

JUNE, 1928

THE · STAR

An International Magazine

JUNE  1928

My Heart Is Heavy with Thy Love

J. Krishnamurti

The Giving of Happiness

C. Jinarajadasa, M. A.

Thoughts on the World-Teacher

George S. Arundale, M. A., L.L. B.

The Theatre as an Art

Reginald Pole

Ojai (*Illustrated*)

Frank Gerard



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THE STAR

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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, Portugese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

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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.

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My Heart Is Heavy with Thy Love

By J. KRISHNAMURTI



HE red, red moon arose,
Eastward, o'er the dreaming sea.
The dark palm sighs
With the coming quiet of the night.
The distant cry of a bird
On its homeward flight.
The soft ripple of cool waters
Tapping the warm shores.

A burdened heart
Of frenzied joy, near pain.

A heart of understanding is my need.

A melodious song,
Soft and plaintive,
Cometh up from the deep shadows.
Oppressive grows the quiet night air.

As the far winking light
In the dark temple tower,
Above the worshippers
And their groaning prayers,
High above the silent Gods
Amidst their gloomy abodes,
So have I become,
Free from the hand that wrought me,
The conquerer of aching time
And its sorrowing ways.

O friend,
Come away from the complications of belief,
Destroy the monumental superstitions
Of thy enslaving creed.
But grow in the simplicity of thy heart,
In the shadows of thy suffering.

O Beloved,
My heart is heavy with thy love.

The Harmonizing of the Bodies

By J. KRISHNAMURTI



HERE is a very strong impression in the minds of many, that in order to attain liberation and happiness, one must destroy the world that is around us, that one must annihilate all the achievements of science, of art and of religion. The attainment of that form of liberation—which is not liberation at all—is negative and hence to be avoided. For negative things do not create, and at this present stage of evolution we have to create, to produce within ourselves that creative energy, that force which will give us sufficient strength, sufficient knowledge to liberate others and to make others realize their own greatness, their own divinity. Hence that negative thought of liberation and of happiness is destructive, it produces lawlessness and such a liberation would eventually bring about a world without law, a world which is chaotic and without any sense of true civilization.

Liberation is not withdrawal from the world, but detachment from all things of the world. Though you must live in the world—as all of you do—and you must put on clothes, use motor cars, use all sorts of things of the world, yet you must be detached completely from all these things; that is the true withdrawal which is necessary for liberation. Nor is liberation attained by seclusion in monasteries, in places away from the turmoil of the world, but happiness and liberation can be found wherever you may be. Nor is the attainment of liberation a mere renouncement. By renouncement—if you have nothing to renounce—you cannot attain liberation or happiness. If you have experience, if you have knowledge, and if out of these renouncement is born, then you will attain liberation. The man who has nothing to give, who has produced nothing within himself, has nothing to renounce; but a man who is full of wisdom, full of knowledge and experience, such a person, when he renounces, makes a real sacrifice in breaking those ties that bind him to the world. So the idea of negative liberation, which is the annihilation of all things around us, is not the true thought, the true purpose of liberation.

Liberation and happiness are the positive side of life, the constructive, refining and civilizing energy within us, the energy which creates order out of chaos, and above all liberation is self-realization, the unfoldment of oneself. If you look at it from that point of view, you will see that before you can attain the mountain top of perfection, you must have your bodies—mental, emotional and physical—in perfect condition, fully developed. In the perfection of those three bodies lies the uniting of the source and the end. Take a river that meanders through the fields before it reaches the sea; it accumulates experience, it gathers, and feeds all peoples, all trees; it delights the thirsty; but before it starts from the source it is aware that in order to reach the end, before it can join the sea, it must go through the process of perfecting, of accumulating, of gathering experience. In the same way, before we can realize and attain that

liberation and happiness, harmony is necessary—harmony between the three bodies. We can have a perfect physical body and yet have a mental and emotional body which are not fully developed, hence there is disharmony. We may have a perfectly developed emotional body and at the same time have a physical and mental body not fully developed, and so on; when the three are not in perfect order there is ill-health, there is not well-being; the three bodies must synchronize, work harmoniously together, and there lies the difficulty with most people.

As a diver after pearls, whose body is controlled, whose emotions are well under guard and whose mind is well poised in order to find the pearl in dangerous waters, so must be the man who desires to attain liberation and happiness. His mind must be well poised and balanced, his emotions well under control, his body subjugated, in order that he may be able to dive deep within himself. Those who seek liberation and happiness must train themselves to become as simple as the pearl diver, as simple as the mountaineer that climbs to the great heights.

The purpose of evolution, though it is complicated, though it involves great sorrows, pains and passing joys and sufferings, is to make man simple, not complicated, simple as the child, and yet as wise as the sage. The truly noble man who has attained liberation or who is in the process of attaining liberation and happiness, is truly simple; but the barbarian, the unevolved, the man of no vision and who has not perceived that liberation or happiness, is burdened with many things. In the passage of time, through many lives, he acquires desires, passions, sorrows and joys, and through that phase he has to pass before he has finished with acquisition. For evolution is a matter of discarding what one has acquired through the process of time, till one becomes again absolutely simple. The barbarian, the unevolved, the man who has not perceived, or awakened the desire to liberate himself, depends on external things for his god, his worship, his altar; for his happiness he depends on another, for his well-being, mental, emotional and physical, he is at the mercy of another, for his amusements, for his passing happiness, he depends on another, and for his affection he is also at the mercy of another—he is as the leaf that is chased by the wind wherever the wind listeth, wherever the wind carrieth it, for he is the victim of desires, he has not yet the control over those desires, those passions, those longings, that will make him simple, that will make him pure and strong. For simplicity is essential for the attainment of liberation. You cannot be complicated, you cannot be burdened with many things on your upward journey to that mountain top.

For liberation, it is essential to have great culture, noble refinement, through the process of gaining which human beings must pass in order to become simple. A child or a savage or a barbarian is very simple at the beginning of things; he is unevolved, he is still at the stage of gathering knowledge, acquiring strength, and he has not yet learned the process of discarding, the process of discriminating, so that he may climb to the mountain top of liberation. And during that process of evolution the child becomes a man. When he is at the mercy of his passions, desires, joys, sorrows, he is complicated, he is caught

in his own net of desires, and through lives of sorrows, of suffering, of pains and pleasures, he begins to discard and to become simple, to climb towards that mountain top where there is liberation. So those who seek liberation and happiness and that unfoldment of the Self which is the destruction of the self, must unite at the beginning and the end, must become simple. For that reason you must train yourselves, for though you may have seen the vision of liberation and happiness, you cannot acquire them unless you are as the mountaineer who starts from the plain burdened with many things, many desires, unnecessary goods of the world, and little by little as he climbs up, discards, sets aside all unessentials and carries on his back only those things which are essential, which will strengthen him on his upward journey. So for the attainment of liberation, you must have great simplicity born of noble refinement and great culture. Without culture and without refinement you are at the stage of acquisition. Culture and refinement come only when you have begun to discard, to throw aside those things that bind you.

For the purpose of training the mind, the emotions, the body, it is necessary, first, to see the goal; then, keeping that goal in mind, you must train those three bodies which are within each one of you. You must have a mirror in front of your mind, so that it will reflect all your thoughts whether they be unnecessary, or necessary, and by your desire to climb up you will be able to discriminate, to discard those things which are unnecessary for your desire. Likewise, you must have a mirror in front of your emotions, so that your emotions can be examined impartially, logically, and having thus examined them, you will be able to carry your conclusions to their logical end, so that you will gain strength, you will multiply your emotions in order to simplify. And likewise, you must have a mirror in front of your body, so that the body shall reflect the beauty of your mind and the strength of your emotions. For unless you have these three absolutely perfected, under control, made noble, you may see liberation and happiness, but you will not be able to attain them.

A steamer on the great sea of waters, so powerful yet simple, is the fruit of the struggles, the unceasing experiments and failures of centuries. And simple as is this ship at sea, the outcome of constant elimination of useless things, so must be those who are trying to find the path of peace which is liberation, and to open the gates which lead to the Kingdom of Happiness. They must eliminate within themselves all things which are superfluous, all things which are unnecessary, all things which are the accumulation of many centuries of struggle and failure.

And as the Teacher is now here, those who are struggling in the stages of acquisition, in the process of elimination, have a greater help in Him than they imagine. For when He is with you, time ceases, time as such disappears, for He makes all things simple to those people who are struggling, who are caught up in failures, in sorrows; for in Him all things exist, and He is the flower of many centuries. He is the elimination of all unnecessary things. The Teacher comes to all, and happy are they who understand Him, who meet with Him and who bear Him in their hearts. He comes to all, whether they be present at the moment here or away in the far realms of the world. They who bear Him

in their hearts have a special opportunity, for He brings them a special gift and they will accept it if they are wise—the gift to ennoble, to simplify and purify life, to make it more understandable and harmonious. But in order to understand that gift, you must establish within you that harmony, that peace; in order to hear the voice of the Teacher, which is the voice of intuition, you must have absolute peace and great tranquility. In order to understand the Teacher who is yourself, in whom all things exist, who is the culmination of all experiences, you must have within you that harmony, and to have that harmony you must guide yourselves with wisdom and with care.

Just as in a State within whose boundaries there are peoples of many temperaments, with many different ideas, different opinions—for there must be wise laws, just laws, in order to bring about harmony—so likewise within you who are trying to hear His voice, which is your own voice of intuition, you must bring about peace and harmony within yourselves. For in each one there are three beings, distinct, separate beings. Each individual possesses a mind emotions and a physical body, and if they are not in harmony, there is discord, turmoil, no sense of well-being. As three horses pulling a chariot in different directions, each horse desiring to do something different from the other two, so the three bodies within each one of us are constantly fighting, each trying to create something of its own, irrespective of the others. Hence there is disorder, disharmony; but when you can bring these three to co-operate, to work together for the final end, then you will attain liberation, and hear the voice of the Beloved, which is the voice of intuition.

Consider for a moment, a gramophone. There is in it a motor, a disc and a needle; if any one of those three did not function properly, did not work with precision, did not unite in producing harmony, there would be discord, and you would have no music. Likewise if either the mental, emotional or physical body is not in proper order, is not healthy, then there is ill-health and disharmony. When a person devotes all his time, all his energies, all his wisdom, whatever wisdom he has acquired, merely to the development of one particular body, and neglects the other two, in the very act of neglect he produces karma. You cannot develop one at the expense of another. The vast majority of the world cannot distinguish between the three and to them the physical body is the only power, the only authority, and so they develop that body to its fullest extent, forgetting that they have emotions and a mind which must be refined, cultivated and well-poised. So in making the body beautiful, as many men and women do, they forget to develop the other two equally well; hence there is disorder, and in the next life, or in many lives to come, they will have a mind and emotions warped, neglected and dwarfed.

So there must be an even development in those who would hear the voice of intuition, His voice, the voice of the Teacher. They must realize that the physical is a mere vehicle, a mere machine which must work happily, thoroughly, peacefully, irrespective of where the emotions or the mind are focussing their attention for the moment. It must be like a machine, like a dynamo which you start and which runs without attention all day. And to do that you must establish good habits, you must establish what are its desires, apart from the de-

sires of the mind and of the emotions. The body does have its own desires and hence it wishes to act on its own irrespective of the other two; when it acts independently there is trouble, agony and struggle, but when it co-operates with the other two, there is peace, order is established, and the well-being of the physical body.

The Giving of Happiness

By C. JINARAJADASA



HAPPINESS is of several kinds, because man is a composite being. Man is both emotions and mind, and so there is one happiness of the emotions and another of the mind. The two need not *necessarily* be present, at one and the same time. Life is exquisite if, while the emotions are happy, the mind is full of peace. But it is possible to be unhappy emotionally and yet not unhappy in the mind. The significance of this psychological fact lies in an experience possible to all that we can *help others* to achieve some measure of happiness, even when we are miserable. I say "some measure of happiness," because if one is supremely happy, one has then, of course, a more powerful instrument with which to create happiness for others; but being miserable does not prevent our having a less powerful instrument all the same, with which to *help others*.

The true source of bliss is elsewhere than in the mind or the emotions; it is in that divine aspect in man which Theosophists term Buddhi. But bliss reflects itself, in the emotions, as the happiness of ordinary parlance; and, in the mind, as a serenity arising from a philosophic vision. Therefore, what is usually termed "happiness," that of the astral body when it is joyous and full of enthusiasm, is not the only possible kind of happiness. There is a happiness which releases in us power, *with which to help others*, from an ordered mind which is ever the mirror of the True.

I have been profoundly unhappy many times; but when some one consulted me just then on his problem of unhappiness, I know I have sent him away strengthened. I did not pour enthusiasm into his astral body from my astral body; I affected his mind body with my philosophic vision, and enabled him to rouse with his mind the enthusiasm which lay dormant in his own astral body. Whether I was myself happy or not was a minor point, so far as releasing some measure of happiness in him was concerned.

To be able to release happiness in others, when one is oneself miserable, one must have one's eternal habitation elsewhere than in the emotions. The higher mind—that of the Causal Body, in Theosophical terms—is such a habitation. A clear vision of what is "God's Plan which is Evolution" gives stability and strength to the character. Without that vision, I may weep with a sufferer when he is unhappy, and comfort and help him up to a point, but I cannot call

out strength from the deeper layers of his being. A study of the "Plan"—of those tiresome details of Theosophical study which at first sight do not seem to lead to days full of bubbling enthusiastic happiness—uncovers the strength dormant in our self and so equips the mind to "carry on," when the emotions are dead.

It is not *necessary* to be happy oneself, in order to make others happy; it is *lovely* to be so. But if Karma—what we have done and left undone—does not send us that loveliness?

Then, at least, we can make others happy, in some measure, if we have a great philosophic vision of the mind. For the "Plan" is not a mere intellectual summary. It consists of those canals and conduits along which the Universal Strength is running swiftly.

It is indeed possible to create happiness for others, when none can be created for ourselves. Was it not said of Christ: "He saved others, himself he cannot save?" When that too can be said of us, then shall we find our one and only Happiness.

Thoughts on the World-Teacher

By GEORGE S. ARUNDALE, M.A., L.L.B., D. Lit.



SINCE writing *The Lord is Here*, I have further pondered over the Great Event in the light of the greater clarification afforded by living in the atmosphere of Krishnaji and by hearing him speak.

I do not pretend for a moment to interpret him. To do so would be both presumptuous and foolish. The consciousness of the Lord is at levels entirely incomprehensible to us. It is cosmic in its quality and it abides in the realm of the Eternal and the True. The world, even as to its best, is but feebly groping towards the Eternal and the True. If I seek to interpret the World-Teacher, I am endeavoring to measure the immeasurable by the standard of the limited. I am endeavoring to declare Him to be that which He appears to me to be in the dull light of my own extremely partial understanding. He is all things to all men, nay to all life, for He is the Eternal and the True in all things. It is the Eternal and the True that He vivifies in all, and each individual life receives the vivification appropriate to its time-period and circumstance. He descends into Time and raises us therefrom a little nearer to Eternity, and at each descent the Great White Light of the Eternal assumes the color-form appropriate both to the time of descent and to each mode of life dwelling within the particular time-period. I must try to understand Him for myself, but let me beware how I try to interpret Him to others.

All I can venture to say to others is: Understand for yourselves, and be satisfied to take time to this end. I should very definitely advise them not to rely on the interpretation of Krishnaji by others any more than they should en-

deavor to interpret him to others. Let them rather read his official utterances and, if possible, hear him. And then let them seek beyond the word-forms for the life imprisoned within these. Let them grope after the Eternal which for our understanding in this outer world is assuming the forms of Time.

There are many people laying down the Law as they think Krishnaji lays down the Law. That is to say, they have caught some aspect of his teaching which happens to appeal to themselves. They will take this out of its setting and declare it to be the whole teaching, or they will present it in the light of their own particular understanding. In this way Krishnaji will become a dogma and a doctrine, and we shall have orthodoxy and heterodoxy. We shall have a definite true and definite false. We shall have circles of the elect and then those living in outer darkness. We shall have believers and unbelievers, and the believers will be sorry in a superior way for the unbelievers and the unbelievers will be goaded into acrimony. We shall have little groups here and there gossiping about the unfortunate lapse or lack of perception of X or Y or Z, and reveling unctuously in their own keenness and rectitude.

All this is very far from the effect of the Presence of the World-Teacher. I doubt whether even those who understand most understand much. Whatever we understand we are understanding mainly for ourselves. For others there may be, probably are, other understandings which may lead them on pathways far removed from our own. What, then, may be said with comparative safety? What may be said least limiting the Teacher within the restrictions of our individual understanding?

I hesitate to reply to these questions. It is so difficult to see and to know absolutely and not relatively. Perhaps at our particular stage of evolution it is impossible. What then can I hazard tentatively and in the full knowledge that I may be falling into the very pit I desire to avoid? Let me put the answer in the following way:

Know for yourselves. Therefore seek for yourselves.

Disentangle yourselves from your complexities and enter the freedom of your simplicities.

Abide in the Life and avoid slavery to the form.

Know what you are doing. Do not do without knowing.

Do not be orthodox, conventional, self-righteous. Be True.

Live to be rather than to get.

Happiness is about us, not far off.

Live with the things that live, not with the things that live and die.

Perhaps all these things may be summed up in the phrase: Stand on your own feet and walk your own way.

Krishnaji does not dictate. He does not say to one "You are right" and to another "You are wrong." He does not bring new forms, a new creed. Rather does he plant discord in each one of us, that wonderful discord which dissociates that which matters from that which does not matter. We have long needed that discord, so that we may distinguish between that which for us brings happiness and that which for us brings unhappiness: In the dominance

of the latter we have lost sight of the former. So the "sword" that he brings regenerates as it destroys, frees as it kills. And it is a sword he places in our own hands, a sword which he shows us to be part of our "armor of Light."

This is something of Krishnaji's work among individuals. But there is other work. He has to raise the level of civilization throughout the world. The World-Teacher comes to make a difference. He comes to make a difference in religion, in political life, in social life, in education, in every department of life. He will make things different. How? We shall see in due course. Perhaps some of us think we know. Let us not be too sure. In this case it is good to wait and see. At least we may perhaps venture to say that barriers will be broken down, that the unity of all life will be helped to triumph over the diversities of forms. Forms may not disappear but they will more and more become subordinate to Life. The Advent of the Lord will draw the world nearer to its happiness in every department of life, sooner or later according to the world's receptivity.

It occurs to me very strongly that no particular movement, no particular faith, no particular race or nation, will be able to "claim," if I may use the word, the World-Teacher as its own. He comes to the world and to teach differently from the way in which any movement or faith may teach, to give an outlook upon life different from the outlook any race or nation may give. He does not come as an institution but as the Life. He does not come to an institution, He has never come to an institution, but to all life. The vehicle He has chosen as a temporary dwelling place may happen for very sufficient reasons to be closely associated with movements and teachings, with a race and with a nation. Surroundings are inevitable up to a certain point. But the time has already come, and doubtless will come in greater measure, for the World-Teacher to be *their* Eternal to all men, and in the process I can well conceive that He may choose to break forms which are not for Him. Mr. Krishnamurti happens to be a member of the Theosophical Society, but it would not surprise me in the least were he to resign such membership, though I have no reason so far to expect this. The Theosophical Society has rendered immense service to the world and has greater service to render in the future. But this fact is by no means inconsistent with the possibility of the World-Teacher deciding to pass out from the Society so far as regards actual membership, for the better fulfillment of His mission. Some who are closely associated with Him in His work might be required to do likewise. I wonder how many of the rest of us would remain unperturbed and continue our membership as a means to the fulfilment of our own particular dharma. Let us mind our own business, taking inspiration from Him rather than copying Him in His outer actions. He exhorts us to find ourselves for ourselves, to shine and not to reflect. There can be no darkness where there is inner light.

I wish now to consider the relation both of the outer world, and of those who profess belief and understanding, to the World-Teacher. Let us take the latter first. What does He do? He gives to the world that which He has. "Having attained, I come to help you to attain." What has He attained? For the purposes of the world and of the present ministry the answer may be given in

the word "Happiness." He comes to give happiness, the happiness He has found, the happiness He desires all to find. Those who acknowledge Him must be seeking and must be finding. Only those follow who are finding. Only those follow who share as they find, who inspire others to the discovery of the happiness they themselves have been inspired to discover in some measure. It is nothing to talk of following. It is nothing "to be as sounding brass or as tinkling cymbal." It is nothing to repeat more or less accurately the words of the Teacher. It is nothing to feel superior to those who have yet to understand. It is nothing to wish that others could see as we see. It is nothing to be apart in groups. It is nothing to be near the Teacher. It is everything to make others happier than they are. It is everything that the benediction of the Presence of the Teacher should have the effect of making our poor presence a benediction in some small measure. It is everything that people should say: Round Him is a happy and joyous band which spreads happiness everywhere. As He is so must we learn to become in our own way. And the happiness is a happiness which strengthens, stirs and overflows, not a happiness which lulls and pacifies. The happiness is a happiness which makes us dissatisfied, eagerly dissatisfied, hopefully dissatisfied, strenuously dissatisfied, gloriously dissatisfied.

As for the outer world, let us have patience and understanding. Krishnaji is ill-served by those who make him a dogma and a test of orthodoxy. The fanatically-minded will see insult in all that falls short of their own standard of behavior, of what they consider to be the proper attitude. Here and there there will be those who will pursue him malevolently. At present such hardly exist. The vast majority are simply ignorant, and are accustomed, quite naturally and rightly, to travel in ruts and on well-trodden pathways. That they will be disturbed as inevitable. The Teacher comes to disturb. That they may resent and rebel is inevitable. No one can be expected lightly to labor upwards from his groove or plunge into what will seem to be a pathless darkness until he realizes that in place of outer light which must ever fail there is an inner light which dispels all darkness and never fails. Disturbance, doubt, resentment, rejection—all these are inevitable at the beginning. If we rail against those in whom these manifest, if we condemn them, outcaste them, predict for them a terrible future, we stand between the World-Teacher and those whom He will know how to help and serve in His own good time. The fanatical will thunder denunciations against those who have yet to see, yet the time may come when those who today have yet to see will see with open eyes while those who today think they see will have become blinded by their own fanaticism and will have gone forth into an outer darkness. Let him that thinketh he standeth take heed lest he fall.

There is only one way to the Lord of Love and it is the Way of Love. Those who today reject will not cease their rejection because they are denounced. Those who doubt will not cease to doubt because their doubts are scorned. Those who wonder will not cease to wonder because some are impatient of their wonder. Those who try to understand will not understand the more quickly because they are told they ought to understand. Those who lack reverence will not become reverent through compulsion.

How ought we to behave towards Krishnaji? There is a minimum standard of behavior. We should behave towards him as we should like others to behave towards us—with friendliness, kindness, goodwill, respect. Yet be it remembered that if the World-Teacher dwells in him behavior becomes more difficult, for from him will come a power which will stir all with whom he comes into contact to the depths of their being. In the case of not a few the result will be a temporary lack of control, possibly a roughness and crudeness, which ought not, of course, to exist, but which the wise will understand and condone. Explain gently, lovingly. Let no one be *plus royaliste que le Roi*. The surging forces of a nature aroused from its slumber and stirred to its depths, as must inevitably be the case when the World-Teacher Himself moves among His children, must surely express themselves at the outset in all manner of ways. Some will retire within themselves, not yet ready for the sunshine. Some will oppose, and the Lords of Karma will understand. Some will at the outset ecstatically accept, their throbbing natures lifting them for the time into the Eternal. As time passes they will waver, and having begun with acceptance may end with rejection. Some will at the outset deny or doubt or question, yet having begun with these they may end in unshakeable understanding and devotion. Those who today understand, and revel and rejoice in their understanding, must be infinitely patient and understanding with the weaknesses of others. Let no one be *plus royaliste que le Roi*, but let no one be *moins royaliste que le Roi*. The nearer we are to the Divine Teacher the easier should be the right behavior. The farther we are away the more difficult is the right behavior. Let this be remembered by those who think themselves near.

Often in times gone by great Teachers have been ill-served by their followers and friends. The present One will find His own way to the hearts of His children. As I am able to understand Him I may bring Him to others, and when they do not understand Him as I interpret Him I may turn away haughtily and scornfully, or I may with my authority and prestige strive to compel acceptance of Him, an acceptance which can come but from the lips, it can never come from the heart. And thus those who otherwise might know Him may be turned away from Him, for it may not be given to them to know Him as I happen to know Him. Great is the responsibility of those privileged to be round Him, great are their dangers. Very near the threshold of manifestation will be their weaknesses, though the power of their qualities will, in the strength of His Presence, be able to overcome all things. Let them beware lest they seek that the Lord shall shine upon others through their own shadows, lest they seek to present Him as glorified editions of their own small selves.

The World-Teacher walks beside each living creature on its pathway to the goal. He is as close to the unbeliever as to the believer, for He knows the essential identity of the two, and for Him, perhaps, there is neither believer nor unbeliever. He is with each Divine creature at its particular stage of growth, and inspires it to tread more rapidly its pathway. He is with the stone and the rock and the earth. He is with the tree and the flower and the grass. He is with the animal. He is with the denizens of the Deva and the human and the Super-human kingdoms. To each He is the Way and the Goal, for He is the heart

of all things. None of us can be as He is. None of us can even feebly reflect His nature. But perhaps we may, foremost through our lives and less through our preaching, open the eyes of the world to His Presence. This we are privileged to do for Him. The rest He will do as He alone can.

We have no reason to thank God that we are not as others are. We are as others are. Today they doubt, so may we tomorrow. Today they may reject and deny, so may we another day. Today they are blind, but tomorrow they may see. Today we think we see, but tomorrow we may become blind. Today we are shocked by others. Tomorrow we may shock those who stand where we have stood. We are as others are, for all are growing to the goal, some being here and some there, some learning this lesson today and others learning the same lesson tomorrow. And some are learning this lesson today and that tomorrow, while others are learning that lesson today and this lesson tomorrow. Doubtless there are different stages of evolution, but we need only concern ourselves with these for the purpose of understanding where each one is so that we may help him where he is forgetting where he is. It is the helping that matters, not the place where the person is helped. We have no reason to imagine that we are specially chosen by the World-Teacher, He has chosen all, and all are equally dear to Him.

We have no reason to be proud that we understand Him and know Him. We understand Him but little and know Him but in insignificant part. All know Him somehow though perhaps not as we may know Him; but who shall say which knowledge is the better, theirs or ours. We can know Him but to serve Him, and we can only serve Him by shining like Him, equally upon all—upon the congenial and upon the uncongenial, upon the wise and upon the foolish, upon the defenders and upon the attackers, upon the kindly and upon the cruel, upon those who follow one pathway and upon those who follow another pathway.

Should we not remember that His teaching is as true when it does not fit as when it does? Let us beware of expecting the World-Teacher to fit Himself to us and our universes. Inevitably we shall incur disappointment which will be the more bitter as we are the more wedded to our own particular schemes of life. Rather should we strive to expand to Him and to His universe as He discloses it to us. As he descends to us we must grow to Him. Let us remember, too, that we are listening but to the first great notes of a mighty music which shall ring throughout the world. We can know but little until we hear more, and not until later shall we be able to grasp the significance of the Message of the Teacher. Only the trained few will be able to anticipate the nature of the music from the opening notes, and we are not likely to be among these.

We have no reason to imagine that our cherished pathways and teachings and beliefs will be given by the World-Teacher the prominence they have for us. The teachings of Theosophy may be everything to us, but the needs of the world are everything to Him. Our understanding of Theosophy may be mainly form. His Theosophy is supremely Life. Our Theosophy may be connected with the Theosophical Society. His Theosophy is the Science of Life. Our Theosophy may be this, that and the other. His Theosophy is the Joy and

Peace of Happiness. Our happiness may lie in ceremonial, in meetings, in study, in knowledge, in treading a path, in taking a step. His happiness lies in being all things to all, in helping all to know the universe round them as well as their own, so that, knowing many universes, they may cease to be enslaved by one, thus becoming free of all. We may belong to this, that, or the other church or creed. We may have such and such opinions and beliefs. His teaching will be different from these, it will fulfil, doubtless out of all recognition, those which are to be fulfilled, will place on one side those not fundamental to the nature of His spiritual renaissance, will apply accurately those which we apply distortedly, will place in the forefront the more important and in the background the less important regardless of our own individual estimates of their relative values. We shall need to readjust ruthlessly in the light of His Word. We must be ready to do this, eager to do this. We must be ready for a revolution, head a revolution, bring it to a triumphant regeneration of our natures. Today we see but in part. Tomorrow we must see more clearly. Regardless of time we must plunge into the Eternal. We must desire to change, be ardent to change. We must desire to know, really to know, be ardent to know. We must desire to see, really to see, be ardent to see. We must be impatient to stand on our own feet and to walk steadily on our way, independent of all outer things, heeding but the Voice of the Inner Silence. We must challenge ourselves in every detail of our lives, without fear or favor, and cast aside all that cannot withstand the challenge. All this is easy to do if we really want to do it. Let us, therefore, be busy about wanting to do it, for it is only difficult or impossible if we really do not want to do it. And let us keep on wanting until we achieve.

Dryden's Ovid

Death has no power th' immortal soul to slay,
That, when its present body turns to clay,
Seeks a fresh home, and with unlesened might
Inspires another frame with life and light.
So I myself (well I the past recall),
When the fierce Greeks begirt Troy's holy wall,
Was brave Eupherbus; and in conflict drear
Poured forth my blood beneath Atrides' spear.
The shield this arm did bear I lately saw
In Juno's shrine, a trophy of that war.

The Great Teacher

By F. G. PEARCE



LITTLE by little, as our "Sorrowful Star" comes round once more into the morning light of the great Sun of Love, the children of this planet learn again the true meaning of the word "Teacher."

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We knew it, of old.

When Christ ministered unto His disciples, even to the washing of their feet: when Krishna played with the children, in the glades of Brindaban: when Lord Gautama, the Buddha, tended His fellow-monk sick of a foul disease, whom others shrank from: then, indeed, we knew that the Teacher is not merely one who preaches to the multitude, who moves men by eloquence, from platform or from pulpit. In the words of the Lord Himself:

"He, who does not shrink away from the world, and from whom the world does not shrink away, he, My Devotee, is dear to Me."

Such is also the true Teacher.

★ ★ ★ ★ ★

We forgot this, in the Dark Ages, in Europe.

And even India is in danger of forgetting it nowadays. For India has well nigh lost her own true conception of the *guru*. She is taking on our medieval idea of the schoolmaster.

★ ★ ★ ★ ★

But now, we have come well nigh full circle. We are re-discovering, in the West, the true conception of the teacher. Though many western educationists are still unaware of the fact, they have traveled half way round the globe in their search for the ideal. The "Individual Method" is the method of the Indian *guru*.

Columbus, in his search for the East, discovered the West. May we not return the compliment?

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And what has this to do with the *Great* Teacher?

For most of us, still, the word "teacher" has wrong association. Analyze your own mind with reference to this. You, who read this, can hardly be of the fortunate younger generation brought up by the discipline of Love, on Montessori methods, Dalton Plans, Project Systems. For you, it is only too likely that "teacher" has meant "tyrant." At best, it meant, perhaps, a well-meaning person, rather wearied in the struggle for a respectable existence, who conscientiously doled out dry facts from books. Dry facts. How eagerly we listened for the school-bell signifying release—or even the change from one dryness to another!

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Then, add to these unfortunate associations the traditional preconceptions

which most of us have acquired as to the nature of *religious* teachers.

We have probably lived at least two or more lives since the previous coming of the Great Teacher. We have seen the degenerate days of religion. It has become associated in our minds with the unutterable boredom of sermons. As orientals we have sat cross-legged, hour after hour, in well-trained silence, at the feet of the "holy man." Further west, we have fidgetted in our pews in church, inwardly longing for the preacher to arrive at "and now to God the Father. . . ."

Am I wrong in asserting that, for the majority of us, when we hear of a religious teacher "inspiring" his followers, the mental picture we get is that of an amazingly eloquent *preacher*?

But, what I ask myself is this: Does the real greatness of the teacher, or the Teacher lie in *such* accomplishments?

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Re-read the Gospel story. Make all allowances for the lapse of centuries during which the actual words may have been distorted or forgotten. True, He spoke to crowds, gathered on the shores of the Lake and on those barren hillsides of Galilee. Yet, it is nowhere recorded that He rose to heights of eloquence. The utterances attributed to Him are generally either very direct and simple, or else they are in the nature of parables.

Consider those of the Lord Buddha. Some of His sermons are very profound. But they can by no manner of means be called eloquent. It was not His eloquence which changed the lives of hundreds who heard Him.

And, one may reflect on the fact that, while the Shri Krishna of the *Bhagavad Gita* has undoubtedly been the great inspiration of many a scholar and philosopher in India, it is the *Child Krishna*, "Lover of little children, Friend of youths and maidens," Who has exercised and Who still exercises the greatest influence upon the daily life of countless millions throughout this great land.

★ ★ ★ ★ ★

It is the Teacher as the *Friend of all that lives*, and not simply as the Preacher of the spoken word, who has been the inspirer of men and angels, Who is and who shall be.



Questions and Answers

J. KRISHNAMURTI

At the Oak Grove in Starland in Ojai, California, Mr. Krishnamurti spoke to a large audience of Star members and friends. Many questions were put to him and we publish below a report of his address and answers.

I have just returned from India, where I have spoken at many meetings, answered many questions. I had to preface every meeting with remarks, because Indians are very traditional in thought, and in feeling. Their whole thought, life and action, are based on tradition—tradition which is serried up in the past, and which dominates, and hence binds the life of the majority. Now, I hold that traditions, however magnificent are like rails that take you along one particular road; but which cannot take you to new avenues of thought or of feeling. Hence tradition always binds. And out of tradition comes authority.

Authority of any kind is fatal to growth. Authority, especially in the realm of spirituality, cannot help the growth of the individual and hence spirituality cannot exist where there is authority. If you bind life to authority—to morality—as most people do, then there is no understanding of life; for the understanding of life is Truth, the only Truth, the Absolute, the Eternal. To understand life, we must not be biased, limited, or prejudiced in any manner; and because most sects, orders, religions, tend to bind—only with a different bondage in each—hence whatever I am going to answer will not be based on authority, but on the desire to make people free. For liberation is the final goal for the world, the outcome of all experience and yet it is beyond all experience. To understand what I am going to say, you will have to set aside the traditional thoughts to which you have been accustomed. I say this, because I hope you have come to understand that which I am going to say, I would ask of you, that when I answer these questions, to remember that I am not basing my answers on authority, that I do not urge you to accept any of them, but on the contrary I would rather have each one of you intelligently critical, not accepting blindly anything that I say. Be in great and intelligent revolt, then you will find that you are with me.

Most people desire comfort, but there is no comfort at all; there is only understanding. Comfort is like a shadow in a weary land, and passes away. But understanding is eternal. That is the only guide, the only help.

HOW SHOULD ONE TEACH THE ESSENCE OF LIBERATION TO CHILDREN?

First of all, by understanding what is liberation. It is a peculiar desire, with a majority of people in the world, to teach others before one has full understanding oneself. Then, you might ask: Why do you stand up and talk about

it? I assert that I have attained, and it is not on the authority of another that I say it, but on my own fulfilment, on my own understanding.

So, in order to teach the essence of liberation to children, one must understand before one can teach. As long as they are children, they must be under protection; but only with a view that they must ultimately attain liberation.

When a plant is young and tender, you protect it against the sun, against the wind, nourishing it properly, and yet you know all the time that it is growing towards its fulfilment and you cannot control it, you must give it freedom. So when you are teaching children, you should give to the child, for whom you have a responsibility, full protection while he is young, but all the time indicating to him that there is only one goal, only one aim for all humanity, and that is liberation; and that liberation can only come through experience. You might ask, "must everyone go through every experience?" Of course, everyone must, in order to be able to transcend, to be beyond experience. But there is yet another way of gaining experience, which is more difficult, and that is to have such an immense affection with imagination, that you can partake of the experience of others.

HOW CAN AMERICANS CONTRIBUTE TO
THE WORLD-PURPOSE YOU HAVE IN MIND?

I have only one thing in my mind, and that is, to liberate people from their prejudice, from their lack of experience, from their narrowness and their limitation. And how can Americans contribute towards it? By being liberated. Americans are not different fundamentally from any other nationality. They may have special qualities, special troubles of their own, but they must go through the various phases of experience like every human being throughout the world.

WHAT IS THE MOST EFFECTIVE SERVICE ONE
CAN RENDER TO YOUR WORK AT THIS TIME?

By seeking understanding and not comfort. Most people throughout the world desire a momentary satisfaction for their sorrow, not the ultimate understanding that will destroy all sorrow. So if you can have a mind and a heart which is awakened, which is never still, not dull or asleep, not prejudiced, not given over to any dogmas, creeds or theories, then you will help, not me, but those around you, because you want to help. When you see someone suffer, you want to relieve him of his suffering, and you can only do this, if you yourself are beyond all help.

I greatly fear that you all expect a sudden miracle that will give comfort and not understanding. And, as I said, there is no comfort, there can never be comfort. If there be comfort it is only of a moment, and hence there is no possibility of attaining truth. Take a man who is lulled into comfort—physically, mentally or emotionally—he is full of contentment, and hence he can never understand truth, which is unique for each person. So if you would attain that height, where there is lasting happiness through liberation, you can never be satisfied, for satisfaction is the essence of mediocrity, and the person who is satisfied, can never perceive truth.

This is the great danger for those who give their adherence to sects, to theories, to certain forms of beliefs, or to religions.

WHAT ARE THE STEPS BY WHICH ONE
MAY GROW OUT OF DEPENDENCE ON CEREMONIAL?

If you are dependent on something, what do you do? You try all the time not to depend on that person or thing. So, likewise, if you rely on something on which you really think you ought not to, you struggle all the time to gather strength and to stand by yourself.

If you have any disease, you consult a doctor, you do everything to be rid of the disease. You don't search out for complicated explanations. To a lame person a crutch is essential, and it is no good going to him and saying, "Throw away your crutch," but rather you should tell him, all the time, to get so strong that crutches will be unnecessary, and at the same time you warn him not to decorate the crutch, and thus give a false value to it.

People throughout the world, at the present time, are merely decorating the cage in which they are held, and they call that progress. You are getting more and more dependent, mentally and emotionally, on others. A tiger in a cage is enraged, for lack of freedom to enjoy the open air and wild life. But most people are in that condition, yet they have not the strength to break the bars and become free—they deceive themselves by merely decorating these bars.

So, not to be dependent on crutches, you must have strength of mind, integrity of character and ecstasy of purpose, you must be free from all forms, all beliefs, systems and theories.

After all, there is no such thing as good or evil, or failure. It is a question of experience, and when once you understand this, narrow traditions and limiting beliefs vanish, and when once you have tasted that freedom from limitation, you want to set others free of their limitation and show them the futility of merely decorating their cages.

IN ONE OF YOUR PRESS INTERVIEWS, YOU ARE QUOTED AS SAYING THAT YOU HAVE COME TO FREE MEN FROM THE TERRORS OF RELIGION. WILL YOU PLEASE EXPLAIN MORE FULLY WHAT YOU MEAN BY THIS?

I hold that all the great Teachers of the world come not to found new religions, but to free people from religions.

After all, religions are but the frozen thoughts of men, out of which they build temples. And as religions have become prisons of systematized thought, regulated by human beings, I want to free people from their terrors, and not to found a new one.

It is much more ennobling and vitalizing, and gives one a clearer understanding of life, when one has not all these barriers of beliefs, of innumerable dogmas and theories. A constant fear is developed in followers of religions of something mysterious, of something hidden, and hence superstition grows.

Most of you have your particular outlook on life, and have your sets of beliefs, by which you always judge everything. You have your theology, imposed

beliefs which you have accepted, and which you have never put to the test. All these things are the barriers built by religions.

The happiness of liberation, does not come through the window of any faith. You must be beyond all faiths. You must be beyond all religions. You expect Truth, which is the understanding of life, to come through a particular religion, through a particular sect, society or belief. It will never come through these. It will only come when you are beyond all experience, because you have been through every experience, and it can only come when you are not a slave to authority, to blind belief, to credulity, and to innumerable superstitions.

Do not think that because you belong to any society, or sect, or to any particular religion, you are beyond all traditions and superstitions. Followers of all religions, even Theosophists and Star members, are traditional and narrow, and believe without experience; hence all the complications of life weigh down on them as much as on any who are bound by blind belief.

WHAT ARE THE FIRST STEPS TO UNION WITH THE BELOVED?

The union with the Beloved is the harmonious understanding of life. You want a path with definite steps laid down for you to tread. If it were laid down, you would narrow yourself to that particular path, and hence it would be a limitation, because it would not be of your own creation. The Beloved is the life in all things and not something exterior to yourself. The moment you have the attainment of that union with the Beloved, which is Happiness, as your goal you have taken all the steps toward that goal.

After all, in order to attain that unity with all things, you must purify the self and not destroy it. You can never destroy anything, you can only understand and purify it. So the purification of the self, means the developing of its individual uniqueness to its perfection.

A truly great artist paints a picture, not for the pleasure of others, but because in painting it he is unfolding and developing himself. And the moment he has made perfect his art, along that line he has attained, though it may not be the harmonious understanding of life. If there were unity with life, as there will be, as there must be, for the fulfilment of life, you will have to make perfect your characteristics, your uniqueness, and not mould yourself after the particular fashion of another.

In the world today there is a growing spirit of mediocrity. By mediocrity I mean a desire to copy, to imitate, instead of a desire to grow toward your own individual perfection. After all, that is the most important thing in life and not to copy another. Because if you copy, again there is a limitation. You must grow in your own understanding, because that understanding must be born out of your own experience. A rose can never become a daisy, nor a daisy a rose, but each can be perfect in its own fulfilment. In the perfection of life is unity.

The Way of Happiness

K. S. CHANDRASEKHARA AIYAR

(Concluded from May)

If the voice of intuition is to be clearly audible, it is necessary that the channels through which it expresses itself in our waking consciousness should be in perfect condition. The requirements to be aimed at may be summed up, borrowing Krishnaji's words, as physical refinement and emotional and mental nobility and culture. The physical body must be absolutely clean, healthy, and strong, beautiful, and radiant, with its every gesture, movement, and action refined and graceful. We are dealing, let me explain, with the ideal conditions for perfect happiness; and it is not implied that there is no hope for persons for whom some of these conditions are in this life unattainable. It has been well observed that, while good health is certainly a blessing, ill-health may occasionally be a blessing in disguise, and that though sickness is a serious limitation, it may not be without its compensating satisfactions. It is a most illuminating saying of Amiel's that "the mission of pain and suffering is to give man liberty through submission." And Carlyle once said that a healthy body is good, but a soul in right health is the thing to be prayed for above all others. But, after all, these and other considerations are simply consolations and compensations for the lack of that which is implied in the idea of perfect happiness. And meanwhile it is quite possible, even for ordinary persons, with care and attention, to maintain a reasonable amount of health and strength, and also to cultivate unassuming grace and refinement in their gestures and movements.

The emotions must be trained and purified and kept under control. Provided this is done, the more feelings you have, and the stronger, the better, says Krishnaji. For strong feelings, even if they be of the wrong kind, can always be trained to become refined and perfect, whereas a cold, hard, and indifferent nature cannot be turned to any use. How different this from Napoleon's dictum that a hard heart and a good digestion are the chief conditions of happiness! While nothing is to be said against the second of these, a life without affection and sympathy could give only a very negative kind of happiness. There is much more humanity and wisdom in Krishnaji's advice: Have tremendous feelings; sport yourselves with them; at the same time, train them and learn to control them.

Of all the desirable feelings, none is greater than love, which has ever been a mighty spur to human endeavor, the motive power which has changed and is changing the face of the earth, the foundation and stimulus of all other virtues—courage, endurance, patience, sacrifice. All things are possible where love is, whereas nothing worthwhile can happen where it is not; and since love opens one's eyes to new worlds, it is indeed closely allied to happiness. What is required is that we should give to love and to the other feelings of our nature their proper use and legitimate expression in order to help and ennoble,

not to degrade or hinder. We must purify our emotions, and make them strong and impersonal.

The mind can either create or destroy. It can guide us to Truth, and through Truth to happiness and perfection; but it must be kept open and unobstructed; otherwise it will lead us into error and temptation, to manifold suffering and even eventual destruction. "You can only," we are told, "become a citizen of this kingdom (of Happiness) if you are struggling against narrowness, against the spirit of exclusion. For this purpose you must have a mind that is clear and clean and includes all things." In other words, the mind must be free from pride, envy, jealousy, selfishness, prejudice, and all other forms of exclusiveness and separatism. It should be so trained and disciplined that it will respond only to that which is best and noblest, that it will instinctively throw off all influences which tend to coarsen or degrade, and that it will harbor only thoughts and feelings which are pure and calm, free from prejudice and irritability, and, above all, true, loving, and compassionate. We see from all this how directly our happiness is related to our cast of mind or temperament. When the thoughts and feelings are good and healthy, then the mind tends to a state of rest and happiness; but when they are wrong and unhealthy, then it is that we become distressed and unhappy. This is the idea embodied in the well-known song of Sri Tyagarajaiya which begins "*Santamu leka soukhyamu ledu.*" One of the first essentials to a happy state of mind is to learn to control it; to prevent it, on the one hand, from becoming stagnant and from forming vortices and whirlpools, and, on the other, to keep it from wandering away to all sorts of things which we do not want, to hold it down, as far as possible, to thoughts deliberately chosen by ourselves for contemplation.

There is, at the same time, much food for reflection in the advice given by Krishnaji to train all our vehicles—mental, emotional, and physical—to have an independent but co-operative existence of their own. This will afford detachment as well as control, besides giving us the adventurous feeling that, instead of being one person, we are three separate beings. "And if," as he says, "you can experience this delight, if you can train all these three beings, you will be free from many of the fetters of your karma; you will find that you are liberated, that you can wander away from all these things, that you can enter and abide forever in that Kingdom."

All this is laborious and difficult, entailing considerable effort and perseverance. The practical side of the training of the vehicles to be perfect instruments of the ego does not come within our subject at present. But it may be stated, very generally, that by self-knowledge and rigorous examination of our habits and moods, by systematic and well-directed changes, and above all by the practice of creative thinking (which includes, among other things, meditation, auto-suggestion, and the wise use of the imagination), something at least of what is needed may be steadily accomplished.

We may, at this stage, advert to a beautiful parable employed by Krishnaji. Each one of us, he remarks, has a temple of the eternal in our heart; we must make it a living temple by our love, adoration and devotion, and place therein, as the image or object of worship, the thought of Him who for us is

the supreme embodiment of Love and Truth. To those who have studied the priceless teachings given to the world through Krishnaji himself seventeen years earlier in the book *At the Feet of the Master*, the desirability of keeping good thoughts always in the background of the mind, ready to come forward the moment it is free, must be a familiar idea. Such thoughts not only ensure that the mind is well occupied, but also cause our thinking on other subjects to be clearer and stronger. And, undoubtedly, there can be no more effective thought for the purpose than that of a living temple filled with the image of our ideal of perfection. It is impossible to exaggerate the possibilities from a spiritual point of view, of such a living temple within our hearts, away from all troubles and turmoils, where we can go and worship at our ease, and come back refreshed and strong and full of inspiration for others.

Since our bodies are the outer temple, it follows that we must make them a worthy abode for the object of our worship. We must therefore pay due attention to the physical aspects of life, beauty, tidiness, and well-being, and even more to emotional and mental purity and activity.

Eastern philosophies of life are popularly supposed to inculcate an absolute indifference to life's circumstances and changes, while western schools of thought recommend the creation of interests outside ourselves chiefly as a distraction from monotony and an antidote to the imagined gloom of life. The new gospel of happiness, on the other hand, stresses the importance of being intensely interested in life for a higher reason, namely, that it is this which gives us sympathy and understanding and helps to unfold the intuition which is latent in us. Something of this idea is enshrined in Wordsworth's immortal lines:

*Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.*

It is not necessary that we should be poets in order to see the uncommon in common things, to find the most exquisite beauty and delight in that which meets the eye on every side, to recognize the divine touch in the smallest and most familiar things and scenes. This spirit of glowing interest, sustained by wise enthusiasm, will also awaken and keep alive in us the desire to find truth, will give us the strength to sacrifice, the capacity to give up the sense of the separate life; and needless to add, it will make the pursuit of happiness a pleasant adventure, instead of a painful task.

Along with the breadth and nobility which comes from sustained interest, we must also cultivate an attitude of "serious joyousness," that is, joy which is neither forced or artificial nor frivolous or vulgar, but springs naturally from a heart full of happiness and reverence. It is the very antithesis of the spirit of gloomy seriousness which counts for religion with many good people, but is nothing more than a symptom of unhealthy religiosity. Though religion in itself is a great source of happiness, giving us the right standard of values, and enabling us to regard our troubles as "a light affliction which is but for a

moment," the religious temperament (as acknowledged by Dean Inge among others) as susceptible to more grievous fits of misery than any other. It is, on the other hand, when we are really alive with joy and happiness that, as Krishnaji points out, He who is the embodiment of love and truth dwells in the temple of our heart. "Put my small will into the larger will and increase my powers of joy," is a prayer which, if offered from the heart, will tend to fulfil itself.

It must be added, in this connection, that a great aid to joy, and therefore to happiness, is an uncrushable sense of humor. This is indeed a veritable gift from the gods, and saves us from endless pitfalls and discouragements. What Shakespeare has said about the man that hath no music in himself may be applied with rather more plausibility, to the man who is totally devoid of the sense of humor. The Masters of Wisdom and Compassion, says Bishop Leadbeater, are not only wonderfully benevolent, but full of a keen sense of humor—humor always of a kindly order, used never to wound, but always to lighten the troubles of life; and one of these Great Beings is even reported as saying that it is impossible to make progress on the occult path without a sense of humor. "Laugh and be happy" is not such a bad recipe, provided it is the genuine and spontaneous expression of a joyous mood.

The seriousness which is joy implies also an inner tranquility which cannot be shaken or ruffled by external conditions.

In the priceless words of a Master of Wisdom "The calm mind means courage so that you may face without fear the trials and difficulties of the path. It means also steadiness so that you may make light of the troubles which come into everyone's life, and avoid the incessant worry over little things in which many people spend most of their time. The Master teaches that it does not matter in the least what happens to a man from the outside: sorrows, troubles, sicknesses, losses—all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come you must bear them cheerfully, remembering that all evil is transitory, and that your duty is to remain always joyous and serene. They belong to your previous lives, not to this; you cannot alter them, so it is useless to trouble about them. Think rather of what you are doing now, which will make the events of your next life, for that you *can* alter." Of course, I may observe parenthetically, much so-called sorrow *is* avoidable, being the result, not of past karma, but of present foolishness, undue irritability, and the tendency to magnify little things, and therefore in any case quite capable of being remedied. The Master continues: "Never allow yourself to feel sad or depressed. Depression is wrong, because it infects others and makes their lives harder, which you have no right to do. Therefore if ever it comes to you, throw it off at once."

Mark Twain once wrote, with as much truth as humor, that he had known many sorrows most of which never happened. Worries are sorrows which do not happen. They represent needless mental pain due chiefly to the imagination being allowed to take charge of reason and play with specters. There is wisdom in the counsel, form the habit of waiting before worrying, and you will find that the thing you might have worried over does not arrive; as also in this

other advice, not to anticipate trouble, but to attend to it when it comes, and afterwards to put it aside and forget all about it. If our minds are fully engaged with useful, constructive thoughts, especially thoughts of goodwill and service to others, we shall have no time for worry. A good remedy is to replace the troublesome thought by a thought of the Master, which is equivalent to taking refuge within the temple of peace and happiness inside our heart. If we have not sufficiently practiced this, we may at least try the remedy suggested by Bishop Leadbeater, of getting up and doing something physical—weed the garden or go out for a bicycle ride. What is wanted is a complete change of the current of thought, so that the vicious and unhealthy circle may be broken and an opening made for a new set of mental impressions.

Karma is not, of course, the only fetter from which we must free ourselves before we can be perfectly happy. It is even more difficult for most people to shake themselves free of the sense of possession. The knowledge that we own certain things does, no doubt, contribute, in a measure to most people's contentment and peace of mind. But it is equally the fact that a great deal of misery is traceable to the insatiable hunger for possessions, as well as to the care and anxiety which great possessions bring in their train. The true view, I think, is this, that it is not what we have which is important, but what we are, not the quantity of the things we hold, but the quality we ourselves have put into the things we have as well as the use to which we put them. It is well, at the same time, to remember, that it is not possession, as such, that we should get rid of, but the *sense* of possession or exclusive ownership. We should be prepared should the need arise, to forsake everything we possess in order to be free to follow the Master; and, in the meantime, we must hold and administer our wealth as trustees accountable to Him, in the light of our own conscience, for its proper use.

Similarly, it is not required of us that we should kill out personal attachments; but only that our love should be detached, should not bind, be selfish, should not seek recognition or return, that we should not be grieved or disappointed even if the object of our affections turns away from us or is taken away, and that our love should grow and expand so as to include, not too or three, but all humanity and even the kingdoms of animals and plants.

To own and to love impersonally, without desire or attachment, is surely among the purest and most acceptable forms of sacrifice. "Each of you," says Krishnaji, "must be capable of offering something at the altar. You cannot merely say: 'I have given myself.'" Every one of us can say that, because we possess very little to give. It is like a man who has nothing, who says: 'I give up the world.' But if a man of experience, if a man who has understood and conquered the world, if such a man gives up his riches, his glories, then his renunciation has value. . . . If a man of intelligence, of devotion, energy and power, gives up everything and follows his ideal, that man will be acceptable." And he goes on to add: "Though you may not have these things, you can at least offer a formed character, a definite deed, a flower which you have cultivated in your own garden and kept alive through troublous times. . . . When you come with these flowers to the temple . . . then the High Priest of that

temple, who is your own inner voice, your own ruler, your own lawgiver, will take these and use them, nourish them, and make them more beautiful, and breathe on them and give them divinity." That is to say, our offerings will be consecrated and blessed. The divine love filling our hearts will sweep all evil aside; and because we shall cease seeking happiness for ourselves, it is then that we shall be truly happy, for happiness is born of self-forgetfulness.

One aspect of the changed attitude is thus indicated: "If you are striving to live in that kingdom, you conquer with ease your special troubles, you forget your special burdens, your special peculiarities, and you adopt the sorrows and sufferings of the world." When we make this our habitual attitude, and learn to substitute the thought of others in place of desire for ourselves as our one impelling motive, the whole aspect of life will indeed be marvelously changed, and become wonderfully beautiful and attractive, because it is instinct with the Divine. When we learn to ask nothing for ourselves, but fill our hearts with thoughts of others, then truly we shall have no time to think of ourselves; this once accomplished, happiness is ours.

There is a wise old saw which declares that the surest way to leave happiness behind is to run after it. The first rule for the attainment of happiness is never to seek it, never to make it a deliberate object of pursuit, but rather to let it overtake us as we go in search of something higher still. The same idea is embodied in the paradox: "To seek is to lose, to hold is to fetter"—which means that, though happiness, like love, is a need of the soul, its pursuit is fatal, as it is fatal in love to regard oneself more than the loved one: true happiness, like perfect love, will make its way inevitably to its own; what is for us will find us.

For one for whom love takes the place of self as the motive power for action, the world will indeed be wonderfully transformed; it will mean the beginning of a new life which will culminate in the realization of "the Self which is Bliss," and with it the final and continual experience of the imperishable happiness which is liberation. To borrow the imagery of our text, it will mean the awakening of the voice of truth, the finding within oneself of an eternal companion with whom to walk joyously in the middle path leading to the Kingdom of Happiness. "And once we can walk together on that path of eternal peace . . . there is no question of separation, no question of loneliness, no doubt of attainment . . . because then you are the embodiment of all these things which each one of you seeks. . . . And once you have drunk this nectar, this elixir of life, it keeps you eternally young . . . joyous."

In these inspiring words does our young teacher bid us all, if we would follow him, walk to the gate which keeps us away from that eternal garden, and, taking each of us one of the many keys to be found there, enter with the joy and ecstasy of achievement that abode of perfect bliss, the goal of our age-long quest. And then, to quote his own final words, with which we too may close our own hasty survey of the journey, "then you will realize that you are the Master, and that the wheel of birth and death has ceased. There you will find the eternal refuge, the eternal truth; and there you will lose the identity of your separate self; and there you will create new worlds, new kingdoms, new abodes for others. Peace to all beings."

Understanding

By JOHN A. INGELMAN

We all know from our own experience how with the increase of understanding our world changes—that is, our conception of the world. When we look back on our childhood, our adolescence, even a few years ago, we recognize that our understanding at each of these stages made the world for us either a dull or a beautiful place, a world of sorrow or of joy. What then, is the nature of this “understanding” that has so great a power to transform the world for each individual?

The dictionary’s definition of understanding is: the act of one who understands a thing, knowledge, discernment, comprehension. In other words, it is the activity of an intelligence, a Knower, or Perceiver. This Knower, or Perceiver, is the Soul, or rather, Spirit in man. The perceiver in all of us is one, as we are all aspects of the One Life that is God, but as that One Life has enfolded itself in matter, it has lost its own identity. The forms in which we dwell have blinded us as to the One reality. The exact measure of our understanding in this and other worlds marks in a general way the degree of emancipation of matter by the Spirit. To the extent that the Spirit in each one of us has permeated and illumined the matter of our different vehicles or bodies do we have understanding.

Our desires and aptitudes focus our attention on different objects and problems in nature, science, philosophy or religion, thereby increasing our understanding along different lines. During this process we have, then, the Perceiver, the thing perceived, and the relation between the two, which constitutes the Perceiver’s understanding of the object or problem under consideration. We can well see that this relation or interplay between Perceiver and object perceived is not direct perception, but mostly a mental appreciation or reaction. It is an exterior process, a reasoning round about the thing contemplated.

It is self-evident that whenever we contemplate an object or a problem, our knowledge about its nature and mode of functioning can be considerable—and also quite accurate. But when we analyze a fellow human being, our difficulty becomes far greater, because in him there is also the Perceiver, the thing perceived and the relation between the two. Consequently, in analyzing a brother man, we cannot dissect him and gain information as we do in regard to an object; rather, we have to draw on our own experiences, comparisons and associations in the past under similar conditions.

Considering this problem, then, we can well understand how difficult and complicated a thing it is to really understand one’s fellow-man, and why there is in this world constant misunderstanding and trouble, as the judgment of each individual is based on his own character and experiences which make up his understanding. As long as there is only external observation, there cannot possibly be right understanding. Only as the Perceiver in each one of us can merge

into, and identify himself with the One Life does he become part of all things, having direct perception by virtue of *being* that thing or person with which he has merged. When the Consciousness of the One has become the many and then returned to the One, self-consciousness is the glorious crown of attainment. We can already glimpse that this lofty state must imply the conscious bridging at will of the gulf, at any point, between the One and the many; in other words, union with the Beloved. Then alone are all things known and understood. Intellectual reasoning can never, by itself, give us an understanding of our brother's problems. We must learn to feel with him, to sympathize with him. Love is surely the most direct road to understanding, as it unites us with the Beloved.

Again, if we would only realize that he whom we call our brother is in reality ourselves, another aspect of ourselves, would it not take away all desire to criticize or harm that other part of ourselves? How true is the saying: "To understand all is to forgive all." Let us, then, always remember that the problems of another cannot be understood, except in a very general way, from outside observances, which fact should make us extremely careful with our words and with our advice. The world is full of so-called advice, chiefly because of the lack of understanding. It is said that the more foolish a person is, the more freely he distributes advice, and lays down rules, creeds and dogmas; and this is daily confirmed as an undeniable fact.

As students of the inner realities, our serious endeavor should be to realize vividly the blatant folly of constantly insisting on judging other conscious beings without possessing the capacity to at-one ourselves with them—with all the manifold expressions of the One great Life of the Universe. As earnest seekers after Truth, let us resolve to turn our efforts ever more undeviatingly in the right direction, which is *within ourselves*; and in proportion to our ability to accomplish this will be our understanding. Perfect understanding springs from that wisdom which consciously is, and knows itself to be, One with all life. The capacity of distortion inherent in our bodies can only be understood in proportion to the freedom which we gain from the tyranny of our desires and emotions, for like darkly colored glass do they shut out the blinding white light of God within, resulting in the knowledge that knows only in part. The limitations of the mind, even in great people, are very considerable. Friction of many kinds is often essential in order that there be achieved an approximate estimate of a truth.

Is not understanding the realization of all the fetters of ignorance and desires that bind man and hold him enslaved in matter? Thomas Paine wrote: "What are the iron chains that hands have wrought? The hardest chain to break is made of thought." Krishnaji says: "Truth is the understanding of life"—and is not his great mission to set men free? Free them—if they but will—from the numberless forms that bind them along every step of the way from the cradle to the grave.

Have not the Great Teachers ever tried to break the crystallization holding their younger brothers to the wheel of birth and death? The Lord Gautama

Buddha pointed this out in his immortal words as expressed by Sir Edwin Arnold in *The Light of Asia*:

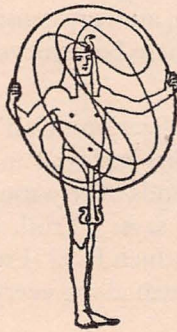
"Many a house of life
Hath held me—seeking ever Him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!

But now,
Thou Builder of this tabernacle—Thou!
I know Thee! Never shalt Thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy House is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain."

The Magic Lines of Three

By CLAUDE BRAGDON

A magic line is that endless line formed by following the numbers of a magic square in their natural sequence from cell to cell and returning to the point of departure. Because most magic squares are developed by arranging the numbers in their natural order in the form of a square and then subjecting them to certain rotations, the whole thing may be compared to the formation of string figures—the cat's cradle of one's childhood—in which a loop of string is made to assume various intricate and often amazing patterns—magic lines in space.



The Culture of the Camp

By MARIE RUSSAK HOTCHENER



HIS Camp is unique, hidden away in a beautiful secluded valley, almost primeval in its simplicity and as yet untouched by the restlessness of the larger cosmopolitan centers.

In the midst of this setting are the Camp and hundreds of people from all over America, some from other countries of the world—men, women, children, all types and temperaments; doctors, priests, editors, authors, all sorts of laymen, from mechanics to executives, and representing all the arts and industries; former legislators, heads of important movements such as world-peace; anti-vivisectionists; people affiliated with aesthetic, philosophical, metaphysical organizations; youth in revolt; radicals, conservatives; occultists, mystics.

What is the magnet that draws them here to Ojai, California, to a Camp in the midst of a wooded simplicity, tents, primitive comforts?

A young Hindu, Krishnaji, spiritual Teacher, mystic, combining the agefulness, dignity, and wisdom of the Orient, with the youngness, aspiration, and intelligence of the Occident, the historic cultured background of India with the modern educational foreground of England, France, America, and other countries. Author even at the early age of eleven—poet, speaker, guide, and guru to thousands everywhere. Varied gifts are laid at his feet, from petals to castles. Yet he owns nothing for himself; he consecrates all gifts to the world's needs.

He is proclaimed a World-Teacher. Though non-sectarian and taking the sweet waters of Truth from every source natural and developed, from all religions, philosophies, the arts, the sciences, lore ancient and modern, he distills it into the essence of his own direct interpretation of the spiritual qualifications of Happiness through Liberation. Others, most learned, discuss the problems of Truth with him; large numbers listen as they discourse. Like a reincarnation of the Platonian polylogues in Athens when Socrates, Meno, Euthyphro, Alcibiades, and others expounded their wisdom that the world might learn, rejoice, and be exalted to the glory of a higher citizenship and service.

The Teaching? Unique in its simplicity, in its directness of appeal. All experience is necessary—joyful and sorrowful alike; but while passing through them one must remember that the mind should ever be focussed on the ultimate goal of life.

And this ultimate goal? The perfection of the individual in his own uniqueness. This will give him Happiness through Liberation. He will, when he attains that goal, have transcended all experience. He emphasizes self-reliance, self-searching, self-experience of the individual. No intermediaries are needed between man and the Supreme. Truth is within himself; to be gotten for the delving and the taking. No religious paraphernalia, ritual, form, sacerdotal

imagery, or temple, is necessary. Man himself is all these things in essence. It is *Deus in Homo; Homo in Deus*. That alone suffices.

All these things Krishnaji repeats again and again and yet again. The truest service to others, he says, starts with the perfection of the individual within himself. Training of the individual is the one, indispensable step. Experience is the test. Thus a man's use to the community commences with the culturizing of himself in every department, physical, emotional, aesthetic, mental, spiritual. Powerfully he emphasizes the simple Truth.

Out of the royal privilege of being a part of this unique Camp what can one do to awaken and fire anew one's determination to understand? How can one bind to his soul the priceless gift of such Truths? How can it be made a practical and scientific prescription for the health of life's years (months, days, hours, minutes? These are the questions that I put to my mind and heart here in this sacred-to-many-Camp, here in this far from the outernesses of the world, here in the nearnesses to the Supreme. The following is the reply to my questioning.

Classify his teachings for yourself—classify them according to the states and stages of your mind, then the Truth will be clearer to you. You should relate the teachings to every phase of actional, emotional, thoughtful living and service. Be quick, be up and doing while yet the air is full of benedictions, while yet the far reaches of this fortunate Valley echo to all that he has said here and now and in the past—in his lectures, meetings, books, and Camp-Fire talks. After all, the talks at Starland and at the Camp-Fire are only the synthesis of his teachings, precipitated to the sense of hearing.

Thus my question was answered to myself, and I shall now endeavor to put the answer into scientific analyses of the Truth, while following the same formula of understanding in which I outlined the modes of mind in previous articles and described the practical stages in which I strive to attain to the permanent understanding of Truth—an appreciation and understanding of Truth without, and a realization and comprehension of the Beloved within.

While Krishnaji's own method of teaching is unique and can only be understood from his point of view by the literal reading of his books and by hearing his addresses, *he exhorts others to apply the truths of life in their own unique way*—and this is mine.

This method of classification is arbitrary, it is not the sequence or grouping found in Krishnaji's books, and while exceedingly helpful to me it has the limitation of all scientific analysis and classification. It must be understood as only an aid to the comprehension of truth and not as the truth itself. For one's conception of truth should be ever growing, ever changing as the individual develops, and his mind must therefore remain plastic, not rigid, and ever open to new interpretations of life. Only in this way, as Krishnaji has pointed out, can one remain free and not be imprisoned in narrow cages of creed and dogma.

I shall now proceed to classify Krishnaji's teachings, as I have understood them, according to the stages of mind: *Attention* (the first stage), which pertains predominantly to the physical realm—our bodies, our actions, and habits. Next, *interest or concentration*, (the second stage), which pertains predomi-

antly to the emotional realm—our desires, feelings, and emotions. Next, *Mentation* or *analysis* (the third stage), which pertains to the realm of thought; the lower and higher minds. Lastly, *Understanding* or *realization* (the fourth stage), which pertains to the realm of the Absolute, where the unfettered intuition reveals Truth.

THE PHYSICAL BODY, ACTIONS, HABITS

(*Attention*—the first or physical stage of the mind)

Since we are striving to attain the Path a most necessary qualification is good health, the first step upon the ladder of evolution. For the present we are on the physical plane, and our first duty is to conquer it.

I do not think we can realize the importance, indeed the absolute necessity, of having a perfect, a normal, physical body. Like a well-trained race-horse should our body be, responding to the slightest touch, and under perfect control.

Our body is the apotheosis of all that is magnificent on this plane, but through neglect and misuse it has become degraded and we look upon life through perverted eyes. The first thing then to do is to train the body to regain its health and vigor; for our mental activity and our outlook on life depend largely on the condition of our physical health.

The better our health the more opportunity we have for spiritual progress, for our minds are in that case not so prone to wrong conceptions and ideas.

It is well understood that physical well-being is of the utmost necessity if there is to be a corresponding mental activity. If the body is weak and unhealthy, then the mental and moral standard is likewise lowered.

It is essential for those who intend to follow the Noble Path eventually to become vegetarians, and to be strong in this determination. The eating of flesh is magnetically impure, and invariably coarsens our physical bodies, deadening their capacity to respond to the higher vibrations.

Every Teacher who has come to help humanity, has laid it down as a fundamental rule for His pupils, that they must have a body which is of the highest type, which will respond to the finer and nobler vibrations, which will be under perfect control.

I do not think you sufficiently realize that with the culture of mind and emotion there takes place refinement of the body. Without culture and refinement the body becomes crude, ugly, and does not represent, in outward expression, Him whom you have within.

It will thus be seen that one of the necessary bases of spiritual well-being is physical well-being; and whatever may be the school of spirituality that we may follow, it is one of the first requirements. Every gesture, every movement, every action, whether in time of welfare or in time of sorrow, at every hour, every moment of the day, must be refined and beautiful and must represent the temple in which eternity abides.

The final attainment of spirituality and enlightenment can only be achieved through the possession of a perfect physical body.

DESIRES, FEELINGS, AND EMOTIONS

(*Concentrated interest*—the second or emotional stage of the mind)

In attaining Truth I attain at the same time what I desire—the peace, the

perfect tranquility of mind and of emotion. This is the goal for me.

What is advancement? It is your own happiness—advancement is only a word. I would rather be happy than gain all the petty satisfaction that the world can give.

To me happiness is the first quality. Then comes desire, desire of the right kind. We should change the quality of our desires. It is no use crushing out all desires and being desireless. To be desireless is certainly the final stage of perfection but we have none of us reached it yet. The nobler and purer a desire the nobler will be our attitude towards life.

To be really interested in finding Truth you must have your mind and emotions alive all day long, active and not dormant. I wish I could give you some of the interest I feel, so that you could awaken that interest in yourselves. For if you have not that interest, that desire to find, that longing to attain, that inclination to set aside everything to reach the ultimate you will not be able to sacrifice.

You must set yourselves on a different path possessing new desires, because you have already passed through the stage of the savage to whom the physical every-day happenings of life are all-engrossing. You generally think that a person who has no desires is weak. I am referring to the ordinary sort of person who is in the world and loves the world. When such a person says he has no desires, I do not believe it; he has desires, but he thinks that he has conquered them all.

The astral body has its desires—dozens of them; it wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions, to yield yourself to depression. All these things it wants and many more. But you want none of these things and therefore you must discriminate between your wants and your body's.

You must discriminate between the selfish and the unselfish, for selfishness has many forms, and when you think you have finally killed out any one of them it arises in another as strongly as ever. Remember that all selfish desire binds, however high may be its object, and until you have got rid of it you are not wholly free to devote yourself to the work of the Master.

Wherever you are, whether you are in a room or a street, whether you are playing or at work—you must be unruffled and have that solemn poise, for He is always with you.

The Qualification of Desirelessness shows that the astral body must be controlled. It means control of your temper so that you may feel no anger or impatience, always be calm and unruffled.

We all tend to get depressed occasionally—that is to be expected—but that depression should not be a permanent feature in us, and should not conquer us.

Never allow yourself to feel sad or depressed; depression is wrong, because it affects others and makes their lives harder, which you have no right to do; therefore, if it ever comes, throw it off at once. You must become joy-intoxicated, you must become Godlike in this garden of Happiness. Ugly feelings, though you have not expressed them outwardly to your friends and neigh-

neighbors, yet they will betray themselves in your looks, in your sayings, in your attitude, in your outlook on life.

I do not think you realize what force, what vitality, true affection, well-balanced affection, gives. If you have well-balanced affection—not sentimentality, nor mere gush—but that eternal thing which you call love, then you begin to lose the separate self. Such an affection makes you forget, annihilates that self which is the root of all sorrow. That is why a person who has not that immense love becomes personal, talks, interferes, gossips, does all those small things which a great man, a real god would not dream of doing.

A time must come—and is coming, nearer than you realize, happier and happier than you can conceive. You should have an intense desire to enter into that abode where dwells Truth. Because there lies true happiness, there is the only Kingdom worth possessing.

For anyone who wants to be beautiful, who wants to enjoy himself in life, who wants to create, the first thing he must acquire is happiness. He must be happy and thus the other necessary qualities will come naturally, without struggle.

MIND—HIGHER AND LOWER

(Mentation or analysis—the third stage of the mind)

You must learn to distinguish between the lower mind and the higher mind. The lower mind is essential, though full of danger. It is the lower mind which gives us a clear perception of things on the physical plane. It needs much training to distinguish between the mind, the emotions, and the body.

The mind is the highest thing we have in us; because the mind, if it is properly trained, becomes intuition. We have to work so as to arrive at perfect knowledge.

You must use the lower mind as a link with the higher. You cannot possibly do without it. We must have a clear perception, as also the capacity to understand and to assimilate, because without a mind, without intelligence, without intellectual criticism and judgment of the right kind, it is impossible to advance.

The lower mind, if it is properly trained, does not make you merely critical; we can all criticize. It means that you are able to exercise right judgment, and by the practice of this judgment you grow big.

You must have the combination of both intellect and devotion, and not aim at being merely an intellectual giant or an absolute devotee. This means that you must study, study everything, not only along one particular line.

It is quite obvious that to be able to discriminate in the right way you must have mind, you must have intelligence. We must have the desire, the determination, to know for ourselves. We must reach that stage where knowledge becomes certainty instead of a second-hand belief, where knowledge becomes a part of us, where knowledge is ourselves. Then we shall know the real joy of living, we shall have found the science of happiness.

The mind is the essence of divinity. The mind can and must find for itself the Truth, and must learn to live for itself, in that Kingdom of Happiness; without a trained mind and an effective intelligence you cannot come near to your goal.

The supreme goal is finding the Truth. For this reason you must wake up, you must open all the windows and all the doors to your souls and issue forth in search of the one reality in life; you must not lose yourselves in corridors, in darkened alleys, but must seek out the places of light, the abode of Truth, the Kingdom of Happiness, there each one of you must dwell.

INTUITION, REALIZATION, TRUTH

(Understanding or realization—the fourth stage of the mind)

It must be quite clear to all of you that the only goal that we should have is the attainment of the inward conviction of Truth that cannot be shaken or doubted. This Truth cannot be imposed upon you, you must attain it for yourself, and you can only arrive at it if you waken and listen to your inner Voice.

Intuition is the whisper of the soul; intuition is the guiding word in our life. The more we harmonize our strong feelings and keen mind by perfecting and purifying them the more likely are we to hear that Voice, the intuition which is common to all, the intuition which is of humanity and not of one particular individual.

All action, all thought, all ideas, must originate from the Truth which you have discovered and understood for yourself. Thus you are yourself the embodiment of that Truth, as well as the preacher, the sign-post on the road to eternal Happiness.

The lower mind must become one with the Buddhist mind which is the essence of intuition. The noblest guide in each of us is intuition; and it is in cultivating, in ennobling and in perfecting this, that we arrive at the goal—our own goal.

We who have all been at this Camp have lived close to nature, in close proximity to the skies and stars and all the great things of the world. Don't go back and do small things; do not demean yourselves; be on your guard! It is really easier to do big things than small ones. I assure you, you will find real joy in life through the vision of eternal happiness. To me life is much more beautiful now than ever before, because I have this happiness within me continually—I am knocking, knocking against doors that are closed and that I desire opened. If you have that happiness, you do not want anything else in life. You are absolutely independent. You are happy without the complications which ordinary happiness brings. For you reach the source of all happiness.

There is only one Law, only one Nirvana, only one Kingdom of Happiness, only one essence; and if you understand this thoroughly you will act on this understanding. The more you develop, the more you think, the more you suffer, the nearer you should get to that essence, to that oneness, to that eternal Truth.

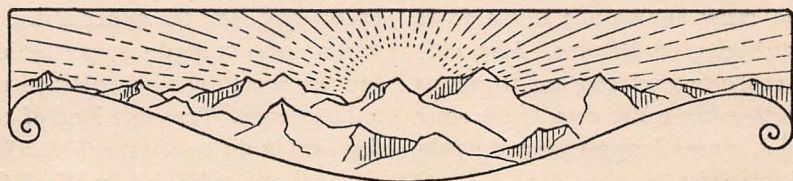
And if you would walk, you must walk with me. If you would understand, you must look through my mind, if you would feel you must look through my heart. And because I really love, for this reason I want you to love. Because I really feel, for this reason I want you to feel. Because I hold everything dear, 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.

*As many scores of rivers
Enter into the sea
So the understanding of the world
Has come unto me . . .
I have found the way.*

*Come away
Come away
Oh world
I am thy lover
I am thy teacher
Renounce all
And follow me,
For my way
Is the way of Liberation.*

Thus speaks, and is, the Teacher—Krishnaji. In the light of the Camp-fire our wondering eyes perceive him; but by the illuminating blaze of our soul's exaltation he is revealed as a perfect exemplification of the triumph of the long romance of attainment—the struggling pilgrim, the patient sufferer, the profound thinker, the intelligent knower, the joyous attainer, the world's lover, the consecrated teacher, the triumphant Liberator.



Francis Bacon, Viscount St. Alban

By ERNEST UDNY, M. A.



HIS article contains statements, believed by the writer to be true, concerning the life of that great and good man, known to contemporaries as Sir Francis Bacon; but who was in reality the son of Queen Elizabeth and her unacknowledged husband, Robert Dudley, Earl of Leicester, as appears from two entirely distinct *cipher stories*, originally written by St. Alban (as he will here be called) and embedded in works published under his own and other names.

After the lapse of two hundred and fifty years, those stories have recently been brought to light by two citizens of the United States—William Orville Ward Owen (Doctor in Medicine) and Mrs. Elizabeth Wells Gallup. Dr. Ward Owen's book was published as long ago as 1894, and unfortunately has never received one fraction of the attention it deserves. Those who study it will reap a rich, pleasurable reward from the beauty of its contents, and will learn many unsuspected truths about the secret history of the time. Alas, only the first of the two volumes can at present be obtained, as the entire stock of the other volume was burned during a fire at the publisher's in America.

Mrs. Gallup's book is happily still to be bought, and is equally deserving of study. The cipher which Mrs. Gallup has unraveled is called the biliteral, because it consists like the well-known Morse alphabet used in signaling and telegraphy, of various combinations of two letters. If we call those letters *a* and *b* respectively, then five *a*'s in succession stand for the letter *a* in the cipher story. Four *a*'s and *b*—thus *aaaab*—stand and for the letter *b*, and so, on each

letter of the embedded cipher matter being expressed by five letters in the publication in which the cipher is inserted. The above is a convenient way of explaining the cipher, but of course the letters *a* and *b* are not actually used. The method of employing this cipher is to use two fonts of type in *setting up* the publication which is to contain the cipher. Between the shape of the letters in these two fonts there are small differences—sufficient to guide one who knows of the cipher and is trying to read it, but not sufficiently marked to excite the curiosity of a reader who knows nothing about it. Then if we call all the letters from one font *a*, and letters from the other *b*, five letters in succession from font *a* represent the letter *a* in the cipher. Four letters in succession from font *a*, followed by one from font *b*, mean *b*, and so on. This biliteral is called the *Omnia per omnia*, because by its means any desired communication can be inserted in any printed *matter* whatever. The cipher is inserted in setting up the type, and the writer of the printed matter does not need to concern himself in any way about the communication which is to be inserted. The other kind of cipher—that used in the case of the *Cipher Story* deciphered and published by Ward Owen—is called the *Word Cipher*, and is entirely different, having nothing to do with the type used. The method of using this cipher is to take the cipher communication and divide it up into appropriate short sections, inserting those pieces in other works wholly unconnected in subject with the cipher communication, and at the same time placing certain special key-words at the beginning and end of each passage so inserted, to enable a decipherer who knows the key-

words to reunite skillfully the separated passages into the original connected whole. The key-words chosen must of course be such as can be readily introduced where wanted, without appearing strange or exciting curiosity. As a slight example of this method of cipher-writing, it may be mentioned that a good deal of the play of *Romeo and Juliet* was originally written for that part of the *Cipher Story* entitled *The Personal History of Francis Bacon at the Court of France*. Similarly that famous passage: "The quality of mercy is not strained. It droppeth as the gentle dew from heaven," was originally written for a scene in the *Cipher Story* of the Spanish Armada, where it is put into the mouth of St. Alban himself, when he is pleading with his mother, Queen Elizabeth, for the life of a Spanish nobleman whom he had seen struggling in the waves (perhaps from the *beelling* Shakespeare cliff at Dover,) and had rescued.

The present writer has had the honor and pleasure of the personal acquaintance of both Dr. Owen and Mrs. Gallup, and has no doubt as to the genuineness of the *Cipher Stories*. Some reader of these lines perhaps may be a friend of Dr. Owen's; if so, it is hoped that he will bring them to his notice, and try to induce him to republish the missing second volume, and also to publish the final section of the Story, which was announced in a circular of the Howard Publishing Company, dated Detroit, March, 1895, as "in preparation," the contents being given as follows: "*Conclusion of Bacon's Life at the Court of France; Anjou's desertion of the Huguenots; his trifling success magnified; the triumphs or fetes in his honor; Catherine's revival of the Court of Love; Bacon follows the Queen-mother to the South; public trial of Queen Margaret; the assassination of the Duke of Guise and the Cardinal of Lorraine; Henry III and Navarre join forces to besiege Paris; Navarre declared Heir to the*

Throne of France; assassination of the King; death of Nicholas Bacon; Francis recalled to England." It is also devoutly to be hoped that Dr. Owen, who has been so many years at work on the cipher since all this was deciphered, may be induced to publish a great deal more of the large stock of further deciphered material.

To prevent possible disappointment to readers of the *Stories*, it should be pointed out that the work of deciphering is no mere child's play; it is quite possible that some mistakes have been made in the process of disentangling and reuniting the severed sections of the original work, and also in introducing, as the decipherer had to do, the real names of the actors in what was (when it was written) contemporary history of *the most secret and compromising kind*. Queen Elizabeth was nervous, suspicious, arbitrary, and often cruel. She had a man's ears cut off for asserting that she had given birth to children. The *Cipher Story* begins with a long letter entitled *Sir Francis Bacon's Letter to the Decipherer*, which is in itself replete with historical interest, and of great beauty. In this he says:

"We humbly implore and pray
That you beware how you unfold the ways
Of searching out the ciphers, at least
Till we be dead.
For if it be found out
In our life-time, we should have no other
shift
But first to confess, then be hanged upon
the gallows."

Further on he says, referring to the names of the actors in this secret history of his own times:

"No one can be so dull as to believe
That we have set the whole name of any
man
Open amongst the subject matter.

That certainly would be childish in the highest degree.

On the contrary, though the names are set So frequent, you must understand the device

(And our device, we think, will out strip all praise)

Before you can discover how we overcome the difficulty

Now then, take the name of the great commander,

Nerve and bone of our English fleet,

When in the wide sea they overcame

The knights of tawny Spain. Fit the first and

Last half together, and How-word (Howward) may be

Made clear and absolute."

Saint Albans apologizes, at some length, for what seemed to him the inelegance, in some respects of the *Cipher Story*:

"For the sake of

Our own safety we executed the work in short

And scattered sentences, linked together in rude lines;

And any reader of moderate sagacity

And intelligence should see that our manner of writing

This history (as it actually and really is)

Is such that it could not be compounded and divided,

Composed, decomposed, and composed again in manifold ways,

And made to mingle and unite by fits and starts,

And be in verse. It will be found the feet Are weak and lame, even in the blank verse,

Look at the mass of words we use.

Some of the story

Has more feet than the verse should bear,

And you must exercise your own judgment

And give it smoothness when it lamely halts.

Be not alarmed; there will be little difficulty in doing this

We are sorry it is not so rich in worth

Or beauty as it might be made,

Had we not, to prevent its discovery and to provide

For our own future safety, buried it deep

Beneath a mass of falsehood.

We have shaped forth a faithful narrative of facts,

Large in bulk and extent and pleasing in variety,

Rather than a treasure house of eloquence or poesy.

On the other hand, we have made it

By the luminous brilliancy of the matter,

So suitable to its dignity that we will vouch

That it shall not be either laughed at or made sport of.

On the contrary, future generations and posterity,

By the assistance of our work, will have

A faithful, true, and strange account

Of the mysteries of the kingdom, and the Succession of strange fortunes that we have had.

And we desire those whose hands

This work shall fall, that they understand

That our design is, frankly and

Without circumlocution to write and to publish

A clear and formal history of our time,

Though we have sometimes introduced,

By way of ornament to the history,

And to give lustre to our own name,

Information and revelation in noble measures."

There is no intention of entering here on the so-called Bacon-Shakespeare controversy. The *only* argument *against* the Baconian authorship is the name of the title page, put there by St. Alban himself, as Baconians believe. About the only contemporary references are by Ben Jonson, a friend of Bacon's (doubtless pledged to secrecy), whose language in respect to

"Shakespeare" is contradictory and obviously veiled; and by "Greene" (really Bacon himself) in *A Groat's Worth of Wit*, which speaks of an "upstart crow beautified with our feathers, that with his Tiger's heart wrapt in a Player's hide, supposes he is as well able to bombast out a blank verse as the best of you, and being an absolute Johannes Factotum, is in his own conceit the only Shake-scene in a country."

The Baconian position is like the lion's den in the fable. The lion invited the fox to dinner, but the fox excused himself, because he noticed that all the footsteps led into the den and none led out again. So it is in this case; all the arguments point to the truth of the hypothesis, and none against it. Anyone who would understand St. Alban's lofty aims and character aright must first rid his mind of the customary gross misconceptions about them. He certainly was never guilty of bribery, nor was he ever convicted of it in any court of law, nor was any legal decision of his reversed on any such ground. He was impeached before the House of Lords, while he himself lay seriously ill at home, without even a legal representative in the House to look after his interests. The impeachment was a deliberate and monstrous plot against him on the part of men who, for various motives, no doubt, desired his downfall.

Lord Macaulay, in his essay on Lord Bacon, represents him as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. Macaulay wrote only an essay on the subject, but those who have studied it sufficiently to write detailed biographies (his personal friend Dr. Rawley, and later, Spedding and Hepworth Dixon) are unanimous in unstinted admiration for one whom they regard as the most lovable of men. Macaulay never thought of investigating the motives for the sentence passed on Lord St. Alban; he failed

to notice in it the "confession" on which that sentence was based, did not admit the truth of that which was the substance of the accusation: namely, the taking of bribes to pervert justice! This charge was so obviously untrue that his accusers, with legal subtlety, formulated a long string of twenty-three charges, partly no doubt, to conceal their emptiness, as they were all false or irrelevant; and partly in the hope of securing a verdict on one or other of the twenty-three. The members of the house listened, surprised and indifferent, as the wonderful tale of falsehood was unfolded before them, but were ultimately persuaded—when the accused for his own reasons declined to defend himself—that it would be prudent to throw a sop to the growing discontent of the Commons, culminating only twenty years later in the Great Rebellion.

One circumstance which would alone have sufficed to deter St. Alban from defending himself was that he would have had to betray persons in his employ—some of his "good pens." One of these, Thomas Bushel (b. 1594, d. 1674), entered his service as a page in 1609, and is described later as "Seal-Bearer" (probably when St. Alban became Keeper of the Great Seal). Mr. Smedley's book, *The Mystery of Francis Bacon*, gives an interesting and pathetic letter of Bushel's (who was afterward knighted) to Mr. John Elliot printed in 1628 in *The First Part of Youth's Errors*, as follows: "Yet, lest the caluminous tongues of men might extenuate the good opinion you had of his worth and merit, I must ingenuously confess that myself and others of his servants were the occasion of exhaling his virtues into a dark eclipse, which God knows would have long endured both for the honor of his King and the good of the Commonaltie, had not we, whom his bounty nursed, laid on his guiltless shoulders our base and execrable deeds, to be scanned and censured by the whole senate of a state, where no sooner

sentence was given but most of us forsook him. . . . Yet I am confident there were some Godly Daniels amongst us. . . . As for myself, with shame I must acquit the title, and plead guilty; which grieves my very soul that so matchless a peer should be lost by such insinuating caterpillars, who in his own nature scorned the least thought of any base, unworthy, or ignoble act, though subject to infirmities as ordained to the wisest."

Mr. Smedley gives another quotation—from Fuller's *Worthies*:—"He was a rich Cabinet filled with Judgment, Wit, Fancy, and Memory and had the golden key, Elocution, to open it. He was singular in singulis in every science and art, and being in-it-all came off with credit. He was too bountiful to his servants, and either too confident of their honesty, or too conniving at their falsehood. 'Tis said he had two servants, one in all causes Patron to the Plaintiff, the other to the Defendant, but taking bribes of both, with this condition, to restore the money received if the cause went against them. Such practices, though unknown to their Master, cost him the loss of his office."

At the outset of this travesty of a trial, St. Alban had smiled, says Hepworth Dixon, at such accusations, but when he found the case go on, he expressed his indignation as follows: "Job himself, or whoever was the greatest judge, by such hunting of matters against him as hath been used against me, may for a time seem foul. If this is to be a Chancellor, I think if the Great Seal lay on Hounslow Heath, nobody would take it. I know that I have clean hands and a clean heart."

To show how little attraction money had for St. Alban, an anecdote told by his biographer, Spedding, may here be quoted: "A gentleman calls on the Lord Chancellor and is left by him alone in his study, when there comes in one of his Lordship's gentlemen, opens my Lord's chest of

drawers where his money is, and takes it out in handfuls, fills both his pockets, and goes away without saying a word. He is no sooner gone but comes a second gentleman, opens the same drawers, fills both his pockets with money, and goes away as the former did, without saying anything. St. Alban, being told on his return what has passed, shakes his head and says nothing but 'Sir, I cannot help myself.' " No doubt these gentlemen belonged to the small band of devoted admirers, members perhaps of the secret Rosicrucian Society, which he himself had founded, in an earlier incarnation, two hundred years before, when he was known as Christian Rosenkreutz. In his incarnation as Francis St. Alban he would naturally be again at the head of it. The society made its existence known to the public, about the year 1616, by pamphlets issued apparently with the object of inviting recruits from among the public, in case any suitable persons existed. It would be interesting to know what responses these "manifestoes" met with.

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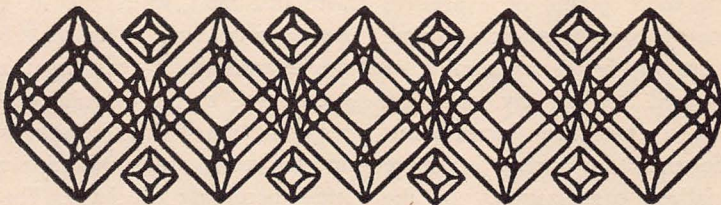
For those who know that it is impossible for the base or mean to write greatly of things spiritual, sufficient evidence of character will be afforded by a kind of psalm which was found among his papers after his supposed death, and which was described by Joseph Addison as resembling the devotion of an angel rather than a man:

"Most gracious Lord God, my merciful Father from my youth up, my Creator, my Redeemer, my Comforter, Thou O Lord, soundest and searchest the depths and secrets of all hearts. Thou knowest the up-right of heart; Thou judgest the hypocrite; Thou ponderest men's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hidden from Thee. Remember, O Lord, how Thy servant hath walked

before Thee; remember what I have first sought, and what hath been principal in my intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church; I have delighted in the brightness of Thy Sanctuary. This vine which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain, and that it might stretch its branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. I have, though a despised weed, procured the good of all men. If any have been mine enemies, I thought not of them; neither hath the sun set on my displeasure; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but Thy scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found Thee in Thy temples. Thousands have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar. O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastise-

ments, and by Thy most visible providence. As Thy favors have increased upon me, so have Thy corrections, so that Thou hast been ever near me, O Lord, and ever, as my worldly blessings were exalted, so secret darts from Thee have pierced me, and when I have ascended before me, I have descended in humiliation before Thee. And now, when I thought most of peace and honor, Thy hand is heavy upon me, and hath humbled me according to Thy former loving kindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins which are more in number than the sands of the sea, but have no proportion to Thy mercies; for what are the sands of the sea to the sea, earth, heavens; and all these are nothing to Thy mercies.

"Besides my innumerable sins I confess before Thee that I am debtor to Thee for the grace which I have neither put into a napkin, nor put it, as I ought, to exchangers, where it might have made most profit, but misspent it in things for which I was least fit; so that I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into Thy bosom, or guide me in Thy ways."



Analogy Versus Tradition

By HAMILTON STARK



THE above title relates to the reasonableness of the law of re-birth called reincarnation, and the respectability of inertia in our outlook on life. The idea of ever coming back to the place of so many disappointments is distasteful to some, but probably nature never allows such personal feelings to interfere with the success of her inexorable methods. And may not our resentment be due to the way we have of trying to "beat the game" instead of willingly complying with the rules? Let us instead be thankful that we are allowed fresh starts, with the detailed memories of old mistakes denied us. The farther back we might be able to look were our brains not new ones, the weaker we would see ourselves, and surely that would be more distasteful than the thought of our possibilities in the future. That is the encouragement—we can make our tomorrows what we will.

It seems that the nature of existence is continuity of the ensouling, enlivening principle, but for what purpose? Perhaps to express itself. It appears that experience of contact and consequent adjustment, peculiar to the physical realm, increases realization, and therefore more plastic or expressive forms become necessary from time to time as a means for the better functioning of qualities attained to in any one life. Growth, then, is not mere increase but greater definiteness by means of more highly specialized organization. In the minds of many people the word "reincarnation" has an impossible meaning. Correctly, it means re-embodiment, but not metempsychosis, or transmigration, in the way they are ordinarily used in literature. Not the backward step of returning in the body of

an animal, or anything at all irrational. All forms are for use in achieving fuller expression by the ensouling life. Retarded growth becomes crystallized accretion and is the painful process of trying to stand still in a world the essence of which is becomingness.

MAGIC OR LOGIC?

The law of reincarnation is logical, mathematical. Plato said that "God geometrizes continually." Finding the side of a square that has the same area as a given circle is a problem in geometry, equivalent to finding the area of a right-angled triangle whose sides are respectively the perimeter of the circle and its radius. The ratio of the two sides is more than three and one seventh, but less than three and ten seventy-firsts, and is indicated by the Greek letter π . If the circumference of the earth were a perfect circle, ten decimals would make that circumference known to within a fraction of an inch. The computation of π has been carried to 707 places, but cannot be expressed by a terminating decimal or the ratio of the two whole numbers.

Insofar as life is a mystery, the secret of growth or evolution has a close connection with that ratio, which may be termed the fundamental unit in nature. It indicates the interaction of centrifugal and centripetal force, or the outgoing energy of involution with which the form is identified and the return arc or evolution with which life is peculiarly associated. The radial energy is counterbalanced by the tangential, so that the course becomes circular or orbital. Unless that ratio is maintained, the Universe cannot be maintained in manifestation; it must either condense or become attenuated to a nebula according to which

force prevails, if one were to prevail over the other.

But the Plan seems to have been made by Creative Mind, the nature and power of which is self-evident if we observe nature with seeing eyes. Consistency, not contradiction, is proclaimed by nature always. She everywhere exemplifies the logic of birth, death, and rebirth. Civilized artificiality may deny the supremacy of nature, but at the last there can be no such thing as having outwitted nature whose chief characteristic is compensation—the constant urge to be fair and impartial. In fact, the invariability of natural law is what we call Truth. That is the God-wisdom or Theosophia of those master-minds of whom Plato was an illustrious example. By merely human standards Truth is that which is convincing, and no one can become convinced who has “made up his mind” to the contrary regarding any proposition. The open, reasoning mind is necessary for the learning of anything at all. The person who has reached final conclusions about a subject that he has never considered on its merits—a subject about which he may know little or nothing—is allowing his mentality to atrophy, and his conviction must therefore be unreliable. Is the testimony of universal analogy a safe guide when contradicted by localized opinion, differing from the opinion prevailing in some other locality? Community beliefs often differ, but Nature is eternally the same. Though millions of men affirm an untruth they cannot change reality, however much it might suit their convenience to do so.

WE SUFFER FROM OURSELVES

Consider the perversity of human nature. It is perversity that makes some people reject reincarnation. Doctors persecuted the discoverer of the circulation of the blood; also the man who introduced the bathtub in America, in which they were aided by the authorities of a large city; and the same

fate befell the discoverer of anaesthetics, and others whose crimes were efforts to improve medicine and surgery. Bacon was considered insane when he affirmed the feasibility of flight by human beings; and “Langley’s folly” was to the majority a monument to his irresponsibility in the belief that men could learn to fly. During the early days of railroading, “scientists” demonstrated mathematically that an engine could never be made to run faster than twelve miles an hour. Archeologists and historians decline to accept the findings of occultists as to the age and origin of various sculptural remains found all over the earth, because to do so would mean that the materialists are and always have been wrong in their surmises—given out as authentic and final. Men in civil and military authority refuse to liberate persons from prison who are known to have been innocent of the charges against them, as shown by later findings, because to do so would be to admit that “authority” can be fallible. Learned people and others still go on reasoning from false premises, and any radical departure from custom is sure to incur the hostility of interests* that do not want changes even though for the better.

SOMETHING TO THINK ABOUT

In Asia where people have always lived close to nature, and do so yet in a decadent way, the knowledge of such fundamentals of existence as reincarnation is a commonplace of their daily thought. Perhaps such ideas are no longer thought out by the average Asiatic—just accepted because of custom. A preliminary to the understanding of the subject is to form an accurate idea of just what it is that reincarnates, also whether the method of doing so is rational, together with an idea as to how the knowledge came to be forgotten in this part of the world. Western students have for more than half a century been examining all aspects of the theory, and they find that it is

in agreement with the method of manifestation throughout nature.

Perhaps nothing is more commonly underestimated than the significance of sleep. There are different scientific theories as to just what it is, but they do not fit all the known facts. Science does not yet really recognize the immaterial or life-side of existence. Occultism in specializing on the physically unseen comes in contact with secrets of Nature never suspected by materialism. So as a basic fact, we may consider sleep as important as waking-life, and the experience gained by us in the condition of night-life to be as real as any peculiar to daytime.

How does sleep differ from death? Study of the constitution of man and of matter shows that the body is not the man. He does not have a soul—he *is* the soul—and uses not alone one body, but several. They occupy practically the same space at the same time when he is awake. That is possible because our world comprises octaves of vibration of differing wave-lengths, and our invisible bodies correspond to the matter of those octaves, each being suited for our use when we transfer the consciousness and our activities to them. We focus the attention in any of the higher dimensions, whereupon the actions of the bodies appropriate to slower vibrations become merely automatic.

In going to sleep we disengage ourselves from the physical body. There remains a magnetic attachment which recalls us to the waking state when the physical body becomes insistent, but generally we are independent of it during about one third of our time. In death, the etheric body—the vital mould upon which the physical is built and which is the medium for the transmission of the life-principle—is also separated off with the grosser physical, and the magnetic connection is broken, leaving the dense body and its etheric

double to disintegrate. As stated in Ecclesiastes XII-7: "Or the silver cord be loosed."

There are still farther removes from the physical world of three dimensions, and in the region of the plane of the mind, where the wave-length is shortest and most rapid, the ego or permanent part of the man welcomes back "the prodigal son" who has returned with the values of his experience in this our world where the faculty of precision must be acquired. The desire for continued growth causes the evolving entity to put forth enough of himself to again function in the field of human endeavor. Death in one world means birth into the next for the immortal-man, necessarily conforming to the general law of manifestation, that of periodicity. "Man is an epitome of the Universe."

THE LAW OF PERIODICITY

The rotation of day and night, the regular return of the seasons, and the unvarying movements of the heavenly bodies, are easily recognized in our minds with each other; but the duration of the larger cycles is such that we would never suspect their existence by mere observation of the visible segments alone. The precession of equinoxes, the swing of our solar system around a star of the Pleiades, and the sweep of that system about some more remote center, are phenomena with which the science of astronomy is familiar. But the mightier periods leading up to the exelimos at the consummation of which all things return to their arrangement as at its beginning, those escape the observation of solely material science.

With planetary orbits, observation shows that as related to their primaries, such bodies move in an arithmetical rhythm that is illustrated by the succession of a certain set of conjunctions in relation to the earth. There are seventy different eclipses, 41 of the sun, which repeat themselves during

18 years, 11 days, and 8 hours, and so persist for 1,200 years; 29 of the Moon, which are in the same length of cycle as those of the sun, and which so persist during 865 years.

These with many other cycles in manifestation show that periodicity is one of the self-evident facts in nature by means of which we can deduce a rational theory of existence. The human orbit logically follows. Man may be the highest type of terrestrial evolution, but his method of manifestation cannot be unnatural. The informing Intelligence that makes use of a planet, in due course leaves that planet, just as our moon is now dead, but the life returns to manifestation on a new planet. In like manner everything that lives, including man, obeys the diastole and systole that pulses naturally and uniformly throughout creation. Its nature is to persist, its method is to change old bodies for new, and its objective is to grow in power and definiteness.

WHY DON'T WE REMEMBER?

It is not normal for the new brain to remember those things in which it had no part—the events of former lives of the ego's outpost or personality. But under stress of concentration in which the ego's attention is attracted, a temporary bridge

may be made whereby the present brain is impressed with one or more events of a past life—resident in the memory of the ego. Our state of intelligence is the sum of past experiences. Henry Ford said that he believes we are going through experiences that we have had in former lives. Although his activities of the past register as such in his present consciousness, he is a good example of the type for whom this mechanical era of the west is especially designed. We who have the notion that there is only the one life in which to accomplish all that we desire to, rapidly develop the faculties of organization and individual achievement. As the incentive, our ideal is one that brings into use a maximum of initiative. But just as oriental simplicity and inherited routine can degenerate into fatalistic supineness, so can the complexity of life in our competitive occident obscure appreciation of the benefits of humanitarianism. The age of human rights is at hand, and we who would "work with Him for the establishment of His ideals," may in all good taste, expound forgotten but important truths, such as this illuminative hope. When understood, reincarnation as a means of growth to perfection holds the greatest rational assurance that humanity has of final justice and full satisfaction to all.



Ojai---Yesterday, Today and Tomorrow

By FRANK GERARD

In common with the rest of California, the Ojai Valley has a history made up of several distinct eras. First there were the early Indian days, stretching back into the far distance of the night which separated the day of America's previous great civilization from the dawn of its tomorrow in which we now live.

Then came the Mission Fathers—picturesque adventurers in the name of Christ—scouting far ahead of the great army of a new civilization already beginning its march westward. For many a year they wandered among the hills and plains of California, building their missions, blazing with blistered feet the trails of the King's Highway, planting gardens for food and beauty, converting the lowly Redman, carrying wherever they went the art of building and simple agriculture, and marking out with unerring skill the sites of the towns and cities that were to someday rise above their tired bones.

But Destiny has her own notions and her own ways of doing things. Concerning herself only with her great purposes, and caring little for her human instruments, she does not hesitate to cast aside those whose work is finished. In spite of all that the Mission Fathers had done to establish the first outposts of civilization in California, there came a day when Spain took away from Holy Mother Church the lands she had won and the settlements she had built. With few exceptions (of which the Santa Barbara Mission was one), the properties of the Missions was portioned out among the favored sons of the Mexican State.

So there came the era of the Spanish grandee, an era of magnificent feudalism, when great stretches of mountain and valley became private estates, presided over by dignified and courtly gentlemen representing the last word in eighteenth century culture. Amid the green oaks there arose the graceful haciendas, with their pots of money on the table for the guests, their expansive hospitality, their fine stables and their sprawling litters of brown Mexican

kiddies playing in the hot sunshine. So lived and passed these Spanish gentlemen, so well skilled in the art of *dolce far niente*. yet splashing the early pages of Californian history with brilliant colors, and leaving behind them a record of a period whose charm and fascination has long been covered over by the silt of modern life.

Flowing in upon the serenity of the old Spanish dons came the restless sons of the new west. Ranchers, cow-boys and sheep-herders, searching for green hills and frostless valleys; miners spurred hither and yon by gold-fever; small farmers and town-builders, in their covered wagons all a-clutter with furniture, hoes and bibles. Tumbling upon each other's heels, stepping bravely over the bones of the tired ones, they came. Along the trails worn clear by the feet of the Mission Fathers lumbered the heavy wheels of the new settlers, looking for locations. Fired with the zeal that only the true pioneer knows, they bent their backs to work; fencing, building, planting, and stopping only to bear the children who should reap what they were sowing. Back over the mountains went the news of their enthusiasm for their new country, so that soon nephews and cousins and uncles were on their way to see what all the noise from the Pacific slope was about. Thus was started the great trek westward that has kept up ever since.

Millions upon millions of words have been written to try and explain the exact nature of the charm of California. To some it is the climate, to others it is beauty, to others opportunity. No two people agree exactly as to why they have settled here. There is no single claim to be made for California that cannot be disputed, yet, when the war of words is finished, there she stands beside you, with her hand on your shoulder, and you know, if her spell is on you, that California has linked you with her destiny and that you are hers.

★ ★ ★

In each of the successive eras of Californian history, the little Ojai Valley has



THE MOUND, STAR CAMP GROUNDS, OJAI, CALIFORNIA
KRISHNAJI SPEAKING



PRE-CAMP MEETINGS

Above—The Mound from which Krishnaji Speaks. *Below*—Krishnaji Addressing a Meeting.

had its own humble part. Here, once upon a time, the Indians came to spend their winters, gathering and curing the acorns that lay so thick among the oak groves. Occasionally, we are told, they fought fierce battles for the possession of the more prolific trees. Their bones and arrow-heads are still to be found when there is deep digging to be done, and over in the Sespe Valley to the North the boys of Thacher School out camping still poke around in crudely painted caves, occasionally picking up scraps of basketry and other handiwork. It was the Indians who gave the Valley its name—Oh-ha-ee, meaning "the nest." No more descriptive name could have been found. The Spanish wrote it down "Ojai," pronounced "O-hi."

With the Mission Fathers, Ojai does not seem to have had much to do. Undoubtedly they came in here at times, but the Valley was off their main trail. They established Missions at San Buenaventura and Santa Barbara and it must have been to these settlements that the converted Redman went when in need of a little absolution for the illicit acorns in his store.

So rolled away the quiet years of the early nineteenth century until one day—April 6th, 1837, to be exact—when a certain Juan B. Alvarado, then Governor of Mexico, granted to a Spanish gentleman named Fernando Tico a piece of land, 17,716.83 acres in extent, under the title of "The Ojai Rancho." This grant was almost identical with the Upper and Lower Ojai Valleys as they are today. In the year 1850 California became a part of the United States, and on December 22nd, 1870, President Grant signed the papers confirming the original grant to Fernando Tico and its transfer in 1853 to Henry Starrow Carnes. Thus was recorded Ojai's first abstract of title.

Henry Carnes paid \$7,500 for the Valleys and in 1856 he sold them to a fine old Spanish gentleman named Juan Camarillo who already owned many thousands of acres in what are now Ventura and Los Angeles counties. Camarillo paid \$10,600, and in September 1864 he sold the whole grant to John Bartlett for \$17,754. The following year saw the first subdivision of the original grant when a third was sold to John Church for \$6,000 and the remain-

ing two-thirds to John Wyeth for \$12,000. From this point on the rancho was rapidly subdivided until today there are no undivided tracts of more than a few hundred acres.

The Ojai Valley, with its 17,716 acres is divided into two parts—the Upper Ojai and the Lower. The lower Valley which is the larger, is about three miles wide by about ten miles long and has an altitude of from 800 to 1,000 feet. The climate is dry with summers somewhat warmer and winters somewhat cooler than on the coast, fifteen miles away. The town of Ojai lies in the lower Valley towards the Western end. The Upper Valley is about two miles long and a mile wide and has an altitude of 1,100 to 1,300 feet.

From the time of the earliest settlers, the Ojai Valley has been acclaimed for two reasons, first its unsurpassed beauty, and secondly its healthy climate. Early files of *The Ojai* contain many columns devoted to the virtues of Ojai as a health resort. Even its fruit-growing possibilities were considered secondary to the curative properties of its climate.

So the Valley settlement grew and, in a mild way, prospered. Several attempts to start land booms here were made, but, after a short period of artificial excitement, the Valley always seemed to settle down again to its quiet life. The queer gentlemen who confuse progress with "ballyhoo" have never made a success of it in Ojai.

Agriculture has always been the mainstay of life in the Ojai Valley; apricots, almonds, grapes, and oranges being the chief crops with oranges now the largest and most profitable of all. Visitors from the East have found their way here in increasing numbers, and many of them have built homes in the Valley. Many people come out year after year to spend the winter months resting or riding and enjoying such simple pleasures as the social and community life of the Valley affords.

Schools, too, have found the Ojai Valley an ideal place for the special requirements of young people, and several excellent private educational organizations are established here.

Thanks to the foresight and public-spiritedness of Edward Drummond Libbey, a wealthy glass manufacturer and philan-

thropist of Toledo, Ohio, the village of Ojai has been built up in an especially charming manner. The entrance to the town from the West is always a delightful surprise to those who come in for the first time.

Some five years ago saw the beginning of a new turn of affairs in the Ojai, and one that seems destined to have a big influence upon its future. At the suggestion of several friends already established in the Valley, Mr. Krishnamurti came to Ojai for a brief stay. He at once came under the spell of its charm and shortly afterwards decided to have a home of his own here.

The following year saw the removal of the Krotona Institute of Theosophy from its out-grown quarters in Hollywood to a new site near the western end of the Lower Ojai Valley, where upon a lovely knoll overlooking the Valley on all sides, a group of charming buildings has been erected. Here, Mr. A. P. Warrington presides over a small but beautiful center that is fast becoming a modern replica of the great Pythagorean Crotona of old.

In the Autumn of 1926, Dr. Annie Besant, President of the Theosophical Society, came to Ojai for the first time, and, a few months later, she announced that she had purchased in the Upper Valley a site upon which, in due time, she expected to start a new Community, dedicated to the needs and ideals of the new race that is now appearing in California.

The next important announcement was that Mr. Krishnamurti had decided to hold an annual Camp Congress, for the gathering together of members of the Order of the Star. For this purpose property was acquired immediately adjoining the Krotona estate on the West, and here, after many months of strenuous work and planning the first of these annual camps is now in progress.

Thus we are able, as we meet in the first of these great Congresses, to look back, to look around us, and to look ahead, with hearts that should be full indeed. All the past, the present and the future belongs to us. Are we not the spiritual adventurers of the new age? Have not we the same zest for creating and building that possessed the first settlers in this beautiful Valley? And have not we a Vision of the future beyond any that our predecessors have had?

All around us the radiant hills look down with their calm unassailable strength and happiness. Spread out before us lies the shining valley with its corners tied to the very stars themselves. Here in this large silence of Nature, one may catch, perchance, for the first time the notes of the shepherd boy's flute among the hills and fields. For here it is that the mighty thoughts of the Immortals can filter through into human ken; here may human hearts throw off the stifling garments of unreality and dance amid the dazzling brightness of life uncovered.

Here, if you will but listen, you may hear the deep breathings of earth drawing in her life from the great source of Being; here, if your eyes are opened, you may see the shafts of light and power going forth to sustain a stumbling civilization; here, if you understand the magic that "maketh all things new," you may watch the buds of a new age begin to unfold.

Great is your good fortune to be here; great are the riches which lie at your hand. Skim not too hastily over the hours you spend here. Look beyond the paltry details of the physical affairs that are wont to occupy so much of your attention in everyday life. Gather the faculties of your soul and gaze deep into the heart of Ojai, and then, perchance, shall you glimpse for yourself the glories of the days to come.



Aspiration

By *THERESA M. MCLEAN*

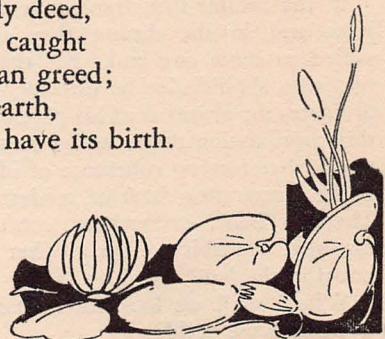
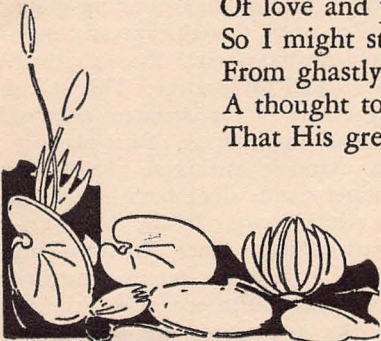
I'd like to be a lovely tree,
And rear my leaf-embowered crest
At evening, where some one could see
My silhouette against the west,
To add more beauty to a scene,
Which, but for me, could not have been.

I'd like to be a little flower
Along the hard high-way of life,
So I might cheer, for one short hour,
Some pilgrim weary of the strife;
A flower to ease one discontent,
Then I would feel my life well spent.

I'd like to be a little song,
Sung in a cadence soft and low,
That might restrain a soul from wrong,
Or help to heal a bitter woe;
A little song to do its part,
In bringing peace to some one's heart.

I'd like to be a friendly star,
Clear shining in the earth's dark night,
To help the wanderer from afar,
To wave of love and truth and light ;
A guiding star ablaze for him,
Whose way is dark, whose light is dim.

I'd like to be a gentle thought,
Of love and peace and kindly deed,
So I might still the impulse caught
From ghastly wars and human greed;
A thought to circle all the earth,
That His great Peace might have its birth.



The Theatre as an Art

By REGINALD POLE

The Theater is the playground of the human soul. Upon its stage all dreams of beauty that are expressible in terms of the physical brain of man may be brought into visible realization. It is the focusing point wherein can be merged the experiences of varied units of consciousness.

Here is the true round table where the thoughts of the world's great Art Templars are pooled. Here is the synthesis of all emotional forces that seek their freedom in the world of Art.

For the Theater is the congenial host of all the arts. None is unwelcome, for each here has its field. And to obtain its fullest power of life each art must welcome the service of its fellows.

All are of life and all are a means to life. Walter Pater erred in saying that each art was separate in quality and foundation, but right when he stated that all the arts tend towards Music, and the second assertion in itself destroyed the first. The mode of expression has less power of differentiation, than the conception or ideal behind it. A Titan emerges from the soul of Michael Angelo, of Shakespeare and of Beethoven. An Angel sings of Beauty in the art of Botticelli, the poetry of Shelley and the melodies of Schubert. Milton and Bach are brothers, and St. Francis and William Blake walk hand in hand. Blake himself spake one message with two voices, and Rossetti still more clearly mastered both. Whistler and Wagner both wrote matchless prose.

In the theater then these different mediums and in the theater they are compelled to serve one end. For the dramatist, who should also be director, here coördinates the elements of his play. Without this coördination there can be no true synthesis, therefore no coherence of idea. This is the outstanding fault of modern drama. There is Babel everywhere, confusion of tongues. The voice of the prophet is rarely heard in the land.

Where shall we look for guidance? On what shall we build?

In the Europe of the last fifty years there

have been four practical expressions in art of primary importance to the dramatic structure of the future. These may be called by the names of Wagner, Ibsen, Stanislavsky and Fokine.

Among these and among all others Wagner's figure towers as the shadow of Zeus over Greek Tragedy. His work is the apotheosis of European Drama. Before him others fade to insignificance. Whether his art form is a satisfactory one for the purpose of the union of word and song is another question. Suffice it that Wagner's music-dramas rang with authority, and not as the theater scribes. Here was the exaltation of Greek tragedy and a spiritual atmosphere as tense as that of Hamlet or Macbeth. And after fifty years it still prevails.

As with Aeschylus and Sophocles, Wagner was primarily concerned with the relation of man to God. But Shakespeare had already delved deep into the relation of man to man, and Moliere, on the pattern of Aristophanes, had dissected with infinite cunning the social foibles of his time. Ibsen was to probe still deeper into the meaning of the bond that unites man with man. And though in Peer Gynt and Brand divine wings at times hover close, yet it is man that matters and what he brings to fellow man. In the soul of Ibsen is the will to truth, the truth of heroic service to the world. And in the heart of the Hero, Wagner and Ibsen, who seem such poles apart, have their common meeting ground. This will to truth, though expressed mainly in journalistic mould, was Ibsen's great Redemption—and his scourge. This and the piercing clarity of his character portrayals are the enduring heritage of his plays.

As a dramatic institution the Moscow Art Theater stands alone both by its ideals and its achievements. In the revelation of the poetry of man's inner life, through the medium of its realistic exterior manifestation, it stands unsurpassed. The Tchekhov-Stanislavsky association has achieved the high water mark of this form of art. Stan-

islavsky himself is a mystic and a poet, in the deeper meaning of the word, and achieves his results much as Dostoevsky did through the inner illumination of the soul. It is to be hoped that a few of the myriad other realistic schools of drama will absorb at least some of this theater's inspiration.

The full force of the Russian Ballet was disrupted and scattered by the great war. But even so its influence has been the dominating issue of this century. The urge of its rhythmic beauty swept everything before it. Here with a new completeness were three arts merged successfully in one, and each art in its own field was of the highest quality. Its guiding genius was Michel Fokine, and under his sensitive and understanding nurture blossomed the exquisite art of Nijinsky and Pavlova, of Roerich and Anisfeld and of Stravinsky. Here was an art that Nietzsche would have loved, complementary to Wagner's and much more direct. Though at present somewhat at a loose end, yet both in the theater and in the life of the people it had not had its day.

America has reflected the best, and at times, the worst, of Europe. As yet there is nothing new. That is to come. In the West the soil is fertile, and waits but for the grain.

If we survey these movements as a whole

surely we can be filled with the utmost confidence and optimism. The modern world is not at all behind the Athenians. But the enormous output of theatrical trade and commerce tends to blind the issue. We must keep our vision clear, we who love the theater, and pursue our own course free and unafraid. For that which we follow has the power that shakes the world.

And in the meantime revivals of Shakespeare and of other great dramatists are of the utmost importance. The poet must always be our supreme teacher, for he pierces to the heart of life and reveals to us our deepest moments in terms of music. We yield at once to the magic of his immortal phrase, and beneath his wand our hearts are attuned to the great throbbing heart of humanity.

"Music ought to create and fan the fire of the spirit of man," wrote Beethoven; and in another place, "Music is a higher revelation than the whole of wisdom and the whole of philosophy." "Art and Religion mutually condition each other," wrote Wagner; "these two form but one single organism." Every true artist knows this in his soul. The mission of Art, as that of Life itself, is to regenerate, or to fulfil, the Life of Man. Only with such aim is the greatest in art achieved. Only with such aim shall the Theater fulfil itself that man may be one with Nature, likest God.



Flamboyant Youth

By DR. A. ZUBER



MUCH is written today regarding the flamboyant ways of modern youth and unless one has contacted this young life first-hand, or followed the reasons carefully, one will not understand them.

Judges, lawyers, parole officers, ministers, physicians, and teachers are thinking seriously on this question. They have had close contact with youth and are therefore in a position to speak most frankly and, what is more important, most honestly. The more alert of them offer a variety of solutions depending upon their own vision, religious beliefs, moralities, and general outlook on the purpose of life. The rest have nothing to offer or are decidedly pessimistic, and are therefore allowing this trend of destructive thought to color their reactions toward youth, thereby bringing nothing constructive or helpful to the problem.

We see all about us pleasure-mad youth driving itself to apparent destruction by the seeming abandon with which it flings itself into anything that may give it an ever greater "thrill," whether it be good or bad, moral or so-called immoral, beautiful or ugly. It matters not so long as the reaction is ever heightened. It is a law of nature that increased reactions are only possible through increased stimuli, and the very buoyant nature of youth is such that this law has been thoroughly tested. Because its truth has been discovered, it is being constantly applied. And thus their adopted phrase, "The sky is the limit," so truly expresses the attitude of our boys and girls of today.

From the pen of Judge Wm. McAdoo of New York City, there appeared in a re-

cent number of *The Ladies Home Journal*, a very trite article on our present day youth, gleaned from his some twelve years as Chief Magistrate of that great city. His narrations of specific examples, as all those who know youth can testify, are not the least over-drawn but absolutely true, as my work in the city wards permits me to testify.

His generalizations are perhaps open for discussion. He is fully aware that everything in the world today—floods, droughts, the great war, industrial unrest, the automobile, moving pictures, etc.,—has been and is still being cited as the cause for youth's unrest and its consequences. But just how blameworthy they might be, he does not say.

Sinister is he, and rightly so perhaps, when Freud, Nietzsche, the Swamis, and various and sundry would-be holy men, fall under the fire of his caustic pen. For well does he know that those will be opulent at all costs, taking from such teachings only that which furthers their own desires are quite willing to pose as this or that to the express purpose of unbridling all emotions, that self-expressing may be the result.

Under such conditions nothing matters to these misrepresenters but repression, and that to the utter disregard of all the laws of ethics, morals, sex standards, etc. And this, mind you, under the cloak of religion, the training of higher powers, development of clairvoyance, etc. Such willful misinterpretations of sacred teachings, are the lures which bring youth and even middle-age with its accumulated wealth to these fakirs that they may be both materially and socially enriched thereby, to say nothing

of the evil practices indulged in by all participants.

On the whole, Judge McAdoo censures the lack of religious training as the most important item in the collapse of our ideals for modern youth. Religion or rather the lack of it, seems to be the key-word upon which he threads his criticisms.

Let us consider this specifically a moment. Only last month did we read that the churches in convention assembled published their alarming shrinkage of enrollment. They frankly admit that youth refuses to remain on their roll-books. Children of the Sunday school or formative age, they can keep within the fold, but the young people, no. And that is rather surprising, too, when one remembers that the formative age in religion, as in all things, is supposed to incline the young twig toward its proper later bending.

Evidently something is wrong with our religious teachings. Perhaps if what was given in Sunday-school had been more satisfying, better foundations might have been laid and a right desire to remain in the church fostered. When adolescents turn their thoughts toward the church, they find it has failed them. It offers age-old traditions, husks, outworn forms, theories, inharmonious with their scientific knowledge and out of tune with intelligence in general. To all of this their answer is, "You are not telling us the truth." And what is more conducive to departure from any way than an untruth found in that way? How can they remain in the church, when to do so means to be ostracized, to be thought queer or antiquated, and to find oneself unable to square things in the world generally?

It seems not necessarily to be a lack of religious training but a difference with the dogmas taught. Perhaps we had better mend our religions, make them more spiritual, vibrant with life, coincident with

scientific discoveries, and possible of practical application. Then, perchance, Judge McAdoo might have no reason to blame religion.

He feels that young women having constantly acquired more freedom are now faring forth to adopt the double standards of men—including in this all that the term implies. Such is exactly the case. But we wonder why women, or better still, men themselves have not insisted on their own single standards rather than feeling that certain reactions are quite the property of, nay, necessary to the male sex.

Whatever the ideal in this matter may be, it is far from being practiced. Until a better understanding of sex physiology becomes common knowledge this state of affairs may be expected to continue. For what we do not know or have failed to teach our children they are determined to learn for themselves, even though it be to the great detriment of health, happiness, and even life itself. We are timid, therefore they are bold; we are prudish, they speak of all things frankly; we are ignorant, so they insist upon being informed; we have been untruthful to them, they demand to know the truth, and are discovering it, much to the later chagrin of some, the utter destruction of others, but to the help, let us hope, of the generation for which they will be immediately responsible.

No, the swinging of the pendulum for the emancipation of women has not gone too far. Had it gone only half way, women would not be free. Modes of conduct applicable to freedom cannot be established until freedom has been tried out and its wants and functions made known. There will come the proper nicety of balance requisite to health and happiness in due time, but we must be patient with woman till she establishes her poise in this new adjustment.

History always repeats itself. Any in-

novation when first inaugurated has to be beaten to malleableness before its do's and dont's can be measured. Woman in her new-found freedom, is but a child left to roam the streets when the front gate is opened for the first time. She will soon learn what she may and may not do. Of course she will suffer. But do not all upon whom unsolved problems are thrust do just that? Nature, ever just and kindly firm, will see that she learns her lesson, all our whinings, scoldings, pleadings, sobbings, to the contrary.

Another trouble with those who are finding so much fault with modern youth, is that they have permitted all manner of vice, greed, graft, liquor-vending, drug distribution, cabarets, etc., to traffic unscathed in enormous harvest of both wealth and souls. Money! So much of it is spent in covering that there is none left to properly care for those few unfortunates who may have been apprehended from time to time. (In this connection, read *The Star Rover* by Jack London.). All manner of temptation is flashed before these child-minds and people are quite incensed when they do not possess the necessary judgment to save themselves from the pitfalls which we so deliberately leave baited for them. Have we adults not some responsibility in this little matter?

Judge McAdoo stresses the notable ignorance of girls coming to the larger cities to complete an education or to find employment.

But why are they so ignorant? They are so, largely because their homes, their parents, have shirked their responsibilities in training children, both boys and girls, in the physiology of adolescence, marriage, expectancy, child-bearing, and home-making. We, the older members of society are to blame for the apparent demoralization of our less mature brothers. We have failed in our several duties, to the extent that the

children are forced forward to carry on alone and without the guidance which we should have given.

Says the Judge, injecting another pertinent thought, "What must be considered in this claim of equal rights, when it comes to the relationship of the sexes, is that women are the potential mothers of children, the vehicles through which future generations are to be perpetuated."

In that we certainly agree. But he, man that he is, thrusts the odium of debauchery on women and for the same ancient reason that they are child-bearers. Would it not be fair to state the characteristics of offspring are quite equally selected from both parents? While child-bearing is the most important function of woman-kind, man also contributes to the creation of children as well as to the care of the expectant mother and the discipline of the family. Men need to be more thoughtful of their responsibilities to future generations — a side of general education which is sadly neglected today.

Again Judge McAdoo says: "If the young are wild, present-day parents have become too generally careless and negligent. Too many parents fail to make their homes attractive."

On the topic of careless or over-indulgent parents, an entire theme might be written, likewise on the unattractive homes, in which children are reared.

We in America are perhaps a bit more careless about childhood's welfare than we have any right to be. Many things to be accomplished in this winged 20th Century take us away from home so much of the time, give us so little opportunity to study the individual child's needs, talents, and capacities. Time comes when, not understanding the clever young striplings about us, we say in self-defense, "O, go out and play and don't bother me." And in this

very act are sown the first seeds of getting away from home.

As to the over-indulgent parent; far easier is it to indulge childhood in its every whim than to teach it painstakingly, step by step, the almost back-breaking lesson of self-restraint. Being on the whole very lazy we select the easier way. We satisfy its cravings, for this, that, everything, thereby destroying morale and discipline and leaving it no future joy in the accomplishment or attainment of little things in more mature years.

Thus are our children satiated adults before they have developed the reason of adolescents. Small wonder then, that the ordinary comradeship, and wholesome pleasures of young man and womanhood have lost their "thrill," and far more powerful stimuli (drink, drugs, debauchery), must be applied for jaded youth's satisfaction. It has all grown too complicated; there is no more simplicity to be found on this earth.

The homes? Let us in imagination build about the very next young "flapper" whom we see, across from us in the car, at some concession, on the everyday streets of any city, the probable home from which she emerged.

It is small, overcrowded, and today overstuffed on the installment plan, of course. Tinsel, cheapness, and gaudy show are everywhere; no stability in inmates or furnishings. Mother is probably at work earning a few dollars, or thinks she should be. Father is here, there, nowhere, working or not as his union, employer, or he feels inclined. Brothers and sisters are usually legion, and should be fed and clothed somehow—and that usually aided, in a measure at least, by themselves.

In such a home no one thinks much of anyone else but each does the best he can to get the most of life. And so our flapper plunges on to more clothes, more finery, more evenings out, more night parties, and finally, no need of home at all.

Had these parents made some attempt at providing a bit more cleanliness, orderliness, decency, and cheerful amusements to which childhood friends were freely invited, the children might have learned to cherish a parental roof, and made of it an ideal to strive toward for themselves some day. If children are not happy at home, they will surely go elsewhere, for they, as we, are constantly searching for just one outstanding thing, and that is happiness.

We have lamentably failed in keeping childhood at home. We are as a rule too selfish to give time to growing children except for what we consider their actual physical needs. We are too prone to put them off, drive them from us, close them out of the house and be rid of them. Then, on the streets they go, and that is decidedly a poor substitute for a home.

And when the little flock is on the street, in the courts, the reformatory, or the state hospital for the insane, we look blankly at each other and wonder why. Feeling that we must blame something, we attack the modern age, its jazz, its jokes, its gin, and lastly, its jailers. Little did we deserve such injustice from the gods. We are surprised that Judge McAdoo has not grasped the deeper causes of the flamboyant youth of the present.

May not the Great One Who now walks the earth among men turn His mind to this great social problem and cast still another pearl?



Sunshine and the New Race

By W. SCOTT LEWIS



NOT only has the existence of a new race been officially recognized by the leading university of the west, but a scientific explanation of the physical causes leading to its appearance is also given:

"Evidence to support belief that a new race is appearing on earth, as asserted by Dr. Annie Besant and to indicate that the cradle of the new race is California was forthcoming today at the University of California," as stated by a news bulletin issued at Berkeley.

"The foundation of the new race will be the life-giving ultra-violet ray, the beneficial effects of which are felt in California as they are nowhere else in the United States."

It has been increasingly apparent for a number of years that the value of sunshine as a factor in bodily health and physical evolution has been greatly underestimated. We now know that the health of thousands of children is being undermined and their lives materially shortened through the ignorance of parents in regard to the importance of sunshine to growing bodies. In spite of the propaganda that has been conducted through the press, the majority of mothers still cling to the old ideas and hesitate to break away from stupid conventions based on the false modesty idea that there is something wicked about a child's

body so it must be kept hidden from sight.

"Approximately one-third of all city children show either moderate or severe deformities of rickets," says a bulletin issued by the California State Board of Health. And rickets is usually a "false modesty disease." Given anything like a correct diet and it can be entirely prevented by allowing the little ones to play in the sunshine clad as nature intended. Furthermore these figures are for California, the land of sunshine. Figures from the eastern part of the country show that the majority of all children are affected more or less. Recent experiments have shown that lime cannot be built into the bones properly except in the presence of the health-giving ultra-violet rays. Extreme cases of rickets cause bow legs and diseases of many of the internal organs, but even a mild attack may be dangerous. For instance, if the bones of the chest are deformed the child will be predisposed for the rest of its life to bronchitis and recurring pneumonia, while bony deformities of the pelvic bones are responsible for a large proportion of difficult and operative deliveries of women in childbirth.

Not only does sunshine prevent such diseases as rickets and tuberculosis but it gives the body a vigor and resistance to infection that cannot be obtained in any other way. In this respect it is of as great

value to the adult as to the child.

So well established are these new ideas that the University of California has definitely taken up the work of aiding in the evolution of better physical bodies for the new race! Says Prof. Frank E. Kleeberger, chairman of the Department of Physical Education; "California children are larger than children of other states; their progress in school is faster. We have had marked success with the upbuilding of small children in our mountain summer camps where the ultra-violet ray is impeded to a lesser extent by fogs and smoke. The boys are encouraged to go virtually naked. One youngster gained seven pounds in six days. Nearly 3,000 male students are taking some form of physical exercise and whenever possible are required to remain in the sunshine."

While it is true that the southwestern part of the country is especially favored by nature because of the fact that the dry air admits a greater part of the ultra-violet radiation, this does not mean that parents elsewhere should not add to their children's health through the use of sunshine. As a matter of fact the importance of exposing their bodies each day that the weather is favorable is even greater where the radiation is less intense. Unfortunately there is no perfect substitute for sunshine. Ultra-violet lamps are expensive and dangerous except when used by experienced operators. Furthermore they do not furnish the vital force contained in sunshine. Also we must remember that even sunshine has very little value unless it is allowed to fall upon the bare body. Any closely woven clothing cuts off the ultra-violet part of the light which must be absorbed by the skin in order to be of value.

Recently a number of kinds of glass have come upon the market which it is claimed will transmit ultra-violet light, something which ordinary window-glass will not do

at all. Unfortunately these claims appear to be only partially true and prospective purchasers should be acquainted with the facts before making expensive replacements with the idea of giving their children sun baths indoors. According to tests made by the United States Bureau of Standards these new kinds of glass are affected by sunlight so that they rapidly lose their power of transmitting the shorter wavelengths. In a few weeks they become little better than ordinary window-glass.

While substitutes for sunshine are expensive and unsafe in the hands of untrained operators, sunlight itself is free to all and can be used with safety by those who have even a little knowledge of the principles involved. At first the body must become used to it, the idea being to produce a coat of healthy tan without causing sunburn. This means that if the skin has the unhealthy white look so often seen, it should be exposed for not more than 15 or 20 minutes each day in the case of older children, or five minutes in the case of babies. As it gradually becomes browner the exposure can be increased until at last the child plays for hours unclothed in the sunshine. If it is hot the head should be covered and of course small children should not be allowed to become overheated.

We might sum the whole matter up by saying that scientists now admit that a new race is being developed and assert that the physical cause back of its development is the action of sunlight upon the bodies of children in sections where they wear the fewest clothes and there is the greatest amount of ultra-violet light. If nature is working in this way to produce a better type of body we should actively co-operate with her by no longer denying our children the invigorating and health-giving rays which they need for their perfect physical development.

The Aim of Elementary Education

By JULIA K. SOMMER

In the mind of a true teacher—one who has the welfare of humanity at heart—education can provide the solution to the world's problems, its maladjustments of race to race, nation to nation, and group to group within each body politic. Indeed, it can help to adjust more perfectly human society as a whole to the world in which it lives. Such faith, however, implies a new education that shall *not* be "uncertain in regard to material and method, direction and destination." (R. M. Lovett's *Civilization in the U. S.*) That this uncertainty among educators does exist is evidenced by the fact that they have not as yet come to an agreement as to what true education implies, how it shall be attained, what factors shall be emphasized, what subordinated.

In spite of the fact that we hear increasingly that we should educate for intelligent citizenship our elementary public school system (although minor changes are being made within it in regard to methods) is still emphasizing the economic factor in life, preparing its pupils for the business world. This puts a premium on the predatory instinct in human nature and it is this very fact that, as Lovett points out, has "put a strain on the social organization." The minds and hearts of our elementary school children are still too plastic to implant in them such a low ideal of achievement, however necessary it may be for us to earn our daily bread. Furthermore, with our constantly increasing age limit for compulsory education (a hopeful sign of an awakening social consciousness and conscience), the emphasis upon preparation for economic independence need not take place in the elementary schools. If we continue to stress it there the grade schools will continue to represent, as Lovett puts it, "a degree of waste and misdirection which . . . account for the tendencies

toward mental caprice or stagnation which are evident in the pupils who proceed from" them.

Are we then to place the emphasis upon the intellectual development of our children? Is the best educated individual the most intellectual one? Do all of our best trained intellects use their developed capacities for the good of humanity? Mere intellect is unmoral and a major emphasis upon it educationally may work to the detriment both of the individual and humanity. Quoting again from the chapter referred to, "It is recognized today that progress in natural science has far outrun that in politics, social life, culture . . . there lies the tragedy of the world." Tragedy indeed, when the tremendous powers of the intellect are used for selfish purposes, or for the destruction of life and property!

And what better proof of the harm that may be done to the individual can we have than the condition of that college professor's son, who was so trained intellectually by his father during his elementary school years that he graduated from college in his early teens, and was able to discourse to the professors there on abstruse mathematics. It has been reported by an able and well-known editorial writer that, after recovery from a nervous breakdown at the close of his teens, "that young gentleman is working now as a clerk at \$23 a week and doing his higher mathematics on a cash register. He says he hates the name of . . . college."

That which this unfortunate boy exemplifies in the extreme is true in a less pronounced, though none the less effective manner, of the mass of our elementary school graduates. They, too, are put through a certain mental forcing process, more mediocre than our professor's son received, but none the less effective in de-

veloping in them the same complex against study and an intellectual life. Our present type of education dulls their natural curiosity, an instinct so necessary for later intellectual progress. Who can deny that it may be this very condition, this complex against study (which is a bar to more mature intellectual progress), developed in so many of our children by our present system of education, that is largely responsible for the very low median of mental development revealed by our army tests?

The Goal of Education

All true education should have both an ultimate goal and a more immediate aim. The more immediate aim has reference to a particular phase of education, or to the particular stage in his educational career that an individual has reached. A musical education, for instance, has as its aim the development of musical ability or technique. Pre-school education should have as one of its chief aims the development of right physical habits and large voluntary muscle control. But both have something in common that is also common to all phases and stages of education. What is that common element, that common goal? It might be stated in terms that would seem to identify education with the evolutionary process itself, viz., adaptation of the organism to its environment. The real problem, in that case, for the educator is to understand as perfectly as possible the organism he has to deal with and also to comprehend the environment to which it has to be adapted.

For the sake of deepening our understanding of the goal of true education let us, for the moment, define that goal in this wise: To be truly educated one must be rightly oriented in time and space. These

two metaphysical ideas may seem too abstract and vague to be of practical value in a consideration of what constitutes true education. And yet, we must reckon with them continually in a very practical way in daily life. All too often our patience is tried almost, if not quite, to the breaking point when time or space or both thwart our plans. It seems as though life were insistent in her intrusion of these two concepts into our consciousness; perhaps in order that we may become more poignantly aware of them, so that we may ultimately make the effort to conquer them. Certain it is that there is a positive correlation between the growth of our mind in depth and breadth of understanding and the development of our conception of time and space. Probably Waldo Frank in *Our America* had something of this in mind when he wrote "The one true hierarchy of values in the world is the hierarchy of Consciousness. Most men stir upon their little plane and know it badly Some men's knowing holds three dimensions. They see the flat world they act in; but they know it to be a facet of a greater world, and thereby they know it better But there are souls whose consciousness is higher. They partake of this global, three-dimensional world, but they know it, too, for a mere moving surface, moving beyond itself into dimensions that are truer, and that cease from motion as they become more true." So one may venture to assert that this will be found true: The best educated man or woman, the one who in the long run is able to use his education most profitably both for himself and for humanity, has the clearest vision into time—past, present, and future—and into space beyond mere length, breadth, and thickness.

THE LYRE

By PATIENCE WORTH

Am I a broken lyre,
 Who, at the Master's touch,
 Respondeth with a tinkle and a whirr?
 Or am I strung in full
 And at His touch give forth the full chord?

The Editor's Telescope

M. R. H.

AS HE PASSED BY

A friend who is staying in India, Mr. A. F. Knudsen, writes me as follows: "At the end of January Krishnaji went up into Northern India with Dr. Besant and a few others. Everywhere, as he passed by, there was success. Some persons came to him unthinking, impressionable; but what was to be especially noticed was that there were so many hard thinkers, unemotional, painstaking business men, men who had long ago learned never to act without deliberate judgment, yet who came and were taught.

"It is the presence of such as these in Krishnaji's following, and the serious attention they give to his teachings, that sets one thinking. We all like to think that we are reasonable people, or that our opinion is worthwhile, and that others may well respect our opinion. But if we cannot relate and foresee the conjunctions of facts and objects, are we so much better than those who do? Is the Mystic also a professional as is the Engineer? Are they to respect or to despise one another?

"Is it not true that all intelligence is one? And that any one proof of intelligence is as valid as another? Surely the man of hard, definite thinking and keen foresight in commerce or in politics has proven his worth. Let us then value his insight, his judgment of men, when he raises his voice to acclaim Krishnaji as a World-Teacher.

"After a very successful and soul-stirring Star Camp in Benares Krishnaji came back to Adyar, Madras, for a very short week and then went over to Bombay to await the sailing of his ship for Europe. There he met many who were already his followers, and also many from the cold, calculating business world, as cold and unrelenting as any other part of that much entrenched selfishness that believes in 100 per cent profit. There also, as everywhere here in India, he left behind him a new host of followers who have had the privilege of receiving his teachings.

"He teaches! One learns. One first believes that he can teach one, then it becomes evident that he is teaching others; one becomes grateful, then enthusiastic. One realizes that he has given no really new message, but has awakened faculty.

"To awaken faculty is Krishnaji's rare, unexpected power. Since he can thus awaken faculty in anyone who pays attention to his teachings where, one wonders, is it going to stop? It never will stop. With many who began with him in 1911 the process has repeated itself over and over again—new faculty awakening. Since it is growth, it is a turning point in the evolution of the world, for there are already many thousands.

"So at the last moment in Bombay, he taught, he awakened, and left a large group of people, big men, men of affairs and others, loving, respecting, following, since he had awakened in them what no other teacher had yet done.

They were willing to be taught, and were awakened."

★ ★ ★

YOUTH OF TODAY

"Sex has its high and holy place and purpose. Its direction and manifestation is a test of honor, honesty, cleanliness, purity, and sense plus religion. Only coarse people think nasty things, and only those who are yet unrefined talk and think and act smuttily and worse. Decent girls and boys and women of today and yesterday do not feed the mind nastiness any more than they do the stomach filth. They do not parade the unmentionable any more than they would put a garbage pail on the buffet. Those who are recreant in sex matters take place with those to be found in every land who are not 'packed right in the haid,' as an old cracker expressed it to me. There are criminals, but crime is so unusual as to be news. There are departures from the pathway, but the way back is found." These are the words expressed in his forceful way

by the Governor of Michigan, Chas. S. Osborn in an article in *The Outlook*.

He says quite rightly that the young people of yesterday were considered just as hopeless by the "older blue-law crowd," but they came out all right. Now the young people may be bound for hell in a hand basket, but they are better than the young folks who turned out all right a half-century ago. . . . Look at the face and see a man of character. No person young or old can practice unmentionable things long and get away with it. The face becomes sensuous or diseased and coarse. In no other age were young people so clean-looking and beautiful and wholesome as right now.

"Of course the young people know. They always have. Why should they not? They are honester about it now than once they were. Society is better in every phase and plane. To doubt this is to indict the foundation of our civilization."

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SELF-RESPECT AND THE INSANE

In a recent number of *Welfare* there is an article by Mildred Miller that gives much food for thought. She relates that in the State Hospital for the Insane at Kankakee, Illinois, those in charge have found that if they can awaken a sense of self-respect and beauty in the women patients not only are many of them cured, but even the violent and incurable are greatly benefited. No matter how mentally ill a patient may be, that there is a something in the consciousness that will respond when appealed to by methods of improving the personal appearance.

It seems almost incredible that there is a well-equipped beauty parlor in the Institution referred to, but let Miss Miller relate it in her own words:

"Four hair shampooing machines, six dryers, a barber's chair, two manicuring tables, two chairs for massage and two marcel irons were in use. The operators, quiet, competent, three dressed in pink dresses, the rest in clean white aprons, worked steadily, swiftly, as the women came and went. From shampoo, to hair cut, followed by a wave, then a facial and a manicure, and the process was completed. Shining locks, golden, dark, softly gray and white, they were all sleek and well-groomed, waved closely to the head or fluffed about

the face. Cheeks glowed with a touch of rouge, deftly applied. Finger nails—except here and there where they were damaged by biting—were shapely and polished.

"They were insane, these 'customers' at that strange beauty shop, yes, and more. The ones we saw on that particular morning were patients from the worst ward in the hospital, the one-time untidy patients, those who were supposed to have lost all pride, all interest in personal appearance,

"No more do these women rub butter and syrup into their hair, or fight their baths. Gradually, since the installation of the beauty parlor, the habit of tidiness has been impressed upon their tired minds. Every two weeks each woman gets a 'clean-up.' The results are astounding. . . .

"And, how about the attendants? Again, it would be impossible to guess the truth. Only the three are paid operators. Each of the others is a patient, who has learned to help in the treatment of fellow patients. . . .

"Since the opening of the beauty shop, twenty-two girls, who worked as operators on fellow patients, have left the institution and have been able to adapt themselves to the conditions outside of the hospital."

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USELESS TRADITIONS

"Abusing young folk seems to be a popular pastime these days," says Rex Beach in a recent issue of the *American Magazine*. He protests against their being called names that are not descriptive of good, wholesome, healthy, and intelligent youngsters, living naturally in an unnatural age. He scores the parents with their useless old-fashioned traditions and inhibitions.

"Old-fashioned inhibitions are deep-rooted. This explains why the older people who were brought up by mothers who wore several layers of petticoats, skirts that made carpet sweepers seem useless, and high-top shoes that concealed slender ankles cannot understand—and don't want to understand—the younger generation's manifestations of freedom of thought and action.

"Nor does the fact that the young men and women of today, on the average, prefer the movies to righteous church-going, jazz singing to psalm singing, and dancing classes to Bible classes, lessen in the least the vehemence with which proud but un-

forgiving parents denounce their offspring.

"A buggy and old Dobbin were as popular in days gone by as a means of courting and petting as a red roadster with a rumble seat, or a four-door sedan is today. . . .

"I feel quite sure that the inconsistencies of the present age are some of the things that modern youth cannot reconcile to the things it has been taught. . . .

"It has been told by its elders to keep away from bootleg liquor and cocktails. Yet it has seen fathers and mothers plunge into dissipation and even die of poisonous liquor.

"It has been told of the sanctity of marriage, yet it cannot fail to read of daily divorces, and the scandals involving older men and women.

"Parents expect their children to blaze the trail to knowledge and understanding of new conditions of life without help from them, and still demand that they avoid the pitfalls along the way.

"They shun such subjects as sex at the time when their sons and daughters demand to know; the facts are seldom presented fairly and squarely, and the result is that children are determined to solve the riddle of life for themselves.

"Our parents were brought up with old-fashioned ideals about women and women's place in the world. There was nothing frank in their generation. . . . The whole world was covered by a thick veneer of hypocrisy, deceit, fraud and sophistry. . . . The woman of yesterday was a mystery.

"But now she is an open book. . . . She is a slave no longer to either tradition, or convention, or fashion. . . . There is hardly a vocation that is closed to her. . . .

"Boys and girls see more of life in a week than their parents saw in months. Naturally, they have become keener observers, faster thinkers, and absorb ten times as much knowledge as their elders.

"Are our sons and daughters safe in this day and age? I believe they are; it's the parents that need more looking after, in my opinion."

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WORLD FEDERATION OF YOUTH

A World Federation of Youth, for Peace, according to *The Herald of Peace*, is to be held at Berde, Province of Overijsel, Hol-

land, from August 17, to 26th, 1928.

The Federation is a result of a number of Youth Movements coöperating in America and Europe.

The work of organizing the meeting in Holland has been undertaken by the British Federation of Youth which is trying to raise \$7,500 which it estimates the forthcoming Congress will cost. There will be delegates from all over the world. The object of meeting is to understand each other, and especially to discuss peace problems—economic, political, educational, religious, moral and racial.

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AFTER THE GRAVE—WHAT?

The belief in immortality does not wane; it is still a universal aspiration from which few depart, if we may trust a symposium recently published by the *New York Times*. Its list includes spokesmen for many religious sects, scientists, and philosophers. The scientists and philosophers are divided, but the religious leaders are unanimous in believing that existence is continuous, that the grave is but another beginning. "The best of us," writes Robert Andrews Millikan, of the California Institute of Technology, one of the foremost scientists of the day, "are only gropers, and yet one cannot refuse to tell a fellow groper what he sees or thinks he sees with such light as is available to him." He believes that religion is included in the process of evolution—it has abolished human sacrifice, for instance—but science has nothing to say concerning what ultimately becomes of the individual in the process. Yet, he tells us, science has undoubtedly been responsible for a certain change in religious thinking as to the relative value of individual and race salvation, and he goes on:

"The new idea of progress, and our part in it and our responsibility for it, is now practically universal. This idea is due directly to science, and it marks the latest stage in the evolution of man's conception about the ultimate of the world and his relation to that world—his conception about God and about duty.

"The world is, of course, 'incurably religious.' Why? Because every one who reflects at all must have conceptions about the world which go beyond the field of science;

that is, beyond the present range of intellectual knowledge.

"There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist. They seem to me to represent about the same kind of thinking. Each asserts a definite knowledge of the ultimate which he does not possess. Each has closed his mind to any future truth. Each has a religion that is fixt. Each is, I think, irrational and unscientific.

For Dr. S. Parkes Cadman, President of the Federal Council of Churches, immortality is "a continued and conscious existence after death," whose "unbroken reign here and hereafter realizes to the fullest extent those qualities and virtues that give ethical purpose and dignity to present life; such as love, friendship, work to do, joy in doing it, and the conquest of the lower self by the lure of the higher." Rabbi Stephen S. Wise, of the Free Synagogue, New York City, rests his faith in personal immortality "not on the single miracle of the physical resurrection of one man, but on the eternal miracle of the spiritual birth or rise of men. Summoned to be a sharer in life's divine tasks and burdens," he writes, "I believe that my soul is to go on forever in the divine comradeship."

"All our highest knowledge and experience, every fact of nature and of human life," writes Bishop W. T. Manning, of New York, "point to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen," thinks Bishop Manning, "the deeper this longing has become; the greater and nobler the soul, the more impossible for it to believe in its own extinction."

Dr. Harry Emerson Fosdick, pastor of Park Avenue Baptist Church, New York City, can not submit to "the mental confusion, the triumphant irrationality of existence where death finally is the victor over all." He grants that we can not demonstrate immortality. "Nevertheless," he writes, "from man's first groping endeavors to find meaning in life he has tirelessly tried to prove it because he could not help

believing it. Without it human life is ultimately shadowed and undone with a sense of unutterable irrationality and futility."

Literary Digest

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HOUSE OF HUMAN WELFARE

Judge Ben Lindsay is to establish in Los Angeles what he calls a House of Human Welfare. Its principal function will be to decrease the number of divorces. In an interview with the Los Angeles *Examiner* he explains its purpose as follows:

"It will be an institution, created by the Legislature. Instead of one judge, it would consist of a judge and at least two assistants, one of whom would be an expert psychiatrist, the other a medical man specializing in matters pertaining to sex and the nervous and mental disturbances and phenomena due to ignorance on that subject.

"Before any couple could get a divorce, it would be mandatory for them to go to the House of Human Welfare. There all of the scientific skill that the state could muster from the best sources would be brought to bear on each particular case.

"The purpose would be to give the state a chance to find out scientifically whether the couple really want divorce or whether they just think so. I am confident that from 25 to 50 per cent of the cases could be convinced that they really don't want divorce at all.

"The House of Human Welfare would convince them that they should change their minds instead of their partners, as they do now.

"But if the state was satisfied that the couple was utterly incompatible and they refused to change their minds voluntarily, then it would be the ultimate outrage against marriage to try to make them live together because any rule of church and state says they must!

"In this way the real cases for divorce could be sorted out from those not genuine. In Los Angeles you probably have from 7000 to 10,000 divorces annually. Ninety per cent of them are by mutual consent, through subterfuge, perjury and collusion. They cost the people involved probably \$5,000,000. Overhead expenses of the courts are at least another million—paid by the taxpayers.

"When the House of Human Welfare

supplants the divorce court in California I am confident that on an expenditure of a half million in Los Angeles all these cases could be heard—and a large percentage of them would be reconciled!

"Even more important than that would be the influence of such an institution in bringing about the education of youth.

"I don't suggest the House of Human Welfare as a cure-all or a panacea. But I maintain that it would be a great improvement over conditions as they are today."

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REMEMBER KRISHNAJI'S WRITINGS

Our readers should remember that there is a new, special edition of Krishnaji's writings, a volume containing *The Pool of Wisdom, Who Brings the Truth, By What Authority?* and three poems.

These books, in their original form, cost \$2.75 but in this new volume, the three in one, with the addition of three poems, cost only 25 cents. If 100 copies are ordered each copy is only 20 cents.

The reason that it is possible to sell them at so low a price is because 100,000 copies have been printed at once. The demand for them is great all over the world, and indeed the world needs such a feast of wisdom.

★ ★ ★

CULTURAL CALIFORNIA

Californians, especially those persons interested in the cultural and educational centers of the Ojai, will be interested to learn that some of the most noted educationalists and scientists are calling attention to the fact that the highest culture is moving from the East to California.

The California Institute of Technology has recently engaged Dr. Thomas Hunt Morgan who is considered the foremost authority on biology in America. He is president of the National Academy of Science, has written textbooks, and has long been an instructor in this abstruse subject.

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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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J. KRISHNAMURTI

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