

M.L.

THE · STAR

Madura

J. Krishnamurti

What the World Needs

Lady Emily Lutyens

Anti-Capital Punishment

James Montgomery Flagg

Mental Hygiene

Harry Emerson Fosdick, D.D.



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MAY 1928

T·H·E S·T·A·R

THE STAR is an international magazine published simultaneously in twenty-one countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portuguese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

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PURPOSE

1. The main purpose of THE STAR is to proclaim the message of Krishnamurti, the World-Teacher. The essence of this message is Happiness through Liberation.
2. THE STAR desires to create the miracle of order over centuries of chaos and to bring about the true and harmonious understanding of life.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
3. No contributor is beholden to the personal opinions of any other contributor or of any member of the Editorial Organization of THE STAR.
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KRISHNAJI

Madura

By J. KRISHNAMURTI



H! The symphony of that song!

The innermost shrine
Was breathless with the love of many.
The flames flickered with the thoughts of many.

The scent of burnt camphor fills the air
The careless priest drones a chant
The idol sparkles, seeming to move,
Weary of such boundless adoration.

A still silence holds the air,
And on the instant
A melodious song of infinite heart
Brings untold tears to my eyes.

In a white robe
A woman sings to the heart of her love,
Of the travail that she knew not
Of the laughter of children around her breast
Of the love that died young
Of the sorrow in a barren home
Of the solitude in a still night
Of life fruitless amidst the flowering earth.
I cried with her.
Her heart became mine.

She left that abode of sanctity,
Eager with the joy of worship on the morrow.

I follow her through the eternity of time.

Oh! my love
Thou and I shall wander
On the open road of true love.
Thou and I shall never part.

In this article you will get a better understanding of what Krishnaji means when he says: "I do not want followers - I do not want disciples". We must not follow him but only that truth which is in him & which he is trying to give us.

The Mountain Top

By J. KRISHNAMURTI



AS the scent of the flower dwells within itself, so must your quest and struggle for liberation dwell in you, it must become part of you as the scent is part of the flower. It is my longing, it is my purpose to establish firmly in each one of you the desire to labor rightly for the attainment of liberation. It must become part of you as naturally as the scent of the flower, it must become part of you as is the desire of the bee to gather honey, so that even if I go away and cease to talk, to urge, to encourage and to awaken your purpose, your strength, your determination, you will yet see that liberation for yourselves and as disciples of that liberation, go out into the world and convince those who are still struggling, who have not as yet found the light, and give to them the comfort of your knowledge, of your strength, of your determination, of your attainment.

As the scent of the flower dwells in the flower itself, so the light of truth, the desire for attainment and the power to open the gates of happiness lie within you. My purpose is only to awaken that dormant truth within you and not to urge you in any fashion to accommodate yourselves or to translate yourselves to my particular view of life. When you have attained liberation, when you have become the end yourself, you will see that all paths, all modes of thought, all temperaments, all sects, all creeds, all philosophies, all religions end in this liberation, as they have their being there. As in the bud there is only the desire to blossom and give its scent to the world, so your determination to attain liberation must be born within you. Not because of me or of another individual must you grasp this truth, or struggle to attain this truth, but because within your own power is the desire to attain, to conquer, to be beyond the clutches of the wheel of birth and death.

Consider the plant which in order to attain its liberation, to fulfill the purpose of its existence, as the perfect flower, has passed through autumn and winter, the process of decay and death before rebirth; so are the people who are liberated. They are not the product of a single day any more than the perfect goldsmith, or painter, or violinist. They are the culmination, the apotheosis of lives of struggle, lives of longing and desires, although they seem to fulfill in one moment the glory of their being.

As the stream from the very beginning of its birth seeks assiduously the shortest way to the sea, so the moment you have learned, you have perceived the goal, however far away it may be, you must assiduously and purposefully seek out your way through this turmoil, this unreality, this *maya* (illusion) which calls you in every direction, till you enter the sea of liberation, till you have opened those gates that lead to the abode of peace. Many people have the idea that they can attain liberation, the glory of perfection, and enter the Kingdom within a few days; but perfection comes only after lives of struggle,

through constant discrimination, constant choosing, constant sacrifice, constant victories, constant setting aside of those things which create sorrow, and constant holding to those things which give permanency and strength.

My life is the product and culmination of many lives, and now I have opened the gates and entered into the Kingdom of Liberation and Happiness. I have attained that which is the outcome of many sorrows, many pleasures, many longings, the outcome of determination from the very beginning. So must in each one of you be born that determination to conquer, to arrive at the end of all things from the moment that you see the goal. I know that I have struggled as the seed under the ground struggles to see the light of the sun, but in that very process is born liberation, in that very process of rejection and acquiring, of discrimination and of gathering strength I have attained liberation. That is where lies the truth. It is in the constant, everyday struggle, everyday choosing between the right and the wrong in the light of liberation, and not in anything else that lies the achievement thereof. In that process of struggle, I always had my face turned to the mountain and hence my back to the valley. I never considered what was behind me, for the mountain top, with its eternal light, called me eagerly, and hence I went only in one direction towards the mountain top, and my back was towards the valley which is the past, though it has its lessons. But now that I have attained the mountain top, I face the world as a guide, with a longing to help, as one who knows where are the dangerous pitfalls, where are the entangling shrines of the wayside. And with that love which is burning in me, I would ask you to leave those narrow paths of the valley, those dark by-ways that lie hidden and come out and walk with me in the light, which is liberation. You may hear from the mountain top the voice calling, shouting a warning concerning the danger of the false step that will inevitably lead you down the precipice, but though the warning be clear, there must be correspondingly strong within you the effort to struggle out of the valley, out of the shade—though it be enticing—into the clear sunlight where there are no shadows, no false steps. In order that you should have the strength, the energy, the ecstasy of purpose which will give you determination, you must drink of that pool which is liberation, of which the gods themselves drink.

Often you say: "I desire to follow you to the gateway of peace which is liberation, but I must carry with me my friends, my desires; I must burden myself with this and with that; I must have on my back that thought, this feeling; without these I cannot accompany you; they are my supports, the fruit of my actions, of my longing." O friend, if you do that you cannot climb to the great heights where you must come absolutely naked, free from all trammels, all entanglements, so that you will be clothed anew with the garments of liberation. As the captain of a ship that is sinking knows that if the ship is to remain afloat, he must throw away the ballast, the heavy cargo, so also must you renounce all things, set aside all things, and be free of all burdens, be free and untrammelled from all thought, from all selfishness, from all desires for action and the fruits of action. When you come to the mountain top you will

find that in the very process of renunciation you have been clothed in the garment of liberation.

As the flame which dies if it is not kept alive, so the truth of liberation dies within you if it is not properly fed, if there is not the encouragement, the desire, the determination to keep that fire everlastingly burning. The spark of divinity which lies within all—whether it be within the savage or the saint, the civilized or the barbarian, the white, the brown, or the black man—that spark must be kept alive, and blown into a great flame till it becomes part of the eternal flame of Liberation. That spark you must fan by experience, till it becomes so gigantic, strong, and powerful, that it becomes part of that flame which is in the kingdom of liberation, in the kingdom of happiness. You cannot escape the evolutionary process of acquiring experience, but if you are wise you will choose, you will reject, you will discriminate that which will help from that which will hinder. The very process of going through experience leads you to the portals of liberation, but the continuance of one kind of experience of necessity creates karma. To give an example. Take a building with many stories; on each floor there are windows, as many windows as there are human beings and temperaments; and each window gives a different angle of vision. The inexperienced man desires to look out of each window, although the view out of each is the same. His progress is always horizontal from window to window, and until he has learned from each what there is to be learned, until he has seen the view from every angle, he will not mount to another floor. Life after life he passes from one window to another, from one stage to another on the same story, and he is caught and held at each stage by sorrow, pain, joy and pleasure; he is lost in the false and the unreal. On each floor there is a god and his interpreters, a shrine with its rites and its ceremonies; each floor has its demands, customs, ideas, cravings, desires, agonies and doubts. The inexperienced man goes through all those stages and acquires and rejects out of his own knowledge, what is right and what is wrong. For as long as he is controlled by another, as long as he obeys the authority of another, he must remain on the same floor.

There is another type, the man of passionate revolt who has beheld the open skies from the floor of the building. He has no desire to stop and glance from each particular window, for he has imagination, and uses that imagination for the purpose of evolution. Driven on by the craving for knowledge, leaving behind false gods, preachers, books, false doctrines and creeds, he passes rapidly through one stage after another, stopping but a short time at each window, gathering experience from each floor, till at last he rises to the top floor where there is liberation. The purpose of experience is to teach you the renunciation of the false, the destruction of the untrue, in order that you may cling to the truth as a shipwrecked man clings to a log—to the only everlasting and eternal truth, which is liberation. When once you have perceived it you will not stop at any of the shrines by the wayside, at any of the preachers, however eloquent they be, for they are preaching what the gods themselves crave for, that is, liberation. When once you have perceived the goal, the going through experience becomes in itself liberation.

I have tried to establish within you the desire to reach the goal, so that you, of your own accord, will struggle to attain that mountain top of liberation where there is freedom, where there is happiness. That desire and that knowledge—the knowledge that is born of experience, the wisdom that is the outcome of sorrow and of discrimination—is, I hope, well established, so that you will not be shaken from your purpose, so that your determination will not be weakened, but that your strength will be doubled. For, as I have said, liberation and happiness is the only shrine, is the only goal, is the only truth worth struggling for, worth attaining. It is the only truth to which all people shall come, to which all types, temperaments and sects shall attain. If you once have seen it, if once you have perceived it, you will no longer doubt, you will no longer be enticed away, no longer create barriers between yourself and the goal or require interpreters thereof. You will not stop at wayside shrines to worship the gods that pass away—for all gods are unreal and pass away. It is only the Truth which is liberation and happiness that remains, and half truths, half realities, and weak desires to attain shall be killed, shall be annihilated within you, and you will become one-pointed, you will have your direction well set, you will have your purpose well strengthened for the achieving of this desire.

Now the perception of the goal and its attainment are quite different. Most of you imagine that by the mere perception of liberation you have attained it. It is true that at any stage of evolution you can see for yourselves the end of all things, which is liberation, but the seeing and the realization, the perception and the attainment, are wholly different. Because you have seen, do not for a moment imagine that you have attained. For instance, from the valley you can always behold the mountain top, from the plains you can see standing out clearly, in all its perfection, in all its serenity, the mountain top, but between you in the plain and in the valley and the attainment of that mountain top, there is a great distance to be traveled, many barriers to be overcome, forests to pass through, rivers which you must ford. Only the man of courage, of experience, of intense longing, whose desire to reach the summit is burning within him, will venture, will struggle, wherever he be, to attain that mountain top. So it has been my purpose to establish within your own hearts and minds the desire to reach the goal, to attain liberation and happiness. You have but to open your eyes to behold the glory of liberation and happiness; it is there as is the mountain top which is beholden from the valley and from the plain; it is always there—on sunlit days and on the days of many clouds, sometimes hidden and mysterious and far away, and at other times clear, open and magnificent and very near at hand. This mountain top of liberation is always there, whether the people in the valley and in the plains are asleep or awake, whether they are playing or crying, shouting with joy, fighting or at peace. It is always there, ever enticing, ever calling, ever beckoning to those people who are lost in the darkness of the valley and who are far away in the plains; it is ever inviting the people who are below to climb to the top and conquer it. So if you will use your imagination, you will understand that the kingdom of happiness and liberation is within you, as the mountain top

is everlastingly above the storm, the rains and the passing clouds; but to conquer, to attain and to live there eternally, you must have suffered in the open burning plain, where there are no shadows, no comfort, no shelter, no cool streams.

Liberation is as the mountain top which is very far away and yet within reach of those who have the desire to conquer the plains and enter into the sheltered valley where there are secluded places, protection from the sun and cold. And you, like those who have had experience both of the plain and of the valley, and who have no other desire except the attainment of the mountain top, must go through all these stages—the plain where there is no shelter, where the sun is strong, and the valley where there is seclusion, where there is peace and often stagnation, where there is shelter and many open spaces and dark nights. There may be some whose desire is so strong, so intense, so burning, that they will struggle to reach the mountain top of liberation without halting in the valley, in the stage of comfort and shelter. But those in the sheltered valley should give comfort, should protect those of the plain, for they are nearer the mountain top, and they can see more clearly than those of the plains. If you understand rightly this simile, you will see that most people in order to reach the mountain top have to pass through the plain and through the valley, acquiring strength and experience during those stages. But there is also the man of the other type, who has in him the burning desire to attain; he can pass quickly over both the stage of the plain and that of the valley in order to arrive more quickly at the mountain top.

By my coming I shall quicken that intense desire to attain, to reach the mountain top, both in those of the valley and those of the plain, because I have reached. Time will have disappeared for those who have not yet reached, but who really understand the teaching and who hold in their heart the embodiment of liberation and happiness. Those who have not yet perceived this happiness and this liberation shall perceive, those who have seen shall quicken their desire and their strength for the attaining thereof. It is my intention to sow the seed in the field that lies fallow; the trees that are barren shall bear fruit; they shall grow into the magnificent trees whose foliage shall give protection and shelter to the weary. Again, I say, do not imagine that because you have seen the goal, you have captured it, attained it and become part of it. The goal is like the finished picture of the artist; it is simple and yet mysterious. People who look upon a picture think that they can paint it because it is so simple, and it ravishes their hearts; but the mystery of creation which produced that picture, is great. Look at the artist while he is painting, how he produces with color, little by little, slowly and gradually, a face; first of all, the color of the skin, and little by little the eyes and the expression, and he gradually puts into it the soul; but when the picture is completed there is a simplicity of achievement. So because I have achieved, and have gained that Liberation, and it has been shown to you as simple, do not imagine that you can achieve at once. You must first have the simple mind and the simple heart before you will really understand, and to have that simple mind and simple heart, you must have gone through the valley and the plain, you must

have gathered experience, you must have gathered knowledge. Because there is this seed within each one of you, water it with care, protect it while the plant is young, guide it to grow straight towards the open heavens, towards the clear skies above the storm clouds. To make it grow wondrously you needs must have wisdom and intelligence which are the outcome of experience. If you are not a gardener, if you are not experienced with plants, you will destroy the plant, however wondrous the seed may be at the beginning. In you lies the power to make the tree grow beautiful, to make it grow straight and towards the open skies, but you cannot use that power rightly without experience, wisdom and intelligence. By desire alone you cannot carry all things before you and attain; however powerful your desire may be, however strong and intense, you need wisdom, guidance and control.

When a strong man climbs the mountain top he takes the straight path, for he has prepared, cultivated and trained his muscles, he has guarded his strength, reserved his power for many a day for the struggle, so for him to walk a narrow and a dangerous path is easy. But a weak man may have to go down, descend a little down the mountain path and take an easier and longer road; but he will also come to the mountain top. So experience, if properly used, will give you knowledge and the wisdom of putting that knowledge into action. Because I have united the goal and the source, I would tell you that liberation is not attained by mere renunciation, but in the perfection of life, the life that is around us, which is about us, which is in each one of us. If a liberated man comes, his desire is not only to establish in those people that are around him the craving for that liberation, but also to point out to them the means of attaining that liberation and the process of acquiring that happiness. So it has been my purpose, since I started to establish within you this desire, to cultivate within you those fields that have been lying fallow and to plant that seed that shall grow into this wondrous tree. Like the gardener, I must sow the seed, but you are the soil in which the tree will grow so you must prepare the soil, you must nourish, fertilize and guard it, so that your tree, your plant, shall grow into perfection, and then you will protect, you will give comfort to the weary.

Truth, which is the essence of liberation and happiness, does not lie in some far off realms, does not wait in some hidden corners far away, but eternally dwells in the hearts of those who have the longing to attain, to seek out truth. Those who have the desire to follow that truth, that liberation and that happiness, should cleanse themselves of all their narrowness, of all their prejudices, and delve deep into their hearts and there establish for themselves the truth, and there find for themselves liberation and happiness; for wherever there is eternal happiness there liberation is found, for without happiness—the happiness which can never be changed, which can never be altered—you can never find liberation. You only arrive at that happiness when you have cast aside all your binding, limiting qualities, when you have thrown aside the mantle of darkness that is the heritage of all human beings who are still bound to the wheel of life and death. When you have cast aside all these and have followed the truth into your own heart and there established it firmly, then it

becomes a part of yourself, part of your eternal vision, of your eternal longing, and then intelligent revolt takes birth. In casting off those things that bind, those things that create sorrow, anxiety and the fierce aching of desire, you will find that intelligent revolt which ever cleanses, which ever acts as a means to destroy those things that are impure, those things that are not in true alignment with liberation and happiness. So, the first thing for those who desire to follow the truth, to follow me into their own hearts is to go within themselves, into their own being and there establish the truth, and there find their own happiness, their own liberation, and then they will have found my happiness and my liberation, which is the common heritage of all, the common product of all humanity.

It is of no avail to follow another blindly, or to build a temple for some passing god, for those objective things pass away, die, and leave you as naked and forlorn, as depressed and unhappy as before you found that god who passes away in the darkness of the night.

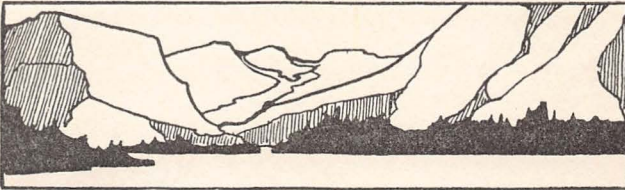
When once you have found liberation and happiness in your own heart, there you must build a temple to worship, setting aside all other gods, all other desires, all other longings, except to be united with that happiness and liberation. Then you will become the true leaders for yourselves, you will yourselves find the path of peace. If you rely on another, however beautiful be his vision, however great the love that you give to another, they are passing, they fade away and you are again left naked and alone in your solitude. Because I have climbed to the mountain top in my heart, and have found Liberation and Happiness, it does not mean that you should give your love and devotion to my outward form. You must give your devotion and your love to the truth which is liberation and happiness, for this outward form passes away, as all things pass away, except the truth. To that truth you must cling, as a shipwrecked person clings to a log; if you cling to truth it will never desert you, on the contrary, it will strengthen you, and increase your desire to hold on to truth eternally.

Those who have the desire to follow me must follow the truth, for only if the truth of happiness and liberation is well established within you, will you truly follow me, then we shall always be together, then there will be no separation and no loneliness. But the moment you establish your truth in an outward form, in an image, in an altar, in incense, in bells, in the gorgeous cloaks of some priest, then you have lost the truth, for with those forms, with that incense, with those bells, your truth vanishes. So my purpose is to establish this truth within you, in order that you may find for yourselves this happiness and this liberation. Because I have united the beginning and the end, the source and the goal, I can see how enticing, how dangerous it is to rely on others. Because I have attained liberation, because in me happiness is established, I would give that happiness and that liberation to you, I would free you from those things that are binding, that are limiting; but if the desire to find that truth, that liberation and that happiness is not established within yourselves, the moment I cease to be, the moment my physical form ceases to be, the truth of liberation and happiness will disappear.

From the very beginning of the search for truth there must be established this devotion for the truth, though it may be embodied in one person, established in one individual; but that individual is only the cloak, the outward form, the outward expression of the inner happiness and inner liberation. If once you have perceived truth for yourself, when once you have seen the vision of the mountain top and have lived in that garden of eternity, then you will not rely on anybody, you will not be swayed by the passing winds of doubt, of questionings, of anxieties, for all search ceases when once you have seen the goal. So that in seeking that truth which is in yourselves and not in another—although another may have the fortune of awakening that desire in you, though another may have embodied the goal—you must gain strength from the passing hurricanes, from all experience, so as to establish firmly for yourselves those things that you have realized, so that you become the true disciples, the true apostles of that truth, of that everlasting happiness and liberation.

My only desire is that you should give your love and your devotion to that truth which is within me, and not to me the outward form of your devotion and your love, so that you shall build around the truth a temple which will last forever, an altar to which the worshippers of the world will come; for that which they worship in the image, by the incense and by all the outward paraphernalia of religion, is passing, but that which is eternal, which is permanent, which is lasting, is within themselves and in unfolding and opening and establishing that truth within themselves lies the true attainment of liberation and of happiness.

Month by month we shall publish in *The Star* the talks given by Krishnaji to the group of students assembled at Castle Eerde last summer. They have not been revised by Krishnaji himself, as to enable him to do this would have meant a delay of many months in their publication. They have been carefully read, however, by several of those who were present at the delivery of the talks and who believe them to be a correct and verbatim report of what Krishnaji said. The rather personal note—inevitable when speaking before a group of friends—represents accurately the form in which the talks were delivered.



To the Master-Singer

By E. A. WODEHOUSE

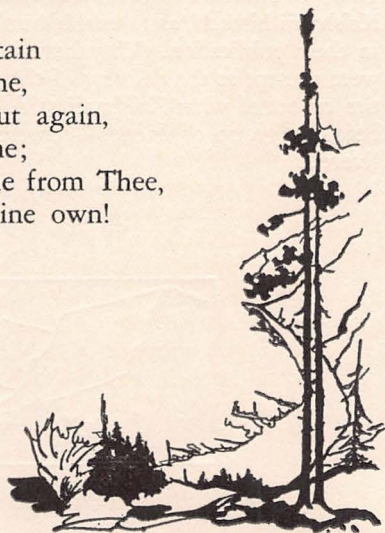


I care not if men hear me,
Or hearer none there be.
I close the lattice of my heart
And sing, and sing, to Thee—
Soft songs of sweet communion
And lyric secrecy.

For these, my songs, what are they?
Rough echoes of Thy lays
Heard in the nightly walking
Of incorporeal ways,
And wrought, by day, to substance
In labored word and phrase.

What recks it if, transported,
The half their wine be spill'd?
What matter if they keep not
The high sweet note that thrill'd?
I care not—I remember
How once this heart was fill'd.

And, when I draw my curtain
And sing to Thee alone,
My starveling lay swells out again,
The lyre renews its tone;
And lo, the songs, that came from Thee,
Are Thine, and yet mine own!



What the World Needs

LADY EMILY LUTYENS



URING the course of the debate in the British House of Commons on the revised Prayer Book, a very remarkable speech was made by Sir Martin Conway, the well-known traveler and explorer. It was a speech of which little notice was taken in the public press, but the concluding portion of that speech will certainly find an echo in the hearts of all readers of *The Star*. It was as follows:

Science has been advancing by giant strides in our days. The veil which hangs between the known and the unknown, which science every day endeavors to pierce, is tending here and there to become very thin. Science itself, in the examination of the constitution of matter, has led many wise and learned men, in consequence of their own researches, to realize that there must lie behind all material things a spiritual something which it is difficult to grasp and as yet impossible to define. Such a feeling is widespread amongst the thoughtful people of today. We are waiting for someone who will not overthrow the old revelation, who will not disestablish the old faith, but who will carry us into a wider field and give us a new vision of the world that is beyond, a new vision of the unknown, of the eternal, toward which we ordinary folk can but blindly grope. My criticism of the new Prayer Book, the reason why I cannot vote for this Measure, is that it does nothing whatever to express that widely-spread aspiration towards the divine.

Thirty years ago I and my companions were standing on the shores of an Arctic island waiting the arrival of a ship that was to carry us away. We had shot our last cartridge, eaten our last biscuit, and we were waiting for the ship that did not come. We waited and anxiously watched the horizon for a day or two. At long last a little puff of smoke arose, very far away. It was the herald of our deliverance. Thus we, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its very margin every day, looking into the unknown, waiting for a message of salvation, waiting for the new message which this world longs for, but which has not yet come. We want something more than these ecclesiastical refinements and aesthetic frills, something more than a slight change in this or the other prayer or ceremony. We want a new spirit, a wider revelation. We are waiting for the man who shall come with his lips touched with the live flame from the Altar of God. He will bring not a new prayer book but a new message, a new revelation from heaven of the meaning of the eternal verities, and when he comes we shall receive him gladly. As it is our ordained shepherds know not where are the pastures, and so the hungry sheep look up and are not fed."

I am sure that Sir Martin spoke in all earnestness and sincerity. I am sure that he states a very real truth when he says that "the puzzled people of the modern world are waiting on the shore of eternity for a message of salvation but where I possibly disagree with Sir Martin is in his statement that when the divine messenger comes "we shall receive him gladly."

I hope I may be mistaken, but the experience of history would seem to sanction my pessimism rather than Sir Martin's optimism. The prophets of God are not as a rule welcomed with open arms. Will it be different today? Will the world, which is probably more unhappy than it has ever been before, be for that reason more receptive? Many of us believe that "the man whose lips have been touched with the live flame from the Altar of God" is already in our midst. How will the world receive him?

The answer to this question, or so it seems to me, depends upon two things. In the first place, what do we know of those Great Ones who have come to us in the past, and secondly what do we expect of the Messenger who comes today?

It is almost a commonplace in Christian countries to hear believing Christians, and even those who are not believers in any theological sense of the word, refer to the life of the Christ as to the one perfect life that has ever been lived on earth. It is obvious that this statement is based more upon a theological conception than upon a proved historical fact. Because in the first place it assumes a knowledge of every life that has ever been lived in the history of the world, an obvious impossibility, and secondly it implies that we are in the position to judge of perfection, never having seen it, and having no standards of comparison. How little can most of us judge of what constitutes perfection even in the lower kingdoms of Nature, how much less then can we judge of the higher realms of the spirit. If we go to a horticultural or an agricultural show, for instance, we should most of us be incapable of judging of the respective merits of the various exhibits unless we had been specially trained to understand the points which constitute perfection in some given product. Yet every man considers himself qualified to judge of spiritual stature. Are we any of us really fit to judge between the spiritual attributes of the Buddha or the Christ? And what of other great Teachers who may have lived and taught without coming into the horizon of our little knowledge and experience?

Further there is a point in connection with the life of the Christ which is seldom remembered and yet of vital importance, and that is that we have no record of his life between the ages of twelve and thirty, and that is a big gap in the life of any man. I am not for a moment suggesting that if that gap were filled it would detract in any way from the wonder of Christ's life, but I would say that we are all apt to speak with authority for which we have no justification on matters which are far beyond our ken. We judge of Christ, not by what we know, but by a theological tradition inculcated into our minds from infancy.

The world is waiting, that is true, but for whom and for what does it wait? For a Comforter, a Savior, a miracle worker, a solver of riddles, or for a Teacher? Men "as hungry sheep," are waiting to be fed. With what? The true Teacher does not take away the difficulties of learning from his pupils but he inspires them to grapple with the difficulties for themselves. He does not carry their burdens himself but gives them strength to carry their own. So the Great Teacher does not come to make life easier for us by removing all our difficulties but he comes to give us strength that we may overcome those diffi-

culties for ourselves. He does not come to solve our problems, to disentangle the twisted skein of our lives, to do everything for us that we are too ignorant or too weak to do for ourselves. He comes rather to give us a new vision of the Truth in the light of which we shall be enabled to solve our own problems, to meet our own difficulties, to walk on our own feet.

There is a negro spiritual which runs: "Nobody knows the troubles I have seen, nobody but Jesus." The thought of Jesus as the burden bearer of the world has brought comfort to thousands of lonely and troubled souls, and in some measure it is "comfort" that we all crave for, to lay the burden of our woes upon another. We have made of Jesus our burden-bearer but we have not thereby added to our own strength. Our burdens are self-created, and we cannot get rid of them by trying to shift them onto some one else. No one can be hurt except by himself, no one can be saved except by himself. The Supreme Teachers of the world do not come to do things for us, but to enable us to do all things for ourselves. Jesus said that the Comforter whom he would send would be the spirit of understanding. Krishnaji says to us: "You pray, naturally, for comfort, but you should pray rather for understanding. For comfort passes and understanding remains . . . and so I would ask you not to crave for comfort but for understanding." And he tells us again that the mind which desires comfort is like the stagnant pool covered with green scum, while the mind which desires understanding is like the dancing waters of the sea.

To understand fully is to become as the Teacher; to understand even partially is to take an entirely new view of life.

Krishnaji uttered a profound truth when he said: "You can only help truly when you are beyond the need of help yourself." There is only one who is beyond the need of all help and that is the Teacher himself, but in so far as we have any of us found the Truth in that measure can we give it. We can never ultimately help others by second-hand Truth, neither can we wisely help while we are ourselves entangled in the very troubles we are trying to relieve. Only what we have really experienced and made our own is ours to give. That is why Krishnaji insists so much on the value of experience.

If we could throw our burdens upon the Teacher we should thereby overwhelm him, and make it impossible for him to help us, and we should again create fresh burdens from which we should demand to be released.

Krishnaji is liberated, not only from his own burdens, but from ours, therefore, he can perfectly help each one of us. His "affectionate detachment" from all our entanglements means that he has reached the perfect wisdom which alone can guide.

This conception of the World Teacher as the Truth bringer rather than the burden bearer, may at first seem harsh and cold, but if so it is because we do not know our own needs. When we are content to be comforted it only means that we have covered over the waters of our life with the green scum of stagnation, and a stagnant pool will never reach the ocean. But when once we have reached an understanding of the Truth, neither pain nor suffering will hold us back from the goal in which all sorrows are forever resolved. Comfort satisfies for the moment, Truth satisfies forever. It was stated in the

doctrine of the wholly Enlightened One, the Buddha: "Yet does all life yearn for the Truth and the Truth only can cure our diseases and give peace to our understanding." And the Christ said: "Ye shall know the Truth and the Truth shall make you free."

The world is in bitter pain and desperate need today. It is looking for a Comforter or a Teacher, for upon the answer to that question will depend, perhaps, its recognition of the Messenger of God who is in our midst.

The Way of Happiness

By RAJADHARMAPRAVINA DEWAN BAHADUR
K. S. CHANDRASEKHARA AIYAR



HAPPINESS is a subject of perennial interest. It is the one thing most desired in this world, the one end which all beings, consciously or unconsciously, are engaged in seeking. It is true that the pursuit meets too often with disappointment, that under each flower is too often found a serpent coiled. Continually we seek the attractions of the world, and yet somehow they do not satisfy. When finally we possess that which we have intensely desired and labored hard to gain, that very thing loses its attraction for us, and we turn away to something else which we think will bring happiness, but with no better result. But notwithstanding all this, and in spite of the fact that men's conceptions of what happiness really is have been varying and contradictory, the fact remains that belief in the possibility of happiness is one of the most persistent facts of life. The search has been so insistent throughout the history of mankind that it must be inferred that man is built for happiness, and that his destiny can never be fulfilled until the quest is fully realized. As has been well observed, it is a true instinct which tells us that happiness is our birthright, which causes us to shrink from sorrow and protest against suffering, to accept joy when it comes, without question, as something akin to our nature. An imperative instinct affirms that "The soul of things is sweet, the heart of being is celestial rest."

The very fact, then, that the yearning for happiness is so universal and deep-rooted, that it is ever the most powerful motive for life's activities the energy latent behind all evolutionary processes in nature, shows that it must represent some ultimate reality.

The explanation is to be found in the fundamental truth taught by the *Vedas* that Brahman is *Anandamaya*, that Bliss is an essential aspect or quality of the Supreme Self in manifestation. The spirit of man, being one in nature with God, necessarily shares the eternal bliss of that mighty life which is the source and support of the universe. In this world of physical activity, where the power of the spirit is dwarfed and limited by the bodies in which it is

clothed, the inherent attribute of bliss manifests itself as the longing for happiness, is in truth seeking himself, his own real being.

He is, however, unaware of this amidst the distractions of the life of forms. He has forgotten his divine origin, his essential oneness with that great self whose nature is bliss; and as long as his consciousness is limited by the vehicles through which it works, he imagines himself as identical with this limited, separated, personal self. His thought is ever of this smaller self, which dominates his attention and his activities; and he strives continually in every direction to compass whatever he thinks will bring happiness for it. This accounts for the deep-rooted desire for personal comfort which is still the impelling motive for the great majority of mankind. At first man's attraction is solely for physical comforts; then it includes emotional and intellectual enjoyments; he learns gradually to deny himself all lower joys, and finally rejoices in those of the spirit alone. It takes him hundreds of lives of sorrow, suffering and disappointment, to learn the lesson that an element of misery is inseparable from life in every form, and that self-seeking brings at best only temporary satisfaction.

It is when he fixes his consciousness on the spiritual level that he begins to realize the bliss of the Self, that deep abiding bliss, that sense of perfect joy and contentment, which marks the spiritual life. He then knows that "pain is in the vehicle, while the life is ever joy."

The reason why we fail to find the happiness for which our soul craves as its birthright, as its prerogative is, simply, that we are all the time absorbed in our little personal selves, instead of being identified with the universal Self, the All. The moment we cease to think of the little self as a separate entity, but merge and identify it with the great Self of the universe, that moment we find ourselves living in the Kingdom of Happiness.

The same idea has been expressed in a somewhat different form in *The Universal Text-Book of Religion and Morals*, edited by Dr. Annie Besant. God is love and wills the happiness of His creatures, and that happiness can only permanently be brought about by the harmony of their wills with His. "The will of God points steadfastly to the highest good, and guides His universe towards good. To work with this will is to be in harmony with the movement of the world-system to which we belong, and thus to go with the stream of evolution; to go against it is to struggle against an overwhelming current, which dashes us against the rocks, bruises and wounds us. To do right is to be at peace with ourselves and with God, and is therefore happiness; to do wrong is to be at war with ourselves and with God, and is therefore misery. The ill-doer is ever discontented, irritable, unsatisfied, however favorable his outer circumstances may be; the well-doer is inwardly peaceful and contented, even when outer circumstances are the most unfavorable." In other words, when man puts himself into accord with the world-order, which is divine, he brings his separated will into harmony with the universal will, and pure happiness is the direct and inevitable result.

However variously it may be described, the way of true happiness remains ever the same—a broad and well-marked highway rising upward over the

heights of human existence to the summit of perfection, even though its occasional steepness leads men to stray away into by-paths and crooked ways in search of easier gradients. The goal in any case can only be reached in one way, and that is by losing the sense of the separate life in the complete realization of identity with the universal life, which is one and eternal. This does not mean that we have to give up our individuality altogether, to throw away the fruits of age-long experience, the qualities and powers slowly and persistently cultivated and acquired during lives of search for truth and light. But it does mean that we must realize more and more our essential oneness with the "Brahman who is bliss," that we should cease to be self-centered and become centered in God.

Put baldly like this, in the cold and abstract language of a formula, the idea may to many seem an uninviting and even uninteresting one. It's very simplicity, instead of serving as a clear and inspiring fingerpost, may discourage and deter the ordinary wayfarer, the average man or woman of the world. But the way of happiness, though a continuous spiral, is not necessarily a monotonous, painful ascent. Its immense length is broken by stages of rest, relaxation and enjoyment alternating, and indeed intermingled, with exertion and endeavor. The way passes, not at all through a bleak and dreary desert tract, but over a region full of charming prospects—hills, valleys, and open plains, still lakes and rushing streams, which may fitly typify the varied circumstances of life—a region clothed with the verdure of experience, filled with the scent of flowers of the mind, laden with delicious fruits of wisdom. It is indeed a highway full of beauty, variety and interest, the treading of which may, if we will, be a glorious adventure, an absorbing delight from beginning to end.

Let us visualize our task—as an aid to more vivid and concrete imagining—as a journey in search of the Kingdom of Happiness (as has been done in a remarkable book by J. Krishnamurti recently published under that title), remembering that our goal is not a place or locality at all, even such a one as is *svarga* or heaven. By happiness we have in view primarily a condition of the inner self, under which we may include also its normal reactions to environment. But it may be made more vivid and tangible to the concrete mind if conceived in the likeness of a place. So conceiving it we may describe it as a world of realities, the only world where lasting happiness obtains; at the same time it is a realm of ideals, of great thoughts, of inspirations to heroic action. It has no barriers to shut us out, beyond the superficial wall made by our own thoughts and emotions, if they be of a separative tendency. Were it not for these, we should be able to reach it easily and enter freely, recognizing it as our true home; but as things are, most of us look upon this, the true Kingdom of Reality, as though it were a region of illusions, something unknown and unsubstantial, whereas it is this world of sense which is the unknown, the passing, the trivial. Indeed, no thoughtful person does really feel perfectly at home in the world around; there is about it a sense of strangeness, of exile, a want of inner harmony, which doubtless springs from the inborn conviction so finely voiced forth by Wordsworth in his well-known lines:

*The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.*

Continuing our imagery, we may say that the attainment of the Kingdom of Happiness does not involve change of place. The Kingdom of Happiness, like the Kingdom of Heaven, is—so the great Teachers of our race have ever testified—within us; and we begin to see that this must be so when we realize that the Self of which we are a part, a reflection, is bliss, and that, therefore, happiness is of the very nature of our being. Happiness must be sought, not without, but within; not in external circumstances, but in the mastery of circumstance, in the inner attitude of perfect peace and equilibrium in the face of external conditions. In other words, there is no true happiness except that which comes from within ourselves: so long as we are dependent upon what the outer world can give us, we cannot have true happiness, but at best mere temporary satisfaction, which will sooner or later fade away and give place to disappointment and discontent. To succeed in our search, it is not required of us that we go away from this outer world into a secluded forest or hill (as was thought necessary in the olden days), nor even that we renounce our connection with its affairs. What is wanted is an alteration of our mental and moral focus so complete as well nigh to amount to a revolutionary change in our attitude towards life. When we have set our face resolutely towards the Kingdom of Happiness, we cannot but carry with us its atmosphere and ideals, we cannot help translating the new outlook into everything that we do.

Such a change in our habitual outlook on life can only come with the realization of our oneness with the Self which is bliss; a realization which must no doubt begin as an intellectual conviction, but must grow into an intuitive acceptance of a self-evident truth. We are all familiar with the idea of the compelling power of conscience, a power which, if it makes a man a coward in the face of what he feels to be wrong, makes him also a hero in obedience to the innate sense of what is just and true. Now a developed conscience means the rousing of the voice of intuition, that "insistent urge of the spirit, which gives the lower nature no peace until he is obeyed," and which is our only true guide on the way of happiness. When we cultivate the voice of intuition, our whole life necessarily becomes attuned to its edicts; and one of the inevitable results of this is the sense of oneness which grows upon us, the perception of the unity which underlies all the apparent diversities. At the same time that the intuition is a compelling influence, it is also an unerring guide. As has been said, so long as we obey its voice, we cannot err; it is in trying to follow the orders, the ideas, of others, that we go wrong.

Krishnaji is indeed very emphatic as to the importance of adhering closely to our own intuitions. He condemns the tendency to become like the rest, to

conform to a type, as being fatal to the development of perfect intuition. We must not be content to imitate others, but should strike out a line of our own even if this may occasionally lead us into mistakes. We must be varied, but not exclusive, in order to be perfect: we must learn to reflect the divine originality by constant change, by constant alteration of our vision of the Truth. Each one of us has to be an artist, who creates for himself, because he has been thrilled by a glimpse of the vision; a genius, not a mere follower, not a mere waste product of life.

If, says Krishnaji, you desire to recognize the "tyrant voice" of intuition, you must have, not stagnation, but revolution; you must not kill out, but encourage, the divine discontent which gives birth to true contentment and peace, and which can be gained only through experiences of all kinds, and not merely innocence, only through great whirlpools in the mind and emotions, through great sorrows, ecstasies, devotion, adoration, and even anger, in a word, through "a soul prepared for temptation," that is to say, trained and strengthened to resist and overcome selfishness and evil of all kinds.

Self-satisfaction must be replaced by a constant alteration of vision. "You must change every day; you must throw off all those things which clog, bind, restrain, deny you absolute freedom." "You must grow new wings every day to fly to that height" of perfection. Obviously change is here enjoined not for its own sake or for mere excitement, but because it is a condition of growth, and also because we are so full of imperfection, so strongly bound to mere forms and illusions, that we cannot get rid of them unless we constantly strive to alter our nature, to improve the picture of ourselves which we paint on the canvas of eternity.

Constant and well-regulated change is also desirable from another point of view. We are all to a very great extent the creatures of our past. A man's character, environment and opportunities—the three factors which mainly represent his destiny—are determined by the thoughts, desires and actions habitual to him during previous lives in other bodies and in the earlier years of this life. Apart from this, every man has also a heavy burden of karma of a more or less undesirable kind, accumulated through past errors, misdoings, and wrong thoughts and desires; this operates as a fetter and forms a serious barrier between him and his goal. We are enjoined in that great modern scripture, *At the Feet of the Master* to remember that we are of little use to that Master until our evil karma is worked out and we are free. We have, therefore, to get rid of past karma as quickly as possible and take care not to create fresh karma. As to this Krishnaji says: "You can only control karma by careful thought, by introspection, by examination of all the little things of life, of all your thoughts and your happiness and the pleasures of your daily life." Needless to add, this introspection or self-recollection should be free from all trace of morbidity, and should be quite impersonal. Combined with the creative use of the imagination, it should aim at bringing about a thorough and wholesome regeneration of our individuality.

(To Be Concluded)

Selections from Krishnaji's Writings



COULD not have said last year, as I can say now, that I am the Teacher; for had I said it then it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved, I have been made simple, I have become glorified because of Him, and because of Him I can help. My purpose is not to create discussions on authority, on manifestations in the personality of Krishnamurti, but to give the waters that shall wash away your sorrows, your petty tyrannies, your limitations, so that you will eventually join that ocean where there is no limitation, where there is the Beloved."

★ ★ ★

"I have found what I wanted; I have been united with my Beloved; and my Beloved and I will wander together the face of the earth."

"So, friends, the only thing that matters is that you should give the waters that will quench the thirst of the people—the people who are not here, who are in the world. And the water that will give us satisfaction, that will purify their hearts, ennoble their minds, is this: the finding of the Truth, and the establishing in their own minds and in their own hearts of Liberation and Happiness."

★ ★ ★

"Of all the qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. Often it is translated as an intense desire for liberation from the round of births and deaths, and for union with God."

★ ★ ★

"It is indeed the will to be one with God, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does."

★ ★ ★

"THE PATH," 1923:

"The gracious Gods have at last answered my pitiful calls uttered in the wilderness. My long and sorrowful journey has come to an end and the glorious journey has begun. Far ahead there are other Paths and other gateways, at whose doors I shall knock with greater assurance and with a more joyous and understanding heart. From this world I can behold all the Paths that lie below me. They all converge to this point, though separated by immeasurable distances; many are the travelers on these lonely Paths, but yet each voyager is proud in his blind loneliness and foolish separation. For there are many that follow him and many that precede him. They have been like the lost in their own narrow path, avoiding and pushing aside the greater road. They struggle blindly in their ignorance, walking in their own shadow and, clinging desperately in their petty truths, they call forth despairingly for the greater truth. My Path that has guided me through rough and storm-laden countries is beside

me. I am gazing with welling tears at those weary and sorrow-eyed travelers. My Beloved, my heart is broken at the cruel sight, for I cannot descend and give them divine water to quench their vehement thirst. For they must find the eternal source for themselves. But, ye merciful Gods, can I at least make their path smoother and alleviate the pain and the sorrow which they have created for themselves through ignorance and pitiful carelessness?

"Come all ye that sorrow, and enter with me into the abode of enlightenment and into the shades of immortality. Let us gaze on the everlasting light, the light which gives comfort, the light which purifies."

★ ★ ★

"TOWARDS DISCIPLESHIP," 1924:

"Do you not see what a thrill it gives to be in such a position that you can honestly say that from every avenue which is open before you the self is absent? We ought to examine every avenue, take it in turn, and destroy the self in that avenue. You have got to fight it out. But if you are a real devotee, sitting at the feet of the Master, then there is no need to explore any avenue, because you do not recognize any other avenue except the one, that of a disciple; and nothing else matters."

★ ★ ★

"SELF-PREPARATION," 1926:

"Strive ever to destroy the *self*. You cannot enter the abode of the Gods unless you have destroyed the *self* utterly. Search unceasingly the avenues where lurks the *self*, and having driven him out of one place, rest not satisfied with the glory of conquest, but like a man pursued by a hundred terrors, speed from one avenue to another, from one secret place to another ever watchful, ever destroying, ever ruthless in your annihilation of self. There must be *no* peace, *no* happiness, *no* rejoicing, until you are master of your self. As a warrior goes forth, strong in confidence and belief in his success, strong in courage and in dignity, so must you go forth to bring back the trophies of your wars to the altar of your conquered self. Then you shall be a Master, worthy to approach and to worship in adoration the Greatest Master, the Teacher of all."

"THE KINGDOM OF HAPPINESS," 1927:

"The simplest truth can only be attained through past experience, can only come through ecstasy of love, through immense devotion; and you will find in it the only refuge where you can find shelter from all rains and hot days, from all struggles, sorrows and pain. And once you have found it, there is no question of doubting or even hesitating, because you are then the Master, you are then the ideal of thousands, the helper of many, and you are then the signpost of those that grope, for those that do not see, that are still struggling in the darkness. And once we can walk together on the path of eternal peace that leads to that Kingdom of Happiness, then there is no question of separation, no question of loneliness, no doubt of attainment—that attainment which is perfection, which is enlightenment; because then you are the embodiment of all those things which each one of you seeks. And when you walk on that road and sport yourselves in that eternal garden, when you can shelter yourself in the shades away from the sun, then we are all friends, then we are all eternal com-

panions, then we are all creating, in the image of Him who is the Holy of Holies. And when once you have drunk this nectar, this elixir of life it keeps you eternally young; though you may have had vast experiences, though you may have shed many tears, have suffered greatly, there is inside you the bubbling spring-well that keeps you eternally full, eternally young and joyous, like the dancing star in a dark night; because you know all, and the self, which is the destroyer of Truth, the perverter of Truth, is annihilated."

★ ★ ★

"THE POOL OF WISDOM," 1927:

"It is not a Kingdom that lies far off, nor an abode for which we need make a voyage to the ends of the earth. You must find the key that opens all the gates of Heaven, all the gardens of ecstasy; and that key is your intuition, and with that key you can enter and live everlastingly in that garden."

★ ★ ★

"The path of the self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent. But Truth leads to the Kingdom of Happiness, because there is forgetfulness of self—that absolute oneness of life, both mental and emotional, which makes you feel and think that you are part of all the world, whether moving or non-moving, whether active or inactive."

★ ★ ★

"Now the time has come when you must choose whether you are going to follow Him, to breathe the same air, to climb the same mountain, along the same path, or whether you are going to try to bend Him to your particular will, to your particular temperament, to your particular prejudices.

That will not be.

Because I belong to all people, to all who really love, to all who are suffering. And if you would walk, you must walk with me.

If you would understand, you must look through my heart.

If you would feel, you must look through my heart.

And because I really love, for this reason I want you to love.

Because I really feel, for this reason I want you to feel.

Because I hold everything dear, I want you to hold all things dear.

Because I want to protect, you should protect.

And this is the only life worth living, and the only Happiness worth possessing."

★ ★ ★

"If you love Truth intensely and yet absolutely for its own sake, you love all. If Truth is the one comfort, and you have that comfort, your desire is to share it with others."

★ ★ ★

"For this reason I desire, if I can, to exchange with you. You can take all my heart, my mind, everything away from me, enjoy of it, eat of it, because I can always find it again, having once found it. It is the blind who are in need, not those who have already seen, who have plenty. You have not plenty, I have. You have so little, I have so much. You need, and I have more than suffi-

cient. Why not exchange? Why not look at the world through the eyes of Reality? Why not feel the suffering of the world through the heart that is Eternal?

"When once you look and feel, you can do nothing else but work, nothing else but love. And when you work and love, combining with that Truth, which is the absolute, the forgetting of self, you become the real disciple, the real follower, the real lover."

★ ★ ★

"Let us all go to those heights where there is perfection, where there is beauty, where there is a sense of oneness, of being really friendly, really affectionate. Then you do not worry about anything in life, then you do not struggle, then you do not suffer pain—though these things have a meaning, they drop off like the drop of water from the lotus leaf. Like the lotus, you develop from impurity, and come out of the meid into freshness, into cleanliness into beauty."

★ ★ ★

"There lies the beauty of your whole life, there lies the whole vision. And you do not want greater Kingdoms to conquer."

★ ★ ★

"WHO BRINGS THE TRUTH," 1917:

"It has been a struggle all the time to find the Truth because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another; I wanted to discover for myself, and naturally I had to go through sufferings to find out."

★ ★ ★

Till I was able to say with certainty, without any undue excitement or exaggeration in order to convince others, till I was one with my Beloved, I never spoke. I talked of vague generalities which everybody wanted. I never said: I am the World-Teacher, but now that I feel I am one with the Beloved, I say it."

★ ★ ★

"The people of the world are not concerned with whether it is manifestation, or an in-dwelling, or a visitation into the tabernacle prepared for many years, or Krishnamurti himself. What they are going to say is: I am suffering. I have my passing pleasures and changing sorrows; have you anything lasting to give? You say you have found Happiness and Liberation; can you give me of that, so that I can enter into your kingdom, into your world?"

★ ★ ★

"It is because you are doubting in your own search, that you are not searching truly; you are satisfied with your little knowledge, your little authorities. You want these authorities to speak, to save you from your doubts. Suppose a certain person were able to tell you that I am the World-Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your heart, and knowledge come to your mind? If you depend on authority, you will be building your foundations on the sands."

The world is now in the process of evolution. A new chapter is being

opened in the history of human civilization. The national settled policy always stands for progress and improvement. The course of events both at home and abroad and the message of the past to mankind clearly indicate that progress must be attained by degrees, and that improvement must be sought in the mean. Such teaching should engage the careful attention of everyone.

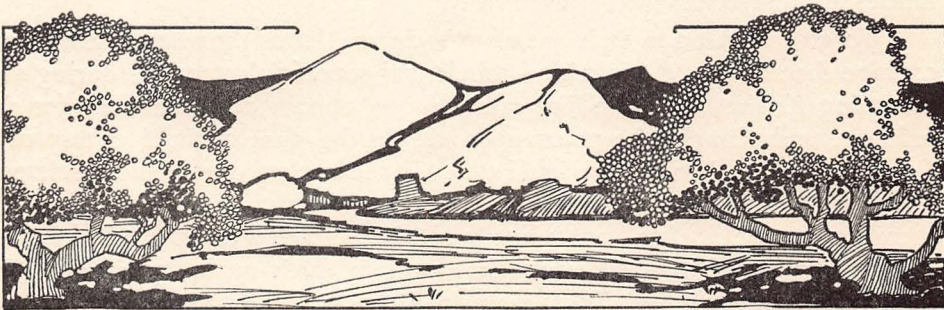
"Simplicity instead of vain display; originality instead of blind imitation; progress in view of this period of evolution and improvement to keep up with advancing civilization; national harmony in purpose and in action; beneficence to all classes of people, and friendship to all the nations of the earth. These are the cardinal aims to which our most profound and abiding solicitude is directed.

★ ★ ★

"AT THE FEET OF THE MASTER," 1910:

"Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him so shall you save your brother from wrong."

These extracts from Krishnaji's books written at various times during the last fifteen years may be of value in view of the recent developments within the Order. The quotations are necessarily few in number, but they serve to emphasize in a striking way the steady unfoldment of the teachings which Krishnaji is giving in his talks and through his books.



The Star Camp Spirit

By JOHN A. INGELMAN



DURING this month of May, between the 21st and the 28th, our great Star Camp Congress at Ojai, California, will take place.

Star members from every State in the Union, and from many foreign countries will there meet to listen to the words of wisdom spoken by Krishnaji.

In Holland and in India Star Camps have already been held, but this is the first International Star Camp Congress to be held in the United States.

Great indeed is the anticipation of approximately one thousand people who will be present on this memorable occasion.

I would like to touch on two points which to my mind are essentials for our attitude at the coming Star Camp. First, an open heart and mind, and second, the simplicity which is dignity.

It is self-evident that the fundamental and one all-important requisite is naturally the determination to listen to Krishnaji with an entirely unbiased heart and mind. Let none of us lightly exclaim: "Oh, that is easy!" Most of us will quite honestly think it is, but more searching analysis will discover that it is not. Very few indeed will let every word sink into his consciousness. Ordinarily, the mind cannot be compared to a clean photographic plate or slate. Rather, it is already covered with an incredible amount of pictures and writing. But what we can do is to resolve to hold our minds and emotions still so that each thought can pass, temporarily at least, without obstruction into our consciousness, there to find its response. It is the inner dweller in each one of us alone who can know and judge, and who must not be interfered with by the fancies and prejudices of the personality.

To give the God in each one of us a chance, let us then decide not to encourage the activity of our critical minds and superficial emotions during and following Krishnaji's Camp-Fire talks, but to remain open channels for the influence and thoughts he pours upon us. In the pure spiritual ecstasy of a Camp-Fire talk, when Nature itself seems hushed, when one feels himself perhaps for the first time a citizen in realms transcendent, where Love reigns supreme, where Beauty is all-pervading, and where Peace is undreamed-of Power, it is indeed agonizing to be brought down to earth again by a neighbor's thoughtless exclamation: "How wonderful!" or, "How did you like it?" or, "I don't agree with him on that point," etc.

Friends, let us resolve to come to the Star Camp as Krishnaji wishes us to come when he says: "... so that we can come fresh to imbibe the truth, come clean and pure as we were at the very beginning of things, or as we shall be at the very end of all things." And when he says: "Truth always appears in forms other than those to which we are accustomed, and that is where the greatness and the tragedy of it lies; the greatness because it comes unexpect-

edly, and the tragedy because the people who are seeking for truth do not look for it in the direction where it is always to be seen. And those of us who are seeking this truth must first of all cleanse our minds and our hearts from all these narrow sectarian thoughts, languages, and philosophies. We must not adapt Truth to our particular mode of thought; if we do it will be twisted, it will be altered."

Krishnaji represents the truth in a way which for us is such a bewildering fullness and simplicity that when our own partial angles and idiosyncrasies are not seen, we tend to become confused and to shut ourselves out from his Light.

Whatever other faults we may bring to the Star Camp, may one of them not be a closed heart and a closed mind, those two great giants of ignorance, inside the walls of which we have unknowingly dwelt for ages. Anyone who still clings to that consciousness of the past should realize that his visit to the Camp is in vain, because Krishnaji is the very embodiment of the Spirit of the New Age which is now upon us. The keynote of that Age is, as Krishnaji proclaims, intelligent revolt against the authority and teachings of past ages. At this momentous historical epoch of the World-Teacher's coming it is as if all creative life would flood and mould all things anew, so that they might be purer, nobler, more beauteous expressions of His boundless Life which presses ever onward and outward with the release of all its floodgates.

Even as the rising sun in its glory revives the whole world with its life and light, so will His Consciousness bring symphonies of beauty and freedom to the souls of men—each according to his own measure.

In regard to the second essential, simplicity which is dignity, we can well understand that if we really desire to do our share to create a perfect Camp atmosphere, there must be no excitement, no flurry, no mental or emotional extravagances of expression.

Our Star Camp should be vibrant with brotherly love, deepest devotion, and perfect self-dedication, made apparent by that perfect courtesy which arises from the recognition of the Divine in our brothers.

Let us hope that at our Camp no one will manifest the two primary qualities of matter which are expressed on the one hand in an attitude of indifference or on the other as unrestrained emotionalism.

Dignity is the natural result of the orientation of consciousness in the One Life instead of in the illusionary personality. Therefore, the adjective "dignified" would not apply to one who expresses dignity in its true sense, for the former savors of separateness—true dignity of Unity. Thus we realize that true dignity is universal adaptability, the becoming of all thing to all men, revealing and inspiring a friendly reaction toward all, from all.

Your heart and mine will hardly be wanting in understanding Krishnaji if we but desire to become as little children, forgetting all we think we know—all our worldly wisdom—just letting our own inner light flash forth in instant response to the very embodiment of Light.

A Clergyman's View of Mental Hygiene

By HARRY EMERSON FOSDICK, D.D.



R. Chairman and my friends: I am glad to be here this afternoon because we Christian ministers have a heavy responsibility in this whole matter of dealing with the mentally sick. Every year in my lecture room at the seminary, when I come to handling the problem of the historic theological explanation of insanity in terms of demoniacal possession, I feel once more the burden of that undischarged debt.

Some people think today that doctrines don't matter, but you scientists know better. You scientists know that doctrines make all the difference in the world, and that the doctrine that insanity was caused by demoniacal possession was a ruinous idea that wrought an abyss of woe across many centuries.

Gregory the Great himself, one of the foremost doctors of the church, once exorcised a demon from a nun, and when the demon came out, so Gregory tells us, the demon said, "How am I to blame? I was sitting on the lettuce, and this woman, not having made the sign of the Cross, ate me along with it." As that doctrine of demons developed into the accepted explanation of insanity, the corresponding doctrine also grew that the way to get the devil out of the poor victim was to make the victim as uncomfortable as possible; or somehow to make this human habitation in which the devil dwelt so wretched that the devil wouldn't want to stay in the miserable housing any longer, and this became the standard treatment for insanity.

So you will find great volumes of curses and oaths by which the exorcists used to adjure the victims, call them all the dreadful names in the vocabulary to which they could lay their tongues, in the hope that the devil would be sufficiently discouraged to leave. And if that didn't work, then the victims were smudged with asafetida or sulphur. John Bunyan saw one of his fellow townsmen smudged almost to death in an endeavor to get the devil out of him. When cursing and smudging wouldn't work, they took to beating, and if beating didn't work, then exile from the community was resorted to. Such was the result of a false doctrine about insanity. To be sure, this theory was not simply theology. It was also the contemporary science. Nevertheless, we who now have moved into a new day have still a burden of responsibility for that ancient suffering to innocent people.

You see, the Roman Catholics have kept the confessional. They still deal intimately with the problems of individuals, and while of course a great deal of it is merely formal, some of it is finely real, and I suppose most of us know some Catholic priests who are doing excellent psychiatric service in the confessional. But Protestantism dropped the confessional for theological reasons and tried to make up for it by what we have called "pastoral calls." Can you consider anything more absurd? Think of a doctor who goes around the community and casually pushes doorbells to see if there is anybody there sick that might need his services, or the lawyer who goes about the town and calls on

this man and that in more or less regular succession to see if anybody has gotten into legal trouble that he perhaps could assist. It is just as sensible for a minister to go about the town ringing doorbells hoping that he will thereby run into individual cases that need his ministrations.

A metropolitan area like New York City compels us to see that, and while a certain amount of visitation may be necessary for the fellowship of the church, so far as dealing with individual problems is concerned, more and more we are doing what you do—having people come to us. We are discovering that if we are understanding and wise, our public speaking gives us a chance to touch the imagination and the sensibilities of our congregations. The finest result of a good sermon is the number of individuals that come for personal help.

It is you psychiatrists who have taught some of us ministers, those of us who have gotten acquainted with your work, never to believe any patient's diagnosis of himself, and of course I now have the constant experience of having people come to me in all sorts of supposed trouble, discovering the trouble that they really have, and then finding half the battle fought, because so often you can get them out of it.

Another thing that we never thought of doing before is tracing the psychological history of our cases. We took a case as given. I suppose you also used to do that at the beginning—certainly we ministers did. A case was a static matter. Of course, now when a case comes in, it is not static; it is genetic. Where did it start? Trace it back! While I am not a psychiatrist, and I try not to meddle with what is not my own business, nevertheless every once in a while, by using some of your methods, I get a positively marvelous result.

A man came in to me some time ago who had just tried to commit suicide. The strap broke, and he thought the next best thing was to see a minister, so he came around to see me. I often think about that case and wonder just what I would have done in the early days of my ministry—how I would have tried to buck him up, increase his faith, warm him and encourage him, so he wouldn't again try to commit suicide. Perfectly absurd!

Only a little while ago a lovely girl who had had a disappointment in her affections came to me. She was broken down nervously and had to leave college. She was enjoying all sorts of spiritual ecstasies, and was in a pretty dangerous situation. These ecstasies of hers were the most beautiful things spiritually, she thought, that had ever come to her. She had been under medical care, but her trouble was in the realm of religion. The psychiatrist could not quite touch that because he did not understand that religious slant. Now, we have got her out of her trouble. It was not hard. Anyone who knew a combination of psychiatry and religion would have known what to do with that child. This last week I had a letter from her home. It ran like this: "You will know how unutterably grateful we are for the shadow that you have lifted from this house. . . ."—*Bulletin of Mental Hygiene*.

Psychology of the Camp

By MARIE RUSSAK HOTCHENER



IT is a fascinating study to try to capture one's own attention. Did you ever try seriously to do it? Perhaps you have never thought of it in just this way. Perhaps you have never realized that your attention is an illusive, sly imp that must be captured, and that in a sense it resents any enfolding grasp of the higher mind that says to it: "Come now, stop your flitting and let us consider carefully something which is of vital importance to us both."

The attention of the average person resents being captured because the lower mind loves to flit. It does not like to consider anything serious. It ever joys in trifling things. It does not know that there are other things, other heights less flitting, that are waiting to be disclosed to its view, and that can be unveiled only to more steadied, concentrated efforts of itself—heights of wondrous beauty leading to a fountain of sweet tasting waters, waters of life, waters that are the forebears, the inner source of the mind's being; yet it knows not the joys of its own birthing place, never having been led to know them.

Have I captured your attention, dear reader, by mentioning this idea couched in mystical phraseology? If so, let us continue studying together and consider the more scientific, psychological phases of it.

Attention is the first phase of mind, a mode of it. In recent articles we have considered some of the aspects of mind and learned that every time you think about *anything*, the attention, the first stage, has answered to the thought. If the mind is under control and rests on that something, *interest*, or a certain amount of concentration results, the second stage; then if that something is worth while considering further, the mind begins to show its third stage—*mentation* or analysis. You study the thing, meditate on it in a sense, and thus dwelling on it, it penetrates nearer to that fountain of living waters, *understanding*, the fourth stage of mind. Then what the flitting imp of the first stages of mind—attention—will now have experienced is the knowledge, the source, the reason of the thing to which it turned its attention. In other words the realms of the higher mind will have disclosed their wisdom to the lower mind, and that wisdom will be permanently impressed on it, not only impressed there, but will color its future expressions. It will no longer flit thoughtlessly or carelessly but move knowingly in respect to it. These four stages of mind which we shall call attention, concentration, analysis, and understanding, disclose the four vistas of the path of wisdom that leads to all true experience.

The first stage, attention, is predominantly correlated to the physical plane of action; the second, concentration, appeals to interest, and becomes intermingled with the emotions or desires to know more about it; the third, mentation or analysis, reaches a still higher plane of the lower mind, but is steadily

progressing, pressing forward to the planes of the higher mind where intuition guides to the true Wisdom.

Someone enquired: "Does my mind go through this fascinating process every time it thinks?" The reply is not as simple as the question. Every time the power behind the mind acts to direct one's attention to a thing, it carries the consciousness through those stages; but much will depend upon that imp aforementioned whether you will know that it is passing through the stages, or if there will be given you, the real you, any *permanent* knowledge concerning the thing. If you have taught the imp to cease flitting like a butterfly from flower to flower, and it possesses the desirable habit of giving proper attention to real things in contrast to the unreal, impermanent things, then your mind will not only have passed through these states and stages, but each time will have stored up knowledge of the experience.

What have these states and stages of the mind to do with the Camp? I feel sure that you suspect what I am aiming to do as I capture the imp of your attention. You may have captured him a million times and have him under perfect control, but I doubt it. Anyway, perhaps you have not captured and guided him to consider the camp in just the way I have found it pleasant to do, and I shall tell you about it, for it has meant so much to me that my pen o'erflows to you.

The first stage of considering the Camp is physical attention, formative, detailed, tangible. It relates to all the details of your preparations. Are all the financial requirements attended to? It is necessary to consider carefully all the detailed requests of the management, to assist it in every way possible. Have you written down all the articles you are requested to bring? Have you them ready, and added to them other mental things that *might* be needed for yourself? Do you realize that you are going to live in a tent for a week, and that if you are not prepared to be at peace physically, and to direct your attention to joy and contentment, you will be an inharmonious element in a sacred place? Is the voice of your attention going to flit from complaint to complaint, criticism to criticism, gossip to gossip, or have you it well in hand, a poised, suggestionizing agent to others to help them to be a strength—a solid foundation of unity and support to the Camp?

If the attention is thus well-disciplined in all the physical details, what about the interest it has aroused—the second stage of the mind? You reply, "I must have been interested to have given the necessary attention to the details outlined." That is true to a certain extent, but have you considered the *scope* and *quality* of your interest in the Camp? The interest stage of the mind, as pointed out, penetrates far beyond the planes of the physical into those of the desires and emotions, and must be watched and guarded lest the imp may still influence this further stage and cause your interest to flit and perhaps to flag. Let us therefore consider it *above* or *beyond* the interest in physical details.

The words above or beyond are used purposely, for each of the stages has many grades. Interest in physical details is of the "heavier" levels of the stage, but there are other more subtle levels; what does your interest in the Camp pour into them?

Our interest looks forward to the companionship of friends and others equally devoted to the highest ideals of life. It awakens the joys of anticipation of this companionship. The beauties of nature—and the Camp—are eagerly looked forward to, and we earnestly desire to enjoy them. We resolve that since there are inner planes of beauty also we shall not turn to unpleasant things, if there are any. That we shall be interested only in what will bring harmonizing elements to the Camp through our minds and hearts.

Shall we not then strive to keep our desires and emotions interested only in the highest possible expression? Or is the sly imp of an uncontrolled, flitting, surface attention going to have his way, and be such a restless element at this early stage that he will throw a disturbing influence on the later stages of the mind, impeding their efforts to rise to the realm of *mentation*—the third stage.

It is in this third stage that we should be privileged to think deeply and to analyze all phases of the Camp. The admiration of beauty, the joy of companionship, and the love and desire to be with and to serve Krishnaji should be analyzed fully. He is constantly urging us to turn from the flitting into unity with the Beloved.

How can it be done unless at this stage the lower mind is brought into communion with the higher mind *through analytic processes* which carry it to the fourth and last stage of mind—*understanding* in contemplation? How can we be one with anyone we do not understand? Analysis of the teachings that are in Krishnaji's books, analysis of their practical application to daily life, analysis of one's own powers to respond to them, this can be done only when the consciousness has been deliberately and persistently carried through the previous stages of focussed attention and continued interest to the higher realms where analysis and common sense will solve the problems of the lower mind, of the lower stages.

Krishnaji says that common sense is the apotheosis of spirituality. And common sense is, psychologically speaking, the synthesis of analyses—analyses of the things to which we have turned our minds in attention and interest in order that we may analyze them. Thus we find that our spiritual understanding of Krishnaji's teachings (acting on the lofty fourth stage of mind) depends on the controlled stages of our mind, as we direct it consciously into that understanding.

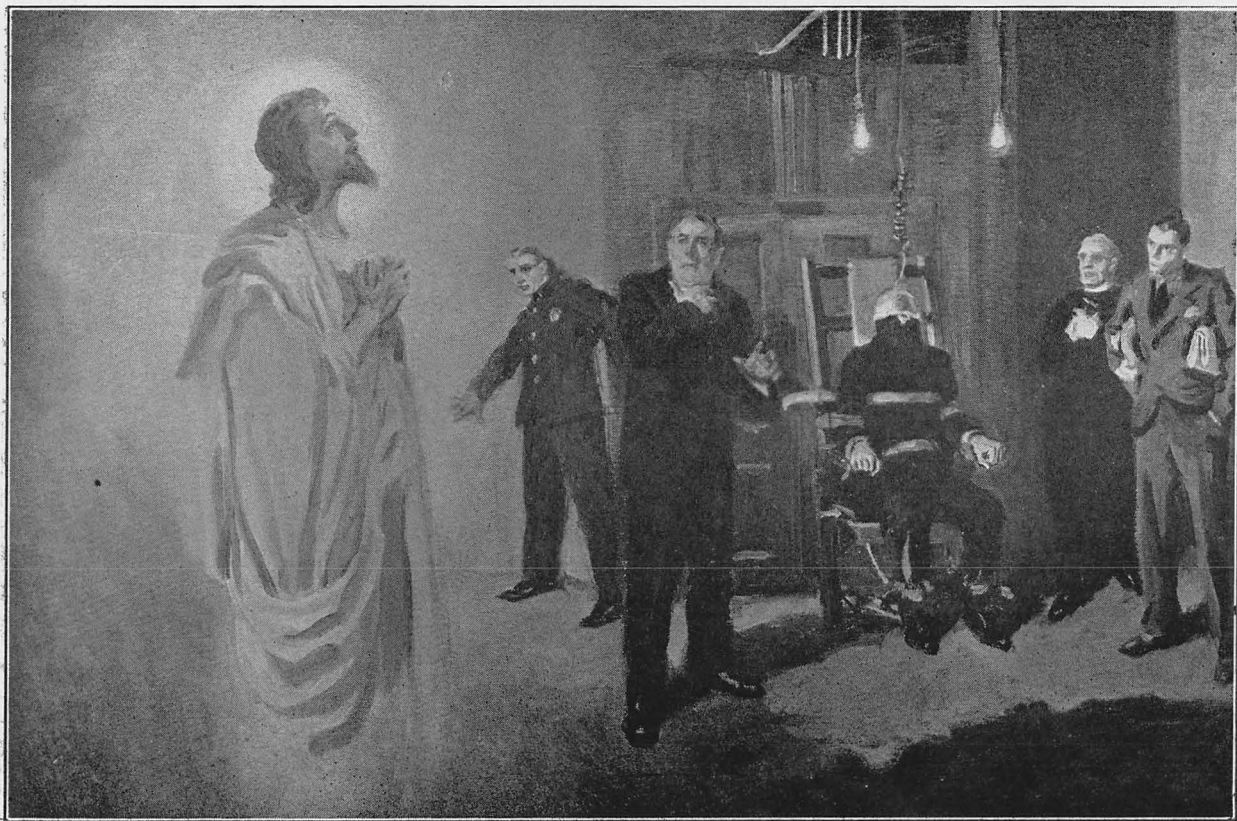
Can we go to the Camp expecting to give him and it the proper attention, interest, analysis, and understanding, and our minds consecrated to him in offerings of service, if we are ignorant of the powers and potencies of our minds?

Psychology of the Camp is the deeper *understanding* of what the Camp means, understanding what Krishnaji means by establishing it, and most of all understanding our own actions, emotions, and thoughts as they reflect true knowledge of what the World-Teacher is and our relation to him.

Understanding is the most intricate and fascinating of human pursuits, especially when motivated by an earnest and lofty purpose; and Krishnaji and his Camp are a sublime purpose, one which can instill into our minds sufficient attention, interest, analysis, and understanding, to lead us into union with perfect understanding—the Beloved.

1894





JAMES MONTGOMERY FLAGG

"Father Forgive Them, They Know Not What They Do."

Anti-Capital Punishment

By JAMES MONTGOMERY FLAGG



WHEN a judge passes the death sentence on a murderer and states at the time that he does not believe in capital punishment, there is something rotten somewhere. Is it the judge? Or is it the law?

Even if he were the only man in the world to hold such a belief, still that would not prove him wrong. But that judge is far from being alone in his opinion. And were that not so, still the whole world has been known to be wrong and proven so in the light of centuries.

Christians who believe in their Bible are apathetic or fatuously helpless to explain away the commandment, "Thou shalt not kill." If it means anything at all it means what it says. There are no pussyfooting amendments to the command, no "ifs" or "excepts."

When a murderer is "legally" murdered, it is only passing the responsibility to the Powers That Be. It is an arrogant and weak gesture on the part of society. Society says, in effect: "This murderer is a menace and I don't know what to do about him except to kill him. If I put him in jail for life he will get out in a few years—such is the procedure of the law—so I will just snap him off here and now—and there's no comeback!"

Because it is obviously wrong to let a murderer out to prey on society after a few years in jail, that does not make it necessarily right to kill him.

Two wrongs, etc. Obviously it is easier, more practicable to finish him off out of hand than to change the law and abolish capital punishment with the tremendous amount of reorganization of court procedure and sociological regeneration it would entail. This opposition to capital punishment that will gather force as time goes on is not born of sloppy sentimentality. Quite the contrary. The doctrine of letting murderers live out their natural lives is really much sterner in scope than it first appears.

A man cut off from freedom with all the rest of his life to ponder on his act is being punished enough to tickle the old hard-boiled Satan himself. That is, of course, unless he is entertained with Zeigfeld's Follies and moving pictures and dinners sent in from the Ritz.

There you have sentimentality if you like! The society that sends its malefactors to prison and immediately becomes mushy about it and installs manicures and radios for the poor dear darlings!

No man has a right to take away what he is unable to give. No more has a state. You cannot give life. You have no right to take it away. You can give freedom, therefore you can take it away when the necessity arises. By so doing you are not audaciously tampering with the mystical laws of God as you are when you evilly end the life that was given a human being by a Being infinitely greater than your state!

You, Society, are cowardly. You hire some misguided wretch for money

to kill your victims. Neither you nor your members have the courage to do it with your own hands. Some of your members might commit the act in a rage, but how about doing it in cold blood?

Your precious stomachs would revolt. You might even swoon or go dippy! But your nice sensibilities are saved by passing the responsibility—by paying and seducing one of your fellows to do what no decent person in your family would do. That is merely a phase of the question, possibly a minor phase.

The main argument against legal murder is that it does not seem to lessen the amateur production so you could notice it.

The murder trial is to America what the bull fight is to Spain. Following and wallowing in the filthy, degenerate details of murder is a national sport like baseball, and passing the responsibility.

The fascination to the atom-minded of the death house and the morbid litch millions of our fellow countrymen have for recitals of their neighbors' agonies would be largely turned into healthier channels if murderers were upon conviction automatically immured instead of slaughtered slowly as a pastime for the proletariat.

There is another angle on the question that will interest those whose motto is not, "What I don't know aint so."

I quote from a great and good woman whose profound knowledge of mystic philosophy is beyond debate—a woman who is world-famed for her knowledge of the higher statesmanship and her heroic efforts for the betterment of mankind—Dr. Annie Besant.

"The law at the present time says to the murderer: 'You have committed a terrible crime which you should not have done,' and then proceeds to punish him by committing that crime itself through capital punishment—legalized murder. One of the mistaken beliefs of those who favor that form of punishment is that it is a deterrent to crime; but the fact is that, when we consider the occult factors, it really increases crime. The criminal is thrown out of this life onto the astral plane with strong feelings of vengeance and hatred against the government and people that took his life from him, and he dies with the murder in his heart. He automatically repeats his crime in memory over and over again and these oft-repeated intense feelings and thoughts increase his own criminal tendencies and, through suggestion, impress the minds of others who are inclined to commit crimes.

"Being earth-bound he is drawn to and dwells near those who are evil like himself and if the opportunity arises, he can obsess them and force them to commit other murders, and this often drives them to insanity."

A fact that all Americans know is that a woman murderer rarely is executed, no matter how guilty she is. The mawkish sentimentality of the public is accountable for this. The actual law is flouted—the female hellion is made a martyr and eventually becomes a public entertainer.

Whereas, if justice and decency and even common sense were the people's ideal she would be neither a martyr nor a corpse.

She would be placed permanently where she could be taught better—no matter how slowly. A broken neck or an electrocuted body begs the question—

they don't answer it. They only bring shame on a people who practice such untutored barbarity.

I believe the time will come when the hangman's rope and the electric chair will be seen only in glass cases in museums, and our children's children will gaze on them with the same sort of contemptuously amused horror that we feel when we see the rack, the wheel, and the "Iron Maiden" of yesterday's even more barbarous people.

The illustration accompanying this article is a copy of a painting by Mr. James Montgomery Flagg, the noted American artist, and is entitled "Forgive Them, They know Not What They Do."

The Good Man's Heart

SHELLEY

The consciousness of good, which neither gold,
Nor sordid fame, nor hope of heavenly bliss,
Can purchase; but a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness; the heart
That beats with it in unison; the brain
Whose ever-wakeful wisdom toils to change
Reason's rich stores for its eternal weal;
This "commerce" of sincerest virtue needs
No meditative signs of selfishness,
No jealous intercourse of wretched gain,
No balancings of prudence, cold and long—
In just and equal measure all is weighed;
One scale contains the sum of human weal,
And one, the good man's heart!

Peace---Through Politics

By HERBERT RADCLIFFE



THE ideal of the brotherhood of mankind is constantly stressed by Krishnaji, as well as the corollary that the nations of the world should dwell together in understanding and peace. It is also urged that the danger of war is rather menacing at the present time and that people should do everything in their power to further the cause of peace. One method suggested is that they should dwell meditatively for certain periods each day on the thought of world-peace so that mental forces should thus be generated and diffused to counteract and eventually supplant the hostility and irritation now so prevalent in the world which are so often the precursors of war. Peace, peace, and again peace is the theme for all the altruistically-minded, for that alone is the sure foundation on which the World-Teacher's program of happiness and liberation is to be triumphantly built.

When this general idea becomes firmly entrenched in the heart and mind as a first great desideratum, it leads one naturally to ponder upon the detailed steps and stages that are necessary to objectivize it as a reality in the world. A thought always needs an action in order to complete its cycle of existence, and one therefore asks, What should the peace-lover do in order to help the world to peace? In private life, of course, the answer is, To exercise such wisdom, love, and self-restraint in action, emotion, and thought that our contacts with others shall become a continuous procession of events that bring peace, happiness, and justice to others, instead of opposition, unhappiness, and injustice. The one who has become a channel for peace in his own family and acquaintance-circle is

the logical person to become a channel on a larger scale for peace in the world at large.

In that larger world the family circle is the nation, and here there are so many of us, with so many contacts because of our social and economic life, that we have the complicated mechanism called government. And because of the medley of human passions and interests involved (especially in this emotional period of our development), government and politics have come to have rather unpleasant association. Well, perhaps we can make them more pleasant by definite methods of practice and precept more in harmony with ideals of brotherhood. At any rate, that shall not prevent us from striving to do the work that lies before us.

A very important part of our work is the immediate improvement of the relationship between nations, so that the causes that usually lead to misunderstandings and war shall be dealt with and removed in a more friendly fashion. Therefore the peace-advocate favors such measures as an international court of justice and other tribunals for the arbitration and settlement of disputes, also conferences and legislation for progressive disarmament on land and sea, treaties that shall outlaw war, and possibly also the reconsideration of tariff regulations that create frictional barriers amongst nations. There are other issues that will naturally occur to the analytical mind, but these are sufficient for present consideration, and probably all serious-minded people would give their approval to these specific reforms as need steps to world-peace.

This approval is a first step, and there-

fore all efforts are good that help to attract the attention and awaken the interest of more people in these world-issues. But one recognizes that something more than approval is needed. For there is the inevitable cycle that starts with the abstract conceptuality of world-peace, descends into the concrete physical world to struggle against the conditions of the past that would oppose it, and needs to be completed by those steps of progressive experiment and experience by which alone it can become a perfectly realized actuality. Stated more simply, we can accomplish world-peace only by vanquishing its enemies (ignorance and selfishness) in the arena of political action.

If we take an example we shall see why that is so. When the World War began in 1914 America did not come in. Though most of Europe was involved and humanity struggled, agonized, and died, America decided that our place was not in it. When we say that "America decided" we mean that our public representatives, the President and the Congress decided. But after some years, our officials reversed their opinion, abandoned peace, and declared for war. We are not here concerned with the wisdom of the decision, only with the method. The same President and the same Congress that had formerly declared for peace, now declared for war. They were the officials that we, by our votes as citizens, in our annual or bi-annual elections, had chosen to represent us in our national life. When the question of war came up for vote, there were not more than half a dozen (this is from memory and may be slightly inaccurate) who voted against war, who stood for peace. The courage to do that, at a time of national hysteria (and all war times are hysterical) was an extraordinary spiritual quality, regardless of the right or wrong of their decision, and incidentally they paid for it in a severe public hatred and ostracism.

The pertinent question which we as ad-

vocates of peace will naturally ask ourselves now is this: If the question of war were presented to the American Congress in the immediate future, what reason have we to think there would again be any more than a hopelessly small minority that would resist the national emotionalism and hysteria and vote against war? What have we done as individuals, when voting in national elections, to put into office the people who would stand courageously for peace, vote courageously against war? How many of us have inquired as to which of two rival candidates for office was avowedly against war, and thus avowedly for the ideal of world-peace that we cherish? If we have not inquired, if we have not taken any more interest in it than the average person takes, then we may be pretty sure that we put into an office just an average legislator, which means a man or a woman with the ingrained prejudices and limitations of the selfishness and ignorance of his day who would be swept away by popular passion and vote for war—not one with the forward-looking principles for which we stand, which disregard popular passion, and which would mean a vote for peace.

Not long ago a group of citizens were complaining bitterly of the corruption and ineptitude of the government, and one of them said, "Well, at least I am not responsible, for I have not even voted for ten years!" We may hope that not many would be so ridiculous, but there may be some people in the world who prefer the ease and negativity of a half-hour's meditation on peace in an armchair to the effort and positivity of a half-hour's inquiry into such a practical matter as the qualifications of political candidates who may soon have the power to vote us out of peace into war.

How are we to get the right people into office to make right decisions for us if we who have these constructive ideals of peace and world-happiness do not take an inter-

est in it and help to put them there and keep the wrong people out? Who will take the lead in the era of progress and right-doing, nationally and internationally, if we do not? The subject of present-day politics is an unpleasant one to most people because it has been associated with much corruption, intrigue, and selfishness; because it works for injustice, for unequal distribution of wealth, for keeping the masses ignorant of the causes of their exploitation, for continuing the causes that bring friction in our relations with other nations. But if we who cherish the finer ideals of the future do not get into politics to some extent, who else will help to establish justice, a fairer distribution of life's comforts and opportunities, a better system of education that will equip mind and body to meet joyously the difficulties of life, and new relations with other nations that will supplant suspicion and hostility with frankness and friendliness?

A truth that is at first surprising is that it is not so very difficult to institute political reforms if there are a few leaders who have a certain mixture of unselfishness, knowledge, wisdom, and courage. This is far more important than merely large numbers of followers. How much can be accomplished by a few is seen in the changes wrought in India by the heroic work of only a score of years by Dr. Besant, Dr. Arundale, Ghandi, and a handful of others, who were willing to go to prison (and did go) rather than yield their convictions. And because of them, India stands now on the threshold of home-rule freedom after centuries of oppression and slavery. We have therefore much to encourage us in our ideals for America, and because of our more liberal institutions we won't have to go to jail to attain them!

Moreover, history shows that whenever a World-Teacher appears among men and proclaims anew His message for the progress of mankind, inevitably there come

changes in the forms and policies of nations to reflect the new ideals and life. Krishnaji is giving us the new message, but we will help to pave the way for the new government in America that shall aid the work of the Teacher by extending happiness to all individuals and nations in the world?

At first it may not be clear as to just how we are to do this, but the way will become clear if we look for it. But first we must convince ourselves that it is our duty to look for it and to take an active part in the national and international work that is ours as citizens of the world.

Did not Dr. Arundale have this in mind when he said, on leaving America after his lecture-tour here, that there is a great need to institute steps that will help America to fulfill her great mission in the world? His wide experience of politics, of education, of humanitarianism, his knowledge of the Inner Government of the world, makes his statement more than a merely interesting opinion. Is it not rather a reminder of our duty as Americans to take a new interest in our country? At first it may not be pleasant, it may take some trouble, some time, for that is needed to make new grooves in the brain, but does real unselfish service ever require less than this?

In short, it is not by abstract meditation alone that we can bring about an immediate future of peace rather than of war. The meditation creates a reservoir of conviction that should be translated into physical action that will accomplish our purpose. That action is first our voting into office such men and women as are pledged to support peace and to remove the causes of war by instituting those measures of international comity that have been suggested—courts of international justice, arbitration, disarmament. Our further action will be clear as necessity arises, and it will be ultimately successful if we hold resolutely to our brotherhood ideal of peace, happiness, and progress for all.

The Women of America

By FRANCIS X. KADOW



WISH to call attention to a combination of material and spiritual forces now forming as yet only a crude groundwork toward the establishing of new habits for the coming generation, in a way not hitherto attempted. "How use doth breed habit in a man!"

Today much of the power to control human destiny lies in the hands of women—and the birthday of the universal man is near. Womanhood, the qualities you cultivate will dominate the thoughts, will out-picture themselves in your child, and will rule his life. Every act, every thought, every motive is hung up before your baby's eyes (before and after birth) and he is compelled to look at everything through them. If the act is clean, the thought pure, it is as if you had thrown a safeguard around his character.

You can, if you persevere, cultivate the poise and balance in thought and bearing which characterizes the true thoroughbred. Ally yourself with the best always.

The whole effort is to put ourselves in contact with healthy, happy, prosperous currents of thought, and the humblest human being who helps in the slightest degree toward the attainment of this object is actually a participator in the creative work of the Creator, and will soon be rewarded by feeling the faculties expanding, by becoming sweeter in spirit, by acquiring a nobility and dignity of bearing in keeping with the altered mental attitude.

COMMON SENSE, or acting in conformity to reason at all times, or the exercise of sound judgment in avoiding evil and attempting good. Do not become a fanatic

or a one-sided specialist in any one thought; be liberal. Aim to develop the habits of industry, patience, regularity, thoroughness, and a wholesome self-respect. A continual and determined thoroughness develops character and leads to success in any undertaking.

Learn to overlook everything which irritates but that cannot be helped. Avoid the temptation to exaggerate trifles; to keep arguing little things, thus making yourself and others extremely uncomfortable. You have no energy to throw away. Life is too short. That precious time should be spent in doing something worth while.

If any weakness runs in the blood you inherit—arouse yourself. By right thinking and right living you can strangle this foe which saps your life's chances. Many defects in home training can be remedied through right associations, through reading the right books. Read "Your Forces and How to Use Them," by Prentice Mulford, obtainable at any public library. The development of one's mental powers is life's best investment.

Avoid the habit of not feeling well and saying so. Indolence is fatal to all achievement. The moment you allow yourself to be governed by moods and fancies you open the door to the enemy of your health, to your success and happiness. Common sense must prevail when you are really ill. The best safeguard you can throw around yourself is a determination that you will be master of yourself. Avoid worry; just meet every situation with sound common sense. Thus you discover and develop your own powers, and how to make the most of them to prompt your own ends and for the good of our race.

TOLERANCE AND SYMPATHY: Cultivate an indulgent attitude toward things and opinions contrary or different from those established in your own mind. Sympathy is like a benediction to both giver and receiver. It is the touch in nature which "makes the whole world kin." It melts the hardest heart and develops the better part of human nature. The greatest achievement possible is the cultivation of a sympathetic personality. Its touch is like magic to win friendship, influence and love. It makes all who come into contact with it feel like new beings. Be generous, be large-hearted, be magnanimous and tolerant. But you must cultivate positive qualities, for a negative character is like a lamb, easily tempted into the jaws of the wolf.

Cultivate the habit of feeling kindly toward everybody and toward animals and birds. There is no influence so powerful as sympathy in awakening affection in the hearts of the latter two. Try it on the dog, that wistful-eyed, golden-hearted friend of man. The dog, of all animals, is the most trusted. His love is utterly unselfish. He possesses obedience, discipline, devotion, and thought. The recent war has given positive proof of these qualities, for the dog has made for himself a wonderful record of valor. The life of many a mother's beloved son has been saved by this beastie's sagacity and courage. Be kind to the dog.

DUTY AND HONOR: We all have our duties to perform. Duty to our family, duty to our fellow creatures; duty to our country. Duty to our family comes first. Then it is our duty to go outside the narrow borders of our own existence to be of material help to those who need sympathy and assistance.

Happiness should be the watchword of our race. Be on your guard lest the pursuit of happiness make you hard and indifferent toward those who have burdens to bear on the way. Help to bear them. It is selfish and wicked to live in an at-

mosphere of such exquisite, idealistic superiority that discussions of poverty, ignorance, or suffering become disturbing elements, or to enjoy life and cold-bloodedly leave another fellow-creature straining his heart strings in the effort to make life endurable.

Do not sacrifice honor and duty to a sense of fear of ridicule. Absolute veracity and straight from the shoulder talk is more needed now than at any period in the world's history. A sense of duty and an honest pride in the future of our race should act as an incentive to the careless, indifferent butterfly of the gay world, to scatter some of the gold from her laden wings among the poor grubs below. You can, if you will, make a little of that gold minister to other lives—for example, education for the Child. A weekly allowance for the maintenance of every child from its twelfth to eighteenth year; children of the extremely poor in every community should be paid enough for their education. That is not charity, but a duty and an honor to assist in the building up of a better, greater, and happier nation.

TRANQUILITY: personal equation; poise. The real object of education and culture is to eliminate the brute nature and to develop the real man; calm, self-possessed, virile, every faculty of a trained mind and a calm spirit bent on problems of the moment; such persons are never failures.

Everything depends upon the mother's choice of ideal at the very outset of her child's embryonic life. The mother must feel the force of positive goodness, which will modify the character and shape the life of her child into a perfect realization of the divine idea.

CHEERFULNESS: To be free to enter paradise we must first stand before the gate and give away joy; that is the key with which the great gate is opened. Thought is an active, living thing. Then think cheerfulness in every possible way, for it is

wonderful how the cultivation of cheerfulness will transform the whole life. The effort to be always cheerful, kind, considerate, and gentle is a well nigh irresistible force for success. The expectant mother must radiate mental sunshine. It will influence the life of the unborn child and it will thank you for it later. A man who does not contribute toward the happiness of his wife and children, is not worthy of his family. Every new movement before it can catch the imagination of the throng, without which it cannot swell into a wave of united effort, needs a slogan. Here's ours: Happiness for all!

EDUCATION AND BEAUTY: The right time to educate the will aright is in youth. The person of strong will stamps power upon her actions—and education molds a great character out of a character. The assertion that "an educated man believes himself above manual labor" is wrong, not when work becomes an art.

By education only can labor be organized into happier conditions, for organized education will improve the condition of the workman both mentally and physically. Only by the application of systematized and organized knowledge can we secure efficiency and realize the ideal of better and happier living. What efficiency we might rightfully expect from the next generation when our youth is properly equipped in the head and trained in the science and art of work. When he is enabled to maintain a dignified, honorable independence by his superior conduct and complete freedom from class hatred—then and not till then will the world receive its first insight of what Democracy involves when men live up to that for which it stands.

Women's minds should be trained to the same high standard of our men to insure perfect harmony and understanding between them. She must learn that by

right thinking and right living only can the growth of our race toward harmoniously balanced conduct be obtained. That in right thinking and right living she is giving her child the utmost possible help as well as by a wholesome and invigorating environment; and that she is working in harmony with the force of positive goodness toward the perfection of the human race as willed by God at the beginning of all things.

BEAUTY is intrinsic; beauty of utility; beauty of sound; beauty of thought. Put beauty into life. Everything coarse and brutal flees as perfect beauty evolves. In our concentrated efforts for the necessarily practical we have overlooked the equally necessary element of the beautiful. "Everyone should look for a beautiful thing in life each day." Then let us begin by sincerely appreciating that mass of loveliness that should smile from the flower beds in every yard. This will be followed by the gradual attainment of beautifully planned streets and boulevards; beautiful statuary, and the building of homes not only practical, but attractive to the eye. By associating beauty with all kinds of work will be developed the latent artist in one. It will gradually express itself in one's very contour and movement; in the loveableness and nobility of one's nature and in the simplicity of one's bearing. Beauty should be one of the methods used for systematically improving and refining the mind.

LOVE: It is love for which the world is hungering, that mighty force "which makes the world go around." All men love him who loves all men, for love, if strong enough can overcome anything. It is an unconquerable, invincible force of nature. It is the love of liberty that saved the world from slavery and upon that solid foundation will now be built the true brotherhood of men.

Krishnaji

By LIONEL DUNROBIN

A man! And what a man!
Gentle, yet strong;
Features aquiline;
Texture of brave Indra's Clan.

A dazzling smile!—
That would
The serenest of hearts beguile.

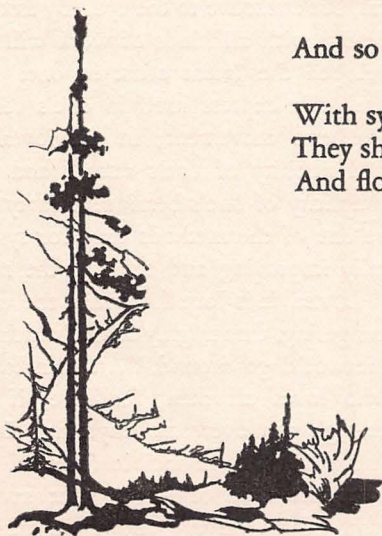
And eyes aglow!—
Aglow with the romance
Of all the world—
Unveiling joys for woe!

And yet, and yet

Burning with fire
Of worlds far higher
Than we know!

And so

With sympathy divine
They shine
And flow!



OM! MANI, PADME, HUM!

(Thou! Jewel in the Lotus!)

By M. R. H.



PERHAPS it may be interesting to some of our readers to know, and to those of them who do not know to recall, that the full moon of May is the birthday of the Buddha, of the One who in a far-off time found the way to the great Peace, the way of Light.

It is a general festival day called Wesak, celebrated in many places of the Orient. It is believed that at the moment of the full of the moon the Buddha appears in the midst of a radiant cloud in the sky, smiles upon His people, pours forth a benediction, and then disappears for another year.

For a special one of these celebrations many yellow-robed monks, devotees, and others make their way to the great Gobi desert. Over long hot roads, rocky districts, and mountainous passes they come, from far and near, thinking, yearning, chanting. Thinking of the Law of correct living which the Buddha taught, yearning to see the Giver of the Law, and chanting, *Om! Mani, Padme, Hum!*—"Thou! Jewel in the Lotus!"

(The Buddha is usually pictured as seated on a lotus.)

Here at a certain spot they gather during many days for a precious glimpse of Him, for a few moments of reverent prostration, and for a great spiritual upliftment—a thrilling pause in the long days of the year—and then, on and on, back into the outer world they return, over the mountain

passes, rocky districts, and hot roads, chanting, yearning, thinking, back to their homes, tasks, temples.

Om! Mani, Padme, Hum! This mantram has been translated to mean, Thou! Jewel in the Lotus! but has other more secret meanings known only to occultists. It is the special one with which China and Tibet are impregnated, and issues daily from millions of lips, is engraved on all temple walls and wayside shrines everywhere, especially along the impregnable highways to Lhasa. The pilgrims who have traversed those highways tell us that the syllables of the mantram are colored white, green, yellow, blue, crimson, and purple-indigo.

What is a mantram? It is a sublimated prayer, chanted according to a formula of words, rhythm, and sound. A sacred mantram is to sound what a sacred sign is to sight.

The consciousness forms its aspiration into a few words, or sometimes only one word, and by long repetition transforms the ether into a magical, creative element that clothes the sound. From the beginning it has been the power of the spoken Word that has made manifest all nature.

The Creator spoke the magic Word and the vibrations that created the world descended; man chants other magic words and the vibrations that clothe his prayer ascend.

These vibrations rise and knock at the

door which divides the material world from the spiritual. Whether the door will open or not depends upon the power and correctness of the sound, the devotion of the performer, and the quality of the aspiration.

Such is the magnetic potency of a mantram, a magical agent of the powers of speech, feeling, and mind. It is usually guarded with much secrecy by the priests of the temples in the Orient, for much harm can be done by its misuse when there is no knowledge to guide the understanding. The latter will unfold, as will the petals of a lotus on a still lagoon, when a correct magic is the agent that unites the sound with the soundless.

It is difficult for the western mind with its other customs, feelings, and thoughts to grasp what such festivals mean to these far away Orientals.

On one special occasion it was given my husband and myself the better to comprehend just what such a journey of pilgrims, yearning, and chanting of a mantram did mean to them.

Returning from India our ship lay in the Malay Straits at the city of Penang, and as it was to remain for a day in port we took advantage of the time to visit the quaint old city, the inhabitants of which are principally Chinese. It was most interesting, different in many respects from other cities of the Far East, but I shall describe it only one place of special interest to our subject. Our guide-book mentioned it, together with other places, as an "Old Chinese Temple," and we drove there without delay.

It lay on a promontory, outside the city, far above the sleepy, azure waters of the Straits. Halting at a wide, rough, winding stairway, shaded by luxuriant flowering trees, we were informed that we must now proceed on foot or take sedan chairs. We refused to be carried, preferring to walk beside the pilgrims who were going to the temple over the hot road, rocky steep, and

other high places, thinking, yearning, chanting:

"Om! Mani, Padme, Hum!"

Up and on they went and we climbed up and on with them, on every side travelers, pilgrims from all parts of the world. The wide stairway with occasional turns and passageways seemed never ending, but our thoughts were diverted from the fatigue which lost itself in the delight of the flowers, beautiful trees, fountains, interesting shrines, and many other surprises by the wayside.

The simple portal of the temple was in no sense indicative of the lavish wealth and splendor within. It was unmistakably a typical Buddhist temple. In the entrance court were several other shrines, for particular suppliants. The most striking was that of a laughing lama whose grinning visage was supposed to bring joy to the depressed, a comfort to those who lighted sufficient incense sticks and gaudy candles to invoke the transfer of his good humor into the petitioner; it succeeded, we observed. Passing round the court, we lighted incense at some of the other shrines as we were too happy to need the benediction of the grinning lama.

After viewing these we thought we had received our share of the gifts which the gods could bestow, and we were about to depart. However our Chinese guide was very insistent that we enter a small passageway to the right, and looking in we beheld a labyrinth of more steps. We paused to measure our strength, and could not resist the tempting vision before us, so we went on.

The sunken gardens on each side were full of most exquisite flowers, ferns, and dwarf trees. Soon beautifully decorated and colored fountains and shrines were all about us. In one grotto to the left was a small lake with fully fifty tortoises of great size. A fountain contained goldfish of strange varieties, and rare orchids drooped

from the overhanging branches. We arrived at a covered granite pergola, carved everywhere with *Om! Mani, Padme, Hum!* which led past the foundation of the real temple that we were soon to view. Upon this foundation was written the entire *Pitaka* (a Buddhist scripture), displaying the life-time work of a devoted sculptor—a marvellous offering of love, requiring untold patience and labor.

Encouraged by the gentle guide we plodded on to the top. Entering an outer court with exquisitely wrought pillars, we turned and viewed, first, the blue sea beyond framed in hanging vines and granite columns, ornate with inlaid colorings; second, the entrance to the main temple at the top, a splendid structure, nobly adorned with turrets and domes. Filled with wonder at the unexpected beauty of the architecture, carvings, brass and jeweled works of art, we made our way inward to the main shrine of the temple.

Proceeding as best we could in the dim light of the hanging, jeweled lamps we found ourselves in front of a huge, golden statue of the Buddha, in an alcove mysteriously lighted from the ceiling.

Strangely enough the alcove behind the golden statue was painted in rings of the same colors as the syllables of the mantram on the highways of Thibet, and gave the impression of a luminous aura.

As we gazed on the face of the Buddha, into our minds flooded the memory of some of His teachings as recited in Edwin Arnold's *Light of Asia*.

I, Buddh, who wept with all my brothers' tears,

Whose heart was broken by a whole world's woe,

Laugh and am glad, for there is Liberty!

Ho! ye who suffer! know

Ye suffer from yourselves. None else compels. . . .

Before beginning, and without an end,

*As space eternal and as surety sure,
Is fixed a Power divine which moves to good,*

Only its laws endure. . . .

Such is the Law which moves to righteousness

*Which none may turn aside or stay;
The heart of it is Love, the need of it
Is Peace and Consummation sweet. Obey!*

The figure of the Buddha was startlingly beautiful, wonderfully impressive, and shone out radiantly in the light from above. The serene countenance was of exquisite loveliness, the delicate lips tenderly smiling, the figure graceful and restful with a Peace found through thousands of years of searching. The image of the One, the "stainless soul," was here seated upon a golden lotus flower, the eyes closed in meditation.

Om! Mani, Padme, Hum!—Thou! Jewel in the Lotus, Hail!

The chanting of the pilgrims never ended—on, and on, echoing, echoing still. It was a profoundly impressive experience.

We stood in reverent contemplation. We burned incense. We offered flowers. We rendered homage to the ancient Teacher who brought the law of perfect living.

An old lama singled us out of the crowd of visitors and beckoning us to follow him, led us to his own private shrine-room. No word needed to be spoken; he gave us seats and tea; neither did he remove his gentle glance from us for some time nor did he ask a question. We were alone with him and the echoes of the chanting.

Finally we spoke to him and then he questioned us. In answer we told him whence we came, how we revered the Buddha as a great teacher of the long ago because he had given the Divine Law of Living to His people. We said we respected all religions. Would he kindly tell us about the beautiful temple and the wonderful statue of the Buddha? He did. He

gave us a little book describing it, and we heard the golden figure of the Buddha was a copy of the great one at the world-renowned, secret temples of Lhasa, and that it had been made there, then brought to Penang long, long ago, brought over the hot roads, rocky places, and mountain passes.

We asked if we might give a little offering to the building of an additional shrine which we observed was being erected near the temple. He accepted it, and we were surprised to learn from him that gifts were never asked from travelers in general. He said, "We are erecting a shrine by the aid of pure offerings of love; any sum not blessed with reverence for the Teacher would sully the magnetism of the structure."

(How profound are the depths of reverence in the Orient! The law of opposites is seemingly fulfilled by a great lack of it in the Occident.)

The priests and pilgrims near the shrine were still chanting *Om! Mani, Padme, Hum!* We knew of the secrecy of the mantrum and hesitatingly inquired if he would teach it to us. He consented most willingly. Over and over again we chanted it together, then he wrote it down in Thibetan characters for us to keep.

We now passed once more into the main room of the temple. The lama took some flowers from the shrine of the Buddha and presented them to us, saying that they had been specially blessed by him.

Reluctantly we took leave of the beautiful image of the Buddha, of the white-green-yellow-blue crimson-purple-indigo light of his aura; of the kind lama; of the colored fountains shimmering with fish and darkened with tortoises; of the flowering trees arching over the wide ruined steps; and lastly of the following-after echoes of the pilgrims's chanting:

Om! Mani, Padme, Hum!

Beauty a Necessity

By J. W. A. CROISSET VAN UCHELEN



WE know the stress Krishnaji lays upon beauty. Beauty, love, and harmony—abstractions manifested in an external world as expressions of the Creator. Do we lay enough stress upon beauty in our daily lives and daily environments? How many could say in the words of William Watson,

"I follow Beauty; of her train am I,
Beauty, whose voice is earth and sea and
air;
Who serveth, and her hands for all things
ply;
Who reigneth, and her throne is every-
where."

In the world of today beauty is more or less considered as a luxury, an extravagance for the few, where it should be the possession of all as it has been in old civilizations and will be again in times to come. For beauty is a necessity of daily life for the human being, and when he does not get it he is less man, less human, than he ought to be.

The world needs ideal and poetic art to minister to the attainment of the true social life, and the full and complete expression of man himself. Nations which knew the value of beauty made their towns beautiful; their works of art were made common property; their architecture was magnificent.

In Greece for instance, all the fortunate conditions to produce great art and beauty were curiously combined, and pre-eminently supported by the conjunction of events and by the prevailing sentiment of the time. The artist drew his inspiration from the most exalted conception of life embodied in gods rather than in man. Art too, was an affair of the State. It was the supreme interest and held national importance. The greatest gifts were consecrated to the service of beauty and under these stimulating influences it was little wonder that there grew a beauty of form, a beauty of mind, that cannot possibly grow up under the conditions of our present-day civilization. Sometimes when we dream of the beauty of Greece, or recall the works of Italian masters, we wonder if we really should have to go back in future to what has been in the past. But then let us remember the symmetrical direction of evolution, a spiral, always higher, a little only, for the process of evolution is slow as we see it, but always onward. And it is thus, through wisdom born of experience through the ages, that our expression of beauty reaches all further enlargement in a widening consciousness. The very lack of beauty brings in time the reaction in a new-born expression of beauty, by a race which thus has known a rejected ugliness. The ugliness by which, to a large extent, we find ourselves surrounded in the world of today is already causing a revolt to rise against it. As a matter of fact we have to learn to appreciate beauty and to approach it with reverence; this latter is important, for our western attitude is above all critical.

Those of us who are devoted to the higher ideals of life should be willing to acknowledge greatness; in other words, to show reverence where it is due, and there is great joy in doing so. The feeling of admiration, adoration, and devotion is uplifting, whereas criticism tears down, at any rate it is negative. I am well aware that

sound criticism is necessary for a perfect discrimination and balance, and as such are virtues, however, the old Platonic idea still holds, that the virtue in excess is a vice, just as the undeveloped virtue is a vice; the golden mean between the two alone is the true virtue.

In regard to the way in which things of beauty are approached, we may learn something from the eastern people; and here I might mention what Madame Calve wrote after a visit in Japan, where she was living for a short time in a Japanese family. The head of the family was a Buddhist priest, who with his sister and his sister's children lived within the confines of the ancient temple which he served. "My room," she relates, "was simply furnished with a mat and one or two cushions. In one corner of it stood a low tea-table. That was all. At night I was given some larger cushions over which, as a concession to my western habits, linen sheets were spread. The paper screens were drawn together and I was *chez moi*. The nieces of the priest spoke French and used to come to me every morning with flowers and gifts. They taught me how to compose a bouquet and to express an idea or sentiment with one or two flowers, carefully arranged. A certain blossom placed in a given relation to another meant a definite phrase. These young girls were able to paint their poet's own verses in the colors of the fragrant flowers. Each morning they brought me the bibelot or ornament which was to grace my room for that day. Sometimes it was a figure of Buddha made a thousand years ago; sometimes a lovely vase or a gorgeous bit of carved jade. They would place it carefully on my table and we would admire it from every angle. Once they showed me the room where all their treasures were stored. 'Why do you hide away all these beauties?' I exclaimed. 'They could be put in every room of the house so that you could enjoy them all the time.' 'What a horrible idea,' they

answered. 'Positively barbarous. How dreadful to have all these things around us. In the first place it would be unhealthy. But most of all we would soon become so accustomed to them that we should cease to enjoy or even to see them. Isn't it better to take them out one at a time, to study them individually, and appreciate all their delicate beauty and charm?' "

Indeed to my mind there is a great subtlety in the capacity of such an admiration, especially when we see how in our large cities the works of art—crowded in museums or art galleries—are contemplated in the hurry of the Sunday visitor's afternoon. However, as said, a reaction is rising, and the eternal beauty within finds new ways of expression. Instead of hideous towns where the air is poisoned, new garden cities are being built, not as the fancy of fanciful people, but in a purposeful endeavor to beautify our lives. Especially California may be named in this respect, rightly called the province of landscape architecture, the latter recognized as an art of design.

Art itself is evolving and we have to learn to understand, guided by intuitional inspiration in recognition as well as creation. Thus appreciation of beauty becomes a part of education; the beauty of nature as well as of art. For just as our ears have to be trained to understand, comprehend, and appreciate music or tone-values, so have the eyes to be trained to understand the values of line and color. We train the mind to grasp intellectual ideas, scientifically arranged thought, why neglect our other faculties with their uplifting, beautifying influence?

There is a new delight in color and tone values evolving along different lines that find expression along paths less imitative. A remarkable example is the new art of light, originated by T. Wilfred who, with his new musical light-organ, has experimented in Paris, and which art it is said has even now in its infancy the paradoxi-

cal power of all great art, "at once to take captive and release the imagination, to transmute sensation into something spiritual and to call forth the soul to revel in the pure joy of color, form and motion." Many of us have seen that the new art of color, although classified under the art of painting—because the medium of canvas and color is alike—differs too widely in the expression of vision and emotion to find its appreciation among the admirers of the older schools. It is thereby often said in defense of the imitative art that we cannot improve upon nature, and in one sense this is true. But it is to the artist to show what there is in nature which the blinded eyes of ordinary people do not see.

A flower, for instance, is beautiful; a little "nature-spirit" made it and caught as much of the divine thought of beauty as that small intelligence was able to conceive. But when the artist comes, is not the divine life far more largely evolved in him than in that nature spirit? Can he not catch more of God's thought in the flower than the nature spirit was able to express? That is just what the great painter, poet, or musician does; he hears and sees and tells of the thought of God more fully. For what is inspiration else than the reaching out in higher realms? "Nature sets the standard of art, and art replies by teaching man to see nature with new eyes by showing him a nature which he did not know existed." The true artist can see through the forms of the present the divine idea which is striving to express itself in new ideals, new hopes, new powers.

Art is a matter of the soul. It is the overshadowing divine archetype compelling a human attempt to express it. It is the creative instinct on the mental plane, the whisper of the angels filtering down to earth. Thus the possibilities for the future lay in a widening consciousness contacting a wider world; and the signs are all around us, in art, in science, and religion. It is the

promise of the future, where larger worlds shall be drawn upon—where a vaster nature shall unfold herself to man.

Beauty is not merely linked with spirituality; it is literally the condition of manifestation of God. One of the most suggestive and illuminating characterizations of the Holy Trinity is that God manifests as Wisdom, Strength, and Beauty. Indeed it is not accidental that all through history we find that close relationship between art and religion. As far as Christianity is concerned think of the paintings and sculpture of the Italian masters whose marvellous shapes of grandeur and sublime intimations carry the soul into a conscious communion with the Divine, and have given a presence to religious ideals; or of the beauty we find expressed in those old magnificent cathedrals built by the wandering band of Freemasons inspired with the idea of the Gothic style in a physical plane attempt towards a jubilant and aspirational thought-form which it was wished that their religious services should erect. The real artist is a ser-

vant of the Lord, whose supreme purpose it is to embody the aspirations of the age, and to render in his works a full and complete symbol of those true realities of life which have their being in the spiritual universe, rather than in the changing temporal world of delusion. The artist is the priest of the beautiful, yet everyone who can create anything of beauty can likewise officiate in his temple.

In many ways—even though we cannot all be painters, sculptors, musicians, or poets—we can all create beauty; beauty in thought, in actions and emotions. Thus can we be co-workers for the new age, when art and beauty will regain their rightful place.

Beauty lies in perfect harmony; a beauty within, in joy responding to the beauty without. And the more we strive to be beautiful in our characters, in our homes, in the least events of our lives, so shall we find that life takes on an added richness and a deeper meaning.

“He that Loveth His Brother---”

By W. S.

Christian—“He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him: That he who loveth God, love his brother also.”

Hindu—“He who is the friend of all beings; he who is intent on the welfare of all with act and thought and speech, he only knoweth Religion.”

Buddhist—“Hatred does not cease by hatred at any time. Hatred ceases by love.”

Hebrew—“Have we not all one God? Hath not one God created us? Why do we deal treacherously every man against his brother?”

Islamic—“No man is a true believer unless he desireth for his brother that which he desireth for himself.”



EDUCATION



Emotional Factors in Our Children

By JULIA K. SOMMER



ONLY about five years ago it was the fashion among psychologists to avoid the use of the word "emotions" and all its derivatives in any psychological discussion about the constitution of a human being. These words represented something too intangible, and too often connoted a supposed super-physical state which had no scientific basis in the physical world. Even today, but no doubt rightly so with the present scientific understanding of the subject, an emotional response is considered to be part and parcel of our mental life, no clear distinction being made between it and a pure act of mentation. And yet how different one's state of consciousness is when one is engaged in solving some knotty intellectual problem from that experienced when in the grip of an emotion, be it fear or anger or one of the more joyful kind.

Fortunately the term emotion has been freed of the taboo placed upon it a decade ago. This is especially gratifying to one who as a teacher recognizes the importance of a healthy emotional life and growth in early childhood, up to the teens, for instance. The etymology of the word makes it quite a scientific term, true to fact. Emotion means to move out, to express, to bring

into activity. It is a common observation of students of human nature that mankind's activities are largely determined by human feelings and emotions. One is almost tempted to say that a world without feeling, without emotion, would be a dead world. Our feelings compel us to act to external stimulation.

How necessary it is then that we study the emotional life of our children, that we guide and train them emotionally in ways that will spell sound mental health for them in later years. It has been the special contribution of the psycho-analyst to point out to us the intimate connection between adult nervous breakdowns, or various forms of neuroses, and early unhappy emotional experience, or training of an unwise kind, which left their mark upon the subconscious. The need for wise emotional training almost from birth on is now being emphasized as never before.

The following excerpts from an address on *The Emotional Life of the Child* delivered this past winter by Dr. Edwin Eisler before a Chicago meeting of the Illinois Society for Mental Hygiene well illustrates the attention now being paid to this subject by those interested in human welfare from an educational point of view. These excerpts were taken from the January Bulletin

issued by the Society. Dr. Eisler is executive director of the Mental Hygiene clinic of the Michael Reese dispensary in Chicago. He said:

"The specifically emotional phase of mental life is not a special compartment of mental activity, neither does it relate to any faculty or function of the mind. It refers to certain processes which are intimately bound up with all mental function.

"Emotional reactions can usually be recognized by certain characteristics which are familiar to everyone. Certain ideas have value different in quality and degree from other ideas. It is emotion which gives the value, and in a sense, color to the intellect. Joy, sorrow, anger, rage, fear or anxiety are examples of what we commonly mean by emotions.

"There is some question as to the origin of emotional reactions in infants. The objective signs of emotions at such an early age are not easy to differentiate. Some investigators believe that only a few stimuli, such as loud noises, or pulling away support, will elicit fear in a baby. Others are of the opinion that fear arises quite spontaneously in a number of other situations. Nevertheless, all agree that fear can be acquired through faulty training. This depends largely upon the fact that very young children are governed almost entirely by pleasure and pain. A normal child will strive to be comfortable and free from pain or disagreeable sensations. This also includes freedom from tension and stress of any kind. The child will be affected by temperature, light, sound, and so forth, and react to these stimuli, generally, by avoidance of pain and striving for pleasure.

"During infancy, this largely is a matter of keeping a physiological balance. That is, a fluctuation between tension and relief, relief of hunger for example. The comfort of the crib is very largely an escape mechanism from a hostile environment. Sleep, warmth

and absence of noxious stimuli are required for the new-born. During this period the mother or nurse functions as the primary stimulus for whatever emotions may develop. This is literally a time of dependency on the mother. The mother provides essentially everything the infant requires, and the child looks to her as a source of comfort and happiness.

"It would seem that an infant can absorb all the attention, solicitude, and tenderness showered upon it by the mother, and still crave more. Even in the nursery children utilize certain means of gaining their ends. Crying may be due to "colic," but also, at times, may be a sign of loneliness. Bed-wetting may serve the same purpose. The temper tantrum is frequently a clowning monologue, and can be easily recognized as such. Sometimes a child does not wish to get what he is apparently crying for, but literally enjoys the commotion he creates. He is sensitive to response, and tears and excitement on the part of the mother may actually please the child. He may be content with such evidence of his own power to bring about change.

"Many feeding difficulties of young children rest upon a similar desire for drama. To be the leader in a mild riot scene at the table, and, in the end, to yield as a martyr to a whipping may merely gratify the child's sense of the dramatic. Rather than serving as mere spunkiness, this behavior may cause him to feel important in his own eyes. Children frequently acquire emotional attitudes because of similar patterns in their immediate environment.

"When the underlying causes for emotional disturbances can be detected, the management of the problem varies from treatment of the symptom to correction of a general attitude. In certain of the tantrums, ignoring the outburst may serve to minimize their effectiveness, but redirecting the child's tendencies is indicated. This may

mean nothing more complex than giving him some opportunity to be successful in some other little undertaking.

"Occasionally specific emotional disturbances develop on the basis of obviously undesirable situations. For example, a child may show marked fear reactions after an acute illness. This may be associated with some special anxiety about the heart or other vital organ. It would be well in such cases to investigate the irritative stimuli that seemed to elicit fear response. Perhaps the child overheard some medical discussions which were wrongly interpreted. A frank talk with the child might disclose a feeling of insecurity because of a belief that certain organs are weak. Merely correcting false conclusions based on misinformation regarding the nature of the previous illness often restores confidence, especially if an effort is made to demonstrate to the child that function can be regained. Many children are kept from taking part in athletic games long after normal function of the various organs has been re-established. Many children believe they are chronic invalids because of impressions received during a period of illness, when they were quite dependent, given unusual attention, and lavished with sympathy. The "fuss"

made over them, the special privileges given, the gratifying of every whim tend to create a new goal toward which they may strive by utilizing means found effective when they were sick. For this reason, many fairly healthy children develop headaches just before examinations at school, or only on Monday mornings. The remedy is insight into such mechanisms which will enable one to make clear to the child just how he is avoiding reality or escaping into a more comfortable situation.

"It is, of course, undesirable to resort to harshness in any circumstance and the opposite extreme of excessive tenderness or babying is equally unwise. Children are usually sensitive at being reminded of their despondency and are generally appreciative whenever they are considered important enough to be listened to with serious interest, talked with occasionally as adults talk with companions, and given opportunity to win some success in a world that must seem, to growing youngsters, filled with bigger, stronger, important and possibly omnipotent people like mother and father. These are merely a few of the problems that arise in connection with the emotional development of the child."

THE ENCHIRIDION OF EPICTETUS

When any person doth ill by you, or speaks ill of you, remember that he acts or speaks from a supposition of its being his duty. Now it is not possible that he should follow what appears right to you, but what appears so to himself. Therefore, if he judges from a wrong appearance, he is the person hurt since he too is the person deceived. For if any one should suppose a true proposition to be false, the proposition is not hurt, but he who is deceived by it. Setting out, then, from these principles, you will meekly bear a person who reviles you, for you will say upon every occasion, "It seemed so to him."

The Editor's Telescope

M. R. H.

MR. KRISHNAMURTI

Mr. Krishnamurti arrived in Los Angeles April 15th on his way to his home at Arya Vihara, Ojai, California. A most enthusiastic welcome was accorded him.

The following is part of a statement made by him to the representative of the Los Angeles *Examiner* and will interest our readers:

"I don't want a new religion. What I want to do is to set them—these people who seek happiness and perfection—to set them free from all these things—these terrors of religions. I want to make people to be their own lamps, their own guides. That is much more sane and healthy than to depend on others, is it not?"

"I don't want a personal following," he went on. "I want them to be free. I want to point out to them the way to happiness, to perfection—then they must follow it themselves, not follow me.

"I have attained perfection, liberation, true happiness. Perfection is the stage of being beyond experience. Perfection is our aim, is it not? People seek perfection, happiness. But they do not want the understanding to attain them."

A NEW VOLUME OF KRISHNAJI'S WRITINGS:

Special Ojai Camp Edition:

We are filled with even greater joy and enthusiasm than ever when we realize how the demand for Krishnaji's writings is increasing.

In the *International Star Bulletin* for March we learn that a 100,000 edition of a new volume of his writings will soon be ready for distribution. On April 15th 50,-

000 copies of it will be ready, and a second 50,000 will be forthcoming as required.

The new book will contain *The Pool of Wisdom, Who Brings the Truth?, By What Authority?*, and the three poems which were contained in the booklet *Come Away*. These will be reproduced in their entirety. It will also contain a beautiful photograph of Krishnaji, and the Objects of the Order of the Star.

The book is standard size, 7½ x 5 inches, 100 pages, printed on good quality heavy paper in ten-point Holland Medieval type and interspaced to make it easily readable. It is bound in cream-colored heavy paper securely fastened to the book itself in a special way.

We are told that the book is published in answer to the insistent demands for Krishnaji's Message in inexpensive but dignified form, and that it will sell for the unbelievable sum of only 25 cents; in lots of 100 at 20 cents each. It can be obtained through the National Organizers of each English-speaking country.

It is hardly to be realized that a book of these proportions and containing the above mentioned writings in full can be obtained for so small a sum, but this is made possible because of printing such a large quantity.

We call it to the special attention of our readers because this is a very unique opportunity for securing the important teachings of Krishnaji and making a wide public distribution of them on terms within the reach of everybody. The combining in one volume of so many of Krishnaji's publications and poems, heretofore available only as separate and more costly books, will be joyously welcomed by students who have

properly evaluated Krishnaji's wisdom and will therefore be delighted to have all these works accessible in so convenient a form.

It seems incredible that these four books by Krishnaji which have cost \$2.70 when bought separately should now be available in one charming volume for only 15 cents. But this is the fact, and we therefore hope that all who have been yearning to possess them will not only buy one for themselves, but buy at least nine others to distribute amongst their friends who should be made familiar with the precious truths expounded by the World-Teacher. The importance of thus disseminating Krishnaji's teachings cannot be overestimated.

It so happens that the selection of the special works in this volume is particularly felicitous because it gives to the new reader an excellent idea of the scope and variety of Krishnaji's genius and therefore will stimulate interest in his other works and in his great world-mission.

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TEN GREATEST THINKERS

In a recent lecture in Hollywood, California, Dr. Will Durant, author of *The Story of Philosophy*, took as his subject "The Ten Greatest Thinkers." He said he purposely omitted from the list the Christ, Buddha, Caesar, Lincoln and other such great leaders because they were pre-eminently men of "heart" or of "action," rather than eminent men of mind. He said that he included in his list the world's greatest thinkers, true intellectuals and scientists. They are as follows:

Confucius, with his extra-theological moral code;

Plato, with his rule of the educated;

Aristotle, with his almost fanatic pursuit of facts;

Copernicus, with his discovery of the earth's atomic significance;

Francis Bacon, with his teaching, "Nature is not conquered except by man's obedience of her;"

Spinoza, with his noble resignation to the determinist philosophy;

Newton, with his ever-productive laboratory;

Voltaire, with his great campaign against superstition;

Kant, with his doctrine of the necessity of surety;

Darwin, with his Copernican discoveries in relation to man.

It was Dr. Durant's hope that philosophy and science, by demonstrating and teaching reality, might in the near future initiate a healthy state of society.

★ ★ ★

WHICH?

In a recent debate in New York between Mr. Samuel Untermyer and a noted lawyer on the wisdom of capital punishment for criminals the lawyer speaking for it said that he believed in the ancient law of the Bible, "an eye for an eye and a tooth for a tooth." Mr. Untermyer speaking against the wisdom of the death penalty replied that the later law of Christ appealed to him: "Do unto others as ye would that they should do unto you."

★ ★ ★

ALL FAITHS TO PREVENT WAR

A League of Religions to prevent war is the ambitious project of the Church Peace Union founded by Andrew Carnegie. Whether the gathering will be held in Geneva, Brussels, Berlin, or Washington the Boston *Herald* tells us, has not yet been decided, but arrangements are being made to call in fifty speakers from the "eleven living religions" and to supplement that number by "ten additional representative men and women chosen at large throughout the world." The conference is called together, according to the preliminary announcement, because "the conditions which today face humanity and threaten the progress of the world demand that all men of good-will from every religion associate themselves in promoting peace among the nations," it be-

ing the opinion of the organizing committee that "there is needed now more urgently than ever before the help of devout men of faith who are concerned for the brotherly co-operation of the world." The Christians, we read, represent 639 million believers; Confucianists and Taoists nearly 311; Mohammedans, 221; Hindus, 215; Animists, 161; Buddhists, 140; and Jews, 15 million, to say nothing of other divisions; and, asks the *Boston Herald*, "why should not some more general ground of union be sought than that which tones down minor differences in what has come to be known as 'the exchange of pulpits'?"

"With the officers of the Church Peace Union leading in this new movement, and with Chief Justice William Howard Taft a member of the union's trustees, the outcome should contribute potently to the influences which are making for international peace. We shall again have the story broadcast to the peoples of both Orient and Occident, of that 1914 outbreak which cost the world nearly 13,000,000 lives, the known dead alone being five times the number killed in the Napoleonic wars, which lasted twenty-three years, and twice that of fatalities in all the wars of the last century. Nor will the World War's aftermath be neglected—a property loss of from ten to twenty billion dollars, losses at sea of nearly seven billion, a cost to neutrals of almost two billion, a tax on the world's industrial production of forty-five billion, and the long list of incapacities and disablements inflicted on the soldiers who survived, making a total which has been estimated at 200 billion dollars.

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CONCENTRATION

It is very unusual for men in the rush of business to take the time to pause for definite concentration of the mind, but it is actually happening and these straws show which way the mental wind of the present

age is veering. The United States Gypsum Company, with offices in twenty cities—and mills in fifteen states has instituted a very good rule for the managers of its different centers: From nine to eleven o'clock every morning each one must be alone undisturbed for "concentration—real thinking."

It is a pity they cannot all be instructed in how to think according to the rules of consciousness, as it would then open their minds to that "faculty of the gods," intuition.

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INTELLIGENCE TESTS

Dr. H. W. Johnson of the Mellon Institute says: "intelligence tests" are only "pseudo-scientific." No test can tell what is in a human brain. No test could have told much about a small, shy, morose boy, "never seen to smile," in the French school of Brienne, and named Napoleon Bonaparte. No test could have predicted that the over-eating, hard-drinking, stoutish man that retired to work in Switzerland would write Gibbon's history of the Roman empire's rise and fall.

Dr. Moss of George Washington University says there are three kinds of intelligence, "abstract" intelligence, which creates scientists; "social" intelligence, which makes able politicians and salesmen, and "mechanical" intelligence, which produces such men as Henry Ford. There are several other kinds of intelligence wrapped up in Henry Ford, but that is another story.

Nothing explains genius. Man's brain is a receiving station, which records messages from outside. No one knows whence they come. Shakespeare did not know how he wrote, or Michelangelo or Beethoven how he made all other artists second-rate. "God, what genius I had when I wrote that," an able writer said, reading one of his own works, after genius had left him. And Nietzsche, old, feeble-minded, living under the protection of his kind-hearted

sister, said when some book was mentioned, "Book, I also have written a book." His books had changed the mental attitude of a great nation, and they still influence the world. He did not know how he wrote them, and later did not even know he had written them.—*Arthur Brisbane.*

★ ★ ★

COLOR HEALING

It is very interesting to follow the developments of healing. Many valuable and successful experiments have been made with the power of music to heal, and some recent discoveries and clinical demonstrations of color-healing are of value.

The noted London physician, Dr. J. Dodson Hessey, has stated that he has found that certain colors have distinctive curative values. He has explained his theories to a gathering of noted physicians and has aroused a great deal of sincere and far-reaching respect and consideration because he was able to prove his contentions. Among other things he said:

"It is my contention that color has the power of affecting all the various aspects of man. It operates physically through the impact of light on the body, with possible penetration. Emotionally it operates as in the color of a flower or a sunset. Mentally it operates through harmonious or conflicting arrangement of hues.

"The treatment of disease by color was in vogue at one time in the treatment of smallpox, when red light was reputed to hasten the separation of the scab and reduce scarring. In more modern days various forms of light have been used—violet-rays, Finsen light, X-rays—all closely allied to color.

"It is a matter of common knowledge that color was largely employed during the war for the treatment of shell-shocked and allied conditions.

"As to the methods of application, I must confine myself to a description of my

own, as I have not had much experience of the work of other men on these lines.

"There is first, the surrounding of the patient with color, by means of wall coverings, papers, hangings; by using curtains, bed spreads, pillow slips of the shade required.

"Then there is the application of color by means of a screened lamp, so shaded that light all passes through a screen of the desired color, which slips into a slot at the bottom of the lamp and is easily changeable. To increase the value of the light I have arranged a small gallery, which is attached to the light, from which can be hung a silk curtain of the same color as the screen, thus giving reflected as well as transmitted light. The patient is placed in a comfortable chair under the lamp with the curtain some twelve inches in front, the room being otherwise darkened. The operator holds the hands or wrists of the patient, sometimes releasing one wrist and lightly touching the patient's forehead. In local conditions the right hand should touch the affected area. The patient is then directed to relax, or to feel as comfortable and 'loose' as possible. He is then told to look at the light for a few minutes until he has the idea of the color well into his mind, and then to shut his eyes and endeavor to visualize the color.

"This he will probably do quite easily, the color appearing as a cloud before his eyes, gradually increasing in brilliancy. After a short time he will probably succeed fairly well, and with each "sitting" the effect will come more readily. There is a great difference in patients' power of visualization, some being quite incapable of it, while other find it quite easy. It is important that the operator should also visualize, rather fix his attention, as this renders the treatment more effective.

"The colors that have been found by experiment to be the most useful are blue,

green and orange—which are the main colors that we see in nature—the colors of the sky, herbage, the sun. Others are also used, as red, yellow and violet. Blue has a tonic effect upon the somatic—that is those cells which constitute the organs and tissue of the body—and is used to reduce inflammatory conditions. It also raises the blood pressure. Green affects the nervous system and has a soothing effect. It lowers the blood pressure. Orange is purely a vitalizer, and must be used sparingly, as it is apt to irritate if used too freely. Red is very stimulating, and must be employed with caution, owing to its irritating properties. Yellow is a mental stimulant only, and has a tonic and enlivening effect for this reason.”

Dr. Helsey found the colors red, orange, and green the most powerful in healing. This can be explained by the fact that beginning with the red they lie closest to the

physical body. The first colors of the spectrum are red, orange, yellow (a shade of the orange), green. To the human eye the colors seem to end with the violet of the spectrum, but we know that there are many colors beyond it, invisible to the eye. We know that the ultra-violet lies in this region and also the colors from the X-rays, beta, gamma, and other radium rays.

One of the most fascinating studies of color and its healing power is of the infra-red rays which lie on the other or lower side of the spectrum. This makes objects shine in the dark; leaves, trees, and the bodies of animals (the kingdoms below the human) shine with this light also, which only science can demonstrate to us because the human eye cannot vibrate to it. These colors are, however, visible to the clairvoyant, are very wonderful, and are different from any visible color. Yet they are powerful healers.

THE LEADER

By EDWIN MARKHAM

Earth listens for the coming of his feet;
 The hushed Fates lean expectant from their seat.
 He will be calm and reverent and strong,
 And, carrying in his words the fire of song,
 Will send a hope upon these weary men
 A hope to make the heart grow young again,
 A cry to comrades scattered and afar;
 Be constellated, star by circling star;
 Give to all mortals justice and forgive;
 License must die that liberty may live.
 Let love shine through the fabric of the State—
 Love deathless, Love whose other name is Fate.
 Fear not: we cannot fail—
 Truth in the Oath of God, and, sure and fast,
 Through Death and Hell holds onward to the last.

(Edwin Markham won the \$500 prize contest given by the American section of the Poetry Society of Great Britain for the best poem about Leaders.)

THE BOOK OF THE BELOVED

By JOHN CALDWELL-JOHNSTON

(An Article Review By MARIE BARNARD)



HERE has recently come into my possession a very remarkable book. In fact it is one that can claim to be a masterpiece of poetic inspiration. It is called *The Book of the Beloved* and is by John Caldwell-Johnston the distinguished English poet. The book can be purchased from E. P. Dutton & Co., New York.

In both England and America the remarkable book has won unstinted praise, and one agrees with the opinion of the press that no short review can possibly do justice to an epic which expresses the loftiest ideals of spirituality.

As is explained by the author, the Beloved is the soul of man, illumined, dwelt in, ensouled by the divine Presence. The soul cannot in its ultimate be separated from its Creator except in extreme "sin." But by his indwelling Spirit the soul is redeemed, purified, and brought in harmony with God's eternal Love and Wisdom.

The Book of the Beloved is composed of four hundred and seventy-five pages of poems, each complete in itself, yet an integral part of the whole. These are divided into three sections: The Book of the Garden; the Book of Images; the Book of God.

In order to give even a glimpse of their intrinsic beauty, each must receive separate attention:

I.

THE BOOK OF THE GARDEN

The author explains that this close-to-

nature part might be understood as the foundation, the floor of a structure. The soul is pictured in its relation to the world of sense. Its nature is a direct perception of the Divine Presence in all things, a perception which was lost when our forefathers fled long ago the Garden of the Soul.

The Book of the Garden is a simple love-narrative in which John and Margaret, (the man and his soul) betrothed, sing to each other under many guises of eternal love. They marry; and by the "deeper wisdom" of the only true marriage they are brought to the City of Shamballa where they come face to face with the Lord Immanuel, at whose hands they are consecrated in marriage. "Marriage is the wisest, truest, highest thing to be attained in the world of sense."

A verse culled here and there gives the story of the love, the marriage, the consecration. Would there were space for the exquisite beauty of the complete poems!

I have gone out into the garden to meet
my Beloved
In the garden are roses;
The dim paths wander here and there
Through plots of lavender

I have gone out into the garden to meet my
Beloved.
She comes to me dressed in shimmering
silver.
A shawl is over her head;
At her breast is a cluster of climbing roses.

The roses that grow on a pergola in the
garden

And after a while I sing my beloved a song
which I call the Song of the Magic
Weaving

I am the poet, the Magician.

I weave you the gold of the sunshine,
The blue of the sea,

The laughter and perfume of ten thousand
lilies,

The wonder and the glory that make up
this earth.

All these I take, and weave into a magic
carpet

For your feet to tread on

The dawn comes in. There is a hush over
the garden;

And in the peace of a world, of a world
that was dead and is new created

My Beloved draws closer to me.

For she knows that indeed I wove her a
magic carpet,

And that she and I and the carpet of our
weaving,

The laughter and tears and sin, and
achievement of God's will,

Which men call righteousness,

Are indeed a magic carpet,

For her feet to tread on.

So the dawn comes in;

And my Beloved and I are alone in the
garden.

★ ★ ★

O my Beloved, world-wise, world-old,
How can you be so young, and smile so
oldly?

There is all the sea in your smile;

The dawn upon the mountains is there,

And the purple, brown, interminable moor-
land.

You have the whispering of pines,

And the glamor of the mirage of the Ara-
bian deserts,

The hidden treasures of Ind,

The wondrous carved work of Cathay,

Laquer of azure upon gold

Giving richly clothed figures

The willow-hung gardens ornamented with
pagodas.

And yet,

Why should you not have all of the sea
within you,

And the magic of the dawn,
And the crying of the peewits upon the
interminable moorlands?

Within

The little circle of those lips

Why may there not be gathered

All the magic remembrance of the world,
Best Beloved?

We have lived with each other,

And loved each other,

And fled from each other,

So many, many times;

Back and forth, back and forth,

For richer or poorer,

In sickness or health,

Until death did us part;

And back we came,

Back and back to play the old, old game
through.

MARGOT'S WEDDING

"John, my Brother,

Who speakest to me of the things of God;

John, my bridegroom, my husband,

Made one with me

In the God-appointed consummation

Of this union of thee and me;

John, my beloved, my chosen,

To whom I am come

With the whiteness of the white arms of
me,

Wherewith I enfold thee,

And the whiteness of the white breast of
me,

And the whiteness of this white body of
me

Which I have made and kept

A white temple for the Peace of my God,

And for thee;

Behold, I, the servant of the Peace of God,

Bring with me unto thee.

The elixir of life."

The poems now describe the journey to
Shamballa, the City of God's peace in the
desert beyond the Himalayas, where John
relates the benediction of the marriage of
his soul—his Beloved Margot—and him-
self by the Master.

SHAMBALLA

There are many who say Shamballa is a
dream!

True it is! Yea, a dream is Shamballa, City
of Dreams!

There are many who say Shamballa is no
dream!

True it is! For I have seen! I know Sham-
balla!

City of God, who art beautiful and near,
City of God, who art unreal and far away,
The sands of Shamo encompass thee,
The sands of Shamo that have already
engulfed

Wealth and vaunting and wisdom, the de-
light of the eye,

Palaces, gardens, tombs, lakes, rivers,
spreading farms,

They encompass thee, Shamballa, but they
whelm thee not. . . .

"John, my beloved, at this the end
Of our earthly pilgrimage,
John, my beloved, at this the stepping-
stone.

To starry realms,
Where mortal man dwelleth not, and man
immortal

Beholdeth with open eye
The glory of the Eternal,
Let me tell thee once again. . . .

It seemeth to me, my beloved,
That God giveth me the eternal boon
Of thine eternal sojourning with me,
But that eternally I may express
My love and praise to Him
In this mine eternal song of Love to
thee!

For the One Being is God.
Yet because God in His Love
Cannot but manifest Himself as one who
goes,
Therefore we, too, go,
And going make manifest His Love.

II.

THE BOOK OF IMAGES

The author tells us that the *Book of Images* portrays the soul in its own world, the world of the soul—a world, not of space, but of state; not of time, but of images or impression. In this Book he has set forth a long series of images—portraits—in which the great personages speak each for himself. The true portrait is that of

a soul—the author's attempt to portray the Beloved in terms of the soul. I select three from a gallery of exquisite beauty:

MANU

O Man, forget not thy celestial home;
Earth holdeth best the mortal part of thee.
Blind not thine eyes with lights of gram-
arye.

A stranger and a pilgrim thou dost roam
These glamorous fields. Touch not the
honeycomb

Ere thou has well compounded with the bee
Who seeketh sweets in fairyland, shall see
Rock-founded sorrows, joys that fleet in
foam

What dost thou, O Man? Turn, turn thy
heart!

Sweet, sweeter than the vona, is my call.
In this mine age-long troth thou shalt not
fall.

Though stars grow dim, earth sink to
blackness' pall,

My chosen one, my heart's love, Man, thou
art!

GAUTAMA SIDDARTHA—BUDDHA

Wrong doing, wrong believing, wrong de-
siring—

Behold thou, Man, thy trinity of evil!
Not life nor death nor angel-choirs aspiring
Shall ransom thee from this thy self-made
Devil.

Four be the ways that lead back to thy
Youth,

Right deeds, right aims, right knowledge,
right belief.

These four achieved shall generate the
Truth.

Without them, lo, a murderer and a thief!
Choose then! Or shall thou bind thee to
the Wheel

From cycle unto cycle, age to age.

Baring thy back the lash of fate to feel,
Whose thongs are lust, ambition, greed,
and rage;

Or steel thy temper. Gods and goods deny.
Win thee to Peace (saith Buddha) as won
have I.

MEDITATION

ST. GERMAIN

When from the clamoring throng and
press of men

I do withdraw me to Thy Presence, Lord,
And wait in silent stillness for that word

Which shall release me to my tasks again
 Charged with new life, new strength, new
 courage; then
 Thou comest, as of old the High Priest
 heard
 Rustlings of cherub wings that dimly
 stirred,
 And knew Thou stoodest in Thy holy
 fane.
 I have no need to struggle to Thy feet.
 Gone is the weary toil of wind and wave;
 Gone are the darkness and the desert blast.
 The long, long years of banishment are
 past.
 I have found mercy at the Mercy Seat,
 And, strong to sin, have found Thee strong
 to save.

THE BOOK OF GOD

In this book the author tells us that he describes the soul in its relation to God. In the poem *The Masque of the Stricken Soul*, God's Holy Spirit, by its loving activity quickens that which was dead in sins; in *The Setting Forth*, the "Son" blesses and enobles the quickened consciousness; in *The Hymn of the Divine Vision*, ultimate union with the Father—the union of will with will is attained.

These three poems cover one hundred and ninety-six pages, and to select from them any synthesized lines would be a sacrilege to a holy sacrament—for such they are and should be read, reread, and realized.

I shall close this review with the author's

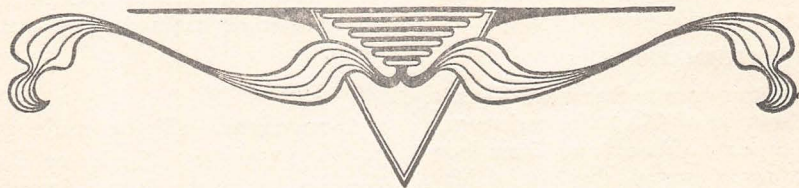
ENVOI

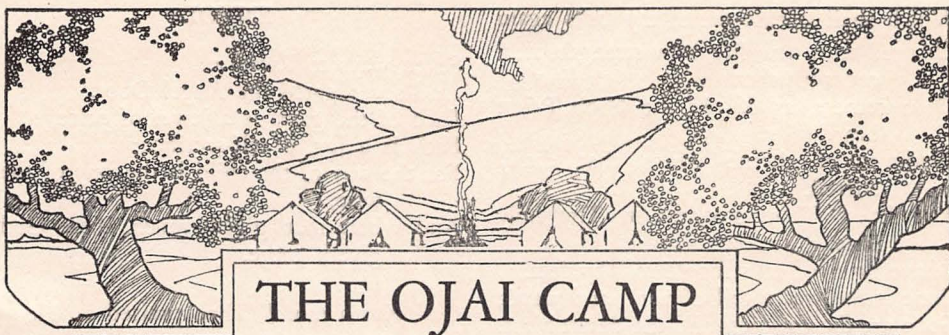
Seven ways to Paradise
 And seven gated the Angel Door.
 Each of the gates is a jewel of price,
 Each is a joy, a self-sacrifice;
 For the way of the child is the way of the
 wise,
 And where man giveth much, there God
 giveth more.

God giveth more! Then praised be He
 Who made us the ways to be seven and
 seven,
 Graded and cumbered in kind and degree,
 One of the ways, O my brother, for me,
 One of them planned-out and smoothed for
 thee,
 Angeles and sunsets and tunes and stars,

Nearer and friendlier day by day!
 Angels and sunsets and tunes and stars,
 Milestones and signposts and greetings,
 they;
 And over and through them with twelve-
 fold ray
 The lights of the shadowless lilt and play,
 Streaming in gold through the golden bars.

Thus was it wrought for Thee, thus may'st
 thou read.
 For the stream is one, be it Thames or
 brook,
 And Faith is one, be it sigh or creed,
 And the tree is one be it trunk or seed,
 And the Lord, Who is One, He is Lord
 indeed
 Of Thee and me, and of this my book.





First International Congress of the Order of the Star to be held at Ojai, California, U.S.A., May 21 to May 28, 1928.

CAMP NECESSITIES:

It has been decided that members need not bring dishes or cutlery as these will be part of the permanent equipment of the Camp. The care and washing of dishes will be part of the duties of the kitchen organization.

MEMBERS SHOULD BRING:

Electric torch, sheets, blankets, pillowcases, soap, towels, etc. The Camp Management will endeavor to keep a stock of these materials which may be bought at the Camp Shop. Nights may be cool even in May. Small tent rugs will be very useful. Extra blankets may be rented from our store in exceptional cases.

SPECIAL NOTE:

All who intend coming in their own automobiles should immediately advise us at the Headquarters Office so that adequate parking space may be prepared at the Camp grounds.

GENERAL INFORMATION:

The Camp is open to Star members only.

The Camp fee of \$60.00 for each person covers eight days of board and Camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the six days of actual camp activities.

There will be a special Children's Section set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at this Sec-

tion. The Camp Management has decided that where members bring children under the age of 14 they are required to pay half the Camp fee, or \$30.00, in the case of one child, and \$15.00 for each additional child.

Those unable to obtain information from their own railroad offices at home as to the most convenient way of reaching Ojai may communicate either with Mr. L. H. Shattuck, 814 Montrose Ave., Chicago, Mr. C. H. Wagoner, 1255 Bonnie View Ave., Lakewood, Ohio, or Mr. S. W. Williams, 1349 Douglas St., Los Angeles. Mr. Shattuck will also gladly answer all questions relating to the special train arrangements from the central and eastern districts.

The Star office, 2123 Beachwood Drive, Hollywood, will be glad to give traveling information to those inquiring. The office will answer telephone calls up to 5 p. m. of the day of arrival. Telephone number, Hollywood, 7425.

When baggage is sent ahead, each article should be very plainly marked with sender's name and address, and the package consigned to Mr. Fred Hart, Ojai. A moderate charge will be made in such cases for the transfer of packages from station to Camp.

FACILITIES:

Arrangements will be made to cash Banker's Travelers' Checks or Postoffice money orders at the Camp. Arrangements will be made with the local Bank as to foreign exchange.

There will be a mail delivery at the Camp but members are requested to have as few letters and papers as possible forwarded to them at Ojai during the Camp week.

Travel information will be available for those desiring it.

SPECIAL ACCOMMODATIONS:

It is the desire of the Camp Management that each guest at the Camp be as comfortable as possible. Tents for two persons are the standard; for three or four if desired. There will be a limited number of single accommodations. A charge of \$5.00 extra will be made for the single tents, and arrangements for these cannot be made after May 1st. Those desiring tents to accommodate three, four, or more should advise us very promptly.

In order to avoid the discomfort attendant upon waiting for accommodations to be assigned after arrival, it is the plan of the Management to have all the work of assignment done several weeks in advance of the opening date. Guests can then be handed registration cards as they arrive, with tent location shown thereon, and proceed to make themselves comfortable at once.

Unless we hear from you very promptly as to the person or persons with whom you wish to tent our Registration Committee will use its judgment as to placing you. Many members are known to us personally and we will do our best; therefore, we are going to ask you to please accept what we provide for you when you arrive. If you find great discomfort we will gladly make changes as far as is reasonable. We ask your kindly co-operation and help in maintaining a spirit of harmony and good-will, and to make all requests in an orderly way, avoiding the confusion which results from many clamoring for attention at once.

The Camp Management will appreciate being notified of cases that require special service so that such kindly attention as is needed may be given.

If elderly people or invalids who are physically unable to walk to the various meetings inform us at once we will endeavor to have a number of wheel chairs on hand for their use. A moderate charge however will be made as the Camp Management must pay for the use of these chairs.

REQUESTS AND REGULATIONS:

You are requested to bring your Star membership cards and also the receipts that you have on hand for payments made on registrations. In case of failure to do this it is understood that the records of the Star Camp Treasurer be accepted as correct.

ARRIVALS:

Arrivals must be timed so that members report at the registration desk on May 21st before 8 p. m.

NO ANIMALS:

No animals or pets may be brought to the Camp.

ILLNESS:

Members who are seriously ill or suffering from any infectious disease cannot be admitted to the Camp. In cases where there is a difference of opinion the decision of our official Camp Doctor must be final in determining this question.

BEFORE AND AFTER CAMP:

Only workers *invited by the Camp Management* may come before the day of opening, or stay after the Camp closes. It is not possible to admit others before May 21st, or to permit them to remain after May 28th.

CAMP SERVICE:

We feel sure that if members knew the amount of work which must be done to make the Camp possible that all would be eager to have a share in this splendid service.

A desk will be provided at the Registration Department where a record will be kept of members who offer their services on arrival at the Camp.

GENERAL:

We are confidently assuming that our members coming to the Camp will gladly co-operate to the end that we have a Camp full of the spirit of beauty, dignity, and mutual helpfulness.

The Camp Management.

THE STAR

Its Purpose and Policy

THE STAR is an international magazine published simultaneously in twenty-one countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portugese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

Each number of the magazine consists of two Sections, THE INTERNATIONAL SECTION, copy for which is prepared and distributed by the International Editorial Board from Eerde, Ommen, Holland; THE NATIONAL SECTION, which is prepared by the National Editors in each country.

PURPOSE

1. The main purpose of THE STAR is to proclaim the message of Krishnamurti, the World-Teacher. The essence of this message is Happiness through Liberation.

2. THE STAR desires to create the miracle of order over centuries of chaos and to bring about the true and harmonious understanding of life.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.

2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.

3. No contributor is beholden to the personal opinions of any other contributor or of any member of the Editorial Organization of THE STAR.



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THE INTERNATIONAL STAR BULLETIN

Published at Eerde, Ommen, Holland.

ITS PURPOSE

To those whose interests extend beyond their own communities, the *International Star Bulletin* offers a unique magazine. As it is truly international in its scope, it serves the cause of world unity and understanding by bringing news of common activities to many who are seeking friendship with people of all nations.

As the official international organ of the Order of the Star, it may be considered as the direct instrument of Krishnaji for uniting and co-ordinating his workers throughout the world. There appear in its pages almost every month short articles by him, or groups of his answers to questions on many interesting problems of the spiritual life. For all those who want to establish in the world the great ideals that Krishnaji embodies, it is a source of inspiration and guidance.

ITS CONTENTS

The first number of the *International Bulletin* was issued in November, 1927. It has appreciably increased in size and content since then, and has had occasional photographic illustrations. Recent numbers have contained items of such interest as opinions of the press about Krishnaji, news of his reception and his travels on his return to India, articles about his books;

there have also been reports of lectures and of how the National Organizers are applying the new ideals to practical work for the Star, and many notes and reviews by other writers.

Not the least useful of its contents are the latest lists of the National Organizers of the Order, and National Editors of *The Star* magazine, with their addresses; the notices of new books issued by the Star Publishing Trust; and the full and detailed information about registering for the Ommen Star Camp, 1928.

FUTURE PROSPECTS

The issues of the next few months will have unusual interest, for they will contain the happenings of the three Star Camps; first the new Camp at Benares, India; then the new Camp in the Ojai Valley, U.S.A., finally, the great Camp at Ommen in August. Krishnaji's first public address in London will also be reported, probably in the April number.

SUBSCRIPTIONS

To subscribe, it is only necessary to send payment with name and address of the subscriber. Subscription one dollar (\$1) a year.

Subscriptions may be sent *through* the National Headquarters of the Order of the Star, 2123 Beachwood Drive, Hollywood, California.

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Official Organ of the

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ORDER OF THE STAR

J. KRISHNAMURTI, Head of the Order

OBJECTS

1. TO DRAW TOGETHER ALL THOSE WHO BELIEVE IN THE PRESENCE OF THE WORLD-TEACHER IN THE WORLD.
2. TO WORK WITH HIM FOR THE ESTABLISHMENT OF HIS IDEALS.

Membership in the Order is open to all who subscribe to its objects. There are no entrance fees. Certain National Sections have fixed regular yearly dues, but no one will be denied membership if unable to pay them.

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

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

The Order publishes an INTERNATIONAL STAR BULLETIN which is issued from the Headquarters at Eerde.

CHIEF ORGANIZER: D. RAJAGOPAL, EERDE, OMMEN, HOLLAND

