of our land deems so necessary that it demands the twelve best years of childhood for it, usurps the influence of the parents, crams the children's heads with a superficial lot of information, nine-tenths of which is absolutely unrelated to the problems of life which lie all about youth and ahead of it, and then turns them loose, a tainted, inexperienced lot, confused in their reasoning, rebellious at authority, unable to stand alone, yet unable to conform to the life of a citizen.

Not only does our education fail to prepare us for our life problems, but our religious teaching fails to keep us "moral" according to its code. One can hardly say this state of affairs is because "the world is growing worse" but rather because it is growing better, for after working with youth one gets a refreshing insight into the demands they make of the adult world for honest intellectualism; and they have both courage and daring in their quest. If they deceive their elders in their manner of living their young lives, or if they make mistakes in their youthful ignorance, it is not because they court deception or mistakes, but because these are forced upon them by the false standards to which adults stubbornly and unthinkingly cling.

Our whole national attitude is to *look right* but little attempt is made to teach us how to *be right*. To adult society "the art of hypocrisy" has always been as the breath of life. They can't understand that human beings can live without it. They think pretense is necessary to their authority. Later, when the child discovers the pretense,

at just about the time when he is suffering the physical and spiritual growing pains of adolescence, no sham authority crumbles, adolescence, all sham authority crumbles, and he is left with nothing to stand on save what he fashions for himself. But builded on simple honesty, the foundation would have held, solid as a rock. The results of this adult folly is visible on every side. Youth is like a boat guided by a pilot who has never learned to 'shoot the sun.' It can't navigate because it lacks a point of reference. It sails on with no clear-cut purpose.

"This means mischief. And the responsibility for the creation of it rests in just one place, squarely on the shoulders of the adult generation which is still trying to force upon youth a body of traditions, customs, laws, and forms of authority in which it does not itself any longer believe and by which its own inner life is no longer dominated."

"As a nation we need to be psycho-analyzed With the help of such (self) knowledge it is well within our power to hasten the outcome; whereas if we continue fatuously to wallow in our ignorance of the truth, we shall certainly delay our own evolution, and needlessly stretch the span of human misery. Even to know and admit the truth about things is curative. Let us candidly do that. Shocks are needed now and then to rouse us from our lethargy and complacency. Conservative and conventional people relish them as little as they do the first shock of a cold bath. They want to be comfortable, and if silence and hypocrisy will make them comfortable, then they are for that.

"But if Truth hurts most of us so badly that we don't want it told, it hurts even more grievously those who dare to tell it. It is a two-edged sword, often deadly dangerous to the user."

We have established a set of false standards to which we adhere only in theory and for judgment of others, and the real state of affairs we turn our mental backs upon and refuse to believe they exist. Our traditions are outgrown and the vision of them gone—the "conspiracy of silence" about all subjects connected with sex is becoming out of date, but real information, self-knowledge has not yet taken its place. Biology is the nearest thing to it in our school curriculum, and that is merely a preface to a possible scientific interest and study by the student, not related in any way to our problem of life and love, parenthood and citizenship. Psycho-analysis, which is not taught in the schools, gives one a knowledge of self, but is employed after the present state of society has done its damage to individuals and is used as a curative measure, not as a preventive. Judge Lindsey says:

"I find that there are several types of youths who are unlikely to get into trouble.

First there is the type that lacks energy, self-confidence, and initiative. One characteristic of most of the boys and girls, who get into difficulties is that they have just those qualities, and are all the more worth saving on that account. It is not always true that the boy or girl who is never willful or troublesome lacks energy and character, but it is quite likely to be so. Consistently high marks in deportment in school, especially for a boy, may merely mean that he lacks courage and energy, and perhaps health, and is restrained not by morality, but by *fear* for morality doesn't play much part in the reactions of the normal lad. . . .

"The second type that does not get into trouble is the kind that has had the *right home training*. I say nothing of the right school training, because, except in a few private schools, and the exceptional public schools, right training does not seem to exist where the question of sexual conduct is concerned, however excellent a school training may be available in many other directions.

"The home is the very heart of this problem. Well-born young people of good stock who come from a certain type of home are in little danger from the ordinary temptations and freedoms that come their way when they are among their fellows. Unfortunately there are few such homes. . . . I am sorry to say this. . . . But I am obliged in honesty to say that homes in which children can find the right spiritual and intellectual atmosphere are the exception rather than the rule."

Right training, what is it? If we will but examine the lives of those who steer their individual crafts through the waters of life without danger to themselves or others, we will find that they possess the qualities of relating themselves to the world and their fellows by assuming a *responsibility* for their own actions, an *honesty* with themselves, and they have the ability of *self-discipline*. This is not possible under ignorance, self-indulgence, or hypocrisy, conditions which exist in the average home and to which we stubbornly cling.

"It is one thing to protect and enlighten, it is quite another to restrict, to prohibit, to forbid." . . . In this business of governing the young, we come to a parting of the ways, the choice between government through reasonable counsel, . . . the art of imposing responsibility on youth, . . . and the government through Fear.

"Government through Fear," says Judge Lindsey, "produces the impulse to do the other thing—in secret if need be. It rivets a child's whole attention on the negative of life. It makes of them an overpowering suggestion, it creates an overpowering impulse to turn them into positives, till the 'thou shalt not' of tradition becomes the rebellious and unreasoning 'I will' of modern youth.

"A strong child may harbor a strong resentment; a weak one a consuming and furtive terror. Both bide their time. . . . Fear may have many degrees, and it may take the form merely of a dread of social disapproval and of the expressions that result from that dread. The point is that Fear represents a difference of point of view between child and adult which results in the creation of a kind of silent, ill-defined hostility in the mind of the child—a hostility which is likely to manifest itself in the form of deliberate defiance, aggressive independence, jeering rebellion, and genuinely anti-social conduct later; or such conduct instead of being open and defiant, may be secret and furtive. It depends on the child. *In either case there is an absence of those internal and voluntary restraints which alone make moral conduct possible.*"

"My big job," writes Judge Lindsey, "in dealing with young people is to create within them, as well as I can, those internal restraints which their childhood training has failed to produce.

"The first thing to be understood about this matter is that normal, moral, restrained conduct cannot be had from adolescents suffering from malnutrition, acidosis, and auto-intoxication. The second thing to be understood is that a very large number of our adolescents are suffering from these things. The third is that nobody—including most of the medical profession—is doing much about it. . . . Although I cannot pretend to speak with scientific authority on medical matters, my own observation has satisfied me that wrong eating is the main cause of faulty elimination. The ordinary American meal is a dietetic horror, not merely as a result of bad cooking but also as a result of wrong food combinations, commercial refinements and adulterations, and the like.

"Because meat, boiled potatoes, white bread, and white sugar are the four corners of our dietetic temple, constipation and acidosis are our two basic national diseases from which most other diseases come. We are a nation of starch drunkards; . . . I am not raising the point here because I'm a dietetic crank but because of the effect I see it having on Youth. The first thing I have to look into and correct in the case of incorrigible children, is their health—and nine times out of ten, wrong eating is back of their bad health, bad teeth, bad eyesight, nervousness, colds, adenoids, tonsils, anemia, and every other evidence of faulty metabolism.

"In short, it is my opinion that well-nourished children, other things being equal, are likely to mature more slowly and normally than ill-nourished children; and that since early maturity is likely to bring with it a tendency to easily aroused sexual activity, and so-called 'Immorality,' the

whole problem of malnutrition has a direct bearing on that of sexual continence in the young."

Any effort at reconstruction or prevention should be made in full cognizance of the importance of good food, honesty in instruction, and training that results in self-discipline later.

"I suppose it is hardly necessary for me to add to this the corollary that if Fear is the cause of most wrong-doing, it follows that Courage is the most fundamental of all virtues, and is indeed the virtue which makes all other virtues possible. Love, kindness, compassion, generosity, faith, hope—go as far as you like—are impossible to persons who lack courage; and there is nothing in the world that can blast these virtues as Fear can blast them. And yet, in the hope of making noble men and women of our children, *we dare to make them afraid*. One fiery youngster said to me, when I was urging on her the folly of something she had been doing, 'It seems to me that I've got a right to make my own mistakes.' And she was not altogether wrong. With a right cultural background she might have been trusted to make them wisely.

Without question we all learn by experience, but we owe an obligation to our fellows to make those experiences disastrous to ourselves alone, if possible. Most of this youthful independence is so unwise, so defiant, and self-centered that many others who might have been spared much suffering are invariably pulled in after them.

Judge Lindsey says:

"For instance, take the institution of marriage, the most fundamental institution in the world, the instrument whose intelligent use can regenerate and save the race.

"... The Youth of today is tampering extensively with the institution of marriage. Some of the tampering is unwise. But what is the remedy? And how can youth be persuaded to caution amid these dangers? Can it be done by assuming toward youth an attitude of pharisaical hostility and fierce intolerance? No—these are capable of producing nothing but defiance and more intolerance from youth."

Who then is responsible for youth today, who fed the young minds with unrepressed and incautious discussions of scandal? Worse than that, how many parents openly discuss their own marriage grievances before their children, and thereby let their own attitude sink into the plastic minds? More than one girl has confided to me, "I've heard my mother talk and I don't intend to let any man make a slave of me!"

Is it then, worse for youth to tamper with the institution of marriage than for the adults to allow them to walk into it blindfolded and then later blast the sacredness of it with dissatisfaction and revolt because it

was not investigated nor faced honestly beforehand?

As *Time* remarks in its account of Judge Lindsey's views on "Companionate Marriage":

"Briefly it is based on the fact that some marriages are entered into with the expectation of the wife's bearing children, that other marriages are entered into with no such expectation. Why not, urges Judge Lindsey, recognize the childless marriage as a different but legal form of union? Let a boy and a girl who wish to marry, but who cannot well afford to have children, marry, and, with the aid of wide-spread birth-control knowledge, take care that they have no children. Then, if they do not get along with each other and wish to separate, let them be granted a divorce on grounds of mutual consent and take up single life again. If they do get along with each other and if they decide that they wish to have children, let them enter the regular Family Marriage state as it is at present constituted.

Opposition to this idea has, of course, been based on its advocacy of birth control and of free divorce. And although we may not agree with the idea we will have to admit it is being done all the time anyway—only all sorts of divorce reasons have to be trumped up, or marriage ceremonies avoided.

The marriage laws were designed in the first place with a view of protection for the mother and child, and the Right of the Child is only greater than the Right of the Mother. Marriage, that union of man and woman under the instinct of procreation, a union which no third party can create or have a part in, is a Law of Nature. Man with his laws can either abuse or protect it. The instinct of preservation expresses itself in two ways, through hunger, that instinct of nourishment for the preservation of the individual; and parental hunger, or that instinct of preservation for the race. Both are inherent and divine.

A natural union is a natural marriage, and church ceremonies, and legal certificates are designed to protect the results of such a union, not to exclude or condemn a single one. They are meant to lead the unchecked instinct of man into safer and better channels. If they fail to do this, why in the name of all that is progressive, do we not change them so that they do protect? So they *do* lead into better channels? As they are at present, they defeat the very purpose for which they were designed.

We have a wrong idea of "morality." Those who answer the call of Nature are fulfilling her law; this is not immorality—he only is immoral who fails to carry on his own shoulders the burden of his own acts; and if Society, its customs, and its censures, have made it a fearful thing to do this, then Society had better change its customs!

Out of the Everywhere

M. R. H.

MUSIC AND REPTILES

One of the Star members has enquired if I have any facts or statistics concerning the effect of music on animals, especially on reptiles. Not having any at hand I reprint for her information an article written some years ago by Mr. Fritz Kunz when he was visiting India, and printed in *The Channel*.

M. R. H.

★ ★ ★

We have just been the eye-witnesses of one of those remarkable exhibitions of Indian skill which travelers report to an unbelieving Western world. Fraudulent jugglers have so often duped mere tourists that the uninformed believe that no genuine magic can be found in India. But the incident which I am about to relate took place in our own bungalow compound, within sight of my sisters and myself and a host of people of all sorts and conditions; I had the opportunity of following the chief actor within a distance of four or five feet and of interrogating him through a kind and able interpreter at every stage; and so, for those who will believe me, there is a bit of first-hand evidence of the unquestioned variety. . . .

Today a wandering snake-charmer from Anuradhapura, a Tamil, originating really in some obscure South Indian village, happened into Mt. Lavinia. He is a well-built and very dark Indian, clad in the picturesque garments that suit the dark skin so well, and wearing in his right nostril a bright gold ring in which was set a blood ruby. He carried a sort of saddle-bag on his shoulder, at his belt a kind of woven pouch, and in his hands a gourd pipe giving notes like a very soft bagpipe. An ordinary stick completed his equipment.

At the request of the inhabitants he displayed his permanent stock in trade, a huge *cobra de capella*, making it hiss and sway and strike to the notes of his singing gourd; and he displayed also a drugged snake of some common variety. Naturally, in the course of his

conversation with the inhabitants of this village, it developed that a man—as I mentioned above—had lately been killed by a snake; and presently an enterprising shop-keeper offered the snake-charmer a reward on condition that he would catch this particular deadly brute; and, as this was in his line of business, the itinerant magician promptly accepted the offer. He was therefore conducted to the road just outside our gate (and it is here that we came in as eye-witnesses), for he asked only that he be brought within a hundred yards of the probable spot where the man had been bitten.

So he began wandering up and down one side of the road, carrying a plaintive air on his outlandish instrument and darting his wonderfully sharp eyes over the grass and under the bushes, straining his whole being at his business. The mob of observers became so large as to blockade the road, interfere with traffic and with his business; so the police were called out to keep a clear field. After half an hour of his playing he suddenly crossed to the other side of the road, playing and intently listening and watching; and there, after only one or two turns along the roadside, he suddenly said, briefly and dramatically and speaking swiftly in Tamil, almost between the notes of his music, "*Nan ange irrikkeran*" ("I hear him there"), and he approached slowly and snakily some low bushes not five yards away. Before these he stopped; his weird music grew more and more commanding and glamorous. Then suddenly, with his arms and his pipe and his whole head and body, he motioned the crowd away; then by a series of unmistakable commands of movement, expression, and music, he called something out of the shrubbery; then, with a wild burst of notes, he dropped his pipe upon the roadside, seized his stick instead, leapt into the shrubs, and in a moment reappeared carrying triumphantly in his hands a deadly viper that exceeded a full yard

in length and a hen's egg in diameter! The creature had struck and bitten him on the edge of the palm opposite the thumb, and on his mahogany skin the wound was ugly and white. With his exertion of will and intense concentration, and under the strain of his magic, his body and face were bedewed with perspiration; but, with the creature clutched by the throat in his left hand, he now calmly wiped his brow with his right and then drew from his pouch a bit of black and brown bone, or stone, a sticky fragment not quite an inch long and half an inch wide. This he applied to the wound in his hand, where it adhered, and down his arm he stroked a small bit of porous wood gently; then suddenly from the two white snake bites poured blood (and with it the venom), so that the stone fell to the ground, and the man was saved from certain death. Then he removed the fangs of the viper, tucked it into his bag—and looked about for more business!

It was at this point that I interrogated him through an interpreter, and came to understand how his ancestors had handed on to him the arts which he practiced. He kindly gave me one of the curing bones that he used, the little bit of wood and, in addition, a little brown seed the size of a pea which, he said, would restore to life one apparently dead from snake-bite if dipped in lime-water and placed in the patient's mouth; but the *mantra* that go with these things he declined to divulge in front of all the company, although he said quaintly, "*Dorai* (Master) is kind; I will teach him."

Nor was the further business long in coming, for in an adjoining field, an area of perhaps two acres, it was rumored that another snake had been seen by a *podien* (a little boy) a fortnight before. So the juggler took up his station at one corner of the field and began once more the weaving of his wild melody. You may be sure that I followed him very closely this time! And now his success was still more striking, for there was a huge area and no good evidence that the snake really

had a habitation near by. But the man played on, and struck into the grass and trees his piercing gaze. Once he moved towards a clump of flaming shoe-flowers near a traveler's palm, but after two paces he stopped. Then more music, then suddenly in Tamil, "I hear him," and he moved fifteen swift paces toward another clump of trees, where once more the wild music, the tenseness of body and mind, the commands to the invisible serpent, the sudden abandonment of the pipe and leap into the shrubbery—alas, he had dropped his stick! But my quick-witted interpreter, hearing him cry out "*Kambool Kambool*!" tossed him the stick; and, after a thrilling ten-second wrestle, the man emerged holding in his hand the justly celebrated deadly cobra. Before the amazed crowd, which scattered more quickly at this than at the constable's command, he tossed the writhing brute upon the ground, snapped against its body sharply with his fingers, and so made it coil and distend its lethal but beautiful hood, amidst cries of horrified recognition from his audience, "*Naja pamboo*," for it was indeed the raja of the nagas. The serpent struck at the stick held out to him by the charmer and sank its broken teeth into the wood, but the magician detached him gently yet firmly and thrust him into a bag.

There is no question whatever as to this, namely: that here we have a man who possesses a power, utterly supernatural, of detecting the whereabouts of deadly snakes. You may hypothecate clairvoyance, practical animism, *serpentis telaesthesia*, or any other fine-sounding Latin-Greek explanations; it is the facts that amaze us. It has been suggested that the man "planted" the snake before "finding" it. I can only say emphatically that this was not possible, for reasons of which enumeration would be only lengthy and tedious. The charmer said that he could hear the snakes answering his tune; and as he must know more about it than any of us can know, I think we may leave it at that.

TOLERANCE

Cleveland, Ohio, has arranged that one unit of the study in the seventh grade course in social science shall be for the consideration of *tolerance*. The method to be employed in teaching this important subject will be that of discussion.

The principal result that is being achieved, judging from the synthesis of stenographic reports, is that the young people are thus made to realize that their family, religious, and racial prejudices are ill-founded and show ignorance on their part rather than intelligence. They learn that even though each race, religion, custom, etc., may be particular to certain people they all have much in common with others, and that if they wish to co-operate in the great work of unity, national solidarity, and brotherhood, they must learn tolerance. Instead of criticizing and sneering at people they must study and understand them.

We know that this is a great step forward and a splendid example to other schools of our nation. We understand also that even if one person holds the mental attitude of tolerance its influence spreads to the many persons he contacts—he is suggestionizing the minds of others for unity. How much more then is the influence of mass mental training for tolerance, such as the Cleveland schools have instituted and one can hardly imagine the good that will result. It will add measurably to the nation's solidarity.

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A THEOLOGICAL TRUCE

A very significant and important suggestion has been made by Dr. S. Parks Cadman, President of the American Federated Council of Churches in Christ. The learned Doctor calls the attention of all religionists to consider a fifty-years' armistice in theological differences, arguments, and wars. In speaking before the Philadelphia Federation of Churches he said:

"I would be glad to see a holiday given to all theological speculation for fifty years. We have already enough Modernist writing to suffice us and far too much Fundamentalist writing. It is time to put aside the discussion that means exactly nothing at all to the 59,000,000 in this country still untouched by the Church, and begin to live some of the principles that are the basis of our religion.

"We can never think alike, and never want to think alike. That would be the most hopeless of stagnations. The great denominations have made large contributions to Christian history, and I would be the last one to cast all this aside. But we are living in a different world today and the crest of this wave of sectarianism has passed. The new day is dawning."

Dr. Cadman also wisely opined that all controversy seemed such a "waste of the resources of God to satisfy sectarian vanity."

We all know that co-operation is better at any time than difference and opposition. It is not necessary for all sects to believe alike in order to perform unified humanitarian deeds for the common good. The needs of humanity are so great that there is no time to throw away in useless controversy.

The importance of this move towards theological peace can hardly be estimated, especially at this time when thoughts of peace, united to feelings and actions to that end, are so greatly needed to help dispel the war clouds that hang so ominously low over the horizon of Europe.

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PROPAGANDA OF MEDICAL KNOWLEDGE

The *New York Tribune* tells us that \$10,000,000 were spent last year by the Rockefeller Foundation in teaching the important principles of medical knowledge to backward communities all over the world. It says:

"The brief review of the year 1926 by Doctor Vincent, President of the Rockefeller Foundation, with all its impersonality and absence of appealing illustrations of healing, is a document as full of the material of romance and chivalry as the *Idylls of the King*. St. George is fighting the dragon in a realistic and scientific way, whether the dragon be the hookworm in twenty-one different countries, yellow fever in two continents, or malaria in a dozen lands besides several of our own States. There is an even higher kind of service in providing for nurse training, helping medical schools to demonstrate plans for improvement in education, organizing rural health centers, supporting fellowships (889) for men and women from forty-eight different countries, and doing a score of other things to make the world a safer place in which to live."

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THE FIRST ANIMAL WELFARE WEEK IN AUSTRIA

Due to the efforts of a few Theosophical members of the Viennese Animal Protection Society with some 15,000 members, an Animal Welfare Week was arranged in Vienna and some provincial towns in Austria for the first time, from 23rd to 29th October last.

The week was a full success. The President of the Austrian Republic, Dr. Michael Hainisch kindly accepted the Presidency of a the Committee, which was composed of a large number of personalities well known in politics, art, and public life, as well as of a number of representatives of foreign countries, foreign artists, writers, etc. Twenty-eight various associations with different

aims co-operated. As the idea of the Animal Welfare Week was taken up by the Press with enthusiasm, the success is partly due to this fact. It is of interest to note that one of the largest newspapers published also a lecture delivered by Mr. Galsworthy over the radio on the occasion of the last A. W. W. in England during the summer of last year.

Many thousands of different leaflets—written by Theosophists—were distributed during this Week, and for the first time public lectures were delivered against the fashion of furs and in favor of vegetarianism. Also a mannequin parade with imitation fur had been arranged and the public was very much interested.

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WORLD FRIENDSHIP AMONG CHILDREN

It will be remembered that a short time ago we published a picture of the Annie Besant Doll that was sent to Japan among other dolls at the time of the yearly Festival of Dolls in that country. Therefore it will no doubt interest our readers to hear the success of the efforts of the Committee on World Friendship Among Children. The following report is sent us by Dr. Sidney Gulick, its Secretary, 289—4th Ave., New York City:

"The success of the 12,641 Doll Messengers of Friendship in arousing the friendly thought for America of the entire Japanese people is almost beyond belief.

At the official welcome in Tokyo on Doll Festival Day (March 3, 1927) Ambassador MacVeagh made the presentation speech and many Princes and Princesses, scores of other distinguished ladies and gentlemen and 2,000 children attended. In every prefectural capital welcome receptions were addressed by Mayors and Governors.

Miss America and her forty-eight State Sisters were received in audience by Their Majesties in the Imperial Palace. On departing, each Doll Messenger was given a present by the Empress, who also donated a Doll Palace in which to house them permanently.

As a return gesture of friendship, 5,000,000 schoolgirls have given one sen each (about \$25,000) with which about 60 Doll Ambassadors of Goodwill have been specially made, with wonderful kimonos and lacquer furniture, who will come to America. In order to give the little Japanese Ambassadors suitable receptions in Washington, New York and a hundred other principal cities of our land, we estimate that we shall need at least \$5,000. I am wondering if you may not wish to have a share in completing this good work. We desperately need help to carry this adventure through to a glorious finish.

EDISON ENTERTAINS EDISON

Thomas A. Edison still continues to be the Wizard of Electricity Land. He has now seen and heard himself talking over his own radio. "talking picture." It showed him in the picture listening to his own voice, perfectly reproduced as he spoke the words represented by the movement of his lips in the picture.

The picture was produced by the General Electric Co. The marvel is that the inventor's replies to the questions and taking the picture occurred in his own library, and yet the voice was carried 200 miles by electric impulses over a telephone wire to another city and recorded on a film moving at the same exact rate of speed as that of the camera taking the picture in the inventor's library. The result of this was what later entertained the wizard when shown to him in his home among relatives and friends.

The talking film is of standard size. Along a narrow margin on one side the voice is recorded in tiny zigzag lines. As a beam of light passes through these lines, the broken ray falls upon a photo-electric cell which changes the light rays into electric impulses, similar to radio impulses. These in turn are changed into sound by a radio receiver and amplified by a loud speaker. The projector is of standard type.

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EVOLUTION AND THE THIRD EYE

In a recent statement Dr. Thomas Hall Shastid, ophthalmologist of St. Luke's Hospital, Duluth, Minnesota, made some profound observations about the evolution of the human eye. After years of research and experimentation occultists especially will be interested in the following:

"In the course of generations, man's 'field' of view will become smaller and smaller. This, because his need of a wide field is growing less and less. This I say with full realization that we live in an age of automobiles, and that these vehicles render desirable a wide field of view. The automobile is probably a very transitory phenomenon. I even believe that, in the course of countless ages, the two human eyes will come closer and closer together, the bridge of the nose will further diminish and sink (just as the animal snout, in man's line of descent, has been doing for vast aeons of time) and finally man's two eyes will again become one—just one large, central, cyclopean eye.

"It is likely that the merely servient (left) eye will shrink away (as the pineal eye has already done) so that the right eye will become the cyclopean. Certain it is that the left eye, even today, is being used less and less continually. Man's binocular and stereoscopic visions are being destroyed. That is the price he pays for his speech center.

"The great cyclopean eye, however, will regain stereoscopic vision by developing two maculae in the one eye, just as the fashion in which many birds have stereoscopic vision in each eye now. Although the field of view will then be narrower than now, the eye will probably be microscopic and telescopic; it will be exceedingly acute for colors, for motion, and for form; and, finally, most important of all, it will probably be able to perceive as light many forms of energy which now produce in human eyes no sort or kind of perception.

"At all events, the law of evolution is as interminable as the law of gravitation. I may be mistaken in my prophecy of the exact changes which are yet to occur in the human eye, but on one point, surely, it is impossible to be mistaken. That point is that there will be change. The entire spiritual, intellectual and physical universes in which man lives will change. And man himself, eyes included, will inevitably change with them."

—Scientific American.

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THE VIRTUE OF COMPASSION

"There lived a hunter in the city of Benares. He set forth in search of antelopes, taking a quiverful of poisoned arrows. He found a herd deep in the forest and sped an arrow toward them; but he missed his aim, and the poisoned shaft entered a great forest tree. Hurt by the deadly poison, the great tree withered and shed its leaves and fruits. But a certain saintly parrot had dwelt all its life in a hollow of its trunk, sheltered by the forest lord, and though the tree was now withered, he would not leave his nest, such was his love toward it. Silent and sorrowful, motionless and without food, the grateful, virtuous parrot withered with the tree.

"Indra's throne grew hot; looking down on earth, he marvelled at the devotion and extraordinary resolution of the noble bird, faithful alike in happiness and sorrow.

" 'How,' he reflected, 'can this bird possess such feelings, that are not found in lower creatures? Yet, maybe, it is not so strange, for every creature is kind and generous to others.' Then, to test the matter further, Indra assumed the shape of a holy Brahman and approached the tree. 'Good bird,' he said, 'why dost thou not desert this withered tree?' The parrot bowed and answered: 'Welcome to thee, king of the gods; by the merit of my discipline, I know thee.' 'Well done!' exclaimed the thousand-eyed deity, marvelling at the bird's wisdom. Then he inquired again: 'Why dost thou cling to this leafless tree, unfit to shelter any bird? Do you forsake it and choose another, for there are many fair trees in the forest round about.'

"Then the parrot sighed: 'I am thy servant. Lo, the reason of this matter: Here in this very tree I came to life; here I

learnt all of wisdom that I have; here was I protected from every enemy. Why dost thou seek to turn me from my path, for I am compassionate and grateful? Do not advise me to leave the tree; while it lived it was my protector; how can I forsake it now?' Then Indra was well pleased, and bestowed a boon at will upon the virtuous bird. This boon the parrot sought: 'Let the tree revive.' Then Indra sprinkled it with the water-of-life, and it was filled with sap and put forth leaves.

"Thus was the tree restored by virtue of the parrot's merit, and he, too, at the close of life, obtained a place in Indra's heaven. Thus do men obtain what they will by friendship with the virtuous and holy, even as the tree by friendship with the parrot!"

—Myths of the Hindus and Buddhists

★ ★ ★

LET US UNITE IN PRAYER

HARRY EMERSON FOSDICK

*Eternal God, Father of all souls
Grant unto us such clear vision of the
Sin of War*

*That we may earnestly seek that Co-
operation between Nations
Which alone can make War impossible.*

*As man by his inventions has made the
whole world*

*Into One Neighborhood,
Grant that he may, by his co-operation,
Make the Whole World
Into One Brotherhood.*

*Help us to break down all race
prejudice:*

*Stay the greed of those who profit by
War, and*

*The ambitions of those who seek an
imperialistic conquest
Drenched in Blood.*

*Guide all Statesmen to seek a Just
Basis*

*For International Action in the Inter-
ests of Peace.*

*Arouse in the Whole Body of the
Peoples an Adventurous
Willingness,*

*As they sacrificed Greatly for War,
So, also, for International Good-Will,
To Dare bravely, Think wisely, Decide
resolutely,*

And to achieve triumphantly. Amen.

THE LITTLE BLACK DOG

E. S. REYNOLDS

*I wonder if Christ had a little Black Dog
All curly and woolly like mine;
With two silky ears, and a nose round and
wet,
Two eyes, brown and tender, that shine.*

*I am sure if He had, that that little Black
Dog,
Knew right from the first, He was God;
That he needed no proofs that Christ was
Divine,
But just worshipped the ground where
He trod.*

*I'm afraid that He hadn't, because I have
read*

*How He prayed in the Garden—alone,
For all of His friends and disciples had
fled,*

Even Peter, the one called a "Stone."

*And Oh, I am sure that little Black Dog
With a true heart, so tender and warm,
Would never have left Him to suffer alone,
But, creeping right under His arm,*

*Would have licked those dear fingers in
agony clasped,*

And counting all favors but loss.

*When they took Him away would have
trotted behind,*

And followed Him quite to the Cross!

—The Open Door.

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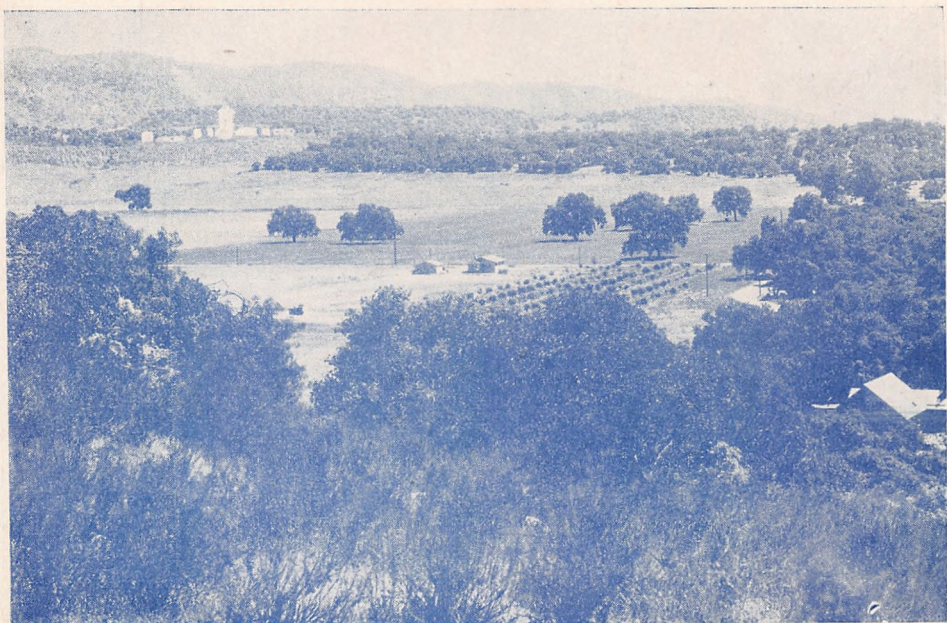
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J. KRISHNAMURTI

Head of the Order

OBJECTS

1. To draw together all those who believe in the presence of the World-Teacher in the world.
2. To work with Him for the establishment of His ideals.

Membership in the Order is open to all who subscribe to its Objects. There are no fees for membership in the Order. Certain Sections have found it convenient to fix a regular subscription, but this practice is not in any way binding on the Order as a whole.

There is a Chief Organizer for all International work. The Headquarters of the Order is established at Eerde, Ommen, Holland. The Order exists now in forty-five countries with a National Organizer in each country.

The Badge of the Order is a five-pointed silver star.

The Order publishes its Magazine, *The Star*, in several countries simultaneously. A News Bulletin is also issued from the Headquarters at Eerde, Ommen, Holland.

