

THE Herald *of the* Star

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THE Speeches, Addresses and Descriptions of the Third International Congress of the Order of the Star in the East, held at Arnhem-Ommen, Holland :: August, 1924

Space has made it imperative to withhold many contributions by members to the many discussions which took place during the Congress. Many of these will appear in subsequent issues.

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OMMEN



THE
THIRD CONGRESS
OF THE
Order of the Star in the East
HOLLAND, 1924

THE Third Congress of the Order of the Star in the East has come and gone, leaving those who were privileged to attend it battling with conflicting feelings, partly of sorrow, partly of joy. Sorrow, that a week which has been for some of us the most wonderful in our lives is over; joy in the realisation that what we have gained from this Congress can never be taken away, that, as Krishnaji expressed it, we are all so changed that we can never be the same again. With so many impressions crowding upon one it is difficult to disentangle them, but the main impression could, for me, be summed up in the words "Our eyes have seen the glory of the coming of the Lord." This Congress seemed to many of us to be in miniature a foretaste of what the world may be in the future, when the Lord abides with us. And surely He did very truly abide with us during these happy days, for we were all conscious of a spirit of peace, and love, and beauty, and joy, and infinite compassion which are the characteristics of the World-Teacher Himself. We were truly a band of brothers gathered from all quarters of the world, of all ages and all races, and yet everything that makes for difference or separation was obliterated and we knew ourselves as one.

Each day seemed better than the last,

and yet each seemed as good as it is possible to be. During the first two days at Arnhem we had the great happiness of having our Protector, Dr. Besant, with us, and it is needless to say that wherever she is there is a fount of inspiration for us all. Her magnificent public lecture, more especially perhaps the second one which spoke of the World-Teacher in the inner worlds, gave us a sense of the stupendous greatness of Those who have trodden the Path of holiness, and a fresh longing in the hearts of each one of us to set our feet also on that Path.

A blue flag, on which blazed the Silver Star, waved over the hall where our meetings were held, and attracted crowds of spectators who waited at the entrance for the arrival and departure of Dr. Besant. I think every one in Arnhem must have been asking themselves the meaning for this strange gathering.

The many beautiful addresses delivered by our Head, the lectures of Dr. Besant, and other papers, are published in the *HERALD* this month, and will be continued in October, so it is not necessary to enlarge upon them here. I would only say that the sense of friendliness and brotherhood gathered strength as the days went by, and seemed to find a fitting culmination in the very simple and beautiful words with which Krishnaji closed this part of the Congress, and as he gave to us the blessing of the

Great Teacher, I am sure there was not a single member unmoved.

But those who were privileged to go on to Ommen and take part in the two days of camp life will bear me out when I say that this part of the Congress was better than all the rest. Everything combined for our happiness. In the first place the exceeding kindness of the Practical Idealist Association, who had spent a strenuous week making all ready to receive us, and to them we owe a deep debt of gratitude. Then it seemed as if Nature insisted on taking part with us in our great work of preparation for the Lord, for so many beautiful phenomena have surely never taken place before in so short a space of time. On the first evening the rain fairies were busy for a short while, but only in order that they might produce one of the most beautiful rainbows it has ever been my good fortune to behold. The next day was one of glorious sunshine and heat, and we basked in happy delight, thankful to escape from stuffy halls and houses. But another extraordinary rainbow appeared as a ring round the sun, a form I have never seen before. This was followed in the evening by a total eclipse of the moon, marvellously beautiful in a perfectly clear sky. The next morning the rain came down in torrents just to test the temper of the members, which was in no way moved by it, so the sun decided to appear again. Of the last evening and its beauties I shall speak in a moment, but first let me say what a marvellous spirit pervaded the campers. Seldom have I seen so many happy faces, and this was remarkable when it is realised that there were people of all ages, some really old, of all nationalities, most of them enjoying camp life for the first time, and yet one heard no grumbles, and camp life takes some getting used to, it must be confessed!

It was surprising to see how everyone engaged threw off all restraint and convention and got happily more untidy day by day! Respectable gentlemen whom one had last seen very neatly attired suddenly appeared without coat or collar, looking disreputable but happy. A picture which will long remain in my

mind is of the train of people who, in response to the Camp Leader's demand, trailed into the woods to fetch wood for the bonfire—a stream of people, old and young, men and women, loaded with faggots or young trees. Some ambitious ones laden far beyond their capacity, lazy ones with a small stick, canny ones who co-operated to carry a load. Surely it represented the spirit of our Star Order, each one bringing the offering of himself to the feet of the coming Lord.

Of that last gathering round the camp fire it is hard to find words to describe. It will remain a sacred memory in the hearts of all of us. The flaming sunset in the west, the sky lit up like gold, and, as the sun passed to rest, the moon rose in all its glory. Never surely did the fire burn so brightly as on that evening, lighting up the faces of brothers who were loath to part. Music and speeches and songs. When our Scotch brothers started Auld Lang Syne, the whole camp rose to its feet and clasped hands as they joined in that song so full of memories of the parting of friends to meet again. And, as we sat again, one young Star member whispered to me, "We need not go for a long time yet, need we," and that, I think, expressed the feeling of each one, almost a dread of the parting words which, while bestowing a blessing, would once more scatter us on our different ways. And when, finally, Krishnaji rose to his feet in the glow of the dying fire, I think he found it difficult at first to speak; I think he felt as sad to part with us as we were sad to part with Krishnaji, who during these days has grown so near and dear to us all.

And when the last words were spoken, he and his brother closed the meeting with the chanting of a most beautiful Sanskrit mantram, carrying us to those mountain heights where the Great Ones dwell, and then, in the silence which followed us, he breathed, as it were, the blessing of the Great Teacher on all His children gathered there. And so in the strength of that blessing, with love and peace in our hearts, we go our several ways to pass on to the sad world around us the joy and the blessing that has been ours. E. L.

THE Opening at Arnhem

SATURDAY, AUGUST 9th,

DR. BESANT IN THE CHAIR

DR. BESANT

FRIENDS, I have the pleasure and the privilege of declaring open now this Third Congress of the Order of the Star in the East. It is wonderful to see so large a gathering here—everyone present being a member of the Order. So rapid a growth of this Order is full of promise for the days to come, for everyone who enters into the Order believes in the return to our earth of a World-Teacher, and you are representing here in this Congress all the Order scattered over the whole world.

In India, for instance, we have there members in very, very large numbers; tens of thousands belong to the Order. Very many are looking for the return of the Teacher in Burmah—there they are numbered by thousands, and though not as a rule understanding the Western languages they are not regularly entered as members of this Order, none the less they are really one with us because they

are expecting the Coming of the Great Teacher whom they revere as we also revere Him. So strong is the feeling there of the nearness of the Coming—that they are building in Burmah halls where He may speak—where the people may gather to listen to Him. You realise that to the Burmese—who are Buddhists—the reality of the World-Teacher whom they speak of as the Bodhisattva, the Teacher to be, is a very, very real belief, and naturally clothes itself in action. It is interesting to notice that in Australia—a western land—chiefly inhabited by people of the British Isles—there one of our devoted members started the idea of building an amphitheatre open to the sky, where large numbers of people may gather when the Great Teacher is amongst us, speaking to us from a human body with a human voice.

And in other religions also, the same idea has been spreading for many years, not exactly in the same form as that in which some may hold it, because each religion gives to the World its own

particular name. The Hindu calls Him after the Sanscrit term Jagat Guru, which is merely the World-Teacher in Sanscrit. The Buddhists, as I have just said, call Him the Bodhisattva. Among the Christians they call Him the Christ, among the people of Islam He is looked upon as the last great Imam; so the names differ, but names are nothing. They are the language of the people; the thing for us all to realise—and to realise in a practical brotherhood of feeling—is that the World-Teacher is ever the same individual—the same Great Being no matter what may be the cause given to Him by any one of the religions He has founded, or His predecessor founded, before He succeeded to the Office of Bodhisattva. And so you have what is practically a World-realization, people of different faiths, differing in details, but agreeing that the World-Teacher is Coming to the help of the world.

All of you gathered as members in this Order, you also may represent many different departments of human thought, but you are all one in welcoming Him again when His feet shall tread on lower earth. And we must all prepare ourselves, and it must necessarily be a difficult preparation. Whenever a human being desires to advance more rapidly than the life of the ordinary people, he adopts, if he is wise and understands his work, some kind of preparation, and so you will find amongst those who desire to tread the path of holiness that qualifications are laid down in the scriptures, qualifications which must be acquired before the person is ready to tread the path. And one of the great disadvantages of the West has been that that has not been sufficiently recognised among them. That the highest knowledge cannot come to the unprepared, whether unprepared in mind, heart or life. They must learn in order that they may understand. They must feel aright in order that their aspirations may ascend. They must act nobly in the service of mankind, otherwise how are they to recognise Him Who is the Greatest among servers, the Great Keeper of humanity?

And so to-day we are to hear something of the qualifications, something of what is needed in order that we may be ready to welcome Him when He shall come.

Only the unwise would think that preparation would be unnecessary, and it is well, perhaps, to remember that when He last was on earth, He was not welcomed even by His own nation. He was rejected of men, and finally murdered by men, not knowing Him as the Brother and Lover of all. And it is well that we should learn a lesson from past history, that we should not imagine we are so superior, that we should recognise Him. When He came before He was rejected so widely, for that which is very great cannot be comprehended by us. Too vast is the difference between the clear shining of Divinity in Him and its dim shining in ourselves, and though we may think that we may recognise the light, we must remember that we are putting so many obstacles in the way of the forthshining of the Divine that it is no wonder that when the Divine shows out clearly in a human form that we should be so dazzled by the brilliance that we should be unable to recognise the Sun.

And so we seek to prepare ourselves, so we seek to learn what we should be in ourselves in order that we may be able to respond to Him when He is among us. And I shall call for that special purpose on one amongst us who knows much of the preparation, one who was chosen by one of the Great-Teachers of mankind to send in simple and exquisite language, words which, heard at the feet of the Master, have been given to us for our helping and our practice.

Since the message was sent through one who was then little more than a child, his feet have trodden far along the path which is the true preparation for the Coming of the Lord. No one can speak more fitly than he of the preparation needed for the reception of the Mighty One, who is, as it were, on His way to our Earth. I call on Mr. Krishnamurti.

MR. KRISHNAMURTI

THE President and Friends : Before I speak on my subject this afternoon I should like to congratulate Holland, and specially the Organising Secretary of this Congress, Miss Dijkgraaf, because this is a memorable occasion, and I think it is fitting that we should remember that excellent organiser.

The question of discipleship is such a vast subject. Such an immense depth of understanding is required, that it is almost impossible for any individual to go into the details, because it touches every subject that life has to contend with. But we can this afternoon somewhat lay stress on the required and essential qualities, as it were, for the attainment of that tremendous goal which will eventually make us supremely happy and, above all, great and divine beings.

If we look around and use our minds, we often wonder why there is such a tremendous difference in individuals, why there is such a strange, inexplicable and almost unintelligible distinction between people. Take, for example, the man in the street who sweeps the road. Why should he sweep the road while we are sitting here? There is an intellectual explanation for all things—that of Reincarnation—which most of us are familiar with, and those of us who believe in the evolutionary theory find that intellectually it satisfies the reason ; and if we continue that reasoning to its logical end, then there must exist in the world—living, as it were, away from the physical plane—Great Beings who have passed through our human evolution, and have attained the goal—the supreme heights each one of us is seeking at this present moment.

The intellectual conception of this possibility is quite conceivable ; it is almost inevitable ; but which each one of us has to gain is the emotional certainty of it. The intellectual conception that a Great Teacher lives is not sufficient, to my idea, because mere intellectual conception and the conviction of the mind does not, I think, produce

sufficient enthusiasm and zeal to attain our goal.

What we require is the emotional element, and, above all, the belief that emotion brings. Mind you, I do not refer merely to the emotion of sentimentalism ; that naturally does not lead us to any definite conclusion, or to any definite step. But what I would beg each one of you to bear in mind is that emotional conviction of a Divine Teacher must be possessed by each one who is aiming at, striving to attain, the Path. You must bear in mind that intellectual as well as emotional convictions are necessary. Both elements are essential if we are to progress along that Path which leads to the highest happiness that man can conceive.

Reformation—the changing of one's self—must come through strong emotion, strong desire and great longing to attain something of which we have caught a glimpse in our happy and contented moments. Now, the question arises, how are we individuals, struggling in the world, going to acquire that strong emotion that will change, that will alter the course of our lives ?

Each one of us, to a certain extent, possesses devotion—devotion of the creative kind, devotion for an ideal, devotion for an individual. It is necessary, on the path of spirituality, I think, that each one of us should understand that devotion is essential as a part of the human being, that it is required from each one of us, that we should be capable of creative emotion ; and, again, I must point out that the devotion most of us have—of sentimentality—does not, except perhaps for the moment, produce that great and burning energy that true devotion should possess.

Then beside a certain amount of true devotion, one should have blind faith. I do not want you to imagine that I require, or that spirituality requires, blind judgment or blind faith ; but you must have a certain innate faith, the inborn faith in things you do not understand. It is difficult for me to explain just what I mean, but you will find for your-

self that you cannot take everything and examine it. If you take, for instance, a beautiful flower—a rose—and examine it petal by petal, at the end there will be no rose, and the beauty for which you sought in that flower will have been destroyed.

It is the same with true faith. You must have a certain amount of blindness, taking things for granted. Mind, you must not take everything for granted. To use a colloquial phrase, you must not swallow everything put before you.

You must be critical; and you must examine—you must weigh and judge but you must take certain things for granted. Suppose I were to say I know that the Master exists. You can always ask me: "How do you know?" And my answer would be: "I know; that is all." You must always believe somebody or something. It does not matter whether beings or things; what I insist upon is that there should be a certain faith—a faith that stirs you, that makes you long.

Then comes, to attain that strong emotion, a quality which I cannot very well describe, but which I can represent in a phrase—that is, the so-called "falling in love." Please do not misunderstand, or try to attribute wrong motives. I must be careful in dealing with that subject, and please do not repeat that I wish everybody to fall in love, or that it is one of the qualifications required on the spiritual path. Why do people fall in love? Because it takes them away from themselves; that is, I think, the true meaning of falling in love, although the world has attributed to it a different motive.

If you examine it for a single moment, a man or woman in love is always thinking of someone else—say, rather of the person whom he or she likes. It takes him away from himself, and that is the greatest quality required on the spiritual path.

You must be capable of falling in love, if I may use that phrase, with everybody. Mind you, you must have your own choice, but you must have such a vast consciousness that you can be in love with every-

thing and with everyone. It is the self-centred person, the person who is always thinking about himself, who cannot approach anywhere near the sacred doors. That is where most of us fail. All of us, if I may speak generally, are thinking about ourselves. Each one of us is so self-centred that we have a narrow vision, and that vision suffices, and that is where the calamity lies.

It is with the young, I believe, that the falling in love process begins—though I know that it also begins with rather old people; and it is essential with the young that it should be so, because they are seeking something, they are longing for something that will take them away from themselves, that will change their course, that will bring about a different element, that will give them happiness.

They are fed up with themselves, and consequently they seek happiness by trying to forget themselves. That is my meaning of falling in love; and most young people, as I know very well, because I belong to that particular generation, are very self-centred. We are all fighting to find out something that will take us away, that will give us happiness, and we fall in love with something, with a person or an ideal—generally it is a person.

When we grow older that falling in love process disappears. We have known life too long, and we become hard, cold and critical. If you examine yourselves—I don't want to be critical, but I will take the audience as a whole—if you examine yourself in the glass, I am sure you sometimes see hard lines, hard mouths and very firm, almost cruel eyes. Why is that? Because you have forgotten what it is or was to be in love. You are thrown back on yourself, and you have no person, no ideal that will evoke in you a real and true love, that will make your emotions, your body and everything about you soft and lovable.

Why do young people never come to the old with their love? Because they know very well that the old people have tasted it, but have grown old in their taste. If you would be young, and you must be

young on the path of spirituality, you must have that thrill of being in love with the Divinity, in love, if I may say so, with the Master.

And Roman Catholic nuns in hospitals and nunneries—why are they so gentle, so kind? Because, I think—and they will agree—as they put it, they are in love with their religion. They are in love with that ideal which they have been seeking. And so it must be with us, we must have the capacity, the desire to be in love. You cannot grow old when once you have that eternal spring which keeps you alive, that keeps you on the path of youth.

Discipleship, to those who have had a gleam, a taste of that, is really thrilling, passionate, because it opens such vast vistas, and one begins to understand life differently. One becomes like, as it were, a miniature of that Supreme Being that we are trying to follow, that we are in our sane and tranquil moments trying to imitate; and that is the reason why everyone of us, however feebly, must try to conquer that path of discipleship. You must conquer, because it will not be given to you; you must attain by your own efforts, by strife and struggle. Otherwise it will elude you.

You cannot, then, fall in love—mind you I am going to continue to use that phrase and I want you to understand it is the right sense of the word—with a vague ideal; you must materialise it for your daily comfort and courage and hope. You cannot have an ideal at a distance, and look at it when you are discomforted, when you are unhappy, when you are depressed. You must materialise it, must have it in front of you at every moment of the day, so that it gives you a new cloak to put on your old body; gives you a new vision that will open your eyes; and there lies the arduous task of each member to make his ideal so definitely strong, so powerful, that he may not escape from it. You may clothe it how you will, but it must be there for you to look upon, to change you and to alter your course of thought and emotion.

If you are going to seek that Divine Love, you must first of all seek it through small and petty sacrifices. You must be able to sacrifice the small things of your daily life. Mind you, I do not say that you must do it right away, but you must become master of it, must be able to say "That is nothing to me; I can easily give it up," and when you are able to conquer the little thing, the little worries, tempers, irritations, that each one of us has, then, when you are on the path, you will be able to walk tranquilly, and have the sweet sun of happiness shining on you. It is in the little things we fail, not in the big things. I am sure we can do colossally big things when required. It is in little things that we are continuously and hopelessly failing.

Naturally, I cannot, it would take me far too long—and, perhaps, I should not be able to do it in any time—to tell you definitely, in so many words, what you must do to attain the path of spirituality; but what I can do, and what others have done, is to point out, to be the sign-post, for you to be guided by. You must be the walker, you must be the climber, though others may help you towards your goal. To a lame man the crutches are important; to the blind his friend is essential. Likewise the qualities and those things are essential for each one of us. We are all blind, or ignorant, or lame, or unhealthy, and in these qualities, and those essential things that we require, lie the hope and the happiness of each one of us.

I am going to take one by one what are, I think, the essential qualities required by the individual. First of all he must be clean. I know it is very difficult in Europe—or elsewhere—to be spotlessly clean, to be so clean that you radiate cleanliness. Modern civilization does not admit us—it is too expensive—to be clean, and yet it is one of the most essential qualities, because you are throwing out all the time magnetism, and if you are going to expend your magnetism through unclean bodies, you would not have the same perfect magnetism that is required. These are elementary things, taught to every boy or girl at school, and yet I

know a great many people who are not clean. I mean it is so essential that we often overlook that small thing.

Then comes cleanliness in mind. Such things as not to gossip, not to tell lies, and so on. It is very difficult not to gossip, it is very difficult not to tell polite lies. I have often done it myself to escape things, and yet gossip, I think, is one of the most essential things to be overcome. Mr. Leadbeater, when once a lady asked him how could she stop gossiping, after looking at her for a moment replied: "My dear lady, I think you had better put on a respirator."

That is really the position of many of us. We seem to have not really enough control over our tongues, and yet it is one of the most important things required from the pupil who is trying to attain the Path.

Then, again, control of the mind and of the body; but, mind you, not that hard control that brings about complexes, and that makes your body rigid, and your face hard—that is not control, that is merely subjugation, that is a cruel and hardening process. What is required is calm and intellectual control over things that have no value. I often look at the people's faces as I go about, and see how much non-control of the emotion they have, and how their whole body and being is all the time doing something or other. These little things are all of vital importance. As one goes along the Path, one realises that things which we consider of importance are really not important at all, and those things we have considered valueless have a real value.

It is the same with all those little, small and paltry qualities, and yet they make a giant if properly understood.

Then comes simplicity. You must be almost, if I may say it, an idiot. You must have a straight path, and you must follow it. You must, in following it, be simple. Be so simple that nothing matters—that you are never offended or hurt; that you consider everyone and that *you* are nobody. Simplicity of life, though we are all struggling to live it, is the greatest difficulty that each one of

us finds. The simplicity of the continuous thought of being simple is a tremendously difficult thing, because our minds, and our bodies, and our emotions are constantly being confronted with obstacles, and we try to discover means and ways to overcome them by confusion of thought, by not being simple. If you are simple and direct, none of the troubles that we have every day would arise; none of the quarrels in families between brothers and sisters, in the society, in the Order, would ever arise. It is those colossally intellectual people—mind you, I am not scoffing at them, but they are going to come down some day!—who try to complicate things instead of going at them simply and directly. It is so much easier in the end, and I wonder why we do not do it. It is the simplest way of doing things and getting what you want, and yet we do not do it. We go about inventing things which no one else has thought of, and making life into a complicated muddle.

It is the same thing with our emotion, and there again we must have true simplicity. However devoted to an ideal or a cause, be devoted; do not talk about it, do not invent a lot of phrases. Be simple about your devotion—be child-like, if I may say so. It is so very, very simple, and yet each one of us has created so many barriers, that the path has become complicated or difficult to follow.

Then comes an open mind—that is strong and yet open, willing to examine every subject under the sun with an equal and undisturbed mind—with a mind that is not prejudiced and weak and not overpowering. It must possess vision so vast, that it must embrace the whole earth, if I may so express it, because in having a big mind and a large, wide, expansive view, then we know how others feel, and what it means to struggle. And that is the only way that we can help, it is the only way that we can produce in us a change—by possessing a wide, clear breadth of understanding.

Then—I am sorry there are so many things; life is like that, one thing after

another—then you must set aside your personality, the greatest difficulty of all. You must be able to annihilate yourself and subjugate your personality, and all that you think has such a vast importance for something you may be seeking. You must be like a vessel through which your Master and ideal can pour its life. If you are so full of yourself and your own importance, the Master can never come near you. You must have that devotion that can say, "I as an individual am nothing." And yet we talk about devotion ceaselessly with such a glib tongue. One day we are devoted and the next day we are absolutely full of ourselves.

If you are really devoted—simply devoted—your true personal self should disappear, should give way to the ideal for which you are seeking. And then those petty vanities, small difficulties, will vanish. Then, again, that peculiar form of psychism, in which each one of us indulges in our secret moments, because it gives each one of us a certain amount of vanity, will disappear. I do not know why people are so interested; psychism, I think it is the most boring thing on God's earth; it has no real value, it is just a way of attracting people; that is all.

One true form of psychism is to be able to see things and yet to keep quiet about the end, and to change. There is no individual more strongly against psychism than Mr. Leadbeater, because he sees things.

I am really talking seriously; you tell people you see something, and immediately they think a lot of you; up goes your self-respect and vanity a hundred degrees. My opinion is that this does not lead you anywhere, and we must guard against it most determinedly.

If you must reach the path, you can only do it through this—service. If you are only able to serve properly, you need not have any of these qualities, and yet if you are to serve properly you must have all the qualities. If you are willing to serve something or someone properly you will have all those qualities at your command, because you are thinking of that something or somebody and not of yourself. You will not need to be responsible for developing qualities; all your responsibility lies in gaining something to feed yourself.

Yet all of you are longing, I am sure, to gain real power of service, and the only way is by thinking of somebody else—helping someone to gain what you yourself may not attain in this life. And there again lies perhaps one of our most important things—to help our neighbour (not by gossiping about him!) to attain spirituality, and there is the path of duty for everyone.

For me there is nothing so important as reaching the Path, and once you have reached it you will find the real joy of living. Half of us are miserable from morning to night, unhappy and depressed, and yet, once you have trodden the Path you will be really and supremely happy, because you have found something that will give you supreme satisfaction, that will give you real joy in living.

And so all these qualities, although there are many thousands of them, each one of us knows, can be set before us in one word—serve, and once you are able to serve properly, nobly, and really happily, then you will become a pupil of the Master, a real helper of mankind, a real god, who will be able to help the world and your neighbour.

Sunday, August 10th

DR. BESANT

YOU will see that we have a programme covering a very wide range. The first part will deal with health and the treatment of disease.* Most of us, I think, consider that a good deal of the medical line of investigation, such as that of vivisection, is on the wrong lines, either of promoting health or of curing disease. We have to seek some better way, and I expect we shall have put

before us now the more modern—the more mental—ways of dealing with disease, and the ideas now current in the world to which you, as Star members, belong. Your attention should be turned to the influencing of public thought in the direction in consonance with the principles of the Order, principles which will become more and more apparent and powerful in the civilization that lies before us.

Right Conduct in Business and Commercial Enterprise

MAJOR A. E. POWELL

One of the many papers read at the Congress

THE time placed at my disposal being short, I propose to deal only with one factor in business relationships, viz., that of money or finance. This is chosen because, in my opinion, it is by far the most important factor at the present time. Finance enters into practically every problem in connection with industry or business, and in most of these problems it is the dominant factor.

In the past there was, perhaps, a need for men to struggle to exist, because there was difficulty in providing for all sufficient food, clothing, shelter, etc. To-day the need to struggle no longer exists. It is supremely important that this fact, and its significance, should be clearly grasped. To-day there is, practically speaking, no problem of production. Machinery has long ago solved the problem. The proof of this is to be found in the events of the war period. During those years, in spite of the tremendous difficulties which war creates; in spite of the withdrawal from industry of tens of millions of men, skilled workers, in the prime of life; in spite of the colossal wastage that was caused; in spite of the huge destruction

wrought by bomb and by submarine; in spite of the unprecedented dislocation of industry; in spite of difficulties of many kinds—there was, except in a very few instances, practically no world-shortage of materials. In most countries, in fact, the greater number of the people had more of the products of industry, were “better off,” than ever before.

If this could be done during the period of an immensely destructive war, obviously it could be done in an even greater degree during peace time. Why is it not done? The answer is on everyone's lips: There is no money. Now what precisely does this mean? The reply that there is insufficient gold is useless; the United States of America at the present moment has in the vaults of its banks nearly 900 millions pounds' worth of gold, the presence of which is stated by leading bankers and others to be a source of considerable embarrassment. But apart from this, it has been demonstrated by nearly every country that pieces of paper serve all the purposes of money quite as well as does gold. And, of course, it costs practically nothing to make paper money.

* Owing to pressure on our space, it has been necessary to hold over Dr. J. Op'T. Eynde's paper on this subject till next month.—ED.

Others, again, will say that money is wrongly distributed ; some have too much and consequently others have too little. Figures demonstrate that this answer is equally futile, for if the money of the few rich were distributed among the many poor, the amount per head would be so small as to be almost negligible.

The real answer to the puzzle is that the *total* money available is insufficient. It is almost useless to re-distribute the money already in existence.

We need to create more money. Modern machinery and process have multiplied production of goods ; money, a power to purchase these goods, has not been increased at anything approaching the same rate.

The full explanation of this extraordinary state of affairs is technical, and would take too long to explain now. Let the typical illustration serve for the moment to demonstrate one way in which money or power-to-purchase becomes deficient.

Suppose a producer of food or other useful articles pays £100 per week for materials, labour, etc., and this each week produces 100 articles costing £1 each. At the end of the week the public, having £100, can obviously buy the 100 articles at £1 each. Suppose, however, that the public decides one week to buy 50 articles only and to save its other £50 ; then the producer clearly has 50 articles not sold. Suppose, then, that the public lends or "invests" its spare £50 in the producer's business, so that the latter is enabled to buy materials and labour to make 50 more articles. That week he will produce 150 new articles, and the public will receive £150. But the 50 articles not purchased during the week the loan was made still remain unsold ; *and no one can buy them*. The money to purchase them has been converted into capital or a loan, and has disappeared as power-to-purchase. Practically speaking, the power to buy the 50 articles has been destroyed.

This operation, of course, has been repeated for many years to the extent of enormous sums of money. In conse-

quence, producers and merchants have huge quantities of goods they cannot sell—"surplus" goods. To satisfy their banks, and for other reasons, they must sell or go bankrupt. A tremendous competition to sell arises between merchants. Practically all industrialised countries are in the same position of having a surplus of goods they cannot sell ; competitive fights for markets follow, leading eventually and inevitably to war.

This cause alone is sufficient, apart from all other causes, to produce war. The same root-trouble leads also to strikes and many other industrial disorders. All of these could be prevented by an adjustment in the mechanism of distributing money or purchasing-power, so that each nation has sufficient money to buy the goods it itself produces.

This fundamental problem is of great importance to every Star member. It is not one to be left to bankers, financiers and economists. It affects the ordinary citizen much more deeply than any of these. The whole material future of the human race is bound up with the money system.

It is quite true that a change of heart is desirable for humanity. But a large section of humanity has changed its heart and wishes ill to no man. Yet we have to stand by and see poverty, misery and suffering all around us ; we are all but powerless to remove these, because they are all determined by money, and we have little or no control over money. Humanity is in the clutches of a money-machine of terrible cruelty, which is strangling the life-blood of men and of nations.

Under our present money system poverty and misery are inevitable ; men must struggle to exist, and must fight each other *willy nilly* ; they are slaves to toil and the bond servants of money.

A slight arithmetical alteration of the mechanism of finance would abolish poverty once and for all, would relieve men of that terrible financial anxiety which to-day oppresses nearly everyone, would enable all to live without fighting others, would release men from the neces-

sity of continuous toil, throwing the greater part of work on to machines, and would free man himself for wider and nobler pursuits. Men to-day need freedom from incessant and unnecessary toil; they want to be free to be happy, to feel deeply, to think and study, to learn, to worship, and, above all, to create—to become creative artists.

For the last 100 years or so science has been doing all it can to make machines do the work of men, to give men leisure. This has so far been misunderstood, that what should be really leisure, we call to-day "unemployment." Unemployment, in truth, is the triumph of industry, as the poverty which usually accompanies it is the failure of finance. Man has now before him his last fight for material freedom, for a freedom which will give him access to the bounties of nature.

With a more magnificent equipment for producing material wealth than the world has ever known, millions are starved, physically and mentally. Men, materials, machinery we have in abundance, side by side with piteous want. The faulty mechanism of money alone stands in the way of ending the gigantic misery which originates from material poverty.

To remedy the present crazy financial system is essentially a spiritual task for it is a spiritual service to feed the hungry, to clothe the naked, to care for the sick. Until we do these things the Brotherhood of which we speak so much remains unrealised and unpractical. A study of economics, and effort to remodel the present system, is a task which in its ultimate effects is essentially spiritual, and will bring immeasurable happiness and benefit to the human race.

Business Relations

MAJOR C. F. J. GALLOWAY

BROTHERHOOD is incompatible with business conditions. Competition is the law. We may compete by trying to serve the public better than our rivals do, and so draw trade to ourselves at their expense. The solution of the present trouble is not a matter of sentiment, but of arithmetic.

We see wrong conditions, and try to remedy them without going to the root of the trouble.

We see people unable to live on their wages, and clamour for higher wages, without realising that the inevitable result will be to raise the cost of living. Or, we take the viewpoint of the employer, and say that people must work harder and produce more. That will lower the cost of articles, but inevitably increase the cost of the total production, and intensify the present struggle for markets. Present conditions are simply the result of this very effect achieved through the use of machinery.

Socialists call for nationalisation of industry. As long as the present discrepancy continues between cost of production and money available for purchase, that will make no difference. State control of banking is a step in the right direction, but only one step.

The League of Nations advocates "export credits," the result of which is to stimulate production for export, and intensify international competition for markets, leading to war.

What is wanted is the control and issue of credit, not for increased production, as is advocated by so many at present, but to enable the people who need the things produced to buy them. That is the essence of the Douglas system.

Nobody is asked to accept these ideas, but you are asked to study them. The study falls under two heads: the diagnosis of the trouble, and the proposed remedy. Most people are impatient of a study of the diagnosis and jump straight to the

proposed remedy. This they naturally fail to understand, and condemn as inflation. If we are in earnest, we must not do this, but study the diagnosis. If that is correct, then the remedy *must* be sought along these lines; the details are for experts to settle, we are wasting our time in finding fault with them. On the other hand, if the diagnosis is wrong, then there is no need for us to consider the proposed remedy.

This is surely one of the most important things to which Star members can devote their attention. Surely we can make no better preparation for the Coming for which we are looking than to do our utmost to remove the appalling conditions under which so many of our fellow-beings are living, and at the same time to remove the only insuperable cause of war.

MISS FLEDDERIUS

THREE years ago many of us assisted at a World Congress in Paris, where a day was set apart for the meeting of Star members. Among other things social topics were discussed. I remember how there stepped on to the platform a young woman. She may be among us to-day. I do not know. In very simple words she spoke to us—very simply—direct from the heart. She lived her life in the factory, where she acted, I believe, as forewoman. She had been able to win the confidence of her employers, and was therefore able to form a valuable link between the management and the "hands."

She spoke to us of these people we call "hands," of the—often golden—hearts that directed them. She begged us to draw nearer to them, to consider them. She prayed us to be kind to them, and to watch for the kindness and beauty that would spring up in answer. Hers was a very simple appeal, and when later on I spoke to her of a plan of forming a group of servers in industry, she only answered: "I am not against societies, I am not against them."

What she meant to convey to me was that she believed more in simple heartfelt

kindness and goodwill than in anything else.

None of us will deny that this woman is right. She must be. But modern life is a complicated affair, and modern *industrial* life certainly is, and every day seems to become more complicated. Look at America, look at the modern ways of production—see how mechanical production grows and grows, how handwork in Europe is vanishing, and how America introduces new machines every day, new mechanical ways, often wonderful outcomes of the human brain, it is true, admirable pieces of cleverness.

But what is the result? That factory workers, indeed, are becoming nothing else but hands. They are not required to be anything else; they are human beings that are becoming mechanised. All that is required of them is that they shall become as perfect as possible, a part of the mechanical processes. There is little contact between worker and worker, worker and foreman, hardly any between worker and management, and, worst of all, no contact at all between worker and finished product. Why should there be in these mechanical processes of production? If all goes well, the machine runs smoothly and the hands with it; nothing, absolutely nothing, is required of them, except that they should be part of the machine itself—and not a superior part, by any means. It is not these hands that dominate the machine, the machines dominate them; *they* do not drive, they are driven, and the whole is directed by an electric power house. There is not the joy of creating, not the soul that models and shapes and builds out of matter, but human life governed by, and enslaved to, machines and mechanical processes.

When you realise this it will be easy for you to understand *why*, in the factories of to-day and to-morrow, special measures are necessary and should be taken. Industry is not a machine, but a complex form of human association.

These special measures should be taken by the management itself; we hear so much about "efficiency." It is *the*

word nowadays. Efficient management not only assumes the responsibility for production, but also for the *conditions* and *methods* of production.

In some countries this has been realised. There exist industries, mostly in England and America, where there is someone in the management who is definitely responsible for considering and discussing problems of production from the labour side.

Two years ago some 66 of these persons—called industrial welfare workers in England and *personnel* workers in America, though these names express very little—from nine countries met. Next year a World Congress will be held in Holland, where it is hoped to form the International Industrial Welfare Association, for the study and promotion of satisfactory human relations in industry. This Association will be composed of industrial welfare and *personnel* workers, and others *actively engaged in industry* or interested in its aims, those doing work of social significance bearing on industry.

I mention this Congress and this Association, because I would like it to be internationally known. May this Association be one of the many forms that are being built at present for the Great One to use when He shall come to dwell among us.

DR. BESANT'S SUMS UP

I NEED not detain you on the subjects we have been considering. I can only put it to you that it is certainly the duty of Star members to acquaint themselves with the industrial and economic conditions of the day, and to apply their best intelligence to examine all the various measures proposed for changing these conditions.

Clearly, if there is to be a change in civilisation, as so many—most of us, I suppose—believe, we ought to understand the proposals that are being made around us in order that we may intelligently consider the tendencies of the present, and the proposals to improve the conditions of the future.

The Great Teacher, we may imagine, will lay down fundamental principles, but, judging from the past, He is not likely to lay down details of organisations, which will rather be left to the people to evolve consistently with the principles which He establishes. Therefore it is well we should think carefully over the proposals being made, in order that when He has laid down the principles upon which the new civilization will be based, we, or rather the younger among us, may be able to build up that civilization on the lines He proposes.

To avoid misconception, I had better say, in regard to an opinion of mine which has been quoted on two points dealt with, that I have not considered the system of Major Douglas, and that what I said about changes being necessary for the future were not based on a consideration of that system. It is true I said that the present system was a crazy one, but I know nothing about the system of Major Douglas, so have not the right to give an opinion about it. As it happens, my own views go on different lines, but it is not my business to put these to you now. All I want to say is that others considering the causes of poverty and industrial unrest may very well study the system in question. I am myself a Socialist, but one who works on constructive, not destructive, lines. My views are founded partly on the study of the past and certain clearly proved economic theories, and for the moment, having other work to do, I do not feel inclined to give them up. But that does not preclude others from studying these new methods now being put forward.

As Star members you certainly cannot afford to ignore these questions of poverty and economics. All that can be said on these subjects is certainly useful if it stirs you to study the economic problems which underlie the present conditions, but whether finance by itself is going to solve them all—well, some of us may doubt. That is a matter for each one of you to consider and form a judgment upon for yourselves.

Monday, August 11th

National Preparation

MR. ARUNDALE

Mr. Krishnamurti in the Chair

THE subject of the lecture of Mr. Arundale is going to be on "National Preparation." Ever since the War it has been quite apparent that there should be a definite goal or an ideal that a nation should follow, the nation representing individuals. For us, who are members of the Star, individual national preparation lies actually on the shoulders of each one of us, especially, if I may say so, on the members of the Star, because we belong to an international organisation which binds us more closely, because we have a common ideal. I think there can be no greater advantage for the world than that there should be a definite platform, as it were, upon which all nationalities can gather. And Star members should supply that platform wherever they are. However much the individual is preparing himself for the coming of the World-Teacher, it is far more important, I think, that the nations should be ready to receive Him; because a mere handful of people cannot transform the mind of a nation, though they can help in altering somewhat the course and thought of the nation. It is the duty of all members of the Star that they should give opportunity for their nations to alter their course.

Mr. Arundale, who is going to speak on that subject, will undoubtedly put forth that idea.

MR. ARUNDALE

AS our chairman has told you, the subject for this morning's talk is the extremely important question of how a nation shall in this post-war period prepare itself for far more useful service to the world as well as to itself than has so far been possible under the conditions which have existed hitherto. Now I want to strike at the very outset what I regard

as the fundamental note of national preparation. And then I propose to apply that note within a limited area to the various, or rather principal, problems which confront every nation in the world. I am not thinking of any particular nation, but of nations in general. Now as regards the fundamental note which I think every nation has to realise, the keynote of all its activities that have been admirably expressed by a former Prime Minister, who was the other day speaking at a meeting of that very important and valuable organisation known as the World-Brotherhood Movement.

I want to read to you the very trenchant phrases in which Mr. Lloyd George expressed what I regard as the keynote of national life in the present and in the future. Speaking of the solution of the various national problems he says: "Everything depends on the spirit in which the solution is attempted. What is the right spirit?" he asks. "The right spirit to begin the rebuilding of the new land which we are all thinking of, working for, praying for, the right spirit to do it, is the spirit of the War." A very remarkable utterance, and if he had stopped short there, I should not read this to you. But he continues: "What do I mean by that? The spirit of comradeship among all classes, the spirit of a passionate desire to see justice done at all costs. The spirit of deep sympathy with the wronged, wherever they are and whoever they may be. The spirit of readiness among all ranks to make every necessary sacrifice to achieve that right. That was the spirit of the War in individual nations. Now I am going to ask a question: Why should war always get the best out of mankind and peace the worst out of mankind? War brought forth unselfishness in millions; it brought

forth comradeship, it brought forth brotherhood. There was nothing like the brotherhood of those men in every nation who faced death together. Unselfishness, brotherhood, comradeship as the world has never seen, and self-sacrifice, the greatest qualities that were ever planted in human hearts, all on the altar of war. Why cannot we get those qualities on the altar of peace? Is peace going to call forth nothing but grasping? If one-third of the great qualities brought out of men, stirred from the depth of men by war, were consecrated to the task of peace for five short years, you would not know the world. What is needed now is the spirit of the War without any of its cruelties." This is a very beautiful utterance and absolutely and completely true. We *do* want the spirit of the War without the cruelty, suspicion, discredit, hatred, which were the dominating notes of the War, which made war, which make war, which will ever make war so horrible. Lord Haldane has indicated in "The Pathway to Reality" how we are to achieve brotherhood—by making explicit what is implicit. To bring out brotherhood. Brotherhood is the common divine life that we all share. It is not outside us, it is in us, it is but waiting evocation. The spirit of peace is to evoke the spirit of brotherhood, to make active that which is potential. As Mr. Lloyd George pointed out, the War brought out much of it within the small area of the nation; but it was used against other nations instead of being used for world-wide reconstruction. Now why was that spirit of war so helpful, why did it achieve so much? Because the people during the War were taken out of themselves, out of their smaller selves; they fell in love with the nation (as Mr Krishnamurti put it yesterday), perhaps for the first time in their lives. The smaller self was dropped, the national self remained, a larger self and thus comparatively unselfish. What we want is to be taken out of ourselves; we should fall in love with the less limited brotherhood of the nation, and then with the unlimited brotherhood that encircles the whole world.

If we ask: "Why is that war-spirit lost?" We do not seem to be any the better for the World War, which was intended to accomplish such miracles for every nation in the world. Well, the answer is that we have fallen out of love again; we could not maintain it to the high level. Our love is not a pure love, it is in most of us a comparatively selfish love.

I do not say that there are not many people who lead utterly unselfish lives; the Theosophical Society and the Order stand for Brotherhood; but when you think of the members of the Theosophical Society and of the Order of the Star and compare them with the masses in the world, you realise how few comparatively they are. So it is not out of place to say that we all of us need to make our love more unselfish.

How are we to apply the spirit of brotherhood and love in reality? The answer can be given along four lines: the lines of religion, of politics, of education and in the social field. In each of these preparation must be undertaken, and in at least one of these fields members of the Order must be active, no matter to what religion or nation they may belong.

As to religion, I have two suggestions to make along that line. In the first place go back to the great Founder of the faith, or go forward, if you like that phrase better. It does not matter who the Founder is—Christ, the Buddha, Mohammed, Sri Krishna. But in each nation the individuals belonging to any particular faith must try to get nearer to its Founder. That means that two fundamental qualities which characterise every Teacher we have to try to express in ourselves. These qualities are simplicity and sincerity, which we must try to understand and then try to build in ourselves, so that we may be like Him. Realise Him as a living Being, and understand how to begin to lead the type of life that He is leading even now.

The second suggestion that I want to make is this: It is of the utmost importance to study the spirit of the Star; it is not necessary to be all members of the Star, but we must study in their spirit,

which partly is the recognition of the one origin of all great faiths. Religions have hitherto divided mankind ; in the French Revolution they abolished religion, that it might not divide the people any more. We do not want to abolish it, but we want so to change, that religions shall unite mankind, make people realise the immanent brotherhood of humanity. An individual may recognise that his own faith is for him the best, but he has no right to say that his own faith is superior to another's ; each must tread along the pathway of his own religion. We must endeavour to internationalise religious principles, to recognise that we owe respect to everything ; we want less forms, more truth ; less sanctimoniousness, more sanctity.

As a teacher of the young, I do not care how much they are a nuisance, but I do care that they shall have energy in them, for if there is energy they can utilise it ; if they have it not they are feeble and useless. We want more of principles, less of conventions ; more of purposes, less of satisfactions ; the satisfactions, the results, will take care of themselves, but we cannot afford to be without principles, without purposes. There must be less of bigotry, more of tolerance.

We now come to the field of politics. For my sins or for my virtues I have had the fate to become a politician, and as such I have made discoveries as all have made and will make in that field. I want less humbug, at least in my own country, Britain. I have not had the occasion in India to read many foreign newspapers, but I have read some since my return, and I have never read anything more childish. Whether it is a Conservative, a Liberal, or a Labour paper, everywhere the note is the same, that its own party is right, every other is wrong. It is absurd, it is nonsense ; every party has its weaknesses and its strong points. I do not mean we should not be Conservative, Liberal, or belong to the Labour party, but we should give credit to other people for the same exalted purposes which we insist upon for ourselves. We do not want at present to abolish parties, but to abolish their stupid

and mischievous attitudes towards each other.

We may well discuss, disagree, come to conclusions or not ; we may fight, but we must fight in the spirit of decency, not in the spirit of self-satisfaction, the spirit in which we fight too much at the present time. Sometimes Star people think themselves superior to others ; but we have no superiority, only a wider opportunity. This carries with it responsibility, not superiority ; although we may have advantage in one way, who knows what they have in another ? Our business is not to consider whether one person is superior to another, our business is to consider whether we are doing our own duty, leaving other people to take care of theirs. I must say this : it is high time that we cease attributing evil motives to other nations. You know in " At the Feet of the Master " how it is said : " Do not think that other people are trying to injure you, when something happens that you do not like." Fifty-five years ago that same observation was uttered by Thomas Carlyle when he spoke to the students of Edinburgh University. He said in effect : Do not think that because other people are expressing ill-will to you or are a nuisance, therefore they have any deliberate intention to hurt you. They are treading their particular pathway, their feet happened to tread on your feet, because your feet happened to be there, so they step on your feet, but quite heedlessly. They ought to think, perhaps, but they do not think much. Indeed, few people think much, and most people do not think at all. It is the same with the nations. We who are members of the Star in the East have come to the conclusion that each nation on the whole is absolutely doing the best it can for itself. You and I have to see that international antagonisms shall cease. That is also the work of the League of Nations and of the League of Nations Union, which is struggling against very great difficulties to draw the nations together.

This brings me to the question of education. There I have four suggestions to make. The first and the vital suggestion

with regard to education is a thing on which I make my biggest appeal to you all: *Cast out fear from the young!* Fear in the school, fear in the home, fear everywhere, *cast it out!* That is our business. If you do not do it, you are not preparing the young to be comrades of the Great Teacher when He comes. Cast out fear; that is the first work.

Secondly, see that the spirit of service dominates. Study does not come first, as we think in the West, and in the East too. Service comes first. You test the school by its spirit of service, secondarily only by the success that it has in its examinations.

The third great work is education: let there be a brotherhood of youth, an international brotherhood of youth without losing sight of the right patriotism for each individual country; but a great international brotherhood of youth—something even bigger than the Boy Scouts movement. In India some of us who are old—who are excluded from the youth movement because young people do not realise that we are as young in heart as they are, they look to the body—some of us in India work along those lines. We are endeavouring to make Indian youth realise that however deep the devotion they have for their country, there is something more. That is asked of the younger generation of to-day, to add this spirit of internationalism. We must be international as well as national.

My fourth suggestion is very important, one which is being followed to a certain extent in America. Let young people think audaciously in education, bravely, originally. And why? Because they have to think themselves out of certain things in which we live; first, the ordinary conventionalities. They have to think and feel themselves out of them, rise superior to the conventions of their own particular world, thinking out of orthodoxy, thinking out of the tyranny of public opinion. You must make for the younger generation the freedom to be able to think freely. They must think themselves out of these things. It is the business of the young to have con-

structive and not destructive freedom to think along their own lines for the service of the world. One word more about education. There are just three things that I consider make a youth what he should be. From the youth standpoint, first he should be infinitely trustful. This sounds rather strange. But it does not matter if you are deceived. I would much rather in a youth that he should be deceived, although it is a great wrong that is being done to him; but the greatest evil is that which the deceiver is doing to himself. Rather must he be trustful, trusting in persons. But mere trustfulness of persons might be mischievous without my second point—challenging facts and opinions. A youth must ever be dissatisfied with what is until he has dissected it, judged it, weighed it, tested it in the crucible of truth as he knows it. Then reverence. Reverence for ideals and reverence for those whom he recognises as his spiritual superiors. No true work can ever be achieved without reverence.

Now comes the last field, the social field. In the social field we must get rid of pride, pride of wealth, of power, of caste, of class. Pride must be replaced by humility and responsibility.

I should like to have back the ancient Indian caste system, not as a rigid birth-grade, but in the form accepted by Ruskin and Carlyle, of temperamental divisions with consequent duties.

In the first class comes the worker for light, the seeker of truth, who would rather die than be untrue to the truth.

Secondly, the warriors, the defenders of the nation.

In the third class the industrialists, the great magnates of commerce and industry, the guardians of the wealth of the nation, for whom the Lord Kaivasvata Manu states two duties: firstly, to accumulate wealth; secondly, to distribute that wealth in the service of the nation.

The fourth class is that of the people who have no specialised services, but general services; these are not concerned with the specialised organisation. Their duty is to serve.

Tuesday, August 12th

International Preparation

MR. KRISHNAMURTI and MR. ARUNDALE

MR. KRISHNAMURTI

THIS morning our subject is International Preparation. I do not know why preparation follows me!

I think Internationalism is one of the most difficult and puzzling subjects to talk about. Three years ago I thought I was rather an expert—I do not know why—cheek perhaps—at talking about Internationalism. But as I grow older, I find I am more discouraged, and one wonders how one is going to succeed in bringing about international feeling with the colossal egotism and prejudice that exists.

I have travelled and studied considerably, and even among the Star and T.S. members throughout the world—advanced people—I meet with very considerable lack of understanding and, if I may say so, almost blind ignorance—you will excuse me if I use that phrase. We have not yet realised that though we possess a common belief in the ideal of Brotherhood for T.S. and Star members, we have not yet sufficiently realised that belief alone in these ideals is not sufficient. There must be active preparation, an active germ in each one of us, a germ that will bite constantly at the heart in each one.

Internationalism is right in its intrinsic sense. We must arrive at Internationalism absolute and complete. Personally, though I am an Indian, I am an Internationalist of the complete type. I have not got any prejudices in regard to other countries, though I may perhaps have in other directions. I am very fond of India, but I do not want my patriotism or fondness for India to blind me in any way to the defects of my own country. I want to make India a truly International country. Although the country is at the

present moment fighting for its Nationalism, it should one day become super-national. For India has got something for the world that the world lacks, and it is my intense desire when I go back to India to work along these lines; though we may have different habits, customs and colour, we must be a part of the world and yet be intrinsically Indian.

That needs an explanation, I think. Let us take, for example, the many coloured windows of a dome. I do not wish that one nation should always be looking through the blue window at the clear clean sun—nor another through a red window, and imagine the world red—or a third through a green window and imagine the world green.

That is what we are doing at present. We have our own particular colour of nationality which we want to follow. We fail to realise that every colour is needed to make up the perfect colour, and that the particular quality which every nation can give is required for the perfect man.

I am not one of those who think that my nation can give me everything which I may need; and I am not one of those who think that we should not study other nations to find out how we can improve our own nation. I want to outline the capacity of every other nation to contribute to the benefit of the nation which happens to be my own at the moment.

The Star members can help tremendously in this—can be a centre giving force and activity along the right channel and bring about a better understanding between the nations in the world. I remember in America last year when I was travelling, a lady asked me if it was quite safe in India from tigers, if there were any trains, did people speak any language, did they write or merely

scribble. I explained to her and her astonishment was extraordinary. I am afraid in the particular case the attitude was rather exaggerated, not on my part, but on hers, but we all have that sense of separateness, that sense of exclusiveness, that sense of snobbishness. That our own nation is the best of all, is the average attitude of the man of the world.

Mind you, I do not say that you should not make your nation perfect, that you should not worship your particular flag, but what I do insist on is that Star members should see that every nation to which they belong should be giving something to other nations, that they are part of the world, and not away from the world.

We should possess a common belief in the Coming of the World-Teacher, and have a wholly different idea. When I hear Star members or Theosophists just flaunting about their own particular nation, thinking what a wonderful nation it is, I get a bit of a jar, because I think it is a wrong conception, a wrong idea that they possess.

It is vital that we should realise that we have to make our own nation perfect, but we should respect other nations, and make our own particular nation realise its own duties. No matter to what nation you belong, whether it be France, Germany, Italy, India, or any other, Star members can bring about this right attitude, because they are moved by one idea, and if they have that belief strong enough, they can bring about those International relations, that all nations are eventually one body.

After all, every religion in the world teaches that, every Founder of every religion has taught that all nations, all peoples of the world are required in the development of humanity.

You cannot possibly neglect this great truth, and I think Star members realise sufficiently the importance of it without being urged to do something about it. There are various international movements. They should join, and as Star members bring about that Star spirit much more vitally, much more strongly in those bodies.

All religions are paths which lead to one God. I do not see why all nations should not be going along in the same direction, but I am now going to cut my speech short and call upon Mr. Arundale.

MR. ARUNDALE

WE are speaking to-day on international self-preparation. Now, what is the object of all self-preparation, whether national, individual or international? Obviously—to borrow a phrase of Mr. Jinarajadasa—it is the release of happiness and peace and contentment and effort. In other words, summing all those qualities up, to release the brotherhood that is already there. What is the difficulty in the way of that release? Only one thing, and all the implications of that one thing, IGNORANCE. Ignorance may have many expressions in the outer world, but when you get at the root of it all, it is always ignorance and nothing more. If only we can realise clearly, when we look at all hatred, all vice, all weaknesses in the world, if only we can realise that these are but forms of ignorance, it is simply because people do not know, that sooner or later they will know—we shall become much more tolerant than we generally are. So the difficulty in our way is ignorance, and the work of the Order of the Star in the East and of all other brotherhood movements is to endeavour to dispel that ignorance by spreading the truth as we know it. I say: spreading the truth *as we know it*, not spreading the truth, because there is not one here in this hall who ought to dare to say that he *knows* the truth. He may think he knows the truth, but only God knows the truth; you and I and everyone else in the world can only know the truth in part, and it is generally a very small part, too. It behoves us, therefore, to be very, very humble and very, very tentative in our statements of truth, in our endeavour to express what we regard to be its fundamental principles. This, that and the other may be true for us individually at the particular state of evolution which we have acquired; this, that and

the other may be principles of our belief, but we have no right to say that everyone ought to follow the principle of truth in which we happen for the moment to believe.

And as with individuals, so is it with nations, so is it internationally. What are the principal forms of ignorance which stand in the way of international self-preparation? Three of them, I think, we may lay stress on. First: *pride*, on which the chairman has already laid stress this morning; second: *oppression*; third: *cruelty*. Now I want to make one point here—and this point is: International self-preparation, whatever it may mean with regard to the human kingdom, means our duty to the sub-human kingdoms as well. I am never tired of declaring in India that every animal in the country is just as much an Indian citizen as the human beings are. And that is true everywhere. The animals are citizens, they have rights. We inflict upon them, impose upon them, duties, but we must not forget our own duties to them when we are ourselves imposing duties upon them. So part of the work of international self-preparation consists in lifting the various kingdoms of nature into the full status of such citizenship as is theirs. Some have one right, some have another right. Rights and duties we all have, but we must see to it that every citizen, human or sub-human, has his opportunities, his rights, his joys, his happiness. Also, this is true, too, of the vegetable kingdom. It has its part to play, the trees, the flowers, the plants—we depend upon them enormously. Much of our civilisation is the result of our contact with lower kingdoms of nature. They have contributed immensely to our civilisation such as it is; and some of the difficulties in the way of international preparation lie in the fact that we do not realise the debt that we owe them. What is the result of all the pride, the oppression, the cruelty that divides nations? It is suffering. One of the difficulties in the way of international self-preparation to a very large extent is the suffering that is caused here, there and elsewhere among

minorities, among the outcast. It all ends in suffering, suffering not only to those who are the victims of pride and oppression and cruelty, but also to those who inflict these.

How to get rid of suffering? That is the question that everybody is always asking. How is it to be got rid of? I have been thinking a great deal about it. I wish a book could be written by a competent person on "The Science of Suffering." I dare not write it myself. I am not big enough, I only give the title. We need to know what is the science of suffering: its values, its purposes, its meanings, its forces. Suffering is needed in the world. Have we had enough of it? I was thinking about this question the other day, asking myself whether I could say to myself, "My dear friend, you have had enough suffering, you have no more need of it." Now, as I asked myself this question, I answered it quickly and instantly. I have not had enough suffering, I am not purged of my pride and other weaknesses that I have. We must be purged through the fire of suffering. We must take suffering joyfully, for it is a mighty means to a mighty end. Thus, if you and I wish that nations should come together to form a great brotherhood we must still begin with individuals and proceed from the individual to the nation. We must try to see whether we do not need purging of our dross through the fire of suffering so that only the gold will remain. If a nation is to have an opportunity of doing big work in the world it must be capable of great acts of self-sacrifice. Our protector, Dr. Besant, has told us that if England has had her chance of drawing together many peoples in various parts of the world, no little of that chance was due to the fact that she was capable of an act of sacrifice in leading the way for the abolishment of slavery throughout the world. When we read history, we find that all growth results from sacrifice. International self-preparation, therefore, must be based on sacrifice.

No self-preparation is possible without the sacrifice of the things that do not

matter, the sacrifice of pride, of the spirit of oppression, of cruelty. We have heard various suggestions as to the solutions for the present difficulties, as, for example, the economic solution. I do not deny that these may have their value, but the rock-bottom fact is that, if we could try to live nobler lives, every problem would solve itself. There is no problem that does not solve itself in the light of a pure life, provided there is a great aspiration to do our duty at all costs. And although it is wise that we should attack great difficulties at various points, though we should endeavour to engage in all processes which will help to solve those problems, let us never forget that self-improvement in international relations begins at home, involves the changing of the individual, so as to bring about the recognition of the fact that every nation has its place in the world, has its own value, just as there are various temperaments and divisions of individuals.

We are too much strangers to each other. It has been truly said that it does not matter that men are poor—most people are; that it does not matter that people are ignorant—most people are; it does not matter that men suffer—this is inevitable, for the time being, at least; but what *does* matter? That men are strangers to each other, that men do not know each other. Charles Lamb was told once: "So and So dislikes you very much." He answered: "Well, that must be because he does not know me." It sounds queer, but it is extremely true. The moment you know a man well, you begin to appreciate him. If we know more of various nations, we shall appreciate them more. Thus shall we draw closer together. The value of this Congress lies not merely in the propagation of the Star ideals. When you go back home you will be able to stand for international co-operation, as up till now you may have not been able. I hope that every year a Star Congress will be held, not only for the sake of the Order of the Star, but for the sake of the world. There are only few here for the work we have to do, only a thousand members, but they will all be

messengers of increased goodwill among the nations. This very Congress is an example of international self-preparation. I hope that next year there will be 2,000 members, and I want all to realise that international self-preparation involves the presence of as many members as can possibly come. It is not the mere fact of listening to the speeches, but it is the coming together, the rubbing off of the corners, and the atmosphere of goodwill that so permeate this Conference.

One word more:

I want to make one constructive suggestion. What do we want in the world to-day? We want a greatness, that is what we want. Now, what is greatness? Just to say it in one sentence. Greatness is an ideal laying definite, positive hands upon the present; that is greatness. The ideal coming out of the future, bringing the future down into the present, and idealising the present, so that the present becomes truly Real. That is what we need. We all of us need idealising, and through us the idealising of the world. How to do it? Let greatness become more definite. Let greatness throughout the world belong to every nation, not merely to one single nation. Every great man in the world who has stood for civilisation, brotherhood, is a positive benefit to the whole world. He may belong to one nation or to another; he may belong to one religion or another; he may have one political opinion or another. What kind of life he individually leads does not matter. What does matter is that he brought the ideal nearer to us. I therefore suggest that in the Order of the Star in the East we should endeavour to have a sort of Pantheon of great men. A great collection of the greatest people in the world, so that the world may recognise its great people, may realise that it is this universal greatness that matters more than everything else. Great men and women are common property, are the signs of the world's essential unity. If we can only recognise and reverence greatness we shall realise that life is one and we shall be on the road to recognise, reverence and work for the

greatest of all great men, the World-Teacher, for Whom we are looking. So I do appeal to all of you to come as much as possible into direct contact with greatness, with past greatness especially, because it is easier to discover than the present. But if you have the intuition, if you have the vision, look for the people in the world to-day who are great, but who, because they live among us, are not recognised as great. If only we could admire the great people in the world

to-day—not necessarily follow them, we need not agree with everything they say—if only we can revere, admire, stand by the great men and women in the world to-day, we should have a happier world, a world full of brotherhood.

So, my brothers and sisters, let us do what we can to recognise greatness, to understand it, to try to build greatness in ourselves, to be messengers of that greatness which is the only solution of the world's difficulties.

Self-Preparation

MR. KRISHNAMURTI

IT has been one of the most delightful things of this Congress to see so many young people, so many promising people. It is the first time that at any congress, either of the T.S. or of the Star, there have been so many young people, and it is the duty of the old people to help us.

For me, self-preparation consists of one vital thing. We must control karma, that is the work of the individual who belongs to the self-preparation groups. He must be able to master his karma, to control his future by his present actions, present deeds, present thoughts. That is the purpose, to put it in one phrase, of the individual in the Order. If you can control your future, then the purpose of life will be achieved, the whole path will become easy. You must have a path where actions and thoughts will, in a new way, be affected in the future; and if we can do it at present, then the future which consists of happiness will be reached very easily and simply.

To do this we must have a very clear and definite purpose in life. And it is for the young that I especially speak on this subject, not only because the old have definite ideals, while the young are still groping. The young must seek a new goal, a definite ideal, for which they shall work, so that as they work towards that goal they do not accumulate new sorrows that shall lead to the by-paths of

life. This does not mean that older people should not also follow it.

To control the future by present action you must have a spiritual goal, you must control your action to attain a point where you wish to arrive. You must understand very clearly that occultism is not complicated, it is very simple, and that it requires some definite actions and thoughts by you who are trying to follow it. I remember once hearing a rather older friend of mine say he never could be an occultist, because he was too old, and for various other reasons. Occultism is the essence of gentlemanliness. Now this phrase is greatly misunderstood. A gentleman is supposed to be one who dresses well, who has polished manners, a good taste; but who in his heart can be a perfect — I leave the word to you.

That is the general conception of a gentleman, but the true occultist is what I want every member of the Star to be. The true essence of the gentleman is, of course, only represented by the Master, if I may say so reverently. A true gentleman must not only possess the outer polish of life, the outer garment that will make him correct, nice to look upon; but, above all, he must be in his heart the essence of kindness and of true understanding. That is, I think, the meaning of occultism. If you are capable of acting as a gentleman—it is an unfortunate word

to use—under difficult circumstances, under conditions that are opposed to you, then you are a true occultist, because you are a master of all these superficialities and of the things that do not matter. That is the purpose of the occultist. We must be above all little things, little worries, little prejudices and little irritations. We must be gentlemen, such is the ideal for which we are striving. If you can do that perfectly, you will be as a Master, you will be the very ideal for which you are seeking, and you will help many thousands to follow your footsteps. To do that you must be able to expand your consciousness. It is a large phrase which is very difficult to explain, the expansion of consciousness, but I am going to try; it is very difficult, though it is perfectly clear to me what it is.

One day, in America, I was sitting on one of those delightful verandahs in California. To understand the beauty of California one must go there; there is delicious sunlight, beautiful trees, humming birds, and the whole sky lit up with brilliant sunshine. Under those circumstances, a peculiar thing happened to me. I want to explain to you how I found the way, how it came about, that I was able to expand my consciousness. Mind, I may be wrong, but what I thought was that I was expanding my consciousness. I was not thinking anything in particular, and in a kind of dreaminess that comes to one often, I began to feel little by little what was happening at the end of the garden. Mind you, not exactly what was happening, but what the trees felt, what the squirrels felt, what the dead grass, the dead leaves and the green grass, the green leaves that were pulsating with life, were feeling at the end of the garden. Then little by little I began to go forward in my consciousness, till I was at the other end of the village about five miles away. Within that distance there was a little village with about a hundred people. I began to feel what everyone of them felt, what they were thinking, what they were doing, and what they were suffering; and so I felt I was in them all and they in me, until I could

almost have embraced each one of them, because I felt so close, so intimate, so friendly. And presently I began to come back, because a friend came along and disturbed me in my happy dream. That is, I consider, an expansion of consciousness. If once you have that—and I am sure we can all have it, because I can do it, it is so simple if you are in the right mood to do it—if you are willing to feel strongly, willing to make a fool of yourself, if you are willing to find out what the others are thinking, to find out the sorrows of others, then you can expand your consciousness, so delightfully that at any moment, at any time, at any place, you can do it and feel one with the people, one with other people's ideas, and one with their sorrows. If you can do it, then the whole attitude of your life changes. Then we shall not think about nationalities, other people's barriers, other people's garments, because we shall jump over into other people's privacy and become one with them. We shall be friends in their sorrow, we shall be comrades in their happiness. That I recommend as being the simplest way of advancing, the simplest way of preparing oneself, the simplest way of knowing the divine, because thus do we appreciate the divinity that is everywhere, the divinity that is around us in every individual, that is in everyone. You get below the surface and forget any superficial repulsiveness there may be. If you can do that, and I'm sure if you feel strongly, if you feel intensely, you can do it; it is the easiest thing to do, if you are in the right mood, in the right spirit.

Dr. Besant, last night, in her magnificent lecture, divided all classes of people into four divisions according to Patanjali. Firstly, the mind that fluttered about like the butterfly; secondly, the mind that is troubled, like youth; thirdly, the mind that is possessed of an idea; fourthly, the mind that is master of an idea. Now it is of the last two kinds of mind that I am speaking, because the other two are still groping, and it is not my business at the present moment to deal with them. Most of us here, I hope, are masters of

an idea, masters of our goal, of our future life ; and it is to them I want to appeal, because they can help those that are still in the butterfly state of humanity. Expansion of consciousness, which is so easy, should be attained by that mind which is master of an ideal, because the ideal should help him to finish quickly the little karmas that bring about sorrows, which include unnecessary troubles, worries, irritations.

If you are master of an ideal, then self-preparation becomes infinitely easy, you are longing to walk the simple path that leads to the goal ; and it is to that mind that I will make a special appeal so that its possessors may go much more quickly than they have been able hitherto.

Each of us who is a member of the Star must go out into the world to represent the Teacher. We must be worthy to be named servants of the Teacher or we are not fulfilling our duty as members, we are unworthy to be members. I mean this very seriously, because I myself feel so strongly the responsibility of being a member of the Star, realising the seriousness of it, realising the immense responsibility. To awaken this responsibility, to kindle this enthusiasm, I want you to begin your self-preparation without delay, so as to be able to be servers of the ideal.

I know each one of us in our happy moments, when we are really and seriously examining ourselves, thinking of ourselves, knows how to change, how to become master of our ideals. We must have a strong determination and belief, we must be able to see the future so constantly, so materially, that we can do nothing but follow.

That is the purpose of self-preparation, to make you realise that you want capacity, power to change, in order to be able to serve the Teacher. If you are able to extend your consciousness, to realise other persons' point of view, the other divinity that exists at the far end of your garden, in a person, in a tree, then the self-preparation of the individual becomes infinitely easy. Then you are willing to subjugate yourself, you are willing to play the second fiddle instead

of the most important instrument in the orchestra. When once you realise that you are not the first instrument, then you are willing to give other people a chance to advance, to realise their goal, to help them to attain that goal.

As I said the other day, if you are willing to serve, then your path of service will be made easy ; if you are determined to be of use, to be of vital importance to humanity, then your pathway will become clear to you. But we are not quite willing to attain rapidly because we are still fond of playing the principal instrument. We are unable to expand, we are unable to find out how to serve in order to help. I know that you have read all the books there are on the individual progress and how to attain various qualities ; that is very easy to read, but what I want you to do when we meet again next year is to get on a definite step forward towards the right understanding, to reach a definite conclusion.

When we meet next year there must be a change in each one of us. It is most thrilling to watch oneself change. It is palpitating to see how from day to day one is different, how one is better than one was yesterday, how one will be better still to-morrow. There is much joy in it, not the depression which comes so often from self-introspection. You can change to-morrow if you really desire, if you are really a master of your ideal, if you have really gone on in your advancement. When we meet next year, let there be among you many who can consciously say—though they may not be asked to say it aloud—to themselves : "I am different this year from last year, I am different in my attitude, in my mind, in my determination. I can feel with and for others, I can expand my consciousness, I know what the others are feeling, and I wish to help ; I know they have sorrows and I am happy if I can help them. If you are able to do that, you can put aside all your libraries, all your meetings, all your pictures—everything aside, because you have found yourself ; you have found the divinity that you have been seeking for so long ; you will have found your God.

The Exploitation of Races

MR. ARUNDALE'S SPEECH TO MEMBERS ON THE SAME DAY

Mr. Krishnamurti in the Chair

OUR subject this afternoon is the exploitation of races, and it is a subject which has to be dealt with with a great deal of tact. I believe I belong to one of the races which are being exploited!

I remember talking with Charlie Chaplin in California two years ago. We were talking for about three hours, I think, and it was very interesting because he said that although he did not read much, and though he was not a great reader of books, he felt tremendously keen about other people, and that he was one with the majority of other people in the world. I told him that many a Hindu—many a philosopher would give many years of his life to feel what he does, and I think it is remarkable that a person of that character should feel so keenly about other people.

The exploitation of other races is one of the most difficult subjects in the world. Once I remember arguing with a friend of mine, a clergyman, and he expounded the theory that it was essential for a so-called civilised being to go to other so-called half-civilised countries and exploit them—which consists in gaining money for your own country, and if it happened that you benefited that particular country you were exploiting as well, so much the better, and if you did not—well, that was their look-out. That is the point of view taken by most civilised nations. After all, what is a civilised nation? In India a man who puts on a pair of trousers and a coat is always called a great gentleman and considered a civilised person by the common people. I think that it is when you are dressed in a costume to which people are accustomed that you are taken for a civilised being; and so it goes on. A strange custom is looked upon as barbarous, uncouth, uncivilised.

If you travel as one should travel—I happen to have had the particular privi-

lege of travelling a great deal—one finds that the particular human native, white, brown, black, or any other colour, is just about the same. They all have their wants, their desires, their particular vanities—for trousers do not make any difference—or skirts! It is the man inside that makes all the difference in the world; and when I talked to this clergyman his whole point—he expressed it rather well, I think—was that a certain race—naturally, the English—was far superior to the rest and so was entitled to exploit more than any other nation in the world; and I believe he is right—because they do it so well.

I had better be careful because I have got many English friends and they might throw me out!

But people should be exploited for the benefit of the country where they live—not for a country miles and miles away. It is the general habit of people who leave their own country to live in another country, that as soon as they have made enough money they retire home, and that is exploitation put in a very mild form. It is because of that we are going to discuss the matter, and Mr. Arundale will now speak on that subject.

MR. ARUNDALE.

MR. Chairman and friends,—Let me in a few words explain to you what exploitation means. The chairman has already given us a lengthy definition, but I do not see why I should not give you one, too. (Laughter.) He had no business to do so at my expense. I consider my subject has been exploited by the chairman. (Loud laughter.)

What does it mean? If you look at most countries which are either exploiters or *exploitees* you will find that the beginning of exploitation is usually trade. I do not say that is the case with Holland. I make very respectful reservations in the

case of Holland. (Laughter.) I am a guest of Holland, and I want to remain a guest of Holland. So, curiously enough, Holland is an exception, otherwise I might have found myself being taken on a personally conducted tour out of the country. (Loud laughter.)

Well, exploitation begins with trade and ends with Empire. You always find whilst there may be in the coming together of two countries the trade idea at first, as in the case of India and England, this later recedes into the background and the Imperial idea becomes the dominant note.

Trade, then, which is usually the foundation, becomes after a time Empire; then in consequence—equally inevitable—comes aloofness, the sense of superiority, pride, and prejudice. There is nothing more extraordinary than the average Englishman in India. Contrast the position of the Frenchman in India. The average Englishman takes a little England with him to India and knows practically nothing of what is going on outside. He has his own house, his own food, his own church, his own opinions, all brought from England, and takes them with him wherever he goes. The consequence is innumerable little Englands dotted all over India. There is an extraordinary ignorance among Englishmen all over India as to what is going on there. The average Englishman is so absolutely English in habit, thought, opinion and outlook that it is impossible for him to understand, and matters are made worse by the fact that Englishmen at home take the opinion of the average Englishman in India as true—quite naturally—because he is after all living out there; thus they are deceived, though quite unintentionally, because the Englishman in India has no real knowledge of India at all. Take his view, for instance, of Mr. Gandhi. For most, he is a revolutionary and a traitor. Now, although I am utterly and completely opposed to the political opinions of Mr. Gandhi, yet if only you put aside the political point of view, you must admit that he is a great man. He has wonderful qualities which, if he would

allow them to be directed to social reform, would regenerate very quickly the whole of India. He is a great man who has allowed his greatness to generate great mischief. This attitude of the Englishman has led to an accumulated ignorance which is doing a tremendous amount of harm, because the people in England do not know, and must rely on those who, living in India, are supposed to have some acquaintance with the country.

Really to know a country one must very largely identify oneself with the country. One must eat the food of that country. To understand Holland one must eat Dutch cheese. To understand Germany one must have eaten sauerkraut. (Laughter.) When I am in India I always eat Indian food, and I must say (I may be accused of being unpatriotic) that I prefer Indian food to English. I think you take in something of the Indian spirit when you eat Indian food. Again, I think that the putting on of Indian dress also helps. When I am in India I adopt a sort of compromise between European and Indian costume. When I am wearing this I find that I am not accorded particular deference, whereas if I am in European clothes I am treated with reverence. Many Indians know that it pays to put on European dress, and so you will often find them wearing some English apparel. The outer forms help us to realise the temperament, and thus approach the fundamental attitude and reality.

One is glad to know, however, that in India now there is a tremendous reaction everywhere on the part of the younger generation. I was tremendously impressed on a tour that I made recently—three months' travelling practically through the whole country—by the hatred of the average young Indian towards everything foreign. It was extraordinary and really most oppressive. I can tell you it is no easy matter lecturing to an audience oozing—I can think of no other word—hatred. They did not hate me personally, for I am known fairly well there, but their hatred was for the particular national body I happen to wear. Twenty years ago such bodies—say, the Irish one

of Dr. Besant—were a great asset. Now it is the other way.

To-day, an Indian youth is endeavouring to do all he possibly can to be Indian. But what can he do? He can only express himself in words. He is educated in a narrow foreign way, and for him aspirations, ideals, have had no evocation. Emotion and feeling are entirely apart from his educational scheme, as also is patriotism; and so they grow up in narrow grooves. They ask how are they to serve the country unless opportunity of service is given them? So that you have in India a peculiar phenomena—the Englishman isolated and largely ignorant; the young Indian feeling himself, as never before, eager to do something, yet not knowing quite what to do. What is to be the result? There must be mutual adjustment, mutual respect, appreciation, understanding. We have to learn in Europe that India is the home of the Aryan race to which we all belong. When a European goes to India he is in fact going home. I think that is the reason why the superior European, when he goes to India and sets foot on Indian soil, feels a thrill, insensibly recognising that he is contacting the ancient home of European civilisation. This does not mean that we must not love our individual motherlands, but that we must know that mere patriotism is not all.

There is nothing essential you have here that has not existed in India, either in fact or in anticipation. If you wish to discover solutions to the very many

educational problems, say, of the West to-day—to which the Montessori, Dalton and other methods are partial solutions—milestones, as it were—you must go to some of the ancient Eastern philosophy. I have never been so much struck as when, in endeavouring to study these questions, I have realised the remarkably direct clear way in which many of these complex problems of the West have there found solution in ancient Hindu writings.

You need eyes to see and to know India and to realise that, whatever are Indian conditions to-day, she is still potentially the mother of the nations of the world. I am not an Indian and am very happy in the West. It is not as if I were trying to express an emotional enthusiasm which has no foundation. There is a depth in India, a purpose—apart altogether from the people—which if only we can draw upon it in the right spirit, will make her and the world what both ought to be.

I have dwelt much on India, as India has been my home for many years, and since India is a typical example of a nation more or less exploited. Let me repeat again that it is understanding we need. Every nation has its value and its purpose. Let them co-operate rather than fight, realise the essential equality rather than live in distrust, sense of superiority, sense of inferiority. We are one brotherhood—all children of God. Let us realise the Fatherhood, and out of it let us learn to live in brotherhood.

The Exploitation of Animals

MRS. BAILLIE-WEAVER IN A SPEECH DELIVERED ON THE SAME DAY.

I AM very glad that the subject of animal exploitation has been included in the programme, because it is a subject which numbers of people do not bring within the range of their consideration. There are very many

people doing fine work, real service, who are under the delusion that the treatment of animals is altogether apart from the progress of humanity. It is not and cannot be so; for there is no problem of life which is unconnected with all the

other problems, there is no ideal which in its fundamental principles can be separated from other ideals.

The subject of animal exploitation is such a wide one that I cannot attempt really to deal with it. I can do little more than enumerate the many subjects with which it is bound up. First, there is food. Part of humanity, the larger part, subsists on the fruits of the earth, but we in the West still are bound by the superstition that man needs flesh for food. This superstition means a slaughter of animals, a torture of animals, that never stops; night and day, all over the world, the procession of beasts to the slaughter, with all the suffering by the way, never ceases. For man it means the continual putting into his body the impurities inseparable from corpses; decaying corpses, since meat is only "tender" when the process of decomposition has begun. And so we come to the question of health, and with the question of health comes the question of disease.

There is an ancient method, commonly supposed to be extremely modern, but as a matter of fact practised long before the Christian era, a method of investigating disease, the method of vivisection. It means the deliberate, cold-blooded infliction of pain upon creatures utterly defenceless. A question has been sent up to me with regard to the results of vivisection in the late war. The questioner quotes a doctor who maintains that it was owing to vivisection and the germ theory of disease that there was less disease in the late war than in any previous war. Naturally the vivisectioners claim that the diminution of disease was due to vivisection; vivisectioners claim every discovery that is made in medicine or surgery. If a man makes an advance in knowledge, finds out some new law of nature, the vivisectioners promptly test the knowledge, test the law, by experiments upon living animals, and then claim the discovery as a triumph for vivisection. But let us see where in the late war and under what conditions disease was diminished. Always in the districts where there was a good water supply, and where the

sanitary arrangements were satisfactory, the spread of disease was restricted. But go to Salonika, go to Mesopotamia. The water in those places was impure, the sanitation bad, and there men died like flies in spite of the fact that serums were plentiful and that the soldiers were inoculated and re-inoculated. Before us lie two ways—the way of Nature and Nature's laws, the way of creating the conditions of health, the way of breathing exercises, of light and in treatment, the Abrams treatment; and the other way, that of remaining under the old superstition of vivisection. And this brings us into the field of sociology and the duty of providing the conditions of health—decent houses, a plentiful water supply, adequate sanitary arrangements for the workers in our towns and villages. It would be wiser to provide healthy dwellings than to provide hospitals for the treatment of diseases mainly brought about by overcrowding, bad sanitation, impure and harmful food.

Then there is the question of the clothes we wear. So many people wear furs and feathers. I believe that a great many of them would cease to do so if they knew the suffering it involves. Horrible is this suffering, some of the animals having their skins taken from them while they are still alive. And besides the harming and hurting of the animals, there is the harming and hurting of our fellow-men by encouraging them to follow these brutal trades.

War. Dr. Besant has told us that in several ways modern science has gone astray. One of those ways is in connection with war, and one department of that way is in the exploitation of animals. Hundreds and hundreds of animals are killed and tortured in experiments with poison gasses, and the object of this cruelty is that we may be able to kill our fellow-men.

Our amusements. Besides the cruelties of sport—and they are many—there are the cruelties of the training of performing animals, and of such shows as Rodeo, which we have been fighting in England and which now, I hear, is to be brought

to France. And there is much cruelty in connection with the cinema. Mr. Rogers, the General Secretary of the American Section of the Theosophical Society, in an article on this subject, speaks of a cat which was secured by wires while a dog was set to attack it, and says that later this dog was covered with honey and put into the midst of a swarm of bees. The sight of the dog attacked by bees was supposed to be funny!

By harming, by exploiting, by oppressing animals, we injure not only them but ourselves; we hold ourselves back from attaining the qualities essential to progress, courage, magnanimity, the desire to protect, compassion. Dr. Besant has told us that strength must be used to

help and to uplift, not to tyrannise and oppress; and in the exploitation of animals we are using our superior human strength, our strength of the mind, to harm and destroy the weak and defenceless. Our Head has spoken to us of an expansion of consciousness. Few of us are at the stage where an experience such as his can be ours, but a means by which we can prepare ourselves for an expansion of consciousness is by ensuring an expansion of our sympathies. Only as we extend those sympathies, only as we develop a compassion which does not bind itself with limits, only as we put no borders to the field of our service, can we fit ourselves for the work of preparation and help to make the world ready for the Coming of the Lord.

World Federation for the Protection of Animals

A MEETING of the World Federation for the Protection of Animals was held at Arnhem under the Presidency of the Head of the Order of the Star on August 12th. The Head appointed the following officers, who together form the Executive Committee:

President.—MRS. MAUGHAM,
4, Square Rapp,
Avenue Rapp, Paris.

Vice-President.—MRS. BAILLIE WEAVER,
6, Tavistock Square,
London, W.C.

General Secretary.—MR. VAN DISSEL,
Voorterveg 2,
Eindhoven, Holland.

Assistant Secretary.—MRS. C. KROESEN
VAN GOENS,
Leuvensche straat 37,
Scheveningen, Holland.

Exploitation of Women and Children

SPEECHES DELIVERED ON THE SAME DAY

MRS. RAMONDT

I HAVE always thought one of the most important teachings in Theosophy is not to dwell on things past, but to proceed to the future to find out what we can do there. Still, in order to do any useful work for the future,

it is essential that we should know something about the past—and about what is going on now; and about this subject—the exploitation of women and children—much has to be said and done in the future, but it can only be done if we know what is the harm and injustice, which is being done to women and children.

Victor Hugo said many years ago that the nineteenth century was a century of women. It was then that women woke up to their task, woke up to their conditions in the world, and wanted to improve them. At the end of the century they had not quite finished their task, yet, nevertheless, were very glad to take up in the twentieth century the cause also of the child—for the cause of the woman and child are interlocked more than anything else in the world. Woman has influence on the child, and so I can take these two subjects together, and tell you something about the exploitation of women and children.

In many cases the exploitation is very much the same. During the nineteenth century materialism reached its zenith, and materialism is something which is not in tune with the nature of woman. Perhaps that was the first reason why she felt there was something missing in her life, and why she wanted changes in her life, and through that in the life of her family.

At the same time women began to see the great sufferings of children, and began to go through some sufferings themselves. I read in an historical report of the children of the eighteenth century, how children were used in factories where they used hydraulic power instead of steam, which was not invented then, and how these children were taken from the workhouses. The managers of the workhouses wanted to get rid of them, and the factory owners had, according to contract, the right to take for every twenty children one idiot child into the bargain. You may think what that meant.

It shocks us when we think how these children had to work sometimes fifteen or sixteen hours a day, and if they had not worked hard enough, they often had to work an extra hour in the evening. Sometimes they had to begin work at three o'clock in the morning. Very soon the children showed signs of this overwork, and either died or fell victims to those peculiar illnesses or diseases prevalent at that time.

When machinery was invented, con-

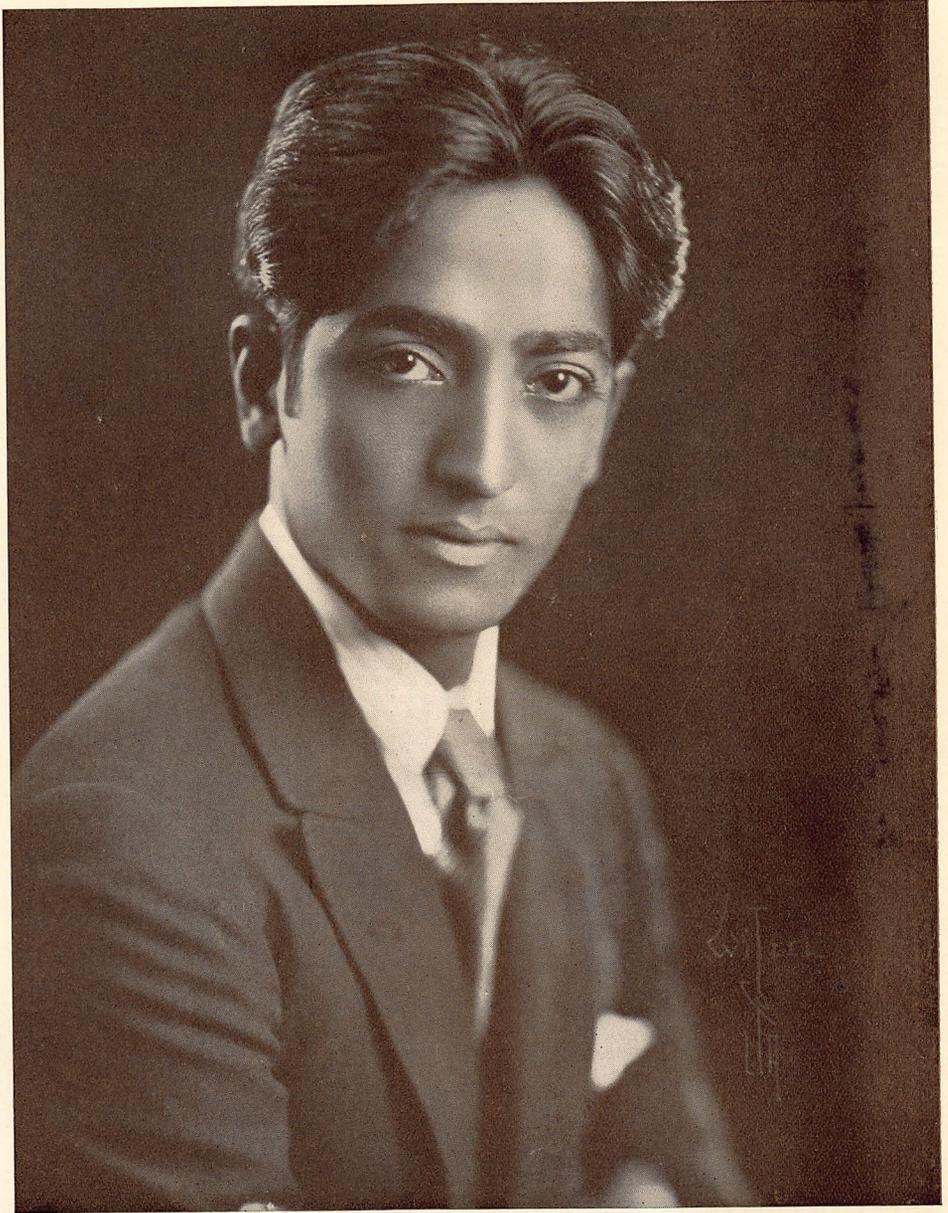
ditions became different. In the home industry, which was not under the control of the Government, women and children were allowed to work as long hours as they wanted—as they were forced to do—because they needed money for their food and living.

When machines were introduced there was much unemployment, for instead of using machines in the right way, by giving the workers more free time, the factory owners dismissed the workmen they had no use for. Thus poverty came to the families of many of those employed. Women were forced to set to work, to take up labour, and the worst of it was, to take up cheap labour, because it was quite natural in those times that the labour of women (although it might be exactly the same as the labour of man) was paid less than the labour of man.

This system of giving smaller wages to women still exists in our times, and it is surprising. Perhaps it is more surprising that since the war this struggle had to be taken up more seriously than before, because we find that after the soldiers had come back from the war and taken their places in the chief trades and industries, the employers proposed to the women to stay on if they would accept the smaller pay. And many did do it because they were not able to live without it.

Longer hours have been accepted not only by women, but also by men, and in the Conference at Washington many Governments have ratified the resolution in that respect. I cannot dwell very much longer on this topic; I must, however speak of another aspect which is, even sadder and more inhuman than this exploitation in work—that is, the sexual exploitation of women. In the last century woman was not considered pure unless she knew nothing of the wicked doings and immoral things going on in the world. And the protection of women meant protection of women from the knowledge of impurities which these others took part in.

This was one thing which took the attention of women, and they began to



KRISHNAJI



THE ARRIVAL IN HOLLAND BY AEROPLANE
DR. BESANT AND HER PARTY



DR. BESANT ALONE THOROUGHLY ENJOYED THE TRIP



OVER A THOUSAND PEOPLE ASSEMBLED FOR THE STAR CONGRESS IN ARNHEM



THE FORESTS OF OMMEN
THE HEAD, DURING AN INTERVAL BETWEEN MEETINGS



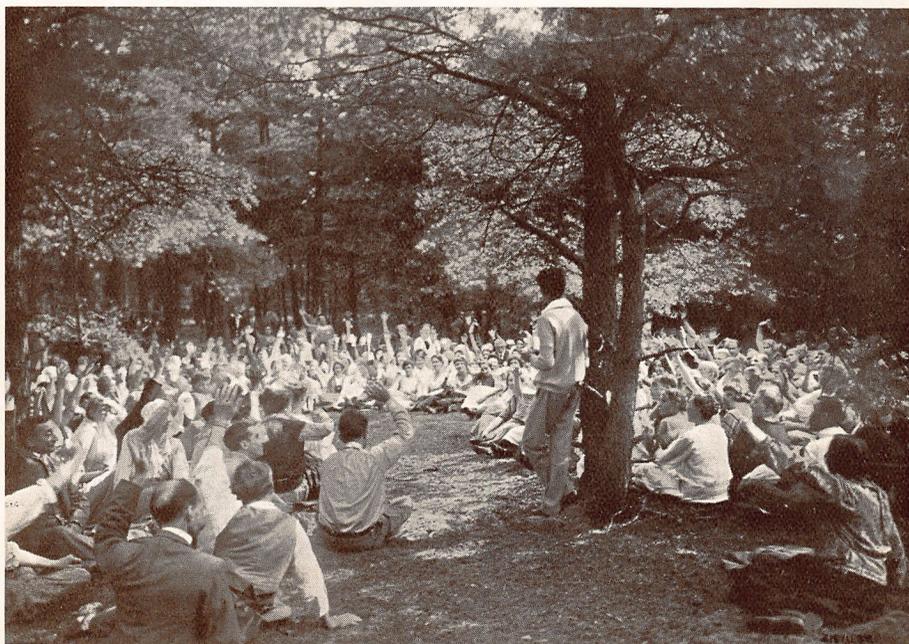
AT THE LIGHTING OF THE CAMP FIRE



GUESTS OF BARON V. PALLANDT AT CASTLE EERDE



DR. BESANT WITH MR. ARUNDALE AND HER DAUGHTER, MRS. BESANT-SCOTT



A SUNLIT MEETING IN THE WOODS
KRISHNAJI IS SEEN STANDING



OUR PROTECTOR AND THE HEAD

struggle against this exploitation of so many of their sex. In many countries this exploitation of women was made far worse by the laws for the regulation of vice, as it was called, which by permitting brothels in many countries has accentuated the cruelty and suffering which women had to undergo.

Many an innocent girl, either through ignorance, or by too great a belief in promises, "fell," as it was called, and so was never able to take her place again in the world. And it was specially this thing which happened sometimes to very young girls, which opened the eyes of some women to the wicked laws which sanctioned such a state of things. And that was the beginning of the struggle against difference of moral standard for men and women.

This struggle, which began in the fourth part of the last century, is still going on, and is very necessary. Some of you may know that this white-slave trade has taken on immense proportions, and was one of the things to which women were opposed before the war. During the war it was difficult to get women into other countries. The organisation of the white slave traffic was most effective, and as soon as the police were after them in one country, they were moved quickly from place to place, so that it was almost impossible to trace those who had been taken away.

Children also suffered under this, and perhaps the exploitation of children was even more wicked than that of the women. During the war it was difficult to continue this traffic. Very soon after, however, it was found that it had been taken up with more force than ever. For instance, girls would travel on false passports; sometimes they would be taken over the frontiers in motor cars.

After the war this very important subject was taken up by the League of Nations, and now much greater difficulties are laid in the way of the traders. Lady Cowdray was mainly responsible for the action taken by the social department of the League of Nations. And again women were responsible for the appoint-

ment of technical advisers—who put this subject before the League of Nations, and they insisted upon setting to work at once and not waiting for another year.

It has been said that war was for the protection of women and children. War makes for suffering and most awful suffering. It makes woman do work which she hates, for I cannot imagine any woman loving to make munitions to kill other mothers' children. Of course, I know they think it is a noble work they are doing for their country, but they would feel differently if they realise they are making things for such killing.

What we Star members have to do is to bring into the world love as such a strong force that war cannot exist—cannot hold its own, and it is our holy duty to work to make war utterly impossible.

MR. MAUNG MAUNG JI (Burmah)

I COME from a little country of the east of India called Burmah. Away from one's own country one can see conditions much better than when you are there, just as you get a better perspective of a house at a distance. My country is under the British power. Let me give you one or two instances of what happens. In Burmah, as in India, if you go in trains, you have special compartments for Europeans, and we natives have to travel in another compartment, and are not allowed to approach them.

Then when you go into a shop, there is one bell for a native, two bells for a Eurasian (a nasty word), and three bells for Europeans (the rulers of the earth). Well, such things ought not to exist if we want the world to be secure. There are other things, too, political and economic. On political conditions I have not much time to dilate, but as to the economic, we have in Burmah three main things—timber, oil and rice. But because we are a happy type of people, these things have got into the hands of the larger nations, because they have the power and might to conquer the younger nation. The League of Nations can do nothing.

The white man's burden is only a fraud. It is like a game, knocking down a person and then sharing what one gets.

As with these flowers in all their colours—red, green, blue, etc.—all are needed for the mixture to give the harmony note, and when each nation has given its share, then we shall realise internationalism.

SENATOR J. WITTEMANS
(Antwerp)

THE League of Nations has organised an inquiry—not only on the white slave traffic, but also the regulation of prostitution. If the League of Nations intervenes in order to spread a higher standard of morals in sexuality, what might not be the action of the Order of the Star towards lifting this heavy burden for those who will live the principles of the New Era?

Regulation must be abolished, and in all lands where it still exists there should arise pioneers to carry on the admirable work begun in England by Mrs. Butler. In Belgium the Municipality of Brussels decided to suspend for a year the laws regulating prostitution. The new Lord Mayor of Antwerp made an inquiry as to the results of the supervision of the laws on vice in Holland. The result is that these Antwerp authorities seem now inclined to suppress public brothels, but to maintain police control of street solicitation.

In the Senate I gave a documented speech on the matter, and proposed that a Commission should be instituted to investigate as to which reforms could and should be introduced. The Minister

replied that the question did not seem at present to be sufficiently advanced to introduce reform. The fact is that the question is rather difficult to decide; for instance, it appears that in consequence of the suspension of control of prostitution, the women present themselves less frequently for inspection. We ask you members of the Star to continue to help us in this work by thought, by articles in magazines, and so on. An equal standard of morality for both sexes is one of our highest ideals; and we must do all we can to see that it prevails.

MR. JOHN CORDES

THE boys and girls are being exploited in their most tender age—between fourteen and sixteen years—the transition period—to the temptation of sexual exploitation and capitalistic greed, by being unprotected and left to the unscrupulous dealer in alcohol and noxious tobacco.

In Sweden, as well as in Austria, the Government try to realise their responsibility towards this age of adolescence; but, so far as Austria is concerned, we find it is just the Clergy who object to the age of consent being raised to eighteen. It is true there is a law that the youngster under sixteen may not be served in restaurants with intoxicants; but the fact remains that their own teachers, during excursions and otherwise, provide for them all the poisons beloved of the old. I appeal to those present to make use of their power to protect the young, and to shield youth at a time when it is statistically proved they are more easily led astray.

The Congress at Arnhem Closes

MR. KRISHNAMURTI spoke to a large audience

IT is almost a sacrilege to speak after such wonderful music. I have a great mind not to speak at all, but I must do my duty.

The growth of the Order throughout the world is something very remarkable. The fact is extraordinary that last year at the Theosophical Congress at Vienna

there was something like 1,100 people; that included members of the Theosophical as well as the Star Congress. This year, at the Star Congress alone, there are 1,035 people, and over 500 are going on to Ommen. I hope they will be comfortable!

Miss Dijkgraaf told me that she was helped considerably by all her colleagues, and I think it is only our duty to thank her and those colleagues who have helped to make this Congress a success. Especially those young people, 37 in number, who came forward to help her.

I do not, naturally, only refer to the growth of the Order in numbers; one can only judge the growth by the progress of individual members, and that can only be done by the experience of oneself; one can only judge the growth of the Order by the growth of one's personal development. I do it by remarking how I have changed and how you have changed from last year; how my whole attitude towards the Star, towards the purpose, and towards the whole life, has changed since last year. And I have talked to people, talked to the members of the Star, and I have found that we are slowly but steadily advancing with extraordinary determination and with purposefulness. It is remarkable that though we suffer—and we should suffer—that through suffering alone lies unfortunately the progress of the individual, yet there has been steady perseverance. And the Star as such, representing so many individuals, must suffer before we can be purified and be ennobled by the ideals that we hold so dear.

Now I do not want to speak at great length, but I want to say one thing: The success of the Congress is not going to be in meetings, in the enthusiasm aroused for a week, but in the enthusiasm that must be shown in the coming year. When we shall meet again, when we shall see each other's faces next year, I hope we shall see that we have changed,

that we are not stagnant, that we are not vegetating in slow evolution. You and I must be different from this year, as we are at the present moment different from the last. You and I have made a definite step forward, and have a better view of the world and of ourselves. We must be all different souls, we must have purer, stronger bodies, and a changed mind from this year. If you are able to look back with such an achievement, then this Congress will have been a success; not otherwise. This Congress, I know, is a success superficially. I know also it is a success in many cases more deeply, but it must be a success in each one of us, a success that stirs, that moves us to strong action, so that as we help to change the world, we ourselves grow in strength and purity.

We each have a gift to offer to the Teacher at the present moment; we each have a heart and mind and emotions that need to be purified and ennobled. See to it that it is so, so that they may be offered at the high Altar of the Master. See to it that you who are going out to represent Him in the outer world are miniatures of Him, pure and noble. You are going out into the world to represent Him and to exhale the glory that you have seen in Him. And this you can only do by becoming like Him. By worshipping and by adoring alone can you achieve divinity.

Each one of us—I know in myself—is almost sad not to go on with this Congress, not to see for long so many faces, not to have the joy of all we have been experiencing. But we must bravely go out and give our little help to the Master by working in the world.

And when we meet next year, which I hope we shall, we must look at each other with a greater confidence, with a greater spirit of comradeship, with greater friendship. That is our duty for the coming year.

May the blessing of the Great Teacher be with you!

Wednesday, August 13th

The Opening of the Camp at Ommen

MR. KRISHNAMURTI

I WANT to exploit Mr. Arundale because he is going to speak later on.

I have never been to a camp in my life before, and I am enjoying it, I think, more than anyone else. I intended to stay in the castle at Eerde, but I am now going to stay here to-night and to-morrow and the day after, in camp.

Everyone seems really happy and contented. There are no grumblers, and no desire to leave immediately by the next train or motor. I believe there is not one anyhow, if you had wanted it! as somebody suggested—that is why this camp has been pitched so far away from any station.

I think there could not be any better welcome than what we saw this evening—in the East a rainbow, and in the West a magnificent sunset. That has been the best thing so far in the whole Congress. It was the biggest thing to me because I had not to speak and could admire something else—instead of being a centre of a circle.

Someone suggested we should stay on for the whole of the summer vacation, because it is such a magnificent oppor-

tunity to get to know each other. But I suggested we had better not try the experiment yet. Let us try anyhow this year and see how things work out, and perhaps next year when we gather together it might be for two or even more weeks.

This is the first experiment of the kind we have had in the Order of the Star, and we are going to be most happy—and what is more, we are going to breathe the fresh air. Generally, even the most hygienic close their windows, but here you cannot close any windows even if you wanted to. So I hope in the three days you are here you will become really fond of the fresh air instead of stuffy meetings. Well, I do hope you will really enjoy yourselves and not develop too many complexes because of the restrictions of this camp.

I think there is nothing so purifying as fire—nothing that gives one so many happy dreams, and I hope, as you gaze into the fire, you will all have happy dreams, happy dreams of your future. Make it really nice and happy: have a really good life, as I hope you will have for the coming year.

Thursday, August 14th

The Place of the Young in the New Era

MR. KRISHNAMURTI

MY subject this morning is: "The Place of the Young in the New Era." I wanted Mr. Arundale to be here, because I know I shall be overhauled by him and treated very severely later on. The example of last night is rather curious and significant; not the things which occurred by the fireside, but

the way the younger people got to sleep quicker than the older. I hear people did not sleep well, but I know young people slept very well, and that is going to be the new era. Sleep well under all conditions, whether upon uncomfortable mattresses of straw, cushions as hard as stone, or any other conditions, however

uncomfortable. That is the new way. The new era is going to change the younger people more than the older people, because, as was shown last night, they cannot adapt themselves so quickly.

The first element of youth, the first characteristic of the younger generation—mind you, I am telling you what I see, it may be wholly wrong—is complete happiness, gained unselfishly; the complete devotion to happiness—because they have not as yet suffered, they have not as yet had much trouble, they are not as yet married! I do not say that unhappiness is synonymous with marriage, but somehow marriage brings about a peculiar element of—I will not say unhappiness—but of worry. And the youth of the present generation is trying to find a way to be happy though married. I have been to America, and there one sees this new element growing: the determination to be happy in spite of everything, to be happy though there are troubles in the family, though you are poor, though life is uncomfortable. At all costs youth demands happiness. I think I am right in saying that each one of us, whether old or young, demands happiness. Youth is turning aside from every bypath and treading the main road that leads to happiness. That is one of the principal characteristics of the present generation. You will find, wherever you go, that peculiar joy, that peculiar recklessness and youthfulness of the present generation, irrespective of the grumbling of the old. I remember in California a boy of five, who was told by his mother that she was going to give him at nine o'clock a dose of castor oil. The boy strongly objected and said if the mother was going to insist upon that horrible form of delight, he was going to leave the house. A boy of five! And as nine o'clock came the boy could not be found; and during the whole day he was missing. A friend of mine, going down to another village some miles off, found the boy in a main road there, and asked him to come into his car, because he said he had lost his way. So he got the boy into the car, having heard the story of the castor oil,

and asked him if he could show him the way back to his own house. He accompanied my friend to his house, but would not go back to his own house, because he knew his mother would insist and he would have to refuse. He set out with the firm determination to earn his own money.

There are many, many cases like that in California. There is one boy of thirteen who gets up every morning at half-past four to distribute papers in the various homes in his particular district, and has saved something like 300 dollars, and has given that to his mother. Young people want to be independent, not to be under an obligation even to father or mother. They will not submit to restrictions or any form of oppression, and they are seeking according to their own ideas the new joy, the new elements of happiness. They may not find it, but that does not matter. Youth is animated by that one strong desire to seek happiness, irrespective of everybody and of everything. It may be selfish, it often is, but it will not be denied. Then again you will find that youth thinks directly. Young people do not go about beating the bush. They are often rude, they are often unpleasant, but it is that they are developing a new process of thought, a new process of arriving at some definite object, directly choosing a quick path. I am sure you will not misunderstand when I say that the older generation is always being tactful—mind you, I do not say tact is not one of the greatest qualities—they are always choosing the bypaths in order to avoid trouble, in order to appease or satisfy somebody else. Whereas you will find the younger people go for something they desire intensely in a straight line. Of course, I am speaking of the ideal. Now you will find that the average young person in the world—it does not matter to what nationality he belongs—desires to avoid what the older people like so much: compromise. Youth desires to follow a line to their goal directly and uncompromisingly, with as little yielding to their outer demand, to the outside world as possible. You will find that in every

youth movement there is that impetuous spirit, irrespective of the advice of the old, of the demand of the most experienced, because they want to discover a means or path along which they shall travel much quicker than the older generation has been able to do. They are impatient of the old because they have not succeeded in leading them to a different standard of evolution. Now, in California and in America especially, one finds that youth is not to be controlled by the older generation, and does not yield in any manner to older people. I was told a story once of how, on the beach at the seaside, a mother was sewing, and a small girl of fifteen was bathing. The daughter shouted to the mother that she should go to the hotel, which was a little way off, and fetch her a handkerchief. The mother promptly got up from her work and fetched it. I do not know if it is a true story, but it typifies the spirit of the new generation. I see many of the young people agree with me, but I have to reckon with Mr. Arundale and the older generation, who have their turn to-morrow. I want to point out this new demand for independence, for no compromising, for directness will produce a different attitude of mind later on as the years go by. It will produce a mind that will see directly and simply, a mind that will conquer little difficulties. There are many people in the world who always raise innumerable objections to any proposal, whereas if you propose a thing to the young people, they are not conscious of difficulties; they are willing at once to act, willing to jump into the river, or into the sea; it does not matter if you are drowned in the meantime, the desire of getting to the other shore is stronger than the fear of drowning. As I said, youth is impetuous; it is their duty to be so, they must be so, and they must be fanatical, because that is the only way to accomplish things. It is essential in the advancement of spirituality. You must not be concerned with the details of little worries and little organisations, but the determination must come, to go on to the bitter end, irrespective of the numerous

barriers that exist between you and the goal.

Youth is impetuous, whereas the older people of the present generation are circumspect and calculating. They know far too much about life, they are not willing to take risks, they are not willing to jump, knowing that they may not land at all. Whereas the younger people are willing to take chances, to take risks, to take life at a jump. And that is the extraordinary difference that one notices between the young people and the old.

Then we must, after finding out what the young people are, find out what is the new era, the new world, that is gradually taking shape around us. The new era, according to my ideas, is a stepping aside from the old groove and ruts, worn smooth by the prejudices of the old, the trying to escape from the old path, the old ideas, the old dogmas, the old habits and customs. The new era is the escaping from the stagnant waters into the clear bubbling, sparkling waters of life. The young want to throw themselves into it and get life, vitality and happiness. In stagnant waters we vegetate, we find ourselves among weeds, and mud. It is in the clear running water, in the strong current, amid struggle and discomfort and discontentment, that our real evolution is found, and not in the bypaths, in the back waters of life.

The new era is also concerned with truth for its own sake. If you see a rose or any other beautiful thing in the world, you admire spontaneously and do not consider what it is made of, how it is composed. Many people fail to see the big truths because their attention is fixed on the petty details. Again, in the new era there will be a new spirit of tolerance, a new spirit of friendship and understanding between races, which does not exist among the older generation. I am not talking about those of the older generation that are here, because we are all converted to the idea of internationalism. I am speaking generally to the unconverted, with which we have much more to do than with ourselves. They are

full of prejudice and ignorance; and people of the new era, though they may not know economical details and political happenings all round the world, are willing to accept a man for his own value and not for any other thing, though he may belong to any race in the world. This is peculiarly the case with younger people who have not studied very much, who have not received that colossal intellectual education of a university, and so on. You will find that in the new era the knowledge is not acquired so much from books as from intuition. It is acquired through happiness, through understanding. If you like another fellow, it does not matter whether he is Conservative, Liberal or Labour, but you like him, and that is sufficient. It does not matter to what religion he belongs, if you like him the religion disappears. That is the new era, the new way of understanding life, the new way of acquiring happiness; whereas in the older generations, in the old world, you first considered externals,

to what society, to what club, to what race or caste a man belonged, and then you judged him according to that standing. It is the new standard that matters so immensely of taking a man upon his face value. If you do not like him, you do not like him, and there is the end of it; instead of finding excuses and complicated reasons for your dislike.

Again, in the new era you will find that the simplest way is always the happiest way, is the most direct possible way of acquiring that happiness for which most of us, young and old, are struggling all day long and all night long, every moment of the day.

Lastly, you will find that the younger generation, that people in the new era are longing to help, it does not matter how badly, but they are willing to do something, they are willing to serve, and as I said the other day, through service alone, through constant unselfish devotion to other people, shall we find that happiness which each of us is seeking.

Friday, August 15th

The Place of the Old in the New Era

LADY EMILY LUTYENS.

FRRIENDS.— Before beginning my remarks I want to make this suggestion, that from this meeting to-day we should all send a telegram to Mr. Baillie-Weaver who, as you know, is lying very ill at Arnheim at the present time. He is a friend of young and old, and we owe him a deep debt of gratitude.

Had I spoken yesterday I should have tried to join in the pæans of praise with which it is now the fashion to greet the younger generation. It was their day yesterday, and everything I should have said would have been in praise of the young. But to-day I feel it my duty to speak for my own unfortunate generation—a generation which has been ground between the upper and nether mill-

stones and which has been exploited first by its parents and then by its children.

When I was young we were then taught to regard our parents as semi-divine, to look up to them, to reverence them, and to believe they spoke with almost the authority of the superman, and naturally we looked forward to the time when we should be in the same happy position; but when we had reached the stage of becoming parents we were again asked to bow down and worship—not this time the old—but the young. We have never had a chance ourselves of being demi-gods, but have always been in the position of having to worship somebody else.

This was illustrated very well recently in *Punch*—by a picture of a sad, middle-aged man eating the drumstick of a chicken, who complained that never in his life had he eaten the wing of a chicken, because when he was young this was reserved for his parents, and now he was old it had to be given to the children. He had never had anything but drumsticks.

I am not asking for sympathy, because I am entirely of the opinion that if people are exploited it is all their own fault, whether it be the old, the young, men or women, husbands or wives—inferior races—they are not entitled to sympathy, because no one could exploit them unless they permitted it. Therefore, mind, as I say, I am not asking for your sympathy for my generation, but merely just stating plain facts.

Mr. Krishnamurti's subject yesterday would be easy to comment upon. He gave many points which the elders could take hold of and twist in their favour, but that would be scoring a cheap victory which I am not going to do. The old are too fond of gaining cheap victories at the expense of the young. The only thing I would like to say is that all the qualities which he enumerated as characteristic of the Coming Generation are the hall-marks of age and not of youth; only those very far advanced along the path of evolution would be capable of showing forth these qualities. If they really characterise the Coming Generation I am sure we should all be glad, because it would mean that old souls are coming back into new bodies. In any case, I think it is an excellent thing to be telling young people how great they are because there is a great deal in suggestion, and though they are not already so great as some people may think, they will in a few years, perhaps, have realised what is expected of them.

It has been a very interesting psychological study to watch the faces of the young people as they have been hearing how wonderful they are. Some sit up and preen themselves, thinking how great they are; some of them look rather

shamefaced, especially when they are told of their wonderful passion for service—they have a half-ashamed expression, perhaps at the recollection of instances when they have not sprung forward passionately in the spirit of service. All the same, I think it is well to keep on telling them how fine they are, because it keeps them up to it.

I do not intend to-day to tell you I am young in heart, because that seems an unnecessary truism.

It is perfectly obvious to those who think at all, that some children are already so old that they are only fit for the almshouse. For instance, the young person of eight years, of whom we were told yesterday who, when the house was on fire, said to her mother, "Please retain your poise." That child certainly ought to have been in an almshouse, or already cremated.

It is possible there are also people who are eternally young, no matter what kind of body they wear. For instance, Dr. Besant (but of course she is an exception to every rule), she is herself the embodiment of everything every age should be. But I do not think it is fair to quote her, for the young could not possibly compete with her energy or the old with her wisdom.

But I want to speak to-day as one who is growing old. When I was seventeen I felt older than I hope I shall ever feel again, but at the same time I am quite glad of being old, because it has brought me a great deal of interesting experience.

I want, then, to speak to-day definitely as a member of the older generation and to put before you certain problems which I find very perplexing. Now it seems to me one of the fundamental laws of nature that every generation reacts against the generation preceding it, and that whatever conditions you make for the young, they will want to change them; whether the nest is a beautiful one, soft and feathered, or made of mud and straw, the young birds always want to fly away and make a nest for themselves. If you have tyrannical parents they will produce a new generation, either of sheep, who

want to obey and follow, or a generation of goats who want to rebel, and rebels are most important factors in life. I have been one myself—all my life! In my generation, who did not become sheep became rebels, and we determined that we would give to our children that freedom denied to us for which we longed.

Now, it has been an enormous surprise to me to discover how the young people are troubled by that freedom, and it has put upon them a mental and moral strain which is almost more than they can bear, and, curiously enough, they are trying to put back upon themselves the shackles which their parents did not impose upon them.

We are told that the young are so unconventional. My own experience has been just the opposite. I find the young are the most conventional things on earth. They are very afraid of being different from the herd. I myself, being most unconventional, have great difficulty in keeping myself down to the level of the conventionality of the young. If you doubt this go to a school where your children are and see how they go through agonies of mind lest your clothing or your behaviour should not be just so and put them to shame.

Again, I notice with interest that as the present generation become parents, they say: "We shall take good care that you are brought up differently from what we were. You are not going to have the freedom we have had;" and when we talk so glibly of coming back to enjoy the freedom of the future, we forget this danger, that we shall be having tyrannical parents in our own children.

A very wise schoolmaster said to me once there was only one argument for corporal punishment, and that is that once it is given it is over, whereas other forms of punishment put such a terrible strain upon the mental and moral nature of the child.

Liberty is one of the most difficult things. It is one of the most tiring, and one which puts the whole of one's nature to the greatest strain; so the older people must bear in mind that they are

putting upon the younger a greater strain in allowing them complete liberty. I find young people coming to me saying: "What shall I do?" My answer is: "Do exactly what you like." They reply: "Oh! don't be tiresome, do tell me what to do." I know that they want me just to help them to make up their minds. It does not matter what I may say, they will want to do the opposite, but I shall have helped them to make a decision.

That extremely interesting case quoted by Krishnaji, of the child of five who went out into the world to earn its own living rather than submit to a dose of castor oil, proves my point. If the mother had not insisted, that spirit of independence would not have been involved. A modern mother would have replied: "You are quite right. Evidently your intuition tells you that castor oil is not indicated for you. What would you say to a piece of chocolate?"

The child would probably have taken the chocolate and stayed at home, and so a rebel would have been lost to the world. This is a danger which Star Members and Theosophists must bear in mind.

We are always thinking—thank God my children will escape the struggles I have gone through. We forget that truth cannot be spoon-fed to them. They are not going to take our truth; they must fight for their own. Nothing is worth having unless one finds it for oneself, and if we pour truth into their mouths as if we were feeding little birds, it will not be worth anything. Instead of sending our children to Theosophical schools it might be wise to put them to schools where they are taught the opposite of everything we want them to be, and then they would become ardent Theosophists and Star Members.

And another point I should like to make is that although youth is seeking for joy and happiness, as are we all, no matter what our age, that youth is a time of strain and conflict and struggle, and you will find more unhappiness in youth than at any other age, because the young are all tormenting themselves about what they want to think and to be and to do.

It is the search for Truth which is so interesting, and it is because of the search that youth is troubled. The terrible pessimism of youth is the natural state which will exist, no matter what the conditions we make for them.

My second point is we must not ask of youth that which it cannot give. A young friend of mine, about 20, was seeking for a job. He said everyone is calling out to-day for the young to run the world, but when you come along for a job, all they say is: "What experience have you had?" not "What ideas have you got."

"Now how can one of my age have experience."

Why, therefore, ask youth always for its experience, instead of its ideas; it is the ideas of youth we want, and too often we crush ideas with the experience of age.

Now I believe that one great rôle of the old is to place their experience at the service of youth's ideas. I think that when young people come with marvellous ideas of how the world is going to be changed and transformed, we should encourage and welcome them to the utmost. They cannot make it worse than it is, therefore let them try and turn it upside down. It is a great thing to find anyone with ideas at any age.

We were also told yesterday that youth is full of impetuosity. I find it sometimes very tiring to drag the young along with me in my enthusiasm.

My third point is that we older people should try to be independent of the young and make our own life. It is often very sad to see how parents have often sacrificed themselves for the sake of their children, and when the children fly away from the nest, the parents are left high and dry, and there is nothing left for them to do but mourn the empty house.

I am sure that children appreciate you much more if they know that you can get on without them. You can thus get more out of them and a greater sense of comradeship. Also, I believe every one of us is entitled to lead his own life in-

dependently of any one else in the world, whether child, wife or husband, and so the advice I should like to give would be, try to be independent of the young generation, make yourself such a place in the world, that if they all go to leave you, you can still be happy.

Again, never try to exact from the young duty or love of service. Nothing which is not spontaneous is worth having. And remember another great law of nature. Kittens never caught mice for the cats! It is not natural for the young to serve the old, and yet there are too many young lives sacrificed to the old.

I have seen many cases, specially among women, for convention does not demand that man shall stay at home and care for his aged parents in the same way as where girls are sacrificed to their parents. The young should never be sacrificed to the old, nor the healthy to the unhealthy. Therefore, the parents who sit lamenting that their children are so ungrateful because, after having had everything done for them from childhood up, themselves give nothing in return, are making a great mistake. For the children are only following a natural law.

We ought really to be only too delighted when they wish to leave us to go out into the world. We should learn to be independent of them and not expect them to give us service. Rather do everything to encourage them. Don't expect them to give you service which belongs to themselves, primarily, and then to the world.

There is another point—as we are often hearing from Dr. Besant—never reject new ideas. Do not be always looking backward and not forward. Remember what happened to Lot's wife, according to the Bible story. She looked backwards and was turned into a pillar of salt. That happens to too many old people. They are always looking back and living in what is called their memories. They sit and mourn for departed youth, and think over what their children said and thought when they were babies. Now if you live in the past you will crystallise into a pillar of salt. Always be looking

forward—that is the ideal whether you be old or young. Of course, it is much easier when you believe in Reincarnation—for you are then looking forward to the time when you will be coming back to a young body and plan the work you will be doing then.

It is a tremendous impetus to realise you have it in your own hands to make the future. It is a great waste of time to look backwards and regret those things which are gone by except as stepping stones to a future you can realise.

As a matter of fact, to talk about differences between young and old is ridiculous, because the young cannot possibly get on without the old, for if you come to facts—whenever they get into difficulties they come to the old to get them out of them.

So we need not be depressed. It is the same with the old. As man cannot run the world without women—see what a mess they have made in trying to do it—but neither can women get on without the men. We are going to build a new world, and we shall build it truly only as we all build it together, men and women, young and old. If you want to belong to yesterday, then you will have to go with the world of yesterday, for there is no room in the world for yesterdays. Never was there a time in the history of the world when there was such inspiration to look forward to tomorrow.

If this Congress is in any way an indication of that world we are all going to build, then we shall go forward with enthusiasm, hand in hand together, building that great to-morrow, in which the World-Teacher will come to dwell.

MR. ARUNDALE

IT is impossible for me to speak quite with the same intimate knowledge of the younger generation with which Lady Emily has been able to speak because I am not the mother of a large family. But I have a very considerable experience of the older generation so far

as regards the difficulties which they put in the way of the young.

And I have, of course, a certain experience of the younger people too. I want very briefly to emphasize a few points which have been quite adequately dealt with by Lady Emily herself.

The particular quality which it is easy for the old to lose is the quality of enthusiasm. Life is never particularly easy, and it is as difficult for the old as it is for the young. It is difficult for us all, but the old have had more time to lose their enthusiasm. And I find often and often in India—it may not be the case here—but in India it often happens that old people say: "When I was your age I was tremendously enthusiastic, but when you have difficulty after difficulty, when you have misfortune after misfortune, you cannot be enthusiastic about anything any longer; it is difficult enough to keep things going as they are." I feel this is true, but they must try to realise that the world is a profoundly interesting place to live in. It is always changing and growing, it is definitely becoming better day by day, in spite of pessimists. I believe that it is all well fundamentally. You and I, as members of a great brotherhood movement, can see that things are gradually changing; that even the little things that we are able to do have some effect. I know in India, with regard to my own work, that something is gradually growing out of it. Our little deeds make for a definite progress. I want the older generation to come into touch with the moving world, to move *with* the world and not to stand still or look back. If you believe in reincarnation, then you have always something to look forward to, and you can say: "I cannot do it to-day, but perhaps I shall do it in the future." You can have any amount of enthusiasm about ideals, because you know that in the long run you will be able to carry out those ideals, which you are not able to do now. You can dream the most magnificent dreams, no matter how old you are, because you will be able to live them sooner or later. Depression does not last for long, any more than the feeling of failure. Rise

above it, take fresh courage to go ahead. I think the older generation should have much enthusiasm, which will help them to know the younger generation which is enthusiastic. That involves, of course, a great reversal of ideals. We must not lose our ideal, we must not be content to take the world as we find it, but we must take the world as it ought to be. Realise this, and we may make things better. This is the advice I have given and shall give again to the older generation in India: "Keep your enthusiasm, so that you may be full of life and eagerness, and always be as young as the youngest."

Perhaps the older generation tends to be impatient with young people. They do not sufficiently leave young people alone. Each child, each individual, has his own pathway to his destiny—it may be more or less accident, but he comes into contact with a particular parent. Relatives also are more or less of an accident because they are not essential. In one life he comes into touch with one set of parents, and in another life with another set of parents. So no one particular set of parents has the right to think that it possesses the child and has authority over it. The business of parents as well as of teachers is to help the child along its own pathway. Ruskin says that the right kind of education helps people to do better the things they are already doing. That is a profoundly true statement.

Understanding depends on patience. You must try to understand, to see what the child is driving at, because nobody is more serious than a child. We are far too much inclined to imagine that children are childish, when as a matter of fact they are only childlike.

Even when playing a child means business, and has some motive behind it all. And the business of the parent is to try to

see behind the play, to see behind the motive into the temperament which animates the play and the motive, to realise that the child, though young in years, is probably as old as we are in soul and very likely older. There are young people who have to begin to take hold of things and I must find my natural place. I naturally recede into the place to which I belong, and a bigger one will come along to do the work. We have to recede into the background gracefully, and do our work in the background as much as in the foreground. There is no fore nor back ground from a certain standpoint, but if you find yourselves receding, never mind, you will have your turn later on. It does not matter what you do as long as what you do is essential. The other thing is of no importance whatever. You do your little bit; if somebody else can do it better, well thank God for that person, because we belong to the world and we try to imagine we do not belong to ourself.

Last point—Humility.

I suppose that the disease from which we all suffer, the young as much as the old, with no exception whatever, is pride. Everybody has pride in one form or another, the vice of pride—perhaps it is sometimes a virtue—and this vice of pride is only got rid of in a far later stage of evolution. We cannot do without it just now, but let us not make it a nuisance for the world. It must not make us so that we do our work from a personal standpoint rather than from the impersonal.

So, friends, let us try to intensify those qualities, especially the first, enthusiasm. If we have that, everything else will come; our weaknesses will fall into their proper places, we shall all be one generation, young and old, going forward together to do the Great Teacher's work.

The Closing of the Congress

By the Camp Fire

MR. KRISHNAMURTI

THIS evening I think is the culmination of our Star Congress. It would be foolish on my part were I to try to describe the various feelings and sentiments that are stirring in our hearts. They are a measure of happiness and of sorrow—because to-morrow we shall depart; to-morrow we shall not be sitting at this time at the side of this camp fire, happily watching each other's faces, lit by the firelight, happily thinking of our dreams and planning our future.

To-morrow we shall be far away: perhaps some of us may not see each other again, and yet we know in each of our hearts and minds we shall carry something with us—something of this wonderful power—something that will make us realise that we are one—that we have been one always and that we are real friends—whether we be seated holding hands round the fire or listening to speeches.

What we must realise—I think we have realised it sufficiently this Congress—is that whatever be the nature of our thoughts, whatever be the nature of our hope, whatever be the nature of our make-up, of our psychology, we are, as it were, one—we are one body, one mind; and that one spirit is stirring, undeveloped perhaps, in the heart of every human being.

With that I would beg of you to go out into the world, to look upon the world not as Star members only, but as real friends who are thinking of other people and making other people happy. I could not help being happy myself during these days though somewhat overworked, because I saw so many happy faces, that stirred my happiness, that gave me intense pleasure, because I was recognising my brother, my sister, my mother, my father in every face that I saw. And I

mean this seriously: I saw myself, as it were, in four faces; I saw the same struggles, the same sorrows that I am having or have had. In each I saw the mirror, the shadow of my very self.

It has been an object-lesson for us all, and I think we have succeeded in something wonderful, something that will keep us going on, not only next year, but for generations and thousands of incarnations.

When I was talking over the programme of the Star Convention with Dr. Besant ten days ago in London, she meekly said she would like to stay at the camp if we would kindly allow her a tent to herself, that she would make arrangements to come; but when I told her she would be put up royally by Baron v. Pallandt, she was rather surprised, because she really wanted to come and stay in this wonderful camp. And I think it is a thousand pities, a thousand misfortunes, we have not had the privilege of having her wonderful personality with us here. I do not think we sufficiently appreciate what she is, what she has done for us; neither do we sufficiently appreciate, I think, what other people in this camp have done for us—the Practical Idealists Association and the Boy Scouts—what they have been able to do for us, to make us comfortable, to feed us properly.

They have taken, I believe, while we were in congress in Britain, a week to put up tents, and worked like (if I may use the phrase) niggers, slaving for us, whilst we were sitting in drowsy halls listening to lectures and trying to find out how to help, whilst people here were working for us, under emotional strain, to make the place comfortable and smooth running for us.

I do not want to thank them, because that is the Western fashion to thank people and tell them we are very grateful for what they have done; but what I should like is that we should feel it and

not talk about it so much. Personally I do feel it, and Dr. Gerretsen and Mr. V. Winkel have been the mainstay of this wonderful camp, have been the inspirers, struggling to put up something for us all to appreciate.

It is the same with regard to Miss Dijkgraaf; I hope she and her colleagues who have been working with her to make the Congress a success will live really long, because there are very few such organisers, so that they will be able to train young people and show them how they should handle section congresses.

I know there have been little troubles and worries. I know some people in this camp have been somewhat rude, have misunderstood the helpers and the qualities of the P.I.A. I think it is a thousand pities that such incidents should have arisen, but I hope these people will forgive and not think we at all intended to be rude or ungrateful. We should all have the attitude of humility, whether towards those who wear the clothes of servants or of a mighty lord. It is the feeling of humility towards everyone that is the mark of a great man, the true spirit of spirituality.

I know it is very easy to be humble in the presence of Dr. Besant, you *must* be humble in front of a tremendous object you admire, but it is far more difficult to be really humble in front of someone whom you think inferior, and I think we Star people, although we talk a tremendous lot about our ideals and great souls, often set the example of brotherhood and humility and friendliness, which is far more important than attending lectures.

I have been, as I said, watching the happy faces during the Congress, and especially of those people who have been feeding the fire. They have kept the flame burning constantly by adding little by little to the fire so that the flame may last. It must be the same with each one of us. We must burn our faces by adding little by little to the fire, until we have a magnificent flame that will consume and scorch up all evil passions *and dispel darkness as it has been doing to-night.* We

must add little sticks and tremendous big logs to that fire, so we shall be purged of our impurities and petty nationalities and troubles, and a flame will burn within us, to which the whole world can come and ever share with us the gifts of the Teacher Whom we serve and Who is in our hearts, that should be with us, like a shadow that never leaves us for a single minute.

If we can burn with sorrow, or with happiness, with suffering or with joy, burn our very inmost being so that we shall come out clean, whole and pure, then each one of us can look upon the Master with a complete understanding and belief; that should be the purpose of every human being, whether he be of the Star, the T.S., or any other movement.

It is the purpose of humanity to feel cheerful and brotherly; if we can do that as we do sitting around this wonderful fire on this wonderful evening, then when you go back to your various countries, thousands of miles away, remember that you have felt once—brotherhood; that you were able once, every one of you, to realise what it is to be happy, what it is to be Divine; when you go back think of it, think of it not when you are unhappy, but when you are happy, think of it so that it stirs your very inmost self to your highest call, so that you can become a centre, so that you have the spark of this Divine fire, so that people may come and light their own torches at your fire.

If you are capable of doing it, then truly you will become real men and women, ready to look upon the Great Teacher when He comes.

MR. NITYANANDA

I HAVE watched this Congress going on day by day, and have congratulated myself on being able to escape from making a speech, but I am obliged to obey the Camp Leader, who has asked me to speak to-night, and I am really glad, for there is something I would like to say. The main note of this congress has been the note of self-preparation—to make the greatest possible effort within us to

prepare ourselves to receive the Teacher when He comes.

A friend of mine the other day asked me "Why this indecent haste?" Why hurry? There is so much in this world of interest—passionately absorbing—instead of which a few of you all over the world are absorbed in nothing except yourselves.

The Theosophical Society and other movements will last till eternity, but ours is like a century tree which flowers once in 100 years and we are now watching for it to flower. We have been extraordinarily fortunate, because we have been walking in the wonderful sunlight of the presence of Dr. Besant. She has kindled in us by her wonderful spirit a fire which will never die down. She has kindled in us the spirit of enthusiasm and embers of enthusiasm which, though they may smoulder for years, will never die down absolutely in any one of us. When we come away we should, I think, in our moments of tranquillity, dwell upon these days of such beauty—almost ecstasy. I do not say that we should dwell upon it every day, for I do not think that any of us are great enough to dwell upon such beauty with continuity without it being tarnished by familiarity; but we can think back from time to time and realise once again this ecstatic moment.

If we do this constantly during the year we shall make a sanctuary to

which we may come back and look out upon the world with eyes cleansed by purity.

In after years—and how soon none of us know but in a very few years—One who is far greater than Dr. Besant will be among us. So few of us are ready to receive Him. He waits as it were upon the threshold and none of us have the courage to open wide the door. And so I ask each one of you to dwell upon His Presence during these coming years, so that you will know when He comes what His presence is like. Think about Him, not with your minds, but in your-selves. Find the Christ within yourselves, so that when He comes you will not be unprepared.

CAMP LEADER (DR. GERRETSEN)

WE read in the Bible: "Where two or three are gathered together in My name, there am I in the midst," and I am sure that nowhere in all the world at the present moment are so many people gathered in His name as there are gathered here, and that a gathering like this might have the tremendous honour of having His Holy Spirit in our midst.

Let us sit here like a great family and fill our hearts with love and thoughts of kindness in order that He who is our Father and Mother both may use this gathering according to His Will.

Some Business Discussed

FOUR business meetings were held during the Congress, three at Arnhem and one at Ommen; thirty different countries were represented—seventeen by their National Representatives and nine by Delegates; twenty-four Organizing Secretaries also attended. At all the meetings Mr. Krishnamurti presided, and on the first day (August 9th) opened the proceedings as follows:

MR. KRISHNAMURTI

THE first question this morning concerns Self-Preparation and the Groups, which appear to be a source of difficulty. I am going to say something at the risk of being misunderstood, and I hope you will take it in the right way. Most of us here are Theosophists and know what is meant by the

Master. We are all here gathered under the Teaching Ray, and it is my intense wish that all the National Representatives of all the countries should be some day pupils of their special Master, and especially those who are on the Second Ray, because the Second Ray is going to play a special rôle, as it is under the Teacher Himself.

I know that you know very well all the required qualities and have read the innumerable books which have been written upon the subject, but what I feel so strongly is that those who are gathered here this morning from every part of the world should be within a few years' time real disciples, because that is far more important and vital to the Order than anything else, because it gives one the enthusiasm and knowledge which one requires for oneself. You must have first-hand knowledge, and to do that you must become disciples, and not merely National Representatives or Organising Secretaries, and so on.

And it is my intense longing (I am not exaggerating) that everyone should seriously think about it, if you have not done so already. I feel Self-Preparation to be far more important than anything else at the present moment, although the Order is preparing the way for the Teacher; but you can best prepare the way by becoming pupils and understanding what is meant by Self-Preparation. I wanted to say that before beginning to discuss that question this morning.

AS a result of these meetings the following decisions were arrived at:

1.—The reorganisation of the Self-Preparation Groups (see separate notes).

2.—That the next Star Congress in 1925 shall be held in Holland, place and date to be settled by the International Propaganda Sub-Committee.

3.—All National Representatives are requested to send in to Mr. Krishnamurti, Adyar, Madras, reports on the working of any communities which may have been started in their respective countries, together with any constructive ideas or suggestions for the working of communities, uniform rules which may be adopted for *all* Star communities, as well as those applicable to individual countries.

4.—As the exchange and barter of stamps has proved a valuable source of income for many organizations, it is suggested that the Order of the Star might also adopt this method of raising funds. Mrs. W. H. Kirby, Villa San Giacomo, Cornigliano Ligure, Italy, has kindly undertaken to act as collector, and all National Representatives and individual members are requested to do their utmost to collect stamps, especially those of value, and to forward them to Mrs. Kirby. In many houses there may exist boxes containing old letters which may have valuable stamps attached to them, and members are asked to search among their lumber rooms.

5.—That in each country National Representatives should form small groups for the study of vital problems, such as those raised on the programme of this Congress. Group leaders, if suitable, may organise these Groups under the direction of the National Representatives.

Order of the Star in the East International Self-Preparation Group

Tentative Organisation

CONDITIONS OF ADMISSION

1. Candidates must have been members of the Order of the Star in the East for a period of not less than one year.

2. Candidates must have rendered some definite service during the period of their membership of the Order of the Star in the East.

3. Where possible, candidates should obtain the counter-signature of two members of a Self-Preparation Group, or of a local or divisional Secretary.

4. Every candidate shall make formal declaration of acceptance of the teachings in "At the Feet of the Master," and of determination to follow them as far as lies in his or her power.

5. Candidates shall state the nature of the special service they propose to render as members of the International Self-Preparation Group.

6. Every candidate shall undertake to repeat daily the following sentence.

(To be given later. See October HERALD.)

The greatest possible discretion is left to the National Representatives in carrying out these rules.

Note A.—A Discipline for members of the International Self-Preparation Group will, in due course, be issued by the Head of the Order, and may be followed by those groups or individuals who so desire.

It is recommended that, as far as possible, each member of an individual group should fall in with the practice of the other members. A group should act as a unity—either *as a whole* taking the discipline, or not taking it.

Note B.—It is understood that the Head delegates his authority to National Representatives as regards the general management of their respective Divisions of the International Group, within the "Conditions of Admission."

National Representatives are responsible to the Head of the Order as their officers are to them, and shall make their own financial arrangements with the members in their respective divisions.

Note C.—The above "Conditions of Admission" shall come into operation on and from October 1st, 1924. Existing members of the International Self-Preparation Group are deemed to be *ipso facto* members of this Group as now reorganised, but they should fill in paragraphs 2, 4, 5 and 6 of the Form of Application for Admission, forwarding the form through their local or divisional Secretary to the National Representative.

National Representatives are requested to send to the Head, to reach him in August, 1925, at the latest, a detailed report on the working of this tentative organisation in their respective countries, with suggestions as to modification or improvement.

Note D.—Candidates under legal age must have the counter-signature of a parent or guardian on their application forms.

Order of the Star in the East International Self-Preparation Group

Tentative Organisation

FORM OF APPLICATION

FOR ADMISSION TO THE INTERNATIONAL SELF-PREPARATION GROUP

1. I a member of the Order of the Star in the East, with membership card No. dated hereby apply for admission to the International Self-Preparation Group, Division, Section

2. I fully accept the teachings given in "At the Feet of the Master," and declare them to be the ideals of my life, towards which I will earnestly and unceasingly strive.

3. During my year(s) of membership of the Order of the Star in the East, I have rendered practical service as follows

.....
.....
.....

4. I am specially striving to become an efficient worker in the following way(s) offering it (them) as my special service as a member of the International Self-Preparation Group.....

.....

5. I will repeat daily.....

.....

6. I will resign my membership of the International Self - Preparation Group whenever I feel I am no longer in harmony with the spirit such membership involves, and I agree that the Head of the Order of the Star in the East may at any time, with no reasons given, remove me from such membership.

(Will Name)

Address

Recommended by

.....

.....

Date

Date Admitted on.....

.....

National Representative

A Member's Impressions

A FRIEND of mine once made the observation that two definite types of people can at present be distinguished—those whose eyes are as radiant stars and those whose eyes are cold and hard as steel. Strength of will predominates in both types, but in the former it obeys the law of love; in the second it is ruled by the dictates of hatred.

Generally it is that these two types constitute the powerful magnets round which the masses are grouped according to their inclination and attitude. They act as foci, and the upward or downward direction of the road of humanity depends upon which focus the majority of mankind will feel attracted to, and whether the leaders to construction will be more successful than the leaders to destruction.

Now, more than ever, the inner attitude of each one of us is really the only thing that matters. We have still to learn that spiritual laws can only be understood by spiritual means, and that, as the world is ruled by spiritual laws, we have to adapt ourselves to them and to use exclusively spiritual insight before planning and acting. Indecision, vagueness, indifference are becoming more and more dangerous every day. Those who are not going forward voluntarily are pushed forward, and every one of us will sooner or later have to decide whether he will take the road to the right, which leads onwards, or the road to the left, which leads downwards. The law of Relativity does not mean that not every man will come to this turning point; it only means that we are not reaching it all at the same time.

I had the great privilege of being present at the Star Congress at Vienna last year, and I assisted at the Star Congress of 1924, held at Arnhem and Ommen. The spiritual growth of the Order of the Star in the East during the last year has been a very remarkable one. It has grown in member-

ship, too, but this is less important. What matters is the part that the inner attitude of the members has become so much more definite and positive. I spoke to many members during the Congress in Holland and there was not one who did not agree with me that we are getting a very definite spiritual shape. We, as a whole, have gained a very clear understanding of our duties towards humanity.

The first Star Congress at Paris in 1921, and the second Star Congress at Vienna in 1923, were held immediately after Theosophical Conferences. The Star Congress at Arnhem and Ommen is the first Star Congress held quite independently. This fact is rather remarkable and suggests the point to which the Order has reached in the inner realms. It calls to mind the symbolical meaning of each happening in this world of facts. If we were only able to read fluently this language of symbols we should rapidly grow into the Wisdom of God. But even if we only grasp here and there a glimmer of its light we shall be able to understand that this last Congress means the reaching of a much higher step in the evolution of the Order than that reached at Paris or Vienna.

More than a thousand members were assembled not only to listen to the wonderful lectures of Dr. Besant, Mr. Krishnamurti, Dr. Arundale, and to the interesting addresses and the many discussions, *but to create an atmosphere of good will and joy from the first moment to the last.* This atmosphere became so strong at last that it acted as a melting-pot in which the purest gold appeared to be used for the enrichment of those who suffer; for the enlightenment of those who are still walking in the darkness; for the upliftment of those who are suffocating in the smoke of hatred. The eyes of those present became more and more radiant and star-like every hour. In this pure atmosphere souls could expand without

hesitation because they felt that they would meet everywhere souls also full of understanding and sympathy.

Why should there be any limitation to our sympathy when we know that we are bound together by a common ideal and have a common aim and tread the same path? We members of the Order of the Star in the East are all comrades, we are all soldiers in an army destined to do works of love. This bond of comradeship was strengthened at the Congress in a way which was quite unforeseen. The difference of religion and race was not felt. On the contrary, the very fact of difference meant an enrichment. As music sometimes becomes more interesting and richer when many different instruments are used in an orchestra, the harmony during the Congress was so extraordinary just because many creeds, many colours and many races were represented. Each one played his own instrument in the honour of the Star and the whole orchestra responded enthusiastically to the lead of the conductor, the Head of the Order.

Dr. Besant, the Protector of the Order, was in the Chair for the first two days and carried the audience with her wonderful lectures. One realised again that she is one of the great pioneers for the Coming of the Great Teacher. Her two public lectures were trumpet calls to a world in sorrow to awake and not despair, as the Coming of the Lord of Love and Compassion is very near at hand.

As Dr. Besant had to leave for London and India on the evening of August 10th, the Head of the Order presided for the remaining days at Arnheim and at Ommen. What he has given to each one of us can hardly be expressed in words. Is there any language in the world in which one could adequately express the infinite love and tenderness poured out by Mr. Krishnamurti upon each one of us during those never to be forgotten days? For many of us it was the greatest revelation of the Congress, and I think that then we all reached, each one for himself, the highest spiritual level ever reached by us in this incarnation. Those who did not see at least felt the uplifting blessing of the Star.

As, immediately after the concert, the Head closed the Arnheim part of the Congress with the words: "May the Blessing of the Great Teacher be with you," the crowd stood motionless, united in devotion, admiration and readiness to serve. We were offering ourselves for the service of the Highest and the answer came in a blessing of inexpressible love and beauty. I bowed my head in happy obedience to this call, knowing that no one is worthy to accept such a blessing who is not ready to spread it as far as possible so that the chain of light and peace may be unbroken from the first to the last link.

On August 13th a special train took about 500 members to Ommen, where most of us were to camp for the first time. The weather was good most of the time, so that various meetings were held in the wood. The camp-fire which blazed each night was a great success. Instrumental music was played and national songs were sung. It was noticed that the young people gave a particular tone of optimism with joyousness. The past was nearly forgotten. One lived simply in the present for the future. There was no distinction of position, for everyone had to follow the strict camp rules. It was amusing to see Mr. Krishnamurti fetch his meals and wash his plate and fork and knife just as the others did. Cheerfulness was the keynote and laughter filled the air the whole time. Even serious matters in the lectures were treated in a humorous way and those present were able to laugh with each other. It was as if Nature enjoyed the vibrations of laughter. Gaiety was over the whole camp. Rainbows over the tents, sunshine glimmering through the pine-trees, the smell of resin, the river in which one bathed, were all delightful. It was mental relaxation after the high spiritual tension at Arnheim. But it was no reaction. It was only a way of expressing the same spirit by other means.

What a delight to sit at the camp-fire and to meditate upon the creative power of the mighty flames sending out millions of sparks, each one born from the same source and eventually going its own way.

The sparks sent out by the camp-fire lived for just a few seconds. The sparks sent out by the Divine Flame live for æons, build up a cosmos and go back to their origin after having completed their allotted task. Everywhere the same laws directed by the same love.

One night the Indian members sang old Mantrams at the camp-fire. It was the night of the eclipse of the moon (August 14th). The stars were shining, the woods were listening to these strange songs of a far-off land, songs of an ancient culture. We had a deep insight into the wonders of Indian mysteries. Time was nothing, space vanished, reality alone ruled.

Unfortunately, I was obliged to leave on August 15th before the closing of the Congress at Ommen. But on my way back I saw a wonderful sight. In the West mighty clouds were going slowly towards the East. The sun was setting

as a glowing purple globe. The lower part of the clouds was dark and grey, but the upper part took the form of a mighty city, with temples and castles all bathed in rose-coloured light. The clouds were moving so slowly that the forms remained unchanged for several minutes. It was like a marvellous vision of a holy city where every inhabitant is a Knight of the Holy Grail, and from which the Divine Saviour of Humanity comes forth when mankind needs fresh help and enlightenment.

This was my last impression. I take it with me as a symbol of the meaning of the Star Congress. It has brought us nearer to this holy city and we know that one of its mightiest inhabitants is coming amongst us in the near future bringing the Message of Love and Compassion.

AXEL VON FIELITZ-CONIAR.

International Fund

THE following contributions to the International Fund of "The Order of the Star in the East" during July, 1924, have been received from:

Washington D.C. Group	...	...	...	\$20.00
Buffalo, N.Y.	„	...	...	\$42.00
Nashville, Tenn.	„	...	...	\$3.20
Spain	...	...	...	Ptas. 400.00
Portugal	...	...	...	Fr. Fracs. 25.00
France	...	...	...	„ 200.00
Mrs. v. E. B. (Holland)	...	...	...	Fl. 60.00
America (through Mr. Krishnamurti)	...	...	...	£6 16 5
Sydney	...	...	...	f. 57.25

(Signed) P. M. COCHIUS

International Treasurer

Villa Prānā, Leerdam, Holland

A Member's Diary

DR. BESANT'S JUBILEE—STAR CONGRESS—OPEN AIR THEATRE—ON THE RHINE—"CORVÉE!"—ANIMALS—THE BACON CALENDAR.

DR. BESANT and Mr. Krishnamurti went by aeroplane to the third Star Congress, held at Arnhem. This goes to show that Dr. Besant, in spite of her fifty years of public service, is still very young in courage. A public demonstration was held July 23rd in the Queen's Hall, London, to celebrate the jubilee of self-sacrifice to the cause of suffering humanity. Those who had known our protector in the early days spoke with full hearts and trembling voices of her ceaseless work on behalf of thousands in the darkness of doubt and want. At the end of the meeting, a garland of flowers was hung round her neck in Indian fashion, and I noticed that she was still wearing it as she drove away through the crowds who thronged round her carriage hoping for another glimpse of her radiant smile.

* * *

THE Star Congress is now over, and the outlook for the future is more promising than ever. The gathering round the campfire may prove a possible beginning of the reign of co-operation and goodwill—the only solution perhaps of many international difficulties. The atmosphere of high ideal may produce a practical school for the interchange of friendship, which will lead to reverence for others and self-discipline for all. The Head instilled and inspired instead of instructing and commanding, and this also was felt to have made a great impression on the little brotherhood of ideals.

* * *

ONE of the most enjoyable items in the Congress programme was the performance in the Open-Air Theatre at Oosterbeek on Monday evening of the little play "The King Comes." Leaflets were distributed, giving the argument in four languages, so that everyone could follow the action of the play. The shadowy figures, now flitting amongst the trees, now emerging into the open, illuminated by myriads of fairy lights, produced an effect of mystery and charm impossible to describe. Brilliant lighting effects and weird shadows were produced by the burning of coloured lights occasionally at different points. The charm of the whole scene was greatly enhanced by the presence of a beautiful little lake which intervened between players and spectators. The organisers are to be congratulated on having

provided such an unusual and delightful treat as an interlude between the somewhat strenuous attendances at lectures and discussions.

* * *

ANOTHER pleasant interlude was afforded by the steamer trip on the Rhine on Tuesday afternoon. The party visited the fine old castle of Doorwerth, and was much interested in the rooms used by the Knights of Malta. The weather, which had been perfect for the past three days, unfortunately changed, but in spite of the rain, a large party turned out for this excursion.

* * *

THE camp at Ommen was all that could have been hoped for. For many it was their first experience of sleeping under canvas, and for all alike it is an experience the repetition of which is eagerly looked forward to. Arrangements had been made for the Head to stay in the castle at Eerde; but at the campfire, on the first night, he declared that he was so thoroughly enjoying it all that he intended to stay in camp that night and both of the following ones. He certainly did appear to be enjoying it as much as anyone, taking part with a goodwill in the songs and games in the evenings, and enlivening the morning discussions with playful flashes of humour.

* * *

SOME amusement was caused on the first evening by the announcement that certain tents would have "coffee" the following morning. This was greeted with acclamation, which, however, changed to laughter when it was explained that the "coffee" would consist of peeling potatoes and washing lettuce. The word "corvée" (fatigue duty) had been mistaken for "coffee." However, the potato peeling and lettuce washing were thoroughly enjoyed by the amateur cooks' mates, under the supervision of the amiable head cook.

* * *

OVER two hundred British Theosophists have been put into communication with oversea members of the International Correspondence League. Applications for

correspondents should be sent to Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth.

* * *

LOVERS of animals will find an interesting article in *The Nation and the Athenæum* of August 16th, by Sir George Greenwood, on "The Rodeo and the Law." It is convincing in its sincerity, and no other testimony is so persuasive or fundamentally true.

* * *

THE *Times* of August 22nd contains an advertisement addressed to sportsmen and women, irrespective of class, etc. "Take heed; your sport, whatever it may be, whether shooting stags in the Highlands or killing rats in your own backyard, is in imminent danger of being prohibited by legislation introduced by a small but active minority, who loudly advocate the stopping of all field sports. Your help is needed. Join a society for the protection of existing sports, etc." Our answer to this is a call to all to support the Bill to abolish rabbit coursing, a sport which involves great cruelty to animals.

* * *

THE BACON CALENDAR

1.

A GREAT help to the memory is *writing*; and it must be taken as a rule that memory without this aid is unequal to matters of much length and accuracy; and that its unwritten evidence ought by no means to be allowed."—*De Augmentis Scientiarum*.

2.

"For my own part I am ever disposed to make small account of things which make parade of Art but are of no use."—*De Augmentis Scientiarum*.

3.

"For when a man desires to recall anything into his memory, if he have no prenotion or perception of that he seeks, he seeks and strives and beats about hither and thither as if in infinite space."—*De Augmentis Scientiarum*.

4.

"Emblem reduces intellectual conceptions to sensible images; for an object of sense always strikes the memory more forcibly and is more easily impressed upon it than an object of the intellect."—*De Augmentis Scientiarum*.

5.

"Brutes have their memory excited by sensible impressions, never by intellectual ones."—*De Augmentis Scientiarum*.

6.

"Now the wisest of kings refers the sluggards to the ants; and for my part I hold all men for sluggards who care only to use what they have got, without preparing for new seed-times and new harvests of knowledge."—*De Augmentis Scientiarum*.

7.

"Gestures are as transitory Hieroglyphics. For as uttered words fly away, but written words stand, so Hieroglyphics expressed in gesture pass, but expressed in pictures—remain."—*De Augmentis Scientiarum*.

8.

"The juggleries and charms of words will in many ways seduce and forcibly disturb the judgment, and shoot back at the understanding from which they proceeded."—*De Augmentis Scientiarum*.

9.

"But every private person is like a traveller striving earnestly to arrive at the end of his journey where he may rest; whereby it is not difficult to conjecture what he will do, and what he will not do. For if it be a means to his end he will probably do it; but if opposed to his end, he will probably not do it."—*De Augmentis Scientiarum*.

10.

"Diligence and careful preparation remove the obstacles against which the foot would otherwise stumble, and smooth the path before it is entered."—*De Augmentis Scientiarum*.

11.

"He who is sluggish and defers everything to the last moment of execution, must needs walk every step, as it were, amidst briars and thorns which stop and catch him."—*De Augmentis Scientiarum*.

12.

"When the envy which carped at the reputation of the good in their lifetime is quenched, their name forthwith shoots up and flourishes, and their praises daily increase."—*De Augmentis Scientiarum*.

13.

"If we could obtain a magic glass wherein we might view all the enmities and all the hostile designs that are at work against us, it were better for us to throw it down at once and break it to pieces; for these matters are but as the

rustling of leaves, and have short duration."—
De Augmentis Scientiarum.

14.

"Curiosity overcharges the mind with suspicions, a thing which ruins counsels, and renders them inconstant and perplexed."—*De Augmentis Scientiarum.*

15.

"We are often advised to avoid an unequal contest, meaning that we should not contend with those that are too strong for us."—*De Augmentis Scientiarum.*

16.

"The wisdom of behaviour is by learned men for the most part despised, as a thing servile, and moreover an enemy to meditation."—*De Augmentis Scientiarum.*

17.

"There is no greater nor more common impediment of action than an over-curious observance of external decency, and the attendant of decency, which is an anxious watching of Time and Season."—*De Augmentis Scientiarum.*

18.

"The wisdom of conversation ought certainly not to be overmuch affected, but much less despised; for a wise management thereof has not only a grace and honour in itself, but an important influence in business and government."—*De Augmentis Scientiarum.*

19.

"States as great engines are moved slowly and not without great efforts, whence they are not so soon put out of frame."—*De Augmentis Scientiarum.*

20.

"For as the principal part of transmission of knowledge consists in the writing of books, so the relative part thereof turns on the reading of books."—*De Augmentis Scientiarum.*

21.

"Many critics, when they meet a passage which they do not understand, immediately suppose that there is a fault in the copy."—*De Augmentis Scientiarum.*

22.

"He that is apt to tell what he knows, is apt to tell also what he knows not."—*De Augmentis Scientiarum.*

23.

"If we cannot think according to the truth of things, let us at least speak according as we think."—*De Augmentis Scientiarum.*

24.

"I call that doctrine *initiative* (borrowing the term from the sacred ceremonies) which discloses and lays bare the very mysteries of the sciences."—*De Augmentis Scientiarum.*

25.

"Knowledge that is delivered to others as a thread to be spun on ought to be insinuated in the same method wherein it was originally invented."—*De Augmentis Scientiarum.*

26.

"To practise any faculty by which a habit may be acquired, two several times should be observed; the one, when the mind is best disposed, the other when it is worst disposed."—*De Augmentis Scientiarum.*

27.

"A tight glove will come on more easily with use."—*De Augmentis Scientiarum.*

28.

"Custom wisely and skilfully conducted proves indeed according to the saying, a second nature; but governed unskilfully and by chance it will be but an ape of nature."—*De Augmentis Scientiarum.*

29.

"It is safest to believe those proofs which seldomest lie."—*De Augmentis Scientiarum.*

30.

"A man will not be equal to the writing in aphorisms, nor indeed will he think of doing so, unless he feel that he is amply and solidly furnished for the work."—*De Augmentis Scientiarum.*

PERIX

Order of the Star in the East

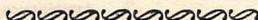
(ENGLISH SECTION)

Headquarters : 6, TAVISTOCK SQ., LONDON, W.C.1 Telephone :
Museum 2364

New National Representative

Mr. Krishnamurti has appointed Mrs. BAILLIE-WEAVER to fill the post of National Representative of the Order in England, left vacant by the resignation of Lady Emily Lutyens.

Members will in future kindly address all letters to MRS. BAILLIE-WEAVER, 6, Tavistock Square, London, W.C.1.



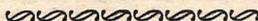
Star Lectures at Headquarters

The AUTUMN Series is to be opened by Mrs. Baillie-Weaver, the National Representative, who is followed by Mr. George S. Arundale.

Wed., Oct. 8th, at 8 p.m. MRS. BAILLIE-WEAVER.

”	”	15th	”	} MR. G. S. ARUNDALE.
”	”	22nd	”	
”	”	29th	”	

For titles of above lectures, and particulars of later ones, see this page in the October issue of the HERALD OF THE STAR.



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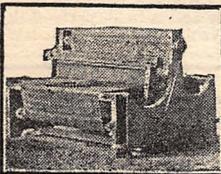


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