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The Herald of the Star

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Publishing Offices: 6, Tavistock Square, London, W.C., England

This Magazine is registered for transmission to CANADA and NEWFOUNDLAND by Magazine Post

Vol. X. No. 1.

Price 1/-

P.D.

Herald

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The Order of the Star in the East

The Herald of the Star is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on page three of the cover of this magazine.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many part of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

- (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our dally occupation.
- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our dally life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

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AWAKE O WORLD

Awake, O World, for the time is verily at hand when
He for whom thine heart hath ached shall come.

Fear not, O World, for He is Gentle and Compassionate
exceedingly, and filled with tenderness, and cometh
but to save.

Be brave, O World; draw nigh Him, nothing doubting:
for even as in Jerusalem of old He would have
drawn men unto Him, had they but willed, so would
He now.

Be wise, O World, and yield thee to the magic of
His love: will, this time, to be drawn to Him:
let Him not look on thee and long for thee in vain.

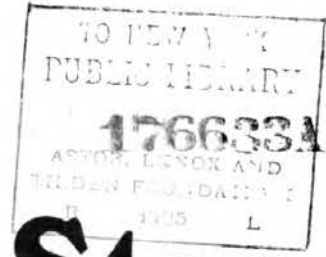
Rejoice, O World, for once again He crieth
to the heavy-laden: "I will give you rest."
Leap at the glorious opportunity to enter
that co-partnership of joy, to become yoke-
fellow of the strong Son of God. Truly "there
is a tide in the affairs of men, which, taken at
the flood, leads on to fortune," and such a tide is
running now.

Loose thee, O World-Ship, from thy too careful moor-
ings: set every sail to the great wind that blows
directly to thy goal; and all, and more than all thou
ever dreamedst of Peace, Joy, Strength, and Wisdom, yea,
of all Things Sweet and Beautiful, shall dwell with thee for
evermore.

AWAKE O WORLD!

Warsyas.

Reed.



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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 40 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per ann. (Post free). U.S.A. and South America, \$3 per ann. (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C.1.

EDITORIAL NOTES

THE Order of the Star in the East completes the tenth year of its existence on the 11th of this month. What has it done, as a whole, to help the world during those ten years? It seems to me that, considering our power, we have done extraordinarily little. If I am asked "What ought we to do?" I have to answer that it is very difficult for any one person to give advice or to define the duties of a whole set of people either individually or collectively. But I will say this: it does not seem to me possible, in view of the limited knowledge of most of us, for the Order to take up definite lines of action of a political or economic nature, or even of social reform. We are none of us in a position to know exactly what changes are needed, and so we cannot commit the Order to details. But we do know, in a general way, that certain forms of so-called modern civilisation must disappear. We know that the future requires the abolition of extremes of wealth and poverty, that over-idleness must not exist side by side with overwork, that the domination of any class or race over another must cease. Towards these general ends we should work—but work each in our own way. Not one of us has the same temperament or the same point of view as another, but we have all, nevertheless, a definite object before us—namely, to make the world better and so to prepare it to receive a superhuman Man. In order to achieve this end, we must first get rid of any personal or selfish motive and be filled with a profound desire to help our fellow men. From this desire such wisdom that we need for our guidance will flow. It will clear our minds

of the mists of heredity and environment which, all unknown to ourselves, are clouding them; and when this difficult task has been accomplished we shall be in a better position to understand and grapple with the problems which confront the world.

* * *

Let us make more use of one great boon that the Order gives us. Members of the Star, all the world over, have the same ideals and beliefs, and these naturally bind them into a close friendship. From this friendship there must grow a greater co-operation; and with co-operation will come a realisation of our strength. The Order has long been far too easy-going, not realising that behind it is a great force, both spiritual and temporal, which it is in our power to wield. We are afraid of ourselves. We have allowed ourselves to drift with the world, where we should have been one of its guiding forces. The result is that we have failed to help either the Order or the world, and we know that the world needs spiritualising. Many members seem to think that by attending devotional meetings they are achieving all that is needed. They are wrong. That is only one of the many ways and the easiest to do badly. It is curious how inevitably we follow the easiest, and never the most difficult path. "There are some natures to whom easy going means a descent. There are some men, and those the strongest sons of Nature, for whom the kindest commandment is *uphill all the way*." Strife is evolution, and the harder the strife the quicker the evolution. We have wandered long enough along the easy path of mental satisfaction on which there is no strife.

And now as to the HERALD OF THE STAR. For the first two or three years of its existence, members of the Order took a deep interest in their Magazine ; but unfortunately this was not sustained. Even before the war subscriptions had begun to fall off, and with the war the HERALD necessarily lost its international appeal, thereby losing still more subscriptions. While the war lasted, the Magazine was run with great difficulty, and it was only due to the generosity of certain members that it was able to continue. From the beginning of the

present year we intend, with the co-operation of members all over the world, to make the HERALD an organ of international influence and interest. This influence and interest can only be created in two ways ; by defining with ever increasing clearness our attitude towards life as members of the Star and by greatly enlarging our circulation. The first part of this task must be left to those responsible for the magazine. In the second part all members can help. I now ask them to do so.
J. K.

The Future of the Magazine

In the foregoing paragraph the Head of the Order has made especial mention concerning the present position of the Magazine. It is not without some hesitation that it has been considered well to direct an appeal for further support to all those in whose interest it is principally devoted. But we think it cannot be sufficiently emphasised of what great importance such a journal might become, were it made possible for it to realize the object with which it set out. Not only is it the chief organ of communication between members of the *Order of the Star in the East*, but it should provide, and that ably, a means whereby those members may convey their more cherished opinions to a public at large. Its columns are open to all ; it affords the facility of open correspondence and interchange of ideas between one member and another ; its passport is international, and its purpose solely that of endeavouring so to stimulate modern thought as to prepare gradually an universal reception for those ideals which make the Order what we conceive it to be.

And we think that all who hold those ideals really at heart should not fail to contribute to its support. If to some it has afforded disappointment, they should not forget what it might become, should their efforts, so necessary to its continued circulation, take no other line than that of adding their names to its list of contributors. Each can, if he will, make the magazine what he would have it be.

Change of Editor

Among the various vicissitudes through which the HERALD has passed there has been a rather too frequent change of editorship. When the Magazine was first started in India it was edited by Mr. G. S. Arundale, who also carried on the work when the HERALD adopted its new and enlarged form. When Mr. Arundale found himself unable to continue his work as editor, Mr. E. A. Wodehouse came to the rescue and, bringing his literary knowledge and ability to the assistance of the magazine, continued to act as editor until military duties called him away during the war. The HERALD then passed through the hands of an Editorial Committee until Mr. Wodehouse was in a position to resume control.

Once more we have to announce a change. We very much regret that with the commencement of this year Mr. E. A. Wodehouse will no longer be able to undertake the entire editorship of the HERALD OF THE STAR. The HERALD owes a great debt of gratitude to Mr. Wodehouse for services so ably rendered for many years. The success which the Magazine has already attained is largely due to his ability and devotion. We are glad to think that he will still watch over it with a friendly eye and contribute occasional articles as time permits. Mr. R. Lutyens will in future act as sub-editor, and all MSS. and correspondence should be addressed to him at the HERALD Office, 6, Tavistock Square, W.C. 1.

Some Books of the Day

By S. L. BENSUSAN

WHEN Mrs. Besant was in England last she delivered a series of four lectures upon the results of the War, and these lectures have now been published in one of the slim volumes that are so familiar to members of the Theosophical Society. It goes without saying that the lectures make good reading, for it is one of the special gifts of Mrs. Besant that she can convey her eloquence to the printed page: cold type does nothing to rob her addresses of their native fire. Another quality of these papers is that they present a viewpoint altogether different from those with which we are already familiar. To the author the War had a certain definite place in the scheme of things; it was not the chance clashing of great individual wills or even of national forces brought into antagonism by stress of imperial or commercial competition. As Mrs. Besant reads history the great cataclysm that has overwhelmed so large a part of modern civilisation and has laid more than half of Europe in ruins marks the coming of a new and better era, was in some fashion beyond our fathoming a necessary preliminary to it. For a long time past brain or intellect, expressing itself on a purely individualistic basis, has ruled the world. Men have worked for themselves, for those immediately and most intimately near them, they have forgotten, ignored or oppressed the others. The world has been exploited by the few at the cost of the many, and now, our author tells us that we stand on the threshold of a new era—of a period in which some sense of universal need will inspire and uphold the universal mind. Not each for each but each for all, will, she believes, be the watchword of the years that have been ushered in by

the great catastrophe of 1914-1918, and in accordance with the Theosophical view, she believes that the best and bravest of those who died for their country will return in a speedy re-incarnation to develop some of the benefits that their sacrifice made possible. Fraternity, liberty, equality are her themes, and she gives fraternity pride of place, believing that until the doctrine of universal human fraternity is accepted—the fraternity that knows no boundaries of faith or race or colour—there can be no adequate advance into the realms of liberty and equality. It is Mrs. Besant's gift to render completely alluring the vista that her eloquence opens up, to show her readers—and they will be many—how a change of heart may bring about the millenium, and it is worthy of note that her essays harbour no shadow of bitterness against the possessing classes, no incitement to ill-feeling or brutal action, only the definite suggestion that the conditions into which most of her hearers or readers were born, belong of right to a state of things that was consumed in the long and tragic years of world-war.

There will probably be some among her critics who will hold that Mrs. Besant has been introducing politics into Theosophy, and has thereby placed the great Society of which she is President in a false position; indeed, criticisms in this sense have already been made in the writer's hearing. They will not endure a little careful consideration. Those of us who believe firmly in evolution as opposed to revolution, who hold that any too hasty breaking away from existing conditions is fraught with gravest danger to all that is best as well as much that is bad in our civilisation, will probably agree that, if a faith concerns itself with things that are almost entirely abstract, it cannot

claim to have sufficient real life to meet the needs of times like those through which we are passing. It is not necessary to agree with Mrs. Besant in order to appreciate what she has to say. Nobody can refuse to pay homage to her ideals, even though they may doubt whether they are capable of being put into practical form in the present state of our national culture. At the same time her experience, her sympathy and her knowledge are qualities that command for her every considered utterance a very large measure of respect. Moreover—and this is a point that may sometimes be overlooked—it is necessary, if we are to live wisely that we should live in the light of a great vision—a supreme ideal. The author bids us aim high, urges us to consider no improvement beyond our reach because sooner or later, if not in this sojourn then in some sojourn that is to be, we shall find what is at present unattainable well within our grasp. From this vantage ground, as yet un gained and perhaps seeming unattainable, we shall survey fresh fields of great endeavour, and survey them with a consciousness that all the defects which stand between us and the farther goal exist to be overcome.

I do not feel that I can subscribe to all Mrs. Besant's theories, but this does not reduce their value as a stimulus, as a note of defiance to all that is hampering human progress, as an incitement to greater effort and deeper criticism, as a warning against too long an association with those thoughts and emotions that are at once beautiful, consolatory—and sterile. The matter for regret is that those who are dissatisfied with social conditions, who look for a new heaven and a new earth, who seek on all occasions to serve the downtrodden, should not contrive to raise their efforts to the high plane upon which Mrs. Besant's thought habitually dwells. Here the reader finds himself out of the area of coarse passion and violent invective. The appeal throughout is to love and not to hate, to the highest instincts of humanity rather than to the lowest, and informing every emotion, every appeal and every warning

is the ennobling theory that we are at once the descendants and the ancestors or ourselves; that what we are we have made ourselves in previous sojourns on the physical plane, and that what we have to be we are deciding here and now. It is a brave book that I have endeavoured very briefly and inadequately to summarise, and humanity requires brave books and finds far too few of them. Above all we need an enthusiasm coloured and shaped and directed by the wisdom that is not content to point to a goal but shows how it may be rightly won. In these times there is no greater danger before reformers than the belief that if the end be good the means are justified. If we turn to Russia we may see this theory reduced to its tragic absurdity, and with Mr. Bertrand Russell's *Bolshevism in Theory and Practice* (George Allen and Unwin) before me the transition is deliberate. There are no people in the world of writers who have shown more conspicuous courage than Mr. Bertrand Russell and Mrs. Phillip Snowden. Each is bitterly opposed to our existing social system, both went to Russia prepared to find truth and beauty in Bolshevism, neither could reconcile what they saw with what they hoped to see, and they have not hesitated to tell the truth.

Mr. Bertrand Russell is probably one of the keenest living critics of social conditions, and he has no hesitation in declaring his belief that Communism is necessary to the world. He even goes so far to say "Bolshevism deserves the gratitude and admiration of all the progressive part of mankind," a statement which will certainly receive less than general acceptance even from the progressive ones, and is, as will be seen, to all intents and purposes repudiated by its maker when he comes to grips with his subject. Even when he has gone for the first time as far as this—and it is, indeed, a long way to go—Mr. Russell sees no more than three possibilities arising out of Bolshevism as it exists in Russia to-day. The first is defeat by what he calls "the forces of capitalism." The second is the victory of Bolshevism

accompanied by a complete loss of its ideals and a rule of Napoleonic Imperialism. The third is a prolonged world-war, in which civilisation as we know it will go under. It is, indeed, hard to reconcile these three dismal prospects with the statement that Bolshevism deserves gratitude and admiration. He goes on to say that it is evident from the general attitude of the world at large towards Russia that there is no depth of cruelty, perfidy or brutality from which the present holders of power will shrink when they feel themselves threatened, but Mr. Russell does not tell us whether he includes among the holders of power the gentlemen who at present bear rule in Moscow. It is clear, of course, from what he says, that Mr. Russell's predilections were entirely in favour of those whom he went out to see. He was perfectly convinced, as he tells us, that the world needs Communism, that Bolshevism is a great step forward, and that the present rulers of what we have been brought up to regard as civilisation are an unscrupulous gang; and yet this man's innate honesty was too much for him, and though he went to praise he returned to criticise. Apparently the first shock came from his meeting with Mr. Lenin, who left him with the impression that "he despises a great many people and is an intellectual aristocrat." Lenin gave him to understand that he hopes to see a revolution in England through the rise to power of a Labour Government. The conclusion is reached in curious fashion. Apparently it is premised that labour, face to face with world responsibilities, would probably develop a caution and a moderation that would disgust the younger and more ignorant section of its following, and this section would bring about that bloody revolution, which is the only sort of revolution Mr. Lenin has any use for. At the end of the account of his meeting with Russia's autocrat, Mr. Russell, after paying tribute to the great revolutionist's honesty, courage and unwavering faith, goes on to say, "I went to Russia a Communist; but contact with those who have no doubts has intensified my own

doubts a thousandfold, not as to Communism in itself, but as to the wisdom of holding a creed so firmly that for its sake men are willing to inflict widespread misery." In short, Communism is an admirable theory, and a dangerous practice. Mr. Russell pays a tribute to the effort made by the Bolsheviki in circumstances of peculiar difficulty to keep alive the art of the country and to give the people the recreation afforded by the play, the opera and the ballet, but he points out that the organisation and development of industry are far more dangerous to art than even the Communist doctrine. He believes that Russia in turning towards industrialism, as it must in order to satisfy urgent needs, will be involved in too long hours of factory work, in child labour and all the old familiar evils that this country knew and has outgrown; during the transition period art will suffer there as it suffered here. At the present moment the Communists seem to be using the theatres for purposes of propaganda, and to be using them with more than ordinary skill. In order to carry out industrial development the child, now comparatively well cared for in Russian urban centres in spite of heart-breaking difficulties, will have to endure all or most of the troubles that beset it under conditions of civilisation that are denounced by Communists generally, and there is at least a danger, in Mr. Russell's opinion, that the best schools may be devoted exclusively to the use of the Communist, so setting up a special class of rulers. Here in a flash we see the true inwardness of the situation. The whole reform movement in Russia is in danger of substituting one tyranny for another. In place of the Tzars, their vicious families and their vile entourage, we are likely to see a new set of autocrats, but there will be no real change as far as the rank and file of the people are concerned. Mr. Lenin even believes that great cities may come to an end. Persecution which aimed in one direction will aim in another. Oppression will strike a different class. Even now the elections are "handled" with a measure

of impunity that could not be rivalled in any country that claims to have a constitution and to abide by it. Voting is by show of hands, so that the Government, that is to say the Communists, can know who are against them and can act accordingly. Apparently it is a hazardous thing to vote against the power that be. Secondly, no candidate who is not a Communist can have any printing done, as all printing is State work. He cannot address any meetings, because the halls belong to the State; and he cannot write to the papers, because the whole of the press is official. This electioneering difficulty does not greatly matter because, as Mr. Russell explains, the Moscow Soviet, which is nominally the most important Soviet in Russia, is really only a body of electors that chooses an Executive Committee of forty, and this in turn serves to provide the Council of nine men who have all the power and meet every day. This Council of Nine consists only of orthodox Communists. Where there are no Communists there is apparently no representation, and in that country of 120,000,000 people the Communists number 600,000, of whom not more than 150,000 are "active."

Another question explained by Mr. Russell is the question of food shortage throughout the Russian Empire. It is common knowledge that in days of old there was a huge exportable surplus, but the Communists have changed all this. They have sought to pay the peasants—the men who have expropriated the Russian landowners and are now busy adding field to field—with Soviet roubles which are worthless, and what the peasants will not give in the way of food for worthless paper has been taken away from them. The consequence is that in Russia a very considerable proportion of the land cultivators would appear to have decided to grow no more food than they need for their own purposes or can conceal for the private bargaining which is illegal and forbidden. The result is seen in the well-nigh universal food shortage of the urban population, the bitter antagonism between town

and country. Mrs. Phillip Snowden, it may be remarked in passing, sees in the ever-growing antagonism between the urban and rural districts of Central and Eastern Europe the germs of grave trouble.

Another disadvantage of the present system is to be found in the existence of an Extraordinary Commission—a body said to be practically independent of the Government and possessing its own well-fed army. Mr. Russell states definitely that it has shot without proper trial thousands of people suspected of holding the wrong political opinions, and though now it has lost the power of inflicting the death penalty, this loss is chiefly theoretical; in practice the destruction continues. Of course it is fair to admit, and Mr. Russell does not forget the admission, that Russia to-day is hungry, and that no hungry country can do its best or can appeal to the reasoned judgment of the majority of its citizens; the causes of this hunger are many and varied. The merciless action of the Entente Powers has undoubtedly been a great contributory factor. The destruction of railways by military adventurers of the Denikin, Koltchak and Wrangel variety has been another, and the transport problem is one of the most serious of all that Russia has to face, but while human nature is as it is, it is impossible to expect that the average State which is entirely without altruism and is concerned with the preservation of a civilisation that has cost centuries of struggle and effort, is going to look with a kindly or considerate eye upon a neighbour, numerically the greatest State of all, which declares its intention of destroying such civilisation as exists to-day. Russians complain, not without cause, that Western Europe has forgotten its terrible sacrifices of 1914 and 1915, that it overlooks those months of fearful anxiety when, in order to keep Germany from crushing her Allies, Russia spilt her own blood like water. All this is true, and the charge of shortsightedness, greediness and callousness is one hard to disprove if not easy to substantiate, but it is impossible not to see that the action of Western Europe has

been directed not against Russia but against that new experiment in world government that is being carried on throughout Russia by something like one-half per cent. of its population. Even if the Communists had been content to refrain from a violent inflammatory propaganda it may well be that they could have established their claim to set their own house in order as they thought best, but the disease of western civilisation was never so serious as the disease of Russian civilisation, and has never required remedies equally desperate. This is a truth that Mr. Lenin and his colleagues have neither understood nor sought to understand. "Those who accept Bolshevism," says Mr. Russell on page 114, after having declared on page 6 that Bolshevism deserves the gratitude and admiration of all the progressive part of mankind, "Those who accept Bolshevism become impervious to scientific evidence and commit intellectual suicide. Even if all the doctrines of Bolshevism were true, this would still be the case, since no unbiased examination of them is tolerated."

Among religions our author classes Bolshevism with Mohammedanism. He points out that Christianity and Buddhism are primarily personal religions, with mystical doctrines and a love of contemplation, while Bolshevism, like Mohammedanism, is practical, social, unspiritual and concerned to win the empire of this world. The futures of these two faiths would not "have resisted the third of the temptations in the wilderness." The best he can say of Bolshevism is that it is ideally suited to an industrial population in distress. There would still be more interest in this odd statement if he would tell us whether, as a result of his personal observation, he finds that the distressed industrial element of Russia has derived its proper meed of benefit.

It is fairly clear to the unprejudiced observer that Bolshevism has failed utterly to satisfy the intellectual needs of those English men and women who, watching it from afar, have thought that it was full of the most varied excellencies, and that it provided a panacea for all or

most of the troubles that industrial flesh is heir to. As a theory, there is much to be said for any system of government that takes away from the individual the power of exploiting the masses. Unfortunately this power is founded upon natural inequalities, upon the fact that one man is born to lead while ten men are born to be led, upon the truth, however bitter, that most men accept guidance because they feel they need or are too idle to resist it, upon the inequalities of opportunity and of education and of a dozen other considerations that need not detain us here. Perhaps a sound education supplies one sure road by which mankind may travel towards equality, and in Russia, where the great mass of the people is illiterate, this road must prove, indeed, a difficult one. What we find to-day, if we can rely upon the evidence of writers like Professor Miliukov, Mr. Bertrand Russell, Mrs. Phillip Snowden and Mr. H. G. Wells, is that Russia is being ruled by a small autocratic body, just as it was in 1914. The autocrats of 1921 may be able to say with justice that they rule because the masses are unable to rule themselves, but if we come to consider the facts of the case, this is precisely what the autocrats of the old régime were in the habit of saying. To be sure, the present rulers of Russia are said to be men of great honesty of purpose and purity of life, even their enemies have not questioned their private qualities of their own faith in what they stand for. In fact, to quote Byron, they have "the neutral virtues that most monarchs lack," but the question that must be asked is whether Russia is happier, wiser or better off under the new dispensation than it was under the old one. We have had few means of finding out, and it is a curious fact that no man or woman who has gone out from England to the headquarters of Communism and Bolshevism, even though professing the most advanced opinions, has come back with any approach to the full measure of enthusiasm that accompanied the outward journey. The intellectual honesty of the men and women who have visited St. Petersburg and Moscow during

1920 has proved too much for their revolutionary theories. In more ways than one this is very fortunate. In the first place reasonable people will feel it is better for a country to bear the ills it has than fly to evils that it knows not of. Secondly, it provides a warning to those who rule, to those who employ and to those who have very great possessions, that they must so govern and so administer that they do nothing to increase the forces that make for universal disruption and unrest.

I have read Mrs. Snowden and Mr. H. G. Wells, but their experiences are

similar to those of Mr. Russell's, and their conclusions, as far as facts are concerned, hardly differ. It is only necessary to say that Mr. Wells believes there is no present alternative to a Bolshevik Government and Mr. Bertrand Russell remains a Communist to the end, despite his doubts. In the circumstances it is unnecessary to discuss the books of Mr. Wells or Mrs. Snowden or, indeed, to deal further with the subject of Bolshevism. There are so many questions that can be discussed without pain or bitterness, so many aspects of life that make for content rather than for despair.

A FIRST-BORN.

None of the sweet glad dreams we wove,
Sweetheart o' mine, and wife,
Fashioned of stars and the sky above,
Wove them all tangled and torn
Into the fabric of life ;

None of the sweet sad songs we sung
Born of our turmoil and tears and flung
Passionate, lovely and lorn
Chiding this laughter of life ;

None of the glorious fights we fought
Not in the way of our marching, but sought,
Even when weary and worn,
Just as a challenge to life ;

None of the mighty gods we wrought
Anvilled in frenzy of feeling and thought,
Gods from the gates of the dawn,
Sons of the wonder of life ;

None of all these as *this* so great,
Sweetheart o' mine and wife,
Child of our flesh, of our spirit create,
Child of our love, now born
Heir to the wealth that is life.

JOHN BATEMAN.

Between the Testaments

A Study of the Period immediately preceding the Coming of Christ

BY WILLIAM LOFTUS HARE

[From many points of view the period covered by the Second and First Centuries B.C. is a most interesting epoch for study by those who wish to grasp the full significance of the great political and religious changes which occurred at the beginning of the Christian era ; and yet, owing to the traditional method of studying history, many great gaps remain in our minds. One of these gaps is that epoch to which Loftus Hare now calls particular attention—an epoch which in a very real sense saw the closing of the book of the Ancient World and the opening of a new one with the remarkable double-event of the founding of the Roman Empire and the genesis of Christianity.]

IN his symbolical topography of the earth's surface Dante places Jerusalem at the centre of the world then known to him—between Tagus and Ganges. This ancient city, indeed, has some claim to such distinction, and, in preference to Athens or Rome, will be used as our meridian for an historical survey of the period "between the testaments." Standing on its sacred hill in the year 333 B.C. and looking towards the East, we see the whole of Asia to the waters of the Jaxartes and the Indus, under the dominion of the Persian kings ; looking also to the West, Egypt and Asia Minor to the coasts of Hellas are included in that immense domain, geographically the largest empire of the ancient days. But in that year also began the short, energetic and successful effort of Alexander, King of Macedon, to conquer the Persian

empire ; and when he died in 323 B.C. his newly-seized empire fell into its many constituent parts, the two most important being Syria and Egypt, ruled respectively by the Seleucids and the Ptolemies. It was the fate of Palestine, and its capital-city, Jerusalem, to be on the borders of these two contending Greek kingdoms, each of which comprised large non-Greek populations over whom the veneer of Hellenism was gradually being spread. The story of the resistance to Hellenic influence is a tragic one, and includes a record of the origins of many ideas which appeared in their fully developed form in the pages of the New Testament.

I. RACE AND RULE.

We must make a distinction between the actual *distribution of races* over the surface of the world we are considering and *political rule* or power. At the beginning of the second century B.C. the races were spread geographically somewhat as follows :

Dark Races : North Africa, Egypt and South India.

White Alpine Races : Spain, S. Gaul, N. Italy S. Asia Minor, Caucasus and Elam.

Aryan Races : Europe, Asia Minor, Armenia, Persia and partly in India.

Semitic Races : Carthage, Syria, Arabia and Mesopotamia.

Mongolian Races : Russia, Siberia, China, Japan and partly in India.

Political rule, after many changes, had reached new conditions. All the ancient empires—Babylon, Assyria, Media, Persia and Egypt—had entirely collapsed, the two last-named under the assaults of European races, and the political centres of gravity had shifted to Alexandria, Antioch and Rome; new Oriental powers had risen on the ashes of the dismembered empire of Alexander.

The geographical distribution of power may be described as follows:

Carthaginians: Parts of the Mediterranean.

Romans: Europe, Africa, and Asia Minor.

Greeks: The Ægean, Egypt and Syria.

Arabs: Arabia.

Parthians: Mesopotamia and Persia.

Indo-Scythians: The valleys of the Oxus, Jaxartes and Indus.

Indo-Aryans: The rest of India.

Chinese: China proper defined by a wall to the north.

For more than 100 years the Greek dynasties ruling at Antioch and Alexandria had been in active rivalry, and Palestine was the cockpit of their endeavours to overwhelm each other. In 202 B.C., Antiochus III. occupied Coele-Syria and Palestine and took possession of Jerusalem. An Egyptian army was sent under Scopas to recover these provinces; but though successful at first this officer was in 198 defeated at Paneion, near the sources of the Jordan, and afterwards, when he had withdrawn to Sidon, obliged to surrender. The sufferings of the Jews during these years were considerable, as Josephus tells; whichever side prevailed for the time, their country was burdened by the presence in it of an invading army, and many in addition were carried off as slaves, or took refuge in flight. In the end, however, the Jews gave their support to Antiochus III., welcomed his troops into Jerusalem, and assisted in the ejection of the Egyptian garrison which had been left in the citadel by Scopas. In return for this support, Antiochus, in a letter written to his general Ptolemy, directed many privileges to be granted to them; contributions were to be made, on a liberal scale,

towards defraying the expenses both of the regular sacrifices, and of the repair of the Temple, till the country should have recovered its losses.

2. CRADLE AND ROOF.

In the year 200 B.C. we again take our stand, as before suggested, but for a closer inspection, in the city of Jerusalem; the people of Jewry have contact with Alexandria through their dispersed brethren there, and with Babylon for the same reason: they represent the vigorous life-force of the older Semitic peoples in conflict with the newer Greek culture. From time to time and in various places they fall before the powerful intellectual influences of Greek philosophy or the more subtle Oriental ideas absorbed in Babylon; nevertheless there and in Palestine they maintain a vigorous struggle to remain "unspotted from the world," to keep their Law intact, their prophecy pure, their customs unchanged, and from 142 to 63 B.C., under almost miraculous conditions, they gain political independence of the surrounding rule of Greek, Roman and Arabian powers. It is not too much to say that the converging pressure of the world for two centuries forced the Jews, unknown to themselves, to prepare the cradle in which Christianity was born. Pushing the simile a point further we may think of the Roman empire as the house under whose roof the infant faith was brought to maturity.

3. RELIGIOUS LITERATURE.

We must remember that the Canon of the Jewish scriptures had by 200 B.C. been "closed" for a hundred years, but the religious genius of the race continued to produce works of great importance and variety, some reflecting the blend of Judaism and Hellenism, some affected by contact with the East; but the most remarkable and influential are the product of the resistance to Greek culture of which I have spoken. For the convenience of the reader I give a table of these works arranged in the order in which it is believed that they were compiled.

DATE.	APOCALYPTIC BOOKS.	RELIGIOUS ROMANCES.	PHILOSOPHICAL AND ETHICAL.	HISTORICAL.
200 B.C. to	The Apocalypse of Weeks (Enoch I.) The Book of Noah (Enoch I.) The Book of Daniel (O.T.) The Dream Visions (Enoch I.)	Tobit	Ecclesiasticus	
150 B.C. to	The Book of Jubilees The Heavenly Luminaries (Enoch I.) Sibylline Oracles III.	Bel and the Dragon	Testaments of the XII. Patriarchs Many of the Psalms	
100 B.C. to	The Similitudes (Enoch I.)	Susanna	Psalms of Solomon Wisdom of Solomon	Maccabees I. Maccabees II. Maccabees III.
50 B.C. to	The Rest of Enoch I.	Judith	(Rabbi Hillel)	
1 A.D. to	Esdras I. The Assumption of Moses The Secrets of Enoch (Enoch II.)		(Philo Judæus)	Maccabees IV.
50 A.D.	The Apocalypse of Baruch Esdras II. The Martyrdom of Isaiah Sibylline Oracles IV.			

It will be noticed that the first column contains the bulk of the religious writing of the Jews during this period, and that for the most part—excepting *Daniel*, in fact—these books are little known to the general public, even the religious public. This deficiency is being rapidly made good by the admirable series of translations issued by the S.P.C.K. It is not too much to say that since the recent study of the subject, led by Canon Charles, of Westminster, an entirely new light has been shed on the New Testament which cannot properly be understood unless a fair knowledge of the pre-Christian Jewish literature is gained.

4. WHAT IS APOCALYPTIC ?

The origin of Jewish apocalyptic literature is of great historical interest, and its religious effects are almost incalculable. Designed for a definite purpose this literature gradually secured very different ends, and the tradition started by some obscure Jews of 200 B.C. has dominated religious writings down to the present day. We must therefore endeavour to understand the facts aright.

The Hebrew prophets, as distinct from the priests, fell naturally into two groups

depending largely on the political vicissitudes of the nation. One group was led to criticise the rulers with great severity and the other the enemies of Israel : individual prophets had done both. But among the many predictions standing to their credit—and not so many as once generally supposed—those stood out which foretold the restoration of the political power taken away from them by Assyrians and Chaldeans respectively. Jeremiah had been understood to say that the captivity in Babylon would last for seventy years, and others had told of a glorious return. In the main, however, it must be admitted—in spite of several remarkable exceptions—that prophecy had failed to attain that degree of realisation which was expected of its oracles. The outstanding fact for Israel was a Gentile oppression lasting for more than five hundred years. Since the fall of Samaria in 721 B.C., Assyrian, Chaldean, Persian and Greek power had possessed their land and persecuted their people. Jeremiah's seventy years had been multiplied many times over, but still there was no sign of political restoration. What could be said in face of such an evident failure of Jehovah's prophets, and even of Jehovah himself, to deliver ? More than

that: for generations, reaching back to patriarchal times, the people had been encouraged to believe that earthly prosperity and happiness followed naturally as a reward for good deeds. Their history had seemed to show this; but now, for centuries, many eminently "righteous men" had, by their sufferings and their fate, provided evidence that conflicted with the early tradition. It was "the wicked" who prospered.

This serious dilemma called for new ways of escape. The philosophic endeavour of the book of *Job* was one way out of the difficulty—faith in God in spite of the inscrutability of His ways. The pessimism of *Ecclesiastes*, the Stoicism and resignation of *Ecclesiasticus* and *Wisdom* helped some men through the age of storm. But a new way was to be found by which God could be justified in the face of the seeming failure of His cause on earth, and this was the production of a new and deeper philosophy of history and life. It was expressed in a form which gave its name to this species of literature.

In the earlier prophetic writings there are occasional instances where the seers enjoy symbolic visions from some lofty eminence, and in *Ezekiel* (written in Babylon during the captivity) we have the frequent and significant phrase describing how the prophet was lifted up by the hair of his head and placed upon a high mountain whence he was able to discern the historical landscape of the immediate future. An "apocalypse," then, is the *revelation* or *uncovering* of something by the expedient of obtaining a point of view from which it can be seen in its true significance (*apo*=removal from a place; *kalupto*=to envelope, to conceal, to darken.) Not only is the seer removed from the *place* he normally occupies on the earth, but in the order of *time* also—and this is its special feature—he is removed backwards to a period so remote that he is able thence to look forward over the whole expanse of history, past, present and to come. In doing this he gains an understanding of the events of recent and present occurrence and sees them in a changed perspective which makes known

their relation to the past and the future. History and life are "uncovered" "revealed" for him, and God is justified!

No one can deny that the Jews of 200 B.C. and onwards needed such a revelation; their faith was weakening, their patience exhausted, their hopes unfulfilled. To their rescue came fresh prophets who by fresh means sought to revive their drooping faith, to sustain them in yet more suffering and to assure them that the godly life would be rewarded here or hereafter; if not on earth, then in heaven. This new race of prophets were really philosophers who, by a wider survey of earthly history, saw in it a preparation for a life that was more than earthly. They were also dramatic poets, for they looked upon life as a long process which could only be understood in its totality, not in its fragmentary aspects. For them there were grand and majestic beginnings, terrible mistakes and sins, titanic struggling between good and evil forces, in heaven, on earth and in men's hearts. All this was accompanied by suffering which became explicable only when seen in its relation to human destiny.

5. THE LAST THINGS.

By some of the prophets the drama was conceived to have reached its closing stages; the last things (*eschata*) were about to be witnessed; and then, according to the view of the particular writer, the rosy future was depicted in encouraging and sometimes magnificent language. Their flights of vision indicate to us how much they believed men capable of suffering and what triumphs of faith and lofty spirituality they might attain before complete salvation at the hands of God or his anointed messengers.

I may mention in passing the singular difference between the philosophy of history as expressed by these pious Jews and that held by contemporary Greeks. The one is a moving panorama of cosmic events against whose background man appears and takes his appropriate share; it has its tense moments and dramatic climaxes, in which God, his Messiah, his Archangels, and his Spirits take part continually,

working towards an inevitable, though delayed victory for the Divine purposes. What value such a conception gives to creative personality and to life—even to our brief span! On the other hand the Greeks, under the influence of Parmenides and Plato see through the vicissitudes and masks of life to a static calm and beauty which represents Reality to them. Stoical endurance, philosophic withdrawal and a personal life of sanctity befitting a heavenly destiny is *their* deduction from what they discern. The one is active and heroic, the other passive and contemplative. Christianity came, in time, to combine the two into a higher and finer synthesis.

Here I may be permitted to remark that it is a matter of regret that the generation of Theosophists who have written and spoken most of Christianity have identified it with the *blasé* mysticism and pseudo-gnosis of Hellenised Alexandria rather than with the virile apocalyptic of Galilee. I am not exaggerating when I say that almost every word in the synoptic gospels (Mark, Matthew and Luke) is apocalyptic in form or in essence; the atmosphere in which Jesus delivered His message was apocalyptic and it was this that made it appropriate that what He said should be called "good news"—there had been bad news for long enough! Even the gospel of John, based on the idea of the coming of the Logos, puts that great being directly into the apocalyptic panorama as the chief personage beside the Divinity.

"For God so loved the world that he sent His only-begotten Son, that everyone who believes in Him may not perish but have Immortal Life. For God sent not His Son into the world to condemn the world but that the world through Him might be saved."—*John iii.*, 18. 17.

These words concentrate into themselves the process, the machinery, the purpose of three centuries of Jewish apocalyptic writings and carry them to the sublimest height.

6. SOPHIA AND LOGOS.

It has often been argued that the Johannine conception of the Logos referred to in the introductory passage to the fourth gospel and the epistles gives to Christianity

and to Christ a specially Greek orientation, depriving the Galilean-Jewish school of the credit derived from a beautiful and profound doctrine. But this is quite a mistake. The doctrine of the Logos, though employing a Greek term, was nine-tenths Jewish; the Greeks had hardly any part in its origin and formulation. In the "Wisdom Literature" of the Old Testament we can trace the growth from small beginnings—thoughts having to do with cosmogony—of the conception of Wisdom as a power or attribute of God. *Job*, certain *Psalms*, and parts of *Proverbs*, *Ecclesiasticus* and the *Wisdom of Solomon* gradually, but surely, build up a figure into a Divine Being at the right hand of God. This figure is called *Memra* in Hebrew and *Sophia* in Greek, consequently feminine. The doctrine of Sophia in this literature exists for two purposes: (1) to explain the process of creation as founded on a structure of Reason, and (2) to explain the possibility of Divine Communion with men, psychologically.

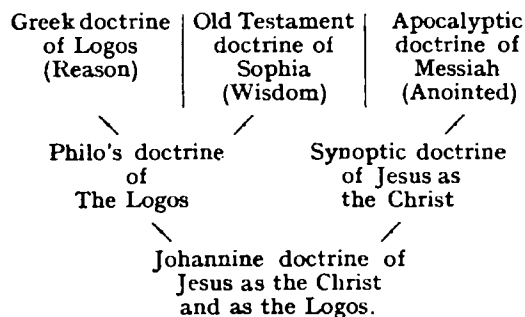
Parallel to this Jewish formulation there was a Greek doctrine of Logos appearing in Herakleitos (500 B.C.) as Divine Law, Will of God, energy of the Cosmos; in Anaxagoras as intermediate between God and the world, the regulating principle of the universe, the Divine Mind. In Plato there is hardly any place for the Logos but in the Stoics the term reappears in two forms—"the potential" and the "expressed-in-action"—like Thought and Word. The complete personification of Sophia, however, in the Jewish writings had gone further than that of the Greek Logos and at length came Philo the Jewish philosopher of Alexandria, immersed in Plato as to his mind, and in Moses as to his heart. It was he who put forward the fully developed doctrine of the Logos as the Second God, the intermediary between perfect God and imperfect Man—the ray of light shining from the central sun into the darkened soul of man. He bestowed the masculine name Logos upon the feminine divinity Sophia. It was he, the Jew, looking for world-salvation through his race, who in a hundred passages strengthened and clarified the idea of the Logos. It was

perfectly easy, therefore, for the author of the fourth gospel to point his finger to Jesus and say : *Behold the Logos!* Philonists would understand. His opening words combine the apocalyptic figure of the Messiah with the Sophia of earlier Jewish writers. His gospel is, in fact, based on the symbolism of Philo :

In the beginning the Logos was
 And the Logos was with God
 And the Logos was Divine
 Through him all things came into being
 That which came into being in him was life
 And that life was the light of man.
 And the light shines into the darkness
 And the darkness never overpowers it.

And the Logos became Man and dwelt
 among us
 Full of love and truth
 Out of his fulness we have all received some
 gift,
 Gift after gift of Love.
 For the Law was given through Moses,
 Love and truth came through Jesus Christ.
 (John i., 1. 17.)

In a sentence we may say that the Only-begotten Logos-Son is the masculine of the Unique Sophia-Daughter. Whichever term we use we see in it the figure represented in the pure Jewish apocalyptic of the two centuries before our era. I summarise this paragraph by a diagram.



7. CHIEF APOCALYPTIC DOCTRINES.

My space will not permit an attempt to give an exhaustive account of the pre-Christian "Christian" doctrines, but a few of them can be referred to in detail ; nevertheless, it will be useful to give here a list of those familiar figures, incidents and teachings which, while appearing with apparent suddenness in the New Testament, have their origins in the "main

stream " flowing towards it. Old Testament incidents, of course, are found abundantly there also.

1. A fully developed doctrine of angels of varying species and moral power.
2. The fallen angels as the initiators of evil in the world.
3. The course of evil as exhibited in human history.
4. The successive " Judgments " upon the world, beginning with the Deluge, ending with the last judgment.
5. The topography of the Heavens, the Underworld and Hell : Gehenna.
6. The " Kingdom of the Heavens " "the Kingdom of God."
7. The destruction of the world and salvation of the righteous.
8. The Resurrection of the righteous dead, and a general Resurrection.
9. The Messiah : the Anointed, the Christ, the Elect One, the Son of Man ; His function of Judge, Saviour and King.
10. The World-war and the Millenium.
11. Exalted ethical ideas.
12. Authors of Apocalyptic Literature.

I propose to say a few words about points 6, 8, 9, and 12.

8. THE KINGDOM OF GOD AND THE RESURRECTION.

The phrase " The Kingdom of God " has its origin in the book of Daniel (165 B.C.), but the idea is, in various forms, older. The apocalyptic writers by no means agree as to its nature except in one thing : that it belongs to the moving drama of the world : that it is an incident that occurs in the order of time. Its location and duration, too, are differently regarded. Some teachers thought of Jerusalem as its capital, some of the land of Israel as its limit ; others, who held that the world must perish, transferred it to the security of the Celestial World. Thus we have the origin of the two New Testament terms " The Kingdom of God " and " The Kingdom of the Heavens." No apocalyptic writer ventured to think of it as beyond time, and psychological in its character. It was left to Jesus to perceive and to say : " *not here, not there, with observation . . . but within you.*" On this doctrine was based all his

specifically original teaching ; though he used the apocalyptic language throughout, yet he had for it a much deeper meaning.

The doctrine of the Resurrection has its origin in a logical necessity and a spiritual longing—an intuition of immortality. Men saw around them and in their past history the triumph of the wicked and the humiliation of the righteous. Successive teachers and writers of these works—mostly Chassidim or Pharisees—found themselves oppressed by Greeks, by Hellenised Jews, by the Herodian party, or by Sadducees, according as each gained power. The terrible persecutions of Antiochus IV. led the writer of *Daniel* to affirm that this could not always be so : the grave would at last open and the righteous be rewarded with a life of happiness denied to them on earth, while the wicked would be punished in a terrible form.

This is a convenient place to say that the doctrine of bodily resurrection, long known to Egypt and probably familiar to the Jews from that direction, entirely precludes a doctrine of Reincarnation. No shred of evidence can be found to show that *the Jews* believed in Reincarnation ; their eschatology and apocalyptic theories make it impossible, and we need not be surprised when we fail to find a single reference to it among the orthodox Palestinian Jews. Only where Hellenism had done its work—in Egypt and Upper Syria—could any Jew or Semite be found to hold such a belief ; these people at once become heretics.

My readers will ask themselves how it is possible to reconcile reincarnation with any of the following forms of resurrection held from 200 B.C. onwards :—Resurrection could be attained in the body of the righteous—and of such wicked Israelites as had not been punished in life—on the advent of the Kingdom, says the writer of *Enoch I.* ; but *Maccabees II.* thinks all Israelites will rise again, and they alone. Another writer in *Enoch* believes that there will be a resurrection of righteous Israelites only, and that their bodies will be subsequently transformed.

A new idea appears during the first century B.C. under the pressure of

spirituality ; it is the *spirit* of the righteous which rises again to life, not the body, and this at the close of the Messianic Kingdom. This idea appears in the *Psalms of Solomon* and *Enoch I.* ; it is carried a step further by those who declare that the spirit of the righteous will rise from the grave clothed in a body of glory and light and those of the wicked for judgment and a second death. Other voices speak of a resurrection of the righteous, after a final judgment without a body, and still others of a spiritual body ; *Enoch II.* and Josephus hold this view. The apocalypses of *Baruch* and *Esdras* for the first time think of a universal resurrection in the body of all mankind, and a new element is introduced by Alexandrian Judaism which hopes for a spiritual resurrection of the righteous immediately after death. This is found in *Wisdom*, Philo and *Maccabees IV.* No wonder the opinions held in New Testament times are uncertain, confused and contradictory !

9. THE MESSIAH.

The first person in the Old Testament to be greeted with the title " Messiah " was Cyrus, the King of Persia ; the liberator of the Jewish captives in Babylon. This fact is typical, for thereafter it is applied to a good number of persons—prophets, High Priests and military heroes. There is nothing extraordinary in this as the term meant no more than " anointed " by God for a special service to be performed. Thus there could be, and were, many such persons.

The transcendental figure to whom the term Messiah came to be applied by certain influential writers in *Enoch* is the centre of the whole scheme of world judgment and salvation. He is not a " World teacher " or founder of a new religion. He is a world ruler, a judge, a deliverer, a divine vice-regent on Earth and in Heaven. Many titles were bestowed upon him in pre-Christian times, including the two most notable, " The Son of Man " and " The Son of God." He was certainly not a " suffering God " or a " dying God," and there is no thought in these writings of an atoning sacrifice for

the sins of mankind. These are Pauline additions to the virile drama of Jewish apocalyptic which marches on to victory in quite another manner. There is no connection with the Egyptian Osiris or the Persian Mithras—the creation is entirely Jewish in every feature.

10. THE APOCALYPTIC WRITERS.

Not one of the authors of these works is known to us by name ; and this is naturally so. As I have explained in section 4 of this article, the real author, standing in the midst of his contemporaries, witnessing their shortcomings and understanding their problems, takes upon himself the name of some great man of an older day. Enoch "who walked with God" was thought to be an appropriate choice for the beginning of this kind of literature. He was already in that place from which the course of the world's history could be seen as a whole ; he was not in the grave. He had but to write a book containing his revelation and to "seal it up" until the generations to come. This is the literary artifice adopted by all the writers. Noah, Moses, Daniel, Esdras, Baruch, Isaiah, Solomon, and the twelve Patriarchs were

similarly chosen. It is impossible to believe that there was purposeful deception here ; there was the impressive atmosphere of mystery and authority ; the real author was able to remove his known personality from the message and, indeed, to rise to a higher one in the composition of his work. A prophet has not honour in his own day and land, but he might add to the honour another enjoyed. These writers did this to the full.

In some cases we know the schools or sects from which these works emanated ; with a fair degree of accuracy we know their dates, and in some cases the places in which they were written and circulated. *Enoch* was written, probably, by Galileans living at the foot of Mount Hermon, on to whose slopes descended the rebellious angels "in the days of Jared," whence began the long struggle between good and evil for the world. It was entirely in accord with this impressive philosophy of history that Jesus declared "*Repent, for the Kingdom of God is at hand.*" He was immediately understood though few believed Him. He called humanity to the point of decision, but, like his predecessors, He was despised and rejected of men.

WILLIAM LOFTUS HARE.

"WAS THAT LIFE? UP! ONCE AGAIN!"—*Nietzsche.*

Oft I had thought were I to have my way,
Ambition would be set in little things ;
Never to let my quiet being sway
With more prodigious happenings.

A little fame, just for my vanity,
Few friends, sufficient mirth, a little strife ;
Nor tear too often dim the indulgent eye,
And O ! of all, a little life !—

Eschewing love, the fortune of the great,
No ardour offer and no poison reap ;
A little solitude my constant mate,
And in the end a little sleep !

Mocked is my vanity which could despise
The soul's eternal passion, endless pain ;
Happy, perchance heart-broken, but more wise,
I shall not seek repose again.

R. L.

The Value of Ritual and Ceremonial

By C. JINARAJADASA

AMONG the many types of humanity, there are two somewhat in contrast. They are those for whom religion is real if it is associated with religious ceremonial, and those for whom the reality of religion is diminished because of ritual and ceremonial. It is little use for one type to argue with the other, or, indeed, for a third type to explain both. We have to take humanity as it is. But the fact just now about religious movements is that there is steadily an increasing amount of ritual in religion, and, somehow, if ritual and ceremonial play a part in a service, there is a stronger appeal made to a larger number of men and women than hitherto in the past. It is well known in the Anglican Church that where a Church is "high," that is, when it has more ritual than usual, an unusually large number of *men* attend the Church Service. Another noteworthy fact is the prevalence in America of ritual. There must be nearly half-a-hundred organisations spread throughout America, all working some secret ritual or other, though their primary reason for existence is Brotherhood and mutual assistance. It is said that in the United States alone there are two million Masons.

Now there is possible an attitude towards ritual which shows ceremonialism not as mere theatrical display and mummery, but as having a far deeper significance. This attitude arises from the belief that a ritualistic presentation of religious truth is an attempt to reflect "here below" those eternal facts which are continually happening "above" in lofty spiritual realms. The belief in a co-operation between the earthly and

visible and the heavenly and invisible is an essential part in a ritualistic faith. Ritualism, therefore, always lays down as an axiom the belief in angelic powers, and the possibility of gaining their co-operation in the worship which man offers to God. In other words, since both angels and men have a common origin, in one Divine Life, and since both have their aspirations turned to that one Source, it is possible for these two orders of creation to join in a common worship, instead of worshipping separately along earthly and heavenly modes. Following from this belief comes the crux in ritualism, that a ritual is not primarily a means to give a setting for a worshipper's faith, but is pre-eminently a means for bringing down spiritual power from the invisible to help in the purification and uplifting of men. We have this characteristic conception clearly worked out in Bishop C. W. Leadbeater's *The Science of the Sacraments*, where he explains the ceremony of the Mass in the Christian Church as not only a means of lifting human aspirations to commune with the Divine, but also as a scientifically constructed machine to bring down divine force to earthly levels.

Of course, the fact that anyone can write what he considers a ritual does not make it a ritual, from the true inner sense. Only that ceremonial is truly a ritual which gains the co-operation of the hidden forces of Nature, and brings them down to earthly levels. In other words, a ritual releases force which otherwise would remain latent. Therefore the validity of a ritual depends upon its ability to add more to the spiritual forces in the world than existed before.

Viewed from this standpoint, the natural attitude of some expressed in the words, "I don't like ritual," or "It does not appeal to me," is somewhat outside the mark. If this is said, as is usually the case, in a spirit of condemnation of ritual and ceremonial as superstition and useless waste of energy, it shows a lack of understanding of the true facts. For the main thing is not whether we should personally find a ritual agreeable or not, but whether we should or not help in every way which releases more force for human betterment. Obviously, in the actual performance of ritual and ceremonial, those who will do it most heartily are those "to the manner born." But while, perhaps, only a certain number are "born ritualists," there is a large number who are not that, but who yet have no special aversion to ritual, and who therefore can help a great deal with their readiness to co-operate in all good work.

Undoubtedly, just now ritual does appeal, and there is a curious craving for a ritualistic setting to any activity which is not purely secular. I think, in these circumstances, seeing that ritual

releases force, many of those who are not "born ritualists" can still find new opportunities of contributing their altruistic nature through giving their sympathy to ritual and ceremonial.

As Shri Krishna, of India, said of old, "however men approach Me, even so do I accept them, for the path men take from every side is Mine." Ritual is, therefore, not the only path, but since it is a path that is becoming more and more helpful to a very large number of people, and since each can give help to his brothers not only along his own path but along all paths, a sympathetic attitude to ritual and ceremonial becomes a necessary obligation, if we are to be thoroughly loyal to our spiritual aspirations. For the essence of spirituality is universality and inclusiveness, and readiness to meet and help men along those paths which they are treading. The God Whom we discover when we are treading our own path reveals new attributes after we have glimpsed Him along other paths also. To greet Him as He goes forth to meet all men is to find ourselves in all men and all men in Him.

HASSIDIC SONG.

(The following is a song, translated from the Yiddish, of the Hassidic sect which arose among the Jews of Eastern Europe. The basis of their teaching is the mystic conception of salvation through the love of God, and joy in Him.)

O Lord of the World, Thou Lord of all!
 Unto Thee only would I play my pipe.
 Where can I find Thee?
 Where is that place—
 There where Thou canst not be found at all?
 Everywhere art Thou . . .
 Thou art in the North,
 And Thou art in the South;
 The East is Thine and the West is Thine,
 High above and deep below.
 Thine is the good, the bad is also Thine . . .
 All Thee—but Thee,
 Only Thee—Thee, Thee always! . . .

M. E. L.

Two Reconstruction Letters*

By WILL LEVINGTON COMFORT

I.—LOVE

TO KNOW WHAT LOVE MEANS.

THROUGH several months I have found this to be the most fruitful concept for meditation. . . . Both from within and without, has arrived a profound realisation that we do not know what Love is in this Place. Only to those who have opened certain lower and outer dimensions of the love-thing, here, does this realisation become apparent. In other words, a certain mystical awakening is necessary to realise that Love is not here. Yet what the world calls love is the dearest thing we have to work with—the way to the Way. Grant that it is unrecognisable from an harmonic standpoint. So are we, as organic beings. Nevertheless the little force-vibration, which the world calls love, contains something of basic spiritual nature. Because of this, its devotees are never led astray.

“Just love her,” comes out of the sky to heal the little earthlover in his torture of jealousy. . . . “Love more, not less,” is the infallible command to those whose mind-powers are seeking to estrange them, and from whose hearts faith is slipping. . . . “Endure, faint not, love unceasingly,” spans every rift or abyss in the marital relation; transcends all seeming facts and reactions. Here follow simple but peerless injunctions for the management of romance in its little orbit here. Do not use intellect, use heart. Forbear to hold or give life through expression to critical thought. Refuse to accept appearances of the mind.

Love is not of the mind, but of the Spirit. The attractions of mind to mind, under the added play of the sex power, are inevitably atmosphered in glamour. This glamour must be disintegrated before the Spirit can breathe forth its enduring magic. This glamour is personal, selfish, often malignantly selfish. It turns from breast to breast, from eye to eye. It shuts out the world, seeks to lose itself in the one, takes love from all others to give to one, but finds that the one is being destroyed. To breathe at all the Romance that satisfies, means union not of body, but of Being. Lovers entering the Real, yearn for opportunities for world service, in order that they may have more for each other. They learn the secret of all, so far, that it is only as they find union with themselves that they find union with each other. Is it not clear at last that love is of the Spirit, and that it is only as one co-ordinates mind and body with the Spirit that he can hope to know what Love means for use here in the objective consciousness?

I can give you a priceless bit of teaching on Meditation—at least, what is priceless to me. I tell you this in the beginning, so as to raise your expectancy in order to receive it with a more eager grasp. If a Mystic came down from the hills to the cities, he would be conscious of sewerage everywhere—drains under the roads, under the lawns; the more or less hidden cloacan systems which the senses of ordinary men do not detect. He would find it difficult to stay. He would be hurt by this evil presence, the

* The first Nineteen Letters published in book form and called *The Mystic Road* are obtainable at One Dollar the copy, postage included, from W. L. COMFORT, 4993 Pasadena Avenue, Los Angeles, California, U.S.A.

vibration of his body lowered, even outraged, by the manner of life of common men. When your Spirit comes down to operate in your objective consciousness, it finds an identical condition. It is sickened and hurt by the lowered vibrations of body and mind, by the hideous death-in-life which is our organic condition, even at its best, in this place.

The neglect of our bodies through a period of one single day renders us dangerous, even toward each other. All preliminary training in mysticism, the correction of habits and tastes of body and mind, is but a preparation for the coming of the Spiritual Guest. Basic spiritual nature is loveliness itself. Its presence in the objective consciousness is nothing less than delight. The first and faintest stirring of this delight brings tears and the tremble of weakness to our vocal cords; an hour in the midst of it exhausts most of us more than a full day of pain. By this you can realise how feeble and pitiful we are to endure the vibrations of Full Being. The most toned and rhythmic of us, in an organic way, is sick and depraved from the standpoint of purity and wholeness. To give birth to a child of flesh in the midst of these bodies is an ordeal on the part of the coming entity, for which he has to be prepared on the other side by entering into a sleep that is like death. For the coming of the Great Teachers, the physical lines are chosen from the fairest matings through many close-watched generations before the Messenger can key to the physical through an earth mother. This is more or less an exact picture of the agony of spiritual being to key to the outer nature. Yet we aspire to entertain our spiritual natures, not only in momentary flashes of association, but to sustain Enlightenment through all the actions of our waking hours. The spiritual nature desires this association, more than mind can possibly desire it, but the Spirit finds it impossible except when we lift ourselves toward it in highest sincerity of prayer and performance. Only as we render ourselves utterly, such as we are, can spiritual

vibration, which is Love itself, come into us for use in the outer and lower world.

I have explained many times that what we know as Genius and Heroism and Comradeship are flashes of Being, momentary visitations in our objective consciousness of the real Self, the Self we have called God and Christ and Beloved, even the Absolute. When the young workman in mysticism arrives at the simple fact that life in the outer world does not contain his delight, his inspiration—does not even answer to his forming dreams of wisdom, love and power—he is at last ready to begin a nobler quest. One who still finds his ideals in man-made affairs, in society, in any of the partisanships, even in international divisions of commonwealth, is not ready for unreserved endeavour to find Himself. But having failed in his love here, having tried even departure from the world, as the elder school of mystics have tried, having been brazed and burned and crucified on the outer planes; having found beyond peradventure that love and life and beauty are not here, except as he finds their spiritual key and meaning tallying within, he is ready at last to formulate the real prayer for Being, for Unity. For the first time his quest is unconfused. He aspires to make a place in mind and body for the Spiritual Guest, not for momentary flashes of association, but for sustained hospitality; not for his own delight, but for Being, which in every tone and gesture and radiation is for the good of others.

The presence of spiritual light reverses every policy and action of the mind without it. The agony of the mind for the welfare of the self is a false and futile agony. The welfare of Self in the real sense is the dear care of every other being in the Universe. The powers of the real Self glow and radiate and send forth their individual perfume and light and colour only in the supreme forgetfulness of their own nature. Even the great moments of men here, whose performances are memorable in history, in literature and ethics, reveal this spontaneity which is spiritual charm. Not one has ever thought out a

great policy or performance ; he has risen to it in a flame of Being and Doing for others ; he has found himself one with them in the mystery and beauty of spiritual action.

. . . Finding himself ready at last to call to Self, having tried all other ways and failed, having brought down his purpose to a science and built his faith upon knowledge, the young mystic formulates his prayer for swift and certain co-ordination. Remember, by this time he is fundamentally disposed to the good of others ; he has risen above the fears and pains and wants of the little self ; he is hungering, thirsting, yearning with every tired energy of his objective consciousness for that Union which will set him free—a healer, a teacher, a lover, a comrade, a hero, in the midst of men, *for their sake!* Still he stands in his outer consciousness. He does not say, "I am Holy, I am God, I am All, I am Absolute," for he is none of these things, but a creature far from Home, just risen from the husks, remembering at last his Father's House and determining to return thither, resolving to stop for no other purpose than to help another on the way ; to arise and go ! At last he prays without confusion, without sophistry, prays not from the standpoint of God, because he is not, nor from his own Spirit, because he is still in the mind which for ages has imprisoned his consciousness. He prays from where he is, in the objective consciousness, from earth in this year of our Lord ; from the fetor of the drains and bottom-lands, and their tallying conditions in his own body and mind. He prays !

"I am lonely. For ages I have tried to do without You, tried ambitions, loves

and wars, misuse and violence. All men and things, which I have abused, have risen to hold me in their bondage. Now I have put away, so far as I know, the terrible passions and purposes of life here. I do not want to run from them, because I realise that I am placed here in this objective consciousness to do my task ; but I can no longer tolerate the hours here without You. I, a mind and a body, render myself to You.

"I know it is hard for You to come down and dwell with me in the corruption which I am. I know it is as hard for You to come down and dwell with me as for the mystic of the High Hills to descend to the packed cities of men. Yet I am making myself as clean as I can with Your guidance, as kind as I can, even in the mind and the body, knowing that kindness and cleanliness are Your ways.

"I ask You to be with me. I ask You to Be me ; to tolerate me in Your great mercy for a little time ; to warn me when I am ignorantly astray. All else has failed. Many times I have wished to come to You more completely by putting aside this slow cold grey thing which is objective being on the face of the earth, but now I know it shall have its good use, as You use it ; that it may be a mouth-piece for Your utterance to others here ; that as You take possession of it, You may render it a medium for the reduction of Your force to such terms of voltage that it may be received intelligently by others here. I come. For the great thirst and hunger and yearning within this heart, I would find, through You, that love of all men and creatures, which even now, before the dawn of You in my being, I seem dying for."

II.—MEDITATION

Meditation is the process of rubbing the Lamp.

We are bringing these affairs now down to the point where vagueness must vanish. There are no common or casual questions about meditation, I believe, which cannot be answered. If I cannot answer any

questions you may ask, I shall try to get the answer from another. Enough of the results of partial co-ordination are in the world to furnish proof of the power of the process. The yearning of all the sages and saints of the ages amounts to an identical quest—for yoga, for union

—union of the objective with the essential consciousness.

You have felt the drive of anger back of a thought. You have felt the ugly heat of it mantle your face and harden your eyes and roughen your voice. In all human experience, there is not a single instance when the sensation of anger has driven a thought with Verity. The sickness of your body afterward, if you are delicate enough not to thrive on the poisons of rage, is but an added proof of the falsity of mind-work under such a drive. What is true of anger is true of all the passions, all the low urges of the temperamental realm. The mystic quester must surpass the little self that answers to impulses of such character.

You are where the torch of consciousness is. If you are carried by your anger into absurdity or atrocity, you are that; a prisoner of the mind in its envy, cupidity, hatred, in its lust, sickness and inertia. The world of men is caught in these, so deeply caught in these inhibitions, as to have lost the sense of the Real and to regard life in the midst of this chaos and disruption as having to do with reason and order, even with beauty. The mystic, on the contrary, awakening to memory of the Long Road of the Soul, and beginning to feel again the loneliness of a Being far from Home, finds such days as these in the world intolerable, a wheel of torment. He arises to break his shackles, to extricate himself from so hideous a predicament.

There is not energy enough to break the shackles in the consciousness of the man or woman who accepts the world as it is, who is satisfied with the world, even at its best. The urge of the mystic must come from some vague dim consciousness on the inner side of the mind. The mystic, therefore, is one whose Basic Nature has begun to stir within, to renew its old hope for Freedom and the pursuit of Happiness which is its birthright.

We are gathered together to attain Freedom, to breathe Liberation even in the flesh, in this present incarnation. Our difficulty amounts to just this: to arouse sufficient power and sentiency, on

the inner side of the mind, to pass the dragon at the outer gate, which the mind is. For ages our souls have writhed dumbly, hopelessly within, until at last in the breasts of a few is organised daring and working strength enough to attempt a dash past the dragon at the gate.

In the Letter entitled "The Meaning of Soul," which appeared in the August, 1920, number of the HERALD OF THE STAR, there is given, to work with, a simple and durable chart of Being. It is a chart of Buried Treasure; the arousing Soul thrills to El Dorado, all the Energies of Being, except the detaining world-mind, leaping to set out on the Great Adventure.

Give yourself to the study of the terms we deal with. Roughly speaking, the mind stands between the immortal and the ephemeral; between the Soul, or Basic Nature, and the body. A close-up shows that between the mind and the body, on the nether side, is the realm of feelings, sensations, called the temperamental realm. Between the mind and the Soul, on the upper side, is the psychological, or realm of Feeling, what we have written of as the Astral Drift, and what Hindu students have called the Hall of Illusion, "a serpent coiled under every leaf." We must get this clear, because thought is *driven* by feeling; in the many by the lower, almost organic sensations of the temperamental realm; in the few by the subtler feeling of the psychological realm. Thought, for the most of us, carries the torch of consciousness; the drive of feeling behind us is *us* for the time.

The mystic has taken the incomparable step of realisation that there is a Knower above the thinker; that because he thinks a thing does not make it so.

Be patient a moment more to get this permanently, crystal clear. Either realm, above or below the mind, is treacherous; the upper more subtly so. Artist, actor, poet, emotional orator and the like, even the best of the worldly lovers, yoke their thoughts for action with the feeling of the psychological realm, instead of the simpler sensations of the temperamental; and yet, they are still pitifully

astray. They find themselves in the midst of subtleties of impulse, waste places of smouldering desire, of a guile too deep to come forth and be dealt with in the decent open of everyday consciousness, which most of us are now able to keep clean with a yes-and-no honesty, at least.

Not one of us, certainly not the one who writes to you, is free from the dominion of the mind. I repeat to you, here and now, that I am not a responsible Being, because my co-ordination is not complete. I would not lie to you in my objective consciousness, but that is not all. My mind must be pole-true, Soul true. If I could render myself utterly, mind to Soul, without subtlety, sophistry or illusion of the psychological realm; if I could render my mind now, to-night, to my own Soul, so utterly as to burn away every obstruction from the realm of feeling, my words instantly would become to you the words of one of the Illuminati.

As the artist emerges from the many by looking above the mind for the energy of feeling to drive his thought, instead of below the mind; so the mystic merges from the artist, by driving straight through the psychological realm to his own Soul. His Soul to him is what Polaris is to this earth, the one star that does not change. From an ordered place in his objective consciousness, the mystic seeks to project a straight and unbroken line through the psychological realm to the centre of his own Soul.

Now we should be ready for direct and potent work. The Soul is Basic Nature. The mind is an added power given to it, to facilitate its expression. The mind thinks, and thought is driven by feeling. Below the mind is temperament, sensation; above the mind is the psychological realm, feeling. This covers the working essentials for the subject of meditation. The object is to touch the magic of the Soul and use it objectively

—here, now in the world; that is to make the mind and its two realms a working part of the Soul. The mind must become plain and true—tried fully in sincerity, in integrity, in fidelity, before it can be accepted in allegiance once more with the Soul. The process of making it obedient—humble, plain, true, is meditation. It is rubbing the lamp of Aladdin, because Genii answer to each perfect rendering—the Knower, the Doer, the Lover.

The Soul breathes forth, even through the reclaimed surfaces of consciousness, before the full co-ordination is consummated. But again and again in this fiery interval of the Road, the Soul shrinks back in misery and fright from the brutal words and performances of that part of our nature still out of the Law. The whole man is in pain during these shrinkings of the Soul; depression is inevitable to one who has felt even so softly the pure and potent drive of his Soul in Wisdom, Love or Power. This very pain becomes incentive again—for a time—to more utter rendering.

I would warn you here that to dwell with these things in such directness makes you responsible. Turn away now from this Letter, rather than toy or dally with such affairs. If in these beginnings of knowledge of your Being, you make a prayer for union, rendering your mind to your Soul, calling to the Knower and the Doer and the Lover of your own Being, sending the word to your utter rendering, again and again, through every corridor of Being—" Utterly . . . Utterly . . . Utterly . . ." the answer will come. The Holy Spirit answers such renderings; the Holy Spirit works with you for your re-creation. You will find the next day, and the next, increasing power in your body and mind, but you must walk very softly with this new power, lest it break forth and destroy you through some unco-ordinated part of your mind or feeling. W. L. C.

Sex Heavens and Sex Hells

By HENRY WRIGHT

(The HERALD OF THE STAR accepts no responsibility for the views expressed in this article, but is sure that their candour will interest its readers.)

IT is a pitiful spectacle of everyday life that the same climax of sex association leads to results so opposite as the title of this paper indicates. Human wickedness or "cussedness" is usually indicated as the cause. But, taking a wider survey of the subject, is this really so? Can we not get a better root reason and, having found it, will not the remedy be obvious and attainable?

Crude Nature mates us for only one purpose—the carrying on of the Race. Man has grafted up on this mating a whole world of ideas, religious, sentimental, and social, which nature cares nothing about. Nature cares nothing for the moral quality of her off-spring, but everything for the physical. She scraps bad qualities on the physical side, even if the specimen has the soul of an angel. "Those whom the gods love die young." But they get no tear from Nature. Her cold verdict is: "You did not come up to my physical conditions so you are scrapped!"

Another feature, very disturbing to some of our higher ideals, but bearing on the subject, is Nature's Law of Change. Man calls this Law "death." But Nature knows no death in the sense of *finis* to matter. All her dead bodies are but the starting point of renewed and, sooner or later, more vigorous live bodies. Nature will not tolerate decay. She works up from seedtime to the climax of harvest completeness, and after that all is turned to renewed life in new forms.

Here, then, in these two phases, Nature's and man's ideal of sex association are at variance. The more man's spiritual side is advanced, the less does

Nature's primal race-cause of marriage affect him. If, on the other hand, this is his instinctive and quite natural guiding motive in marrying, the outcome of that state, when its natural purpose is effected, is often dissatisfaction, save when companionship and spiritual love have so developed as to displace Nature's first race-cause.

By the recognition of the wide differences between Mother Nature and our ideas, in the matter of sex association, we may come to see the root of the sex heavens and sex hells which abound in modern society. Nature says to us: "How can you expect universal happiness in these matters when you do not conform to my laws and recognise just what I mean by them. You graft upon my simplicity of sex association ideas that result in confusion and disharmony. You have rendered lives unhappy and brought deceit, and even death itself, as a consequence. Why continue living in a state contrary to my laws once you find what they are?" To this civilised man replies that what is lost on the swings is gained on the roundabouts, because unhappy sex association in marriage is, on the whole, a lesser evil than allowing Nature's unrestricted Law of Change to operate. The spectacle of a man and woman tugging to be free of each other after fulfilling the race-cause is amply compensated for by the charming spectacle of the happy couples who, once united, never wish to part. Nature would, of course, impartially give her benediction to both these pairs if they followed out their inclinations, one to separation, the other to continued union. In one case, material Nature would see in it the

ephemeral growth and decay of annual plant-life, and, in the other, the sturdy survival through long years of the oak-tree long after it has ceased to grow. But with our complicated ideas, if the jarring couple take to the law of Nature and separate, they bring on themselves, through public opinion, worse troubles than they escape from; while the happy couple gain, not only their own private happiness, but the pleasant esteem of the world by their continued unity.

This, I think, fairly states the position on the sex question to-day. Half the world is satisfied that matters cannot be bettered and that, therefore, there is no need for a change, while the other half is growing more and more dissatisfied and asks if the last word has been said. They point to the fact that the unhappily mated do exist in large numbers, as witness the Divorce Courts and the many instances under private observation. Added to this also are the statistical facts of sex promiscuity as a consequence. The fact that there are some million acknowledged prostitutes in a supposedly monogamous Europe—one, in fact, to every hundred men; last and worst, the frightful sex diseases resulting from this condition of affairs. We may well then be told we are only human ostriches, if we bury our heads in the social sand and say all is well.

The main opposition to any suggestions, or considerations, as to whether the benefits of marriage can be retained while the drawbacks to it are removed, lies in the fear of introducing what is called "Free Love." Of course "free lust" is really meant. Pure love must and can only be "free;" forced love is a contradiction in terms. In fact in the confusion existing between these two terms we hit upon the cause of our muddled ideas of the whole matter. Love is divine and of the soul. Sex desire is of the earth and belongs to earth-bound practical Mother Nature. Once we have these two states clearly and finally separated in our minds and methods, a way may be found to settle our sex perplexities happily. Take an

example of this confusion, common to everyone's experience or observation. We see a man "making love," as the term is, to a woman. He "courts" her, and that includes loading her with all the gifts he can afford. He is prepared to risk even his life for her sake, if the chance calls for it. Nothing is too good, no exertion or sacrifice too great on his part that her happiness may be increased thereby. His persistence wins. Often, too, this persistence wins without arousing mutual love or desire. Later, it may happen, a passion comes to the wife, whom the persistent lover has gained by the exhibition of all the virtues. What happens, then, supposing the woman, throwing reputation to the winds, breaks away? What does the deserted husband do? Revert to his pre-nuptial attitude and rejoice that his loved one has found greater happiness? No, he sets out to kill or at the least to divorce his wife and to hold her up to public shame. Whence comes this change? Did all his pre-marriage wishes for her happiness, then, only mean a plan to obtain his own? He now proves by his conduct that this was so. The root of it all was in his selfishness, the dire selfishness of desire, else he would have been the same now had he truly "loved" in the days of his courtship! If in his personal pain he could not rejoice at the sight of his wife's greater happiness, at least his hardest remark would have been: "Erring sister, go in peace." So whatever opinion we may have about this illustration, we cannot claim for it the name we mean by "love," that is the love implied in the action of laying down one's life for one's friend, of mother for her child, or the martyr for his God.

If, however, we started out with the idea that marriages are not made in Heaven nor composed entirely of divine love, but are made on earth in the due harmony of Nature and for Nature's purposes, we should be on the way to finding out a cure for the present ills of society. Nature's marriage is essentially a mundane matter, and should be dealt

with in a mundane way. Looking at it from this point of view, one wonders why the priest has had so large a share in the making of marriages. Modern ideas are beginning to suggest that, if there is to be any professional interference, it should be that of the doctor and not the priest! There is a steadily advancing opinion that marriage is a matter exclusively concerning a contract between two people—hence the appearance of the marriage registry office. It is beginning to be seen that everything about marriage relates essentially to this worldliness, and not to other worldliness. It is a matter of harmonious arrangement of goods and chattels and provision for Nature's physical results. No care can be too great, on the part of the contracting parties, to make the results on all these scores secure and satisfactory. All are, however, out of the domain of theology, and very much in that of the application of economic, scientific and hygienic common-sense.

Let us then bring our marriage ideas down from the clouds and the heavens. For example, let us not start off a married career by assertions which are mostly quite untrue, such as: "With all my worldly goods I thee endow," while really making quite other arrangements, economic and otherwise. Furthermore, if we do not usher our children into the world with the baptismal stamp of being "conceived and born in sin," we shall not start with a ridiculous paradox of our so-called "holy" matrimony!

By making and regarding marriage as an absolutely civil contract, variable and mundane in its nature as other civil contracts, a great step would be made towards its wider universality. The unwilling bachelor and spinster might even cease to be! At present, there are only two roads to marriage—through the church, or through the registry office; and only two endings to it—through death or the divorce courts. People must take an irretrievable plunge into deep waters, in which they either happily float through life or unhappily drown after a short merry swim. Now why, apart from

the *dicta* of bye-gone ages, which in other matters pertaining to civilisation we quite see are "back numbers," should we regard either of these courses as the only *finale* of marriage? If they had proved a cure for all sex evils, let us not depart from them. Instead of this being so, we are faced with enforced celibacy, widespread disease and much married unhappiness. Further, unless we are prepared to maintain that the Jews and Christians are the sole repositories of morality, the uncertainty as to what is a truly ethical marriage is still world-wide. We know quite well and see clearly what Nature means by marriage, but there our certainty ends. The rest is a matter for man's arrangement; and it has taken many forms, with conscience satisfied by the "custom" of the country. Customs are the last and most sacred word as to the duration, modes, consequences, and methods of marriage. They constitute the final court of appeal. That brings us then up to the question whether our Western customs in the matter are not in need of amendment, in order that we may rid ourselves of "immorality" against *them*. That is the mundane position—to amend our ideals by better "customs." Amendment can surely come by making marriage easier up to the point of universality. While the severest laws should be enacted against promiscuity, as now carried on, registration of sex association should be made universal and easy. Under this easy "registration" of sex union it would be open to everyone, in the myriad differences of society, to make their own marriage arrangement either as to housing together or otherwise. All would be done openly and above board, and the millions of illegitimate arrangements, now secretly, furtively entertained, with every accompaniment of hypocrisy, often descending into crime itself, would cease to be. Further, if marriage were made so easy as to be universal, "free lust" (miscalled "free love") would cease to be. Women would see to that. The occupation of Lothario would be gone, because, with stringent registration laws, no sane woman would submit to being

"led astray." Why should she? The breaking of the registration laws might involve heavy penalties economically, while the possibility of ending the contract and registration should be made possible without recourse to the nauseous divorce courts. The beginning and ending of the contract would be in the will of the parties concerned, subject to their keeping within economic fairness, as in all other contracts between two people.

But does this freedom of contract differ from the dreaded "free love" of the orthodox upholders of marriage to the death? It differs most essentially. The ideal of the so-called "free love" school is that there shall be no compact, but that all humanity shall be at liberty to pass from one "love" to another with no contract or restraint or registration of any kind. In the system proposed, such "promiscuity" entirely goes. Every sex bargain must be registered, and half the population, that is the women, who bear the burden of sex results, have the strongest personal and economic motives to make the registration valid, so that, in case of future dissolution, neither the State nor the individual shall suffer.

In other matters we have found registration to be the root of all reforms. Birth registration, death registration, disease registration—all these are the last word in civilisation for an amendment of conditions and the keeping of order in the State, because with universal registration "we know where we are." Thanks to theological opposition, the tares and the wheat of sex association are still allowed to grow up together, with the usual results. But once we consent to bring the matter down to one of mundane organisation, we could stamp out evils as we have done in countless other departments of life. Some reformers have proposed time-limit marriages, among others the late George Meredith, but definite finality would prove a disturbing cause from first

to last. They are indeed poor "lovers" who enter the bonds of matrimony with any belief that separation later is a possibility! In the plan of registration, here suggested, we leave out finality altogether, and let it take care of itself on the sentimental side while safeguarding the material. When and if finality does arrive, it is left to the private arrangement of the parties concerned to rescind the registration, only going to the public courts when the economic side of the registration laws are violated by one or the other, just as in other civil disputes.

The preamble to any Bill embodying the above ideas would be something to the following effect: "To simplify the marriage laws so as to render celibacy (enforced), and its consequent and well known evils, needless by a system of registration of sex unions with due economic provisions, as set forth in this Bill."

The present lawless sex association, resulting in the evils we wish to see ended, come mainly in two ways—from the deliberate married and unmarried Lotharios and from "courtships" which end in seduction and subsequent prostitution of the victims, who then in turn spread promiscuity.

Under a simple system of registration of sex union the woman's safeguard would be so complete that she would have no cause or inclination, as a rule, to consent on other terms. Honourable sex association, even if it involved no setting up of the home together, would be made easy. It would be to the interest of all women to keep "honest" when the terms were made so easy to do so. The marriage scheme made difficult invites evasions, and this has been the result with our present ideas of sex union. Make the way to its benefits easy, and most of the need and desire to take to noxious bye-paths would cease.

HENRY WRIGHT.

THE Herald *of the* Star

VOL. X. No. 2

FEBRUARY 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 40 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

THE Order of the Star in the East is definitely a world-wide religious movement, and as such it has behind it a great force for the helping and guiding of humanity. Every religion that has existed in the world possesses a spiritual force, the out-pouring of which can be either made great or small; the greatness of the flow depends on the use to which that force is put, and on each member of that religion to which he belongs; the smallness in not using it or using it selfishly for purposes which are contrary to religion. Now is it the same with our Order. We have undoubtedly that great driving force at our disposal, and we must use it consciously with the definite idea that it is given to us not for ourselves, but to help and to guide the world, and the time has come now when we must take a greater part in all the forward movements of the world.

Members of the Order will ask how and in what way are we to help the world? We are unfortunately not in a position to know every member individually, as the Order is far too large; but it is safe to generalise and say that the majority of the members are not greatly acquainted or in touch with the world changes that are taking place around us every day in various ways. Now it seems to me that we, as the Order, should be definitely a guiding force in the world and not be buffeted about in the storm that is raging around us. The first thing for us to do is to learn, as far as possible, the most difficult task—to put aside our personal prejudices and dislikes. When we have achieved to some extent this tiresome but most necessary work, we can then study for ourselves carefully and impersonally the questions which are increasingly growing vital at the present moment and be in a position to judge better of their intrinsic value. Then, and then only,

can we rush into them with the fierce and righteous fervour of one who is confident of himself.

The leaders of our day, both political and social, have an outlook so narrow and biased that it approaches selfishness. The politician will tell you that he is working solely for the benefit of his country, giving way to international welfare only when it coincides with that of his own land. For the social reformer nothing exists except his favourite theory; and the members of our Order must beware of taking up this one-sided view of life. For if they would really help to create a new order of things they must put aside their own personal prejudices, and even the so-called patriotism which at the same time ennobles and clogs the human mind. There surely will come a day, and perhaps it has already come to many nations, when patriotism for one particular country will disappear and when it will cease to be the cause of jealousies, of oppression and of wars, and when one will look back and realise that this constricted patriotism, though productive of much that was great, was merely a stage to be outgrown.

* * *

We must learn to look at all these questions through the eyes of a man who sits on a lofty pinnacle, away from human passions, and sees far below him amid the raging crowd some radiantly happy and others sinking in the misery of ignorance, but all surging for ever towards him—*the superman*. At present the whole world is groping vainly in the dark, in search of some great reality. But how shall the world ever see the sunlight when it refuses to open wide its windows which shall let in the dawn? We are afraid to face the great realities which often hurt too much and consequently we cover them up with all sorts of unrealities which, without disturbing our peace of mind, we

can worship and convince ourselves that they are the great truths. It is curious that even after great suffering we are afraid, nay, we do not want to have that which alone will cure us. But eventually, whether we like it or not, we must face it, in all its nakedness. We do not want any leaders to tell us what are the great truths, as we can find them for ourselves if we would only look deep into ourselves. And when once we have found that inextinguishable source we can face life with great serenity. This gives us a power with which we can burn without pity the unrealities by which every human being is consciously or unconsciously surrounded. Then only we can be like flames giving heat and comfort to those who need them. But let us never forget that fire, however kind and generous it may be, burns.

* * *

Now to come to something very practical. As I said previously we must study, if we want to create a new order of things, the political as well as social questions of the day for their intrinsic value, bearing in mind the whole time that we can never study or understand properly anything in this world if we do not examine it unselfishly and without any personal bias.

As the Order exists the world over, each country should form a group which would study literature, politics, social reforms, and various forms of art, not only of their own, but that of every country. Of course each country would choose a man or a woman who is, as far as possible, well versed in these matters, but above all he or she must be unbiassed and must not bring in his or her personality. Each National Representative must choose with careful judgment the person who shall direct this group, and that person will kindly report every three months to the General Secretary of the Order or to the Editor of the *HERALD OF THE STAR*. It would be advisable if the groups were to correspond with different countries and thus get to know each other, thus helping to solve many problems.

Last year when I was in Switzerland, I visited, at the request of a friend, a community composed of Star and non-Star members. This community has bought a house surrounded by large grounds overlooking the beautiful lake of Geneva. Each guest pays, and in a year's time it is going to be practically self-supporting. The guidance and the practical policy of this large estate is left in the hands of one man and his word is final. There are no quarrels in this community, and everything is running most harmoniously. I write this as I want to point out that a community composed of both men and women of different temperaments, and naturally having diverse opinions but agreeing on some fundamental ideas of life, can live together harmoniously and tolerantly. These Star and non-Star members have proved, so far, that such a thing is quite possible. Now that living is getting so complicated and so expensive, what with domestic difficulties and the innumerable little worries which make life intolerable, I do not see why certain Star members who are friends and tolerate each other's presence, instead of living in separate homes and keeping different establishments, do not live in one commodious house, certainly more comfortably and with less worry. Of course it would have its disadvantages, but we must sacrifice in some ways in order to gain in others. This experiment might be tried, and if it succeeds, as it has succeeded in one case, many others will follow eagerly.

J. K.

* * *

**Mrs. Besant's
Birthday**

We have received from India a belated report of the celebrations of Mrs. Besant's birthday, which we print below.

"Those who have not the good fortune to see Mrs. Besant's daily newspaper, *New India*, may be glad to learn a few details of the celebration at Adyar and Madras of her last birthday, October 1st, 1920. The pages of description are headed with this short paragraph :

'By the love of friends and helpers all the world over, this day has been chosen for the sending of kind thoughts and kind words, and the doing of kind acts to my poor self. Telegrams come pouring in from all parts of the world; festivals are held in many lands. And here in India the poor are fed and gifts are made. What shall I say in answer to so much kindness, so much love, save that, with my heart's thanks to all who think of me kindly, I pledge myself once again to serve this blessed Motherland of the Aryan Race, and before that, of the great Dravidian peoples, and later, of the Musalmans—all of whose cultures make the rich blood of the Indians of to-day. Each of us must serve in the way which he deems best, and Mother India may say, in words adopted from those of her glorious Son: 'My children serve me along many roads; and on whatever road a man serveth me, on that road do I bless him, for all roads are mine.' India's freedom is our glorious, common goal, and that goal is being neared more quickly than many think. To fellow-workers, to comrades, to friends, and to all who love the Mother, I say, as I start treading my seventy-fourth year,

Vande Malaram,

'ANNIE BESANT.'

"At Adyar Hall the first gathering of the day began about 6 a.m. when the residents filed upstairs to her room, greeting their president and each receiving a birthday card prepared by one of the workers. This card bears a photograph of Mrs. Besant in 1889, when she joined the Theosophical Society, and the following message in a reproduction of her handwriting, with her signature:

'Behind all Rulers is the One King;
Behind all Teachers is the One Teacher;
Encircling our passing loves, the love Eternal
And above our weakness shines the STAR.'"

* * *

From Tagore's Sadhana "O Giver of Thyself! at the vision of thee as joy, let our souls flame up to thee as the fire, flow on to thee as the river, permeate thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough to fully see and fully hear thy universe, and to work with full vigour therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless, unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn; wherever man displaces the entangled forest, smooths the stony ground, and clears for himself

a homestead, there does thy joy enfold it in orderliness and peace.

"O Worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring; let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry out for unlimited fulfilment in leaf and flower and fruit."

* * *

In the
New Year

We have quoted the above passage from the Sadhana of Tagore as a thing embodying to a singular degree the spirit which should inspire our hope in the coming year. The old made a hopeless passage at the last, bequeathing to us its sole fortune of want and misery, anguish and lack of faith—a fortune gathered from an evil harvest of broken hearts. The Future, silent and unwavering, still holds the ineffable promise of what well may be. The possibilities of our own creation and our own content, of the Beauty which is a reality—"the scent of many flowers, the murmurings of many woodlands"—these are unlimitable. So much of good is the birthright of every heart, that it would seem we were ashamed to acknowledge our own power for good. The small redress of political wrongs shall be of no avail. The hope of the Future lies surely but in our belief that the best is possible, that the best shall be. And in the coming year "Let our newly awakened powers cry out for unlimited fulfilment in leaf and flower and fruit."

* * *

Institut
de France

Mr. Edmund Rothchild has been particularly generous in founding and endowing in London an "Institut de France." Here French students will be able to live with some help towards their maintenance, work at any of those subjects they may choose to adopt, and participate in the general intellectual life of their country. Similar French institutes, it seems, are to be founded in Spain and America. The need for international understanding was never so pressing as to-day. England

might very well follow this example and establish similar schools in other countries where English students could at once circulate English thought abroad and absorb the point of view of other nations. The fallacy has been too far carried that the English, insular in all characteristics, are incapable either of influencing those of other countries with whom they come in contact, or of receiving instructions from them. The British "Tommy" in France, or wherever else he was a familiar figure during the war, acquired, in a wonderfully short time, a real understanding and appreciation of the people and their customs, at the same time inspiring very considerable attachment to himself. International organisation, of this kind in particular, is an essential of the future.

* * *

**Movable
Libraries
In England**

The advance of education is indeed assuming a staunch offensive. The

work of providing comprehensive public libraries in provincial towns has now been capped by the suggestion of instituting movable bookstalls, erected upon motor-lorries, which shall travel from one sequestered hamlet to another, giving both amusement and instruction to the rustic intelligentia. Nor that alone: for the driver is to become a portable schoolmaster, ever ready of counsel and advice, well read in the literature of every science, and as able to instruct the eager as guide the fearless in the several paths of knowledge. The idea is admirable enough, although by its novelty one is at first inclined rather to be amused than to take it under serious consideration. In these days of destruction such a plan presents many attractions. Travelling libraries might in a measure take the place of the now obsolete strolling players, and become in time an institution bound as were they by affection and sentiment. However, it is not altogether easy to imagine it carried into effect. All would probably want the same book at the same time, should it be a miscellaneous collection, and the chauffeur-guide, in

recommending the books which he will bring next time, will soon become a dictator, decreeing what shall be read. It might be that each library should deal in one particular subject, to be restocked and supplemented before its return visit, which would, at the same time, make far easier the task of the learned chauffeurs. It would also enhance a continual and more varied supply.

* * *

NO MORE.

*No more a smile shall greet you,
Or wonted foot-fall meet you,
No darling shall entreat you
As before.*

Did the sob of the trumpet note
Which called the youngest out,
Nor one reproach nor word
Once that their hearts were stirred,
Make it worth while to die
As the price of victory ?

*For never did they know,
As blindly they had fought,
What sorrow, sorrow, sorrow,
What sorrow they had wrought.*

If they were only here
To see a burning tear
Roll down a loved-one's cheek,
Think you they still would seek
Death and honour more
Than the love they had before ?

*No more soft hands shall bind you,
Or mother's care shall mind you,
In the world you left behind you,
As before.*

The petals of the flower
Are fair for a sunny hour,
If they fall in the winter's rain,
The spring shall bloom again,
The whole world shall be new—
But there now walks one where there had
been two—

*They will not come back, come back
From the fields where they lay slain,
From the smoke and the rifle crack.
They will not come back again.*

—R. L.

* * *

**Save the
Children Fund**

A great tribute has been paid by the Pope to the magnificent work undertaken for the starving children of Europe by the *Save the Children Fund*. We quote from "The Record," the

official leaflet of the fund, which is issued twice monthly :

" THE VATICAN AND THE FUND.—On December 14th Mr. W. A. Mackenzie, the Treasurer of the International Union, arrived at Headquarters from the Vatican bearing the Pope's holograph of a portion of the Encyclical Letter which his Holiness had addressed to 'the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See, on the necessity of rendering further assistance to those children who, owing to the war, are in a state of urgent need.'" This Encyclical—the first which had ever commended a non-Catholic society—offered "a public tribute of praise to the society entitled the Save the Children Fund which has exerted all possible care and diligence in the collection of money, clothing, and food.' The Encyclical enjoined a collection of alms to be made on the feast of the Holy Innocents, or on the Sunday immediately preceding, for the support of children made needy by the war, and that the money thus collected be sent either to his Holiness or to the Save the Children Fund. Last year the International Union was entrusted with the collection of Catholic alms for the work of the Fund. This year the privilege of fulfilling this duty has

devolved upon the British Save the Children Fund, and though it is too early yet to estimate the result there is abundant evidence that the response to the appeal of his Holiness has been widespread and generous."

It may be many months, or even years yet, before the economic condition of Central Europe is so far improved as to render unnecessary the special work for which the Save the Children Fund was called into being, but even when this day arrives we trust the fund will remain in being as a great international organisation in the helping of children the world over. Not only in wars between nations are the little ones the chief sufferers, but also in the great industrial disputes, which are likely to occur in every country for many years to come. A society which could constitute itself the special guardian and saviour of the children, without distinction of class, creed or colour, might indeed play a great part in the shaping of a new world.

Secret Societies and World Unrest

By ANNIE BESANT

(Reprinted from *New India*).

I.
UNDER the attractive name of "The Cause of the World Unrest," the *Morning Post* has been publishing a series of most interesting articles, in which fact, fiction, innuendo and deduction are mixed up into a compost in which a substratum of fact is cleverly utilised to support an edifice of fiction, innuendo and false deductions. The thesis of the articles is briefly this : There exists a body described as "the most formidable sect in the world," of Judaic origin, inimical to Christianity, theologically and politically ; this sect exists behind a number of secret or semi-secret societies, through which it works in the outer world, bringing about revolutions, overthrowing Christianity, establishing

Liberty, Democracy and Communism ; it is the parent of all anarchy, the fruit of World Unrest. This thesis is supported by a series of articles in which the above conglomerate is set forth with historical evidences and illustrations. It may interest our readers to know of this very able attempt to reverse the biblical phrase, and to turn the Angel of Light into Satan. I propose, after reviewing the articles, to consider the substratum of fact. It is significant that these articles appear in the *Morning Post*, the enemy of Indian Liberty, the supporter of General Dyer, the apologist for massacre and racial humiliation in the ruling of India. The biblical warning may well here be restored to its original form, the warning not to be deceived by Satan appearing as an Angel of Light.

Mr. Winston Churchill, on November 5th, 1919, speaking on the Russian Revolution in the House of Commons, agrees with Ludendorff in his book on the War that Lenin was sent into Russia by Germany in order to lay Russia low, and he went on to say that Lenin at once began beckoning

to obscure persons in sheltered retreats in New York, in Glasgow, in Berne and other countries, and he gathered together the leading spirits of a formidable sect, the most formidable sect in the world, of which he was the high priest and chief. With these spirits around him he set to work with demoniacal ability to tear to pieces every institution on which the Russian State depended. Russia was laid low.

Abbé Barruel, in his "Memoirs of Jacobinism," traced the French Revolution to a number of secret Societies, Masonic or pseudo-Masonic, and immediately to the famous "Illuminati," founded by "Spartacus" (Weishaupt) in Bavaria in 1776, and dissolved in 1787. But, the *Morning Post* contends, the Illuminati disappeared only from the public gaze, continuing in secret, and the followers of "Spartacus" led a revolution in Berlin in 1918 under the name of Spartacists. Lord Acton, in his "Essays on the French Revolution," remarks on the evidence of an organisation, whose "managers remain studiously concealed and masked, but there is no doubt of their presence from the first." Mrs. Webster, in her "The French Revolution," quotes Prince Kropotkin as stating that the International had a direct filiation with the Enragees of 1793 and the Secret Societies of 1795. Were the Bavarians, Prussians, Frenchmen and Englishmen, who supported the French Revolution, members of an international "Formidable Sect"? The French Royalist and Clerical will answer: "Yes, it was Freemasonry." Freemasonry is dangerous because every Society aiming at Revolution can put on the Masonic disguise, a disguise almost impossible to penetrate. Louis Blanc—"Histoire de la Revolution francaise"—says that behind the three grades of ordinary (craft or blue) Masonry, there is a "mystic ladder" of higher degrees, "shadow sanctuaries,"

to which Condorcet alluded, when he promised to tell how monarchical idolatry and superstition had been struck at by the Secret Societies, daughters of the Order of the Templars. The *Morning Post* adds that the Duc d'Orleans, "Philippe Egalite"—whose name was a rallying cry among the organisers of the Revolution—was Grand Master of the Grand Orient and of the Templars; that Frederick the Great was Grand Master of a world-wide system of Freemasonry, and the Duke of Brunswick, Grand Master of German Freemasonry.

Weishaupt founded the Illuminati, as said before, and they were instructed to establish Lodges of the three ordinary degrees, and at the Masonic Congress, held in 1782 at Wilhelmsbaden, his two additional degrees of Epopot and Regent were warmly welcomed; Mirabeau brought back to France, after one of his visits to Berlin, Amelius Bode, the disciple and successor of Weishaupt, to "illuminate" the French Lodges. There were Lodges in 282 French towns, 81 in Paris and 16 in Lyons; the Duc de Rochefoucault, Condorcet and the Abbé Sieyès were the heads of the Lodge Coq-Heron in Paris, and had funds to the amount of £900,000 sterling. Mrs. Webster states, on a French authority, that the agents of the Duc d'Orleans bought up grain in order to create an artificial scarcity, but this was done really by the secret societies he controlled. The higher degrees of Masonry—Arriere Lodges they were called—were found in the "Amis Reunis" and the Philalethes, where the Revolution was planned. Here were Condorcet, Brissot, Danton, and in others Cagliostro, Saint Germain—"a Theosophist, as we should now call him"—Martinez Pasqualis, Saint Martin. Barruel says:

It is not by chance that the Jacobin Clubs both in Paris and the Provinces became the general receptacle for Rosicrucians, Knights Templars, Knights of the Sun and Knights Kadosch; or of those in particular who, under the name of Philalethes, were enthusiastically wedded to the mysteries of Swedenborg . . . the list is public, and it contains the names of all the profound adepts who had hitherto been dispersed among the Lodges.

The third article is devoted to the Scottish Rite of Freemasonry, which, after the three Craft Degrees, rises into thirty more. The writer evidently depends on published books for his knowledge, as he makes mistakes easily discernible to one who has been initiated. However, we will follow him. He calls Masonic degrees from 4th to 33rd Red Freemasonry, and gives extracts from Pike of the rituals, and comments from Barruel. The *Morning Post* makes the old slanderous statement about the Knights Templar and their present day successors "defiling the Cross." Every Mason will realise the true meaning of the ceremony alluded to, and will know that Craft Freemasons might as well be accused of "defiling the Square." The meaning ascribed by Barruel to the "Lost Word" when found, regarded by the *Morning Post* writer as showing "true insight," will be recognised by any Mason who has taken the 18th degree as showing true ignorance. It is consoling to be told that "we have been unable to obtain any authentic information on the ritual of the higher degrees" (after the Knights Kadosch). As to the authenticity of the information he prints, he would do well to remember that anyone who gives information about the rituals to a non-Mason is either a perjurer, or making guesses merely, founded on certain statements of perjurers.

The *Morning Post* having exposed the wickedness of Freemasonry, as composed of dupes in the Craft Degrees and knaves in the "Red," proceeds then to accuse the Jews. The power behind the Secret Societies is Jewish; it came to Europe through the Templars, who during their stay in Palestine formed an alliance with the Order of Assassins and the Ishmaelites of the East, Guillaume de Montbard receiving the Masonic initiation from the Old Man of the Mountain, and passing it on to his companions, "who were all initiated in the Masonic cult." Finally, the Jews had a Government after the Dispersion, this Government was driven underground by persecution,

and still exists as a secret organisation, "the most formidable Sect in the world."

II.

This "secret Government of the Jews" is said to work "for the destruction of the Christian Nations," and to utilise secret societies for their nefarious purpose; these occult Masonic societies, it is asserted, originating in the Kabbala, oddly named "the Cabal." The Kabbala is truly said to be "the philosophy of the Hebrews," and to exist "as the oral but secret custodian of the most sublime truths of the Hebraic religion." The fact is that by allegory, symbol and image, it hid supreme truths, which were revealed only to those who were found worthy of initiation into its mysteries, and those truths were thus preserved through the Middle Ages in Europe despite the frightful cruelties and persecutions to which the Hebrews were subjected by Christian Kings, Churches and Nations. The *Morning Post* is pleased to describe this secrecy as the veil "of a hateful conspiracy against the Christian religion," while it was truly a refuge against the abominable persecutions of their race, still persisting in the pogroms to which Christian Nations now and again resort. To say that the Kabbala was the "father of Sorcery, Astrology, Alchemy, and all the false sciences of the Middle Ages" is absurd, since Astrology and Alchemy existed long before the time of Moses, and were the twins of Astronomy and Chemistry, the latter having in our own days rediscovered that metals can be transmuted. As to Sorcery, the Christian and Hebrew Testaments assert its existence and the Hebrews treated its practice as a capital offence; it is noteworthy that Moses and the Egyptian Magicians held contests in it, performing similar "miracles," and Moses proved himself to be the higher magician. Here, again, it is true that astrological and chemical symbols were constantly used to convey secret truths; every religion uses symbols: are we to regard the "Song of Solomon," included in the collected Scriptures called the Christian Bible, in its literal sense as a very erotic and sensual poem?

“Owing to the strict watch kept by the Church and the Christian Monarchs, it is difficult to prove the relation between the Kabbala and the secret societies,” says the *Morning Post*. “Strict watch” is the *Morning Post* euphemism for the rackings and burnings, the unspeakable cruelties, inflicted on the Jews, abominations in comparison with which Turkish massacres and Bolshevik atrocities are gentle and benign. The mention of the “Albigenses” among the denounced secret societies—on whose massacre Milton wrote the splendid sonnet :

Avenge, O Lord, Thy slaughtered Saints,
whose bones

Lie scattered on the Alpine mountains cold—
shows that the writer of the article is a Roman Catholic, and this explains his extraordinary venom against Freemasonry, since it is enough to be a Mason to be excommunicated.

In the eighteenth century the secret societies “concentrated in Freemasonry, and became destructive and universal.” Martinez Pasqualis, a Portuguese Jew, founded an Order of Cohens (Priests) developed by Saint Martin, whose name the Order adopted. Martinism, however, as a mere matter of fact, is not Masonic. But then facts do not trouble the *Morning Post*. “Mirabeau, the Gentile Revolutionist and Mason” “sought Jewish inspiration.” Orthodox Masonry, says the *Post*, holds “in real or assumed abhorrence” all the “plottings of anarchy.” But was the late King Edward, or is the present Prince of Wales, *assuming* abhorrence while really anarchists?

Next we learn that Stephen Morin, who was invested with power in 1761 to carry the Rite of Perfection to America, had his warrant signed by the Duc de Chartres, afterwards of Orleans, Philippe Egalite, and while it is uncertain whether Morin was a Jew, he certainly in America gave powers to a number of Jews. In 1783, Da Costa, one of these, established a Grand Lodge of Perfection, a Council of Princes of Jerusalem, and a Council of Knights Kadosch. In 1801, a Supreme Council of the 33rd Degree of the Ancient and Accepted Scottish Rite was

established, and Jews were prominent in these.

We then jump to 1896, when a letter, dated 1871, appeared in a pleasing book called “Le Diable au XIX Siècle,” supposed to be from Albert Pike to Mazzini, whom he addressed as “the very illustrious brother,” setting forth an anti-clerical policy which might lead to driving the Pope out of Italy, and religion would find its last refuge in Russia. Then “we shall unchain the revolutionary Nihilists and Atheists” who would show forth the horrors of unbelief, and then the world would destroy Atheism and Christianity, and “receive the true Light.” Mazzini was connected with the birth of “that movement of ‘revolutionary Nihilism’ called the International,” and the threats of the letter closely resemble what has happened in Russia. If Pike’s headquarters in Charleston was Jewish in origin, then “the motive becomes intelligible; it would lie in the hatred of the political Jew for Russia and for Christianity.” In this same number, Mrs. Webster sends a letter of corroboration.

In Article V., “the intelligent reader may have surmised,” it is assumed, that Pike’s letter “may have had some connection with the founding of the International.” Now in 1844, Disraeli wrote in “Coningsby” of

that mighty Revolution which is at this moment preparing in Germany, and which will be in fact a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews.

The great Hebrew statesman probably alluded to two Jews, Frederick Lassalle and Karl Marx, who “were not only Jews; but they both in their youth dedicated their lives to Revenge.” They desired to destroy “the Christian Nations in revenge for the wrongs of Judaism.” Karl Marx founded the International Working Men’s Association on September 24th, 1864. He quarrelled with Mazzini, and then with Michail Bakunin, the “Russian Revolutionary Lion,” till in 1872 the International was removed to New York; it was dissolved in 1876. The *Post* has, it says,

attempted to indicate the probability of an organisation of a secret order—"a terrible sect"—working for revolution in the world, and the other probability that this sect is controlled by Hebrew conspirators—not indeed orthodox Jews—who aspire to the dominion of the world.

Thus the design to bring about

not merely anarchy, but to create a world domination in which these infidel Jews are masters, and in which the Christian peoples are, if not their slaves, at least their inferiors.

Here one expects the *Post* to proclaim a pogrom.

Then follows the account of a book entitled "The Great in Little," written by a Russian, Serge Nilus, in 1903. The second edition (1905) had a chapter, "Anti-Christ as a near Political Possibility," and "twenty-four 'Protocols of Meetings of the Learned Elders of Zion,'" "signed by representatives of Zion of the 33rd degree." They were stolen from a volume in "the Head Chancellerie of Zion," now in France. Nilus maintains that this is the Government of Jewry, to take the Jews back to Zion, and to bring the whole world under Jewish domination. (Let me remark in passing that this is S. Paul's idea, as set forth in his *Epistle to the Romans*!)

There is no proof, the *Post* says, of the authenticity of this document, but

if the document is not genuine it is a very extraordinary forgery, since it predicts with certainty not only the fact but the manner and mechanism of a great revolution before the event. Moreover, it says before the event that this destruction will be carried out by a Jewish organisation—a formidable sect—and such evidence as we have of the Russian revolution confirms this prediction.

Lieut.-Colonel Malone, M.P., after a friendly visit to the Bolsheviks, said in the House of Commons (November 5th, 1920), that the Jews controlled Russia.

Article VI. deals with the Protocols, quoting them largely, and pointing out how events bear out the indicated plan. The organisers have the power of gold, command of capital, and they say they will raise wages, but this will not help the workers, for they will also raise prices. They spread Liberalism and Modernism to mislead Christian Nations, and have captured the Press.

III.

Article VII. continues the examination of the "Protocols" published by Serge Nilus, and called by the *Morning Post*, "the Bolshevik Bible." The third Protocol declares that "the goal is now only a few steps off," that "the constitutional scales of these days will shortly break down," that hatred has been sown in the "mob" for kings and the present social state, and "will be still further magnified by the effect of an economic crisis," and that "whole mobs of workers" will be thrown into the streets, and "shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot." Means of creating revolutions, "education, politics, law, the theatre" are discussed, and a super-government suggested which seems "to suggest the League of Nations"; the second half of the document is devoted to construction, for "these 'Elders of Zion' are by no means anarchists." An outline of a New Order is given, for the Elders "thoroughly believe in the natural division of society into classes, and in the benefits of a strong Government." There is to be no liberty nor equality, "but it is to be a just and orderly Government. Great attention is given to the reform of the law and the judiciary. The King is to be very carefully chosen from among the descendants of the Royal House of David," and to be deposed if unsatisfactory. The Jewish religion is to be the universal faith. "The peoples will prefer tranquillity in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence." "Anarchy and revolutionary Masonry," by the use of which the New Order has been brought in, will be swept away, and then there is some one "who bears on his front the seal of the predestination of man, to whom God Himself has led His Star that none other except him might free us from all the before-mentioned forces and evils." This is

presumably, the long-expected "Messiah" of the Hebrews.

The date of the Protocols is discussed, and the *Post* points out that the edition of 1905 is in the British Museum. The first edition, published in 1903, made no stir—it did not contain the Protocols, we may note—and it is alleged that almost the whole edition was bought up by the Russian Jews. In 1905, the same indifference met the edition containing the Protocols:

It was only when the revolution fulfilled them in spirit and in letter that their importance was realised. And now they are in the mouth of every Russian. They all believe them genuine, by evidence which they at least regard as unassailable. "The proof of the pudding lies in the eating."

Serge Nilus asserts that the Protocols were known to the Zionist Congress at Basle in 1897. There is a reference in them "to a living European statesman, a statesman prominently concerned with Freemasonry, secular education, and the League of Nations, who is described as 'one of our best agents.'" They must have been written, the *Post* concludes, between 1889 and 1905. The *Post* says:

Now it must be considered evidence—not conclusive, certainly, but very strong—that at that date there was foreknowledge or prediction of the great revolutionary movement which is now taking place. The means by which it was to be brought about, wars, the rise in prices, the corruption of Governments and the use of Jewish agents, all apply to the revolution in Russia, and to the attempted revolutions in Germany and Hungary. It is known, for example, that the two Spartacist leaders in Germany were Jews, that Bela Kun, Szamuely, and, in fact, nearly everyone of the Hungarian revolutionaries were Jews, and there is universal testimony by all Christian refugees from Russia that the Soviet Commissaries, almost to a man, are Jews. Lenin is one of the few prominent figures not Jewish, but even Lenin is said to be married to a Jewess. . . . In the fourth Protocol the course of a revolution is very accurately described: "In the early days mad raging by the blind mob . . . the second demagoguery, from which is born anarchy, and that leads inevitably to despotism."

Article VIII. concludes this first series, and summarises the arguments for "the existence of a secret formidable sect." As regards the Protocols, it is as follows:

That the document predicts a world revolution and a world revolution carried out by a Jewish organisation, and that the revolution now in progress—the Bolshevik Revolution—is, in fact, carried on mainly by Jews and is an attempt at a world revolution.

The *Post* then turns to the references in the Protocols to Freemasonry. Protocol 15 states:

We shall create and multiply Freemasonic Lodges in all the countries of the world, absorb in them all who are or who may become prominent in public activity, for in these Lodges we shall find our principal intelligence office and means of influence. All these Lodges we shall bring under one central administration known to us alone, and to all others absolutely unknown, which will be composed of our learned Elders.

The *Post* then examines the Grand Orient of France, an institution which is known to have "raye le Grand Architecte de l'Univers" ("erased the Great Architect of the Universe")—a considerable feat, I may be allowed to comment. As English Masonry is non-political, the "formidable sect" introduced into England the "Oriental or Scottish Orders of Masonry, that is to say, Masonry of the revolutionary type." In 1893, a French Lodge constituted itself into a "Grand Symbolical Scottish Lodge of France, Human Right," admitting women as well as men, and in 1900 the Grand Lodge became a Supreme Council of the Ancient and Accepted Scottish Rite:

There are now 100 Lodges working under the Supreme Council and they are to be found in France, Belgium, England, Scotland, India, Holland, Java, Switzerland, Norway, South Africa and South America. Those that "use the English language have a subsidiary Council of their own, but are nevertheless an integral part of the Continental Order. On the Council of the 33rd degree there are three English Co-Masons, out of a total of nine, so that the British members are outnumbered by two to one.

We are further informed that the "leading lights of Theosophy are usually members of Co-Masonic Lodges," and that the British Co-Masonic Lodges "have restored the Bible and the name of God to their ritual."

There are plain traces of design, asserts the *Post*, in all revolutionary movements, certain orders of Freemasonry are active

in this design, and Jews are active both in Masonry and in Revolutions.

The Jewish dream is a modern development of the Messianic prophecies, and they have "in their blood a traditional hatred for the Christian Nations which in ages past have not treated their people too well." "Not too well," indeed, having in view the persecutions of the ages past and the pogroms of the present.

"What of England?" asks the *Post*. In any revolution which paralysed "the capitalistic organisation by which we live, at least half and probably three-

quarters of the population would die of starvation." "No Nation can without a terrible catastrophe destroy its social and industrial order and its national discipline." On that note this series of articles closes. Then comes in a new writer, who is to "bring the threads of the world conspiracy together, and illustrate its ramifications and workings from contemporaneous history." It will be shown that there is "a widespread plot directed and controlled by a secret agency to undermine the British Empire," and this is connected with the "Formidable Sect." An interesting design.

(To be continued.)

Tobit: An Allegorical Idyll

By OCTAVIA HARCOURT

SO many Bibles, and so few of them incorporating the occult, apocryphal works! Those controvertists, notably in Scotland and Germany, who conducted the agitation which induced the British and Foreign Bible Societies to employ funds for the circulation of the canonical books only, evidently failed to calculate the abiding strength of the human taste for forbidden fruit. Apart from added piquancy of flavour, however, the prohibited works are worthy of deep study and of sustained meditation. Here, as often in the canonical scriptures, matters of as great weight as initiation stones, are concealed by swaying, heavy veils of allegory; and Tobit, the Wisdom of Solomon, the Wisdom of Jesus known as Ecclesiasticus, and other works which formerly made up the Apocrypha of the English Bible, should be restored to the collection to which, rightfully, they belong. Many other manuscripts are eminently worthy of inclusion, such as the Acts of John and Andrew, the Books of the Saviour, the Gospel of Mary, the Pistis Sophia, and some of the untitled Apocalypses. Several of these are known

at present only by fragments quoted by the opponents of the Gnosis, such as Irenaeus and Hippolytus; but, in the flush of the coming dawn which we await, originals may be brought to light which have been secreted from the fires of the heresy-hunters until time should again be ripe for their appreciation. Meanwhile, the study of such as are now available yields much knowledge and inspiration. Such study tends, moreover, to open mind and heart to the realisation that no council of ecclesiastics, wearing mediæval bodies and limited by the mediæval type of brain, was qualified to pronounce whether or no a document was properly inspired.

Like the canonical Ezekiel, Tobit belongs to the Persian period, and was probably composed in Babylon or Nineveh. At its face value, it is a charming idyll, wisdom-jewelled, told with naïve simplicity—an idyll wherein the common round and the daily task are enlightened by angelic ministrations. Underlying this tale of loving family life and whole-hearted devotion, are varying degrees of mystery-play. Those who have most studied will find most in it. Here, as elsewhere, "The eye sees what it brings

the power to see." This slight sketch is concerned with the outermost aspects of the idyllic picture.

The story begins with Tobit's account of himself from the time when, in his own country, he refused to turn aside from the true religion and worship the heifer Baal, as practically all his kindred were doing. He complied with all the sacred laws, and went alone to the feasts at Jerusalem, giving "a tenth" in so many directions that the reader pauses to calculate what could be left. After he married Anna, and his son Tobias was born, they were carried away to Nineveh. There, when all his brethren were eating the bread of the Gentiles, he refrained, because he remembered God with all his soul. The reward of righteousness was with him for a period, and he was sent into Media as purveyor; but in the time of Sennacherib "the highways were troubled" and Tobit perforce abided in Nineveh. He delighted from his abundance to relieve the necessities of his brethren; and he incurred the persecution of tyrants by burying the bodies of Israelites slain by them. He shows, rather garrulously, a weakness for a good dinner; yet he springs up from that repast, whilst yet untasted, to bury the body of one of the Israelites. This proved his undoing in a physical sense, but gave him opportunity to build in needed virtues; for, leaving the coveted joys of the flesh to do a deed of mercy, he found himself "unclean" according to the law; and, sleeping in the open air, because of this uncleanness, his eyes were blinded by sparrows' dung. Why he didn't shut his eyes when he went to sleep, what is meant by sparrows' dung, and why the Angel Raphael was sent to scale the white films from his eyes and to heal Sarah, the Median beauty afflicted by the too arduous attentions of a demon, is an inner part of the story.

Tobit, having been reduced to poverty by this and other afflictions, his wife Anna was obliged to do spinning for their living. The head of house then exhibited the tooth of suspicion; for,

on hearing the cry of a kid, and knowing there were not sufficient funds to purchase one, he accused his good wife of stealing it. Retaliation was but natural, and she taunted him forthwith with his misfortune, as if it revealed the hypocrisy of an outwardly godly life. Here Tobit shows himself like Job who could endure all the great trials of life, but broke down under the implication, made by friends, that his misfortune revealed sin. Tobit, who could accuse another with a good conscience, passionately prays to die when his own honour is attacked.

It happened that on the same day another self-righteous member of his family, his niece Sarah, in far-away Media, was brought to the same frame of mind because the maids whom she was scourging (it was the pleasant, national custom) turned on her, and asserted that her calamity was her crime. Her calamity was the too-close association of an entity called a devil and believed to have been attracted by her surpassing beauty, who summarily interfered with all her bridal arrangements, having strangled successively seven husbands. Her first impulse under the cruel suggestion was suicide, but, reflecting that the only daughter of her parents should not thus disgrace them, she, too, uttered Job's prayer. Praying by the window, she said:

"Blessed art Thou, O Lord my God, and blessed is Thy holy and honourable name forever. Let all Thy works praise Thee for ever. And now, Lord, I have set mine eyes and my face toward Thee: command that I be released from the earth and that I hear no more reproach." However, the instinct of youth was strong, and she prudently added, "Or if it pleaseth Thee not to slay me . . . command that I hear no more reproach."

Tobit, having prayed for death, began to set his house in order, as one who believed he would receive that for which he had petitioned; and, bethinking himself of certain monies left by him in a city in Media, he commissioned his young son Tobias to go into that country and collect them. Seeking a

guide to this strange land, Tobias encountered the angel, who offered to conduct him. Realistic and slightly ironic touches enliven the setting forth of the son and this angel, who had taken the name and probably a semblance of the form of a fellow-tribesman. "They both went forth to depart, and the young man's dog with them."

On their way to Ecbatana, they lodged for a night on the banks of the Tigris; and the great fish which leaped there and would have devoured Tobias when he went down to bathe in the river, recalls the "Sin, Fish and Soma" glyph of the religions of the further Orient. Under the direction of his angel guide, Tobias overcame this enemy. Viewed superficially, Raphael's orders concerning the heart, liver and gall of this water-creature, are tinged with absurdity. Regarded as a bit of magic, the incident compares favourably with the five golden images of mice and the five golden images of tumors with which, according to the canonical scriptures, certain powers revered by the Jews were influenced.

Although he knew it not, the plan from the beginning has been that Tobias should wed the dangerous Sarah. Naturally he shrank from the ordeal; but the persuasions of the angel and the sight of her beauty so changed his inclinations that he declined to partake of a meal until after binding arrangements should have been made. The heart and the liver of the fish, laid on ashes of incense in the bridal chamber, were sufficient to exorcise the demon, as the angel promised; but, in view of previous occurrences, it seems the whole family grew nervous, and Sarah's father worked off his anxiety by digging a grave. When the morning proved that all was well, and that the son-in-law still lived, the grave was filled up, and a wedding feast of fourteen days' duration proclaimed instead. During the period of the rejoicing, the monies were collected by proxy, in order that Tobias might not too long delay his return to his waiting, aged parents.

There is just a suggestion that the exorcised demon might have been connected with and drawn by that human weakness which we call temper; for Sarah's father's last word to the bridegroom was "Vex her not!" Of the dowry, of the parting with the bride's parents, of the joy of the mother falling on the neck of her beloved son, one reads in detail; but the quintessence of the idyllic spirit of the narrative is given in the note that the young man's dog returned with them. It isn't as if the dog had anything to do with the plot. He went, and he returned, in devoted attendance, as a modern collie would.

When Tobit, in his blindness, stumbled forth, Tobias, following the instructions received from the angel, squirted the fish gall in his eyes, and, rubbing the smarting eyeballs, the father rubbed the films away. Thus the family happiness was complete.

If one, addicted to literalism, should object that it is unlikely that Raphael, an archangel on the healing ray, should deign to commingle in family affairs, and use gall as a healing agent, parallels in the canonicals are not wanting; for there we find Christ himself treading the lowly human ways, and, in at least one instance, using mud as an agent for the restoration of sight. Literalism could object to many touches, not only in the book of Tobit, but in the Testaments. Here, as in the whale story, the intent is evidently not only to conceal much, but to incorporate such obvious mis-statements as shall render a reading by the letter, a "base reading," possible only to the ignorant and the careless. For, as pointed out by Annie Besant, these scriptures have a body, a soul and a spirit; and the first is for the mob of young souls who have not yet developed even ordinary mental discrimination.

Tobit and Tobias, laying their honest heads together, determined to give the efficient guide of the Median expedition, not only the wage agreed upon before setting forth, but half of the young man's dowry. Whereupon Raphael revealed his identity, saying:

“ It is good to keep close the secret of a king, but to reveal gloriously the works of God. Do good and evil shall not find you. Good is prayer, with fasting, and alms and righteousness. . . . They that do alms and righteousness shall be filled with life ; but they that sin are enemies of their own life.

“ Surely I will keep close nothing from you. I have said it is good to keep close the secret of a king, but to reveal gloriously the works of God. And now, when thou didst pray, and Sarah, thy daughter-in-law, I did bring the memorial of your prayer before the Holy One ; and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up and leave thy dinner, that thou mightest go and cover the dead, thy good deed was not hid from me, but I was with thee. And now

God did send me to heal thee and Sarah thy daughter-in-law. *I am Raphael*, one of the seven holy angels, which present the prayers of the saints, and go in and out before the glory of the Holy One.”

They were afraid, and fell on their faces ; but the shining one reassured them. And when the visitor and guide were gone, Tobit rose up and wrote a prayer for rejoicing to Him who scourgeth and yet showeth mercy.

Doubtless, the composer of this idyll meant to convey much more than the intimation of angelic power of glamour when he explained that the heavenly visitant “ did neither eat nor drink, but ye saw a vision.” Apparently immersed in matter, in human form, the high ones of heaven are ever non-partakers of the appetites and befoulments of the flesh. Incorruptible is that pure essence, through all the fantasies of reflected forms !

Notes from a Library

The Story of Sinn Fein—A Book for Garden Lovers— The Works of Thomas Vaughan

By S. L. BENSUSAN

MOST of us are compelled to discuss Sinn Fein without knowing whether it is the creed of fanatics, the goal of patriots, the last refuge of scoundrels, or a new manifestation of social disease. If we look to the great majority of the newspapers we shall gather that it is an utterly abominable movement associated with criminals and crime. If we turn to one or two organs of extreme opinion we shall find that the Sinn Feiner, like Master Wackford Squeers is “next door to an angel.” But neither class of publication is going to tell us much that can be relied upon with regard to the inception, the working and the prospects of the movement, and thanks are due to the Talbot Press of Dublin and Mr. T. Fisher Unwin for a series of volumes with the

general title of “Modern Ireland in the Making” to which series Professor Robert Mitchell Henry, of Queen’s University, Belfast, has contributed a very timely volume entitled “The Evolution of Sinn Fein.” It is claimed for this work that it is dispassionate and comprehensive, well documented and objective, critical without anti-national bias or partisanship. These are large claims—larger perhaps than the careful reader will be prepared altogether to admit. He may prefer at least to leave out the dispassionate, because it is impossible for an Irishman to write of Ireland without passion. Passion, like eloquence, is in his blood, he tends at times to become inebriated with the exuberance of his own emotion.

Professor Henry goes back a long way—to the beginning of the nineteenth century,

to a period when the English conscience had not been stirred to any sense of Ireland's wrongs, and we are met at the very outset of the narrative with a condition of things that must be borne in mind all the time. It is simple enough in its way. Ireland has suffered grave wrongs, and from time to time the best, sanest and most progressive section of English opinion has been prepared to recognise a certain debt due on account of evil done and to make reparation. Ever and anon we see the *beau geste* made on this side of the Irish Channel, to be greeted with a sneer or oath from the Emerald Isle. The Englishman cannot understand why this should be so. It turns him from a would-be friend to a man who believes that Ireland cannot be won by kindness. He is quite unable to understand why the Irishman should be so bitter, and in times of a crisis in British fortunes, the hatred that is revealed by a certain class of Irishman passes his comprehension and stirs his normal patience deeply. For example, he could never understand how in the Boer War a man who was charged with circulating anti-recruiting pamphlets in Ireland came to be acquitted by a jury after his Counsel had said to the jurymen, "You are fathers and brothers, and there is not one of you who would not rather see your boys in hell than in the British Army."

In 1900, the *United Irishman* wrote of the pending Royal visit: "Queen Victoria, who is now in her dotage, is sent amongst us to seek recruits for her battered army." Respect for a ruler who had passed her eightieth year and deserved well of her country should have made such comment impossible. To understand why the Irishman, whom we know in private life as one of the most delightful of created men, should ever descend to such depths it is necessary to realise his mental attitude, and this Professor Henry enables us to do. The Irish Nationalist looks upon Ireland as a conquered country in the hands of a Government that refuses to allow it freedom of trade, freedom of intercourse with other nations, freedom of thought, freedom to take what he regards as its appointed place in the world.

He does not realise the extent to which the hand of England has been forced by a mere question of geography. In the old days when the future of Morocco was exciting the greatest uncertainty and alarm in the Foreign Offices of Europe, Sir John Drummond Hay, England's representative in Tangier, a great administrator and a man who worked for his country with infinite honesty of purpose, rare skill and no little patience, remarked *à propos* of French intentions, "If you can thrust Morocco a thousand miles out into the Atlantic it does not matter who colonises it." So it is to no small extent with Ireland. If Ireland were far enough away from the Sister Island to cause no anxiety through any friendships she might make or any policy she might pursue, there is no doubt that this country would have shaken off long ago the fetters of a difficult and unpopular association. It is the proximity of Ireland to England, and not any inborn jealousy and ill-will of Englishmen that keeps the Irish problem constantly to the fore, and the pressure of our association with Ireland has resulted in the appearance upon the stage of Irish political history of certain men endued with very great gifts, who have endeavoured in their several ways to strengthen Ireland's national consciousness (which has never been gravely in need of tonic) and to emphasise in and out of season the Irish claim to complete independence.

The Sinn Fein movement is stated by Professor Henry to have emerged from the region of ideals and abstractions about 1906, and it set out to deal with all the economic disadvantages under which the country laboured, being guided on economic matters by Mr. Arthur Griffith, a man of outstanding personality and high character. The new party paid allegiance to none. It published an Irish Year Book which achieved considerable circulation and was used as propaganda for the Sinn Fein policy. It started to fight Parliamentary elections—its first attempt and first defeat coming from North Leitrim. Unionist Ireland, particularly in Ulster, looked askance at it. The weekly paper known as *Sinn Fein*, when turned into a

daily, failed altogether, but in spite of this the movement pursued its aims, helping the Gaelic League which sought to make Irish the national language, and speaking its mind about Home Rule in terms that could not be mistaken. Here is one passage: "No scheme which the English Parliament may pass in the near future will satisfy Sinn Fein—no legislature created in Ireland which is not supreme and absolute, will ever pass for concluding a final settlement with the foreigners who usurp the Government of this country." In spite of all this plain speaking, which, in its way must have been very stimulating to extreme nationalists, the Sinn Fein movement gained no great hold, and Professor Henry says that from 1910 to 1913 the movement was practically moribund. The additional forces at work in Ireland were the Unionists, the Nationalists, the Irish Republican Brotherhood—this last consisting of survivors of the Fenians. There was also an Irish Socialists Republican Party, founded by Thomas Connolly, who edited the *Workers' Republic* and would appear to have been a man of great force of character; while the now notorious Jim Larkin was editing *The Irish Worker*, which described the Sinn Fein as "a party or rump which, while pretending to be Irish of the Irish, insults the nation by trying to foist on it not only imported economics based on false principles but has the temerity to advocate the introduction of foreign capitalists into this sorely exploited country." It will be seen that now, as unfortunately at all times in the history of Ireland, there was no possible coherence among Irishmen save in opposition, and even then it was not altogether satisfactory. At a time when the position of Sinn Fein may justly be deemed to have been desperate there came the revolt of Ulster against the possibilities of a Home Rule Act. This was followed by events we all remember—the arming of Ulster with rifles from Germany, explosive speeches by Ulster Unionists, and a sudden awakening of a new feeling among the Nationalists—a feeling that brought new life into the Sinn Fein movement and attracted to it

men like P. H. Pearse and Thomas McDonagh, who were Republican in their sympathies and avowedly prepared to appeal to revolution at any moment when the troubles of Great Britain might provide a favourable opportunity. It is worthy of note that, according to Professor Henry, the gun-running exploits of the Ulster men and the threats that they made in the event of Home Rule being granted evoked no feeling of real bitterness from the Nationalists—they felt that the Volunteer movement had a certain value for an Irish Republic. He says that "the whole bent of Ulster has been on the whole towards action and movement. The heart and brain of Ireland may beat and think elsewhere, but Ulster is its right arm. Ireland is proud of Ulster. Under an unnatural and vicious system of government they have quarrelled; but if Ulster were reconciled to Ireland, Ulster might lead it where it chose." From the point of view of the Englishman who reads the most reliable papers he can obtain, this seems to be an excessive statement, but we have to remember that Professor Henry is a man of repute and that any statement he makes on a subject of this kind is entitled to respect. The root difficulty in Ulster with regard to Home Rule was the religious one, but the manufacturers and merchants felt further that a Home Rule Parliament might injure their industries either by taxation or mismanagement, and he must be an optimist who declares these fears unfounded. Ireland being largely agricultural in Leinster, Munster and Connaught, an Irish Parliament would represent a predominantly agricultural interest and in its legislation would hardly take into account those essential interests of the country which were represented mainly in the north. So while the rest of Ireland talked, Ulster drilled, and then the guns from Hamburg were landed in Larne and the Order prohibiting the importation of arms was taken badly by the Nationalists, who thought that, coming when it did, it was less concerned with preventing Ulster from adding to its armaments than with keeping Nationalist Ireland from getting any at all. All these instances and the

feelings that arose out of them were used with skill by men like P. H. Pearse, who contributed articles to *Irish Freedom* that, on his own showing, were written "with the deliberate intention by argument, invective and satire, of goading those who shared my political views to commit themselves definitely to an armed movement." This policy succeeded, though not to the advantage either of its founder or his followers.

Professor Henry is of opinion that, had the Home Rule Bill of Mr. Asquith's Ministry been put into operation, the advocates of what he calls "stronger policy" would have been overborne by men of moderate opinions. Unfortunately, that measure had against it not only the Conservative Party, or what remains of it, in this country, not only the Unionists of Ulster, but the Sinn Fein, the Republican and the Labour Party. Sinn Fein and the Republican, as our author admits frankly, were living on Irish discontent, and they feared to lose that priceless asset. They applauded Ulster for standing up for her own rights and refusing to accept a Home Rule Bill of which she did not approve, and here we see that curious attitude of mind which leads Nationalist Ireland to accept Ulster as soon as Ulster is prepared to quarrel with the British Government of the day. In its psychological aspect there is something here that no student of Irish matters should overlook. The feeling went so far that one of the heads of the Irish Volunteers declared it was the business of the Volunteers to prevent if possible and by force if necessary, any attack by English soldiers upon Ulster rebels. In short, the failure of the Home Rule Bill threw all Ireland into the melting pot once again, and this is what Sinn Fein wanted. Yet, in a little while, the Citizen Army was quarrelling with the Volunteers, there was every indication that the internal feuds which had played so tragic a part in Irish history, were about to start again in earnest and with a fresh impetus; then came the War.

In order to understand the view taken by a certain section of Irish people throughout the greatest crisis of our lives,

it must be understood that it was the honestly avowed intention of many Irishmen to take advantage of any great British trouble. That is why we find Roger Casement writing in a Separatist daily paper in the autumn of 1914 to say "Ireland has no quarrel with the German people or just cause of offence against them." It became necessary for the Government to close down this paper in the following December, and from this date the extremists in Ireland proceeded, perfectly consistently, to take advantage of what they regarded as their supreme opportunity. Their action, provocative throughout, and curiously lacking in the vision that is associated with enlightened state-craft, culminated in the outbreak of 1916—that tragic effort which started on Palm Sunday, when Thomas Connolly hoisted over Liberty Hall the Irish tricolour of orange, white and green. It was followed, as we all remember, by the stern measures that follow unsuccessful revolt—the shooting of fifteen leaders—and there is no doubt that although it was perfectly legitimate to punish with death men who had rebelled against the State in time of crisis, yet the men who died were, in many cases at least, sincere patriots. One of the results of their death was the triumph of the Sinn Fein Parliamentary Party. Mr. Redmond's following ceased to be effective in a parliamentary sense, and Mr. De Valera emerged from obscurity. The opposition to rebellion of the clergy, or a considerable section of it, emphasises yet another break in the old order of things. The Sinn Fein party was perfectly ready to defy the clergy and, after the spring of 1916, it moved forward through every phase of political action, meeting with no rebuffs until it fought the late Mr. John Redmond's seat in Waterford. Conscription, or the attempt to impose conscription on Ireland was a well-remembered failure; at the instance of Sinn Fein nearly every Nationalist in Ireland took the anti-conscription pledge. So we pass to the election of 1918, with which Professor Henry brings his review to an end. "Sinn Fein," he says in his conclusion, "appealed alike from force and from fact to an ideal justice."

Perhaps in the light of what has occurred since this conclusion was set down, Professor Henry might be disposed to revise it, but we have in his whole narrative a striking account of the causes that have led to the present trouble, and we have, in addition, something that the author perhaps hardly intended to offer his readers, and that is an exposition of the many rivalries that exist to-day in Ireland and will be felt to the full as soon as the present crisis is over. It is hard with the best of intentions to believe that Ireland can present a united front to anything except an enemy. There is every reason to fear that if it were possible to concede to the Nationalists the measure of self-government sufficient to satisfy their claims, they would proceed at once to discover the serious failings that exist in the Labour Party, the Republican Party and all the other parties that go to make up a body of men that is only united for the moment in its hatred of British rule. This, at least, is the impression left by a very careful reading of a book that has much to commend it, an impression that provides the most disheartening aspect of the whole question. I am reminded of a story told to me by a lady during the war, some few years ago. She was staying in her Irish home in one of the Western Counties, when her son, a gallant officer, came home on leave, and she had to tell him that a stable lad in their employ had joined the Sinn Fein. Her son was distressed because he liked the lad, who had been born and brought up on the estate, and feared that he would come to a bad end. So he sent for him and asked him how it happened that, having been well cared for by the family he should have done this thing. "It was not my fault," explained the lad, "I tried hard to join the army and fight the Germans, but they refused to pass me three times, and at last I saw that if I wanted to have a bit of fighting, there was nothing for me to do but to join the Sinn Fein."

* * *

The Medici Society, Limited, has lately published a delightful book by Eleanour Sinclair Rohde—a book that should find a place on the bookshelves of every garden

lover. It is called "A Garden of Herbs," and is made up of a very charming essay on herb gardens, a number of old-time designs for the housewife's herb garden, and, following that, we find chapters on herbs, "sallets," herb pottages, puddings and drinks, home-made wines, the pickling and drying of herbs, and finally on scents. The work is one that must have called for tireless reading, for Miss Rohde has laid some 120 authors under contribution, starting with manuscript herbals of the very earliest date and passing by way of the best-known works of the fifteenth, sixteenth, seventeenth, eighteenth and nineteenth centuries to such modern books as Lady Rosalind Northcote's book of herbs and the Hon. Mrs. Evelyn Cecil's "History of Gardening in England." Most of us who are garden lovers and garden workers keep a herbal or two on our bookshelves, but few or none of us could hope to find the time to explore the wonderful collection that has gone to the completion of this "Practical Handbook to the Making of an Old English Herb Garden." The book constitutes an attempt, and one may hope it will be a successful attempt, not only to bring back the herb garden in all its worth and beauty, but to return to the active list some of the wonderful recipes that were known of old-time to those who had charge of the still-room in the country house. Undoubtedly it would be difficult to return to many of the once familiar recipes because they reveal a recklessness in the handling of expensive materials that must be quite impossible to-day; indeed, the fashion in which cream, eggs, wine and brandy are used suggests that there must have been a prodigal supply of these ingredients. At the same time, it is worth noticing that many of these recipes come from the notebooks kept by the cooks of kings and queens and wealthy noblemen, and, in the kitchens where some of the more startling confections were made, it may be presumed that the question of cost could not enter. The author and compiler of "A Garden of Herbs" is very careful to express no opinion as to the merits of the recipes she has discovered. She is content to give her authority, and

it is always one that undoubtedly carried weight in the years of its earliest utterance. The point worth noting, and a point by the way that has been long overlooked in this country, is that our forefathers had a very great store of herb knowledge in relation to medicine, culinary purposes, cordials, scents and other purposes. This knowledge we have well-nigh lost and we cannot hope to regain it without the help of such a book as the one under notice here. Miss Rohde insists in the first place upon the revival of the herb garden for which she claims as much beauty as there is in any garden attached to the modern country house. If we will restore the herb garden, teas, syrups, conserves, wines, sweet waters, washing balls and the rest will follow in due season, and with the aid of this delightful book so carefully compiled, so full of appropriate quotations, so comprehensive in detail and so wide in survey, there is no reason why the herb garden should not resume its high estate.

* * *

The Theosophical Society is issuing through its Library Committee a series of Transactions, and the first volume in that series presents the works of Thomas Vaughan, the seventeenth century mystic, known to most of his readers by his pen-name, Eugenius Philalethes. The choice is a wise one, because Thomas Vaughan, like his still better-known brother Henry, was a writer whose gifts included a wide knowledge, a trained mind, and an all-pervading literary charm. His mental life, so entirely different from that of the ordinary run of men, finds expression in all his works, whether they be in prose or verse, in English or in Latin, and the Theosophical Society is fortunate in having secured as editor of the collected edition so capable an interpreter as Mr. Arthur Edward Waite, who is regarded rightly as one of the greatest living exponents of the higher mysticism. Mr. Waite has written some very important books, including "The Secret Tradition in Free Masonry," "The Book of Ceremonial Magic," "The Secret Doctrine in Israel,"

"The Way of Divine Union," and two volumes of poems. He is eminently fitted by temperament, knowledge and gift of expression to be the editor, annotator and introducer to a new public of a man so erudite and so devout and, at times, so abstruse, as was Thomas Vaughan.

It would be an affectation on my part to pretend that I can read Vaughan with confidence or even with complete understanding. Time and again he enters realms of thought to which I have no guide, and it is probable that many of his readers in the new and attractive edition that the Theosophical Society presents will find themselves in like case; but it is impossible to read any one of these collective works—and there are eight of them—without a certain sense of enjoyment that comes from a viewpoint that is entirely uncommon, if not original, and from the assurance that you are in the company of a great and good man. Thomas Vaughan was so devout, so entirely unworldly and so intensely religious in the best sense, that even those who have no keys by which some of his more obscure utterances can be translated will feel the purity of his principles, the depth of his wisdom, and the devotion of his rare gifts to the noblest ends. Then, again, in many difficult places, we have the advantage of Mr. Waite's constant comment, much of which is illuminating. In a brief sentence of a dozen words or less he will solve some problem or will convey by some timely remark, a hint of the truth that Thomas Vaughan's work yields its fruits in proportion to the knowledge that we carry to them.

Here is a book that will not be understood by the layman at a first or even at a second reading, but it has the curious provocative quality that will lead many readers to turn to it again and again, lured by the beauty of the writing and the thought and some indefinite quality akin to persuasion that persists throughout every essay. It may be that as a result of close study even the layman will be able to see something more than the merely superficial aspect of work that has held its own since the seventeenth century. Certainly it is

likely that more serious readers will not shrink from the attempt.

The fault of most books is that they are too obvious, that they are content to debauch rather than to stimulate and to exercise the reader's mind. Those of us who in the course of the year must read so much that is bad and indifferent, as well as a little that is good, are startled when we come up against a writer whose outlook upon life, whose learning and whose literary quality are of an altogether unaccustomed kind. Without Mr. Waite it would be well-nigh impossible for the untrained reader to gather anything more

from the writings of Thomas Vaughan than their superficial excellencies, but with such an experienced and gifted guide the journey through the various essays becomes more and more stimulating. It is likely to leave the reader, at the end of his first reading, filled with a determination to treat "The Works of Thomas Vaughan" as a book to be studied, as a source of knowledge that may be acquired and is well worth acquiring, and finally as a guide to questions that concern us all more deeply than any of those mundane affairs with which the most of us are content to lay waste our days.

Further Letters of Will Levington Comfort

In the calm of the Soul lies Knowledge;
From the tranquility of the Heart comes Power.

THIS has become a mantram to me through use. I found it first three years ago in Annie Besant's *Doctrine of the Heart*, written in this form: "Know now and forever that in the calm of the Soul lies real knowledge; and from the divine tranquility of the Heart comes power." I spoke then of the mantric quality to a friend who had observed the same; not only that, but this friend had found the sentence done on vellum, hand illumined, in an Italian shop. It became a gift to me. From time to time on different walls it has confronted me with its mighty significance, and especially in these late days, I have taken it unto myself with grateful care.

Just now I have been pondering the first line, instead of thinking what to say about it. There is so much in just that. It is not the thinker whose products I care to bring to you—but something out of that Calm. The Mystic learns to distinguish between the two vibrations in his own being. At last he repudiates, thought by thought, the unco-ordinated

offerings of his mind and all the feelings these thoughts are keyed to. In the fast and furious fighting of these days, help comes to him, if he is sincere; some mantram perhaps, that is like a stanchion to hold to in the midst of the conflict when the mind and its old ally, the mortal nature, are fully aroused to revolt.

In the calm of the Soul lies Knowledge. Ponder it in the quiet places; hold to it and invite your Soul; walk softly, repeating it; do not let it go in the midst of outer stresses; make this holding for a few days, the inner half of every effort, physical, mental and spiritual. In the calm of the Soul lies Knowledge; that is the in-breath, if you work that way. From the tranquility of the Heart comes Power; that is the out-breath. Realise in your endeavour that you are turning over the whole activity of your outer being to the Warrior, a solemn and splendid action. Give your profoundest contemplation to every line that you know of what this Warrior is—the Doer, the Magic Maker, the Wonder Worker, the supreme power of dominion in and of

your Basic Nature, One who works easily when working at all ; always working in conjunction with the Knower.

Realise that the task which is set before you is the restoring of full allegiance of the mind-will to the Doer ; of the mind as a whole to your Basic Nature. Realise that this amounts to your Co-ordination ; the one and only flawless quest in this Gulf of Hell. It means to become focalised, not eccentric, stable not erratic ; it means to live more quietly, accurately, decently in the midst of men ; it means, more and more in your own closet, to become sincere, austere and insistent upon the correction of your own faults ; it means to silence on the instant each shabby thought and its bawdy mate of feeling. These are our real enemies. Sometimes there is a battle of days over one fear or expression of wrath. After the battle is won, there is still sickness, because the field is yet uncleared.

The body is poisoned again and again by fears, angers, jealousies ; torn down continually by conflicts with them. It is a common occult statement that the work upon the inner body, through which we may become conscious of our immortality, is delayed and neglected by these conflicts. So much waste tissue and organic strength must be restored at night, that even though we have come into the law of day and night, there is not sufficient time left for work upon the Essential Nature. The importance of getting past these outpost skirmishes is now apparent ; the importance of challenging instantly each inimical thought and feeling. If we let in the van, the rush of the horde follows.

All these struggles are of the Road, and yet they must cease to a degree, at least, when one comes to the point of sincerely striving in the outer to keep pace with the Recreative Work going on within. Instead of reaching the end of the day then, in a state of bewildered exhaustion, one seeks to come through with calm and order and reason, giving his body to the earth for swift restoration, in order that the Consciousness may be brought up into Real

Teaching, the magic seals loosened, and the drama of love and life brought down more and more in to the objective.

I quote from a letter written by a teacher in New Zealand. “. . . There must be complete surrender, none of the specious—‘ God is so good He wants me to have health or wealth or fame ’—or whatever want the personal self may dictate. . . .” This sentence may well be studied. Our ears are dinned with sophisticated voices pointing the way to compromise with the world under the guise of religious teaching. The heretic is cleaner ; any out-and-outer is better off. The way of the Cross is not the way of the crowd. The crowd has not conducted itself in any department according to the ways of the Cross. Not yet. The way of the crowd is open to you, but in following, do not lie to yourself that you are getting somewhere in integration. On the contrary you are still in diffusion. Your time in the world is not lost, unless you are actually failing to heed a call from within to make straight your paths, and prepare for a new order of being. In the diffusion of outer questing, you are putting on the culture of experience, the ordered synthesis of which shall be used later by the occultist or mystic you are yet to be. The world is a place of petty torments to one who has breathed Open Country at all, but it is all right for one who is still contained within its forms and systems and standards. Only be sure that your ways as a worldling are not your ways as a mystical quester, not for a single leg of the journey. The ways of the Quest are not like the highest dreams of your mind. The ways of the Quest for one in the second year are different from any dreams of the quester of one year. The point is you cannot walk two ways, and you begin to take on a taint about which there is said to be an essential stench—that of hypocrisy—when you permit the mind to convince yourself and others that you may know content in the present social order and know Yourself at the same time.

On the Trinity

A Short Study. By F. EVERY-CLAYTON

THE subject chosen for this short paper will hardly possess the advantage of novelty for some of our readers ; to others it may appear of too abstract a nature to excite much interest, since such a subject must necessarily be discussed along metaphysical lines, and remain, as far as purely intellectual apprehension is concerned, in the region of the hypothetical as distinguished from the experimental. It may be, however, that a few of those interested in mystical or theosophical studies, who have not yet penetrated very far into the subject under consideration, may find food for thought in a short review of the most salient aspects of this great theme.

The Trinity, considered in its most spiritual aspect, is undoubtedly a highly abstract subject of study, and one somewhat difficult of apprehension, even for the trained mind of the student. In order, therefore, to obtain a just conception of what actually is this Triple Manifestation, it is first of all necessary to realise the Unity from which it springs. All the great religions, all the great philosophies of the world, are agreed that the Ultimate Principle, the First Great Cause of all that exists, of all that *is*, must necessarily be One. Even those creeds that postulate a duality of causes, or opposing forces—the Principle of Good and the Principle of Evil—can hardly escape from the idea of a primary unity as origin of the duality. And yet we find considerable divergences of opinion on the place this Unity occupies in the order of manifestation. Here and there, in the profound teachings of Eastern systems, we meet with the idea that the Unity itself is a First Manifestation, thus implying a Cause behind (or beyond) it—a Principle still more indescribable and incomprehensible to the

human intellect. For it is obvious that the very mention of Manifestation carries us at least one step further back to the *cause* of that Manifestation.

Perhaps the most adequate exposition of this conception is to be found in the few fragments that have come down to us from the writings of Basilides, that great doctor of the Gnosis, and leader in the Alexandrian schools, who “soared beyond even the ideal world of Plato and ascended to the untranscendable intuition of the Orient—the ‘That’ that cannot be named, to be worshipped in silence alone.”*

When the mind has grappled for a space with the most abstruse idea here presented, and has endeavoured to realise something of its stupendous meaning, it will turn to the consideration of the Triple Manifestation, commonly called the Trinity, with the added keenness and power that all such effort must engender.

Now if we have ever looked into the mystical science of Numbers, that science which formed the general basis of the teaching of Pythagoras, we find that just as the number 1 represents perfect Unity or Absolute Being, so does the number 3 correspond to the first principle of manifestation ; and as this first manifestation is known to our intellect as a Trinity, so shall we find that its ultimate or outermost expression is also of three-fold nature.

When we try to apprehend the first differentiation, the first stirring of the “Seed of all Potentiality”—as our Gnostics have it—we may conceive fairly readily of a Duality, since we can postulate at once the First Great Cause plus the beginnings of manifestation ; but we cannot arrest our thought at this stage ; the very fact of a duality implies the third factor or aspect, the connecting link.

* G. R. S. Mead. “Fragments of a Faith Forgotten.”

If we strive in thought to reach the primary manifestation that we can recognise as threefold, we may express it in the following terms: Power, The Word, Motion. These three abstractions can be more readily comprehended if we follow the idea through its succeeding phase of manifestation, Will, Wisdom, Activity, and thus we arrive at the more comparatively concrete order of the Father, Son and Holy Spirit of Christianity. The Father, Will and Power, must therefore always be expressions of the same aspect of the Trinity, in varying degrees; likewise the Son, Wisdom (or Love), and The Word represent in their order the Second Aspect, while the Third Aspect is still more clearly recognised in the Holy Spirit, Activity and Motion. With the Bible nomenclature many of us will seem to tread on more familiar ground, and having seen how the various attributes are essentially identical with their correspondences on a higher or lower plane (while yet in their totality constituting an indivisible Unity), we may more readily follow the outward (or downward) course of the triple manifestation, until we reach its ultimate expression or reflection in the material world. And this, strange and altogether contradictory—even profane—as it may appear at first glance, manifests in the form of Self-Will, Passion, or Cupidity and Cunning.

Let us examine them in the light of their counterparts on a slightly higher plane, and we see at once that Human Will, Affection (or Desire), and Intelligence approach much more nearly to their divine prototypes. But between Human Will and Obstinacy there is no great line of demarcation, nor can Passion and Cupidity be totally divorced from Affection and Desire; and we are unable to determine the point where Cunning merges into Intelligence.

To pursue our line of reasoning, it is not difficult to perceive the continued correspondence of our three attributes with the primary oriental formula—The Self, the Not-Self, and the Connecting Link. Let us, for a moment, take as an example a triplicity that comes most

readily under our ordinary observation—Human Will, Affection and Intelligence. With these three attributes it is more easy to follow out our investigation, since their working and manifestation form part of our everyday experience, and even a superficial student of human nature should be able to form some kind of judgment on their relation to each other.

Much more indeed might be said on this vast and sublime theme—inexhaustible in its possibilities for thought, study and contemplation—but within the limits of a short article it is perhaps wiser to deal only with one particular side of the question—let us hope a practical one.

And for those of us who are accustomed to look upon the lowest human manifestations of the trinity of attributes just now under consideration as something entirely apart from that stupendous expression of Being that we call the Divine Trinity, it may be helpful to dwell occasionally on the possibilities opened up to us by our recognition of the underlying unity which we have tried to point out in this little study. Such a recognition will be all the more valuable as it sheds a clearer light on the “divine fragment” hidden under every human exterior, and by enabling us to understand our brother man a little better than hitherto it will render us ever more efficient instruments for the promotion of his true welfare.

MY VIGIL.

I walked an hour beneath the sky
 Now fading crimson in the west,
 Where clouds were gathering gloomily,
 And growing fears assailed my breast.

The scent of lilac filled the street,
 And lamps already were alight;
 Now resting on a chilly seat,
 I watched the coming of the night.

Now wondering whether she had left,
 Or if perchance had come to harm,
 At last I heard familiar step,
 And gentle fingers took my arm.

R. EDISON.

True Internationalism*

By EMILY LUTYENS

WE have been told that Internationalism is one of the keynotes of the New Age, and there can be no doubt that this is the case when we see so many movements to-day which are international in their organisation; but of very few of them can it be truly said that they have attained the real spirit of Internationalism; for many of them while uniting horizontally divide vertically, if we may so express it.

For instance, the League of Nations, which is the most prominent of International Movements, although it contains the germ of a splendid idea, cannot yet be said to be truly international while its membership is limited only to certain nations and its existence is regarded with great suspicion by the working classes of every country who fear that its tendency is military rather than pacifist. On the other hand the various Socialist Internationals, while drawing together in sympathy the working classes of all lands, yet are undoubtedly adding to class *division* in every country and working to array the proletariat against the capitalist and the bourgeoisie.

There are Women's International Societies which have the same tendency to division, in this instance on the sex basis. But perhaps the most dangerous of all these international movements is that which seeks to divide the world by racial and colour differences. The coloured people have been so terribly exploited by the white races that it is not to be wondered at that with growing self-consciousness and education they should unite to organise themselves for self-protection, but it is terrible to contemplate the possibility of future strife in which the coloured peoples of the world would stand in antagonism to the white races.

In all these movements to which reference has been made the hate element plays a large part and carries with it therefore a disintegrating influence. The Order of the Star in the East is an international organisation which seeks to unite both horizontally and vertically, and I feel sure that the time has come when the members of this Order should strive to emphasise the international aspect of our work and to draw its members the world over more closely together in bonds of fraternity and friendship. The HERALD OF THE STAR is obviously very important as the link between members in every country, but I would suggest that more might be done to draw members together by means of correspondence, so that those members who are isolated by circumstances from the heart of the movement might be drawn into it by carrying on regular correspondence with other members more fortunately situated. As a practical suggestion a correspondence group might be formed in every country which would undertake to write regularly to members of other nationalities. Those who would be glad of such correspondence would communicate with the Group in their respective countries stating the subjects about which they desire information and the language in which the letter should be written. The duty of the Group would be to put them into touch with some member having the necessary qualifications. This is only one direction in which possibly our international work might be increased, and I feel sure that many members will be able even better to suggest others.

**Correspondence and suggestions on this subject would, we feel sure, be of particular interest to our readers.* [Ed.]

Message to the Members of the Order of the Star in the East (in Scotland)

By C. JINARAJADASA

MEMBERSHIP in the Order of the Star in the East may mean to a member much or little. No doubt many have joined because they sympathise in general with the objects of the Order, and specially welcome a new and vital spiritual message. But they are not necessarily committed to the belief that the great World Teacher is actually now existing, and that they can come into relations with Him as a member of the Order. To these members their membership does not mean so very much, except an opportunity to co-operate in good work.

But there are a few to whom the ideals underlying the work of the Order have a great inspiring value. They are profoundly attracted by the central thought that a great Personality exists who requires their help in the work which He desires to do for humanity. When they realise that the World Teacher is a great Star of Love embracing all humanity within its radiance, they desire in every way to serve Him. It is to these that membership in the Order may mean much, in fact nothing less than the beginning of new life.

In order that this new spiritual career might open before them, they will have to commit themselves to the idea of the Coming of the World Teacher wholeheartedly. Such commitment must not be merely superficially intellectual; it must be sufficiently thorough to influence both their inner and outer lives. If a member desires to go "the whole way" with his belief, he can prove to himself not only that the World Teacher exists, but also that working for him is the beginning of wonderful spiritual discoveries.

Those who are in earnest must keep in mind several types of work which is required of them. For he who would be a real member of the Order must be a real worker. The believer shall be willing to transmute his belief into action. The action which is necessary on his part is to bring about changes in his inner and his outer life. The change in his inner life must be characterised by a warm-hearted sympathy to all orders of creation. His heart must go out in sympathy to every type of suffering and distress, not only of men but also of the lower orders of creation. If the heart is open to receive every type of emotional experience, and specially if there is no shrinking from the vision of suffering which exists in the world, then the growth of sympathy will steadily proceed, and great insight into life will be the reward. In addition to the development of sympathy, there should also be the widest intellectual tolerance. We who are believers in a great re-construction which is to come must keep an open mind to all types of speculation and experiment towards that re-construction.

Wherever good men and women are busy experimenting with their plans, we should be ever ready to acknowledge in their work all that which calls out our admiration, even if in some matters we disagree with their work. The true member of the Order is characterised by a spirit of inclusiveness and by the readiness to admire rather than condemn.

In the outer world, each member must do what lies in his power to develop schemes of change and reform which his judgment will show are necessary to prepare men's minds and hearts for the great re-construction which the World Teacher will initiate at His Coming. In

every town there are many types of work requiring to be done to bring greater inspiration to the lives of men. Every type of work which will achieve this end will make a little easier the work of the Great Teacher when He comes. In an especial way, work for children is supremely important. Anything which can be done to make the lives of children brighter and happier, with more inspiration and beauty than they have to-day, will be of profound value to lay the foundations of the new Order.

If a member cares in these ways of outer and inner action to commit himself to be a disciple of the World Teacher, he can prove to himself whether or not a new world of spiritual experience opens before him. When he proves to himself that, in the ideals of the Order, he is not dealing with mere beautiful theories

but with a profound fact, the existence of the World Teacher and the preparation by Him for His Coming—he will find that life utterly changes, because he no longer does his chosen work alone but under the guidance and blessing of an invisible Teacher and Friend.

This is the supreme fact of the spiritual world which is open to discovery by each member. Membership in the Order may prove to him that, in all circumstances of life, he can never more be alone; and that, whatever the struggle before him, he can never ultimately fail.

If a member is truly in earnest, then an invisible Captain and Guide will direct all that he does, and inspire all that he hopes to be. It is the possibility of this great discovery which is given to each as a member of the Order of the Star in the East.

“Why will ye Scatter?”

By W. KIRK STERNE

MAN is suffering the fate resultant upon his own indifference. He might have been a human being. Actually he has become a mechanical product. Through a process consequent upon an over serious study of Smilesian self-help he curses System, prates about analysis being the canker of modern life, and lets himself be docketed and pigeon-holed in the desk of human activity. Lawyers, musicians, architects, miners, dockers, railwaymen, salesmen, jugglers, politicians, each in their respective pigeon holes, exclusively seeking to solve the meaning of Life!

Yet human activity is essentially an inter-relative proposition, and to deny the existence of law and architecture in music, of music in the passing of ships and the rhythm of fast-moving trains, of jugglery in politics, and politics in salesmanship, is

the very folly that prompts us to renounce the remedy in favour of the curse.

The ultimate end of all human activity is not the triumph of mechanical productivity. It is the creation of personality through the latent powers in Man. It is the discovery of the unity of Art, Science, Craft, and Religion in Life, that these things may become servants and not masters of the ceaselessly active spirit in Man. No one section of human endeavour can achieve this end without the aid of all other sections. Recognising that Morality itself is but the price of human non-adaptation, we must scrap this growing conception of the relationship of the individual effort to universal progress. We refute the pigeon-hole as we have in the past refuted the label, and challenge the very basis of a morality that tends to dwarf the human spirit by relegating the effort of Life itself to an elementary series

of divisions and categorisations. The aim of Life is not a system, nor does Life progress in the light of its approximation to analytical accuracy. If System were the aim of Life, and approximation to analytical accuracy the consummation of the human machine, then we could assert without hesitation or fear, that the human race is already far advanced along the road of senile decay.

Further, the retrogression of individual extremists towards the primitive is infinitely to be preferred to the group progression towards total extinction. This reversal to the primitive is a regrettable result of our constant aversion to the application of the attributes of co-ordination in individual man to the wider sphere of group activity. The individual realises his latent power through a recognition of the co-ordinating forces within him, forces which, being perfectly natural, dispense with the artificial trappings of System, and the merciless encroachments of Self-analysis. The group, being a more complex organism in the universal activity, may recognise certain inter-relative and co-ordinating attributes in the natural order, but nevertheless is not prepared to discard its artificial trimmings. The group moves progressively towards the end; the individual moves retrogressively towards the beginning. The group proves the material impotence of Man; the individual proves the spiritual omnipotence of human personality. The individual lifts himself higher and higher on the ladder of Being up to the goal, which is God; the group grovels lower and lower amid the travail of System, to be lost in the labyrinths of Hell. The individual cries, "I am—I

create in freedom"; the group responds, "We are—we move in everlasting orbits—yet know not whither."

The way out of this labyrinth of human insufficiency is not to be found in the exploitation of ethical principles, nor in the expounding of the fundamentals of mass psychology. We are faced with the tragedy of clouded vision. Moving in everlasting orbits, clothed in the mythical security of paper money and bank balances we fail to see the unadorned beauty of the flower by the wayside. Our minds, a vortex of nervous apprehension, are closed to the influence of eternal peace in the beauty of the setting sun. Blind, we cannot see the great Life force of creation and re-creation in the Dionysian impulse behind Art. Deaf, we cannot hear the rhythm of Life in the gurgling of a sucking babe.

Within the system there is Life; yet the complete analysis of Life is Life itself, and the mere existence of System is an unconscious acknowledgment of the lack of virility in, and the anæmic quality of, the social "order." A few incidental angels dancing on the needle point would require less nerve than a society relying for its very existence upon the support of a skeleton of opportunist non-adaptability. It may be that on the day when Man discovers that all relationships and all activities have for their background of reference one central fixation point, he will surprise himself by the tremendous discovery that he, too, has wings, and bringing the sum total of all activity to bear upon that sharply defined point, the weight of his responsibility will not seek to puncture the soles of his feet.

THE Herald *of the* Star

VOL. X. No. 3

MARCH 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 40 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

THE Order of the Star in the East has been for many years in a state of coma, and this has come neither through lack of members nor enthusiasm.

In our Order both these elements which go to create something great exist, but like every force in the world they must be guided, for without skilful guidance, however much enthusiasm we may have at our disposal, we shall achieve nothing in this world of action, and as an Order, we might as well not exist. We *must* exist as the world needs us, for we bring, however humbly and ignorantly, some great ideals for the curing of the world. We must be like the gentle sunshine after a terrible storm.

We are like a great power house, but it is of no avail, either to the world or to ourselves, if we do not know how to use our power. To be able to achieve in this world we must wake up and realise that though we have great ideals, they are not enough in themselves, but rather must we find the quickest way of putting them into practice. The world will judge us by our actions and by the conduct of our lives both public and private. We can act when we are trained, and the training is the first and the most tiresome and at the same time the most important process through which each one of us must go. Every degree of intellectual and moral development is represented in our Order, and it is obviously beyond human capacity to take each case and examine it and dissect it and say exactly what is wanted for the betterment of each individual. So the members will have to be satisfied if we are obliged to adopt a far simpler method, and to generalise.

* * *

Let us assume that many of us have shaken off our lethargy and are willing to look at such in all their nakedness. The majority of the readers of the HERALD are Star members. There is approaching gradually but surely a new order of things

which will embrace us all alike, and when it comes it will respect neither persons nor feelings, and we of the Star must prepare for that which is inevitable. We must be like the early Christians who suffered and sacrificed because they earnestly believed in the New Faith. We must face it now without the least perturbation. One great difficulty is that we are personal in every thought and in every action, and the greatest things of life both spiritual and material are judged by our likes and dislikes. We hold in contempt whole nations because of their colour, and even one white nation despises another. Past friends become future enemies, and former enemies become present friends; personal desire rules the present world. Great truths are covered with little truths to suit our personalities, for in our heart of hearts we are afraid to face them till eventually the great truths disappear. Our body and soul is so saturated with our personal desires and dislikes that at last we see every object that surrounds us with eyes that are scarcely worthy of being called eyes. This type is called a human being, highly civilised and held up as a model to the unfortunate savage. We are so blind that we cannot see ourselves, and through the veil which we have created the healing sunshine can never pierce. We can never get away from this accursed self, and even after death it follows us. Our personality is the centre of our circle. Thus, year after year, we drag on our miserable little existences.

This is the fate of the majority of us, and we of the Star must try to outlive this life, which we have created for ourselves, unknowingly. We have drifted into this chaotic condition not because we wanted to but because the current of life has taken us whither it will; we have not resisted it, for resistance requires effort and effort requires will. Our desire has ever been to follow the multitudes, for, again, to

go against public opinion means will ; the least possible resistance has too long been our motto. Unconsciously for most of us it has grown almost a habit ; we do what everybody else does, it is very difficult to do otherwise, and our intellect, with many pros and cons, aids us by deceiving itself and us. We are like a weather-cock, affected by the least breath. With clear thought and a great deal of will power we can easily change ourselves. We must gain a certain attitude which is necessary for us as members of the Star if we really intend to work. To create a new order of things the old ideas and ideals must change, giving place to new ones in which we must put aside our personality and learn to examine every question for its true value. Then only can we look deeply into ourselves and trust our own judgment. This attitude of mind is of far greater importance than the building of the form.

The reader, whether member or non-member, who is in accord with these notes, will peruse them and think over them for a few days. At the end of those few days he will have drifted, unconsciously, into the old current of life, for he has forgotten his good resolutions. This process of forgetfulness and remembrance continues till at last he is conquered by one of them. Think, for yourself, what is wanted, shake yourself free of lethargy and "gird up your loins" and prepare now for that which, in your heart of hearts, you know is inevitable. These petty things of life are the curse of human beings. Do not blame the gods because you suffer, but blame yourself. All the happiness is within your reach and you are afraid to stretch forth your hands and grasp it. All which goes to make life peaceful and glorious is ever at your beckoning, but you dare not beckon it. God is ever within you and you ever look for Him without. Don't search for Him in the outer-world, but look for Him in the inner-world—yourself. Get away from all that which keeps you tied to this mortal world. Be no longer a Human, but become a God.

* * *

Ever since the HERALD OF THE STAR has been published, we have been depending

on one of the most generous of individuals for funds. This person, I am profoundly sorry to say, cannot continue to help us after the month of April. Now we are obliged to look for help elsewhere. I have written to various generous friends, but that is not enough. We want many thousands of subscribers, both in the Order and in the outside world. We cannot ever thrive without the help of each individual member. We ought to have many hundreds of subscribers in all the English-speaking countries, such as Africa, America, Canada, Burma, India, Australia, New Zealand and England. I beg that all the National Representatives will do their utmost to push THE HERALD OF THE STAR in the countries above mentioned. They should appoint in each of those English-speaking countries a capable individual whose *sole* work should be that of getting new subscribers and spreading the HERALD in every possible way. It is profoundly absurd that we should depend on individual generosity, considering the large membership of the Order. I know it has been, so far, the fault of the people who are at the head of the movement, but henceforth there is going to be more life and vitality not only in the Order but also in THE HERALD OF THE STAR. Mrs. Besant has promised to write for the HERALD some articles during the current year, but I again impress on the members that even though we have many important contributors, it depends on each member to keep this international and official organ going. I earnestly solicit each member of the Order of the Star in the East to help us in our difficult work. This magazine, which ought to be the link between each member and each official of the Order, must be self-supporting, or otherwise we certainly cannot go on. The members must realise their responsibility as we have begun to realise ours. The question of finance is, at any time, most delicate. We who are responsible for the HERALD and for the Order will do everything that we are capable of, for we also have the ideal that we must reach constantly in front of us.

I have received from the French Section

of the Order the sum of 500 francs for the support of the HERALD, which I beg to acknowledge with many thanks.

* * *

Owing to the lack of space in the last month's HERALD I was not able to make any remark on the very excellent article, "True Internationalism" by (Lady) Emily Lutyens. Internationalism is the keynote of the future, and our Order must play a great part in destroying the artificial barriers which at the present moment separate nations from each other. We must be a spiritualising element or otherwise we shall never create the *true* internationalism. If the Order as a whole is to link nations together, both "horizontally and vertically," it must become a force which will cut down barriers instead of creating them. We must not only freely welcome every nation but also every idea, however extreme. Internationalism must exist both in spirit and in action, and the Order of the Star in the East should be able to welcome every new idea without being astounded.

I hope the members will take up this idea of "True Internationalism" and discuss it with some force, if necessary, in their various groups. I intend to treat this subject at some length in the next issue of the HERALD.

* * *

There is going to be an International Congress of the Theosophical Society commencing on July 23rd and finishing on July 26th, 1921. The Congress will be held in Paris. Many of the members of the Society are also members of the Order of the Star in the East and consequently we have arranged to hold an international Star conference for two days. The date of the conference has not yet been fixed. Now it is important that as many members of the Star as possible should attend this international conference and get into touch with each other. It is of vital importance that all the National Representatives should be present to gather round a table and discuss their various difficulties and also talk over how and where lies our future

work. All the National Representatives will not be able to attend this conference on account of money difficulties. Each country should, as far as possible, consider the advisability of raising a fund to send their National Representative to Paris. Each member should think over the idea very seriously and help financially as far as possible.

J. KRISHNAMURTI.*

* * *

Star Reports

We would draw the attention of our readers to the reports of Star work in many lands published in this month's issue of the HERALD. They show an interesting divergence of method in spreading the message of the Order and the difficulties which present themselves vary with each country. Belgium is the first country which has had the courage to impose a subscription upon its members, and it has been accepted with a good grace. England has found the Star Shop to be the finest method of propaganda, and the establishment of a Star Publishing Trust must be noted to her credit. France and Holland speak of a Star choir as adding to the beauty of meetings. Italy, as is natural in a country where the Roman Catholic Church is so strong, finds much opposition to contend with, but enthusiasm on the part of the younger members may help to overcome this. Austria, Hungary and Poland are naturally feeling very bitterly the effects of the war, and the struggle for life makes any propaganda work more than difficult, but we note in all the reports from these countries a spirit of devotion and enthusiasm which is not damped by difficulties. Iceland (whose report it has been impossible to publish in this issue), is to be congratulated on the production of a very fine magazine. Switzerland is carrying on the unique experiment of a communal dwelling place, of which mention was made in last month's Editorial Notes. Spain is spreading the message of the Star by

* There has arisen some misunderstanding among our readers as to the identity of "J. K." To prevent this, the Head of the Order will, in future, insert his full name.—ED.

charity and goodwill shown to the poor and needy, and the distribution of garments marked with the badge of the Star.

* * *

SACRIFICE.

O Womanhood,
 How still and strong must be
 Thy heart's deep consciousness
 To bear this flood-tide of the mind
 That wounds and breaks God's purpose.
 Selfless and patient must thy spirit be
 To mend and make anew the fabric
 For the child to weave
 Into the dreams and beauty of his destiny.
 Life is eternal.
 All the lost joys are hidden in her heart
 And live again when youth and childhood
 Meet in motherhood.

BELFRAGE GILBERTSON.

* * *

Do Churchmen study Religion ? Canon Barnes preaching at Westminster Cathedral on January 23rd, on "Evolution and Redemption," made the astounding statement "that all the great religions of the world, including humane agnosticism, virtually arose within a period of some 600 years before and after the birth of Christ."

Has Canon Barnes never heard of the religion of Hinduism, with its scriptures dating from 3,000 years B.C., which are an expression of one of the loftiest philosophies ever formulated, or the great religions of Egypt ?

It is a curious fact that those representatives of the Church who are most broadminded in regard to scientific research are yet often most narrow minded with regard to religious research. They will yield gracefully to the evidence of science on some point where such evidence is in conflict with orthodox Christian belief, but they are as narrow minded as the most rigid Evangelist when Christianity appears to conflict with older faiths.

Canon Barnes has thrown away the doctrine of the Fall of Man, because such a doctrine in its literal sense is incompatible with modern science, but he does not seem to realise that the Fall of Man may represent a very great and real truth both scientifically and spiritually if the doctrine

be disassociated from its crude Christian significance and re-inforced by the mystical teachings of an older faith. The doctrine of Evolution did not wait for Darwin to give it expression. Science and Religion are both summed up in the saying of a Persian mystic :

"God sleeps in the mineral, dreams in the vegetable, wakes to consciousness in the animal, to self-consciousness in the man, and will awake to divine consciousness in the man made perfect."

If churchmen were more deeply versed in the teachings of other faiths they might find anticipations of many truths which modern science has not yet reached.

* * *

Belief in Action

Another churchman whose name is well known to all students of

mysticism is Dean Inge, popularly known as the "gloomy Dean," whose courageous point of view about many modern problems, expressed with a caustic humour, makes pleasant reading. In a recent article in the *Evening Standard* on "Politics and Prophecies" there is a paragraph which might well be applied to the members of this Order :

"Our Socialists say that they believe that the Collectivist State is coming the day after to-morrow, but they behave as if they thought that its coming depended on their own exertions and invest their money as if they knew that it is not coming at all."

We also proclaim with the utmost certainty the Coming of a great spiritual Teacher, while at the same time urging upon our members that such an advent must depend very largely upon their united endeavours to prepare the way for such a Teacher, while our lack of enthusiasm and inefficiency of attainment are proof of how very little belief has been translated into life.

One of the great difficulties we have to contend with in this Order is that the object of our attainment being in an indefinite future we are apt to let our present efforts become too nebulous and incoherent. Ten years have gone by since the founding of our Order, and it is difficult to keep at a high pitch of enthusiasm and expectation unless we can translate that enthusiasm into concrete action and relate

such action to the future. A member will join the Order in a glow of enthusiasm, enquire eagerly "what can I do," but unless a satisfactory answer be forthcoming the enthusiasm is likely to wane.

* * *

**Free Distribu-
tion Fund**

During these times of difficulty when, in many countries, the low exchange prohibits a subscription to the magazine by many members who would otherwise be only too eager to purchase it,

we have thought it well to appeal to those members who are not hard pressed in the same way for donations whereby the HERALD may be distributed gratis among members in the above-mentioned countries. The idea has thus been generated, by a generous donation of £25 from Baron van Pallandt, a Dutch member, to whom we wish to express our gratitude, of starting a fund for this purpose, of which all donations will appear in this column month by month. Nor have we any doubt as to the response which will follow this appeal.

Secret Societies and World Unrest

By ANNIE BESANT

—continued

(Reprinted from *New India*)

IV.

ARTICLE IX. is the first of the new series which is to connect the movements of to-day with the world conspiracy supposed to be established by the previous eight articles. "Want and opinion are the two forces which make men act"; such is the "maxim of revolutionary Freemasonry quoted by Abbé Barruel." Men are acting with a vividness which makes former centuries seem asleep; strikes are constantly occurring, the workers alleging that they are driven by want to demand higher wages. Opinion is swayed and driven by a new gospel, Bolshevism, derived from the Jew Marx, with its present centre in Moscow. Out of 50 men who have taken part in establishing and governing Soviet Russia, six are Russians, one is German, one Lett, one doubtful, and 41 are Jews. Lev Cherny is a well-known Anarchist, and his party is violently individualistic; he has "more in common with the Slav temperament, than the highly concentrated system of government associated with Trotski." Cherny gave a course of lectures in the Moscow Anarchist Headquarters, and he divided the Jews into

financial Jews, Zionists and Bolsheviks; the Bolsheviks, he alleged, were not really Socialists or Communists, but were working to bring the masses under Jewish control. On the night of this last lecture, the Anarchist Headquarters in Petrograd, as well as in Moscow, were attacked by the Bolsheviks with machine-guns, cannon and cavalry, and everyone in them was massacred, except Cherny himself, who escaped. The programme of these Bolshevik Jews was printed in the *Gazette de Hollande* in March, 1919; it contained the instructions to Bolshevik agents abroad, drawn up by a Council held in the Kremlin in November, 1918, with Lenin as President, and Trotski and other leaders taking part. A copy was stolen, and the instructions are given by the *Post* in parallel columns with extracts from the Protocols, "laid down by the Elders of Zion in 1897." The likenesses are most marked, the instructions carrying out the principles of the Protocols.

Article X. passes from Russia to Turkey, and shows that the "Young Turks" derived their inspiration from Continental Masonry, meeting in the lodges under the Grand Orient of Italy. Two lodges were established in Salonika, and were protected by the Italian

Embassy. The Committee of Union and Progress were Masons, and Masonic Lodges multiplied till, in 1900, representatives of 45 Turkish Lodges founded in Constantinople the Grand Orient Ottoman. The Committee Party in the Turkish Chamber contained 90 Freemasons, who voted under Talaat Bey, the President of the Party, a Jewish Mason. Within the Cabinet an Inner Cabinet was formed of Jewish Masons. Two papers were established, with a German Jew as editor of the one, and an Ashkenazin Jewish Freemason as proprietor of the other. These joined up with the Germans, aiming at a Judæo-Turkish State in Asia Minor. The Ashkenazim are Russo-Polish-German Jews, and these, with other Jews, were partisans of the German Empire. In the German Press at the same time many articles appeared, approving the formation of such a Zionist State. One of the Protocols said: "Constantinople is the eighth and last stage towards Jerusalem." Now Islam and the Communists are allied, and Mustafa Kemal Pasha, on July 8th and 20th, 1920, issued two proclamations, one to "Brothers of Islam and Communist Comrades," saying that "Islam, the ally of Communism, will avenge" the dying Russian peasants, and the second declaring:

We have armies ready to march from Persia to Anatolia. After the Bolshevik victory in Poland, the Bolsheviks will enter Roumania. The Roumanians will answer the call to arms by a general strike. The Bulgars, too, are ready to unite with the Bolsheviks. The aim of our armies is to guard our independence, and deliver the capital from the British.

The Portuguese Revolution of 1910, as shown by the leading families concerned in bringing it about, was Judæo-Masonic. Dr. Friedrich Wichtl, in his book, "Weltfreimauerei, Welt Revolution, Welt Republik" (World Freemasonry, World Revolution, World Republic), says of these great Portuguese families:

They are all related to each other, they are all united by the mutual ties of Freemasonry and . . . the Alliance Israelite Universelle.

A Masonic Grand Master was one of the chiefs of the Portuguese Republican

Party, and the President of the Republic was a prominent Mason. Germany then began intriguing to seize the Portuguese Colonies in Africa, and had "begun a campaign for their seizure by the favourite device of sending missions, which was actually in Africa when the war broke out."

Article XI. begins by stating that in the Turkish and Portuguese Revolutions, Freemasons were the instruments; "with Lenin installed in Moscow, and using Russia as a platform, Bolshevik emissaries pure and simple were the means for disseminating unrest and provoking disorder." Prussia, Bavaria and Hungary form the study of the article. "The Jews of Moscow, working through their emissaries in Germany, have succeeded to some extent in setting Prussia against Bavaria, and town against country." [I may note here that in Hungary, Budapest was starving, while the country districts were overflowing with grain which the agriculturists refused to sell.]

As revolution became possible in Russia earlier than in Germany, Lenin seized the psychological moment in Russia and struck. The Bolshevik manœuvres at Brest-Litovsk followed, and attempts on East Prussia. In Prussia, the struggles between the Socialists and the Spartacists led to the temporary failure of the latter, and checked the Revolution there. The Bolshevik Jew, Joffe, represented the Soviet in Berlin in May, 1918, and he was expelled in November for his traffic with the Spartacists. The Majority Socialists triumphed, but Barth, who acknowledged the receipt of aid of every kind except financial from the Bolsheviks in preparing for the Revolution in Germany, is said by Joffe to have received from himself "hundreds of thousands of marks." Lenin stated that in forging "a chain of revolutions," "the chief link was the German one," and Joffe is said to have received for carrying on his work in Berlin during the summer of 1918, four million marks. Joffe was succeeded in Berlin by Radek, another Jew, but while Joffe was sent openly to the Government

of the Kaiser, and was only trafficking with the Spartacists in secret, Radek entered Germany secretly, sent by Lenin to the Spartacists and especially to Liebknecht, a Jew. The Kaiser fell, Liebknecht was liberated, and he and Noske were soon pulling against each other in the Revolutionary Government :

Radek immediately took a hand on Liebknecht's end of the rope. On the last days of 1918 these two were openly advocating a "Revolutionary Communist Labour Party of the German Spartacus band." On an early day of 1919, according to good authority, a document signed by both clinched the connection between the Moscow and the Berlin "comrades," Liebknecht putting his name to it as prospective President of the German Soviet Republic, and Radek as accredited Plenipotentiary of the Russian Soviet Republic.

The *Post* gives the terms of the alleged pact which included financial and military help to the Spartacists from Moscow, and from Berlin the promise to spread Lenin's doctrines and to raise a Red Army of 500,000 men to be placed under the command of the Commissary for War at Moscow. It is said to have been concluded in the attic of Rosa Luxembourg, a Jewess, in Berlin. A few days later, a rising under Eichhorn, an agent of Joffe, took place ; it was put down by Noske's troops and Liebknecht and Rosa Luxembourg were killed, and Radek arrested with a number of Spartacist leaders. He had formed in Germany some thirty Bolshevik organisations, however, and from March 6th to 13th there was another rising, which also failed, but emphasised the connection between German and Russian Bolsheviks.

"All Lenin's eggs," remarks the *Post*, "were never in one basket, or even in half a dozen baskets. The smashing or cracking of them in one place or in six was regarded by him as merely a local reverse. His objective was world-wide Revolution." There were risings in March, 1919, in Hamburg, on the Rhine and elsewhere, and on Bavaria we must pause.

The Bavarian Prime Minister, Kurt Eisner (a Jew whose real name was Saloman Kusnowski), was murdered, and a Soviet Republic was proclaimed. Max

Livien, a Moscow Jew, was on the spot, awaiting events, and was elected to the Executive Committee ; he declared for the Bolshevik policy and independent Soviet Republics all over Germany. The Bavarian plan failed, but dovetailed into the general conspiracy, for it is Lenin's strength that even temporary failures help forward the general plan. Germany did not jump to the Soviet idea, but the suffering caused contributed to final success. "Lenin knows how to wait. Germany gave Lenin to Russia, Britain introduced Trotski. The German Governments, Imperial and Revolutionary, played an opportunist game with Lenin, and Lenin was the better player. The game is not finished. Lenin's chief pawn in it is the Third International."

We must leave Hungary for our next article.

V.

"The National Council' which, it will be remembered, overthrew the Hungarian Government, was composed . . . of the leaders of the Radical wing of the old Independent Party, the Jewish Mafia and the Social Democrats. The ground had been carefully prepared by Jewish Bolshevik propaganda." Bela Kun, the leader of the Hungarian Bolsheviks, was a Jew in close touch with Lenin, and nearly all his Ministers were Jews. He greeted Lenin "as the leader of the International Proletariat." Bela Kun was urged to get into touch with the Russian People's Information Bureau in London through Sylvia Pankhurst. Bela Kun was overthrown, and in Hungary, as in Germany, the Moscow Jews and Bolsheviks have been checked for the time.

Article XII. deals with the Peace Conference in Paris, and the Jewish activity there. The *Post* considers that "Wilsonism" and Bolshevism are much alike ; the Fourteen Points and the Kremlin manifestoes resemble each other ; "making the world safe for democracy" and the "dictatorship of the proletariat" sound equally sweet to the rebel ; the international control of the world to the one is by the League of Nations, to the

other by the Third International. Both cried for Self-Determination. The Bolshevik saw in it a weapon against the British Empire, with "its diverse Nationalities, all in different stages of political development." Moscow was delighted that Washington took it up, and commended it to French Senators and British working men. "It worked, and is working extraordinarily well—in Ireland, Egypt, India Self-Determination has indeed proved the choicest weapon in the Bolshevik armoury Self-Determination is producing its monstrous brood over the Empire, but it is curious to note how quiescent it is at present in the lands where the Bolshevik writ runs."

M. Charles Maurras, the brilliant French writer, remarks on the decisive influence exercised on Mr. Wilson by "a very small company, financiers by profession, domiciled between Hamburg, Frankfort and New York;" these formed a financial group, a powerful link between Washington and Berlin, mostly Jews. Self-Determination has divided the Austrian Empire into States incapable of standing on their own legs. There is no political settlement, and, therefore, there is "economic unrest, high prices, demands for increased wages, strikes to enforce them, and general Bolshevism. The Protocols say: 'we will create a universal economical crisis by all possible underhand means, and with the help of gold, which is all in our hands.'"

A strong Poland was needed, but Poland, as created, was without economic and strategic frontiers. Poland was handicapped because it was "not a Jewish interest." Out of the 12,506,238 Jews in the world, almost 5,000,000 live in Poland, and they monopolise commercial and financial activities; the Poles were trying to checkmate these by Co-operative Societies, and a strong Poland was, therefore, undesirable. Nor does Germany want a strong Poland, so she finds her interests identical with those of the Jews; the *Deutsche Allgemeine Zeitung*, January 30th, 1919, points out the utility of the Jews for re-opening to Germany

international relations, greets a Jewish Palestine with approval, desires their help in establishing links with the East; "Autonomy of the Jews in the East is one of the foundation stones of order and tranquillity in these countries." The Bolsheviks found the Poles a barrier across their westward march. "Russia and Germany are joining hands over the prostrate body of Poland," and if they succeed, "the war will have been fought in vain." The policy of the Conference was thrown by opponents into the formula: "Henceforth the world will be governed by the Anglo-Saxon peoples, who, in their turn, are swayed by their Jewish elements." Dr. Dillon says:

Of all the collectivities whose interests were furthered at the Conference, the Jews had perhaps the most resourceful, and certainly the most influential exponents. There were Jews from Palestine, from Poland, Russia, the Ukraine, Roumania, Greece, Britain, Holland and Belgium; but the largest and most brilliant contingent was sent by the United States.

Article XIII announces that the plots which have succeeded or failed have been mentioned. Now "the present is concerned with a conspiracy still in the making, which bids fair to be more vast and fraught with more terrible consequences than any that preceded it. Moreover, it intimately concerns the British Empire, though it is not exclusively directed against it." It is alleged that

there exists throughout the Orient an organised intrigue against European and Christian supremacy a revolutionary organisation that spreads its tentacles from Europe and America over the whole of North Africa and Asia.

It is a Pan-Oriental conspiracy.

The *Morning Post*, it seems, noticed an "alarming affection" in the Jewish Press, after the Russian Revolution, for Bolshevik ideas, and drew attention to it; as a result ten prominent British Jews, headed by Lionel de Rothschild, in a letter dated April 22nd, 1919, dissociated themselves from it. They were violently attacked, and the *Post* does not think that "the political behaviour of those Jews who have taken a leading part

in the government of Great Britain has been reassuring. Nor does it approve of a Jew being made the Governor of Palestine. The idea of a world conspiracy against law, order and Christian civilisation would have been unthinkable before the war, nor could the average Englishman have seen any connection between a revolution in Portugal, a strike in England, and a murder in India. The war has changed men's mentality, for they had proof of a connection between a rebellion in Ireland, trouble in Egypt, disaffection in India, and revolution in Russia, all brought about by Germany. But behind Germany was the Formidable Sect using the Germans, and the fall of Germany did not check the conspiracy. Germany had coquetted with the hidden Powers that were conspiring against Christendom, and these left Germany to its fate when it was no longer useful.

A propaganda has for years been carried on in the East, spreading democratic ideas, affecting every Asiatic country, including North Africa, in its zone. There are centres in Morocco, Teheran, Kabul, Constantinople, Calcutta. Politically democratic, it is religiously anti-Christian. The East is to be united and set against the West. Asia against Europe. Its missionaries spread seditious literature, turn a local molehill of a grievance into a mountain, and are always anti-Christian. Wherever there is a native school, democracy and anti-Christian feeling are implanted, and the coming generation is thus affected, the teaching being the same in Morocco and in the heart of Asia. The murder of Sir W. Curzon Wylie, on July 1st, 1909, in London, was part of the conspiracy; the Paris police were informed that the group of Indian conspirators there was showing great activity. The existence of this group is well known to the police; young Indians attending the University are courted by it, a woman of German extraction being the chief director. The Masonic element was permeated by Jews, and there were some Jewish Lodges in Paris where only German or Yiddish was spoken, and no Gentile was admitted.

VI.

Article XIV. deals chiefly with Ireland, which, according to Karl Marx and the Bolsheviks, is the British Empire's weakest point. "England practically dominates the world markets," and is "the rock of Capitalism in Europe." The Glasgow *Socialist* speaks of Britain as "the centre and stronghold of world capitalism," and declares that its dissolution "is the necessary prelude to the success of the world-revolution of the working class." The Irish attitude is changed; it no longer seeks Home Rule merely, but Independence. James Conolly brought the doctrine of the Social Revolution into Irish politics, and the result of his work was the birth of Bolshevism in Ireland. The result was an inflow of wealth; the Council of Commissaries voted five hundred million roubles monthly for foreign propaganda, and the first payment of this sum was sent to the Sinn Feiners in February, 1919. In South Africa, a Bolshevik campaign was foiled, but some success has been gained in Australia and Canada.

In Article XV., the writer enters on the clash between Capital and Labour which has been going on, especially since the Armistice; he asserts that "the main pillar of British supremacy has been our industrial predominance," and he seeks to discover whether that is attacked by the Formidable Sect. He contends that an attempt is being made to create what Lenin called a "revolutionary situation" in Great Britain; the subterranean influences which bring about revolutions are continuous, and the Bolsheviks in Russia and the Left Wing of the Labour movement in Britain are not advocating new doctrines but a rehash of century-old Shibboleths. The Socialist Societies are mostly International, but the Jew rarely appears as a leader in Britain. The case of the Clyde strike, 1919, where the chairman of the Strike Committee was a Polish Jew, is exceptional. The British leaders of Socialism have not been strongly influenced by the writings of Karl Marx, the German Jew, until lately. H. M.

Hyndman is a Marxian, but is too much of a "patriot," while Marxian Socialism is International. Yet the Left Wing has become Marxian, and consequently international and revolutionary. The "class war" is recognised. This teaching brought about the split in Ruskin College and the foundation of the Labour College, financed by the National Union of Railwaymen, the South Wales Miners' Federation, and the Postal Workers' Union. This "educational movement is one of the most active Bolshevik organisations in this country. The staffs of the colleges, especially in the North, are almost entirely composed of avowed Bolsheviks and official members of societies affiliated to the Third International at Moscow." There are some 200 classes, connected with Labour Colleges, for the study of Marxian economics. "The Young Socialists' International," now "The Young Communists' International," has a British section, "The Young Socialist League," with *The Red Flag* as its organ, issued in May, 1920. The objective is to bring about "an industrial crisis of such a magnitude that a revolution will be practically inevitable." But as hunger is one of the great stimuli of revolution, the increasing prosperity of the British workman stands in the way. Hence the problem: "How to destroy Britain's industrial prosperity, and how to break up the British Empire?" The first object is to be gained by strikes, higher wages, smaller output; the second by organising rebellions and insurrections in various parts of the Empire. The Jew, Karl Radek, in an article in the *Call*, the organ of the British Socialist Party, mainly of foreign Jews, states that if Britain does not come to terms with the Soviet Government, the Empire will be attacked by the Bolsheviks in its most vulnerable point, India. The *Workers' Dreadnought*, the Communist organ edited by Sylvia Pankhurst, says, dealing with the gas strike, on July 17th, 1920, that "Communists ought to be on the spot wherever such spontaneous revolts occur, doing vital propaganda, endeavouring to communistically educate discontent."

Article XVI. continues the study of Communism as a directing force in the organisation of the workers. The British Socialist Party is affiliated to the Third International, and Messrs. Shaw and Turner, on their late visit to Russia, brought back to it a letter from Lenin. In an article in the *Call* of May 20th, 1920, entitled "Communist Organisation," the British workers' organisations were termed "rudderless craft in conflicting currents. The mission of Communism is to supply the rudder." The writer proposes, in the transition period, to use the Trade Unions for production, the Co-operative Societies for distribution, by forming a

Revolutionary Communist Group in every Trade Union Branch, in every Local Labour Party, on every Committee of Management of a Co-operative Society. . . . By these means the existing working class organisations can be made to serve the purpose of the revolutionary proletariat. . . . In a short time it would be possible to secure the election of Communists to all executive and organising posts in the Trade Unions and the Labour Party. . . . Only by becoming the leaders and guiding force of such organisations as exist to-day can the Communist and the revolutionary hope to carry with them the mass of the proletariat.

These, says Otto Maschl, are constantly to "excite the hatred of the bourgeoisie," and to keep "alive the class war."

Mr. Morel, an official of the "Union of Democratic Control," thinks that Russia, as a great Socialist State, half in Europe and half in Asia, would imperil the British Empire, and he draws a golden picture of her as a centre of learning and beauty. England, France, and America are not considered ripe for the overthrow of the State according to the Manifesto of the Executive Committee of the Third International, published in the *Call* of April 22nd, 1920. The *Post* then gives a list of Bolshevik and Jewish writers to the Communist papers in Britain.

The article concludes by summarising the whole series, and by stating that this great conspiracy is a menace "not only to civilised Government but to the Christian faith."

On the day following the conclusion of the series, appeared a little appendix on "Co-Masonry and Revolution." The *Post* alleges that "some of the chief figures in the British Revolutionary Group belong to two cults, which are essentially anti-Christian and Oriental. . . 'Theosophy' and 'Co-Masonry'."

The Theosophical Society, it seems, "is designed by its Inner Circle for revolutionary and anti-Christian work." After a little abuse of Mme. Blavatsky, the writer states that "the influence of the Inner Circle has been consistently used to undermine British rule in India." Having thus damned the T.S., the writer attacks Co-Masonry. The chief offices, it seems, are confined to a few individuals within the Inner Circle of the T.S. Then follows a repetition of a blundering statement in an earlier article, and it seems that "the meaning of the Apprentice Degree is altered so radically that it openly conflicts with the Third Degree," and this is done in "an entirely new ritual," recently brought out.

With a little more of this sort of statement, this remarkable series of articles closes.

I propose to examine some of the statements made, to separate fact from fiction, and to present another picture, which it may be worth while for the thoughtful to consider.

(To be continued).

A PROPHECY.

Freely taken from the Russian of M. Lermontoff, 1830.

(Hitherto prohibited from publication in Russia.)

Bleak shall the dawn break darkly in the sky
 When Tzar shall tremble for the crown
 o'ertrod,
 The vulgar lose their ancient loyalty,
 And food for many shall then be but blood.
 Then shall no woman meet protection have,
 Nor child seek succour from the tortured
 State,
 While pestilence rises from the uncovered grave
 To wander there with hunger desolate . . .
 —Blood red the stream reflected from on high,
 Where once great cities burn ingloriously.

A greater man shall on that day appear
 Whom thou shalt recognise, whom thou shalt
 fear,
 For in his hand behold a burning spear!
 Ah, woe to thee! . . . Each terror, every tear
 Shall then to Him but seem contemptible!

M. E. L.

Notes from a Library

The Humanitarian at Large: An Agreeable Essayist

By S. L. BENSUSAN

EVERY Englishman honours a fighter, particularly a fighter who is directing his efforts to unselfish ends in an unpopular cause, and, while recognising his own unpopularity, is quite unable to tell when he is beaten. This last condition is, of course, as it should be, because it is practically impossible to beat those who are so built they cannot recognise defeat. Mr. Henry S. Salt is well known, not only to every man who has humanitarian issues

at heart, but to those sturdy Philistines who believe that animals were sent into the world to supply us with food and as media for experiments upon the living body. To these he has long been an active and indefatigable irritant. For the greater part of seventy years Mr. Salt has laboured in search of reform, and now, his life-work drawing to a close, he has given us a spirited record of endeavour under the provocative title "Seventy Years Among Savages" (George Allen & Unwin, Ltd.).

Educated at Eton, he was quick to see the weak points not only of the system but of the men who administered it, his criticisms of Dr. Hornby being very searching, and, on leaving Eton, he passed to King's College, where he appears to have developed and strengthened tendencies that marked him out for a fighter for hopeless causes. From Cambridge he was recalled to Eton to take up a mastership, but his feelings about vegetarianism grew too strong to enable him to stay there, nor did he have any belief, either in point of education or discipline, in the rigid school system to which he was in duty bound to devote himself. "Gradually the conviction had been forced on me," he writes, "that we Eton masters, however irreproachable our surroundings, were merely cannibals in cap and gown—almost literally cannibals in devouring the flesh and blood of the higher non-human animals so closely akin to us—and indirectly cannibals, in living by the sweat and toil of the classes who do the hard work of the world." In those days there was a very strong belief that a vegetarian diet was dangerous and insufficiently nourishing, but when Mr. Salt came to grips with the champions of a flesh diet he found, as a rule, that they declined a contest. To test things for himself he gave up the comforts of his earlier life and went to the heart of the country to practise simple living and high thinking. There his visitors included Edward Carpenter, Bernard Shaw, Mr. W. J. Jupp, and others who were dissatisfied with the conditions they found around them and were prepared to strive for something higher, cleaner and more sane. In his chapter called "Glimpses of Civilisation," he gives some interesting stories of the men who in the 'Eighties were leading the progressive movement. He was in touch with William Morris, H. M. Hyndman, John Burns, Belfort Bax and H. H. Champion; Dr. Edward Aveling was of the company, and is described here as "an odd mixture of fine qualities and bad, a double-dealer, yet his duplicities were the result less of a calculated dishonesty than of a nature possessing an excess of the emotional and artistic elements, with an almost complete

lack of the moral." It is a thousand pities, by the way, that so many minds of this type were attracted to causes which need for their progress the assistance of minds of quite another calibre. In the early days of the Fabian Society, when Sidney Webb, Bernard Shaw, Sydney Olivier and Graham Wallas were in authority, Mr. Salt was closely associated with the movement, and he makes a quaint little remark that the trouble with Fabianism was that it became almost too brainy. It used to remind him of Sydney Smith's comment upon someone who was all mind—"he remarked that his intellect was indecently exposed."

One of the interesting sides of Mr. Salt's book is his appreciation of men whose work has never quite reached a large audience; he has a critical faculty that declines to accept the popular verdict. He speaks of Francis Adams, whose volume of verse, "Songs of the Army of the Night," was published in 1887 in Australia, three years before his health and courage gave way. John Barlas, who wrote under the pen-name of Evelyn Douglas, is known just to a few by his "Poems, Lyrical and Dramatic," published in 1884, and his "Love Sonnets," which won the praise of George Meredith, published in 1889. John Barlas lived until 1914, a great scholar and a man who would seem to have had the capacity for making friends, one of whom has now done justice to many and varied gifts. Very generous indeed is Mr. Salt's tribute to James Thomson, whose "City of Dreadful Night" is still the common property of well-read men. In all his association with figures of light and leading, Mr. Salt was concerned for the progress of humanitarianism in all its forms, and he tells us with a certain satisfaction that George Meredith admitted to him emphatically a natural distaste for all flesh food. It would have been still better to learn in such circumstances that Mr. Meredith had elected actively to cultivate that distaste. There are interesting stories of Mr. Bertram Dobell, the well-known bookseller, a strange and satisfying figure that seems to belong of right to fiction rather than to fact, and among other

contemporary writers who are no longer with us one finds the names of Mr. John Addington Symonds, Mr. Roden Noel and Mr. Robert Buchanan. Mr. Salt wrote biographies of several men of letters, including Thoreau and Richard Jefferies. His pen was always active; he kept it pointed too, chiefly at the expense of those whose skin was too thick to feel its point. He counts among his friends Mr. W. H. Hudson, one of the most delightful of living writers. He classes most of these people as "voices crying in the wilderness," because almost without exception they stood for ideals that the present temper of the times, and the present lack of the finer feelings of humanity keep well removed from realisation. It is to be feared that the state of Europe from 1914 to the present time will have put a further check upon progress. He points out that there was a sound basis of effort for the work with which he was associated. The Vegetarian Society had been founded as early as 1847, the Royal Society for the Prevention of Cruelty to Animals and several Anti-Vivisection Societies had come into being in the first years of his struggle, and the workers of the Howard Association were trying, not without success, to introduce a certain humanity into prison management.

The Humanitarian League, formed in 1891, was intended to proclaim the general principle of humanitarianism underlying various disconnected efforts of the promoters. Mr. Salt tells us clearly that barbarous practices can be condemned philosophically on no other ground than that of the broad democratic sentiment of universal sympathy. He holds that the emancipation of men from cruelty and injustice will bring with it in due course the emancipation of animals as well, that the two reforms are connected inseparably and that neither can be fully realised alone. There will be few to deny that man's inhumanity to man must come to an end before animal life can hope for justice. The Humanitarian League would appear, although Mr. Salt does not go so far as to say so, to have originated in the paper on humanitarianism that he read to the

Fabian Society a year or two before the League's foundation. Many classes of the community appear to have been represented in the new ranks. The League started a monthly journal, known first as "Humanity," and then as "The Humanitarian," and which endeavoured to deal with questions pertaining to criminal law and prison reform, humane diet and the education of children. Among Mr. Salt's contributions to the cause was the well-known little book "Animals' Rights," and it is interesting to learn that what he calls the old Catholic School was antagonistic to the recognition of such rights, and Monsgr. J. S. Vaughan laid down anew the proposition that beasts existed for the use and benefit of man. It is odd to read that Mr. G. K. Chesterton was among the people who opposed the humanitarian view point; perhaps it was a deliberate essay in the unexpected. There is a very real difficulty in picturing Mr. Chesterton engaged in an act of cruelty. On the other hand Mr. Frederic Harrison, in an address on the ethical aspect of the League's work, maintained that man's morality towards the lower animals is a vital and indeed a fundamental part of his morality towards his fellow men. Theodore Watts-Dunton, the friend and protector of Swinburne, was another of the many supporters of the League.

It is in connection with the Humanitarian League that Mr. Salt opposed the use of the "cat" in our prisons, the half-concealed practice of flogging in the Navy, vivisection, and the conventionally hideous methods of slaughtering animals. From there the book passed to certain of the more offensive forms of amusement that masquerade in the guise of sport, and an attack was made upon the beagles of Eton, the rabbit coursing of the East End purlieus, the feeding of pythons and other large serpents in the Zoo on living prey, the use of plumage on hats and of sealskin coats. It will be seen that this campaign was a large, comprehensive and difficult one, and its promoters grew quite accustomed to be described as humanity mongers, agitators, fools, hysterical fad-dists, maudlin sentimentalists and in

similar endearing terms. Fortunately they could stand up to quite a lot of abuse. A single publication called "The Brutalitarian: A Journal for the Sane and Strong," is said to have given considerable help to the League. Satire succeeded, as it sometimes will, where reasoned argument failed, and it happens, of course, Mr. Salt does not tell us why or how, "The Brutalitarian" saw light. Some time later a certain Chinese gentleman, a Mr. Ching Ring, who may or may not have had a corporeal existence, wrote to Dr. Lyttelton the headmaster of Eton, at a moment when there was a great talk about an Eton Mission to China, and offered to conduct a Chinese Mission to Eton "in order to bring a message of humanity and civilisation to your young barbarians in the West." It is on record that Canon Lyttelton did not accept the offer, but the letter secured an amazingly wide circulation—there is just the faint suspicion that the headmaster was justified of his reticence—though Mr. Salt remains discreet. The whole idea of humanitarianism created something akin to rage in a certain type of mind. Mr. George Moore writes on it in his "Confessions": "Humanitarianism is a pigsty where liars, hypocrites and the obscene in spirit congregate; it has been so since the Great Jew conceived it, and it will be so until the end." Here is a sentence that will survive most of Mr. Moore's work, remarkable though some of it is. It is a sentence that tends to render "Confessions" superfluous. By the side of the self-consciousness of the literary artist, involuntary self-revelation shows up in almost dazzling light.

It seems to me that when Mr. Salt leaves his humanitarian work to write about the spoliation of the countryside by motor roads and popular excursions, he is going a little beyond his brief, but it is unnecessary to follow him into fresh fields and pastures new. If he has found time to extend his activities, he is at least entitled to choose the direction in which they should expand. More interesting is the record of the people who stood by him in his greater endeavours. He tells us that among those who supported his League were Mr. Herbert

Spencer, Dr. Alfred Russell Wallace, and Mr. George Meredith, who declared the steel trap to be "among the most villainous offences against humanity," Mr. Thomas Hardy, Mr. G. F. Watts, Mr. Walter Crane, Count Tolstoi, M. Elisée Reclus, Mr. Ernest Crosby, and the most popular novelist of her time—Ouida—were active sympathisers. Ralph Waldo Trine, Mr. Edward Carpenter, Mr. Bernard Shaw, Mr. Goldman Smith, Sir George Greenwood and, last, but not least, Mrs. Besant, were among others who helped the League, and when we look at this list of names it is easy to see that the abuse of the crowd could not possibly matter greatly. Some of the finest intellects in the country were with the League all the time, and it is strange to learn that the Labour Party did not support it to the extent that might have been expected. The late Keir Hardie was, of course, a good friend to the Cause; it sufficed to be among the "under dogs" to claim the sympathy of that remarkable man, to whom full justice has not yet been done, and among the leading lights of labour, Messrs. J. R. Clynes, J. Ramsay MacDonald, Bruce Glasier, and George Lansbury have been constant in aid. Finally, perhaps because he is a fighter all the time, Mr. Salt brings his book to a close with an attack upon the savagery which assumed the cloak of patriotism during the war; the savagery that was loudest on the lips of those who remained at home to make profit over the conflagration. "Are we then a civilised people?" asks Mr. Salt in conclusion, and he goes on to say that in a certain sense we are savages, and in the knowledge of the fact lies the first step towards civilisation. No League of Nations or of individuals, he assures us, can avail without a change of heart, and he quotes Schopenhauer, who says that the "boundless compassion for all living things is the surest and most certain guarantee of pure moral conduct and needs no casuistry; whoever is filled with it will assuredly injure no one, do harm to no one, encroach on no man's rights; he will rather have regard for everyone, forgive everyone, help everyone as far as he can, and all his actions will

bear the stamp of justice and a loving kindness." It is in this strain that Mr. Salt concludes; and when one considers this book as a whole it is impossible to avoid the conclusion that in writing it the author has performed not the least of his great public services. Newspaper articles are inevitably transient, written for the moment they may be said to perish with it. Only a few who read and appreciate would care to preserve the papers that have attracted them most strongly. But the book remains. It finds itself for a time on the shelves of those who are most in sympathy with its teachings and then, following the inevitable course of things, passes from its early place and goes into the world, often by way of the second-hand bookshop, to make fresh converts, to show a little light where formerly all was darkness, to give a little encouragement where help was greatly needed and guidance eagerly sought. There is no more pleasant sight in a great city than is afforded by a little group of students young or old round the open stalls of a bookshop, looking for new knowledge and fresh viewpoints, and finding, even in these days of increased prices, that the most priceless thing of all—the thought of those who have gone before us—is still within reach of the most slender purse. One hopes that some at least of those who read "Seventy Years Among Savages" with due appreciation will not confine their copy to a bookshelf on which it is only likely to be visited by the converted, but will send it to some library or public institution where it has a good chance of spreading the truth. It is with a view of practising what I advocate that I propose to dispose of my copy in this fashion.

* * *

The men whose literary work is likely to survive them are few and far between. Not many novelists can hope for a posthumous fame, their books are written chiefly for the leisured hour, and that hour finds few lasting claims upon its attention. Poets, unless their message be one of those that appeal to all times and seasons, scarcely survive the quotations that

accompany their obituary notices. Philosophers and scientists pass out of memory and out of hearing because the fashion in science and philosophy is swift to change. It is the essayist who stands the best chance of a lasting memorial, because there is a class of reader that will always be pleased to read well-balanced prose, lightened by learning, turned and decorated with felicitous phrase and dealing with some of the many problems that, as far as our finite minds can judge them, are eternal. Whatever the taste in letters the essay is safe. Bacon, Montaigne, Addison, Lamb and others of the great brotherhood will always find an audience while and where the English language is prized. Even the slender books of men who have never achieved a big success from the publisher's viewpoint have their patrons, and remain to be re-read when the novel has been sold or given away. Perhaps one secret lies in the fact that the essay is a direct appeal from man to man, and the skilled essayist can so handle his words that he will convey to the discriminating reader some of the charm and force of the spoken word. Another secret lies in the appeal to middle and old age. In matters of literature the world accepts the critical verdict of experience; young men make experiments, old men appraise them. The essayist relies on experience, he has seen one or more of the countless facets that keep the jewel of Life sparkling, and he appeals to the judgment of his peers. The fashion of fiction, the particular mould into which the young poet seeks to cast his age-old thoughts, matter not at all; it is given to very few writers to replace experience by intuition—one thinks of the Brontë Sisters for the saving clause. So while other forms of the written word tend to lose their virility, the essay persists. Perhaps the stress and strain of modern life are an additional aid to the essayist. Men turn to his placid pages for relief from the daily task and common round, to find that after his own fashion he is writing and thinking of that which is eternal. I have found some of the qualities one prizes in essayists among the papers that go to the making of "The Lure of

Life," by Joseph Lucas (T. Fisher Unwin). He sails no perilous seas, he sounds no unplumbed depths, but from the essayist's vantage ground of age, experience and wide sympathies, he looks on life with a kindly eye, helping the reader to realise that "there's a Divinity that shapes our ends, rough-hew them as we will." It is one of the little books that helps, and there are many who will find real pleasure in the possession of such a simple, unaffected and kindly piece of work. There is no need to share all the views put forward by Mr. Lucas. It is, indeed, likely that there will be something for every earnest thinker to question or to dispute, but this is no defect in a series of essays. They should stimulate the reader's critical faculty and compel him, if not to revise, yet to review his opinions. We are very apt to think

that a belief once established can be left alone, and in the case of a few fundamental requisites of our mental make-up we must all realise that they are too sacred for discussion in the gymnasium. There are, however, all manner of prepossessions and prejudices, the result of tendencies inherited or acquired that need renewing in the light of the experience which only the years can bring, and it is the function of a book of essays to remind us of the need for renovation. If we overhauled and dusted and rearranged our convictions even as often as we perform the same office, or suffer it to be performed, for our library, we should be more tolerant and more responsive. Incidentally we should remain young in spirit while we were becoming mature in judgment—a consummation devoutly to be wished.

Mithra, the Saviour-God

An Outline of the History, Doctrine, Ritual and Ethics of Mithraism

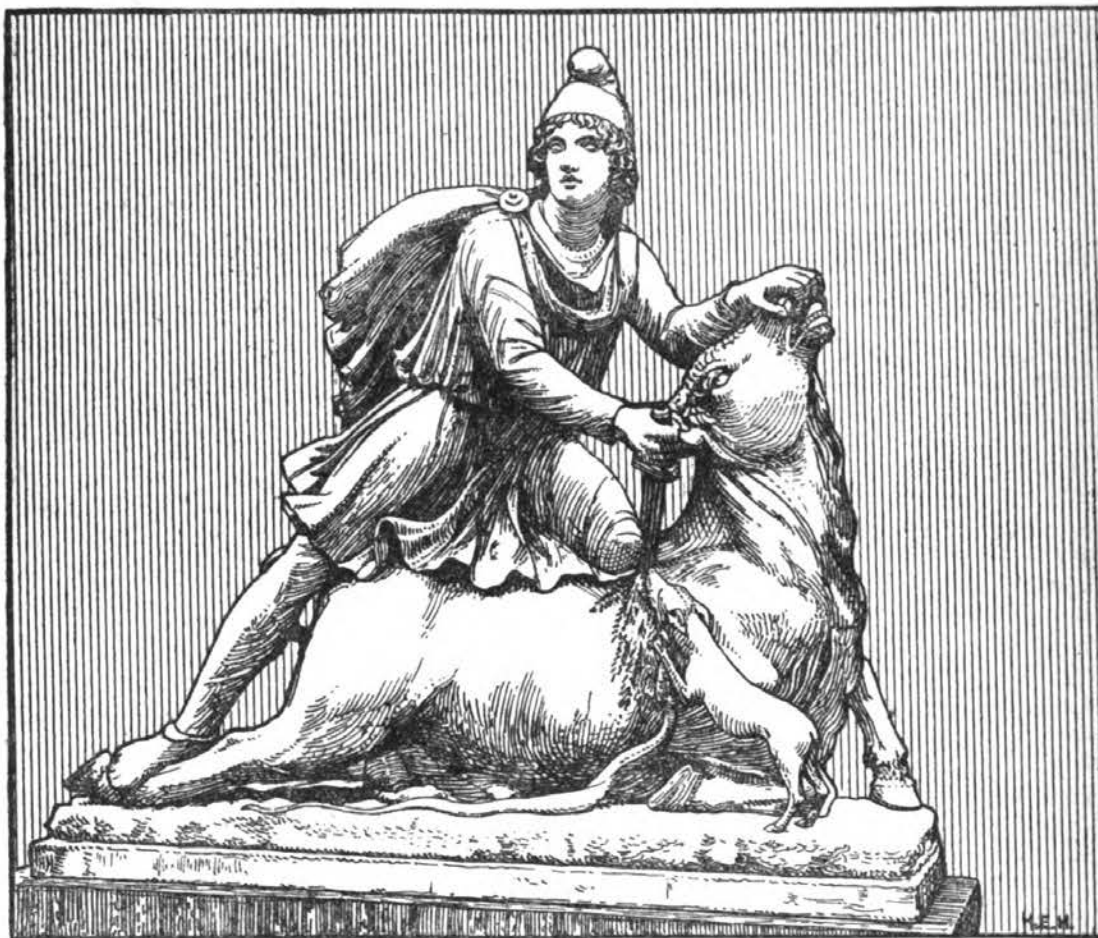
By WILLIAM LOFTUS HARE

I.—INTRODUCTION.

THE study of religions, according to modern methods, tends to the overthrow of the popular notion that there are or were a round dozen world-religions that have shared the devotion of mankind for rhythmic periods of historical time, each gracefully disappearing when it had accomplished its task, to be replaced by one some degrees its superior. Strictly speaking, there never has been a world-religion, there is not one now, and there are grave reasons for doubting whether there ever will be one, because the human race is advancing, not "on a wide front"—to use a military term—but almost in single file. Many fall out from exhaustion, and many overtake the laggards

by their strenuous endeavour; in the matter of religion there is not one faith alone at the head of the procession and another at the tail, but rather—if we were able to perceive the truth—in the van of religious progress the best exemplars of many faiths could be found. What may be safely expected are new phases of the living religions as well as new forms of irreligion, both together representing the flood and ebb of the spiritual tide of human life.

If this be true of the world at large it is, although in a less degree, true of those great masses of men who constitute the great historical civilisations: Rome for example. From the founding of the city to the fall of the Empire, Roman citizens, strangers and slaves ran through the whole gamut of possible



religions from the lowest cult to the highest philosophy, and side by side with the greatest achievements of sanctity could be found the grossest superstition.

We may go further and remark that any one religion, attributed to one founder or guarded by one tradition, shows amazing changes in its development from its beginnings to its flowering period on to its decline, so much so that its latest devotees can hardly claim legitimate relationship to the earliest generations, except through a very slender thread of doctrine or nomenclature.

The foregoing remarks may serve to introduce the subject of Mithraism to the notice of the readers of the *HERALD OF THE STAR*; for here is a religion which marched with sure step from small beginnings in the land of the proto-Aryans,

through Persia, Babylonia, Cappadocia and Pontus, across Europe from the mouths of the Danube to those of the Rhine, stopping only at Hadrian's Wall in Britain. And during that long journey, though its metamorphosis was remarkable and its functions important, yet its central figure, the Light God, travelled with it from beginning to end.

The chief interest for us is that of its latest phase as a Roman religion, one of the many oriental importations into the body of the Empire. A secondary interest—rather heightened by our recent experiences of war—lies in the fact that Mithraism was a masculine or military religion; and a third point of which we may take notice is that it was not Mithraism which stood in the way of advancing Christianity in its attack upon

the mixture we call Roman Paganism, but rather that the two were—in fact though not in intention perhaps—allies and competitors for the religious crown of Europe.

II.—PENETRATION FROM THE EAST.

In order to estimate accurately the nature and function of Mithraism in the Roman Empire we must now look a little more closely at the other oriental cults which preceded or accompanied it in its approach to its latest field of conquest. The people of Italy, Gaul and Spain, like those of the older Greek States, venerated their thousand and one local divinities in systems of religion which may be grouped together as Nature Worship; but as the Latin power spread, its state religion always took the first place by absorbing the older elements in its patronizing embrace. The grand figures of the Roman pantheon—Jupiter, Mars, Minerva, Venus, etc.—represented a civilizing force settling down upon chaotic disunity just as the Olympic gods had superseded the older Nature Gods of the Greek states and clans. Religion and patriotism were one and the same thing; the priests were magistrates appointed by the political power, and the privileges of Roman citizenship brought with it respect for the Gods. The system had had a long trial and worked well until the Carthaginian wars. Hannibal had almost been defeated when by some happy accident the senate was induced to believe that the Sibylline books had declared victory possible only if Cybele, the Great Mother, were brought from Mt. Ida in Phrygia to Rome. In the year 204 B.C. the solemn voyage was made and Scipio soon after annihilated the enemy. A temple was built on the Palatine to *Magna Mater deum Idea*, and a place found in the official calendar for her festival. The god Attis came as her consort. A second Asian divinity was imported by the soldiery returning from the war with Mithradates, namely, Mâ, the war-goddess of Cappadocia. Rites more violent than those of Cybele were practised at her shrines and exhibited

to the impressionable people. Mên, the moon god of Caria and Pontus, already settled in Greece, found his way to Rome in the same way as Mâ, and enjoyed great popularity in the country districts; being in charge of the sombre kingdom of the dead, he helped to revive the spirit of the older and baser cults which the Latin pantheon had displaced.

III.—EGYPT AND SYRIA.

Of equal importance was the introduction—this time from Alexandria, the rival to Rome—of the worship of Isis and Serapis, the gods of ancient Egypt. The daily services, irrespective of the calendar, accompanied by the most splendid ritual and impressive “mysteries,” soon gained for the Egyptian religion a great number of adherents. It was the Emperor Caligula who authorized the immigration after a long resistance, and his successor, Claudius, who feared the over-influence of Alexandrian politics, gave an additional impulse to Cybele’s worship in order to counterbalance that of Isis.

We are told that the importation of Syrian slaves into Athens and Rome led to the introduction of the Syrian Goddess Atargatis; indeed the slave revolution that broke out in Sicily in 134 B.C. was led by her ardent devotee. The Syrian merchants who penetrated everywhere brought with them the worship of several of their gods, including Adonis and Baal. Niches were found for them in the extending Roman pantheon and they received, as it were, the family name—Jupiter Damascenus, for Baal, and so on.

Before we tell the story of Mithra in fuller detail we may say in a sentence that he reached the empire in a similar natural way, chiefly through the means of the recruiting of Cappadocian Mithraists into the Roman army and settling them in the newly conquered provinces of the empire.

IV.—THE LIGHT GOD OF THE PROTO-ARYANS.

Mithra is much older than Mithraism. Time was when the ancestors of the

Hindus and the Persians lived together, undivided, in their home in Central Asia; we may call them "Proto-Aryans." Of their books we know nothing, and it is probable they produced none; of their religion we know a good deal by putting together the common elements of the *Rig-Veda* and the *Avesta*; and by comparing these two groups of sacred writings we can see how much each branch of the Aryan family had diverged from the original religion. The point of interest here is that the name of Mitra appears many times in the Indian hymns, often in association with Varuna; he represents the light of heaven, not, however, the orb of the sun. A passage may here be quoted as indicating pretty nearly the original figure of earlier generations:—

Ye twain who rule in heaven and earth, clothed
be your clouds in robes of oil and fatness.
May the imperial Varuna and Mitra and high-born
Aryaman accept our presents . . .
Send us from heaven, O Varuna and Mitra,
rain and sweet food, ye who pour down your
bounties.

(*Rig-Veda vii., lxiv.*)

In the theological system of the *Rig-Veda* Mitra was one of the twelve Adityas, the offspring of Aditi, a goddess of vague character, the wife of Vishnu. As the Vedic religion developed into Brahmanism and again into the great cults which divided the allegiance of the Indo-Aryans, the figure of Mitra weakens and disappears from view. Not so, however, on the Persian side: here we find that Ahura-Mithra—one of the six Amshaspands who, according to the *Avesta*, surround the Creator—is a very important figure. He is the genius of celestial light, appearing before sunrise on the summits of the mountains, traversing the firmament in a chariot drawn by four white horses, and even at night illuminating with a faint glow the surface of the earth "ever waking, ever watchful." Mithra has a hundred ears and a hundred eyes, knows all and cannot be deceived. All the good that comes from light is the gift of Mithra; he is "the lord of wide pastures . . . he giveth increase, he giveth abundance, he giveth cattle, he giveth

progeny and life." He bestows bodily health, riches, noble posterity to those who revere him, giving peace of conscience, wisdom and harmony.

It will be convenient to mention here the singular fact that the two great classes of beings known to India as *devas* and *asuras* appear in the *Avesta* as *dævas* and *ahuras*, but here with reversed moral value. The angels of the Iranians are the demons of the Indians, a fact which points not only to a political separation but a religious schism of a very deliberate nature. The question as to which branch changed most has not yet been determined.

A second aspect of Mithra, which persists to the end of his career, is that of a god of heavenly hosts. He conducts perpetual warfare against all *dævas* who inhabit the darkness and disseminate all forms of evil. Wakeful and sleepless Mithra protects the creation of Mazda against their dangerous powers. Not only does he combat the evil spirits but those men who serve them receive his terrible visitations. He scatters the homes of the wicked and annihilates the nation and tribes that are hostile to him. He is the military ally of those who are faithful to him and receives vicariously the blows that are aimed at them by wicked hands.

V.—MITHRA IN THE ZOROASTRIAN THEOLOGY.

A third and very important aspect of Mithra was assumed during the early Zoroastrian period. The Avestan theology was rearranged by the reforming hand of Zoroaster, and although Mithra figures largely there his status is changed and a new function added. At the head of the celestial system stands Ahura-Mazda, opposed from the pit of Hell by Ahriman, the prince of the *dævas*. Round the creator were ranged the six beings (*Amshaspands*) who assisted him in the governance of the earth. Mithra was no longer among them, but was in the company of the *Yasatas* or deified abstractions such as Victory, Obedience, Justice, Rectitude, Riches and Abundance. But, although merely a *yasata*, his duties are

so important as to single him out for special reverence. The perpetual struggle waged between the *dævas* and the *ahuras* placed man in danger of being dragged down into Hell by Ahriman and his demons. Here Ahura-Mithra comes to the aid of the faithful as the saviour of the soul. He stands midway between the great pair of opposites, the active deity and emissary in chief of the celestial armies, the foe of all evil, material and moral.

VI.—HISTORICAL SUMMARY.

As we are about to take a leap of several centuries from Persia to Rome, it will be well for our readers to visualize the lands and the period of time through which Mithra will have travelled to his western fold. The following table will therefore be useful. The rest of our space will then be devoted to a brief exposition of the chief doctrines of Mithraism, some account of its organisation and ritual,

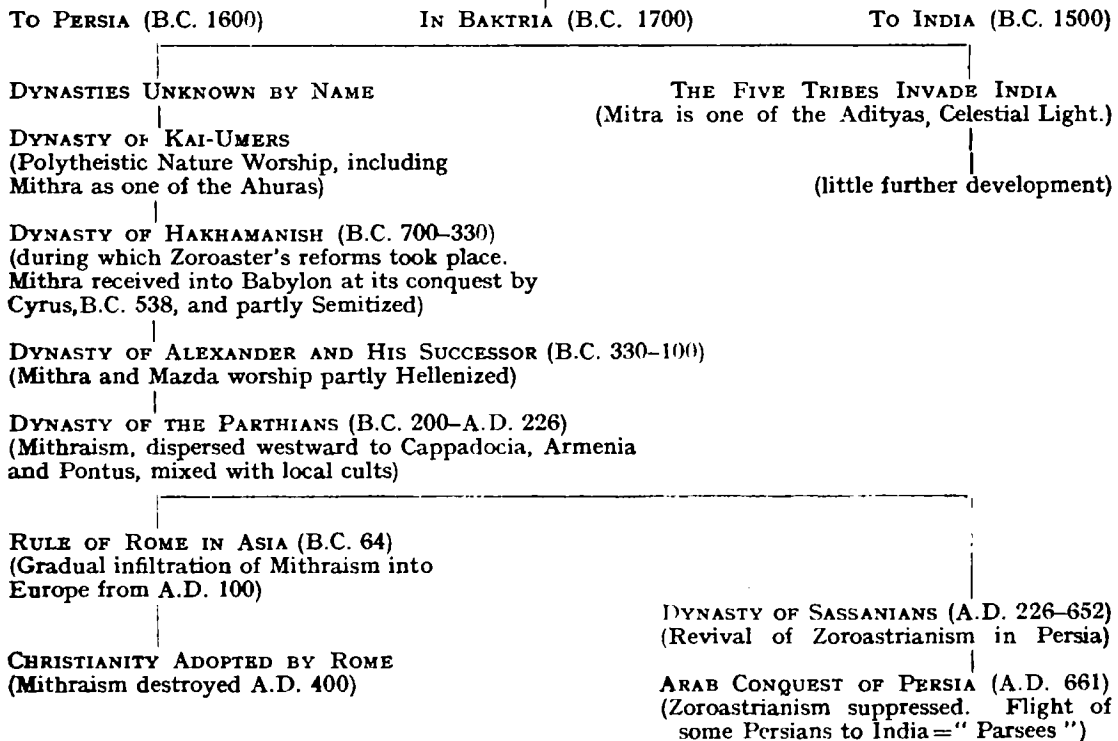
and lastly its ethical system. We shall perforce omit any extended reference to the complicated mythology of its hymns and the symbolism of its monuments, subjects which would require considerable space to treat of usefully.

VII.—DOCTRINES OF MITHRAISM.

Certain ideas of a philosophical character intended to satisfy the intellect of the thoughtful are found in the Mithraic texts and monuments.

Boundless Time, that element which baffles the metaphysicians, was viewed by the Mithraic teachers as the First Cause, from whom sprang the whole hierarchy of gods, demons and men, as well as the physical world. The older name of Zervan Akarana was replaced by the Greek names *Aeon* and *Kronos* or the Latin *Sæculum* or *Saturnus* as the march of Mithraism entered the Græco-Roman world. Zervan represents immutable Destiny or Fate. Heaven

PROTO-ARYANS
Worship Mithra as God of Light



(Ahura-Mazda) and Earth were his son and daughter, and the Ocean their child. Other gods appeared from the same divine couple and Ahriman in Hell was also the offspring of Time. Then followed the assault on Heaven by the lower gods and the perpetual battle which is human life. Nature itself was built up from the four elements of primitive science, personified and deified. The revolution of the starry heavens was Time's clock, naturally; and hence a knowledge of the calendar, and of the stars was part of Mithraic theology.

Such a system of dualism necessitates for the faithful a means of victory over evil; it requires intense activity carried on without relapse. Deliverance lies ahead of the man who will make the necessary effort. Ahriman is a powerful foe, and the destruction of the world is already decreed as a consequence of the corruption he has sown in men's hearts. All, therefore, that the initiate does—by ritual and liturgy, by social and ecclesiastical organisation, by rigid ethic and obedience to the "commandments"—is part of the process of his redemption. He is certainly not saved in spite of himself! This deliverance is not of the Indian kind, a non-existence in a world essentially evil; it is a positive immortality of the soul, and even, some said, of the body, attained through the resurrection of the dead. Humanity will meet in one grand assembly and Mithra, the god of truth, who sees into all hearts, will separate the good from the bad.

VIII.—THE BULL SLAYER.

Readers of the article in the December issue of this magazine, entitled "Between the Testaments," will notice the extraordinary similarity of ideas exhibited by the Mithraic and Judaic eschatology. Mithra is the Messiah of his system, the Logos even; he is the Judge and Redeemer of the wicked and the righteous respectively. He saves from the inevitable fate decreed by the older, sterner gods the race of suffering yet faithful men.

The outstanding symbolic act of the heroic Mithra, repeated in innumerable

texts and carvings, is his capture and slaying of the wild Bull, an exploit not easy to explain. It is generally regarded as a sacrifice unwillingly taken, but the subject requires further study. The allegory would be truer if the bull represented the wild untamed passions of human life which Mithra slays and from whose wounds spring corn and wine, the emblems of a civilized, ordered life. The fact that the bull is said to be the first creature made by Ahura-Mazda is a hint in the right direction. Psychologically, our egoism is "first created" and must be first subdued before an ordered earthly life, much more a happy heavenly life, is possible. In venturing thus to disagree with the myth-interpreting Magi and their modern commentators, we discern a greater degree of self-consistency in the Mithraic religion. The doctrinal or philosophical part, already explained, is expressed in the ritual course of the mysteries, and the ethic admirably fits with both. It is possible even still to regard the slaying of the bull as a symbol of *sacrifice* when once we are right as to its significance, although we might go further and declare it to be a symbolic *sacrament*; for the bull-like elements are not lost; they are "made sacred" by a heroic life which transmutes spinal marrow, blood and fertilising seed into their higher forms. In looking, therefore, at the pathetic group which the Mithraic artists have preserved for us we shall do well to be sure we understand aright what Mithra is doing for us there. The truth of this interpretation will perhaps appear with greater force when we turn to the Mithraic system of ethics. Meanwhile we make a brief inspection of the ritual.

IX.—ORGANIZATION AND RITUAL.

The worshippers of Mithra formed a closely bound society or "church," guided by well-instructed priests who guarded carefully the old traditions placed in their hands, some of which were so ancient that they could hardly be understood, having become detached from Mazdaism in which they had their origin.

The nucleus of the neophytes were the countrymen of Cappadocia drafted systematically into the Roman army for service in the European provinces. Here they found new surroundings to which they adapted themselves, but they were always, in their first generations, strangers in a strange land. This fact made their bond of union closer and more sincere. Secondly, we notice, men only were admitted, their women folk joining as a rule the mysteries of Cybele already referred to. The initiates were called "brothers," and were admitted to membership in the spring. The communities possessed a legal existence and might hold property to be administered by officers whose names appeared in the public *Album Sacratorum*; there were "masters," "curators," "attorneys," and "patrons" quite apart from the priests who alone directed the ritual. A society would number about a hundred initiates and represented a sort of religious family, and the old aristocracy of Mazdaism disappeared when slave, citizen and soldier worshipped and partook of the sacred banquets together. The strictest secrecy was observed, but admission of neophytes was not made difficult. The mithræum was underground, and was arranged to impress the initiates. A bas-relief or carving of the bull-slaying god was seen at the apse, and statues of other divinities faced him on entering. It was here that the "mysteries" were performed. Hardly anything but a few indiscretions relating to the liturgy employed have come to our hands. St. Jerome, for instance, tells us that there were seven degrees of initiation at each of which the new member received a new name—Raven, Occult, Soldier, Lion, Persian, Runner of the Sun and Father; they used masks shaped accordingly. The head of the church hierarchy was called "father of the fathers."

The ceremony of initiation was called *sacramentum* and there were many baptisms, sprinklings and immersions, all symbolic of the purification of the soul; and in some rare cases the horrible *taurobolium* or baptism in the blood of an ox was practised. This revolting ritual

was more popular in the mysteries of Cybele, although it originally came from Mazdean sources.

A significant part of the ritual was the sacred meal or communion taken only after a long novitiate. Carvings show us pictures of this being served by Fathers to a Raven, a Persian, a Soldier, and a Lion. Consecrated bread and water, mixed with wine, was administered with appropriate liturgy.

A description of the supposed topography of the heavens throws a great light upon the obscurity of the mystic ritual of the mithræum. The heavens were divided into seven spheres, each ruled by a planet, and the journey to the fixed stars was the road of deliverance. This topography was reproduced in the ritual of the mysteries. The initiates had to pass through seven gates and be challenged at each by its guardian; the pass-word was more than a word, it was, in fact, a deed of self-conquest, which alone would entitle the aspirant to pass beyond. On entering the gate of the moon the initiate had to sacrifice his vital and nutritive energy, *i.e.*, to be temperate; to Mercury he gave up his desires, to Venus his animal appetite, to the Sun his intellect, to Mars his combativeness, to Jupiter his ambitions and to Saturn his inclinations. Naked and empty-handed, stripped of vice and sensibility, he penetrated the eighth heaven of true beatitude, like a child who had returned home from a distant voyage.

All that is known by way of detail of the ritual of Mithraism—and there are many collected fragments—does not add to the essential character of these so-called "mysteries." This word here (and elsewhere too, for that matter) has been filled with more than its due content. The research of generations of scholars has failed to reveal anything more than might be expected from our general knowledge of the external aspect of these mystery religions. They could not keep their secret because there was no real secret to keep. There was an earnest aspiration for a higher spiritual life drawing men away from the baser realms

of the world ; this was an " open secret " known to many, both in and out of the temple ; there was an impressive and ancient ritual movement, beautiful and significant liturgy, and many a dramatic moment when the psychology of the spectators was receptive of the best influences. There was constant exhortation by teaching and preaching of fathers and priests and much that appeared esoteric to those who had not reached the stage where they could understand it. But we very much doubt whether in the mysteries generally there was more than a modicum of mystery, and only in the worst cases, a little spiritualistic magic. As to the mysteries of Mithra, we may say that all the evidence points to a healthy religion, and that part of it which is hidden from our view—and that of the outer contemporary world—was, we can be sure, entirely appropriate to those parts which are not hidden from us, namely, the doctrine and the ethics. A glance at this last subject will conclude our present study.

X.—THE ETHICS OF MITHRAISM.

As we have said, the religion of Mithra was one of action, suitable for the simple minded and disciplined men of the Roman army. There was no profound and elaborate *gnosis*, pretended or real. The faith had its intellectual side, certainly, and even reached to a philosophic grasp of life's realities not beyond the power of many ; but it was essentially ethical in character ; it was designed to accomplish progress in the life of men, here and hereafter, by good deeds. This was part of its inheritance received from Zoroaster ; in fact, when we recall the Aryan parentage of Mithraism we can understand why it distinguished itself in ethics more than the other foreign importations of Rome. Deficient as we are in information where we should like to be informed about the ethics of Mithraism we can at least assume that their character was like that of the ancient Mazdaism of the *Zend Avesta*. Strict as was that moral code it appears that in some respects Mithraism was more severe ; it made no concessions

to the licence of the pagan world it was invading. Mithraism was a battling religion, making its conquests neither by the sword, like Islam, nor by compassion, like gospel Christianity, but by rigid self-control. Mithra, says the Emperor Julian, gave his followers " commandments " which all must obey. He was the god of truth and surprised the Greeks by his extraordinary demands in this respect. All oaths were bonds made with him, not to be broken. The word " brother " was a really effective word and obedience to duty a meticulous practice.

The idea of the dualistic struggle between good and evil in the whole creation made it necessary to be on the side of the gods and angels, to avoid all pollution with inimical powers. Purification of body and character was life's one work, and its instruments cut deeply into all animality and lust. Blood sacrifices, once universal, were reduced to a minimum, and in most cases abolished altogether. Mithra alone of all the gods was chaste and continent, living without consort, and his followers vied with each other in their continual battle with the passions. Without the painful and cowardly mutilation practised by other cults, Mithra's soldiers maintained their virility with their virtue. No orgiastic abandonment was allowed to them, no *pseudo-katharsis* of lust by plunging more deeply into it—the ethical paradox of the Nikolaitans. Indeed, the ideals of the Mithraists were carried towards asceticism though without its ugliness. Their god was consistently called—through whatever land he passed—*Nabarze, Aniketos, Invictus, Insuperabilis*, " The Unconquered " : and so his devotees strove to be.

Although Mithraism never became a state religion as Mazda worship had been in the glorious days of Cyrus and Xerxes, yet it inherited the old idea of obedience to authority and loyalty to equal. Being intensely practical it is doubtful whether it attempted the more difficult venture of universal love to one's neighbour proposed by Christ. The aim was of a

different kind: not to produce a super-sensibility to the sufferings of others—an emotional activity—but a stoic apathy or insensibility to one's own sufferings—a volitional activity. Mithraism may be described as the attainment of Religion through the will—with the help of Mithra, the Saviour-God.

Renan, in his sensational manner, has launched the notion that if the Roman Emperor had not chosen Christianity, Europe would now have been Mithraic. We dare not pursue the speculation, but may be permitted the remark that Europe, now in the grip of Ahriman, might have been saved some of her self-inflicted torture if the god of Truth, Purity and Light and the god of Love and Wisdom had been allowed to co-operate rather than contend for her redemption. But it was not to be. In reading the story of the destruction of the Mithraic crypts and the shattering of the brotherhoods at the end of the fourth century, it is pathetic to reflect

on the depth of mutual misunderstanding and misappreciation which Christians and Mithraists had reached. It is odious to compare the central figures of each system, but at least we may say of the systems themselves, as they existed side by side in the Roman world, that they were more akin in doctrine, ethics, organization and ultimate aim than any other two faiths.

Alas, poor Mithra! Leaving his rocky home in Central Asia he becomes a divine hero for the sake of mankind. Endowed with eternal youth he faces the hordes of evil and beckons, for a thousand years, Persians, Babylonians, Greeks, Cappadocians and Phrygians to the struggle against Ahriman. But after three centuries of victory in Europe the Invincible One is at last conquered. He has left us one relic of his glorious career: for to-day we see his Phrygian cap of Liberty thrust, in bitter irony, on the head of Ahriman himself!

WILLIAM LOFTUS HARE.

Reports of Star Work in Many Lands during 1920

IN THE ARGENTINE REPUBLIC.

TOTAL membership 500, increase since January 1st, 40 members. Sectional magazine edited by the National Representative, *El Mensajero de la Estrella*.

Circulation 1,000 monthly, 500 free copies used for advertising. Literature published during the current year, *Liberacion*, a paper published by the organising secretary, Mr. Oscar Gossweiler, in the town of Rosario, for advertising the Order, having an edition of 1,000 numbers monthly.

IN AUSTRIA.

The total membership stands at 154, an increase of 27 since January, 1920. The local paper, *Orden des Sierns imm Osten*, edited by Miss Guttman, is regularly published, and the Star Principles are printed on the back of leaflets issued by the T.S. Hardly a lecture passes without a comment on the Coming, besides the special lectures each fortnight on the

Coming (Von Kommenden's), which means in German both the future as well as the Coming. Usually both meanings are combined in the lecture which endeavours to put before the public view points suggested by the Coming which are bound to affect the life of the future of all mankind.

IN BELGIUM.

La situation de la Section Belge, depuis l'armistice, est restée la même, c'est à dire que la manque de ressources a paralysé complètement notre travail. Le nombre des membres ne s'est guère beaucoup accru: 179 adhérents sont actuellement inscrit. Il faut tenir compte évidemment de la dépression générale subie par tout le monde dans notre pays, qui a terriblement souffert des conséquences de la guerre et de l'occupation allemande surtout.

Malheureusement, nous nous sentons assez isolés. Nous ne recevons jusqu'ici, en fait de publications concernant l'Ordre de l'Etoile, que le *Bulletin français*, *The Server*, et jamais nous ne recevons *The Herald of the Star*, auquel il

faut s'abonner ! Il me semble que les Représentants Nationaux devaient recevoir logiquement, et de droit, si j'ose ainsi dire, l'organe officiel de l'Ordre, afin d'être officiellement renseignés. Il arrive trop souvent que des membres posent des questions intéressantes auxquelles il n'est pas possible de répondre, faute de communications ou de renseignements. Cela est fort regrettable. Notre Ordre est essentiellement international et les rapports internationaux devaient être facilités par l'échange des revues, des bulletins, etc.

A mon sens, on n'a pas encore suffisamment insisté sur l'internationalité fondamentale de l'Ordre. Les différentes Sections ne sont pas assez internationalisées, je veux dire qu'il n'existe pas encore assez de liens de solidarité internationale entre les Sections nationales. Chaque Section est trop livrée à elle-même, à ses ressources propres, et ainsi les Sections pauvres et qui, à cause des difficultés inhérentes à leur ambiance nationale, ne parviennent pas à subsister normalement, ex a entrer en activité réelle et féconde vivent péniblement. Il n'existe pas assez, dans l'organisation de l'Ordre, ce que j'appellerais volontiers l'Entr'aide internationale. C'est une lacune regrettable. Le caractère international de notre Ordre est encore trop théorique, et pas assez pratique. Je me demande s'il n'y aurait pas lieu d'envisager la question de la création d'une sorte de *Fond International* qui servirait, le cas échéant, à venir pécuniairement en aide aux Sections nationales pour leurs activités les plus nécessaires de propagande, etc.

Malgré tous les obstacles, toutes les difficultés, nous avons créé une Coopérative — *L'Etoile d'Orient* — aux souscriptions de 50 et de 100 parts, dans le but de centraliser la vente de livres de propagande. Nous espérons que, bientôt, la Coopérative pourra entrer en activité, dû au dévouement de quelques membres actifs.

Je me suis entendu avec le *Bulletin français* et le *Bulletin Suisse* pour la publication, en commun d'un *Bulletin Belge*. Grâce à cette combinaison la Belgique aura, enfin, son organe, bien modeste il est vrai, mais qui nous servira beaucoup pour la propagande dans notre pays.

Pour éviter à l'avenir de continuel appels de fonds, j'ai décidé m'inspirant d'ailleurs des avis parus dans divers Bulletins de l'Ordre d'autres pays, de demander aux membres une cotisation annuelle de 5 frs. Cette demande a été fort bien accueillie jusqu'ici, et beaucoup de membres, ayant compris qu'il s'agissait d'une mesure rendue nécessaire par les circonstances et les nécessités les plus immédiates, n'ont pas hésité à verser immédiatement cette cotisation. Grâce à la petite somme que cette cotisation nous fournira, nous pourrons organiser bientôt dans les différentes villes de Belgique une tournée de conférences en faisant les frais nécessaires.

IN ENGLAND.

NEW MEMBERS.—278 as against 332 last year. These are made up as follows: country, 218 ;

London, 54 ; Ireland, 6. The decrease is probably owing to the fact that applicants must now have a proposer and seconder, but it means that we have a more reliable membership.

FINANCE.—£223 has been subscribed by members for general expenses in addition to £452 specially earmarked for salaries.

London	£85	8	6
Eastern Province	44	2	0
Northern Province	36	3	6
Southern Province	19	2	5
Midland Province	14	10	0
Individual donations	23	15	7

STAR PUBLISHING TRUST.—The stock of the Star Publishing Trust transferred to London, 314, Regent Street, last May, with the intention of the London Office becoming a branch of an International Star Publishing Trust, with its Headquarters at Adyar, India. Owing to difficulties of exchange this plan has never materialised. The capital of the Trust is about £500, chiefly represented by stock. The main work since the transfer from Glasgow has been the publication of Mr. Jinarajadasa's new book, *The Faith that is the Life*.

PROPAGANDA DEPARTMENT.—The work of this department has been carried on along the same lines as hitherto. Free literature is in constant demand, and some of our members are most industrious and discriminating in their circularising. 39 meetings were held for the Order itself, 20 lectures about the Order given on Theosophical platforms, and 26 on the platforms of other societies, making 85 in all.

THE STAR SHOP.—The Star Shop at 314, Regent Street still remains beyond all doubt our best piece of propaganda, attracting as it does all sorts and conditions of people.

IN FRANCE.

La situation de l'Ordre de l'Etoile en France est satisfaisante. Nous comptons 1300 membres et nous avons 25 centres en Province et dans l'Afrique du Nord. Le Bulletin que Mlle. I. Mallet dirige avec autant de dévouement que de capacité compte près de 500 abonnés.

Les réunions sont, sauf exception, ouvertes largement au public et très-suivies. Mad. de Manziarly secrétaire local de Paris s'efforce de les rendre aussi intéressantes que possible. En dehors de causeries faites par des membres de l'Ordre, des conférenciers divers ont été invités à parler chez nous. De plus, Mad. de Manziarly et Mlle. I. Mallet ont organisé un chœur qui se fait entendre en différentes occasions. Comme propagande elles ont envoyé des leaflets spécialement rédigés pour les pasteurs, un certain nombre y ont répondu. D'autres variétés de tracts ont été envoyés aux artistes et aux ouvriers.

Tout récemment, le groupe de protection animale qui existait avant le guerre comme Ordre de Service de l'Etoile, s'est reconstitué.

Le 28 décembre, le Chef de l'Ordre qui réside présentement à Paris, a pris la parole à la fin de

la réunion avec autant d'apropos que de sagesse. Nous espérons qu'il présidera aux côtés du Protecteur notre vénérée Mrs. Besant, au Congrès de l'Etoile qui suivra immédiatement le Congrès Mondial de la Société Théosophique à la fin du mois de Juillet.

IN HOLLAND

On the whole the Order is not doing so badly, but it goes very slowly. We closed the year 1919 with 1,120 members; during the year 1920, 116 joined, but we lost 37 members through death, departure to other sections, or through resignations, so that at the end of 1920 our membership roll shows 1,199 members.

Only about 20 public lectures were held in different towns. But every lecture is a success as the halls are generally crowded and the attention of the public is undivided.

Our literature sells very well. All public reading rooms have Star literature on their tables, as well as several hotels, boats, vegetarian restaurants, etc.

Our propaganda magazine, *Sterlicht*, appears monthly and reaches many people who do not come to lectures.

We have a very good Star choir under the direction of a blind member, Mr. Van Thienen; he has composed a setting to the Invocation for a capella, which is very beautiful and inspiring.

The Press is always very friendly to the Order, and public lectures are recorded at great length.

IN ITALY

Ici à LUSERNA S. GIOVANNI nous avons pu constituer un bon petit centre assez nombreux pour former une Loge de la S.T. à laquelle nous avons donné le nom de "Maitreya" car nous faisons tous partie de l'Ordre de l'Etoile d'Orient. Nous sommes ici dans le coeur des Vallées Vaudoises, de ces Vallées qui, autant, ont subi la terrible persécution de l'Eglise Catholique. Nous avons ainsi l'occasion de parler de la Venue du Seigneur à des personnes habituées à lire et à étudier la Bible et l'Evangile.

Au 31 Décembre 1919 les membres	
étaient	276
Durant l'année 1920 entrèrent ..	32 nouveaux
	308 membres
A déduire : 2 décédés et 1 expulsé	3
Membres inscrits au 31 Décembre	
1920	305

Notre Bulletin *La Stella* a continué sa publication malgré toutes les difficultés d'impression, de grèves, etc.

Malgré les difficultés actuelles, surtout en Italie, malgré la différence de la langue, l'énormité du change, ce qui porte l'abonnement à *The Herald of the Star* à un prix trop élevé pour chaque membre, la Section Italienne, désirent répondre à l'appel de notre bien aimé Chef de l'Ordre pour soutenir la publication de *The*

Herald of the Star met à sa disposition 500 livres Italiennes.

IN POLAND.

In spite of almost insuperable difficulties the Star work has been kept going in Warsaw mainly by the self-sacrificing and persevering efforts of the organising secretary, Miss Wanda Dynowska.

In spite of the lack of funds and exorbitant price of printing, they have somehow managed to get "At the Feet of the Master" translated into Polish and published, and the translation was circulated among a number of the troops at the time of the Russian invasion last summer.

A Star Centre also existed at Krakow, but unfortunately the secretary — an extremely capable and devoted member—Lt. Hendryk Munich, was taken prisoner and is now somewhere in Russia. Another Star Centre which existed at Vilno (Wilno) has temporarily ceased to exist.

IN SCOTLAND.

The *National Bulletin* was published and issued to all the members during Christmas week, and if funds permit it is hoped that it may be published annually. It was an endeavour to unite the Order in Scotland in thought and action, by showing the members what is being done in the reconstruction of the organisation and throughout the centres, as well as a means of communicating a message from Mr. C. Jinarajadasa, dictated by him while he was in Glasgow. It also contained the Letter to members of the Order from our Head regarding our responsibilities towards the HERALD OF THE STAR, and the Star Time for Scotland for simultaneous meditation.

Isolated members in country towns and districts are being asked to represent the Order officially, and a good response is being obtained. One local secretary in the South has undertaken to look after a whole county and to circularise prominent people with selected literature of the Order.

The present list of members on the card index is undergoing a sorting process so that it is difficult to estimate the number of members in Scotland, but about 450 certificates have been issued since the founding of the Order. During 1920, 39 new members were enrolled, and 7 more transferred from England.

Several of the Centres do excellent propaganda by providing public libraries with the HERALD OF THE STAR, and it is hoped to extend this activity.

The servants of the Star are active in Forfar and Glasgow. Forfar continues to work for Save the Children Fund, with an attendance of about 30, every Saturday afternoon. The children of No. 2 Glasgow Group are now devoting themselves to the practice of rhythmic movements and dancing and the production of a Fairy Play under the direction of Mrs. Livingston.

IN SPAIN.

En Mars de 1919, il existait 1099 Diplomes d'expédiés, auquel il faut ajouter 183 autres

jusqu'à fin 1920 : ce qui fait un total de : 1282.

De ces derniers il n'y a aucune démission.

Aux brochures officielles No. 1, et 2 publiées par la Section Espagnole, et en plus du livre "Aux Pieds du Maître" dont la 3eme édition est proche, le Représentant National a créé le Bulletin Officiel de l'Ordre de l'Etoile, intitulé *La Aurora* dont les deux lers Nos. ont paru.

Le Groupe de Madrid se réunit toutes les semaines, faisant méditations, lectures et dissertations sur le livre "Aux Pieds du Maître," puis échange une correspondance fraternelle avec les autres Groupes et membres d'Espagne et de l'Etranger faisant part aux uns et aux autres de ses travaux ; en plus il s'occupe des oeuvres de bienfaisance comme propagande à l'extérieur, distribuant du linge marqué d'une étoile, ou des secours en métallique au nom de l'Ordre, puis de leurs fonds prélèvent un aux pour aider aux frais généraux de l'Ordre.

Les Groupes d'Alicante et de Cadiz s'occupent un peu de toutes les activités, en général, mais principalement des réunions privées.

Le Groupe de Valencia s'occupe, en plus de ses réunions privées de la propagande par écrit, dont les Articles paraissent dans une Revue particulière mais dont le Directeur et Propriétaire est le Secrétaire Local, puis ce Groupe s'occupe aussi de faire des traductions concernant à l'Ordre de l'Etoile.

Du à l'activité et l'abnégation du nouveau Secrétaire Organisateur pour Cataluña, lequel est à la hauteur de sa tâche, les deux Groupes suivants ont été constitués..

Le Groupe No. 1 de Barcelonne dénommé "Groupe de la Jeunesse" s'occupe en plus de ses réunions privées, d'organiser des fêtes, comme propagande, et à l'effet, ses membres se transportent à des localités environnantes, invités par les membres de ces mêmes localités ou ils donnent des conférences ; de cet procédé découle une parfaite union entre tous les membres.

Le Groupe No. 2 du même endroit s'occupe aussi, en plus de ses réunions privées, principalement des oeuvres de bienfaisance ; les dames qui appartiennent à ce Groupe confectionnent des costumes et du linge pour les pauvres, le tout marqué d'une Etoile ; puis visitent les malades à l'Hôpital et secourent toutes les misères possibles au nom de l'Ordre.

Les Membres de divers autres endroits d'Espagne, principalement de Bilbao (partie Nord) s'occupent du soutien matériel de l'Ordre, en contribuant volontairement, tous les mois, chacun selon ses moyens, avec un aux, à cet effet ; cet exemple digne de toutes louanges et initié par le nouveau Secrétaire Organisateur actif autant qu'enthousiaste travailleur, de cette Région, gagne du terrain parmi les membres appartenant à cette Secretariat.

L'an 1921 commence sous de forts bons auspices et nous fait concevoir de belles espérances ; toutes sortes de projets en élaboration se forment pour amplifier le développement de notre chère Ordre et desquels, cette Section

enverra une information tous les six mois ainsi qu'il est mandé.

Madrid le 1er Février 1921.

Le Représentant National,
MANUEL FREVIÑO.

IN SWITZERLAND.

The last report of the Order of the Star in the East for Switzerland was sent on August 27th, 1920. Since that time the Order has pursued its work along its different lines of activity, notwithstanding the increasing difficulties of the present hour.

The "Domaine de l'Etoile" remains the chief feature of activity on the practical line.

This small community has till now more than realised the hopes of its founders, it becomes more and more the "Home" of Star members, the peaceful spot where all the efforts tend to live the "life of to-morrow" based on real spirituality.

In December we had the great joy to greet under its roof far-off members from Java, Australia, even Japan, and the beauty and harmony of the Christmas festival at the "Domaine de l'Etoile" was wonderful.

If on this line practical activity tends to be realised, another activity, that of meditation groups, has been increased this winter, specially in December, in order to send a strong and brotherly thought-form to the Society of Nations assembled.

Since November last an "entertainment group" has been opened every Thursday evening for young working girls. Music, recitation, practical talks render the evening agreeable. The object of this group is to widen the realm of their consciousness, and to enable them to grasp something of the beauty of art and literature.

Unfortunately, up till now the activities of Switzerland remain chiefly seated in Geneva, our different centres having not yet a deep, active line of their own.

We hope though that in German-Switzerland useful work may be done, as one or two earnest members have begun their different activities.

Since January, 1921, France, Belgium and Switzerland have joined in the publication of a united *Bulletin de l'Ordre de l'Etoile d'Orient*. May this three-stringed rope prove useful and strong.

The total membership of the Order in Switzerland was on January 22nd, 1921, 372.

Neuchâtel, Bâle and Locarno are our chief centres in French, German and Italian Switzerland.

Meetings take place every Saturday at 5 p.m., and on the first Sunday of each month.

All our efforts tend to put theory into practice and to find suitable and useful channels for the manifestation of the mighty spiritual forces which so freely flow in our Order.

[We have received many reports of Star work in other countries, too late, however, for publication in this issue.—Ed.]

THE Herald *of the* Star

VOL. X. No. 4

APRIL 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 40 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

AS was said in the last number of the HERALD I intend to write upon True Internationalism, a subject which was discussed by (Lady) Emily Lutyens in our February issue.

In true Internationalism lies the safety of the future, and the Order of the Star in the East ought to be very capable of playing a part in the creation of a new and clear understanding between different nations. We should at least possess a certain amount of unity arising out of the beliefs which we hold in common, and this unity ought to help us greatly in realising the great truth of Internationalism. The members of the Order belong to many countries and to many different races; yet national prejudices, I fear, are as strong within the Order as they are without, and distort many truths which should be to us only too clear.

When the Order was founded many joined with the firm and intense desire to prepare the world to receive a super-human Being. This preparation consists not only in announcing to the world our ideal. To prepare thoroughly we must help to create a new order of things, and in our endeavour to change humanity for the better let us not fail to change ourselves a little too. Let us rid ourselves of national prejudices and be ready to accept the greater unity, not only in religion, but, what to the majority is far harder, in the matter of race. For when He will come there will be no "favoured nation clause" in His all-embracing compassion.

From the age when our childish intellects could grasp an idea at all, we were told by those who consider themselves as responsible for us, that there exists in some distant clime a God who is looking after us. Our childish imaginations have been ever kindled by hearing strange tales about Him; by seeing our parents

becoming very serious of face at the mention of God; by going to church or temple; and thus we have grown up to believe almost unconsciously and rather vaguely in the idea of a God who has become both a personal deity, our refuge in distress, and also, in times of national crises, a God with a flag in His hand. Each nation has monopolised Him and has attributed to Him all the qualities which that nation desires. We have made of our God a plaything and, as is our wont, moulded all great ideas to our little minds by twisting and distorting them to such an extent that we can in the end scarcely distinguish the true from the false. Likewise this God who is everything to all men has been squeezed by us into a groove, so limited that He cannot escape our understandings. We come to consider that He has been created specially for us, and that His sole duty is the directing of His chosen people.

This curious way of thinking was clearly apparent during the Great War, when each nation claimed Him as its own. We do not seem to realise that the God of every religion is fundamentally the same, and that to Him all nations are under His protection and that to Him all are His chosen people. Let us imagine for a moment that a God is watching the surging humanity far below Him, to Whom the black, the brown, the white, and the yellow are the same, in that they are all coming towards Him, calling Him different names in different tongues. And He gazes on the suffering humanity with an equality of compassion.

* * *

I take it for granted that most of the readers of this Magazine believe not only in God, but that He has conceived a definite plan according to which He intends humanity to be guided. None of us, I presume, are foolish enough to

imagine that the world is governed by the Lords of Accident, though, for the moment, the whole world would seem to give that impression. Everywhere in realms of thought and action we see men groping blindly; for they will not admit that this plan exists. But we should realise that every nation, whether small or great, civilised or uncivilised is each carrying out, even if blindly, its allotted part of the plan. Each of us feels vaguely the working of this plan, and it becomes far clearer in moments of detachment and in moments of exaltation. The more impersonally we look at it the better we shall be able to understand and study it. The person who examines it with selfishness will never understand it, because in his innermost self he does not intend to understand or sympathise with it. He is afraid, and through his darkened eyes the plan may even appear reprehensible. We do not believe that any living person can know exactly in all its entirety this plan, but there are thousands who vaguely comprehend it, either through their imaginations or through impersonal efforts to get into touch with it. While this plan as a whole must be entirely beyond human comprehension, we can nevertheless understand some of its rudimentary principles. We can conceive that in this plan there must exist the great and simple principle of Brotherhood, to be achieved at a certain stage in the evolution of humanity; a conception impossible to the world when very young. When, however, in the course of the world's growth, humanity has been ready to receive, in a new form, the ancient wisdom, great teachers such as the Buddha and the Christ have incarnated. They have again and again repeated the principles of Brotherhood, but we with our strong personal desires and extraordinary shortsightedness can never understand these truths in all their simplicity. Real Brotherhood is not mere sentiment, nor is it an impossible ideal, but it is a clear understanding of a simple truth which requires no very profound examination. Mildly expectant of results we join societies for the promotion of Brotherhood,

but unfortunately our convictions and aspirations are so weakly founded that at the first storm of hatred, of selfishness, or of war, our cherished hopes melt away like snow under the hot sun.

* * *

It is very interesting to notice that our ideals are being expressed in quite unexpected quarters. To find defenders of the Third International putting forward ideas akin to our own, and expressing an attitude which would be more than worthy in a Star member, will astound many, and perhaps disgust others. We ourselves were very agreeably surprised to read in a magazine called "La Rose Croix" an appeal to people to prepare themselves to be ready to receive the light when it should appear. The article is an exhortation for spiritual awakening in religion, philosophy, science, and sociology.

"Réveil de la sociologie par l'influence du spiritualisme qui montre à l'homme qu'il n'y a point que le ventre et l'intérêt, mais que l'évolution s'accomplit par le développement des facultés mentales et affectives, par l'entraide et le sacrifice, par le devoir pénible autant que par le droit."

It seems to us that in the present conflict between Labour and Capital there has been for too long a spirit of self-interest on both sides, though the apparent selfishness of Labour is more justified. That there is a spirit of self-sacrifice on the part of those who have *everything* to gain in the fight against Capital should become a magnificent example to be followed by those who for the moment possess the riches of the earth.

What is still more curious to notice in this appeal of "Un frère de la Rose Croix" is his faith in the coming of a Teacher.

"D'où viendra ce réveil et par qui sera-t-il effectué?"

"Il viendra d'en haut et sera réalisé par chacun de nous, sous l'influence de Dieu à l'heure voulue."

"Mais il faut que nous ayons la bonne volonté."

"Mais il faut que nous ouvrons nos cœurs à cette éclatante lumière."

"Que chacun de nous accepte sans hésiter d'aliéner sa liberté, ses biens et même sa vie, que chacun de nous se dresse contre l'injustice."

"La Foi soulèvera les cœurs, transportera les montagnes."

"Préparons les voies du Seigneur, Ô mes frères."

"*Mavan Aitha.* Le Seigneur vient. Il s'annonce par des prophètes, par des précurseurs. Le Signe des Temps parait."

J. KRISHNAMURTI.

* * *

SPRING.

O dear, what shall I do,
And, O dear, where shall I go?
Hot my blood, my spirit low,
And I blush at every look—
Ah! what shall become of me?
The sky should be my only book,
And the linnets sing on every tree.

Pale my love lies on her bed,
In her sweet bosom buried
Oh! many a thought sighs there unsaid—
Many a thought for many a day
Of the sun's warming in the South,
Of lilac in the lilt of May
And the taste of honey in her mouth.

O dear, what shall I do,
And, O dear, where shall I go?
My heart is galled with a cup of rue—
For the bud is fat with an early bloom,
And lush are the grasses in the mead,
Sweet the heath where the wild bees hum—
And my love stretched palely on her bed.

R. L.

* * *

At a Meeting of Members

At a meeting towards the end of February concerning the HERALD OF THE STAR, of members of the Order, when Mr. Krishnamurti was in the chair, it was said, among other things, that one of the chief functions of the Magazine should be that of the propaganda of our ideals to the world at large, even as through its pages much of the wisdom of that world might be communicated to members of the "Order of the Star in the East." It was said that through the medium of the best work, be it of young or old in literature, philosophy, or pure ethics, we could the better propagate those ideals than by solely and repeatedly stating the reason for which we exist as

a body at all. It was *not* said that in philosophy, in literature itself, in all the arts—all the best that springs from the very sources of our being, and displays itself through our faculties—is to be found the very minister of God, the one prophet and great harbinger of Truth. We said it were good should we employ this common currency with ordinary men; we omitted to say that it is our *Belief* which should help us to appreciate, not a currency indeed, but the rarest gifts which this commonalty have to offer—the beauty through which all life is expressed; a beauty which, in our little pride, we are very wont to despise—the best which art and literature can express.

* * *

Editorial Considerations

Great is the prudery among us. It is no pleasant thought, albeit a thought which the Editorial Chair must not lightly reject, that there is scarcely a classic, so called by the world, which hitherto we should have been able to publish in our pages without grievously offending the susceptibilities of our readers. Were the Bible written to-day, we must needs reject it and pass it on to some more liberal journal to publish. Sophistry and euphuism are our passwords. There is no language under the sun not too coarse for our delicate palates, nor feeling shared by the whole world, and us alike, which we do not despise (or indulge only privately), because it is of this world. Scarce one among us would be guilty of calling a spade a spade, be it that we dig with it each day of our lives. And blinded are we to the light which others see—the light of literature, which has been a guiding torch held by humanity through every age, and the greatest heritage ever passed on to the next.

* * *

False Criticism

Doubtless we would receive much hostile criticism were we to publish anything in the nature of pure literature! When we are looking at a fine painting

or sculpture, we are impressed by its beauty, which pleases our æsthetic sense to a degree which we dare not express. With literature it seems we expect something different—something apart from pure æsthetics—and how much is to be gained through that alone—and imagine that it is of no worth unless it be coupled with some tendency or some dictum for our moral good. We will not realise that literature is essentially an art, and are very wont to confound it with ordinary speech which, it is true, is the medium given to all by which they may express their most trivial thought. But when speech becomes literature it assumes a new value, which bears no analysis, and be the subject of that literature what it may, it shall be regarded as an art, and as an art alone—one of the first creative forces, one of the subtlest means of expression in our power. And we would like to make here the assertion that in future our one standard for acceptance of manuscripts will be, what we consider, merit, beauty, or truth—nothing more—and if possible (we have yet *very* far to go, and success ever takes a long time), we trust that the *HERALD* will go down to posterity as a magazine which eventually achieved this end.

* * *

IN A POT-HOUSE.

In a small sun-lit pot-house sat a man
Of over sixty years, a trifle bent,
In whose old kindly face, all seamed and wan,
Trust and simplicity together went.

Still smiling with a childish gravity,
He toiled for those he had a right to hate,
Nor once reviled his toothless destiny,
But grateful for the little bread he ate.

He sipped his ale and stayed awhile his care,
The bloated pot-man at his smooth lot swore,
The warm sun filtered through the hazy air,
A melancholy cross upon the floor.

VIOLET ST. JOHN.

* * *

The Ancient We chanced to meet
Wisdom—and a young friend recently
Modern who described to us a
strange encounter, trivial in itself, which

embodies, however, a philosophy of no mean order. "Whether my face," he said, "is provocative of an irresistible impulse to speak to me I do not know. I do not look rich, please God I look kind; but often I have had strange conversations in the street with passers-by, and have derived much inspiration from them. On this occasion I was walking alone in some out-of-the-way street, and was accosted by a vagrant of villainous appearance, who, I thought, would ask me for a meal or tobacco, or something of the kind. It is not unusual nowadays. Instead, he put on a very grave air, and asked, 'Young man, do you know what I would do if I were your age?'

"'No, my friend,' said I, 'What would you do?'

"'Be happy—*very happy*,' he said, and hobbled off down the street."

* * *

STAND, BREATHLESS TIME.

Stand, breathless Time, my heart is sick with fear,
Stand, still while I survey my happiness,
Mine for a moment till it disappear
A vague, enchanted memory or less—
Fade like the heavens in water
Or childish laughter,
Or like the haunting pressure of a kiss—
I am afraid, unused the inconstant bliss!
Now, if I shut my eyes, is it not fled?
Can I still see it, still unvanishèd?

Hush! for I would not wake, Reason is cold,
Present the magic, mine the unwonted charm;
Then all my joy, all that a life can hold
Like to a babe in circling mother's arm
Lies crushed by a too fond love.
If once that arm should move—
And babyhood has all too brief a span—
How short the rapture and how soon the man!
As with that nameless awe for infancy,
I dread to realise my felicity.

Does gladness ever make us cowards so?
I am for all prepared—I know, I know—
I know the minister of joy is sorrow,
Know that to-day has ever a to-morrow
—Mine is my Present, never to forego!

M. S.

Secret Societies and World Unrest

The Truth about World Government. —*continued*

By ANNIE BESANT

(Reprinted from *New India*).

VII.

I SHALL now try to distinguish between facts and the "fiction, innuendo and deduction" so cleverly mixed up by the *Morning Post*, in the effort to blacken the Jewish race, to set West against East, Christianity against its sister religions, Europe against Asia. It conveniently forgets that Christianity, like all other great religions, is Oriental, Asian, in its origin, that its Central Figure was a Jew, that its first Apostles were Jews, that it was an eastern import into Europe, and that the world-dominance of the Jews that it so bitterly dreads and opposes is inspired not only by Messianic statements in the prophetic books of the Old Testament, accepted by Christendom as Canonical, and forming part of its Bible, but is insisted on by the great "apostle of the Gentiles," S. Paul. In Romans ix. to xi., his whole argument is the Restoration of the Jews, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed for ever" (ix., 4, 5). "Through their fall," he says, "salvation is come unto the Gentiles . . . if the casting away of them be the reconciling of the world what shall the receiving of them be, but life from the dead?" (x., 11, 15). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my

covenant unto them" (xi., 25-27). So thoroughly is this accepted, that all the Evangelical sects regard the "restoration of the Jews" as necessary before the Second Coming of Christ, and they look on the present recognition of Palestine as the Homeland of the Hebrews as one of the signs of the Second Coming. The King of the House of David as the World Sovereign is the Millennial reign expected by so many Christians, and it seems unjust to write with such animus of the Jews, so long as any authority is allowed to the accepted Christian Scriptures. These Scriptures are responsible for the Jewish dream of world-domination, and this hoped-for triumph has upheld the Hebrews in Ghetto and East End, through the executions, torture and pogroms which stain with blood and tears their tragic story since the Dispersal. On this point the *Morning Post* is far more anti-Christian than the Theosophist.

It may be admitted that the passionate hatred of the Jews in Germany, France, Austria and Hungary is chiefly due to the power they have acquired in the only occupation left to them by Christian hatred—the lending of money on usury and the gradual accumulation of wealth, until no war can be waged unless certain great Hebrew families will finance it. They have also largely captured the press, and as owners of capital and shapers of opinion, the Continental Nations have felt the weight of their tyranny. But there is far more than the efforts of the Jews behind the present World Unrest; those are, like Marx, like the Communists, incidents in a struggle mightier than the *Morning Post* has dreamed of.

For there is an Inner Government of the world, a World Power, the "kingdom which cannot be moved," described in every great religion, as composed of the active Ministers of the Most High, who carry out the Divine Will in evolution, that "Power which makes for Righteousness" recognised by Matthew Arnold, who dimly marked its current in history. The Hindu and the Buddhist speak of it as composed of Rishis and Devas, the equivalent of S. Paul's "just men made perfect" and the "company of Angels"; or the Saints and Angels of the Catholic Church, the august company into which perfected human beings are from time to time admitted; the Theosophist speaks of Them as the Brothers of the Light. Their one aim is to help mankind and to guide evolution upwards, in a sentence, to spiritualise matter, *i.e.*, to make matter the servant of Spirit. And there is an Inner Government opposed to them, seeking to delay evolution, to lead mankind astray, those whom S. Paul speaks of as "the rulers of the darkness of this world"; the Brothers of the Shadow to the Theosophist; Satan and his angels to the Christian; the hosts of Ahriman to the Parsi. Their one aim is to hinder and divert evolution, to materialise spirit, *i.e.*, to make spirit the servant of matter, The Nations, the groups, the individuals, that strive to work with the Divine Will in Evolution for the Perfection of Humanity, serve as the agents and active instruments of the Brothers of the Light in our physical world, and to borrow again a Pauline phrase, "wrestle" against the opposing forces; others, in turn, as Nations, groups and individuals, serve as the agents and active instruments of the Brothers of the Shadow. The Great War, as I pointed out in 1914, was a decisive conflict of this nature, in which no Occultist could remain neutral; and in the darkest days I could never doubt the issue, because the upward progress of evolution necessitated the defeat of those who embodied the forces which strove to push mankind along the downward path. Between these is the perpetual fight for world-domination through

the souls of men, and the *Morning Post* has caught glimpses of that fight at a very critical period, the development of a new racial type. To quote the Christian Scriptures again, since the argument is with a Christian paper, we have the war in heaven—the invisible world—"Michael and his angels fought against the dragon and his angels" (Rev. xii., 7).

Throughout the course of human history we find that every great religion has its Mysteries, or secret teachings, and the Initiates of these have been the philosophers, scientists and priests in the early days of every faith. Needless to do more than allude to the Mysteries of Egypt, Greece and Rome, to mention Plato or Pythagoras, or the testimony borne to the value of the teachings received. The Christian Church had the "Mysteries of Jesus" by which were transmitted the teachings given in private by Jesus to His disciples. As it is written: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (S. Matt. xiii., 11). "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them" (34). "Without a parable spake He not unto them; and when they were along He expounded all things to His disciples" (S. Mark iv., 34). It would have been passing strange had not the early Christians treasured up His teachings, and these, we read, were the secrets preserved in the "Mysteries of Jesus"; S. Clement of Alexandria and the great Origen may be consulted on this.

When the Christian Church began to persecute, the Christian Mysteries had disappeared, and her attentions were turned to the Mysteries of the older religions, the sanctuaries of learning. The progress of Greek and Egyptian science was stopped and darkness came down upon Europe. But "under the Rose"—the Egyptian symbol of secrecy—the students of the Hidden Sciences carried on their researches into Nature, and their discoveries were preserved in "rosaries," carried by wandering students from one little group to another, escaping

by secrecy from the terrors of the Church. Of these were the Goliardi, Jougleurs, Troubadours, Brothers of S. James, etc., using often satire, poems, legends, to convey hidden meanings; Abelard was said to be a Goliard, perhaps even Golia himself. They seem to have been linked by an obscure Freemasonry, according to Bedier. It may be remembered that when mathematics came back to Europe with the Moors, Pope Sylvanus was accused of commerce with the devil, because he drew the figures of Euclid with a pair of compasses, and Roger Bacon tells how hard he found it to obtain mathematical instruments, and was suspected of magic and punished. Very necessary was secrecy in those days, and when the Mysteries went underground, they became "Masonry," covering in symbols their precious truths. Closely linked with the above groups were the Albigenses, so mercilessly massacred by Simon de Montford, and persecuted by Popes. Many "heretical" sects sprang from these, or hid themselves under their names, and preserved religious truths as well as truths of Science and Philosophy. The schools of Pythagoras persisted in Southern Italy, preserving the truths of astronomy, the heliocentric theory, for instance, for which Galileo suffered and Bruno died.

VIII.

The history of the many secret societies that arose after the disappearance of the Mysteries is naturally obscure, but sufficient documents have been preserved for the patient investigator to find the traces of their existence. As the Catholic Church grew in power, it warred ever more incessantly against those who preserved the precious knowledge of antiquity, religious and scientific. The religious side was Mysticism, lately acknowledged by the Dean of S. Paul's to be "the most scientific form of religion"; some of the great Mystics found refuge in the monasteries, and were duly castigated by the orthodox; S. Teresa, S. John of the Cross, are among those who suffered from, and were afterwards canonised by

the Church. It is worth while roughly to indicate the line of descent, which, it will be noted, includes the heretical sects which, because widely spread and therefore not easily hidden, were from time to time crushed out by the Church; but as the secret root of them could never be reached, the doctrines of the "slaughtered saints" reappeared under a new name.

The root in the Middle East was Persian, in Manes, the Widow's Son, father of the "Manichæan heresy," which preserved the ancient Iranic, Chaldean and Egyptian traditions—whence astrology and astronomy, alchemy and chemistry—and also the secret wisdom of India and China; this, in the Mithraic Mysteries, was the nursery of the Magi, the "wise men of the East," some of whom observed the "Star in the East," which was His who "was born King of the Jews," and, seeking him, journeyed to Palestine. About 200 A.D. they were known as Gnostics. The root in the Near East was Greeco-Egyptian, the neo-Platonic School, including such men as Iamblichus and Plotinus, and from these two roots sprang the Gnostics of the early Christian Church, such as the great Origen, whose writings are a mine of information, and who declared that without the Gnostics the Church could not exist; also the above-named non-Christian Gnostics, of whom Valentinus was perhaps the most widely known. These two groups are the sources of European Mysticism and Masonry, as the *Post* rightly divines. But this work did not begin with the Templars. Manes derived from the Mithraic Mysteries, which flourished far back in the night of time, and which were Masonic in form, with the "emerald throne," and his teachings, mystical in form, spread in the third century A.D. The secret Jewish teaching, enshrined in the Kabbala, is said to date from the time of Moses—likely enough, since he was versed in Egyptian and Chaldæan magic; I do not know whether there is any form of ritual connected with the Kabbala; the Jewish mark on Masonry is the connection with the Temple of

Solomon, an obvious "blind" for the "Building of the Temple" a universal symbol of the "Temple of Light" found in all Mysticism, the "City of God," "the heavenly Jerusalem," "the new Jerusalem," "the City of Zion," etc., typifying in the first place, the human body as the temple of God—"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you" (I Cor. iii., 16); and again, "We have a building of God, a house not made with hands, eternal in the heavens. For in this [our earthly house, *i.e.*, body] we groan, earnestly desiring to be clothed upon with our house which is from heaven" (II. Cor. v., 1, 2). Those who realise what this means in a man, will understand the objects of the first Degree in Masonry, and the inner meaning of the third. Then, in a larger sense, there is the building of the Temple of Humanity, the "Kingdom of God," "the heavenly Jerusalem," wherein the present citizens are the "just men made perfect," as the first fruits of the Human Race, the "Grand Lodge," or "White Lodge," which shall have in due time as citizens the whole Human Race, the "Church triumphant" of the Christian, living in the future Golden Age of our earth.

In the fourth century A.D. Iamblichus stands out, and there are many "heresies," Manichæan and other, from the fourth to ninth century. A very interesting one is the Magistri Comacini, mentioned by Llorente in his well-known "History of the Inquisition," a ghastly book; Prof. Giuseppe Merzario, in his book on them, published in Milan in 1893, speaks of them as lights in the Italian darkness, and says that "the breath of their spirit might be felt all through those centuries," and that, of the works of art produced, "the greater and better part are due to that Brotherhood—always faithful and often secret." In the seventh century the Paulicians appeared; they were Manichæans, who in A.D. 657 took this new name, and later appeared as Cathari, Euchites, Bogomiles, and, still later, as Albigenses and Lollards. It is interesting to note that S. Augustine

was admitted to the first Degree in the Manichæan sect, that of Auditors, and remained in it between A.D. 374 to 385. John Yarker speaks of them as persecuted by "the Church of Rome from the 4th to the 18th century. . . . Yet the fathers often admit their great purity of life, but that was their sin against a corrupt priesthood and unpardonable." "The Knights of Rhodes and of Malta" are interesting in the eleventh century.

In the twelfth century, we reach an interesting point, for the Order of Knights of the Temple was founded in 1113, by nine men, who consecrated themselves to the service of God before the then Bishop of Jerusalem, and Baldwin II. gave them a house near the site of the Jewish Temple. These became the famous Knights Templar, or the Templars; there was, and perhaps still is, a little MS. book, Statutes of the Order, dated 1128. The Order was public, but it had a secret ritual. They thus originated among the Crusaders, and were received, according to the Abbé Gregoire, from the persecuted Christians of the East, who claimed to follow the teaching of S. John, the Apostle, and to have preserved the mysteries and hierarchical order of the Egyptian Initiation, transmitted to the Jews through Moses and afterwards to the Christians through Jesus Christ." They initiated in 1118, Hugh de Payens—one of the above mentioned Nine, and thus placed him "in the legitimate line of the successors of John the Apostle or Evangelist." These Christians were named Primitive or Johannite Christians. Abbé Gregoire adds that when Jacques de Molai foresaw his danger he appointed Brother Jean Mare Zarmenius of Jerusalem his successor. Thus he preserved the continuity of the Order of the East.

A slightly different account is given by Koessler, who, founding himself on the Instructions of the Chevalier D'Orient, states that "Eighty-eight Masons under the leadership of Garimonts, Patriarch of Jerusalem, went, in the year 1150, to Europe, and betook themselves to the Bishop of Upsala, who received them in

a very friendly fashion and was consequently initiated into the Mysteries of the Copts, which the Masons had brought with them. . . . Nine of these Masons, amongst them Hugo de Paganis, founded in Europe the Order of the Knights Templars." The accounts dovetail into each other, and it is said that the Order received from the Bishop of Upsala "the dogmas, mysteries and teachings of the Coptic priests," which he had received for safe keeping, and had concealed in the Crown Treasure Chamber of the King of Sweden.

The Order spread to Scotland, and founded there three degrees of S. Andrew of Scotland, the beginning of the "Ancient and Accepted Scottish Rite." The original Templars admitted to their Order some of the followers of the "Old Man of the Mountains." The *Post* puts this last point differently, apparently knowing nothing of the Coptic relationship, and says that a Crusader, Guillaume de Montbard received Masonic initiation at the hands of "the old Man of the Mountain" in Palestine, and passed it on to his fellow Knights. What is certain is that a present day Mason can work his way into a Druse Lodge in Lebanon, that the Templars were Masons, that it was through the Crusaders, though not exclusively, that Europe received Masonry. While the Manichæans were mostly concerned with doctrines, and were the parents of heretical sects, and thus of the Reformation, the ritual side seems to have been preserved mostly in the Knightly Orders. But this may have been only that one side was more emphasised than the other, and that sects which tried to gain adherents would not emphasise the ritual which guarded the higher knowledge. They would be known as protesting against the corruptions of Rome, and would hand on to the Orders any of their adherents distinguished for intellect and culture. The infamous Philippe le Bel destroyed the Order in France, burning alive its head, Jacques de Molai, and many of the Brethren, early in the fourteenth century, and the same black persecutor drove the Jews

from France. A remnant escaped to Mull in Scotland, where they were welcomed by their Scotch Brethren of S. Andrew. In a Transaction of the learned Quatuor Coronati, No. 2076 (Orthodox English Freemasonry), we read :

A thoughtful consideration of our principal ceremony irresistibly leads us to the doctrine that was typified by the pastos in the King's Chamber of the Great Pyramid, and connects with the main characteristic of all the mysteries, which embodied the highest truths then known to the illuminated ones. . . . The twelfth century witnessed an outbreak of mystic symbolism, perhaps unparalleled in our era, and gave us the religious legends of the Holy Grail, which point to an eastern origin ; this period coincides with the greatest popularity of the Templars, whose fall is contemporaneous with the decadence noticed by the lecturer. Without pressing the argument, I may suggest that some portion, at least, of our symbolism may have come through a Templar source, Romanist, yet deeply tinged with Gnosticism, while at a later date the Lollards (supposed to be inheritors of Manichæism) and who were but one of the many religio-political societies with which Europe was honey-combed, possibly introduced or revived some of these teachings. . . . One thing is certain, that satisfactory renderings of our symbols can only be obtained by a study of Eastern Mysticism ; Kabalistic, Hermetic, Pythagorean and Gnostic. Down the centuries we find enrolled the names of philosophic teachers who veiled their doctrines in figures similar to those in vogue among the Rosicrucians and still more recent students, and often identical with the signs we blazon on the walls of our Lodges and Chapters.

The lecture, in the discussion of which the above remarks were made by Mr. E. Macbean, I.G., was by Mr. Gould, who gave three possibilities with regard to the derivations of Masonry : (1) A strictly Masonic Channel, (2) The Rosicrucians, (3) A variety of defunct Societies, whose usages and customs have been appropriated, not inherited, by the Freemasons.

The Albigenses appear in this same twelfth century, the name probably derived from Albi, the city in which many Manichæans settled. The Waldenses were also founded by Peter Waldo, in 1170. The first were crushed out by wholesale slaughter in the following century, but reappear as Lollards and Troubadours. The latter struggled on and still exist ; in

Bohemia they call themselves "Bohemian Brothers."

The fourteenth century sees the crushing of the Knights Templars in France, and the foundation of the Rosicrucians in Germany, where also are found Johann Tauler and Nicolas of Basle. The fifteenth century offers the Fratres Lucis, the Platonic Academy, the Alchemical Society and the Society of the Trowel. The sixteenth has such Mystics as S. Teresa, S. John of the Cross; such scientists as Paracelsus and Cornelius Agrippa, and the spreading Rosicrucian Order founded by Christian Rosencreuz in the fourteenth. The seventeenth sees the birth of the Quietists with Michael de Molinos, with the Rosicrucians, Fratres Lucis, and Templars active, and the Asiatische Bruder. These go on into the eighteenth, with the Martinists and the Theosophical Society (founded in London, 1767, by Benedicte Chastamer, a Mystic Mason) on the mystic side.

This is the line inspired, guided, helped to one form after another by the White Lodge, the Hidden Government, enabling them to carry on the treasures of the Wisdom through the dark period of tyranny and persecution, in trust for a freer day. The Brothers of the Shadow strove to put out the light, but it was ever passed from hand to hand, and they strove also to turn knowledge to evil ends by black magic, sorcery and witchcraft, which stain the same period of human history, and accusations of which were ever thrown on the Children of Light.

IX.

In the eighteenth century the freedom of thought which had asserted itself in religious matters in the sixteenth century, entered the field of political life. Melancthon, it may be remembered, was a Mason, his name appearing in the *Cologne Record*, dated 1535, which mentions the Knights of Asia, also called the Knights of S. John. The "Brotherhood of S. John" is said to have existed before 1440, when it changed its name to the "S. John's Order of Freemasons," or the "Masonic Brotherhood."

The feudal system was decaying; its rights remained, while its duties were forgotten, and the misery of the poor was beyond description. Tyranny was rampant in monarch, noble and priest; poverty was faced by unbridled luxury, and social conditions had become intolerable. Unless drastic reforms were made, revolution would become inevitable.

The Masonic Orders were chosen by the Inner Government as the means of spreading right ideas of human relationships, and a Prince of the Transylvanian Home of Ragozy, an Initiate of the White Lodge, was chosen as the chief worker; he is known in the chronicles of the day by various names, most often as the Comte de S. Germain. The Guilds of Operative Masons, long working in Europe were utilised to form bodies of the Speculative Masons of Craft Masonry, in three Degrees; Ludwig Abafi, dealing with Masonry in Austria and Hungary, mentions an authorisation by Rudolph I. in the year 1275 of an order of Masons, and the Brotherhood of Stonemasons in Strasbourg received in 1278 a letter of indulgence from Pope Nicholas III., renewed by his successors down to Benedict XII. in 1340. The oldest order of German Masons, Abafi puts at 1397; there are Vienna Masons mentioned in 1412, 1430 and 1435; Strasbourg Lodges in 1495; Torgan in 1462; sixteen other Orders up to 1500, and in the subsequent centuries again others. The fraternities of Nicolas of Basle and of Johann Tauler, with the Bohemian Brothers and the Fratres Lucis were linked up with these. Jan Amos Comenski, latinised into Comenius, chaplain of the Bohemian Brothers, worked also with the Rosicrucians, and was invited into Transylvania and Hungary in 1650 by the then reigning Prince Ragozy, and there spread the teachings. During the seventeenth century, the many higher orders of Masonry were drawn together, in order to induce the kings, nobles and priests to take the leading part in the drastic reforms required. The African Brothers and the Rite of the Strict Observance stand out among these. Into the first only highly educated men of

good principles were admitted; their studies began with the history of Ancient Egypt, whence their name. They were established in 1767 in Prussia, with the sanction of Frederick the Great. Its statutes, says Ragon, "were to fear God only, to honour the King, to be discreet, and to exercise tolerance towards all Masonic sects." Frederick had been initiated as a Mason in 1738, and always protected Masonry. Dom Antoine Joseph Permetty, the librarian of the Royal Public Library in Berlin and an academician, was a Hermetist and a friend of the Comte de S. Germain (Prince Ragoczy). Later, he founded the "Academic des Illumines" at Avignon, a secret body under Masonic regulations. The Grand Lodge of Germany of which Frederick the Great was Grand Master, according to Findel, held that

in the Building Fraternities of the Middle Ages, besides their art, a secret science was carried on, the substratum of which was a real Christian Mystery, serving as a preparatory or elementary school and stepping-stone to that and the S. John's Masonry, which latter was not a mere system of moral philosophy, but closely allied and connected with this Mystery.

The Swedish system was hidden in the Building Fraternities, and held this very ancient secret, and it formed the secret of the higher degrees of the Rite (readers will recall the Bishop of Upsala in Sweden); this mystery was kept secret from the members of the inferior degrees. Jesus chose some of his disciples and taught them a secret science, transmitted later to the priests (the highest degree) of the Order of Knights Templars, and given by them to the higher members of the Building Fraternities:

The Swedish system teaches that there have been men of all Nations who have worshipped God in spirit and in truth, and, surrounded by idolatry and superstition, have yet preserved their purer faith. Separate from the world and unknown to it, this Wisdom has been preserved by them, and handed down as a Mystery.

It must be remembered that in ancient days building was regarded as a sacred art, probably because of the sciences on which it was founded.

The Rite of Strict Observance derived from the Knights Templars who took

refuge in Scotland. It would appear that this Rite, like the African Brothers, did appeal to those for whose improvement it was sent by the Inner Government, for in 1774 we find twelve reigning Princes members of the Rite. A leading member was Baron von Hund, received into the Order by Lord Kilmarnock, Grand Master of Scotland.

Masonry is, in truth, the vessel in which have been placed in symbols the highest truths of religion and science. Through members of its Lodges in the eighteenth century, were again promulgated the principles of Liberty, Equality and Fraternity in their true meaning, guided by Right Wisdom, Right Power and Right Activity. Behind these Craft were the higher Degrees, and behind these again the White Lodge "eternal in the heavens." The Masons spread light through the darkness of Europe. But that very Light awakened the starving, the ignorant, the wretched, and dazzled instead of illuminating them, for Reforms came not. Not from the Light, but from the shameless misuse of power, the selfish luxury of the rich, the starvation of the poor, came the Reign of Terror in France; atheism was the other side of superstition; bloody revenge the reaction from tyranny. That same Light falling on the American Colonies, on a sturdy, well-fed, pious people, resulted in the United States of America. The poisonous miasma which arises from putridity under the Light of the Sun is not the child of the Light but of the rottenness on which it falls. The noblest Masons perished in the Revolution. The Jacobin Clubs were the children of misery and tyranny, used by the Brothers of the Shadow to foil the work of the Brothers of the Light. Yet modern France is the outcome of the good in the Revolution, and its evil is being purged away. It is true that French Masonry became atheistic by reaction, and all the mystic knowledge and discipline were swept away from it; but it has done good work none the less, and the truths of Masonry shall again enlighten it.

(To be continued.)

A New Consciousness !

By W. INGRAM

" I sleep but my heart waketh. It is the voice of the beloved, that knocketh, saying :
Open to me, my sister, my undefiled. . . . "

The Song of Solomon. Chap. v. 2.

TO everyone who has found the Way of Life, sometime or other in an hour when there is dusk, a voice in the far spaces of the soul calls faintly and is gone. But having once come to the door that opens so slowly, the Presence never forgets. And with its coming—so unreal, so strange—there springs in the heart of the listener the green verdure of undying promise. It is the birth of a new consciousness.

Modern thought makes a critical mistake when it assumes that the thing we know as consciousness is the first and last gift of the spirit to man. With many it is perhaps a certain argument that while we can refine or defile, can ruin or readjust the mind, we can get nothing to take its place, nothing to better it. The assertion brings with it the inevitable conclusion that as there is none known, there cannot be a better consciousness. Is there anything to be said for another view of the matter ?

If the sub-human is not unassociated with the human, there exists in the animal a consciousness that differs in essence from the human. It would require considerable exposition to make plain even to the thoughtful what that difference precisely is. But one phase of it is quite apparent. The animal consciousness is essentially mechanical ; that is, is governed in its movements by stimuli of sense and desire which react in the nervous system to adjusted results. In other words the will of the animal is determined—there being no clear hiatus, no pause for deliberation or free choice, between the call of stimulus and the answer of action.

If, on the other hand, we survey the

formed world, it is possible to deduce the presence and the activity of a consciousness which must be entirely different from ours. The earliest and most superficial consideration of that consciousness makes it a probable guess that the difference is not one of degree. More probably it is one of Kind ; but, of course, quality does at times result from accumulation of quantities.

No doubt it may be disputed that the agency by which animate nature is created and regulated is a consciousness. The materialist with many arguments refines it away and makes merry at the expense of those who postulate the existence of an underlying power in Nature which thinks, plans, and builds. And as the position of Hume, when asserted, was shown to have no answer, so there is no wool to be gained by arguing with the materialist. He is the happy artizan who can make bricks without straw.

The mystery, of which all the lore of the Ancients is replete, has its origin in the fact that humanity is what it is—like a man asleep, but dreaming—whose dreams touch reality, without ever reaching solid foundations. Every endeavour, whether scientific, metaphysical, mystical or occult, to discern the final nature of being, ends in delusion, expressed in principles shapen in the night, merely to reveal to the light of day the same characteristic ineptitude, the same failure to make a touchstone for truth.

Take, for instance, that primeval discussion as to the origin of evil, and God's part in the production of it. The whole tribe of ideas that fly like swallows against the light of truth is bred of our mental insufficiency—the perpetual attempt we

make to enclose the real in the handcuffs of logic. The universe is nothing to us, unless we can measure it with our own measuring span and find it four-square to the common consciousness. Yet whether we know it, or ignore it, certain it is that the scheme of things has no flaw in itself—none except those which our peculiar mode of thinking makes matter of complaint. The acid of criticism cannot etch one line on the surface of a system whose age baffles thought, whose rejuvenescence is determined by springs and forces which the eye of insight in all generations has never had the grace to uncover. The human may nevertheless discern in that vast permanence the home of its own peace—the house so many seek but so few ever find.

There's a way across the deep,
And a path across the sea,
But the weary ne'er return
To their ain Country.

Nevertheless there do not exist many who in serious moments have not besought the oracle to inform them by what means the Great Peace may be acquired—the peace that abides at home to comfort the wanderer from whatever failure he returns. When the matter is surveyed, there seem to be many methods—perhaps too many—by which to tempt to its home at eve that restless dove. Uncertain as is man's exact place in the scheme of Cosmos, it seems good going to assume that there have been men who trod the mortal way long ago, essayed successfully its heart-breaking problems, attained the wisdom that abides and now are blessed. That they should be interested in the race that is following on seems so certain that many sit in patience waiting for the whispered secret of which the Elder Brethren are the bearers. But *there* exactly is the difficulty. How is the whisper hall-marked so that it is known to be of the Brethren. The wind bloweth as it listeth—safer in great spaces and desert wilds than in our ordered lives—bloweth, but whence or whither who may say? After all it is vain to sit with folded hands, as Mary waited for the Christ—as the Ages wait. For mere men the time is so short, so clogged with perplexity.

The fault is not always in the Voice. It is more often in the hearing ear. The old consciousness—with its fatal casualness—that is the flaw. Ye must be born again—if the voice blowing in the wind of the dawn means anything at all.

The way of ceremonial and magic—does that serve you better? Have you ever read that nothing proves the Divinity of Christ more certainly than Magic and the Kabala? The man who takes this way must have assured himself that his place in nature is higher than it appears, or that nature is more simple in Soul than science has found to be.

Yet I do not doubt that by methods such as these some in every age have captured for a season the Wandering Dove. The mind after all is a vineyard—and men and women were made to be keepers of such. These cages however will not long retain the Desire of the Ages. The Cup is not yet hammered that, being set on white samite, will glow with the Light that never was seen on sea or land. The heart knows its own bitterness, and a stranger may not meddle with it.

And so, like a child tired of toys, the soul returns to the empty hearth on which lie cold and dead the ashes of the many machines by which men in all ages have sought to capture the Living Truth. *Nudus intravi, nudus exeo.* The vanity that awoke in the dawn infests with its wailing the sorrow of sleep.

Yet somewhere there is wisdom ready to speak to the willing soul—somewhere there is purpose, if only it could be found. Because somewhere an Intelligence vast as the heavens, minute as the smallest blood cell, orders all things and drives men, as cattle are driven, so that even their wrath serves to praise the wisdom of the everlasting. But was man made merely to see the whirl of never-ending machinery, and to be broken at last in its cruel embrace?

Patient under intolerable conditions and discouragements many, the wisdom waits for man's humility—that quality that comes so late and illumines the sinner before it reaches the saint. Buy wisdom, says the Preacher, and sell it

not. From a wisdom so terrible that, as nature is its plaything, so man is its whipping-post, may man appeal to a wisdom so gentle and so sweet that its name is mercy, and its arms are the cradle of the seeking soul? For truly there exist two worlds, how begotten, how regulated, inquire not (for therein is folly)—the world which is machine made and machine driven and the world of purpose—bearing all things, enduring all things, for the truth that is set before it—for the Hope of the Ages. The world in which all of us are born, and in which most of us die, is the former. The world to which with grace we might belong, and in which our happiness is centred, is the world of purpose. But no amount of reasoning or planning, which is useless to add one cubit to our stature, will lift the soul the least towards the realm of purpose.

What is that Kingdom? It is the beginning of pure being—it is its end. To man it has given something more than to all other created things, liberty to arrange his own affairs with a certain freedom, which is, however, controlled as great spaces are controlled by greater Spaces still. For so the government remains beyond. And, let there be no mistake about it, somewhere there is government—the Will which is also all-seeing eye and mind.

Human reason exhibits its great limitation in failing to grasp the idea of purpose. It shows also the same lack of vision in that it is not moved by the wonder of its multiple and its flexible action and reaction—for we rest on the assurance of the mechanical, as we rest on our bed at night.

There is a picture in one of the great galleries which shows the Christ—a homeless wanderer entering the cottage of a peasant. If there be such a being, where in this strange world of things will he be found moving and working? Might he not be discovered where there is no other light, no other pleasure, no other good? An old Scotch woman once went to the minister for her token (the little metal disc which at one time in Scotland was the symbol of the right to be present at

the Holy Sacrament). The minister as usual proceeded to test her knowledge of the fundamentals of our Scotch Calvinism—in some ways as intricate and artificial as the mysteries of the Kabala. The old woman proved an indifferent catechumen, and at last, with the slow tears welling in her eyes: "I canna learn thae things, minister. But if ye kent Him as lang as I have, ye would na keep me frae ma token." And in shame the minister gave her the token. She had, what the minister had not, the key of the Chamber Beautiful. Can you guess where she found it? The hermits' cell will not discover it. It is not in the busy mart. Nor is it in much keeping of our neighbour—and our neighbour's conscience. It is not where busy men pursue anxiously and with much organising the way of God. God can make His own way straight.

The first lesson of the seeker must be to find the Great Peace which results from two truths—the knowledge of his own inability to alter eternal things, and the greater knowledge that there is no evil in the eternal. Here, in this human alone, is evil. Here alone Heaven is not.

And having found that there may be peace in resting upon the Eternal, it becomes matter of concern to realise what the Eternal is. Some conceptions of Him are as determined, are as fantastic as a map of Europe. For, as there is nothing that God is not, there is nothing that He is. The accent in all thought of God must be placed not on His being, not on His intelligence, but on His Will. That Will is neither bound nor harnessed, and he who shackles the Eternal in principles only works his own undoing.

Man was made in God's image, to be free. But that freedom was not given in order that he might have and become. On these two words swung hinged the great portals of Hell. His freedom leads him first to undo all that life has settled for him. The man who is truly free divests himself not only of his rags, but of his royal vestures. The greatest offences follow him who walks the Temple clothed and bedecked in shimmering virtues. On that pivot you swing back to those

differences which separate man from man. After all there is no Salvation for some. It belongs to all or to none. And no man may take it by violence or by stealth, and leave others wanting. The atonement did not happen once. It happens always. The gate of truth is the gate of Sacrifice ; the gate whereat no man arriving merely as man is ever turned away.

And so at even in great spaces there comes the whisper that speaks of a new Love and a new desire. Just when all seems lost, when patience has almost endured in vain, when the best and worst have ceased to differ, and nothing is sure, comes that

knocking. And because all seems to be so lost, at first in unbelief we refuse to answer, we prefer the poor fare that the husks provide. Then alas ! when we become sure, it has ceased ; it speaks no more. This is the first tavern of the way.

But now has come to birth a new reality—a new consciousness of what we and God are and may be. And thereafter there is really no return through the great door that opens so slowly.

Let tempests roar and the great winds rally :
Snow silence fall or lightning rend the pine.
The light of home shines brightly in the valley,
And, exiled son of heaven, it is thine.

“The Voice of Jerusalem” : The Shadows of Sleep

By S. L. BENSUSAN

IT has been stated that, when Mr. Lloyd George requested Lord Morley of Blackburn to join his Cabinet, the veteran of politics and letters declined, saying that he feared he could contribute nothing more than criticism. The story goes on to say that the Prime Minister declared that he would prefer criticism from Lord Morley to praise from most men. *Si non e vero, e ben trovato*. Criticism founded upon immutable principles, upon a recognition of the true values of life and action is of the utmost value to the thinking man ; all the rest is labour lost. Sound criticism may appear to go unheeded, it is safe to be denounced, but it lingers long after all that ranges between rank invective and blind adulation has become discredited. Criticism, however sound, must be well founded and capably expressed if it is to be effective ; there has been no time in the grave crises of great nations

in which some enlightened souls have not been able and willing to face obloquy by a spirited appeal against what they held to be wrong. The Prime Minister, speaking in Birmingham when he went to receive some honour there a couple of months ago, remarked that though this reception was a warm one, its predecessor had been warmer still. He had not been in that hall since those far-off days when he was denouncing the Boer War, and was forced to escape in disguise from a mob that was prepared to demand his life as the price of his opinions. To-day the ruin into which this world has fallen is seemingly past the wit of man to restore, and it has been associated in very many countries—Russia, Poland, Roumania and others—with untiring orgies of murder and rapine directed largely against the Jews. Even in countries where pogroms are not tolerated, the anti-Semitic press has given its ha’porth

of facts and its intolerable deal of fiction a wide and varied circulation. The Jews are accused by some of creating the conditions that brought about the world-war, by others of bringing about the downfall of the Romanoffs, while, for those whom the allegation of these offences may leave unmoved, there is the further suggestion of a Jewish plot, thousands of years old, directed against all the nations and seeking to grasp the hegemony of the civilised world. No evidence that will bear investigation has been produced, but none is needed; the market for fiction is perennial, the more sensational the story the better it sells. There is nothing we are not prepared to believe about those people whom we have made no effort to understand.

To combat the charges, direct or indirect, advanced against the Jews, to point out the grave dangers that are associated with the Palestinian "Mandate," and finally to condemn the whole political system as responsible for a bad War that counted its victims by the million, and for a worse Peace that has multiplied the jarring elements in Europe and out of it, was a work of the first magnitude. It demanded knowledge, conviction, courage and that vivid sense of the eternal verities which enables a man to challenge abuse and misconception, knowing them for what they are. I think it is fortunate for our European civilisation that Israel Zangwill has all these gifts, and is able to express them with an eloquence unsurpassed by any living writer. In "The Voice of Jerusalem" (Heinemann) he has moments when one is reminded of the Prophets and, from first page to last, his challenge to fallen humanity rings loud, clear and forceful as a trumpet call. With all the zeal of an iconoclast he attacks one idol after another, challenging those upon whose utterances the world once waited in trembling and in fear. Mr. Zangwill cannot find that any nationalities, be they great or small, have won anything from a War that looks like putting an end not to War but to Peace. For him the League of Nations becomes a League of

Damnation, and the Palestinian "Mandate" a mockery because, as he puts it, while the Poles found that one Jew to seven Poles was a menace, the Jew in Palestine will be required to be one among seven Arabs. His particular solution for the Arab problem is that the Arab should trek to Arabia, duly compensated for aught he may leave behind, a trifling amount in material as far as the Bedouin is concerned, because he is of course a nomad, settling on a piece of land long enough temporarily to exhaust its fertility and then moving off to pastures new.

As I see it, the whole book is a defence of the Jewish position, an exposition of the ideals that Judaism stands for, a protest against the principles that have governed war and peace, a passionate defence against the catastrophic legend of the Conquering Jew. The only conquest the Jew looks for is with the sword of the spirit. "He (the Jew) will bring about a Holy League of Nations, a Millennium of Peace." This is the view we might expect from a writer who declares confidently "The Old Testament contains . . . all the traces of the evolution from the crude psychology of primitive civilisation to that form of Jewish psychology popularly known as Christian." He is intolerant of those who seek to square the circle. "Britannia cannot at once rule the seas and be a member of the League of Nations." It is quite likely that this statement is incorrect and that history will disprove his view, but there is a fine courage in its making. With regard to invention for destructive purposes he writes, "Men should be moved not by what he must suffer, but by what he must inflict. The use of such weapons is an attainder to his own spiritual dignity, it is high treason to the majesty of man."

It is his gift to pierce to the core of convention to see not only the effect but the cause. Here (p. 182) is a passage worth pondering. It occurs in the section called "The Legend of the Conquering Jew."

That the Old Testament preaches a blood and iron Jehovah and the dominance of His one

chosen people, but that, though every word of it is true, it nevertheless leads up to and was replaced by a New Testament, with quite opposite teachings and a God of universal love, who even offered Himself (or His Son, for the identities are somewhat confused) as atonement for the sins of mankind, that this God was crucified by the Jews, and that they were ever afterwards eternally cursed for enabling the scheme of salvation to go through, and providentially preserved in a quaint mixture of obloquy and opulence as a witness to its truth—such is the farrago which still constitutes the average thought of Europe. Living and moving and having their being in such a conceptual chaos, and devoid of all critical power or historical discernment, it is no wonder that the masses remain exposed to the wildest delusions on all other subjects, and a perpetual prey to political adventurers. The worst of it is that this farrago is only the travesty of great tragic historic and cosmic truths, and that even this caricature could have been pragmatically beneficial, had it been seized and clung to in its moral aspects as whole-heartedly as in its mystic and melodramatic, and not surrendered at the very moment when it could have been valuable.

There is no living man of letters equally equipped to deliver judgment, equally sure of an audience that will be hurt or offended before it starts to weigh an indictment carefully, or better convinced that he will be the mark of the slings and arrows of outraged criticism. He knows that some form of anti-Semitism will bind the most diversified interests, if only for a little while, but his word is the weapon with which he defends Jews and Judaism, and he has mastered the old maxim that attack is the best defence. It is not necessary to be in complete agreement with his contentions in order to offer whole hearted admiration to such a notable contribution to modern thought. It might be urged fairly enough that Mr. Zangwill has only seen the real difficulties of our world-rulers from the outside; that a detached view belongs of right to the spectator, as the lamentable case of ex-President Wilson proves. It is reasonable to suggest that our author's attitude toward the Arabs is not fundamentally sounder than the attitude of the Pole to the Jew or the Frenchman to the Moor, or of any dominant race to what it is pleased to regard as a recessive one. We are not proud of our treatment

of Bushmen, Maoris, Indian Tribes of North America and the rest, and that the Arab of the Palestinian and Syrian areas, is a very poor type is undeniable. Yet, when a great principle is concerned, there can be no exceptions in its application. There are a dozen perfectly sound arguments for the expropriation of the Bedouin, but they leave one argument on the other side, and it is the argument that Mr. Zangwill would be among the first to invoke.

Perhaps he answers best the fantastic story of world-wide Jewish plot for power by his own attitude towards his surroundings. The late Walter Emanuel, who was as witty as he was kind, once wrote a humorous story about the return of the Jews—a million of them—to Palestine. They had paid the Sultan of Turkey, if I remember rightly, five million pounds to possess the land, and on arrival proceeded to vote for a President. Each of the million had a vote—and a million men were nominated for the Presidency. So Zionism failed and the million decided to return to Europe, only to be told that, while the Sultan had allowed them to come in for five millions, he could not let them out under ten! It was a funny story enough in those far-off days, when the world had not heard of pogroms, and there were no clouds on the international horizon, but it was more than amusing, it had a moral. The Jew of marked intelligence and with mental equipment above the ordinary can never see eye to eye with more than a minority of his associates on any matter of outstanding importance. He has his own theories and will brook no criticism. Every great Jewish movement has felt this weakness, this repeated failure to act in unison. Josephus tells us how it affected the defence of Jerusalem in the days of Vespasian and Titus, and the same characteristic has been in evidence through the ages, down to the present day when we find men united as to the end and quarrelling violently as to the means. If there had been a plot against the world of the kind that the modern anti-Semite talks about, either

publicly with baited breath or privately with his tongue in his cheek, it would have remained a very small affair, and the conspirators would have been denouncing one another through the ages. The power of cohesion is lacking among the people of the Diaspora and Mr. Zangwill, whose intellectual attainments have brought him into conflict with every section of the Jewish community, laments the absence of the gift. Perhaps he has no occasion. Was it not one of the Roman Emperors who wished that his enemies or his subjects had but a single neck? If the Jews had possessed the power attributed to them, they would have disappeared long ago. Their will to live is expressed in a thousand guises and communities. They may be hated as a class, a race, a religious sect, a nationality, an internationality, what you will, but it is only a very small minority that is hated individually. An individual popularity sustains the race; where individuality cannot express itself we find oppression, rising in intensity from some degree of ostracism up to murder.

Turning to the inability to merge individuality, we find Mr. Zangwill appearing on Socialist and Revolutionary platforms—to criticise socialism and revolution. "If Socialism encroaches too far upon individual liberty, not all its loaves and fishes will save it from the soullessness attaching to all mechanical construction." This to a meeting "chiefly of Bolsheviks"! It is a part of his quality that the truth is always of more importance to him than the audience; he is unable to lie or equivocate, or for any purpose seek to make the worse appear to be the better cause. We may think, as in the case of the Bedouin Arab, that his theories are at fault; we need never question the sincerity behind them.

Limits of space forbid further reference to a work that will rank among the most remarkable achievements of one who has sanctified exceptional gifts to the highest causes. We are too near the events of which he writes to do full justice to so caustic a commentary, and yet it is hard to believe that any thoughtful man or

woman can rise from a careful study of "The Voice of Jerusalem" without the sure conviction that there is still a path leading from the hideous turmoil surrounding us to a state of tranquillity, peace on earth and goodwill to all men. If the book had done no more than shed a light upon this path it would have been a noble contribution to the reconstruction of our shaken civilisation. For all the rest that goes to the making of it, whether we accept the views set out wholly or with reservation, we can only be profoundly grateful.

* * *

Science being knowledge arranged under general truths and principles, systematised knowledge and ascertained truth, it cannot in the present stages of our development deal either with dreams or the stuff that dreams are made of. Yet, even when we grant the inevitable failure of human faculty to find sure ground on which to handle the phenomena of the one half of our life, we may welcome all well-considered attempts to enable us to catch even a fleeting glimpse of the truths that evade us. There are certain realms that the mind can enter freely, there are others that seem to demand an extension of perception in a direction hitherto unexplored. The human mind being constituted as it is, cannot resist the lure of the unseen and the unknown, and it follows that no writer is likely to lack an audience if dreams are his subject and there is some skill in the presentation. It is curious to note how much the fascination of the narrative is worn away in its passage to cold print. The world of dreams is too fragile, or too nebulous, or too closely associated with the non-physical elements to suffer itself to be captured on the physical plane, and though Mrs. H. O. Arnold Foster has much to tell in her interesting and original book "Studies in Dreams" (Allen and Unwin), there is little or nothing that the reader can grasp, save the sound recipe for the avoidance of bad dreams. You train the mind to recognise them and you denounce them for what they are, a small matter enough, and yet one that

takes pages instead of a single sentence for its exposition. By training the waking mind to know the cheat, sleep must dismiss all its attendant terrors. Take this one statement from Mrs. Arnold Foster's work and you are left with a mass of disjointed conjectures, a collection of the records of dreams and sensations, meaningless to those who have had no similar experience, inexplicable to those who have. This is not to suggest that the book fails. In the patient endeavour to find clues, in the honest repudiation of Freud's most unpleasant and earliest theories, in the evidence of close and honest study and in the clear teaching, or rather the clear re-inforcement of old teaching, that the mind can still act as watch dog to the sleeping body, Mrs. Arnold Foster has deserved well of her readers. She has read deeply, too, or at least deeply enough to know how thinkers as varied as Freud, F. W. H. Myers and Bergson regard the dream phenomena, but she does not seem to have studied the theories of occultism or the beliefs that are the common property of theosophists. This is the more surprising because there is much in the phenomena she discusses for which those who believe that the physical is one of several planes on which we function, find satisfactory explanation. On the other hand, the association of physical happenings, a sudden noise, loss of bed-covering and the rest, with dreams that magnify and distort such things along the lines of pure fantasy is very carefully studied and thought out, while the suggestion that young children troubled by bad dreams should be trained to exorcise them by a direct effort of will is undoubtedly of value. Children are in all probability the worst sufferers from disturbed rest.

Mrs. Arnold Foster has endeavoured in vain to discover the Philosopher's Stone of the Dream World, the power that will enable us to transmute all dreams, however base their fabric, into the gold of precious memories. Those who can recall the best book George du Maurier wrote, his "Peter Ibbetson,"

will remember how the chief figure in that delightful fantasy had solved the problem. His creator himself did not seem to know how. The gift just grew and the hero indulged it. In all probability there are cravings for the golden dream among all who have ceased to look forward and are now learning to live in a past, recent or remote. The years in long procession strike at all the delights of the eye, steadily defacing them. Death comes with one or other of those years to strike down some of those who stood nearest and dearest to our lives. Nothing is left to us, save our interest in those who are to take our place. Failing this, we have memories that grow blurred and dim and only magic of a dream can, by defying Time the defacer and Death the destroyer, give us back the hours that were the April of our lives. We all know, if we have been travellers in far lands, that the glamour remains when all memory of discomfort has worn away. I can turn to-day with unalloyed pleasure to thoughts of famous cities I have visited, cities lying beyond the reach of our Western civilisation. Through the fog and mist of a winter's day, I can see white houses with their flat roofs throwing back the glare of the sun, walled gardens with red pomegranates and scarlet oleanders, jasmine and rarest roses. I can see the date palms and the camel-caravans and great hedges of cactus that ring round the gardens on the edge of the desert. The scent of orange groves comes back to me and the matchless glory of the sunrise. I can remember the vault of the firmament at midnight spangled with silver-blue stars. But I have forgotten what it is to be saddle-sore and racked with thirst. I have forgotten the nights when the heat forbade sleep, when hyænas howled and jackals barked and the mosquitoes that took their fill of blood. The aches, discomforts and real dangers and hardships that beset some of my travel years, not only in Europe but beyond, have gone — only the glamour remains. So it is with dreams. If we can get back to the time when

our earliest emotions were new-fledged, we know that all the minor discomforts will be forgotten, we have no fear lest we dream of them, and so we hasten, incurable sentimentalists that the most of us are, to return to what is as beautiful as a mirage and as false. Being, as I say, sentimentalists, we applaud Mrs. Arnold Foster for trying to help us, and regret very sincerely that she did not succeed. She consoles herself with the reflection that if we had just the dreams we want, whenever we want them, we should become blasés. This is more than merely possible, and yet it is quite likely that most dreamers would be glad to take the risk.

There is one story in the book that I set down because of its remarkable similarity to an experience of my own. Here is Mrs. Foster's experience. "I awoke before six o'clock one morning in my London bedroom and lay quietly thinking in a mood of great stillness. Quite suddenly my spirit seemed to leave my body—at least it is only in such words as these that I can describe what happened. I found myself outside my body, looking downward from a little height above the foot of the bed at my own form lying there just below me. I saw O——, I saw my bed and the pale wall behind it, and the light window. I saw myself—but it was I, my own self, who looked on, who thought, and who in an instant was conscious of intolerable loneliness and of a great sense of desolation. I wanted to come back to the warmth and shelter of human love . . . and I crept shuddering back into my bodily existence. . . . By degrees the feeling of distress went away, and I was comforted when I realised how completely I had still been my own self while it happened—how unchanged my identity during those moments when I was freed from my body and looked at it from the outside."

My own strange experience interests me more than ever in the light of the above. It dates back to the time when I was a school boy, sent home with inflammation of and an abscess on the brain a week before a long and too anxiously

anticipated Matriculation examination. The day of crisis had arrived, ushered in by rigors and other trouble. I was supposed to be in bed, but in reality it seemed to me that I was a little way above and beyond the bed looking at the uneasy figure that was myself. Every now and again that figure would move, or the nurse would stir, and then I and the figure on the bed became one. The last of these sudden junctions was associated with the entrance of a distinguished surgeon. He had come down from town post haste, an anæsthetist with him. His examination was swift but decisive, and within a quarter-of-an-hour I was on an improvised operating table. Years later, this great surgeon, now of world fame, met me near his house in Cavendish Square. "In all these years," he remarked, "I have never carried out the operation I performed on you with less time to spare." It follows, then, that the bonds of the body were breaking and, oddly enough, the seventeen year old boy was able to look at himself in what was to all intents and purposes the act of dissolution without emotion of any kind, merely with a certain languid interest. Certainly there was neither will to live nor reluctance to cease from living, only a certain quality of readiness to escape from an environment. I have told this experience many times in the thirty years that separate me from it, but have never met the counterpart until I took up "Studies in Dreams."

I like to think that when the time comes for us to cross the Great Divide, it may well be that our passing is not as difficult as it seems, and certainly, if we have not harmed any of those of our fellow pilgrims who have gone before or remain behind, there is no reason why it should be. Modern science tells us that some of the most distressing symptoms associated with dissolution are not what they seem. Perhaps this is a digression, but remember that the ancients whose wisdom was not in any way inferior to our own held that "life is death in a land of darkness, death is life in a land of light." And between the lands of

darkness and of light, there is a land of dreams.

SINN FEINERS, 1920

"Take care," they said, "O do take care,
You'll meet those bloody Sinn Feiners there,"
And they stared at me with globular eyes,
Bulging and blinking with glad surprise.

One said, "You ought to blame the priests."
"The priests be damned. They are worse than
beasts.
They rend and rive with tooth and claw
To satisfy a hungry maw.

Why, Hell's too cold for such as they—
Devils who sneak behind to slay!
Who crawl and crouch and cower by night
And shoot when you can't put up a fight."

And one man laughed, "If we butch the lot
They'll help to make hell rare and hot.
And they'll teach Old Nick a thing or two,
When he has some dirty work to do."

* * *

The Irish hills rose up in the west
Gentle and round as a woman's breast
Never was seen such a peaceful land,
So calm they seemed, so sweetly grand.

Could *there* be bloodshed, angry riot,
Horned in this seeming land of quiet?
Was this the place of eternal spleens
Of unforgotten once-had-beens?

And where the grass grew greenest, where
The maidens looked most sweet and fair,
The English stood on sentry go
Expectant of the sudden blow.

"Queer folk," the sentry said, "Take care,
They'll shoot a man a-saying his prayer.
Sinn Feiners every one are they—
These folk a-chatting down the way."

I joined them chatting down the way,
Queer folk, he had said, who loved to slay.
Wretches foreign and inhuman,
Every child and man and woman.

And some were shabby and thinly clad,
But none looked bad, and none looked mad;
And some were pinched and pale and poor,
Like Lazarus at Dives' door.

"Queer folk"! But their eyes were soft and
kind
As a traveller could wish to find.
And they had rough and honest hands,
That come with cultivating lands.

Were we not all of the self-same clay?
Did we not tread the self-same way?
Had we no common right and wrong,
Though each might sing a different song?

They too had sufferings and tears,
Human affections, hopes and fears.
They too, knew lovely life, knew death,
Were like the grass that withereth.

These were my sisters and my brothers,
And one I saw had a smile like mother's,
And a kindly, crinkly face—and eyes
Deep-shadowed with her son's good-byes.

JOHN BATEMAN.

The Eternal Journey

A Fable

By MAYNARD GREVILLE

YOUTH and Age walked side by side through the deep gloom along the way which is called "Life." Far in front shone a bright warm star, while behind lay their shadows stretching away into the past.

Youth was full of spirit and enthusiasm, bounding from side to side of the path,

while Age struggled slowly forward, avoiding the stones which cut the feet of his young companion. The old man halted often to regain his breath, and picked his way with care between the more serious pitfalls, taking advantage of his greater cunning and experience to keep up with the boy who skipped so wildly beside him.

Age was sheathed from head to foot in heavy armour and numberless weapons and tools hung from his girdle, but Youth was naked and carried only a huge club, the club of energy, which he swung continually about him, cracking stones, and in his careless haste dealing his old friend many an unintentional blow.

Once, Age had carried a similar club, but now it was broken and scarred with use and hung dejectedly, hardly noticeable amidst the armoury that clattered at his side.

Out of the fog a great barrier of stone loomed across their path. Youth sprang forward, a sharp cry of triumph already on his lips, and flung himself against it, only to fall back bruised and bleeding. For a moment Age stood irresolute, then, selecting a tiny steel chisel from among his implements, he inserted the keen point between two stones and beat steadily upon the head with the battered remnant of his old club. But his strength failed him, and the weapon splintered in his hands.

Youth, meanwhile, had been trying unsuccessfully to find a way round the barrier, floundering in bogs and morasses until he was covered in mud from head to foot. Presently he returned and pushing the old man rudely aside he drove at the iron head of the tool with all his might. One blow was sufficient, and the wall crumbled and split, vanishing in a shower of dust, and for an instant the darkness seemed to clear and the star shone out more brilliantly. Age stooped and picking up the chisel resumed his halting stride, while Youth raced on ahead.

Many and varied were the obstacles which these two encountered as they wandered on their lonely way. Sometimes one, sometimes the other would triumph single handed, but often Youth would consummate the work of Age simply with the might of the great club.

At length a great boulder barred their path, and by this time Age was so weak

that he could barely force the tool beneath it, and of his club only one small splinter was left. Once more Youth sprang forward with his yell of triumph, but before he reached the great rock he hesitated for the first time, and changing his mind he stepped off the beaten track into the surrounding darkness, to appear again in a few moments on the opposite side of the boulder. Swinging his club high above his head he dashed it down on to the rock, cleaving it through, so that the two halves fell apart leaving an open path. But the club had been weakened by the repeated ill usage, and this last test was too severe. The end shivered into a thousand fragments which flew in all directions, some far into the past, some into the surrounding gloom, and one pitched far ahead in the middle of the path, leaving a deep crater to mark its fall. Suddenly something stirred in the hole, and from it rose a new being, naked and confused. He held the broken splinter in his hand and whirled it round his head, and as he did so it grew and grew until it became a heavy club.

Age had fallen back exhausted, and as he lay on the ground Youth hurriedly stripped his arms and his weapons from him, and leaving him, strode forward into the night.

The old man lay still, but with a gigantic effort he opened his eyes to look at the star, his goal, once more. It grew and grew before his feeble vision until the heavens shone with one great light and the gloom was dispersed. He saw the road stretching away into the infinite, mounting forever into the light, and on its surface crawled two grim little specks. . . . One leaping from side to side with reckless enthusiasm, at times to fall, only to rise again, while the other now wearily picked his way amidst the stones and pitfalls.

With a smile Age fell back. . . . Where he had lain there now sparkled a small bright jewel, glistening with the reflected light of the star.

When Two and Two make Five

By W. KIRK STERNE

TOO often it has been assumed that the study of Æsthetics had reference only to the activities of creative art. Similarly it has been held that the full expression of personality is limited to the imaginative plane of Art. The unity of Art and Life is either not recognised or intentionally ignored. Such unity is, however, neither fiction nor a dream, and if recognised, its acceptance is an affair of common logic and utility.

Admittedly one of the greatest, if not the greatest, achievement in Life is the full expression of personality. Yet why, in the interest of corporate development, should that expression be restricted to the imaginative plane of anything? We desire an impulse for what that impulse can bring, not in imagination, but in Life. Only through an ever-widening consideration of Life can one find a sound basis for an appreciation of values æsthetic; and through the study of æsthetic values one may choose to educe a legitimate and synthetic philosophy of Life. One must recognise that the underlying principles behind artistic activity are not merely applicable, but stand in the same relationship to all other forms of human activity.

The philosophical and metaphysical conception has concerned itself with the problems of nature and morals in a theological sense; the artistic and critical conception has concerned itself with the creation and description of Beauty. The former has said, "Beauty is a manifestation of God to the senses"; the latter, "The ray of a star leaves off at the kiss of an ordinary thought." If there is any connection between the two, it is a connection more implied than apparent. It would be no exaggeration to assert, however, that scepticism in regard to the

practical working of the Æsthetic theory is entirely due to this relatively minute distinction. Undoubtedly the approximation of any two ideas from implication to practical unity is coincident with the approximation from failure to success. On the one side we have an admirable synthesis of ethical analysis; on the other, a visionary creation of sense perception. Between the two, an unwarrantable barricade, shutting off all recognisance of inter-relationship, and revealing two factors of one denominator — an unavailing incoherency and a theory of regrettable non-adaptation.

The principle behind rhythm in Music is a part of the eternal principle of rhythm in Life. The perception of balance in Design is identical with balance in Creation. The principle of tonality in composition is correlative with the great cycle of principles that makes for mobility in chess, strategy in love, the goal in football, the middle stump in cricket, the weak point of your opponent's defence in debate, and the right leg first in catching a 'bus. In rhythm is balance; in balance is 'bus catching. In all things the background of reference is one central point of fixation wherein are gathered all the scattered fragments of Romance to that indivisible unity where Creation re-creates. In Beauty is Truth; in Truth is Love; in Love is Life; in Life, the Ballade Dance, that great inheritance, the romance of self-expression, reiterating the ever present transition from theory to application in epic and in history, in lyric and in philosophy, in drama and in rhetoric, in Poetry and in Prose.

Are we worthy of such an Inheritance? Do we realise the possibilities of such a Romance? Are we to be living things in the endless eternal cycle of events, or are we to be dead mechanical puppets

n a petty artificial world? Have we advanced one step further on the radiant path of enlightenment that leads to the "simplicity of men?"

There can be no more serious mistake than that of splitting the force of Life into a million atoms. There can be no more fundamental error than that of differentiation between the creation of Art and the creation of Life. All spring from the same inexhaustible force of energy behind activity, and all are inter-related in one common purpose and service, the raising of Man upon the ladder of Being to the ultimate and full expression of Personality. The texture of all Life, though complex, is indivisible. There is no Life without all life, no Truth without all truth, no Honour without all honour, no Love without all love, no Beauty without all beauty.

One cannot analyse the Spirit. The attempt to do so is responsible for our present inability to grasp the treasure and to benefit through its utility. One may analyse manifestations of the Spirit. That is another matter, though one might be justified in questioning whether such analysis is not aiming at the mere satisfying of scientific curiosity.

The lack of co-ordination between spiritual power and material well-being lies in the fallacious neglect of this fundamental hypothesis. The insistent and impertinent attempt of modern scholastic thought to split infinity is primarily responsible for and indicative of our childish inability to distinguish between a power on the one hand, and its manifestation on the other. If we really believe that Beauty is "a manifestation of God to the senses," if we really are conscious that "the ray of a star leaves off at the kiss of an ordinary thought," then to reduce a Debussy suite or a Corot landscape to a sordid consideration of psychological subjectivity is as futile as pretended enthusiasm about elementary arithmetic after solving the law of the fourth dimension. The approach of even that illusive enigma is surely more likely to be heralded on the day when we clear the vast desolation between the speculative arena of intellectual and æsthetic dissipation and the surprise view where one beholds Romance, lifted to the level of a beautiful thought. Upon that day one instinctively raises his mathematics to the level of his dream.

Correspondence

TRUE INTERNATIONALISM

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—Lady Emily Lutyen's article is opportune. Now that movement from country to country is unrestricted, why should you not publish the names and addresses of Star householders in different countries who would be willing to exchange houses for a time. This international "movement" of Star members would be infinitely more valuable than any amount of letter writing. As an example to

others in this and other countries I am ready to negotiate with any Star householder in any other country for the exchange of houses, he will come to mine and I shall go to his, for any period not exceeding a month at a time.

Yours, etc.,

M. H. W.

[We shall be particularly pleased if correspondents will continue to use our columns for the purpose of arranging their domestic affairs.—
Ed.]

SEX HEAVENS AND SEX HELLS

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—The article by Mr. Henry Wright from the standpoint of the materialist might be an effective solution of this very difficult and complex problem. It really amounts, however, to sanctioning "free love" by going to the registrar first, and making a contract, so that the "unmarried" father will not be able to evade his responsibility. Human nature, beside the laws of the land, will have to be very much altered before such a proceeding becomes a matter of practice. The priest, according to the article, has to be eliminated from the union altogether. Alas! he is so already to a large extent, and "the modern ideas" which would bar him out have had their root in a materialism which denies the spiritual nature of man, and therein lie the disasters which we have to lament in these days. It is Bolshevism, pure and simple; such is the scheme which it has been attempted to enforce in Russia. The sacramental aspect of marriage has unfortunately been too much ignored, not only outside the churches, but within them, and the result has been the degradation of the ideal.

Yours, etc.,

JOHN BARRON,

Ballyhemla, Ballywalter, Co. Down, Ireland.

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—It is curious how often the quotation "conceived and born in sin" has been misinterpreted at all times and in all languages. (For instance in the article "Sex Heavens and Sex Hells," in your issue of January 1st, 1921.) The Hebrew had no word corresponding exactly to the English conception of "Sin." The Hebrew, "awon, pesha," and other words, usually translated iniquity, sin, mean "the state of a person who is considered guilty in the eyes of God." The characteristic trait of the Hebrew tongue is that it always looks at the consequence of a metaphor and not at the metaphor itself. If a man is overcome by pain or disaster, his unhappy state is considered a consequence of being guilty in the eyes of God—the Supreme Court of Justice. This metaphor has the flavour of a legal term. The chief idea of the Book of Job is to destroy the belief that unhappiness is a consequence of guilt, or of what we now call "sin."

In the above quotation "sin" does not at all imply the unholiness of matrimony, for the birth of a child was always regarded as a blessing of God. Sin—here as elsewhere in the Scriptures—means that at the time of the child's conception his people were in a state of unhappiness, and this had nothing to do with the child itself, or with the way it was brought forth.

I should like to point out that the understanding of both testaments would be much clearer if metaphors were treated from the

peculiar point of view of their authors and not considered upon the mere value of the actual words.

Yours, etc.,

B. I. L.

"BETWEEN THE TESTAMENTS"

—A CORRECTION

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—In Mr. W. L. Hare's most interesting article (the HERALD OF THE STAR, January 1st, 1921) I found the statement that "Memra" is a Hebrew word of feminine gender corresponding to the Greek Sophia (page 14).

May I point out that it is neither Hebrew nor feminine? It is Aramaic and masculine and means "word," "saying." The required Hebrew word is Hokmāh, which is feminine and corresponding to Sophia.

Yours, etc.,

M. E. L.

[Mr. Hare writes: "Your correspondent kindly points out a mistake in my article in the January issue (page 14) where the word *Memra* appears instead of the word *Hokmāh*. I am sorry I made the slip and grateful for his correction which your readers should insert in their copies of the HERALD OF THE STAR."—ED.]

A SINCERE SUGGESTION

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—Our members of the Rochdale Star Centre have been considering how they could help to spread the HERALD OF THE STAR and its ideas, and beg to submit for your consideration the following suggestions:

- 1.—That each Star Centre should send the HERALD OF THE STAR to the public library each month, the cost of same to be paid by the Star Centre in question.
- 2.—That each Star Centre should try to get those members and others who are not in a position to pay 12s. in advance, to pay 1s. monthly. The 12s. in advance in such cases could be sent by the Star Centre, and they would receive their money back by the end of the year at the rate of 1s. per month, from the members. It should not be difficult to raise funds for this purpose by the Star Centres, if the right spirit is shown, and it would enable many to have the HERALD OF THE STAR who at present cannot afford to pay the 12s.
- 3.—That each member of the Star so far as financial means will allow should consider it a sacred pledge to purchase the HERALD OF THE STAR, and try to increase its circulation by lending or giving their old copies to people outside our Order.

4.—That each member should subscribe 1d. per month towards the expenses of publishing, etc., and if possible to send 1s. in advance in the January of each year.

In order to show that they are sincere about this matter, they have all decided to subscribe 1s. per year in advance to help towards the cost of printing, etc. The Star secretary will forward you 1s. *per member* from this Centre with the order for next year's issue of the HERALD OF THE STAR. They have also ordered an extra number of the HERALD OF THE STAR, which will be sent to the public library each month.

I feel sure that each member of the Order will subscribe 1s. per year for this purpose, and not let the responsibility rest on the shoulders of a few members for its present issue.

I am,
Yours, etc.,
A STAR WORKER.

A SCHEME

To the Editor of the HERALD OF THE STAR.

DEAR SIR,—The Order of the Star is a world-wide organisation; many lands belong to it, many different individuals constitute it, and out of this complexity has to come a homogeneous conglomerate, a harmonious unity, if the Order is to be an expression of one will, of one inspiration. That does not mean uniformity and monotony of the different parts, but only co-ordination of them.

Every land has its different part to play and possesses a specific quality for this purpose, not only the different countries, but the different centres in them, and the different individuals. The great difficulty is to take advantage of this multiplicity; very often this element of richness is an element of division, and even of paralysis. Yet our organisation has to realise unity, and we have to work at it in many ways. Here is one of the possibilities.

Why not use the HERALD as a vast synthesis? Why not look at it as belonging to every country, as an expression not only of the life of the whole body, but as an expression of universal life?

Nearly every country possesses already its own bulletin, to unify its members, to speak of local activities, meetings, lectures, etc. That is necessary and useful, and every country should endeavour to have its own bulletin, but equally should contribute to the whole work. The HERALD could represent the whole Order. Every country should consent to produce one of the numbers of the HERALD and make it the expression of the respective country. During the year the HERALD should have its Indian, Australian, French, American, Russian, etc.—number. Every country and every member should work at this, making it a question of right ambition to produce the best. Has not the time come to realise our individual duty, and the necessity for everyone of us to take an

active part in the movement? Why think it the duty of "somebody" else? Why find it natural that this mysterious "somebody" has to provide us with everything? And what of the joy of co-operation, of helping, of the love of our general work? Isn't it a reality?

THE WORK.

To work usefully it is necessary to know the state of things which can further the evolutionary process and what obstacles or opportunities exist. We must know that and make the others know it. For the work, knowledge and truth are needed. First let us know our strength and our difficulties, then we will find the means to overcome them and to use the opportunities. The HERALD could so well help us in that. It has to present a picture of the situation inside and outside our Order, in the political, social, scientific, artistic, practical, and religious life. And even if that is difficult we have to achieve it. How shall the Order of the Star have an influence, if we do not know all this? Why not form a Herald group in every country, distributing different tasks to different members and reuniting it in a complete whole? That will provide work and study for everyone. We ourselves must learn much more about life and its needs and its different expressions. We have to widen our mentality, to broaden our ideas and to enlarge our sympathy. Our work is always equally on ourselves and for others. After presenting the outside life, the HERALD has to give an account of the inside life of the Star in each country. How many members, what they do, what they study, what they start and what they achieve. Even if there is little to say, why not say it and rouse interest, sympathy and help. So much more could be done if we could realise that there is work for every one of us, without exception. The thought of "somebody" has to be replaced by the thought "me." And for that reason truth is needed. Let us see what we achieve and we shall find that it is not enough.

HOW?

How achieve this?

By generosity.

We receive so much and give so little. Mysterious "somebody" gives all the time, has not our turn come now?

When one loves one gives. Do we love enough? If not, let us love more. Do we *really* believe in Him and His coming? Then to whom belongs everything we have? We are ready to receive so much of Him, could not we give something too? We have no spiritual treasures to distribute, but we can give what we have. Thinking of our contribution to the paper heralding His coming we could give the money we can spare, or our time, our ideas, our knowledge, our ability, our love and enthusiasm. And if we are so poor that we have nothing of all that, then let us look round attentively and gather knowledge, skill and beauty.

Sacrifice of our personal interest to the interest of the community. It is this spirit of sacrifice, this breaking down of the personality that will best serve our cause.

PROGRAMME.

The following countries, for instance, could contribute a special number: Africa, N. America, Central America, S. America, India, Australasia, England, the French-speaking countries (France, Belgium and Switzerland), Scandinavia, Latin countries (Italy, Spain, Portugal), Slavonic countries, and so on. Countries not able to produce an entire number could join together. All these questions of grouping, of distributing of work, the order in which the numbers have to appear, etc., has to be carefully studied and discussed with the national representatives. The above is a very rough sketch only. But even now it can be presumed that every country has to produce only one number every twelve or fourteen months.

In addition to the "national" content of the HERALD, each number should have a "universal part," containing the latest news of the other countries, the instructions of the leaders, questions, discussions, correspondence, exchange of views, ideas, etc. This part is to be provided by the editor of the HERALD and is the uniting thread of the different numbers. The editor of the HERALD has to ascend also to the translation, because the HERALD appears in English, and

sometimes there would be sent in articles in other languages. So a central HERALD committee has to be created with the delegates of all countries, in each country a HERALD group has to exist too, and the link of all these centres has to be real and active.

And in this way the HERALD could be printed, and could intensify the life of the Order. There remains the last step—the reading of it. We members must look to this. The distribution of the HERALD is absolutely necessary, its voice must be heard all over the world. We have to find subscribers and readers; this is our work and our duty too.

I am,
Yours, etc.,
A FRENCH MEMBER.

[Valuable as in many respects are our correspondent's suggestions, as to how far they are at all practicable we are left in considerable doubt. In all such matters the purely business considerations, as well as the limits of human capacity, must be taken into account; and while upon a worthy enthusiasm rests the success of the magazine, we would point out that that enthusiasm is of most worth which offers the most chance of practical results. However, there are many points in our correspondent's letter of particular interest, and we trust that, if nothing else, it will stimulate a similar enthusiasm in others.—ED.]

Further Reports of Star Work during 1920

IN HUNGARY.

THE National Representative speaks of the great difficulties in the work owing to the war and the conditions prevailing after the Armistice. There is a strong Roman Catholic element which is antagonistic to the Order, and the difficulties of living at all make propaganda almost impossible.

Mr. Nerei's report concludes with the words: "Now we are in a condition of hope for a better future, though the so-called 'Peace' which was forced upon us has brought more suffering and distress than the war. The present time is full of sorrow and scarcities for everybody and naturally people have not much thought for their future. Notwithstanding, we few hold together as our faith is strong and is based on conviction and rests upon the hope of the Coming of the Great World Teacher, and behold this world's grief and affliction as the sign that the time of His Coming is near at hand.

IN ICELAND.

At the beginning of the year 1920 we had 100 members, and at the end of the year there were 115 members.

The officers of the Order are as follows:

Mrs. Adalbjörg Sigurdardóttir Nielsson, Reykjavik, National Representative; Mr. Jónas Thor, Akureyri, secretary for Iceland.

As before, we have a branch here in Reykjavik and one other in Akureyri on the north coast of the country. This year (1920) we have furthermore formed a new branch on the west coast of Iceland (Breiðafrei). The leader of same is Miss Maróa Jóhannsdóttir, Stykkisholm.

Here in Reykjavik we have usually had two regular meetings monthly, viz., the first and the third Sunday of each month, and we have further had a special meeting on January 11th, December 24th and 28th. In Akureyri they have had one monthly meeting regularly, and a special meeting on January 11th, December 24th and 28th.

THE Herald *of the* Star

Vol. X. No. 5

MAY 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 25 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

CRUELTY has been practised throughout the ages and in all parts of the world, sometimes in the sacred name of religion, sometimes for pleasure, and sometimes merely to satisfy our physical desires. At all times, except perhaps in the very early stages of utter barbarity, cruelty has been condemned. Great Teachers, from time immemorial, have considered cruelty to be one of the most evil factors in the development of humanity. Lord Buddha has said:—

“ Kill not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.”

And the Christ, whose teachings have been misrepresented and perverted, for the reason that, for the most part, man is incapable of understanding and practising simple truths, ever preached the Law of Love. Religions, which ought to unite rather than separate, have given humanity an excuse for the infliction of unimaginable cruelties, such as religious wars, torturing inquisitions and bestial sacrifices. A tolerant attitude was even less understood in the past than it is to-day, and it is through a very slow and painful process that we have begun to appreciate this simple truth, that all religions satisfy the burning thirst of humanity, that each religion leads to the One God. He is like the summit of a great mountain and we are ever under His benevolent eye.

* * *

In our moments of clear thinking we realise to some extent this simple idea of tolerance, but it must be owned that the majority of human beings do not and will not think. They prefer to be led and they will be led according to the whims of their leaders. If, instead of this, we begin to think for ourselves, to fight our own battles, to understand and sympathise with every individual whose conceptions of God and of life are wholly different from our own, then the germs of real Brotherhood and of Compassion will

be born within us. At our stage of evolution this task is not difficult to accomplish, and, when we shall be guided by this spirit, wars of every kind will cease, the most complicated problems which now face us will disappear, and we shall genuinely desire to remove the terrible suffering of the world. Petty and useless things will vanish away, and we shall re-discover simple truths—we shall, in a sense, live on a spiritual plane. Now I will not say that it is the duty of Star members to do this, but I will say this, with all the earnestness that is in me, that they must think very seriously over this, if they wish to prepare themselves and the world to receive a new era. Once we are intellectually convinced of this truth we must change ourselves and put it into practice, discriminating between the essential and the non-essential. Before we perfect the world let us perfect ourselves; let us have in our minds constantly and clearly our goal, the aim of our life. The purpose of the Order of the Star in the East is to bring about a new era of happiness and spirituality, and we shall cease as an Order if we are incapable of practising the ideals which we hold. Now, if we are for the betterment of the world, we must acquire a broad point of view, a realisation of the essentials of life. And one of the first essentials, it seems to me, is religious toleration; we must understand that God, the Supreme Being, though represented here in various forms and worshipped in many languages, is One and the Same. We must feel this intuitively, for though we may understand intellectually, yet we shall act only when our hearts are touched. It is our duty, then, to create in the world the spirit of utter tolerance, which we, in even the smallest degree, may possess; then cruelty, in every shape and form, will cease and mankind will learn to be happier and to be at peace with Nature.

It is through the thought and act of everyday that we become what we are, yet we often act mechanically and without thought. We have been brought up from our childhood in the misconceived idea that cruelty is an inevitable factor in human evolution, and we are so convinced of this that greater cruelties such as wars are passed over in the name of God or in the name of Country. Thus we do many things every day without giving thought to them. We must shake ourselves free from this automatism and realise that cruelty, in whatever form, must be condemned wholeheartedly, since it is diametrically opposed to the Law of Love and contrary, I am convinced, to the Law of Evolution. There is no compromise on the question of cruelty.

* * *

Let us take the question of vivisection with all its accompanying horrors. It is one of the international crimes which we, as Star members, must face sooner or later. To torture an animal to gain something for ourselves is inhumanly selfish. We all know the various arguments put forward in justification of this cruel practice. They are mere excuses. When a wrong action has been committed we do not escape from its results by excusing ourselves. We must suffer for it. As an Order we must be convinced of the cruelty of vivisection and help all existing societies in fighting the horrors that are being committed in the name of humanity.

* * *

I see that *The Times* of London has opened a campaign against the so-called sport of pigeon shooting. Humanity in seeking its pleasure can be bitterly and callously cruel. We need not describe in detail this "pastime" which has been practised at Monte Carlo for some time. Now they propose to start it in England. Each country has its own special form of cruelty towards animals, and if every nation copies the cruelties of another we shall end in a ghastly orgy of torture. In Spain and in the South of France they take pleasure in bull fights; in England fox-hunting is still a fashionable

sport, in which even many kind-hearted people indulge; in countries, like India, where *harmlessness* is one of the positive precepts of religion, a criminal indifference is shown towards the suffering of animals. I am citing these examples of cruelty because our Order must be foremost in moving men's hearts to compassion.

* * * *

Members of the Order who desire to live on a spiritual plane are apt to forget that there exists this physical plane to contend with, that they have physical bodies and that they are living in a material world. I am one of those who believe that we must be strong in health before we desire perfection on other planes. We must understand this world before we can comprehend others. We must make our physical bodies as clean and healthy as possible by living on pure and simple food. The mind is considerably affected by the condition of the body, and we must bear this constantly in mind. Our Order must be as perfect in health as in mind.

* * *

The other day I went to see a doctor* who gave me the following prescription for good health:—

Il faut vivre avec foi et bonne volonté, c'est-à-dire se montrer confiant en Dieu et chercher toujours à se rendre utile.

Then he gave me ten points for good health:—

LOIS MATÉRIELLES.

- I.—S'alimenter d'une façon simple, pay-sanne, sobre et pure, sans changer subitement ses habitudes.
- II.—Prendre chaque jour l'exercice physique nécessaire, principalement sous forme de marche.
- III.—Veiller à l'élimination régulière des poisons du corps et surtout à la rapidité des fonctions intestinales.

LOIS VITALES.

- IV.—Vivre le plus possible, hors des villes, à l'air pur.
- V.—Se vivifier en consommant chaque jour, une part d'aliments végétaux crus (salades et fruits).

* We hope soon to be able to publish an article on the work and ideals of Dr. Carton.—ED.

VI.—Fortifier ses résistances en prenant à propos des bains d'air, d'eau et de soleil.

LOIS SPIRITUELLES.

VII.—Travailler avec joie, perfection, régularité et rythme.

VIII.—Aimer les autres hommes et la nature entière, dans une recherche patiente du bien et du progrès à accomplir.

IX.—Croire en Dieu et l'introniser en soi, en s'obligeant à être toujours juste et véridique.

LOI D'UNIFICATION ET D'ADAPTATION INDIVIDUELLES.

X.—Tendre à devenir son propre médecin, en se réformant soi-même et en redoutant par-dessus tout les traitements symptomatiques et pharmaceutiques.

J. KRISHNAMURTI.

* * *

American Relief Administration

We have thought well to publish as it stands the following statement by Sir William Goode, K.B.E., President of the Austrian Section of the Reparation Commission and late British Director of Relief in Europe :—

“In harnessing the humanity of America in magnificent effort to avert wholesale sacrifice of child life, Mr. Hoover has fulfilled his purpose in directions which perhaps even he did not foresee. Every allied official who has been in Austria knows that the growing generation and the generations that are to come will owe largely to the American Relief Administration such constitutions as they may possess. But over and above that direct result of humanitarian effort, every allied official knows that the A.R.A. is the one organisation which has taught Austria the practical lesson of self-help. By compelling the municipal and educational authorities throughout the country to live up to the best principles of child-feeding, the A.R.A. has initiated self responsibility. In the villages of the Styrian Alps I found proud Abbots sitting on committees with anti-clerical butchers and carpenters. They had been brought together, after centuries of class estrangement, only by the common cause of saving the children and only under the pressure of A.R.A. efficiency

and self-effacement. In one little village panic reigned. Scarlet fever had broken out, and because of that the A.R.A. Feeding Station, which invariably was a school, had ceased to function. Every mother within ten miles of that school was panic stricken for fear her child would get no milk. Red Republicans and supporters of the Hapsburgs sank their differences. The oldest nobility of Europe, for the first time in their lives, met on equal terms their peasants and their shopkeepers and discussed with them in the Volksschule the welfare of the village children. And out of these discussions, as to the distribution of A.R.A. supplies, there has come not only a mingling of the classes but an unpolitical cohesion which may go a long way to solve the riddle of Balkan Politics. The far thrown arrow of American generosity has unconsciously established in the minds of these peoples the sovereignty of the child.”

* * *

COURAGE

O Mothers of Men
Dream true,
So that thy heights may span the deeps
And simple faith touch hearts again,
To make the world anew.

Thine is the faith,
And thine the power
To heal.
True vision comes after long nights of pain,
And hearts cry out for love
As babes for bread.
Give of thy generous store
So that the world may glow
Again with joy,
And all things flower anew.
Let not the dusk fall
Ere the seed be set ;
For war has furrowed deep
The world,
And harrowed fine the mould
For wisdom.
Sow well, and of thy best,
That e'en the birds be fed
And flock to tell of happiness to come.
O Mother minds,
The heart-beat of the world
Throbs to thy call.
May wisdom winnow
When the harvest come.

BELFRAGE GILBERTSON.

International Star Congress Towards the end of July of this year there is to be held in Paris an International Congress of the Star—the first since the war. Now that the paralysing influences of the war are, to a certain extent, enfeebled, we feel very strongly that our Order should enter upon a period of enthusiastic activity, when a realisation of the ideals which we stand for should be within sight. The Congress will attract representatives from all parts of the world, and there will be put before them a programme requiring sympathetic discussion. No international programme has yet been attempted by the Order, and how far we are able to act internationally will be gauged by the results of the Congress. It is for this reason that we feel that every section of the Order should send not merely a nominal delegate, but someone really able to represent the talent and capacities of his section; we hope that they will come not merely ready to help us carry out our programme, but also armed with many and new proposals, for surely all over our Order there is the feeling that a new impulse is revivifying our organisation, that our field of work is being enlarged as never before. No effort, as we have said, has ever been made to sound the possibilities of our Order as a whole, and in this coming Congress we shall look to the delegates to help us with fresh ideas and plans, schemes whereby our Order shall be able to act not only through its sections, but shall be able to express itself internationally.

* * *

Industrial Christian Fellowship Few, perhaps, of our readers know of an existing organisation, under the presidency of the Archbishops of Canterbury, York and Wales, which must of necessity commend itself to their

approval. Under the name of the Industrial Christian Fellowship its objects are: (1) By living agents to minister spiritually and socially to all engaged in the industrial world, to appeal to them to confess their faith in Christ, and to seek to unite all classes in a bond of Christian fellowship and prayer; (2) To claim for the Christian law the ultimate authority to rule the whole life of humanity, and to study in common from an international standpoint how to apply the moral truths and principles of Christianity to the social, economic and industrial systems of the world; (3) To present Christ in practical life as the living Master and King, the Enemy of wrong and selfishness, the Power of righteousness and love.

We hope, at least, that it may prosper in its admirable work.

* * *

Free Distribution Fund In answer to our appeal for donations in order that those countries where the low exchange prohibits many from purchasing the magazine may have free copies, we have received the following sums, for which we wish to express our gratitude:—

	£	s.	d.
Previously acknowledged ...	25	0	0
W. J. Newlyn ...	1	0	0
The Italian Section, through Signor Emilio Turin ...	4	14	2
Mrs. Reynolds ...	0	2	6
M. O. K. ...	0	10	0
A Star Member ...	5	0	0
Miss Ada Betton ...	3	3	0
Miss Roomes ...	1	1	0
	£40	10	8

Further donations will be acknowledged as they are received.

Secret Societies and World Unrest

The Truth about World Government. —*continued*

By ANNIE BESANT

(Reprinted from *New India*.)

IV.

WE shall deal later with the real work done by Masonic Lodges in Europe in the delivery of nations from the desolating tyranny under which they groaned. The *Post* confesses that its wonderful Adam Weishaupt and his "secret organisation closely resembling Masonry" proves to be only "a blind alley," leading nowhere. But we are by no means concerned to prove that pseudo-Masonic Lodges did not exist in the eighteenth century, and that there were secret societies of men driven desperate by want and misery, who were at the back of the Jacobin clubs which destroyed the Revolution of 1789 and paved the way for the Napoleonic despotism. We see in them the agents of those rulers of the darkness of which St. Paul speaks.

It is fairly obvious that the articles we are reviewing are written by a Roman Catholic; first, from their extremely venomous hatred of Freemasonry, and secondly, from the blunders made as regards the rituals, showing that he is depending on books, and has not himself passed through the degrees, either of the Craft or of the higher Scottish Rite. In Britain, as in Continental countries, and in America, the Scottish Rite and the Craft are both worked; in Britain, the latter is worked under the English and Scottish Grand Lodges, on the Continent under a similar rule, entitled the Grand Orient of France, Italy, etc., according to the country. The Scottish Rite works under a Supreme Council in each country, and in Britain does not work,

I am told, the Craft degrees, but only the higher ones. Co-Masonry, an offshoot of the French Scottish Rite, works under a Universal Supreme Council, with subsidiary Councils in each country, managing its own local affairs, but receiving its Charters and Diplomas from the Supreme Councils, countersigned by the local officers, who have recommended the issue of these authoritative documents. With Co-Masonry I shall deal later, so far as is possible without break of faith. Assailants of Masonry have one advantage in attack that its Brethren have not in defence; the former are under no pledge of secrecy and can therefore freely utter what is and what is not; the latter cannot dispute what is not by saying what is. That disadvantage is shared by all members of secret societies; they can be slandered and be unable to reply; they must "know, dare, and be silent." But the advantages they gain far outweigh the disadvantages, and they can regard the falsehoods they may not expose as "the cawing of crows."

We do not need revolutionary agents to tell us that want and opinion cause revolutions. Beneficent revolutions, like those on which British Freedom is founded or like that which, aided by the madness of George III. and Lord North, made the Great Republic of the New World, have as their cause opinion only; want had no share in their origination; hence there was no reign of Terror, no destruction of the State, only a change in its head; in the first case, there was civil war and the execution of the King; hence it was followed by a short reaction, and the second revolution of 1688. In France, and, in our own day, in Russia, want, of the most

ghastly character, existed side by side with the beneficent change of opinion, and played its part in causing the Revolutions ; hence the Reign of Terror of the Jacobins in France and of the Bolsheviks in Russia. Religion widened by Free Thought plays a great part in the first ; atheism, the obverse of Superstition, a great part in the second. The Brothers of the Light are at the back of the first ; the Brothers of the Shadow instigate the second.

The *Post* alludes to the Comte de S. Germain and to Cagliostro ; the latter was versed in Egyptian Masonry, and founded the Rite of Memphis and Mizraïne, which still exists, and is widely spread in France, Italy, and Germany ; as to the former, it writes an infamous falsehood, which is one of the Roman Catholic lies with which that Church ever strives to blacken those who use the occult knowledge to uplift the peoples whom, by that same occult knowledge—for Rome possesses it by Transmission from primitive Christianity—it seeks to enslave. In this case, it comes appropriately from Abbe Barruel. All Masonry is excommunicate by the Papacy, the intolerant persecutor of true Occultism always, and of the progress of science, until science becomes too strong ; it burnt Bruno for teaching that the earth moves round the sun, but does not even excommunicate those who hold that fact to-day. We need not, therefore, regret that the Church which owns the Inquisition curses Masonry to-day. It can no longer lay an interdict on countries in which Masonry flourishes ; it can only slander Masons. Even the *Morning Post* admits that the "profound adepts," the great men—to whose teachings we allege the Revolution of 1789 was due—were puppets, "for all or nearly all of them died under the guillotine" ; they were martyrs for the ideas on which Britain, France, Italy, and America are built to-day.

Turning to the comments of Freemasonry in Article III, we find it stated that in "the grade of Master . . . he (the initiate) hears for the first time of a Founder whose murder is to be revenged." If this be true, it is difficult to understand

why, in one breath, the writer praises British Masonry, which has a ritual "of certain innocent and friendly, though symbolic, ceremonies, which aim at strengthening the noble duties of charity, fraternity, loyalty, and fair-dealing among men who are true citizens of their Empire and whole hearted believers in Christianity," and condemns the following degrees which, he says, "revenge the death" commemorated in the degree he praises. If in the ninth degree, as he says, there is an eloquent appeal to destroy Ignorance, Tyranny, and Fanaticism," that is surely a duty incumbent on all good citizens, and English history is a commentary on the heroic Reformers who devoted themselves to this task, often at the peril of their lives. What is free and compulsory education but an effort to destroy Ignorance ? What are Magna Charta and the Bill of Rights but the destruction of Tyranny ? What is the Anglican Church with its balanced ritual, but a weapon to destroy Fanaticism ?

Anything more monstrous than the travesty of the eighteenth degree I have never seen. Is there one Knight who has ever heard the quoted statement made ? I know several eighteenth degree rituals, but in none of them does this shameful statement occur. Truly must it have been a "black" travesty in which it was made, if it exists anywhere outside of Abbe Barruel's fertile imagination.

I leave over the statement in Article IV about Mazzini for later comment. I am not familiar with Albert Pike's writings though knowing his name well, but do know something of the part played by British and Continental Masonry in certain revolutions, and shall presently refer to it.

V.

It is interesting to notice how very cautious and free from blame are the notices of English Freemasonry. The writer confines himself to the Craft, or Blue, Masonry, and implies, though he does not say so in so many words, that English Masonry is restricted to these. He does not seem to have heard of the Royal

Arch, which is universally in England part of Craft Masonry. Strangely enough, he ignores the existence in Great Britain of the Ancient and Accepted Scottish Rite, derived from Knights of S. Andrew (often spoken of as S. Andrews), brought by the Scotch Crusaders from Palestine, and strengthened by the Knights Templar that escaped from the persecution of Phillippe le Bel, better named Philippe le Sauvage, the enemy of the Jews. This Rite is fully recognised by the Grand Lodges of England and Scotland, and is known as part of orthodox masculine Masonry in Great Britain, in the British Dominions, on the Continent, in India and in America, and there is no secret about the fact that it consists of thirty-three degrees. Nor is there any secret in the fact that some of its degrees are called Red Freemasonry; the Red collars and aprons worn by Brethren of these degrees are seen by the public in English Masonic public functions, such as the laying of foundation stones, with Masonic ceremonies. The writer errs, however, in classing all degrees beyond the three of Craft Masonry as "Red"; he obviously takes the colour as symbolical of "Red Revolution," and finds it apposite to his purpose; it would not have suited him to recognise the other colours used. "Behind the Red Curtain" and "Red Freemasonry" is a too suggestive collocation to be abandoned for mere accuracy.

The account of the struggles in the First International (article V.), the respective parties headed by Karl Marx and Bakunin, the German and the Slav, may be taken, I think, as roughly true. The Socialism of Karl Marx is essentially tyrannical and bureaucratic; it is inspired by hatred and fosters the "class war," aiming at a violent revolution—sure marks that it is influenced by the Dark Rulers, whose spirit is hatred, whose methods are destructive, whose aim is to pull down, not to uplift. Wherever Marxian Socialists are found, there also is the incitement to hatred of the well-to-do, the cultured, of all except the manual workers; it is the dark copy of the true Socialism of Love, which recognising

Land as the common gift of Nature to all her children, asserts their common right to control its temporary allocation for use, and to share in its advantages; recognising Capital as the accumulated savings beyond consumption of all Labour—not only manual—applied to Land and producing wealth, asserts that all have a common right to control its temporary management, and to share in its advantages; recognising Brotherhood as the law of happy society and co-operation as necessary to the social union, strives to lift the hitherto repressed to an equality of leisure, culture and comfort with the classes which have hitherto enjoyed most of the benefits of that union, and seeks to draw them together, instead of placing them in opposition, seeks to co-operate instead of to fight, seeks to utilise all differences of capacity by opening opportunities of usefulness equally to all, leaving free play of choice to the varied talents and tastes of the citizens, and, where necessary, compensating any disadvantages in the kind of work with special advantages in the way of increased leisure or otherwise. It seeks not a Slave State, but a Co-operative Commonwealth of free citizens, and it is in this direction that the Brothers of the Light are seeking to guide the evolution of Humanity.

It may be asked: "Why do they not hasten so desirable a consummation and quickly relieve the misery of the present state?" I cannot pretend to answer this question fully, with my limited knowledge; I can only suggest certain ideas for the consideration of the thoughtful. Man is evidently an evolving creature, and men are in different stages of evolution; they have evolved above the automatic obedience to the laws of Nature which characterises the lower realms of life; they have not reached the self-conscious deliberate submission to the laws of Nature which is the outcome of knowledge and which increases with the spread of science, much less the conscious and willing accord with those laws which is the object of human evolution that means a perfect freedom when the human will is one with the Divine, not by a

patient submission but by a joyous accord, then does service become perfect freedom. In the intermediate state between the animal and the just man made perfect, in which we all are, progress does not lie in a return to forced automatic obedience but in growth out of the state of *Desire*, in which a man's actions are determined by the play of forces upon him from outside, into the state of *Will*, in which his actions are determined from within by choice of the Spirit, the Inner Ruler Immortal. This can only be gained by experience—a slow process. Where a man is compelled to abstain from pleasurable wrong by force, the root of Desire is untouched, and will send up fresh shoots. Only when he no longer wishes to enjoy the pleasure-giving wrong is he established in the Right. Then only is it true that "he cannot sin." If, then, the Brothers of the Light set up a perfect Society on earth, whose citizens should be our imperfect selves, and compelled our acceptance thereof, it could only be kept going by a perpetual compulsion, while in their hearts the citizens would long for the fleshpots of Egypt. That, it seems to me, is at least one reason why the Inner World Government does not force on us that for which we are not ready. "Where the Spirit of the Lord is, *there* is Liberty." The freeing of the human Will from all external compulsion, the unfolding of it into Self-determination in perfect accord with All-Self-determination seems to me to be the object of human evolution, and the explanation of many of the problems which vex our souls.

Let us return from this long but necessary digression; our writer then passes into the discussion of the Serge Nilus book, and the Protocols. According to these, the bringing about of "Liberty, Equality, and Fraternity" is only to be the prelude to their destruction, and the establishment of a Hebrew rule which is to reduce the Gentiles to serfdom or slavery. If such a dream exists, it may well be founded, as we have shown, in Jewish and Christian prophecies; its working out on the lines of the Protocols would be an object worthy the efforts of the Rulers of the Darkness. In any case it would be one to be strenu-

ously opposed by the Children of Light, as fatal to that true and spiritualised Democracy for which we work, as the next great stage in the evolution of Humanity. This is the very opposite of the proposal set forth in the *Morning Post*, the World Empire and Capitalism; the Jews are the leading Capitalists of the world, and may aspire to become its masters.

In the Great Work, there is no place for the destruction of religion, or of any special religion. It is true that Masonry admits to its Brotherhood men of all religions, recognising the One, under the well-known title of the G.A.O.T.U. But this one recognition, in which all faiths are united, does not make it anti-Christian, any more than it makes it anti-Hindu, anti-Buddhist, anti-Parsi, anti-Mussalman. Like the Theosophical Society, it professes no one religion, but embraces all in its Universal Brotherhood. All Freemasons meet on the level of Equality, and on the altar of every Lodge, as is the case in many, all the World-Scriptures should lie. This universality may be objected to by the bigot, but it is the glory of Freemasonry, and that by itself would set it against any dream of World-Domination. The "Formidable Sect" will have to reject Freemasonry, for in every country its initiates will stand united in opposition to it. In fact it is to destroy "Revolutionary Masonry," according to the Protocols.

How far was Masonry revolutionary on the Continent? The relation which man should hold to man, Liberty, Equality, and Fraternity, was symbolised in the ceremonies of the Lodges, wherein all are Brethren, wherein worldly rank and wealth are not recognised, and wherein this perfect Democracy is blended (very significantly), with a hierarchy of officers. And we have seen that from the higher degrees, veiled in strict secrecy, came that literary and reasoned explanation which made the three words the battle-cry of peoples arising in the eighteenth century against tyranny in France and in America. We have also seen that the very men who proclaimed liberty and made it possible, for the most part died, its martyrs, on the guillotine, when misery, misrule, and

popular fury produced the Reign of Terror in France. Has Masonry, since then, helped oppressed nations to break the yoke of tyranny which weighed them down? I will take one case in which it certainly did so; that of Italy.

We saw, in article IV. the letter of Albert Pike to "the very illustrious brother," Guiseppe Mazzini. It will not be pretended that Mazzini, whose war-cry was "God and the People," was an Atheist. The Grand Orient of Italy preserved the ancient recognition of the G.A.O.T.U. A revolutionary he certainly was; but will any one dare to say that the atrocious cruelties and oppressions of the Ruler of the Two Sicilies were to be tolerated, and that Mazzini, Garibaldi, and Cavour were criminals in building up a United Italy by means of armed insurrection? Now it is true that the Masonic Lodges in Italy were active centres in preparing for that Revolution. Only in those Lodges were Italian patriots safe, and only the Masonic oath availed to keep out Bomba's spies, who pervaded every section of Italian Society. Charles Bradlaugh, who was a devoted admirer of Mazzini, was a Mason, and he carried messages from Mazzini to Masonic Lodges in Italy. It would have been almost impossible without this inviolable secrecy, to have planned and carried out that regenerative movement.

To some extent, thus, the *Post* is justified in ascribing some revolutions which have redeemed Europe from Ignorance, Tyranny and Superstition, to the work of Masonic Lodges. But it is the Rulers of countries in which this Trinity of Evils existed, who, aided by the Rulers of the Darkness, the real "Formidable Sect," have caused first the misery, and then the fury born of it which stained the revolution by their vengeance. Long may Masonry stand for Liberty, work for Equality, and practice Fraternity.

VI.

The *Post*, in its article VIII. has a tilt against Co-Masonry, and has also an appendix on the same subject, apparently

written by the same writer as the person who wrote article VIII., as the same errors occur in both. To that we will now turn.

We have seen that there were secret societies in France as elsewhere, carrying on studies which went underground after the disappearance of the Mysteries, and that "the Rose" was the recognised symbol of secrecy by which members recognised each other and under which they conveyed their knowledge. Bossuet pointed out, as Reghellini da Schio noted in his great work on "Masonry as Derived from the Egyptian, Jewish, and Christian Religions," that the Manichæans and Gnostics had caused great disorders in the Church, and the long period of the Crusades gave the Crusaders "the opportunity of being admitted into all the Mysteries of the Children of the Widow, the teachings of the Great Architect of the World . . . and, initiated therein, imparted them, on their return home, to their pupils in Europe." The Troubadours and Jougleurs, after the destruction of the Templars and the flight of the remnant to Scotland, carried the sacred knowledge over the thirteenth century to the fourteenth, when Christian Rosenkrenz founded the Rosicrucian Brotherhood and sent his twelve messengers through Europe, keeping the flame alight. The eighteenth century saw Masonry openly established in France by a mission and warrant from the Grand Lodge of England in 1725, and about 1740, Michael Andrew Ramsay, a Scotsman, brought the higher degrees, and two grand Lodges were formed. After many variations, unions, and divisions, the Grand Orient and the Supreme Council of the Scotch Rite emerged. A secession from the latter about 1879 formed another Supreme Council, and in one of its Lodges, on November 25th, 1881, seven Master Masons, including the R.W.M. proposed the admission of Mari Deraismes, a clever French writer. The proposal was fully approved, and on January 14th, 1882, she was initiated in the presence of a large number of Freemasons. Not until 1893, however, was the principle of La Maçonnerie Mixte—later Established as Co-Masonry—firmly established. The

movement having spread in 1900 some Brethren of the Scottish Rite in possession of the 33rd Degree, formed a Supreme Council with jurisdiction over all Co-Masonic Lodges, and in 1902 the first Lodge of English Co-Masonry was planted in London by Masons initiated, passed and raised in Paris. An English constitution was granted with considerable liberty of administration. The Co-Masonic Brotherhood in Great Britain, the Dominions over-seas and India acknowledge the G.A.O.T.U., have on their altars the world-scriptures, and is ruled—under the Supreme Council—by an Areopagus, consisting of Brethren possessing degrees from the 30th to the 33rd. The Supreme Council is composed of Masons of the 33rd degree, French, English, American, Dutch. Co-Masonic Lodges are numbered by hundreds, and are found in England and Scotland, India, Australia, South Africa, Ceylon, Burma, as well as on the Continent of Europe, in Java, and America. The statements as to any radical changing of the rituals and others

are false ; there are minor variations such as are found in English and Scotch Lodges, more music in one than another, un-essentials only. In Scotch Masonry, the working of the Third Degree in Lodge Kilwinning is so stately and impressive that the Brethren have actually been invited abroad to show their working.

It is not worth while to defend the Theosophical Society against the silly aspersions thrown upon it. It is too well known and too much respected for the sneers and innuendoes of the bigoted and the ignorant to affect it. The Order of the Star in the East is an association which believes in the near coming of the World-Teacher whom Christians call the Christ, the Buddhists the Bodhisattva, the next Buddha. This belief may be a crime in the eyes of the *Morning Post*, which seems to know the Bible as little as it knows Masonry. Those who believe in and who rejoice to think of the coming of the Deliverer can wait to be justified by events.

(Conclusion.)

Persian Gnosticism

Notes taken at a Lecture by Professor E. G. Broune, M.B., F.B.A., of Pembroke College, Cambridge, given to the Verulam Lodge of the Theosophical Society, on February 4th, 1921.

IN modern geography books the exports of Persia are said to be such things as rice, tobacco and silk, but its chief exports are religions and heresies. An incredibly large percentage of the religious movements and well-known heresies in the history of the world can be traced in their origin to Persia. The Turks have a saying, "Whoever reads Persian loses half his religion," and it is certainly true that most of the heresies in Islam have a Persian origin.

There are six big religious movements of pre-eminent importance which arose in Persia, and of these three are pre-Islamic and three post-Islamic. The oldest and most important of these three pre-Islamic

movements is naturally Zoroastrianism, whose founder, Zoroaster, is generally held to have lived some time between 700 and 650 B.C. The next in importance is Manicheanism, whose founder, Manes, lived in the third century, A.D., this movement having had an important influence in the development of Christianity. The third—least important as a religion, though most important from a political point of view—is the teaching of Mazdak. All three were pre-eminently occupied with divers metaphysical questions, especially with the mystery of evil—a problem of which the history of religion offers three solutions.

Orthodox Judaism, Christianity and Islam alike look upon God as the source of

Good, and the Devil as the source of Evil, but many Persian schools of thought agree in disputing this point of view however much they may disagree in equally momentous questions. Their difficulty is a very natural one. If God created the world good, whence comes evil? Or, differently expressed, if God is all Good how can there be room within His Being for Evil? All three pre-Islamic movements have different solutions for this problem. The explanation put forward by Zoroaster can be found in the sacred writings of the Zoroastrians, the Zenda-vesta. This theory postulates a double creation—an essential dualism. Ahura-mazda is the creator of all that is good, while his rival, Ahriman, created all that is evil. Under the dominion of Ahura-mazda (or Ormuzd) come all good spirits, believing men, and useful animals, while the Demons, or Devas, as well as all unbelievers and pernicious animals, acknowledge allegiance to Ahriman. Hence we have a direct vertical cleavage from the highest to the lowest, the good on one side and the bad on the other. The result, naturally, is an age-long warfare between the opposing elements, and if a man commit some small offence he may atone for his sin by destroying some element belonging to the forces of evil—by exterminating, let us say, a hundred cockroaches or so before breakfast!

The priests were the only class that knew the full list, as it were, of what was good and what was bad, and they very naturally used this power for the political advancement of the nation. Were they of the opinion that some foreign influence was pernicious, and prejudicial to the political necessities of the country, they would announce that such influence emanated from the evil side of life and thus mould the national opinion in accordance with their own desires. Hence the religion became an essentially national one of a formal and intolerant nature.

At the present day Zoroastrianism still flourishes, though its followers are reduced to two small groups, one of which under the name of Parsis is confined to Northern India, while the other still carries on the ancient tradition in the country which

gave it birth. About A.D. 650 the Arabs, carrying with them the Banner of the Prophet, swept over the length and breadth of Persia and succeeded in almost annihilating the older faith. Henceforth Islam was to become the religion of the majority of the Persians.

The next great movement after Zoroastrianism is Manicheanism, which is commonly thought of as an eminently Christian heresy. But a curious point worthy of notice is that it seemed to possess the power of insinuating itself into almost every religious movement with which it came in contact, in each case being regarded by the exponents of that religion as a dangerous heresy aimed at its well-being. But in spite of this chameleon power of adapting itself to all faiths, while being trusted by none, Manicheanism was an honest attempt to unite Christianity with Zoroastrianism. It is not certain whether Manes, its founder, was born in Persia, but he undoubtedly was a Persian citizen. The King of that time, however, evidently held him in deep distrust, obviously considering his influence to be detrimental to the well-being of the State. Whereupon he adopted an eminently Oriental method of obviating the risk of further trouble of a like kind. The unsuspecting Manes was invited to the Royal Palace under some pretext and informed by the King, "You aim at destroying the world, *we* will begin by destroying you!" His skin, we are told, was stuffed with straw and suspended from one of the gates of Jundi Shápúr. So ended the founder of Manicheanism.

This is the only religion of its kind wherein Evil is regarded as definitely the stronger power. It was Evil and not Good that was aggressive—Good merely wanted to be left in peace. The symbolism was beautiful. There were two Seas, one of Darkness and the other of Light, and the Evil was ever trying to corrupt the Good—the Sea of Darkness to taint the Sea of Light. The World was a wondrous mixture, and the aim of the Faithful was not so much to conquer the Evil, as to collect or liberate the Good and transport it back to its natural home. The Crescent Moon

was a ferry wherein the Good, set free on earth by the prayers of the Faithful, was carried back to the Sea of Light whence it originally emanated. The swelling of the Moon from the crescent to the full was the gradual lading of the bark with the Good, set free by virtuous deeds, and the Milky way ("Amúdu'n-Núr") was such liberated Light streaming back to its Heavenly home.

Never was a religion so persecuted. The last act in this drama was played in the twelfth century with the massacre of the Albignenses, who were the direct spiritual descendants of the Manicheans, and whose obstinate adherence to their tenets gave rise to the Inquisition. Abstinence was the keynote of Manicheanism, total abstention from meat and marriage being held compulsory, the reason for the latter being that the thought of bringing children into such an evil world was abhorrent to them. Manicheans acknowledged five grades of Initiation, members of each degree of Initiation having a different name. The first and highest grade were known as the Mu'allimun or "Teachers"; the second Mushammasun, or Those illuminated by the Sun; the third Qasisun or the Priests; the fourth Sidiqun, the Righteous Ones; and the fifth Samma'un or the Listeners.

It is said that Manes was a painter before he took to teaching his Malthusian doctrines, but until recently no work by him had been discovered. But towards the end of the last century, a German expedition while digging at Turfan in Chinese Tartary over the site of a town which was overwhelmed with sand probably about the eighth century, came upon a magnificent library containing a large collection of beautifully illuminated manuscripts, some of which were written in old forgotten dialects of Persian and Turkish, and some in a system of writing invented by Manes himself, composed of a mixture of Syriac and Persian elements.

The third pre-Islamic religion is that of Mazdak. All our knowledge of his teaching, such as it is, is derived from the literature compiled contemporaneously by its opponents in the course of the fierce

attacks levelled at it from time to time. But as a social system far more is known of it, and its followers under different forms are legion in the world to-day. The basis of its political teaching was that the very possession of private property is evil in itself, Communism, both in regard to wives and property, being held up as an ideal. As one would expect, an invitation from the Prince at Nushirwan was sent immediately to Mazdak and certain of his followers to discuss his new theories in a friendly manner. Whilst Mazdak and the King were conversing apart from the rest, the unsuspecting followers were seized and buried alive upside down in the palace garden. After a while the King asked his visitor to walk with him and see his latest crops, and shortly afterwards Mazdak took his place amongst his followers in a specially prepared mound in their midst. Such drastic action effectually silenced this revolutionary sect, but it is worthy of note that certain ideas and phrases appear to be endemic in the soil of Persia, and are liable to become epidemic unexpectedly in future generations. Such recurrent outbursts will be noticeable in the case of the Ismailis and the Babis.

As to Islam itself, its basic principles are essentially dogmatic and its creed is simplicity itself. Once accept the time-honoured Declaration of Faith—La Ilah ill'Allah Muhammad Rasul Allah, and the interpretation of it is left to you, thereby showing Muhammadan tolerance to all who outwardly conform to its principles. This simplicity and the intensely practical outlook on life of the followers of the Prophet explains the amazingly rapid spread of Islam in the East. Once accept this fundamental dogma, and there is no difference in status among the Faithful with regard to race or colour, thereby throwing into vivid contrast the narrower views of Orthodox Christianity.

There was at first no mystic element in Islam, only an intense concentration, and the zeal thereby generated played by no means an insignificant part in the success of Islam in foreign countries. The nearest approach to the Inquisition in this country was shown in the case of Manicheanism

on account of its dangerously anti-social doctrines. Mahomet himself definitely repudiated any pretensions to Divinity. "I am a man like you," he said, "but I receive Revelations." Yet Mahommedanism as found in Persia is a very different thing from the same faith in the country which gave it birth, and this difference has arisen from the disputed question of succession.

When Mahomet died, the monarchical Persians recognised the descendants of his nephew Ali and his daughter Fatima, as the only true successors of the Prophet. But the Arabs, more democratic in their ideas, preferred to elect the Imam. The result was that the Persians, as a whole, split away from the general body of Islam and henceforward formed the Shi'a sect as opposed to the orthodox Sunnis. All went smoothly in the sect until the time of the sixth Imam. This latter first nominated his eldest son Ismail to be his successor, but subsequently revoked his decision in favour of his younger son Mousa. The overwhelming majority of the Shi'as followed Mousa. But a certain Abdullahibn Maymun, and a body of his rich friends had long been nursing a desire to overthrow Islam in Persia and reinstate the old religion. Whereupon they took advantage of the existence of the discontented minority who supported the claims of Ismail, and under the pretext of supporting these claims, proceeded to put their own designs into execution.

An elaborate system of propaganda was instituted in order to win over this minority, and by means of carefully chosen agents, all of whom behaved as intensely pious orthodox Muslims, their campaign against the new order of things was commenced.

Each propaganda "expert" had to possess some trade or occupation which would bring him into touch with large bodies of people, such as an occultist or doctor, and these men settled in densely populated centres throughout the country. Their method of work was simple. By judiciously interspersing a certain species of question between their ordinary professional remarks they aroused the curiosity

of their patients. These questions related to the details of ritual with special reference to numbers, such as "Why do you say so many prayers and perform so many prostrations at noon, and neither more nor less?" As soon as curiosity was aroused the questioner remarked that he could not explain the reason, much as he would like to, as all this knowledge was only held by members of the seven degrees of Initiation.

Thus arose the sect of the Ismailis formed by Abdullah and his inner ring, together with such men as he persuaded to become "Initiates." These initiations were graded. In the first the candidate was required to give an oath of fidelity to the Imam (and, it may be mentioned, pay a subscription). He was then told the reason for the particular number of prostrations, and the existence of certain mysterious key numbers. Moreover, he was told of the existence of a Bridge, leading from Earth to Heaven, as narrow as a razor's edge; that all who believed should pass over in safety, while the unbelievers should fall over one side or the other into everlasting Hell; and that the entrance to the Bridge was guarded by two Angels, who respectively recorded the good and evil deeds of him who essayed to cross over. In the second initiation the doctrine of a line of seven Imams was inculcated, and the neophyte was asked to believe in the omnipresence of the Imam. In the third the mystery of the numbers seven and twelve was explained. Why were there seven seas, seven planets, seven days of the week, and seven hells rather than six or eight? The fact that there was a number corresponding to each letter in the Persian alphabet was demonstrated, and knowledge given out concerning the sublime Unity. In the fourth he learnt that mystic teaching was handed down from the Imam, and that there were seven great Prophetic cycles, in each of which the Prophet was known as the Man who Spoke and the Saint who followed as the Silent One, each cycle being completed with twelve Apostles. Up to that time there had been six out of the seven, those being Adam and Seth, Noah and Shem, Abraham and

Ishmael, Moses and Aaron, Jesus and Peter, Mahomet and Ali; and the seventh and last cycle had been ushered in by the Imam Isma'il. In the fifth purely philosophic doctrines were introduced. The whole science of numbers was explained, as well as the reason for prohibition in certain cases and the explanation of the metaphors used in the Qoran. In the sixth and seventh initiations the form side was repudiated in favour of pure philosophy. In all these cases the dogmatic points are essential. God revealed Himself to a definite Prophet and all the others were wrong, the result of this doctrine being to secure cohesion amongst his followers.

In contrast to the preceding faiths which emphasised the remoteness of God, Who only revealed Himself to one Prophet at a time, the Sufis were pantheistic and firmly believed in the inherent Divinity of Man. Again, whereas Islam postulated the co-existence of Good and Evil, Sufism considered Evil to be a delusion. It was Light that was a definite entity (Being) of which Darkness was the negation (not-Being). The Sufis laid claim to the Gnosis and believed that Truth is reached apart from the Intellect by a super-intellectual cognition leading to ecstasy, a doctrine to be found earlier among the Neo-Platonists. They thus claimed to obtain their knowledge by super-normal means. They were essentially tolerant and eclectic in recognising each religion to be a phase of the Truth. The dualistic systems, they said, emphasised the difference between the Real and the Unreal. Islam in turn laid stress on the Unity of God, while Christianity symbolised in the Trinity the Sun, the Rays of Light and the Mirror. Their symbolism was expressive. There were two kinds of travellers, they said, those who travelled through the horizons noticing only the outward things in the countries through which they passed, and those who travelled through the souls of the inhabitants of those countries, thereby gaining insight into their habits and ways of thought.

The last of the six religions under dis-

cussion is Babism. The twelfth Imam, who was the last, died in the 260th year after the Hejra. Exactly one thousand years later, in the 1260th year after the Hejra, or in our reckoning A.D. 1844 Bab proclaimed to the world that he was the twelfth Imam returned after an "occultation" of a thousand years. The chief importance of Babism to students of comparative religion lies in the fact that it is a living example of the way in which a religion originates and grows. Most religions have their origin shrouded in mystery, but in this case the whole process can be watched and accurately recorded from the first. Bab announced that whereas the teaching of Mahomet was to a great extent prohibitory, he, Bab, intended to make his teaching of a positive nature. He preached the recurrence of type, in that on the death of one body a similar one is born, a compromise between resurrection and reincarnation. The importance which numbers played in Ismailism is here reproduced. In this case it was nineteen that was the sacred number, this being procured by adding together the numbers corresponding to the letters of the word Wahid, meaning the One (God), or the word Hayy, meaning Life-producing. Similarly adding up the letters of the word Kullu Shay, meaning "the number of all things," the number 360 is obtained. In order to make this equal to nineteen squared, 361, which was looked upon as the sum total of everything, it was necessary to add one, but the difficulty was overcome by solemnly adding the necessary one on the grounds that one must include the "unity underlying all plurality." Later a schism was caused by one of the Bab's followers, called Baha u'llah, who discouraged these speculations on the laws underlying numbers and emphasised the value of ethics.

Baha followed the example of Paul in aiming at a world religion, whereas the Bab's immediate successor Subh-i-Azal ("the Morning of Eternity") followed Peter in wishing to retain its character of a secluded sect.

Books of Interest :

Labour's Bid for Political Power

By S. L. BENSUSAN

ONE of the social phenomena of our time has been the exploitation of the labouring classes by the politician. That the capitalist should exploit labour was wrong but natural; this exploitation was an expression of human weakness. It is a weakness not limited to capitalists, for as soon as Trade Unions have gained sufficient power they proceed to exploit employers. By the light of history we see that there is nothing new in the struggle for power. In these Islands power has belonged to the King, to the Roman Catholic Church, to the Barons, to the landed Aristocracy, to the wealthy manufacturing classes. As the franchise has broadened, and more and more of the ranks of life have received the vote, the contest has been one of wits against numbers, and wits have nearly always won. The classes that have the largest interests in the country have fought for control against a majority that would welcome the opportunity of despoiling them and, aided by the machinery of a Press that stands for vested interests of every kind, the minority has won. I am not at all convinced that this is not well for the country, because the price of victory has been concessions, a recognition, not yet wide enough, that every man and woman has a natural right to a share of the elementary good things of life, and sufficient leisure wherein to enjoy them. In remembering the greed and lack of consideration that Trade Unions display sometimes in the hey-day of their success we must remember the extraordinary work they accomplished when labour was at the mercy of Capital, and the right to combine for the betterment of intolerable conditions was denied. To-day, following the inevitable law that

works in cycles, raising one section of a nation and reducing another to impotence, labour would seem to be on the way to take charge of the nation's destinies. Perhaps the change would have been with us by now if the Left of Labour had not been talking and writing so glibly about Revolution, Communism, the Third International, and Mob Rule. Human nature being what it is, the middle classes, most of whose members have been the architects of their own fortunes, prefer to be exploited by people they know rather than by those who proclaim their predatory intent from every platform.

The trouble is that Labour speaks with half-a-dozen voices, each voice setting out the theories of one of the parts that go to make a very disunited whole. There are the political theorists who popularise Labour, students, sometimes masters, of economics, men with energy, vision, and intellect. You find them in the Fabian Society, sometimes in Parliament, they are familiar figures on the platform, and their names are known in the Press. Some have graduated at Oxford or Cambridge, or London, they have done everything—with one exception. They are not physical workers. Others must still hew the coal, and stoke the engine, and handle the molten stuff of furnaces and drive the ship through the hurricane or the ploughshare through the three-horse clay. From Olympian heights these labourers will receive the Economic Law, but it is a law that many working men find remote from life. The next class of leader is the man who has sprung from the ranks—J. H. Thomas, R. T. Clynes, George Lansbury, and Robert Smillie among the living; Keir Hardie and John Burns among those who are dead or have ceased to function. Such

leaders as these are truly representative in as much as they know by bitter experience what hardships the working classes have endured and, in some industries, are still enduring. The trouble that these men must face comes from within rather than from without the ranks. Labour is subject to the attacks, direct or in sections, of extremists, of men whose tendency to fish in troubled waters is always in evidence. The jealousy and disaffection of the older men and the undisciplined turbulence of the younger ones provide a field for activities from the outside and the Labour leader whose interest is above suspicion, who is respected by the leaders of the class he exists to oppose, may be, and often is, an object of suspicion and dislike to the *intransigents* of his own Union. Here, again, there is an explanation, if not a justification. By the time a trade Unionist has become an outstanding leader the years have mellowed him. The fighting qualities for which he was valued by the rank and file have been blunted by the late-ripening knowledge that there are two sides to every question, and that it is at least possible even for a Trade Union to be in the wrong. Middle age is not the period of greatest pugnacity, the fighting years of the majority are behind them. Again, Trade Union funds are not immortal, they are hard to replace, and it is alleged by the younger members of many a Trade Union that their leaders play for safety. How far the charge is true I have no means of finding out.

On the Left of Labour stand a few idealists, and the dregs of the whole movement. The man who believes honestly in Communism, or Anarchy, or Government by Soviets, or the bloody suppression of the bourgeoisie, must rely for a following upon a rabble that Falstaff would have been ashamed to lead. Every great city accumulates a terrible residue of wasted lives; of men and women who spend part of their time earning arrest and the remainder in evading it. For them anything in the nature of a revolution provides the great opportunity for loot and for outrage, for action that will demonstrate their hatred of all their fellows. There are

gangs in all great cities to-day that can be and are hired to break up meetings, and to assault those who claim the right of free speech, a right seldom denied to any preacher of sedition. To assault free speech in the name of freedom is only one of the offences committed by the unworthy gangs that follow for sordid ends the sincere and often courageous inanities of those theorists who have no more acquaintance with actualities than is possessed by men on the extreme Right of Labour.

The above is a rough outline of the position as I see it, and is set down as a prelude to the examination of two books written by men who stand for the Labour Party. The first book is "When Labour Rules," and the author is the Right. Hon. Mr. J. H. Thomas, M.P.; the second is "The Coming Revolution," by Mr. Gerald Gould, assistant editor of the *Daily Herald*, and Fellow of University College, London. The house of Collins, with offices in London, Glasgow and elsewhere publishes both, and it becomes very interesting to see how two men, one full of experience and not lacking in ideals, the other with a maximum of ideals and a minimum of experience and patience, look at the same problem from different angles of vision. Let us remember that the basic theory is the same in both instances. Modern conditions enable one man to exploit another, to bring about an unequal distribution of Nature's bounties. The question is how to redress the grievance, how to promote conditions in which the lion of industrialism shall lie down with the lamb of Labour, and some theorists shall teach them. Incidentally (?) the appeal is for the suffrages of Labour and the desire is that the British Empire shall be entrusted by the vote of the Labour Party to those who are now advising, directing and, not infrequently, flattering the worker. I think the fundamental error of all books that advance the claims of a class lies in their necessary disregard of the law of averages. This world, ennobled by its saints and degraded by its sinners, is the expression of the average man and woman, the people who cannot rise as high as the best or sink as low as the worst. It is as foolish to

imagine that Labour has the monopoly of the virtues or the statecraft, as it is to believe that Labour can produce neither saints nor statesmen. It is in this endeavour to ascribe to a particular class merits, rare in any class, that weakens the case for those who would speak for Labour. You do not enlighten a man by means of oppression, even though that oppression be economic; in fact, you tend to weaken his moral and mental fibre. On the other hand those who rise above their surroundings, and, in spite of them, are frequently the salt of the earth. They have proved that they are the masters of their fate. Marcus Aurelius Antoninus was an Emperor and John Bunyan was a tinker. The world is saved by its great men, and they come from all classes, but the mere shortening of hours and lengthening of pay, the mere destruction of one economic system and the substitution of another will not add to the number of the great. Here are obvious truisms and yet both our authors are clearly of opinion that the chief problem that the world must face is one of "dividing up." The moral forces that rule in all find little consideration. One system without a soul is to replace another equally soulless.

Natura non facit saltum. Mr. J. H. Thomas ignores this truism, and suggests boldly that when Labour rules existing anomalies will be cleared away. There will be no profiteers, no unemployment, no slums, no hungry children. He speaks of the real partnership between employer and worker that is to come, but adds a confession, "Labour is possessed of no supernatural powers; its ranks are not filled with supermen." With much that he has to say about existing inequalities all thinking men must be in hearty agreement; the trouble comes when we try to believe that the touch of a Labour Government can change the mentality of mankind. The truth is, or so it seems to me, that the industrial era, starting with the nineteenth century laid upon a very large part of the community a monstrous and an unjust burden. A vast machinery of production has been created, very fragile in its external relationships, and yet by it

all men live. Some thrive upon the fat of the land, others fare moderately well, others are badly treated, but one and all depend upon the machine for their purchasing power, be they rich or poor, and it is essential that the changes in it—some of them are very necessary—shall not check the working. We are a small island kingdom, with a population vastly in excess of what it should be in order for the population to live under natural conditions. We depend for our very existence upon trade with the foreigner, upon carrying and banking for the foreigner, upon his view of our ability to pay twenty shillings in the pound and to maintain the foundations of our social order, however much and however drastically we may improve the superstructure. Yet Mr. Thomas believes that without the aid of men of overmastering talent, existing evils fully and frankly admitted by all thinking men, can be swept away. The only excuse for such a theory is surely that, if the greedy, grasping, selfish misrule of the moneyed classes could not destroy England, a rash idealism can never do it lasting harm. Above all, we have to bear in mind that Mr. Thomas represents the Right or sane section of his Party. When he talks to the advanced gentlemen who favour Direct Action, no matter where it leads, Soviets, Communism, and other untested forms of social experiment, he is not always allowed the courtesy of a hearing. It was a fatal mistake of the Labour Party not to keep its wild men under control. Reading Mr. Thomas's pages one realises, in spite of questionable economics and a very occasional failure to face the facts, that the author stands for high hopes and lofty ideals, and that they are worth the risk of many a costly attempt if in the end they can be even partly justified and realised. Take, for example, the trouble of long hours, the scandal of vile housing. At first thought one would like to see the question of the house and the working-day handed over to the Labour Party for solution. Then to our surprise, perhaps disgust, we find that Mr. Thomas can discuss with equal fluency the terrible state of housing in Great Britain and the

refusal of the Builders' Unions either to allow their men to work hard, or to allow the gaps in their depleted ranks to be filled with non-unionists. Housing conditions are an abomination, and must so remain because the alternative is the increased production that may leave a shortage of work some years hence. It is hard to take this kind of argument seriously. One realises that Mr. Thomas is not free to say all that is in his mind.

The fact we have to remember is that at the present time our assets are exhausted; nothing but a superlative effort can bring wealth back. Until the country can afford the outlay we cannot have the forty-hour week or witness the destruction of miles of bad houses and prompt erection of better ones in their places. It is a tragedy that Labour should be compelled to face its first term of power in a period when the national pockets will be empty and when its supporters will be looking for the millenium, and if they cannot get it, will declare that Labour has become bourgeois in its outlook, so that nothing less than extremism in one or other of its ugly forms can avail to bring big promises home to fulfilment. When industries can pay their way the risks of nationalisation may be borne, but nobody would suggest that the nationalisation of the great industries can be accomplished profitably now or that Government control has been less than a failure. Mr. Thomas would take the view that profit does not matter, that the national services exist not to support themselves but to support the community. How long would they continue to do so? I was reading the other day that the motor-charabancs and other petrol-driven vehicles that competed with the railway companies last year were just about one-third of those that will be competing this year. Into the economics of nationalisation Mr. Thomas does not venture far. He is content to lay down general principles, with which it is possible to be in entire agreement. The endowment of motherhood, better education, closer attention to the health of the nation's children, larger old-age pensions payable at an earlier age

than obtains at present—who will deny the desirability of these things, and who can say where the money is to come from? The magic of a Labour victory will not produce it. Greatest blot on Mr. Thomas's book, he is content to skirt the problem of drink. "At the present time three-quarters of the male population of the country take alcoholic drink. In face of this, it is obvious that, whether prohibition is a desirable policy or not, it is not one which would command public support." Horse-racing, or rather the gambling on it, by thousands who could not tell the relative position of the hock and the withers, is another of the crying evils that Mr. Thomas elects to ignore, although he must know better than most men that, if the Labour Party could put a period to drink and gambling, no small proportion of the evils it is out to fight would disappear almost automatically. It is no answer to the question to say that drinking and gambling are common to all classes of the community. They are; but the class that proposes to stand as an example to all the rest must surely rise beyond the reach of such gross and destructive weakness. Nobody realises more clearly than Mr. Thomas that drinking is a vice, and he offers nothing better than State control of the Trade.

On questions of Foreign Policy he is theoretically sound—no more secret diplomacy, no more secret treaties, everything to be open and above board. Unfortunately these decisions are possible only from a distance; at close quarters they are singularly ineffective. Mr. Wilson brought very definite views to Europe after the War, he knew precisely how diplomacy should be conducted, but his theories met hard facts—and crashed. One is grateful to Mr. Thomas for his exposition of Labour's aims and hopes, but it is impossible not to feel that there is much special pleading here and that the change, when it comes, will not bring about one tithe of the direct benefits foreshadowed.

Of Mr. Gerald Gould's "The Coming Revolution in Great Britain" (Collins) it is difficult to write quite patiently because the book is intemperate from cover

to cover. Mr. Gould has brought considerable ability to the Labour Party, but the atmosphere in which he lives and thinks is not conducive to reflection. He is one of the leading lights of the *Daily Herald*, and that paper is extreme, both in thought and in expression of that thought. He holds that redistribution of the national income by communal ownership and workers' control is an urgent and inevitable economic necessity. If the nation accepts his contention there will be a peaceful revolution; if it refuses there is to be a bloody one. Surely this is the language of provocation. Whatever changes are to come—and very many are needed to-day—they must be the result of the public will expressed through constitutional channels. It is impossible to argue with people who say "accept our theories or we will destroy the State." Labour, using the term in its narrowest sense, has a majority. By the aid of that majority it can grasp the helm of the State in perfectly lawful fashion and drive the ship into new and uncharted seas that may lead another generation, if not our own, to the Fortunate Islands. Why then these threats, this violent propaganda, this Gasconade? Mr. Thomas, who is self-taught, avoids provocation. Mr. Gould, sometime Fellow of an Oxford college, and now Fellow of University College, London, indulges to the full—and over. The pity of it.

No man who belongs to what is sometimes called the "black-coated proletariat," and has spent the greater part of a life-time working strenuously, and sometimes for hard taskmasters can be indifferent to the claims and wrongs of Labour. But practical experience teaches us that man must and frequently does work out his own salvation, and that a broadening down from precedent to precedent is the best and safest form of progress. There is not, there can never be a prolonged period of plenty for the idle, shiftless, unprincipled and criminal,

whether they belong to the leisured minority or to a class in which revolutions and communistic theories stand translated into terms of robbery and licence. Yet the teaching of which we hear so much at present suggests that all the flotsam and jetsam of an over-populated country are the victims of a vile social system, and this of course is not true. In fact, one may go further and urge that insistence upon this viewpoint by those who know how unsound it is, enforces the conviction that the whole of the mis-statements and distortions are part of the political game; the game that remains sordid whether those against whom it is directed belong to the favoured or the oppressed classes.

I feel the danger of the promises dangled before the eyes of those who have never known either power or its attendant nemesis, responsibility. A further development of general education, still more training in that administrative work for which so many of our hardest workers have shown a natural aptitude, and the power for which Labour pants would fall into its hand as a ripe plum falls from an overladen tree. After all, there is a tradition of Government, a Cecil, a Stanley, or a Cavendish brings to the attendant problems an instinct that is of real value to the State. To be sure they belong to a privileged class, but most of us, if we are free from prejudice, must admit that the section of the class to which they belong has justified its privileges. This Empire, in spite of countless failures, weakness, and anomalies in its administration, is in the forefront of civilisation. It stands for stupendous accomplishments. The average man demands from those who would control its destinies a realisation, however imperfect, of the greatness of those destinies and their value to the human race. Even Mr. Thomas does not mention those destinies, and I am inclined to fear that Mr. Gould does not believe they exist.

Spiritual and Social Science

By ARTHUR WARDE

IT was my good fortune recently to attend a course of lectures on scientific and social problems, given by Dr. Rudolf Steiner in Switzerland to many hundreds of trained students of practically every European nationality, and a summary may be useful to those English readers of the *HERALD OF THE STAR* who are alive to the necessity of keeping in touch with progressive thought on these matters.

Dr. Steiner's general subject was "Boundaries of Natural Science." He emphasised at the outset that scientific sociology is only fruitful when the incarnation of its ideas in social conditions ensures to all classes a life which is worthy of and adequate for human beings. It is noticeable that in modern Theology, History, Political Economy, Jurisprudence, etc., the fundamental methods and concepts adopted are a result of the development of Natural Science during the nineteenth century, and unless a more spiritual element can be introduced into the thought of the times, both Natural Science and Social Science will find themselves at an *impasse* before the demands and needs of the growing consciousness of humanity.

Man is developing out of his earlier, more instinctive association, into a clearer consciousness of his individuality, and this is a factor which will have to be reckoned with by all Governments and Parliaments to a far greater extent than has hitherto been the case. This emergence from class *instinct* into class *consciousness* is shown in the spread of those particular social ideas having at their roots the theories of Karl Marx, and the Proletarian Movement is a natural result of such scientific concepts and methods. Now these methods are inadequate, absolutely inadequate, to cope with the burning social demands of modern times,

and it is quite impossible that they can produce a social Order which will conform to the changing needs of civilisation.

First, then, we must enquire into what Natural Science is, and, at the same time, is *not* capable of bringing about in the realm of a sound social economy. The one aim of Natural Science has been to understand the phenomena and processes of nature by means of clear, definite concepts and to register the data in terms of physics, of chemistry, of mechanics and so on, until at the end of the nineteenth century it was thought that all external nature could be reduced into definite mathematical formulæ that the Atom itself could be rightly conceived of as a mere centre of force, and that Darwin's theory of Selection was the explanation of the development and evolution of living organisms. On the other hand, there arose a tendency to cast all this aside and to imagine that the explanation of "Phenomenalism" covered the necessary ground.

In the year 1872, at the great Conference of German Scientists, a very remarkable speech was made by Du-Bois Remont, who in his famous Public Address at the Second Session, showed that scientific thought had reached the limits of investigation of external nature and stood irrevocably still before the boundary of the supersensible worlds—unable to penetrate further into its mysteries. For Du-Bois Remont—two concepts—Matter and Consciousness—marked this boundary, and he stated that the problem of how consciousness arises out of the purely material belonged to a realm forever impenetrable by scientific investigation. His "Ignorabimus" is a repetition in another region of thought of the dictum of Mediæval Scholasticism that it was legitimate for Theology to claim the power to explain visible and

tangible phenomena of nature, but that into regions of the supersensible, man's religious revelation could not and must not penetrate. In the one case boundaries were set up around the fundamental problems of the world of nature—in the other, there is a halt before the area and substance of revelation. It is this "Ignorabimus" which faces humanity to-day in the problems of social life, and it is absolutely imperative to discover a way out of this *impasse* into a system of thinking which is not merely Utopian but is capable of being applied to the needs of the time.

It is true that in scientific mathematical concepts there is much clarity and precision of thought, but Man himself and his true position in the universe *has been lost sight of*. Man has been sacrificed, as it were, in the perfecting of this mathematical system, which yields a world wherein the material is the only reality. If we then turn inwards, we find that these mathematical concepts do not explain the flowing, moving life of our semi-conscious feelings and will-impulses. Hume, James, and other psychologists of their school have no satisfactory explanation to offer of consciousness and its operations. The cardinal question confronting us to-day is how this "Ignorabimus" can be overcome. It *must* be answered, not only because it represents a need of the realm of Knowledge, but because Humanity demands.

A more penetrating research into this question of the boundaries of Natural Science brings us to the consideration of Hegel and his importance as a thinker. Hegel's philosophy is a product of human thought at its highest and purest level, but an extraordinary phenomenon has occurred in connection with its application by other thinkers, to human affairs. It has led, on the one side to the Proletarian way of thinking, with Karl Marx as the representative theorist, and, on the other, to the ethical Individualism of such a philosopher as Max Stirner—and neither extreme can possibly bring anything fruitful to birth in the social life of humanity to-day. Karl Marx was for

many years a deep student of Hegel, but by a strange fate he produced in humanity the very opposite of Hegelian Idealism. Material affairs became for him the only reality—Consciousness, the human essence *per se* was lost sight of in his theories; and at the opposite pole we have a typical example in Max Stirner—who, in the importance he attached to consciousness and the Ego, forgot matter and found external reality fading altogether into nothingness. These two extremes shed floods of light upon the social chaos which has broken out at the present time.

A science that is spiritual will obviously look behind the external phenomena of the world with clear, definite vision, but it will not resolve matter entirely away into ultimate mathematical formulæ nor construct a world of atoms, molecules moving and vibrating in space, and see the explanation of nature therein.

How do we grasp mathematical truths? We first reduce them back to certain axioms and then build up with the axioms as the foundation, but the point here is that we must be clear about the difference which exists between our inner faculty for "mathematising" and our inner faculty for perceiving physical nature through the sense organs. In order to understand this "mathematising" we must grasp the full meaning of the genesis of human life and what spiritual science has to say about certain inner processes which change their nature in the child at about the time of the second dentition.

Spiritual science teaches that this "mathematising" soul faculty is active, in unconsciousness so far as the child is itself concerned, from the time of conception to the time of the second dentition, and besides being in a very real sense the Architect of the physical body, is operative in the developing physical body as the Life-Sense, the Movement-Sense, the Balance-Sense. At about the child's seventh year this process frees itself, as it were, from these three senses and is applied to the comprehension of the outer world instead of being an inner activity only.

If we consider mathematics with this

background, we come to the realm of spiritual science ; as Novalis we *experience* mathematics, and a new element appears in our consciousness which makes us inwardly feel the connection between man and the cosmos. In other words we learn to know what *Inspiration* really is. We know the difference which exists between an external empiricism working through our senses and inner, spiritual mathematical activity, which fills our concepts and our perceptions with a living content. We are in contact with the spiritual world and have conscious control of those spiritual forces which work through and upon the human body until the time of the second dentition in a special way. In that Goethe strove to bring mathematics right into the realm of phenomena, it is evident that he, too, realised the necessity for bringing Inspiration into modern conceptions of external nature.

The *Consciousness side* has next to be considered. Goethe once wrote that he attributed to his good fortune the fact that he had never "thought about thought," and this is understandable in his case, because he was more adapted for scientific thought directed to external nature than to inner processes. It is possible, however, by training and effort to come to a region where thought can be perceived. (Compare a book by Mr. D. N. Dunlop entitled "The Science of Immortality." Path Publishing Company, London. Chap. V.) But in order to do this there must be clear realisation of what pure thought, free of all sense perception is, in its essence. Dr. Steiner wrote his "Philosophy of Freedom" with this end in view. Into thought which is free of every element of sense perception, flow *Moral Impulses*, which then control action. Inner Freedom is joined to real Knowledge, and the realm of spiritual science is attained as distinct from a nebulous mysticism which can never be effective in social affairs. What really happens is that ideas and concepts on the plane of thought are no longer abstractions but are spiritually concrete, filled with substance, and this is the world

of true *Imagination* which is closely associated with the Moral Sense.

Inspiration, then, in observation of external nature ; Imagination in the inner world of consciousness ; these are absolutely essential if the mystery of *man* is ever to be understood, and a healthy social life to be established in our present epoch of civilisation.

An interesting phenomenon of modern times is that doctors are beginning to find many traces of curious symptoms of a psychic nature—perhaps best described as a kind of pathological scepticism. This disease is very typical of an age when so many men have no hope of finding satisfactory answers to the questions which life suggests to them. The truth is that men must now learn to enter in *full consciousness* a realm of knowledge which they enter now only in unconsciousness. Friedrich Nietzsche is a very vivid example here. He was a man of great genius, and the very title of one of his early works, "The Birth of Tragedy out of the Spirit of Music," shows that had he known how to enter in his clear Ego consciousness the world where Inspiration could have touched him, he would have been ripe for Initiation in the true sense. But instead he lost *himself* and attained to an empty, chaotic field of supersensible speculation, and his life ended inevitably in the tragedy of a mind unbalanced by this "hyper-scepticism." To look at Nietzsche towards the end of his life was to see an embodiment of the tragedy of modern civilisation in its ignorance of how really to attain to the spiritual worlds. And if mankind of the present day does not learn the imperative necessity for the development of this clear Ego consciousness, there is no alternative other than barbarism facing modern civilisation.

Mankind must realise that the only healthy development is for each individual to enter the spiritual worlds consciously, because any other method can have no other result than the emergence of the pathological symptoms already mentioned. It is obvious how closely clear thinking is bound to the Ego consciousness. Clear

thinking, if it touches the world of Inspiration, then is transformed into an organ of perception in that world. Just as through his five senses man receives impressions of the physical world and learns his real relationship to *space*, so through his spiritual organ of perception in the world of Inspiration he learns how to live in the element of *time*—not his present life alone but other earth lives will be embraced in his consciousness.

The process is similar in regard to the attainment of true *Imagination*. Strange symptoms expressed by fears of open space, of thunder and lightning, of loneliness, are appearing among a certain type of men and women, which are again "signs of the times." They signify a certain freedom and independence of soul consciousness out of the physical world, which, however, has not been able to establish itself again consciously within the sense world. This is a process which happens without man's control between the ages of seven and fourteen, but in later life it must be accomplished in full consciousness—deliberately and purposively.

The Ego consciousness, in other words, must be brought back again from the world of Imagination into physical life. This leads to a true inner understanding of the mineral vegetable and animal worlds.

But it is possible for Inspiration and Imagination to unite and give embodiment to each other, and then *Intuition* is born, whereby is gained a knowledge of the human organism and all its mysteries. Where Inspiration and Imagination unite to form Intuition, there is the source of a true Therapeutic Science—there is the source of real *Healing*.

In conclusion, it has been shown that science as understood and practised to-day cannot solve the social problems which are arising in our day. It is only through spiritual science (Inspiration and Imagination united in Intuition) and all that this entails, that a healthy social state can be brought about.

All the indefinite thinking about the much vexed subjects of Capital, Labour, Commodities and the like must give place to thought which sees these things in their

reality, and understands their relative positions in human life. Imagination will induce a right comprehension of Capital; Inspiration must show what Labour is, and what it means as distinct from the labourer as a man. The question of commodities can only be grasped by a consideration of mankind as an organised whole. For this Associations (not Companies) of business interests are the first necessity.

The burning demand to-day is to understand what these things mean, and then to strive with every energy in one's power to apply their principles to social life.*

*The student who desires to follow up this subject would do well to read Dr. Steiner's book entitled "The Threefold State," published by George Allen & Unwin, at 5/- net.

WHAT IS THIS FAITH?

The cynic laughed, "What is this faith
That leads and lights man on his way?
I know it not. 'Tis but a wraith
That lures us from the path of truth.
Follow it not, it leads astray,
Faith is the folly of our youth."

*Thou knowest it not? Thou will not find
Faith like a star beaming before,
Or shadow dogging thee behind.
Faith is a flame that burns within
Hearts that may boast nor wit nor lore,
Yet make no compromise with sin.*

Yet have I sought, and sought in vain,
In senate house and market place,
And all the accustomed haunts of men.
Pray tell me where this faith resides:
Its unextinguished light of grace,
Perchance in secret shame it hides?

*Faith hath no shame. Its naked light
In every humble heart is shrined,
But faith is both a flame and sight.
Cease thou this idle mockery,
And thou no longer shalt be blind
For Faith will give thee eyes to see.*

Faith may have dwelt on earth before,
When life was like a grand sweet song;
But in the agonising War
Faith died upon its Calvary.
Now riches reign, and might, and wrong.
There is no faith for thee and me.

*Yea, many a faith was crucified,
And many a faith found early grave.
But Faith lives on though faiths have died,
This guerdon of divinity
Lives on to strengthen and to save,
And light the vault of Eternity.*

JOHN BATEMAN.

Personal Confessions

I ADMIT that, as a rule, personal confessions are almost offensive. In them we talk about our personal selves, a subject which, in itself, is hardly worth while talking about. I am not, however, writing this with the intention of self-analysis, but in order that I may save someone from going through what I myself have gone through, or, at least, if that cannot be done, of giving them a little cheer upon their way. I am writing particularly to those who loved the religion of their childhood with all their hearts and found that it failed them, or those who have been reluctantly compelled to abandon it and become "heretics" under the steady and remorseless pressure of an intellect which will not be denied. To such as these I hope this will be a balm to hearts that ache; to none others probably will it be of any use or interest.

I was attached when quite young to that side of Christianity generally known as "evangelical," and to it gave all the devotion and attachment of which a rather shallow heart was capable. It is customary now among religious thinkers rather to deride this system of thought; but anyone who has really lived among the best of them, or who has gone through that curious but quite genuine experience called "conversion" will agree with me when I say that the peace and joy that can flow therefrom are wonderful even to look back on as a memory. But as I began to read more widely I began to think, and soon I found that I must either do violence to my intellect or else go out from among my religious brethren, for I could not honestly any longer remain in their ranks. The choice is a terrible one. On one side are all the longings of the human heart for everything that seems to make life worth living, and on the other the stern duty embodied in Pilate's question, "What is truth?" We speak of truth coming like a flood of

light to dispel the clouds of error, and to some it may be so although often it comes as a bitter draught and its light is rather like the cold light of day as compared with the beauty of twilight. I know it has been said that we need never forsake any religion as they are all roads to Him, and on the life side that certainly is so; but we who live rather on the form side feel the loneliness of our position. If you go back to your old religion you feel that you are not quite wanted there. You are not quite accepted as a brother; you cannot quite join in their services and their prayers; you don't quite fit. In this condition of mind the temptation that assails one in weak moments to do violence to one's intellect and simply slide back to the old religion is almost more than flesh and blood can stand.

Most of the broader systems of thought like Theosophy are so much along the intellectual line, because that is the work at present to be done in the world, and consequently are rather lacking on the love side. Our relations in the old days with He whom we worshipped were so personal, if rather childish, that in the light of a little more intellectual truth we might well say, "Ye have taken away my Lord, and I know not where ye have lain Him."

It has been said that one can really only love once in life, and I think that it is true. For when a man has been hit in mortal places it is a long convalescence before he is himself again. Old wounds have such an unfortunate habit of aching.

Of course all this will probably seem nonsense to the really spiritual man who knows the love behind everything, but I write as an ordinary man to ordinary men and probably those spiritually great would understand after all. Mrs. Besant certainly would; she has been through it. And to any who may have trod this way may I, who am just beginning to see the

light of a fuller dawn, present a few ideas?

Whatever we may doubt in the world let us know for certain this: Our Lord exists for us even as He did of old, and that of Him is true all that we have ever dreamed of love and tenderness, and a great deal more besides. In the old days there was much that rather offended us, although we pretended not to see it for charity's sake. Let us think of the times that are coming as those in which all our dreams will come true, but we shall have perfect intellectual satisfaction as well. If we have to go through a process of disillusionment we do so in order that we may take the sting out of that process for others who will come after us. What more wonderful motive could we have than this. For a time we must be lonely, apart from our religious brethren, because we are as a "Voice crying in the Wilderness. Prepare ye the way of the Lord; make straight in the desert a highway for our God." Also to us perhaps comes the inestimable privilege of bearing a little of the criticism and misunderstanding that would otherwise fall on Him. There is no doubt that one

forfeits a certain amount of peace of mind and satisfaction by becoming a "heretic," but there are at present so many errors masquerading as truths that somehow they must be exposed, however unpleasant the process.

It is said that "the blood of the martyrs is the seed of the Church," and perhaps without posing as martyrs we may be the seed of a Church more wonderful than any that has gone before.

Perhaps all those boyish dreams were true after all, and it will be even as He said, "He that followeth Me shall not walk in darkness, but shall have the Light of Life." Yet occasionally that light seems so obscured that it takes a lot of faith to see it. Therefore, brothers, let us love one another, and, above all things, let us be strong. Around us all religious thought is wavering, but we must never waver. Let our inspiration be that which came to Isaiah of old, "Strengthen ye the weak hands and confirm the feeble knees. Say unto them which are of fearful heart, be strong, fear not, behold your Lord cometh, even our God with a recompense."

A MEMBER.

Correspondence

A "STAR" CORRESPONDENCE GROUP

To the Editor of the HERALD OF THE STAR.

SIR,—The practical suggestion of Lady Emily Lutyens, our English National Representative, respecting a "correspondence group" within the Order to foster the growth of a better understanding among different nations, at least, among a nucleus of members of different nations, deserves serious consideration. The advantages of such international correspondence seem pretty obvious, and the "serious consideration" I have in mind is the setting up of the "central exchange" office that is to receive the "calls," and put the "callers" into communication with one another! Evidently there must be someone who will be responsible for "registration" of

names and addresses of members of the Correspondence Fellowship, and also a record of the interests and sympathies of each member. There might be a little fee for joining in order to meet incidental and necessary office expenditure. Leaflets and membership slips may be necessary; a "motto" and a "thought" might help to express the purpose of the Fellowship.

Organisation from a centre is the secret of success. And the organiser should possess *enthusiasm* as well as the intuition to put the right people in touch with one another! The real, enthusiastic organiser would not be very long before he or she would demand a page each month in the HERALD to invite readers into the charmed circle of International Fellowship!

Yours, etc.,

D. J. WILLIAMS.

To the Editor of the HERALD OF THE STAR.

SIR,—I beg to submit some ideas in regard to the Order Study-group on various subjects that the Editorial Notes in the February HERALD advised, especially as the ideas fall in with Lady Emily Lutyens' suggestion to draw members together by correspondence.

Correspondence-study-classes have been successful along many lines, in America, at least, which it might be a good plan to follow, although modified so as to entail much less work on the part of the person appointed to direct the group in each country.

This person might prepare, say quarterly, a list of numbered questions, divided into monthly lessons; the printing to be paid for by the Star centres from collections in advance; a copy of the questions to be taken by each member who wishes to co-operate.

The centres in each country would thus have the same studies. Each centre would select a broad-minded man to discuss, in a general way, the written answers (numbered) each member had prepared, this discussion being held, say, fortnightly.

Each question would be taken up as numbered, and disposed of at once, no discussion being granted; each member being willing to think over the answers of the other members, which would be the only arguments as far as all members were concerned. (Where facts were in doubt the general supervisor who had prepared the questions would be the referee.)

This plan might be a good education in many ways; in getting different viewpoints, tolerance of opinion, general co-operation, and in promoting thought, rather than yielding to vain discussion. The groups (in English-speaking countries, at least—England, Canada, America) could exchange study questions, thus getting to know each other's problems. No doubt some members could translate the questions into the different necessary languages, so that we could co-operate with foreign groups in our study by exchanging study questions.

Isolated Star members could send their answers to the nearest centre or to members whom they know.

Yours, etc.,
(Mrs.) EMILIE SHARPE.

PRACTICAL IDEALISM

To the Editor of the HERALD OF THE STAR.

SIR,—In your Editorial Notes in the January number I read: "The Order of the Star has been far too easy, and that many members think that by attending devotional meetings they are achieving all that is needed." I am a member of the Order and have attended meetings which have been so dry and prosy that we have been bored, and preferred instead to attend lectures on social reform and join a fellowship in connection with same and have gained much

help, and also feel as Star members we can make our light shine and help the reform movements, and yet I feel that Star members should unite in a common brotherhood and make the meeting a live centre to help all reform movements. We may be wrong in drifting away, but, in making a stand to fight against injustice and tyranny, we need more spiritual help than can be gained by attending Star meetings where members seem to think that is all that is needed; and yet there is so much to be done and so few to help that it should be the aim of Star members to help in any movements helping to make a better world, and make the Star shine brightly and feel we are really doing our part as members of the Order, even if it is just a little propaganda work in helping in animal causes or children's welfare, we can all do our little bit. It is the same with many other orders, the members keep to their own little meetings and services, and forget there is an outer world needing their help, and the services should give them renewed strength to help fight for the oppressed. I always read with interest the articles in the HERALD and they seem so practical in many cases, and being a Socialist (not a revolutionist or extremist), but trying to follow the great Teacher and Master, I joined the order thinking that would be the teaching, and have been disappointed. I may be wrong, but that is my experience. We are now working hard in a crusade to help the poor worn out horses to get better treatment after years of faithful service, and not to be sold to work again and treated cruelly on the continent, and by our campaign have roused a deal of sympathy in the town which will indirectly help all animals to get the protection from cruelty they need. I look upon *that* as Star work and feel the members must wake up and do more practical work. There are too many dreamers, and there is no time to dream of what should be done, but help to do it and make the Star movements a real live force; but local meetings have often dwindled to two, and yet when I first joined the Order we used to have bright helpful meetings. We need simple plain meetings all can take a part in, feel interested, and if it were so the Star movement would be a greater success and power to help all reform movements, which should be one of its great aims. I am only making suggestions from my point of view, and, as I am a practical business woman, have no time to waste in dreams of what should be, but work to help others to raise their ideals of life.

Yours, etc.,
BLANCHE LORD.

A NEW CONSCIOUSNESS

To the Editor of the HERALD OF THE STAR.

SIR,—Mr. W. Ingram, in his article in the April number, brings in the story of the old Scotch woman who applied to be admitted as a

communicant. If I may be permitted to say so, the way in which the anecdote is related somewhat jars on one with a Presbyterian upbringing. A candidate for "full membership" must be elected by the Kirk-session, *i.e.*, the elders of the congregation. It is the duty of the minister, however, to interview those coming forward, as to their understanding of the sacred rite and church doctrine. A modern minister would be satisfied with evidence of sincerity and earnestness, and his examination would be more of the nature of a pleasant conversation. Not so with the older generation of ministers, some of whom exacted a very thorough knowledge of the standards of faith. The story of the old woman has been more tersely told. Presumably a portion of the shorter Catechism had been given her to learn. She had waited until advanced years before seeking to become a communicant. But the old woman's memory failed even in the simple task allotted to her, and she could only plead, "I ha'enaie got it in my heid, but I've got it in my heart." She had the "heart doctrine," if she hadn't the "head doctrine."

Yours, etc.,
PRESBYTER.

SEX HEAVENS AND SEX HELLS

To the Editor of the HERALD OF THE STAR.

SIR,—I see by Mr. Barron's letter in the April HERALD OF THE STAR that he thinks my article under above title rather favours the "Free Love" idea—that is, as I explained in the article, the free lust which goes by the former name and which leaves free love out of the question. The free love (?) Mr. Barron fears is already in full swing as the statistics of prostitution and venereal diseases fully prove in an appalling way. My suggestion was to remove this abomination of free lust from the face of the earth by dealing with earthly matters in a straightforward earthly manner.

Yours, etc.,
HENRY WRIGHT.

To the Editor of the HERALD OF THE STAR.

SIR,—With great interest I read the article by Mr. Henry Wright, *re* "Sex Heavens and Sex Hells." Also I have read the criticism of Mr. John Barron.

It seems to me the majority of well-intentioned people bred and born in this age of "respectability" blind themselves to Great Primal Facts of Life.

Much as we may dislike the idea, Life's Great Central Law is *Sex*. And under existing social conditions, immorality and disease are crushing all that is best in humanity. Surely all thinking people must realise that something is vitally wrong. If the present marriage law resulted in moral cleanliness, no sensible person could wish it altered.

Of course vast numbers of human beings dwell in mental retirement from Life's Great Battle. It is the easier Path; but to such the World does not reveal its Big-Heartache. Undoubtedly, in the infant purity of our earth, sex was a gloriously and sacred shrine of creative fire, spiritually, mentally, and physically. But humanity has hidden its face from the gods, and that which should be the Symbol of Divinity has become a subject of the coarsest jokes.

Yours, etc.,
E. JAMES, F. T. S.

To the Editor of the HERALD OF THE STAR.

SIR,—If you will forgive me saying so, I fancy that a discussion under the above head is somewhat vain. Marriage is like so many other things in this world, of which it is an apt simile to say that the finer the fruit, the more conspicuous the rot. In other words, in so much as nothing, perhaps, can be so infinitely sweet as marriage, *in its present form*, sometimes is; so nothing is more completely liable to abuse. Is God the worse because wars are waged so often in His name? The wise man makes of his marriage a great thing; the fool fails. But legislation, in this case, exists for the protection of one who can have no say in the matter at all—The Child.

Yours, etc.,
A MEMBER.

A STRANGE ENCOUNTER

To the Editor of the HERALD OF THE STAR.

SIR,—Moved by your remarks in Editorial Notes (April issue) concerning "The Ancient Wisdom—and Modern," let me relate the following incident which occurred to myself. It may be of interest—it struck me, at any rate, at the time as interesting.

Standing at the corner of a wind-swept deserted street in one of the North London suburbs, watching, somewhat dejectedly, the fall and scudding of the autumn leaves, there approached from the further end a smartly dressed, rather brusque gentleman of litigious countenance. He stopped as he came opposite to me, and addressed me as follows: "No doubt, sir, this is a particularly depressing sight?"

Somewhat piqued, I replied, "That, sir, depends surely upon one's mood: Either it is sad as a mark of decay, or else inspiring as the symbol of renewal and rebirth."

"I see, sir," said he, "you are a philosopher."

"I am," I answered.

"Then," said he, "you will not mind taking a piece of advice"—and as a professed philosopher I could do nothing else. "Build, sir," he said, "a very tall tower; ascend to the very top, and—study the Moon. Good-day, sir!"—and I watched him walk quickly away and turn the corner out of sight.

I trust I have not intruded upon your valuable space?

Yours, etc.,
A REGULAR SUBSCRIBER.

THE Herald *of the* Star

VOL. X. No. 6

JUNE 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

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Editorial Notes

DURING the present world chaos, the public at large, and especially the members of the Order of the Star in the East should, it seems to me, support and in every possible way encourage those who are helping sincerely, and who, forgetting their petty personalities, are working for their ideals and are bringing about a more humane and more spiritual order of things. We shall naturally ask ourselves by what can we judge the virtue of their sincerity and their self-abnegation? When the Christ was asked the same question by His disciples, He replied, "Ye shall know them by their fruits." I am convinced that He did not mean that we should stand aside, with calm disdain and complete indifference, looking on those who are striving to create in the world a new and happier understanding of each other; He did not mean that our battles should be fought by others, that we should reap the reward of labours not our own. But, on the contrary, He desired us, after using our intuition, blurred though it be, and our impersonal judgment, though it be faulty, to join those people who through their work are trying to carry out God's plan for men. Our first instinct is to reject any new idea without even examining it, and if we examine the idea itself we are biassed against it because the person who has promulgated it has a personality which irritates or offends us. Personalities should have no influence on principles. Our hearts and souls must be open and receptive to any new idea; we must be like a flower that opens its petals to the life-giving sun, and then pours forth its delicate perfume. Let us examine all the ideals, new or old, be it in painting, in literature, in dancing, or in the world of drama, with a critical sympathy, with the intention to understand and to cooperate to the best of our ability. Let

us be the public that cares, the public that vibrates with a passionate longing to receive all that is pure and noble in the world, and the public that will act, that will produce a vital change in the world for the betterment of humanity. We must constantly bear in mind that when the Super-Man, the Bhodhisattva, the World-Teacher comes, he will not be for this or for that idea only, for this or for that race alone: he will be a World-Lover. We who intend to follow Him must in some degree train ourselves to possess the germ of this fundamental principle; we must be above nationality, above class distinction, and forget entirely that barrier which, at the present moment, divides the world into two camps—the coloured and the non-coloured. Understanding, sympathy, and infinite compassion must be our keynote. We must be able to recognise greatness and divinity in the lowest of mankind as well as in the highest, for God is manifest in all things, however mean, however great.

* * *

The HERALD OF THE STAR must be the ground where such ideas will be developed for the members of the Star, and eventually for the outside public, for this magazine must not, for ever, preach to the converted. We all have something to give to each other, and something to receive from each other. All of us, since we are in this world, are tied down to this "wheel of woe," and not one of us is so far ahead on the path of evolution that we can neglect the help and the teachings of others; and let us remember that we advance always through other people's experience as well as through our own. For this reason we shall, henceforth, publish such articles as will be of help and of interest both to members and non-members. These articles must be written, undoubtedly, with a definite spiritual

attitude, for in that attitude alone can we hope ever to find the real happiness for which we are all longing, and the solution of the intricate problems which confront the world at the present moment. The entire world is searching for happiness, not the happiness that evades us at every step, not the happiness of wealth and worldly comfort, not the happiness that, being satisfied, yet craves for more. The great happiness which brings peace to our starved souls can never be found unless we seek it on a plane totally different from our own, pregnant with truth and infinite compassion. The great teachers of the past, to comfort and alleviate the suffering of humanity, have always taught that what we call happiness does *not* exist; the real happiness is not a thing that can be found from one day to another, but must be born within us, and it can be attained by everybody, from the highest to the lowest. It depends on us to realise our dream of contentment but we must put aside, once and for all, those trivialities, those things that we consider are essential in our petty life, and all those innumerable little worries with which we surround ourselves and which are like a fatal disease which, unheeded, grows and grows till it becomes our master and our tyrant. Human passion must give way to compassion, and for we who are searching and groping for the eternal happiness, the question of "You and I" must cease to exist.

* * *

I should like to draw the attention of our readers to the very interesting lecture of M. Jacques Copeau, which is published in this month's issue of the *HERALD OF THE STAR*. He spoke on "The ideal conditions of the Future Theatre" to the members of the Order of the Star in the East in Paris. I had the good fortune of hearing him. Sincerity and idealism are rare and precious things, and it is a rarer thing to find an appreciative public that listens, that cares profoundly, and that acts. It gave me considerable pleasure to hear him, for M. Jacques Copeau is trying to produce in his own world, in the

world of drama, a condition where the public, instead of being attracted in the hope of satisfying their sensual desires, or being amused by inanities, can be inspired by "the religious zeal of communion." In his own theatre, the "Vieux Colombier," there exists a religious spirit, and the people who do not understand, who wish to sneer at anything great, for you will find them in all classes of life, call it "a chapel where meets a brotherhood, where high priests celebrate services; it is a cult, a religion." Religion, he points out, is the unifying force between men, and above all it is the creator of faith and "great deeds are not achieved without faith." M. Jacques Copeau demands a poet who will not pander to the public whims and caprices, but will encourage and cultivate the nobler and purer side of art "with a view to awakening its better taste."

* * *

I must, with the utmost reluctance, mention over again that the *HERALD OF THE STAR*, if it is to bring about better and happier conditions in the world and prepare the mind, both of the public and ourselves, for the idea of the coming of a great World-Teacher, must become a self-supporting magazine, and this can only be achieved through the co-operation of all the members of the Order of the Star in the East throughout the world. We must increase, by many thousands, our circulation, and I should like the members to realise that they can and must help, for the *HERALD OF THE STAR* is the only link between the members of an international Order. I know that the *HERALD OF THE STAR* has not done all that was expected of it in the past and I take my share of the blame for this. Yet the present editorial staff mean to do all that lies in their power to make this magazine a worthy instrument for the Order, and I earnestly beg of the members to have patience, for we cannot produce results in a few months, especially in these most difficult times. But we *must* have the invaluable help of the members.

J. KRISHNAMURTI.

Neo-Platonism

Religion combined with Philosophy

By WILLIAM LOFTUS HARE

1.—THE STREAMS OF PHILOSOPHY.

ALTHOUGH Sokrates never professed to be a philosopher in the classical sense of the term, and was not one in the modern sense, yet it is a fact that all the Greek philosophy which preceded him was focussed in his great personality and passed through him on its way to his many successors. He was a kind of archway under which passed the three processions of thought which are commonly, and rightly, called Pre-Sokratic philosophy. The first was a scientific research which began in Miletos with Thales (640–550 B.C.) and terminated with Demokritos (470–390 B.C.); the second was mystical and philosophical dogma initiated by Xenophanes of Elea (556–460 B.C.) and carried on in different ways by Pythagoras, Parmenides, Herakleitos, Kratylos and Empedokles of Agrigentium (490–430 B.C.). The third procession was of a different character, representing at first, the normal, worldly, practical utilitarianism of the day, and culminating in a reaction against both scientific and philosophic dogma; it was the scepticism of the Sophists, whose greatest figures were Protagoras, Gorgias and Prodikos, contemporaries of Sokrates, who began his own philosophical career as a practical sceptic but ended it as a convinced believer.

The tragic times compelled Sokrates (and his numerous disciples) to impart a predominantly ethical quality to all philosophy immediately issuing from him in four new processions: Plato specialised on political morality (Academics), Eukleides on the discipline of thought (Megarics), Antisthenes on the control of the desires (Cynics), and Aristoppos on the attainment of happiness (Cyreniacs). After two or three generations a new grouping of

schools was discovered. Aristotle broke away from the Platonic school and established a movement of extraordinary steadiness—the philosophy of “development” in biology, sociology, ethics and politics (Peripatetics). Platonism continued its majestic course: the schools of Eukleides and Antisthenes combined to form the Stoics; while Epicurus gave a permanent and rational turn to the hedonism of Aristoppos. With occasional minor revivals of Pre-Sokratic systems these four streams flowed on uninterruptedly to the Christian era, and, crossing the line that our imagination and the sense of time has marked there, went on—we might almost say—to the present day; for the fact is the occidental genius continues to reveal itself in four of its chief temperaments—the dogmatic mystical (Platonic), the practical empirical (Aristotellian), the pessimistic apathetic (Stoic) and æsthetic, rationalistic, pleasure-seeking (Epicureanism).

2.—GRÆCO-JUDAISM.

We now have to go back to a point early in the second century B.C. when the conceptions of all philosophers were the common property of those who chose to adopt them; in other words, all philosophy was eclectic in its character, no longer adhering rigidly to older ideas of the founders. It was this fact which made possible the development called conveniently, though perhaps inaccurately, “Neo-Platonism.”

The extension of the Greek Empire by Alexander and his successors to Asia Minor, Mesopotamia, Persia, India and Egypt had carried Greek thought and culture everywhere. Generally it found a welcome and “hellenised” a new world. One instance of remarkable resistance was that of the Palestinian Jews whose tale was told in my article “Between the

Testaments " in these pages. It was otherwise with the Jews of Egypt, who, under a milder way, absorbed all that they might of Greek philosophy.

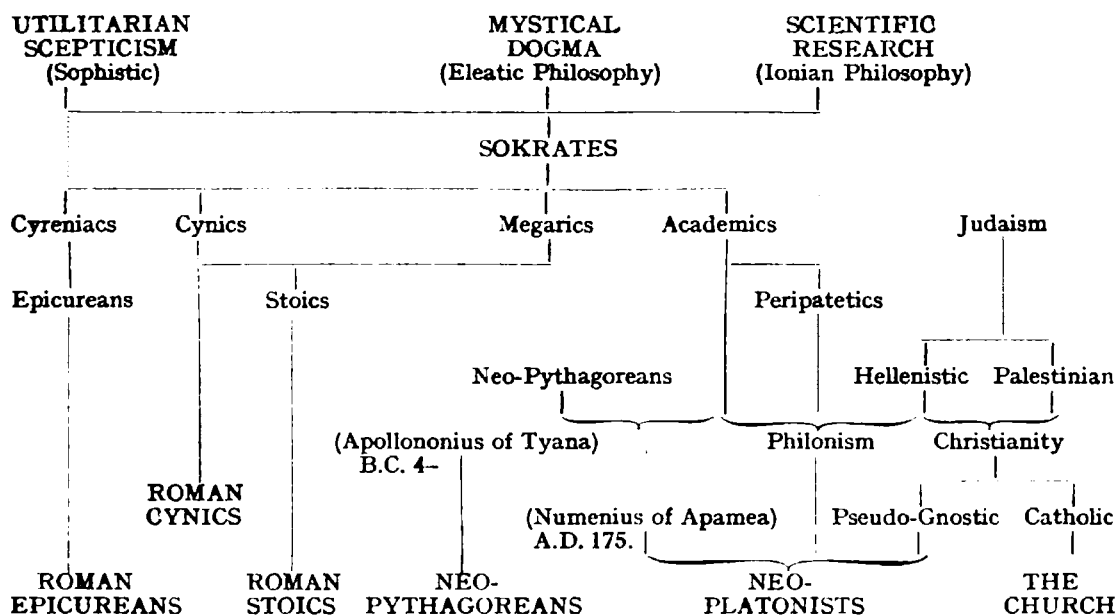
For the study of Neo-Platonism it is desirable to know all that can be known of the early Jewish thought of Egypt, but unfortunately there is not much to hand. The second book of the Maccabees (I. 10) gives the text of a letter written from Palestine as follows :

They that are in Jerusalem and they that are in Judea and the senate and Judas, unto Aristobulus, King Ptolemy's teacher, who is also of the stock of the anointed priests, and unto the Jews that are in Egypt, send greeting and health . . .

This king is Ptolemy VII., who ruled in Egypt from 182 to 146 B.C., and the letter was despatched in the year 124 B.C. Aristobulus had therefore been many years in Alexandria and had dedicated to the king a work on the Pentateuch in which he tried to show that the doctrines of the Aristotellian school (of which he was an adherent) were derived from the Old Testament. We have but a few fragments of this work. Again, Philo, the learned Jew of Alexandria (B.C. 20-50 A.D.) had like-

wise studied and assimilated the Greek wisdom, attaching himself to the school of Plato ; and we have his voluminous works as a testimony to the extent of his approach to Hellenic ideas. Græco-Judaism is one of the three main streams tributary to the broad river of Neo-Platonism. The second was an Alexandrian combination of the revived Pythagorean and Platonic systems led by Eudoxas, Thrasillus (36 A.D.), Plutarch (125 A.D.), and Maximins of Apamea (132-180 A.D.). It was this last-named leader who effected a synthesis of Græco-Judaism with his own Pythagorean-Platonic school. Lastly, there was Christianity, which, when it reached Alexandria, fell into two groups : the Catholic, or universalist gnosis and the dualist gnosis led by Basilides and Valentinus. To this latter kind Ammonius Sakkas (162-243 A.D.) at first adhered. The Catholic movement to oust the "pseudo-agnostics" from the church was successful and Ammonius thereafter united with the Judæo-Pythagorean-Platonic school of Maximus above mentioned. He gathered up, in fact, all that was left outside Catholic Christianity into one system of teaching and called to his aid some

A FAMILY TREE OF PHILOSOPHY



notable disciples, the two Origenes, Herennius, and, lastly, Plotinus of Lycopolis (204-270 A.D.), a man descended from Roman stock settled in Egypt for several generations. This disciple, after being eleven years with his teacher, left him at the age of 39 and attempted to reach Persia and India in the wake of the army of the Roman Emperor Gordianus, but not being successful, returned to Rome where he settled down as a teacher of philosophy, the acknowledged "Platonic Successor" of the day. He died at the age of 66.

3.—A FAMILY TREE OF PHILOSOPHY.

For the convenience of my readers I have summarised the foregoing paragraphs in diagrammatic form on the previous page.

It must, of course, be remembered that, in addition to the five great philosophic schools existing side by side with the now growing Christian Church, Græco-Roman religions together with Oriental cults—such as that of Mithra—flourished in different parts of the Empire; to these, at various times and in various degrees, the Neo-Platonists were the intellectual patrons.

4.—THE INFLUENCE OF PHILO.

Philo has a special interest for us because he was the contemporary of Seneca, the Roman Stoic, Apollonius of Tyana, the Neo-Pythagorean, and Jesus, the founder of the Christian movement; but beyond that he has another interest, in so far as he undoubtedly influenced the Neo-Platonic school, especially in the person of Plotinus, and possibly also Sakkas. According to Philo we are to believe in the Divine Infinity. God is unknowable, ineffable and infinite. The Greek philosophers before him had not thought thus; the most they had taught was of the infinity of the physical elements and their qualities. Even the thought of Plato was not precise, and Aristotle remained a dualist. All this changed when the Greek genius made contact with the Hebrew religion which had elevated the idea God to great heights. For moral and political reasons the Hebrew people had attained to a rigorous monotheism which affirmed the Divine Almighty

with a force that has never been surpassed. They had raised God to such a height above man that to regard Him under any form whatever was a kind of sacrilege. Jewish thought was therefore obliged to institute a series of intermediaries to connect the world to a God so perfectly conceived, namely The Powers. But this conception progressed at the same time in the direction of emptying from itself all anthropomorphic elements. Philo, in belief a Jew, in education a Greek, introduced in concise form the idea of the Logos as chief intermediary between an infinite God and imperfect man. In speculation regarding Divine Infinity he writes:

The Universal Intelligence is very pure . . . more so than Virtue, Science and even the Good . . .

It is more beautiful than Beauty; its felicity surpasses all felicity . . .

No name can express even what it is . . . but only the Powers that surround it. . . .

God is without qualities . . .

To his speculation we must add Philo's psychological experience of ecstasy, an experience in which the soul ceases to be itself (finite) and becomes ineffable, unknowable and infinite like God, thus reaching its fullest felicity. These ideas are found fully developed in Plotinus who had similar experiences and spoke of them in similar terms.

5.—AMMONIUS SAKKAS.

Of the actual founder of the school in Alexandria we know very little; it may be said, however, that while Philo contributed the element of *religion* to the new group, Sakkas handed on the chief conceptions of *philosophy*. There are two interesting fragments of his writings preserved, the larger one by Nemesius (*On Human Nature* 2) quoting his very lucid teaching on the immateriality of the soul and its union with the body. The kernel of the passage is contained in the words:

In her union with the body, therefore, the soul undergoes no alteration. . . . What proves that the soul does not form a "mixture" with the body is the soul's power to separate from the body during sleep. . . . This appears again when the soul gathers herself together to devote herself to her thoughts; for then she separates herself from the body as

far as she can, and retires within herself better to be able to apply herself to the consideration of intelligible things. . . . She remains without alteration as two things that are placed by each other's side. . . . She modifies that to which she is united, but she is not modified thereby.

In the writings of Plotinus we shall find these doctrines elaborated. That Sakkas was a very great personality in the chain of philosophy may be learned from a short passage by Hierocles (about 430 A.D.) preserved by Photius in his *Bibliotheca* 127, 461, which I quote in full :

Then shone the wisdom of Ammonius, who is famous under the name of "Inspired by the Divinity." It was he, in fact, who, purifying the opinions of the ancient philosophers, and dissipating the fancies woven here and there, established harmony between the teaching of Plato, and that of Aristotle, in that which was most essential and fundamental. . . . It was Ammonius of Alexandria, the "Inspired by the Divinity," who, devoting himself enthusiastically to the truth in philosophy, and rising above the popular notions that made of philosophy an object of scorn, clearly understood the doctrine of Plato and of Aristotle, gathered them into a single ideal, and thus peacefully handed philosophy down to his disciples Plotinus, Origen Minor and their successors.

6.—THE NEO-PYTHAGOREANS.

During the century immediately preceding the Christian era a considerable revival occurred of the Pythagorean philosophy. Belonging to this school was the prophet Apollonius of Tyana, who was born in the year 4 B.C., thus precisely contemporary, as is now believed by historical critics, with Jesus Christ. He is said to have reached the age of a hundred years, a great part of which was spent in travel. He visited all the important cities of the Græco-Roman world besides the distant Taxila (in the Punjab) and Spain in the west ; he also went to Egypt and conversed with the ascetics at the Nile cataracts. We have two sources of information about the teaching : in his life by Philostratos, the elder, of Lemnos (died about 250 A.D.) and a series of letters from the hand of the prophet himself. The biography devotes great attention to the supernormal powers of Apollonius to which the letters, however, make no

reference or claim ; it is difficult to determine how far we can place reliance on the work of Philostratos, who, not a Pythagorean or a philosopher himself, seems to have produced a romance out of materials supplied to him by his imperial patroness, Julia Domna, the wife of the Emperor Septimus Severus. Putting documents and tradition together we can, however, gain a true picture of a man of remarkable influence among people, priests and rulers of his day, his chief claim to notoriety being his austere ascetic life and the theurgic powers he learned from the Brahmins of India. We are probably right in attributing to him little direct influence on Neo-Platonism.

It is otherwise, however, with Numenius who was much more of a philosopher than Apollonius. He was a voluminous writer, and his disciple Amelius was for many years the secretary of Plotinus, whose writings contain frequent reference to his doctrines, both agreements and refutations. The essential difference between Pythagoreans and new Platonists was on the doctrine of Matter. The former were dualists like the gnostics and Zoroastrians ; the latter were moving in the direction of monism, and, in the person of Plotinus realised to the full.

7.—PLOTINUS.

The life of Plotinus has been told by Porphyrius, one of his intimate disciples, and is easily accessible. From it we gain the impression of a man of great personal charm and unique spiritual experience, while deficient, nevertheless, in those masterly qualities of mind which had distinguished Plato and Aristotle—the sublime artist and the keen scientific observer—his predecessors. Plotinus had sat at the feet of Sakkas, had read Numenius and Philo, and, having absorbed and sifted the material of Greek philosophy, he re-interpreted it in terms of his own religious experience. It was this fact which made the "restored" Platonism of Numenius into the "new" Platonism of which we write. It was the formulation of the philosophic life as the pathway to Religion or union with God. The fifty-four treatises

which he wrote at the instance of his disciples Amelius, Porphyrius and Eustochius read like reports of casual lectures and have little organic relation to one another. Each is a miniature philosophy, and many of his prime doctrines are repeated again and again. The student, therefore, of Plotinus has the liberty to begin where he likes.

The supreme purpose of life, according to Plotinus is *ecstasis* or "standing out" of our normal self-consciousness; it is the vision of God—nay more—the union with Him. *Henosis*, or "becoming one," and *haplosis*, "simplification," are other terms to describe this state in scientific phraseology; poetic and rhetorical terms abound in Plotinus, who is a master of analogy. I will now quote a few passages from the *Enneads*, which I take from an excellent translation, the first complete English version, by Dr. Kenneth Sylvan Guthrie, of New Jersey, U.S.A.

The supreme purpose of Life is the Ecstatical Vision of God.

Thus in her ascension towards divinity, the soul advances until, having risen above everything that is foreign to her, she alone with Him who is alone, beholds, in all His simplicity and purity, Him from whom all depends, to whom all aspires, from whom everything draws its existence, life and thought. He who beholds Him is overwhelmed with love; with ardour desiring to unite himself with Him, entranced with ecstasy. Men who have not yet seen Him desire Him as the Good; those who have, admire Him as sovereign beauty, struck simultaneously with stupor and pleasure, thrilling in a painless orgasm, loving with a genuine emotion, with an ardour without equal, scorning all other affections, and disdaining those things which formerly they characterised as beautiful. This is the experience of those to whom divinities and guardians have appeared; they reckon no longer of the beauty of other bodies. Imagine, if you can, the experiences of those who behold Beauty itself, the pure Beauty which, because of its very purity, is fleshless and bodiless, outside of earth and heaven. What beauty could one still wish to see after having arrived at vision of Him who gives perfection to all beings, though himself remains unmoved, without receiving anything; after finding rest in this contemplation, and enjoying it by becoming assimilated to Him? (I. vi. 7.)

This treatise, the first from the pen of Plotinus, is a sermon on a text supplied by Plato in his *Symposium*. Plato had made

Diotima tell Sokrates of the Beautiful Itself as the object of all love, and now Plotinus carries the idea forward into the realm of mystical experience. Moreover, this vision of and union with divinity gives us a new and corrected estimate of the value of all other beauty, as the following passage shows:

The method to achieve Ecstasy is to close the eyes of the body.

How shall we start and later arrive at the contemplation of this ineffable beauty which, like the divinity in the mysteries, remains hidden in the recesses of a sanctuary, and does not show itself outside, where it might be perceived by the profane? We must advance into this sanctuary, penetrating into it, if we have the strength to do so, closing our eyes to the spectacle of terrestrial things, without throwing a backward glance on the bodies whose graces formerly charmed us. If we do still see corporeal beauties, we must no longer rush at them, but, knowing that they are only images, traces and adumbrations of a superior principle, we will flee from them to approach Him of whom they are merely the reflections.

Whoever would let himself be misled by the pursuit of those vain shadows, mistaking them for realities, would grasp only an image as fugitive as the fluctuating form reflected by the waters, and would resemble that senseless Narcissus who, wishing to grasp that image himself, according to the fable, disappeared, carried away by the current. Likewise he would wish to embrace corporeal beauties and not release them, would plunge, not his body, but his soul into the gloomy abysses, so repugnant to intelligence; he would be condemned to total blindness; and on this earth, as well as in hell, he would see naught but mendacious shades. (I. vi. 8.)

The experience of Ecstasy leads to Questions.

On waking from the slumber of the body to return to myself, and on turning my attention from exterior things so as to concentrate it on myself, I often observe an alluring beauty, and I become conscious of an innate nobility. Then I live out a higher life, and I experience atonement with the divinity. Fortifying myself within it, I arrive at that actualisation which raises me above the intelligible. But if, after this sojourn with the divinity, I descend once more from intelligence to the exercise of my reasoning powers, I am wont to ask myself how I ever could actually again descend, and how my soul ever could have entered into a body since, although she actually abides in the body, she still possesses within herself all the perfection I discover in her. (IV. viii. 1.)

Here is again a proof of a speculation following an experience. The answer is a

theory of "the descent of the soul into the body" which requires a pre-existence in a heavenly sphere, the development of self-will—away from divine control. It also leads to the more emphatic statement that heaven, not earth, is our true home, and that earth-experiences must be interpreted accordingly. Although such ecstasies are very rare and their memory fades, yet their influence is life-long and beneficent.

The Trance of Ecstasy.

As this vision of the divinity did not imply the existence of two things—and as he who was identical to Him whom he saw, so that he did not see Him, but was united thereto—if anyone could preserve the memory of what he was while thus absorbed into the Divinity, he would within himself have a faithful image of the Divinity. Then, indeed, had he attained at-one-ment, containing no difference, neither in regard to himself nor to other beings. While he was thus transported into the celestial region, there was within him no activity, no anger, nor appetite, nor reason, nor even thought. So much the more, if we dare say so, was he no longer himself, but sunk in trance or entheasm, tranquil and solitary with the divinity, he enjoyed an imperturbable calm. Contained within his own "being," or essence, he did not incline to either side, he did not even turn towards himself, he was, indeed, in a state of perfect stability, having thus, so to speak, become stability itself. (VI. ix. 11).

The outward symbolism of religion, if it be wisely framed, serves to remind us of the inner spectacle which is directly unrepresentable by word or form. All philosophy on its intellectual side, all morality on its ethical side, all art on its expressive side, should lead us to this goal, and, having led us truly, should thereafter remind us of the truth they have been able to reveal. So thinks Plotinus.

8.—SUBSEQUENT ECSTATIC EXPERIENCES.

Before obtaining the vision of the Divinity, the soul desires what yet remains to be seen. For him, however, who has risen above all things, what remains to be seen is He who is above all other things. Indeed, the nature of the soul will never reach absolute nonentity. Consequently, when she descends from the vision she will fall into evil, that is, nonentity, but not into absolute nonentity. Following the contrary, upward path, she will arrive at something different, namely, herself. From the fact that she then is not anything different from herself, it does not result that she is "within" anything, for she remains in herself.

That which, without being in essence, remains within itself, necessarily resides in the Divinity. Then it ceases to be "being," and so far as it comes into communion with the Divinity it grows superior to "being"—it becomes *supra-being*.

Now he who sees himself as having become Divinity, possesses within himself an image of the Divinity. If he rise above himself, he will achieve the limit of his ascension, becoming as it were an image that becomes indistinguishable from its model. Then, when he shall have lost sight of the Divinity, he may still, by arousing the virtue preserved within himself, and by considering the perfections that adorn his soul, re-ascend to the celestial region, by virtue raising to Intelligence, and by wisdom to the Divinity Himself. (VI. ix., 11.)

This "image of Divinity" appears to me to be God conceived of as transcendent and external and God loved as a personality which our finite minds can embrace. It is only in higher mystical experiences that we get beyond the finite mind's power and realise God as within and identical with the soul. The "image" therefore, as said above, is useful as *attracting* us to and *reminding* us of its Reality.

Mechanism of the Ecstasy.

The ecstasy operates as follows:—When a man is entranced by the Divinity, he loses consciousness of himself. Then, when he contemplates the Divine spectacle which he possesses within himself, he contemplates himself and sees his image embellished. However beautiful it be, he must leave it aside, and concentrate upon the unity, without dividing any of it. Then he becomes simultaneously one and all with this Divinity, which grants him His presence silently. Then is the man united to the Divinity to the extent of his desire and ability. If, while remaining pure he return to duality, he remains as close as possible to the Divinity, and he enjoys the Divine presence as soon as he turns towards the Divinity.

(V. viii., 11.)

9.—THE MORAL VALUE OF ECSTASY.

The advantages derived from this conversion towards the Divinity are first self-consciousness,—so long as he remains distinct from the Divinity. If he penetrate into his interior sanctuary, he possesses all things, and renouncing self-consciousness in favour of indistinction from the Divinity, he fuses with it. As soon as he desires to *see* something, so to speak, outside of himself, it is he himself that he considers, even exteriorly.

The soul that studies the Divinity must form an idea of Him while seeking to know Him. Later, knowing how great is that Divinity to

which she desires to unite herself, and being persuaded that she will find beatitude in this union, she plunges herself into the depths of the Divinity until, instead of contenting herself with contemplating the intelligible world, she herself becomes an object of contemplation, and shines with the clearness of the conceptions whose source is on high. (V. viii. 11.)

Plotinus dwells much on "the virtues" which in his day were still discussed in the Platonic manner. Rarely in any literature can a more lucid and concise statement be found (than in Plotinus) of the ethical consequences which should follow the vision of God. "If we are in unity with the Spirit we are in unity with each other and so we are all one." This is his doctrine of the metaphysical basis of morality.

Metaphysical basis of Morality.

In this way, we and all that is ours are carried back into real Being. We rise to it, as that from which originally we sprang. We think intelligible objects, and not merely their images or impressions, and in thinking them we are identified with them. And the same is the case with the other souls as with our own. Hence, if we are in unity with the Spirit, we are in unity with each other, and so we are all one.

When, on the other hand, we carry our view outside of the principle on which we depend we lose consciousness of our unity and become

(To be continued.)

like a number of faces which are turned outwards, though inwardly they are attached to one head. But if one of us (like one of these faces) would turn round either by his own effort or by the aid of Athené, he would behold at once God, *himself* and the *whole*. At first, indeed, he might not be able to see himself as one with the whole; but soon he would find that there was no boundary he could fix for his separate self. He would, therefore, cease to draw lines of division between himself and the Universe; and he would attain to the absolute whole, not by going forward to another place, but by abiding in that principle on which the whole Universe is based. (VI. v. 7.)

This was, in point of value, the last word of Neo-Platonism, though the school continued thereafter to flourish in the charming moralities and biographies of Porphyrius, the spiritistic disquisitions attributed to Iamblichos, the bathos of the Emperor Julianus, the majestic treatises of Proclus, and the pathetic "Consolation" of Boëthius. Neo-Platonism did not die; it handed on its mystical light to the growing Christian Church which in Pseudo-Dionysius, Augustine, Scotus Errigena, the Victorines and Eckhart kept the flame alive.

If the Editor will grant me the space I will gladly continue the story.

The Inner Life

Two Reconstruction Letters

By WILL LEVINGTON COMFORT

I.—LOVE

TO KNOW WHAT LOVE MEANS.*

THROUGH several months I have found this to be the most fruitful concept for meditation. . . . Both from within and without has arrived a profound realisation that we do not

know what Love is in this Place. Only to those who have opened certain lower and outer dimensions of the love-thing here does this realisation become apparent. In other words, a certain mystical awakening is necessary to realise that Love is not here. Yet, what the world calls love is the dearest thing we have to

*Other essays, in the form of letters, by Will Levington Comfort, our readers will remember we published in two of our issues last year. They were received with such marked appreciation that we decided to publish two more now. The first Nineteen Letters, published in book form and called "The Mystic Road," are obtainable at one dollar a copy, postage included, from W. L. Comfort, 4993 Pasadena Ave., Los Angeles, California, U.S.A.—ED.

Mr. Ransome on Russia : Professor Gilbert Murray on Foreign Policy

By S. L. BENSUSAN

IT is very hard for a partisan to be an honest man, because a partisan is essentially one whose mind is concentrated on a single aspect of the case he supports. Fortunately there are in this country men and women who feel their duty to the public so strongly that when they have to present facts they refuse to allow their prepossessions to distort them. We saw this when Professor Bertrand Russell and Mrs. Philip Snowden wrote about Bolshevism in practice, and we find it again in a book by Mr. Arthur Ransome, published this year, and entitled "The Crisis in Russia." It is founded in part upon the remarkable articles that Mr. Ransome contributed to the *Manchester Guardian*, but the present form of the book, which has been published by Messrs. George Allen & Unwin, is a very convenient one, and the price (5s.) cannot be deemed high in these days of heavy costs of production. The special interest of the work lies in the fact that it is a record of facts rather than of opinions. The author has seen the desperate struggles of those who maintain the Communist rule in Russia, and he sets those struggles before us as only the trained observer and skilled writer can. Although all Europe is beset with troubles of the gravest kind, it is hard to believe that any country can be reduced to such depths as those in which Russia finds herself to-day, and it is clear that the remedies for the dangerous diseases that beset her are as desperate as any that the mind of man can conceive. Mr. Ransome admits that the Communist majority in the Executive is not truly representative of those who elect it, and he admits, too,

the existence of the Extraordinary Commissions—forces of repression in the form of police, spies, imported troops, and other evil things. He tells us that there are little more than six hundred thousand Communists in that country of over one hundred million people; six hundred thousand men and women who are persuaded that by their gospel alone humanity can be saved and that the noblest death within their reach is that which is met in carrying out a decision of the Central Committee. It is clear then that fanaticism has the upper hand. The position of the Trade Unionist is a striking one. "The excited and light-hearted Trade Unionists of three years ago who believed that the mere decree of workers' control would bring all difficulties automatically to an end are now unrecognisable. . . . Illusion after illusion has been scraped from them by the pumice stone of experience." But something has been gained even though the price of that gain be appalling. Mr. Ransome thinks it may be said fairly that all but a few lunatics have abandoned the belief that prevailed in 1917, and resulted in the workmen of a factory deposing any technical expert or manager whose orders were in the least irksome to them. They seem to have learned what Carlyle could have taught them without a lustrum of sorrow and revolution—that the world can only be ruled by men, and not by headless companies of enthusiasts. Labour, after believing that the hours of work can be reduced to a minimum and the fruits of labour multiplied beyond imagining, must now consent to conscription, and gather husks instead of fruit; a First Revolutionary

Army of Labour issues its *communiqués* from the Labour Front. Revolutionary Tribunals deal with workers who commit the following offences: (1) avoiding registration, being absent or deserting; (2) preparing false documents; (3) giving false information to facilitate these crimes; (4) damaging instruments or material purposely; (5) working carelessly or uneconomically; (6) instigating others to perform any of these acts. To-day the Russian worker toils perhaps harder than ever he toiled under the old *régime*. He receives less, and such reward as comes to him is the spiritual reward of the fanatic. It is well that we should estimate values carefully. The men who are working for an ideal, however mistaken or false that ideal may be, are far more effective than those who are working for purely material gain; and, in proportion to the success with which a man thrusts aside the normal rewards of endeavour and resolves to do without them, the greater is the influence he radiates. We do not need to turn to Russia in order to find this out.

It is clear from Mr. Ransome's pages, which bear on every one of them the stamp of truthful observation and clear thinking, that the men in charge of the Russian Revolution to-day, whether they sink or swim, are carrying out to the best of their ability, even by methods that excite our disgust, grandiose schemes of reconstruction. Trotsky has laid down the order of effort. The whole of the first period of reconstruction is to be occupied in the concentration of labour on the improvement of transport and the preparation of stores of food, raw material and fuel. The second period is to be given to the building of machines in the interests of transport, and in obtaining raw material and provisions. The third period will be given to building machinery with a view to the production of articles in general demand; and the fourth period will arrive when it is possible to produce such articles. So we see that through the ceaseless turmoil, the cruelty, the destruction, the suffering and the outrage that fill so great a part of Russia to-day, there is an underlying idea, a definite purpose,

a striving to ends that, in the opinion of those who inspire them, will bring about a higher and better civilisation than that which obtained for the bulk of the Russian people before the Revolution. Alexis Rykov, President of the Supreme Council of Public Economy in Soviet Russia, told Mr. Ransome that the class-struggle in his country is already over, and the distinctions of class have disappeared. He claimed that men are joining the Communist party because they understand its constructive aims. Terrible as the situation is in Russia to-day—a situation ruled chiefly by the collapse of transport—Mr. Ransome believes that the failure of the Soviet Government to function would be disastrous to its “most respectable enemies,” for while it would open the way to an unopposed military advance, it would present its invaders with enormous territory which would strain their organising powers to breaking point. From the desperation of hunger and resentment that would result, say from a bad harvest, there would be riots and revolts throughout the country and a reproduction of the circumstances of 1917, associated with indiscriminate slaughter. “Any country,” he adds significantly, “that takes advantage of the Russian people in a moment of helplessness will find sooner or later that it has united Russia against it, and consequently that it has given all Russia a single and undesirable view of the history of the past three years.” He thinks that if the Soviet Government goes down before the monstrous difficulties it is fighting, the civilisation of Russia will not die without infecting us with its own diseases, and our civilisation just now is very sick and very susceptible to contagion. He compares Europe to a burning-house, and the Governments of Europe to fire-brigades; each one trying to salve a wing or a room of the building, fighting one another, and even forgetting the fire in their resentment of the fact that some wear red uniforms and some wear blue. He goes further and points out that if Russia goes down utterly, the failure will affect us, and not us alone. It will deprive Germany of a market, and so reduce her powers of recuperation and

her capacity to fulfil her engagements. If our market in Russia is lost we shall find very weak markets in Germany and France, and an ever-increasing burden of unemployment at home.

It is not necessary to agree with Mr. Ransome in order to recognise the value of the story he has to tell. We have had a little too much of hissing and cheering, both often indiscriminate; we have seen little of the actual working of the revolutionary machine, and it is with this working that Mr. Ransome is chiefly concerned. He leaves us with a quickened sense of the truth that western civilisation cannot be broken up into separate fragments; that the disease of any member of the body corporate affects that body throughout all its limbs and veins and arteries, and while one part of Europe is stricken by disease no part of Europe can be deemed healthy. This is the price we pay for inter-communication between the nations. In the old days when life was primitive and each country more or less self-supporting, when imports and exports were more or less a matter of luxury and the population of any Empire was no more than that Empire could support on its own acres, these problems did not arise. England was little affected by Germany's Thirty Years' War; the rest of Europe took little notice of the Black Plague that swept these Islands in the reign of Edward III., but to-day the case is altered. We have a population far in excess of our capacity to feed it; we depend for our existence upon our export trade, upon our factories, upon the food we import. Trade has become the breath of our life, and because trade languishes the nation is distressed. Russia in the years before the war gave us freely of her huge surpluses, and all we could send to her in return was as a drop in the bucket of her needs. Germany was one of our largest customers; France could buy freely; we could carry and bank for one and all. The conditions on that side of the national balance sheet have changed; but on the other hand our necessities are not less but greater than they were, because the world-war has piled up debts

almost beyond imagining, and while the burden of inevitable taxation strikes at the heart of industry, the price of living weighs heavily upon all save a small minority. It is in view of these things that Mr. Ransome's teachings should find very wide audience, for it is clear that the insistence in Russia upon the worst forms of misgovernment is due in no small measure to the deliberate effort of the Allied leaders to overthrow the condition of things that threatens their established order. The attempt has undoubtedly rallied to the side of the extremists in Russia countless thousands who feel that whatever their mistakes may be they shall not be corrected by foreign intervention. The support that Great Britain and France have given to a set of unscrupulous military adventurers—support that has added intolerably to home taxation—has failed in its purpose. Mistakes have not been limited to one side. Just as we have sought without sufficient justification to interfere with the conduct of Russia's internal affairs, so the leaders of Communism in Russia have endeavoured to introduce into the rest of Europe the revolutionary system that has brought their own country to the brink of ruin. They have invaded us with ideas, some of which are deadly as poison gas; yet it may be that had we left Russia to pursue her own salvation along lines of her own choosing, she might have left us to pursue ours in our own fashion, though this is by no means certain. After all, we have but repeated the mistake we made after 1789, when for the greater part of twenty years all Europe was embroiled because France elected to establish a Republic. That Republic exists to-day, and if we were to turn back to the files of old newspapers and to the books and pamphlets that were issued during the Napoleonic War, we should find the same frenzied stories of the ruin of the world that must result unless the Napoleonic power was rooted out. France has her Republic to-day and it does not threaten civilisation. America has her Republic against which we also fought; it is, in many ways, the most progressive community under the sun.

It looks as though we had come to the end of the bad chapter of intervention in Russian affairs. Now remains for Russia to cease her intervention in ours; and if the fanatics of the Russian Revolution can be persuaded to limit their efforts to setting their own house in what they regard as order, it may be that we shall yet enter upon an era of peace and comparative prosperity. In so far as Mr. Ransome's book helps us to realise that Russia is in the throes of a vast constructive effort, it will serve a very useful purpose, and certainly there is nothing in the pages to tempt the most purblind or the most fanatical exponent of change to advocate in this country the processes that have been associated with violent change in what was, down to a few years ago, the Kingdom of the Czars.

From time to time Professor Gilbert Murray takes pen in hand in order to set out the danger of the worst of our modern tendencies. It is a necessary task, but not a grateful one, and demands gifts that few men possess. Not only must the outlook be wide and the judgment sound, but there must be a detachment from party politics and predilections. It is well nigh impossible to those who follow politics as a profession or allow their views to become hardened. Professor Murray's latest contribution to modern thought is called "The Problem of Foreign Policy," and is published by George Allen and Unwin—a firm to which one looks for the best expression of modern progressive endeavour. He begins by saying that he was a Liberal before the War, and still believes that nothing but the honest practice of Liberal principles will save European Society from revolution and collapse. He does not ask the Governments to act according to the Sermon on the Mount, although he thinks they might study it with advantage a good bit more than they do, and he declares roundly that some things happening in the British Isles to-day represent a startling degradation of the standard of Government. His first chapter examines the relations between France and Germany, and while admitting that Germany has earned much of the retribution that her

defeat has brought about, he holds that the continuance of the Blockade after their surrender is one of many acts of almost incredible inhumanity which have made the recent Great War conspicuous in the annals of mankind and have shaken thoughtful men's faith in the reality of modern civilisation. From Europe he passes to the East and to the treatment accorded to the Emir Feisul (one of our most popular heroes during the Great War). Undoubtedly that treatment was bad, but at the time of writing there is reason to believe that some amends are being made. The story of our blunders in Egypt and the magnificent work done by Lord Allenby and Lord Milner to repair them is set out briefly but justly, and of India he says that the long promised reforms were delayed until too late and that the Executive plunged into excesses which will not be forgotten for centuries. Yet he refers (page 78) to the incalculable benefits that British rule has conferred on India—security from invasion, comparative protection from plague and famine, the establishment of social order and administrative justice, the creation of roads and railways. Turning to Russia he remarks that the Bolshevik remedy for trouble was to disarm anybody who had any share in the prosperity and to distribute firearms to the rest, for then only could the proletarian—the man with no possessions, no talent, no education, and no notably good qualities—hope to beat the men who always outstripped them. Not all the stories of Bolshevik effort and Bolshevik progress—some of which may be quite true—have been able to impose upon the clear mind that sees the whole picture and refuses to dwell upon detail that obscures it. He tells us that the Secret Police, whose activities have made the records of the Czarist Government hideous, placed themselves at the disposal of the Bolsheviks, and this is a fact that does not appear to be generally known. He says that Bolshevism is to its adherents a revolution and a new gospel, and he compares their zeal for making converts to that of the French Revolutionaries or the followers of Mohammed. Looking

over the history of other times than ours he recalls the persistence of the belief that by some single violent change in social, political or economic conditions, human life as a whole can be suddenly transfigured, and he says that this belief is one that clings to many minds in the present age in spite of much disillusioning experience. In the old days Europe concentrated on the abolition of heresy; the Turks concentrated on the abolition of all Christians in Turkey. To-day, Hungary and Finland have tried Bolshevism and returned by bloody paths to earlier methods. Poland is on the brink, and unfortunately the War has inculcated the gospel of impatience and force, a gospel that finds countless adherents.

Turning to disarmament, Professor Murray considers that the reductions in our forces, though they are not inconsiderable are, and must remain, inadequate as long as our foreign policy remains inconsistent and provocative. The French army is larger than France can support; Italy is in the same plight, and Serbia too. Greece he finds vastly over-armed, while the Russian Army is the greatest, and, in a political sense, the most dangerous in the world. While vast armaments continue to be piled up, and those who are seeking peace prepare for war, the outlook must remain menacing. The second force that makes for war is the question of Tariffs, and here of course Professor Murray thinks and writes as a Free Trader, one with a very firm belief in the League of Nations. It is to the League that he looks for the one possible cure for European trouble. He thinks that if it were powerful enough there would be no wars of ambition, no wars resulting from foreign oppression or from rivalry for the possession of colonies or for exclusive tariffs or for national monopolies. America considers the Covenant of the League as drastic and tyrannical, but on this side it is not considered drastic enough. Yet Professor Murray considers that the principles laid down in the Covenant are to be recognised as absolutely right and effective to prevent war if generally acted on. Fortunately, he thinks, the principles

imply a considerably higher standard of national morality than has hitherto been observed consistently by even the best nations. The difficulties are that America is absent; Germany and Russia remain outside; France has not escaped from her war psychology, but if Great Britain will be faithful she will have the assistance of neutrals like Switzerland, Holland and Norway, and will find that the beaten nations when once admitted will be on her side. "The nations of the world must co-operate; and for that they must trust each other; and for that the only way is for each government separately to be worthy of trust." Finally he writes that the craving for peace which has not come is still the unspoken and even unconscious notion of millions. . . . "It lies like a mysterious torment at the heart of this storm-tossed and embittered world crying for it knows not what." It may be said by his critics that the distinguished Professor of Greek has told us very little that we did not know, but against this it may be urged that he has brought together and co-ordinated a mass of thought material that in less well ordered brains is ineffective because it is too vague and lacks sequence. There are many people who would devote a certain amount of effort to a policy of world-improvement, conscious that all great forces are the aggregate of small sustained efforts, and, to those well-wishers of the human race, Professor Murray's essay like so many of those that have preceded it may be commended very cordially indeed.

SONNET.

Long, long ago, when this small universe
 Was just begun and in its infancy,
 Behind it there still stretched unending years
 Before Time gave our future prophecy.
 Babylon has fallen now, and Ilium,
 Thebes is no longer great and Rome extinct,
 While all brave men and good have now become
 Together with their virtue derelict.
 The songs of birds, the promise in the sky
 That filled men's hearts with longing, long before,
 Shall be as sweet to far posterity—
 And then it too will pass and be no more.
 But there shall ever be new happening,
 And violets mark the coming of the Spring!

R. L.

Practical Idealism

A Great Need and its Remedy

By ELISE SPROTT *

Being an essay on the famine conditions of Europe, and the fine resolution with which they have been met.

SOON after the Armistice it became apparent—to all those who were alive to the terrible aftermath which must follow a gigantic struggle such as had just closed—that one of the principal results of the war would be a widespread deterioration among the child population of the Continent of Europe. This deterioration was present not only in the children which had survived the past privations. Nature has her own methods of adapting herself to necessity, so that in a great many instances the springs of being themselves dried up and child-bearing ceased. From 1914 to 1919 the increase in infant mortality was more than 30 per cent., while the increase of deaths of children between the ages of two and fifteen amounted to 60 per cent.

A survey of the situation showed that from Finland, on the shores of the Baltic, to the Southern Coast of the newly formed Kingdom of the Serbs, Croats and Slovenes, the percentage of children of normal growth and condition was only about 10 per cent. of the entire child population. In countries which had suffered the worst ravages of the war the percentage of children dangerously below the border line was appalling. The hospitals were full to overflowing with children suffering from diseases of bone and intestines, which if not checked at the outset only mean a lifetime of misery. Tuberculosis had greatly increased its ravages. Many babies never knew the taste of milk, the mothers'

shrivelled breasts contained no nourishment, and they slowly faded and died, the unhappy victims of our state of so-called civilisation.

Such a condition of affairs—unparalleled in its magnitude, and with effects so far-reaching that we of to-day will never know the full result—could not be allowed to continue if Christianity and Humanity were something more than empty words. Whoever, or whatever, was the cause, it could not be laid at the door of the wailing infants whose groping lips wandered blindly and found no response. We do not war against children, even though the inevitable law of the sins of the fathers must take its course.

And, apart from the question of humanity, it was also the soundest economics to succour the rising generation and give them at least a chance to reach sane and healthy manhood and womanhood. The world needs strong and sound men and women; but these can only be built up on the basis of a properly nourished childhood. Without food, the baby cannot thrive and become the toddler, whose rounded limbs speak of health and strength. Without food, the little one, when it arrives at school age, cannot derive the full benefit from its studies, and loses its chance of attaining to full development. The half-starved adolescent grows stunted in mind and body, and as he advances in years he realises what the world has withheld from him, and broods over his wrongs, until

* Miss Sprott, who is a member of the American Relief Administration, has just completed a tour round the ravaged areas of Central Europe. The following essay, containing an absorbing and comprehensive study of conditions, should be of exceptional interest to our readers.—ED.

they loom gigantic in his half-fevered brain. Of such material, social, moral and economic disaster is born.

Immediately after the Armistice the Supreme Economic Council, working through the American Relief Administration, came to the rescue of most of the countries of Europe, and very soon a stream of food ships began to cross the Atlantic, in the pathway followed so long by the ships of the Commission for Relief in Belgium, which fed nearly the whole of Belgium and Northern France during actual hostilities. The food was partly a gift and partly deliveries against long term credits advanced by America and the Allies.

In May, 1919, however, it became increasingly apparent that this food, mostly consisting of wheat and rye flour and fats, would not be sufficient to save the children of Europe from a death of slow starvation, due to ill and under-nutrition. It was, therefore, decided to establish a supplementary relief scheme, and import into the various countries the special commodities, such as milk and sugar, which are suitable for a children's dietary. At the same time, or a little later, various relief committees were also set up in Great Britain, having the same object—the amelioration of distress—and particularly with regard to the children of Central Europe.

Since that time relief work has been going on at full pressure all over Europe. In some countries the efforts have slackened at the time of harvest when food became more plentiful, to be renewed with all their former vigour when the approach of winter rendered the slender resources inadequate for the full preservation of the child life of the country. During the summer of 1919 missions were carried on in Finland, Esthonia, Latvia, Lithuania, those parts of non-Bolshevist Russia which could be reached, in Poland, Czecho-Slovakia, Serbia, Roumania, Austria and Hungary. These were continued during the winter, and by the summer of 1920 Roumania and Serbia became self-sustaining and the Missions withdrew, although work amongst ailing children

is still being carried on. They also withdrew from the Baltic States during the summer months, but owing to insufficient harvests it has been found necessary to feed a limited number of children there again this winter. The number includes some thousands of Russian refugee children who are being fed wherever they can be found, principally in the Baltic and Black Sea regions. The programme last winter in Poland called for the feeding of one-and-a-half million children, and it was hoped that, given anything like a good 1920 crop, it would be possible to cut down the number fed to about one-third during the summer. This had actually been done last July, when the Bolshevik advance to the gates of Warsaw threw the Eastern Provinces of Poland again into disorder, destroyed the crops, drove the people from their homes and rendered it imperative to continue feeding to the utmost limit of resources.

Lady Muriel Paget's Mission to Czecho-Slovakia, the "Save the Children" Fund, the Vienna Milk Committee, and the English and American Society of Friends, have all been active in relief work, while the work of Sir William Goode, the British Director of Relief, has co-ordinated many branches of relief and turned them into channels where the greatest benefit could be achieved. Some of these are collectors of money only, the actual relief work being done through existing organisations, but most of them function on their own special lines, and have developed an organisation to suit their own particular needs. In addition to these, the British Treasury agreed to give £1 for every £1 raised by private effort in Great Britain.

The American Relief Organisation European Children's Fund is, however, by far the biggest organisation at present operating in Europe. During the year 1919 to 1920 they fed nearly three million children and distributed over a million outfits of clothing to the starving little ones. The cost of this program up to September, 1920, was \$35,000,000.00. At the present time they are feeding about two-and-a-half millions, this including some thousands of apprentices and high

school students, as well as pregnant and nursing mothers, and children up to the age of fifteen. The total cost for the huge programme of food and clothing to carry the work to September 1st, 1921, is estimated to be \$60,000,000.00.

The whole aim and idea of the work is to assist the various nations to build up a permanent foundation of child welfare work, and, while preventing the wholesale destruction of the children of the stricken countries, to train the people to be self-helping and self-supporting, so that when the foreign missions withdraw, the work will still be carried on by the Governments themselves. For this reason the full co-operation of each Government was obtained from the very first. Many of them were entirely unused to the idea that the preservation of the child life of a nation is one of the first essentials to its real well-being. Some, however, notably in Austria—where this question has been given great attention for many years past—needed only the material assistance of the food itself, they having already the necessary organisation whereby the actual feeding would be done.

In every one of the countries where feeding has been carried on, the Government undertook not only the transportation of the food from the ports but, also, in addition, voted money from their Treasuries for local organisation, granted facilities for free storage of foodstuffs, and assisted in many other ways. They also contribute certain commodities for the feeding programme; thus Poland and Austria give flour, Hungary and Czecho-Slovakia flour and fats, and the other countries as and how they can. A very large number of nationals in each country are in the employ of the official organisation which looks after the actual running of the kitchens, the cooking of the food, etc. It is not generally realised that in a kitchen cooking for, say, 14,000 children, as some of the biggest do, a small army of helpers are required before the food is all ready at the time appointed. But, further than that, behind the officials supervising the distribution, the doctors who conduct the physical examinations

of the children, the kitchen managers, inspectors, cooks, washers, clerks, book-keepers, and many others, are the thousands of voluntary helpers, including the members of local and district committees, without which it would be practically impossible to carry on efficiently. So that, apart altogether from the benefit resulting to the children themselves, a vast number of people have for the last two years depended upon the relief work for their livelihood. In Poland the paid and voluntary workers at one time reached the total of 30,000, while Austria employs 11,000, and Czecho-Slovakia about 5,000.

Not only so, but when the 1919 to 1920 clothing programme was distributed this same principle of self-help was kept firmly in the foreground. All the cloth, amounting to hundreds of thousands of yards, was imported into each country in bales and there cut into overcoats, which were made up by local labour. Similarly, this winter nearly a million yards of flannel and flannelette has been manufactured into undergarments and thus work, which is very sorely needed, has been provided.

The unnatural conditions prevailing all over Europe to-day have caused another problem to arise—that of the refugees. In Poland, in Hungary, in Czecho-Slovakia, to mention only a few, they are to be met with everywhere. A ragged, soiled looking individual slouches aimlessly along the sidewalk, a slender bundle, tied in a handkerchief, all his visible possessions. "A refugee," you will be told. "From where?" you ask. "Ah," a spreading of the hands, "Who knows? From Northern Russia, from the Ukraine, from the Crimea, from Roumania, from anywhere or everywhere." They are scattered over the country to live, or die, as best they may. In Warsaw numbers of the refugees are of the intellectual classes, in many cases even of the nobility. In Budapest hundreds have been living for months in box cars and holes in the ground. Many are old men and women, gently nurtured all their lives, now thrust into an unknown world of

privation, of hunger and cold, lacking too often even the necessities, or the decencies, of life. They are too old to begin again; they have borne too much to be capable of hope; all they ask is a little warmth, a little food, to preserve life in their miserable bodies. Of course, all the refugees are not like this. There are the young, the hopeful, the ambitious, who with a helping hand to assist them over their present trouble will set to work to rebuild their fortunes in some new land, where opportunities are more plentiful than in the ungrateful countries which have thrust them out. But the world is a pitiful place for the old, who have not the wherewithal to purchase its regard.

As I mentioned above, during last summer and autumn large amounts of money were subscribed for the relief of refugees. These funds were used to set up kitchens all over the devastated areas, and especially in the neighbourhood of the many refugee camps. In addition to this, however, large numbers of refugees belonging to the intellectuals have been assisted by means of the generosity of the American Commonwealth Fund, which has so far made no less than three very large grants for the alleviation of distress among the *intelligentsia* of Central Europe.

As a class, the intellectuals have probably suffered as much, if not more, than any other in the Continent of Europe. They suffer more because they realise more. In most countries the wages of the working classes—at any rate during the war—bore at least some approximation to the actual cost of commodities. Not so the salaries of the army of professors, scholars, Government officials, doctors, artists, authors, who are either attached to institutions whose resources have become practically non-existent, or who see their incomes paid in local currency fall lower and lower, until to-day it is practically impossible to obtain sufficient food, to say nothing of such necessities as clothes and housing.

In such circumstances it is impossible for man or woman to do any work which is of real value. When life is just a constant struggle for existence, high ideals,

noble visions, go by the board. The artist's thoughts are not of the great picture which will enrich the world of art; the author's faculty for imagination becomes dulled and stunted; the researches of laboratory, of hospital, or of workshop cease to urge their claim; all are lost in one supreme desire—the need for daily bread.

It is for these unfortunate people that some of the finest relief work is being done. It goes hardly with them that they should take help from others, but it is a debt which in future years they will be able to repay tenfold.

Another phase of the work is that of Student Feeding. With the release of men from the armies, as with us in England, so also in all the other European countries; large numbers of those whose studies have been interrupted during the years of war are flocking to the Universities to complete their education. With the liberation of countries such as Czecho-Slovakia and Lithuania, there has also awakened in the younger generation a desire for knowledge, and all the older universities, as well as new ones in process of formation, are full to overflowing. Many of these students, both men and women, are very poor; the cost of books, fees, clothes, rooms, etc., is extremely high in marks and crowns, so that when all is paid very little remains for food. The World's Christian Student Federation, an international organisation for the assistance of students, is doing a splendid work in supplying poor students with clothing, books and necessaries for their studies. In Prague the American Y.M.C.A. have just erected a very finely equipped Studenski Domov for the use of students, both boys and girls. There are to be found rest rooms, library, bath-rooms, laundries, studies, a large lecture hall, and wonderfully fitted-up kitchens where meals are served twice a day. The food is the gift of more happily circumstanced students in other countries. The students pay about seven kronen for each meal, but free meal tickets are issued wherever it is found necessary. In Warsaw meals are given in the Kuchnia

Studenska, which was originally built as a mess room for the University, but which has only recently been taken again into use for that purpose. It is a fine sight to go through the kitchens here and see the rows of huge boilers bubbling with noodle soup, and the cauldrons of steaming cocoa, which, with bread, made up the meal the day the writer visited there. In another part of the town a kitchen has been established for Jewish students, and many were enjoying their meal at the time of our visit.

One of the sights in Vienna is the huge central bakery where 100,000 loaves, each weighing one kilo, are baked each week. This bread, which is made from the standard Austrian ration flour, is of a light brown colour and of a slightly nutty flavour. All the bread for the kitchens—at present feeding about 180,000 children in the city of Vienna—is baked here, but the individual kitchens each bake the cake which is given as a ration to specially under-nourished children as soon as they arrive at school each morning. This cake, which is very like gingerbread to look at, and made from flour, cocoa, sugar and lard, is the result of a great many experiments and will keep fresh about ten days. In Vienna we visited also a large technical school, where every evening 800 boys and 400 girls get a nourishing meal. In the long row of students filing slowly past the steaming cauldrons could be seen many typical examples of the need for such feeding. Just at the age when they most require good and nourishing food, they had been deprived of it, during the most critical period of their lives. Can they ever make up the deficiency? The future alone will show us that.

The Society of Friends, until a few weeks ago, undertook the feeding of the smaller children between the ages of two and four. Up to then the feeding ages of the American Relief Administration operation were from four to fourteen. Now, however, in addition to the apprentice feeding, the care of the smaller children has also been co-ordinated with the feeding of the older ones, and the American Relief Administration has made

itself responsible for all, thus releasing the funds of the Society of Friends for other work.

As will readily be seen, a work carried on on such a scale requires careful handling and management if the best results are to be obtained. In this direction magnificent assistance has been rendered in each of the countries by men and women who are especially fitted to help in the work. Among the most famous are Professor Clement Pirquet, of Vienna, who has devoted a lifetime to the study of children and the particular dietary best suited to them, and Dr. Noebel, Assistant at the University of Vienna Children's Clinic, who is also the Commissioner for Austria for the American Relief Administration European Children's Fund. In Dr. Pirquet's clinic at the present time are 23 foreign medical men and women who are studying many rare diseases which have developed in children during the years of existence practically without animal fat and necessary articles of diet such as cocoa, milk and sugar. Among these are five Englishwomen who, in addition to their work in the Children's Clinic, have also a ward in a sanatorium run under Dr. Pirquet's direction. Here they have under their care thirty babies, whom they have undertaken to look after for at least twelve months. Thus it is hoped that valuable data in the care of children, and especially of very young children, will be forthcoming, which will add greatly to the world's knowledge of child dietetics. The Pirquet Children's Clinic is one of the finest and best equipped children's hospitals in the world. It is maintained by the State, but without generous private help at the present time it would be difficult for them to carry on. The Rockefeller Institute has made them generous grants, and both English and American Friends are responsible for such equipment as the splendid refrigerating plant which we saw in operation, with its row upon row of tiny feeding bottles. In the milk kitchens, too, are all the latest sterilisers and such like, for the hospital is run on the most up-to-date scientific lines.

The Pirquet system of nutrition is in use throughout all the child feeding kitchens in Austria. The "Nem" system, as it is called, is based on a comparison of the nutritive value of a certain quantity of any foodstuff with a quantity of milk corresponding to it in nutritive value. The standard used is average milk containing 667 calories and weighing about 1000 grams per litre. One gram of this milk is the "Unit of Nutrition," the term "Nem" being the abbreviation of "Nutrition Element Milk."

In the study of this "Nem" system a new profession has sprung up. In Vienna many girls of gentle birth are taking courses at the Pirquet Clinic, afterwards becoming kitchen managers or inspectors, and it has been found that they prove extremely satisfactory.

And now, as to the result of all this vast effort—an organisation of relief on such a scale as has never before been known. Well, it is, of course, too early to be able to obtain any definite statistics on the results of the feeding. And, in any case, all that can ever be known is that the direful conditions of 1916 to 1918 have been arrested, and a start made again in the upward direction. No new race of scientifically nurtured children is being raised to act as models for a future generation. All that it is possible to do is to keep the lamp of life burning with a steady flame and, by building up the bodies, keep at bay the enemies of tuberculosis and kindred diseases which

are always lurking at hand to attack the enfeebled constitutions, especially during the early years of life. One visualises that some day, out of all the wonderful experience which this great operation is giving to many who are watching it with close attention, it may be possible so to rear the child that it will eventually attain to that ideal perfection of manhood and womanhood for which eugenists sigh. But the world will have to be in a better condition before we can hope to achieve such results. At present it is a battle in which they are engaged, a fight against the forces of famine and starvation, in which so far they have barely managed to hold their own, with no margin for advancement. All we are thankful for is that so far the struggle has been waged successfully, and that all over the Continent of Europe to-day children are looking forward to the future with new energy, new enthusiasm, and their mothers are thanking God that He has put into the hearts of His creatures to forget the past and join together—former enemies and friends alike—to help the coming generation, in whose hands rests all the future fabric of the world, and who will decide whether that future shall be bad or good.

As a measure of safety for the years to come, if for no higher motive, the relief work in Central Europe should commend itself to everyone who has the true welfare of his country, whatever that country may be, at heart.

The Ideal Conditions of the Future Theatre

From the Lecture of M. Jacques Copeau, given to Members of the Order of the Star in the East in Paris.

AFTER this lecture was announced many have asked me if I belonged to your Order, and I've had to reply that I did not, yet I accepted the in-

itation to speak to you not only willingly, but with enthusiasm, for, since you have the same beliefs and feelings and have, as it were, a soul in common, you constitute a public; and this is what an artist for

M. Jacques Copeau is the actor-manager of the famous theatre "Le Vieux Colombier," in Paris, where he is trying to realize the ideals laid down in this lecture—those ideals necessary for the true theatre of tomorrow.—Ed.

ever seeks. A true public is a rare thing ; for, in general, an artist is faced with a heterogeneous crowd, come together by chance, greedy of pleasure and diversion ; he follows its will, flatters and despises it, at the same time, and is himself maddened to distraction.

Those who flocked to a Greek tragedy formed a true public, as also did the Roman people. The ancient Mysteries drew a public who sought there to revive the sacred tradition, there to harmonise their whole being. In the seventeenth century one finds this public in those who, with one *élan* of enthusiasm, came to enjoy the Shakespearian drama. Nowadays, something of this common spirit, this religious zeal for communion, can still be felt in the public which attends our great concerts. I have felt it keenly in the Jewish Theatre at New York ; there I have seen entire families who, bringing their meals with them, settle themselves down to follow the development of a rather mediocre play, which, as it unfolds itself, so moves them that shouts of joy and laughter or noisy and shaking sobs greet the varying incidents. I've felt this spirit of unity, this special something, which emanates from the audience, at our plays at the "Vieux-Colombier" and particularly in the first few performances of a play when we have before us the real habitué, those who constitute our real public. When we played "La Nuit des Rois" and the "Fourberies des Scapin," our audience proved to us that our contemporaries can associate together otherwise than in frivolity and filth.

Indeed, when anyone wishes to mock at the "Vieux-Colombier" he derides our religious spirit—"It is a chapel," he sneers, "where meets a brotherhood, where high priests celebrate services ; it is a cult, a religion, etc." But these sneers do not alarm us.

Truly, religions are all things that bind men together, for great deeds are not achieved without faith. And it is precisely this consciousness of our art, of our mission, this quasi-religiousness, which forms the best of our ideal. What we wish to do is to make an appeal to that

public which knows only the pain of modern life, which has need of more than what life gives, and which comes to seek it at the theatre ; dramatic art is the most despised of all arts, and it is our aim to make it worthy of issuing this appeal and worthy of its *rôle* of culture and enlightenment.

For there must be a radical change of spirit and tradition ; a simple adaptation of ancient methods will not suffice. We must plough up the ground and begin again ; the transformation must extend to the material organisation, no detail is too small. For the present-day theatre is an uncomfortable and dirty place, where the artist during rehearsals has no place even to rest when off the stage, and his one idea is to leave the performance as soon as possible, scarcely taking time to finish his part.

In joyousness lies perfect achievement. Orderliness, cleanliness, salubrity and plenty of light are also some of the things necessary to make the stage attractive to those called to work there. It must be the very expression of dramatic conception, appropriate to the celebration of a rite, ministering to the happy existence of those who perform this rite. Actors must become attached to the stage, must feel at home there, happy, comfortable, and anxious to remain.

The life of an actor should be consecrated to his art and disciplined to certain observances. He must believe in his *rôle* and throw himself wholeheartedly into what he has to express. In fulfilling his priestly office he raises his soul, he offers his work as an oblation. To work perfectly is to create, and creative work is of value only when offered by the artist to those who in return give support and understanding ; those who come to hear him should leave enriched. The artist must work to create something lasting, for the future, for others rather than for himself.

To attain these ideals the young actors should be educated in a school, where special training for the theatre would be given them, so that great thoughts and conceptions shall become familiar and

natural. For up till now nothing has been taught which could make them understand the greatness of their part, or which could inspire their souls.

Such are the first requisites of the theatre of to-morrow. They must be realised materially, morally, and technically in the very heart of the theatre. They are the conditions of work and aspiration. For a long time have we felt the need of them and with difficulty we are beginning to realise them in our theatre. The result obtained is that a fraction of the public has begun to understand and to believe that there may be something besides the barren and base standard to which it has been accustomed.

The first law of the theatre is this: Respect your public; not in its caprices, nor in the intoxication of success, but with a view to awaken its better taste. Scorn its caprices and respect its humanity; do not pander to it, but encourage it to make greater demands. At such a cost only will our art prosper in spite of those who have killed it and stifled its true message. Authors have not heretofore followed us; the best among them have turned away from the theatre and, if they do return to it they are ill prepared and ignorant of the conditions required for dramatic work. There is the one reason why, as some have told me, they feel impoverished when they approach the drama. If I were to try to play the violin, I, who know nothing about music, I should certainly feel myself belittled by that experience, and it is the same for authors attacking an art of which they are completely ignorant.

An understanding must be arrived at in order to realise the conditions of the new theatre. We know that it must be de-commercialised and *de-cabotinisé*. Dramatists approach the problem from a purely literary point of view, concentrating on purely literary subtleties and efforts. As for producers and managers, they only see

the technical side, thinking only of the scenery, machinery and lighting. When they find certain new colour effects they think they have reformed the theatre. But this exclusive importance of the *mise-en-scene*, all this brilliant scenery, this technique devoid of ideas, pompously called "new art," seems to me far more a sign of decadence and the *end* rather than the beginning. The essential is the *play* rather than these external details; and the *poet* rather than the play. It is his spirit which should radiate, communicating his life to the theatre, and through the stage to the public by a simple interpretation of his works. Here is the goal of our efforts: to allow the poet to speak, and it is for this that we build a theatre and educate actors. But we cannot do more. At present we lack the poet—who has something to say, who will say it dramatically, directly, and simply. What he shall say shall be really understood by the masses, for he will interest them, for they are in need of him to make their lives more complete, happier, and more worthy of being lived.

If we are really tending towards a new age, the theatre shall hold a big place in it; shall play a noble *rôle*. They accuse us of turning to the past; but, remember, we are doing only what all concerned for the future have always done. To be really modern is to imitate pioneers of all ages. We feel ourselves nearer the Middle Ages than the nineteenth century, which broke away from great and rich traditions; and some people, seeing us follow so closely these traditions, call us revolutionary!

In this way we are discovering and learning, little by little, through our work, the ideal conditions of the theatre. In realising our art, we are learning its rhythm, the *raison d'être* of its existence; others will doubtless realise fully that which we have barely glimpsed.

NOTE.—The July issue of "The Herald of the Star" will be a Special Number in view of the INTERNATIONAL "STAR" CONFERENCE to be held in Paris during that month. For the purchase of single copies the price of the Magazine will be raised to 1s. 6d. Subscribers will receive their copies at the usual rate. It is hoped, however, that subscribers will take this opportunity of pushing the July issue to the best of their ability, and using it as a means of valuable propaganda, which we trust it will be. We are printing a greater number of copies, but with the co-operation of our subscribers we MUST AND WILL sell out!—ED.

Correspondence

THE TRUE INTERNATIONALISM

To the Editor of the HERALD OF THE STAR.

SIR,—The question of internationalism is of supreme importance to the human race. During the war the spirit of internationalism was almost quenched in the flood of hatred, national jingoism and war propaganda. Fortunately it has not altogether succumbed. But it is as yet exceedingly weak, and needs the utmost strengthening, if mankind is to be spared the calamity of future wars. Quite a large amount of international work is being done, and it is perhaps not disadvantageous that each department of life is working in its own sphere. But it would be useful if a general survey of the different work going on could be made.

A great deal of collaboration between nations has taken place in postal communications, medicine, science, art, Red Cross, and labour associations, with beneficial results. More recently there have been conferences to prevent famine and suggest remedies for rebuilding the shattered economic system of Europe, organisations for the relief of immediate distress under the direction of the Society of Friends, and conferences of international pacifists to plan measures to prevent war. Of these, the meetings of the Union of Democratic Control at Geneva, and the Women's International League for Peace and Freedom at Zurich are the two most notable examples. There have also been conferences to promote international friendship through the Churches, the construction of a Christian International at Bilthoven, Holland, and numerous congresses of the different brands of Socialists and labour organisations. The movement for an international language, Esperanto, is quite a large one, and a vast amount of literature already exists. The ideas surrounding the League of Nations are the life of the world.

Then there are the numerous journals and papers which in each country are endeavouring to promote international understanding and to combat the mischievous results of the ultra-nationalist press. It would well repay one's efforts to read the papers, foremost among which are the *New York Nation*, *New Republic*, *World To-morrow*, *London Nation*, *Foreign Affairs*, *Manchester Guardian*, *Crusader*, and *Daily Herald*.

It is probable that in every country there are groups of people with international feelings of goodwill, and if they could be drawn together in thought much mutual advantage would result. Every intellectual ought to be an internationalist.

Yours, etc.,

J. D. ROBERTSON,

24 Lawrence Street, Ponsonby,
Auckland, New Zealand.

SWEATED WOMEN WORKERS

To the Editor of THE HERALD OF THE STAR.

SIR,—It is quite evident that the employers in the East End of London are taking full advantage of the severe slump in trade. Some factories have been closed, and those which have not closed or which have re-opened, frequently tell their workers that they could get their work done cheaper outside than in the factory, and impress it on their workers that it is only for their sakes they are keeping the factory open.

They often fixed their rates of pay with audacious disregard to the existence of a Trades Board. Some employers are quite prepared to accept the risk involved, because in many instances the workers are unorganised. The following are a few instances of sweating:—

Shirts.—In one factory for a 49-hour week the girls can earn 16s. to 20s., and a few earn 25s. per week.

Oil Skin Workers.—For a 39-hour week the girls earn from 14s. to 20s.

Blouse and Underclothes.—Similar rates are paid.

It often happens that the outdoor worker will not tell an organiser how little she is earning, as she is ashamed to do so. For it must be remembered that whilst on the one hand one does come across shirkers who prefer to take the unemployment "dole" to their doing honest work, yet, on the other hand, there are many who prefer to work at the sweated rates.

While at the present time the West End tailors are locked out, because of resisting a reduction of 2d. per hour, the East End subcontractors are paying scandalous prices for made-to-measure work. For example: The rate of pay for machining trousers in one instance is 6d. per pair, and for finishing 10d. per pair.

With regard to the outdoor workers, it would appear that about half the women in some parts of the East End of London are engaged in some branch of the trade. The unemployment of male breadwinners, together with increased rentals, cost of heating, lighting and similar necessities, have compelled the women to do all they possibly can to keep their miserable homes together. This state of affairs has paved the way for the more unscrupulous employer to gain an advantage at the workers' expense.

The appeal must be made to the public to extend their co-operation to eliminate these undesirable conditions and to lend their united support for a better state of affairs.

Yours, etc.,

K. CORDWELL, F.T.S.,

Secretary of No. 9 Branch
Amalgamated Tailors and Garment Workers.

THE Herald of the Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 25 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

I MUST open this month's editorial notes with greetings to the forthcoming International Congress of the Order of the Star in the East which has been arranged to take place in Paris during the two days of July 27th and 28th, at the Headquarters of the French section of the Theosophical Society, 4, Square Rapp. It promises to be a gathering of no little importance, as many countries will be represented either by their National Representatives or Organising Secretaries, and a considerable number of members from all parts of the world, including Java, Burma and India, are making strenuous efforts to attend this first World Congress. The membership of the Order is now considerably over 50,000, but only a very small proportion of this number will, unfortunately, be able to be with us in Paris. Travelling has become not only an intricate but expensive problem, which cannot be faced by all our members, but those who are not able to be present must not be forgotten or in any way neglected. They will be with us in their thoughts, even though physically they are at a great distance, and those who have the good fortune to come to Paris must realise their responsibility, for they will represent not only themselves but also the absent members. Conferences, of any description, are very useful, for they help the leaders to get into touch with their followers and fellow-workers and to find out the attitude which the members adopt towards life and to learn their opinions on questions which are nearest to their heart and, above all, these gatherings help to bring about a better understanding between the members of various countries. As the Order of the Star in the East is an international organisation, this Congress of Paris should, distinctly and definitely, bear the stamp of internationalism, both in thought and in whatever

action may be decided upon. If this world-gathering is to be really international and truly brotherly, I would beg, in all earnestness, the members who are intending to be present in Paris, to forget, if they can, at least for a few days, the nationality to which they belong, their own special flag, the superiority of their own race, and to lay aside those thoughts which, by creating a spirit of antagonism, make conferences an utter and deplorable failure. We all, both those who will and those who will not be present desire earnestly to make this first international Congress a success worthy of its ideals; but a wish alone is never sufficient to produce the results which we desire; it is the calm determination that achieves and that brings about changes. Our first duty at this Congress will be to create an atmosphere of broad tolerance, where every possible question can be discussed with the utmost freedom, irrespective of personality. Principles and ideals are unalterable, though each man may interpret them according to his own particular vision. Let us guard ourselves against narrowness of mind and character, for this gathering will be the testing ground where old ideals and thoughts will be expounded in a new form. Let us be prepared to listen to them with an equitable and impersonal mind. We are all reactionaries however progressive we may think ourselves to be, but on this occasion let us try to take a forward view. The whole Order looks to this Conference for inspiration, for we cannot go on in the lethargic way to which, during the last seven or eight years, we have been accustomed. If we do not act in a very decisive manner, we shall be swept aside and others will, naturally, take our place, and all the work of years will seem to be in vain. The time has come when we, not individually, but as the Order, must set a standard of

high practical idealism, according to which our daily lives must be strictly regulated, and I earnestly hope that this international Congress of the Star will offer us an occasion when we can discuss ways and means to achieve this very difficult task. Lip service, the compromise of the weak, must cease, and the preachings and professions of years must now result in action. The regeneration of the world, which is essentially the work of the Order, can only be achieved if its members are capable of setting a new and spiritual standard not by mere talk but by their daily lives. There lies our work for the future, and I look forward eagerly to the Congress to help me to conceive a plan by which we can best carry out this ideal in as short a time as possible. I hope therefore that our deliberations will bring about a definite result, and that we shall not allow our energies to be exhausted by the mere passing of resolutions. This Congress will mark a new era in the history of the Order of the Star in the East, we shall find a new inspiration and a great impetus for our work, and we shall be worthy of it only if we are able to be great ourselves by working tolerantly and impersonally.

Finally, let me say that this first international Congress of the Order must be, even if in miniature, the perfect ideal of a world, where there are many nations, speaking many tongues but all working towards a common goal—the enlightenment of the world. This work is of supreme importance, and we must not fail in our heavy responsibility. May the blessing of the World-Teacher be upon us.

* * *

This month's issue of the *HERALD OF THE STAR* contains articles from contributors whom our readers, I am sure, will welcome. Bishop Leadbeater has not written in the *HERALD* during many a year, and I hope that he will, henceforth, continue to send us his valuable articles even in spite of his serious illness. I must also express my gratitude to Mrs. Besant for her article "A New Beginning," written on the ship between Port Said

and Marseilles, and handed to me at Dover, and I also take this opportunity of expressing our gladness at seeing her once more in our midst.

We have made a special effort this month to produce an interesting number, which will appeal to the members of the coming Theosophical Congress, as well as our own, in Paris. We are printing a larger number of copies than usual at a slightly higher price to non-subscribers, and I hope that they will all be sold.

Many thanks are due to the patient sub-editor, Mr. Robert Lutyens, who has had to contend with innumerable difficulties to produce this month's issue of the *HERALD OF THE STAR*.

* * *

I must draw the special attention of our readers, among whom there are many members of the Star, to the excellent and very interesting article by Miss Barbara Villiers, "Some Questions Concerning the Order of the Star in the East." This article comes at an opportune moment when it can be discussed at the coming International Congress of the Star, with all the seriousness that it deserves, with its poignant questions, which should force us all to discover the future work of the Order in the world. The questions which Miss Villiers raise have long been exercising the minds of some few members, but up to the present no satisfactory response has been given. The majority of members have not so far tried to find out, for themselves, the work which the Order and its members have to do. We all realise, without any doubt whatsoever, that the Order can no longer remain in the nebulous condition of past years, but that it must function in future in a very definite and rigorous manner. I shall not take upon myself, now, the duty of answering the interrogations of Miss Villiers, for I should like first to ascertain the opinions of those who were responsible for starting this movement and upon whose judgment we all greatly rely, and I hope Mrs. Besant and others will express their views on this subject.

J. KRISHNAMURTI.

A New Beginning

By ANNIE BESANT, P.T.S.

EVENTS that bulk largely at the moment often recede into littleness in the retrospect of the spectator in the future, while one that the hurrying world of its day ignored takes on a significance, weighty and full-charged, as the future unfolds the powers hidden in the unregarded seed. Specially is this true of events which body forth a new manifestation of spiritual life, for the Spirit is the Eternal veiled in time and space, and that which marks the beginning of a new manifestation has its life hidden in the Eternal, and it must needs work mightily, subduing the outer into obedience to itself.

Before the Great War, which has shattered our world, and has shown that a civilisation based on combat of Nation against Nation, of class against class, must needs perish by the very forces it has called out and strengthened, the Theosophical Society had decided to call a World Congress of its members once in every seven years; at Stockholm, in 1913, Paris was chosen as the place of the first Congress, and 1915 was fixed as its date. We look back to that date to-day across the agony of the World War, across a devastated Europe, unrecognisable as the Continent we knew so well, across a welter of overturned thrones, broken sceptres, red flags of revolution, rent banners of empires, millions of torn bodies living and dead, ghosts of dead ideals, wraiths of misbegotten hopes. And now, even before Peace is reached, while fierce wars are raging between sections of new States, and within old ones, there opens on the tossing billows the Lotus-bud wherein a New Creation is infolded, and the Theosophical Society in 1921 repeats its call of 1913, and summons its members to proclaim in a World Congress

their immortal belief in the Reality of Human Brotherhood, and their unshaken affirmation that on Brotherhood, and on Brotherhood alone, can be built a Social Order which can endure.

Does it not seem almost madness that, in this moment of ever-changing turmoil, while victors and vanquished are still reeling from the death-grip so lately relaxed, while wounds are still bleeding, while hatreds still burn in eyes glaring fierce revenge scarce sated, or fierce hopes of revenge in days to come, we, a handful of Theosophists out of all the world's millions, should gather in a City scarcely emerged from the Valley of the Shadow of Death, there to talk of Brotherhood as a cure for human ills? Have we aught to say to which the war-weary world can listen without impatience, any certainties on which the Nations, desperate with blasted hopes, can begin once more to build.

We believe that we have, else were it insolence to meet from all parts of the world in the land that has suffered the most from the cruelties and havoc of an inhuman war, in the city which is the life-centre, the Heart of France, if we are merely to babble inanities, to lay down principles without application to the problems of the day, to mouth an empty sympathy inept for healing.

There is a Plan of Evolution in our world, fragment of a vaster Plan as yet beyond our grasping, that embraces our Solar System, and is the Plan of the Great Architect of our Universe, working out by unchanging inviolable Law. In that Plan the undeviating Will of its Framer works by Joy and Sorrow, by Pleasure and Pain, by Peace and War, by Love and Hate, by endless means but towards a single aim—whatever may in

the future lie beyond it—the building up of mighty Sons of His own upwelling Life, self-moving Spiritual Intelligences, with Will self-determined ever to the Highest Good, with Wisdom blending all things into sweetest harmony, with Activity creating order out of discord, cosmos out of chaos.

I have not time to trace here the details, but, roughly, we see life in the mineral kingdom in combinations and disruptions, leading ever from the simple to the complex; in the vegetable kingdom, gradually evolving from chemical and mechanical attractions and repulsions, a massive evolving into finer sentiency; in the animal, adding more vehement response to outer impacts by internal impulses of desire and retraction, and evolving germinal mental qualities: of craft, cunning, courage, endurance, sagacity, among beasts, preying and preyed upon; of common defence, sacrifice, affection, loyalty to the community among social animals; of love, obedience, devotion among the domesticated. Passing into the human, life carries on its accumulated achievements as dower for humanity, and while refining the desires and passions and mentality of the brutes, begins to fashion men on a higher model; now appear the germs of higher qualities and a new law of evolution begins to work; the law of the survival of the fittest, by the ceaseless combats of the jungle, was the law of evolution for the brute, a Wise Man of the East once pointed out; for long it wrought also for the evolution of human beings by physical combat, by the rivalry of appetites and passions, by intellectual strife, struggles of brains instead of muscles; but slowly, gradually, the qualities essentially *human* began to appear under another law; the conqueror, moved by pity, forgave the vanquished foe; the strong, moved by compassion, took up the burden of the weak; the injured, in the moment of triumph, rejected vengeance; the men recognised as the noblest returned love for hatred and pardon for inflicted wrong; then was it seen that the Law of Self-Sacrifice was the law of evolution for the

man, and that by obedience thereto he became divine.

We have found also in Theosophical studies, that human evolution has followed marked stages; a new and clearly marked human type has appeared from time to time. We call these Root Races, and within these, subdivisions appear, sub-races, we call them. Thus we have the Fourth Root Race, including Mongols, Japanese, etc. We have the Fifth, or Aryan Root Race, with the Indo-Aryans, the Egyptians, Iranians, Kelts—Greeks and Romans, parents of the “Latin races”—and Teutons. Each is marked with a dominant quality: the Indo-Aryan by the sense of One Life and therefore of social obligations; the Egyptian with Science, physical and super-physical; the Iranian with Purity; the Kelt with Beauty, whether in Greece by Art or Rome by Law, for without Law Beauty cannot be; the Teuton with the development of the concrete mind. Each in turn, save that of India, has been destroyed, and India has been submerged. The Teutonic has been largely shattered, but not wholly destroyed, by the Great War, for it has still a work to do while the new sub-race is preparing. Each sub-race has been started by the Coming of the World Teacher; Vyâsa came to the Indo-Aryan; Thoth (Hermes Trismegistus) to the Egyptian; Zarashushtra to the Iranian; Orpheus to the Kelt; then He came for the last time and became the Lord Buddha, leaving the work to His Successor, the Rishi Maitreya, or the Bodhisattva. He came to the Teuton as the Lord Christ. We look for His return ere long, now that a new type of sub-race is appearing.

We have seen that each sub-type has had a dominant quality; in the Kelt Beauty; in the Teuton the reasoning Mind; what is to be the next quality? According to our studies that which Bergson calls Intuition, that I prefer to call Self-realisation—the realisation of the One Life in all, therefore of Brotherhood. To work that out in practice—in sociology, in politics, in trade, in industry, in the relations between Nations—is the work of

the sixth sub-race, and we, students of the Divine Wisdom, have the world-duty of helping in the 'prentice work of preparation. Because of this, our World Congress has a real importance, for this is our hour, for which we have been studying these six and forty years.

All then that tends to union, to the larger circle instead of the smaller, works with the law of evolution, works with the

Plan, is sure of ultimate success. Co-operation will replace competition, the good of the Nation that of the class, federations of equal States united in mutual love and service will be substituted for empires and subjugation, Internationalism will replace Nationalism; those who would work with the Law must follow this direction, and when the World-Teacher comes their work will be absorbed in His.

The Coming of the Christ

An address delivered by the Rt. Rev. C. W. LEADBEATER, at a performance of the Krotona Ritual in Sydney, on March 28th, 1921.

I AM asked to speak about the unity of all religions, and the hope of the near return of the Giver of all religious faiths. It does not seem to be at all generally understood that all religions amount to exactly the same thing; but when that idea is once suggested to us and we compare them, we at once see that it is so, and then we wonder why we have never seen it before.

Now among the followers of the religion which we know best, in the countries inhabited by the white man, there seems an idea that other religions do not count for anything at all. One great idea of the Christian is to convert everybody else to his own methods of belief. He has this much of justification, that in his bible (to which he attaches vast importance) he is told to go into all the world and to preach the gospel to every creature. The only point that is wrong about that is that he does not know what the gospel is. He has persuaded himself apparently (at least many good Christians have), that the gospel is the alleged life of the Master upon earth. He does not understand that all that teaching is symbolical—that it is

not a question of a person living once for all in Judæa or anywhere else, but that the account is typical of the life of every Christian and of every Buddhist, every Hindu, every Zoroastrian.

The story of the Christ-life is the story of the life of the Initiate, and it is towards Initiation that all of us are tending; that is the future before each one of us. Truly it may be far distant as yet for many, but that is the life which we all must eventually lead, and the beauty and the splendour of it is well typified in this gospel story, when we understand it aright. But if we are to take it as actually literal, it does not make a reasonable story, and it is very difficult to see exactly how from that point of view it is to affect our lives, or how belief in it is to save us, as has been fabled of old. It is true, indeed, that belief in the Christ leads to what is called salvation, to escape from sorrow and evil—that is, to the condition of being safe. But it is the belief, the certainty, that the Christ-power is within each one of us which will enable us to reach that stage of safety, and to live the life which we ought to live. In that sense it is true to say that belief in

the Christ is a necessity for progress, but it is the Christ within ourselves in which we must believe. The mere story of a life lived on the physical plane could not possibly affect our future. Many people believe that Christ was born in Bethlehem just as they believe that Julius Cæsar landed on the shores of Britain in 55 B.C., and when they believe it in that sort of way the one fact does them precisely as much good as the other. It is not any kind of blind belief that will help us ; it is the knowledge of the divine within man, and its power to respond to the divine without. It is that which will save us and help us and strengthen us on our way.

And so this old command to preach the gospel has been the catchword of the religion. It is quite true if we only understand it, but when people do not understand it they introduce confusion where there should be harmony, and they degrade the whole magnificent conception of religion. The gospel which they were told to go and preach to all creatures was not the story of a man upon earth ; it was the new teaching which was the true good news. (The word gospel is derived from God-spell, which means good tidings.) It is indeed true that good tidings were given by the great World-Teacher when He came and lived that life in Palestine ; but the good news which He has to give is not the mere story of a physical life. It is that which He Himself was always putting before His people, that God was a God of Love and that we were to show forth our love to Him by love for our fellow men. That is the good news, that is what the Christ told His people to preach. He never told them to go out and talk about His life ; He lived His life as an example, but when they came and asked Him, "Which is the first commandment of all ?" He said : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; this is the first and great commandment, and the second is like unto it, namely : Thou shalt love thy neighbour as thyself." That was what He told them to preach. Again and again He said, "This new commandment I give

unto you, that ye love one another." That was the central idea of the gospel, the good news which He preached, and certainly He wished them to spread that over the whole world.

Was it needed ? Yes, very much. It was needed by His own nation, the Jews ; they strongly emphasised the idea of a God of Justice, but they often forgot that He was also the God of Love. They insisted on the unity of God, and in that way they had a definite message to give to the world, because the One becomes many, and in those older religions the many are always worshipped—truly as manifestations of the One, but still it is easily possible for the ignorant to lose sight of that unity. It was against what is sometimes, though wrongly, called Polytheism, it seems to me, that Judaism with its prophets and its seers was always fighting—against the idea that the many were permanent. Always they insisted, "Hear, O Israel, the Lord our God is one Lord."

The same thing was said in Egypt, and in India, and in many another ancient nation. The people worshipped the many ; that is to say, they used different forms behind which the One, as it were, hides Himself. I am afraid a great deal of nonsense is talked about that by missionaries and others who do not grasp the idea. They say, "Here are three hundred and thirty million of these gods in India, and we see temples erected sometimes to one Manifestation and sometimes to another." That is quite true, but that is all on the surface ; if we take the most ignorant coolie (and that corresponds with us to the type of agricultural labourer who is very little educated or trained) and ask him about all these gods, even he will at once tell us that they are all manifestations of the One. You may worship Him under the guise of Vishnu or Shiva or Brahma, you may worship Him as Subramania Iyer or as Ganesha, the God of Wisdom ; all these are His attributes, but, he will tell you, all are One ; there is but One Who stands behind them all.

The Jews made that truth especially their own and proclaimed it to all the

world—that God is One ; they have not allowed any representation even of any of the lower Manifestations. Perhaps that may be why the Christ chose to manifest Himself in that Jewish race. It had that mighty tradition, yet was it by no means one of the greatest or the richest or the strongest of the races of the world. We should think that He might have had a far greater following if He had gone to Athens or to Alexandria, the great centre of light and philosophy then, or to Rome itself. But He did not ; He chose that birth in a comparatively small country (it is about the size of Wales)—a country which was considered, I am sure, by the great Empires surrounding it as of comparatively little consequence.

Now all these different religions teach that unity at the back of all manifestation, and furthermore they all prescribe exactly the same kind of life to be led. I think you will all agree that the important thing about any religion, no matter what it is or where it is, is not what it asks people to *believe* (if indeed it does ask them to believe anything), but what it causes its followers to *do*. We shall find, if we take up that side of the question, that upon that they all agree in the most marvellous manner, although they differ greatly in outer form. Christianity tells us to worship the Blessed Trinity, the Father, Son and Holy Ghost, and it also tells us that the Second Person of that Blessed Trinity descended for us men and for our salvation and took upon Him the robe of flesh, and then rose again. The great Hindu religion also speaks of a Trinity. It uses different names—Brahma, Vishnu, Shiva—but it also tells us that the Second Person of the Blessed Trinity came down to earth and veiled Himself in the robe of matter. If we take another great world-religion, that of Buddhism, we shall find that very little is said there of the Deity in the abstract at all. About that there is a silence, but it is the silence of reverence and not of negation. Buddhism as a religion devotes itself chiefly to telling its people what they should do and how they should live ; it troubles little about these higher matters,

and it imposes no belief on its people except with regard to the Noble Eight-fold Path. The Lord Buddha taught that the first step of that is Right Belief, and He defined that to mean that a man must understand and accept first, the doctrine of karma—the eternal justice of divine law ; secondly, the doctrine of reincarnation—that man progresses through many lives, and not through one life alone ; and thirdly, that final attainment is to be gained only along the line of good life, the Path of Holiness, as they call it in the East. Acceptance of those three facts He postulates as necessary to progress ; a man must know that much, or he will make very little use of his life.

In Zoroastrianism also we find this same idea of the Trinity ; indeed in all the great religions these teachings are given, that God is a Trinity, that we must love God, and show forth our love to Him by good work for our fellow men. So it comes that if we analyse the life of a good Christian, a good Hindu and a good Buddhist, we find that those three men are all doing exactly the same things. They all hold the same line of conduct to be good, and they all hold the same actions to be bad. They all agree that lovingkindness, gentleness, charity, compassion, truth, are all good things, necessary for the spiritual life ; they all agree in telling us that hatred, envy, selfishness, and strife are evil, and that those who follow such lines are not, according to their standard, good men. So in all essentials, in all the things that matter, the religions are all the same, and it is utterly ridiculous to try to convert people from one religion to another. That is not the way to help them.

Why are people born in one religion ? Here we are born in a country which calls itself Christian. Why ? Why should we not just as well have been born among the Indians or among the Buddhists ? Simply because we need certain teaching, we need a certain environment to give us the best opportunity for progress, and that opportunity is found here. Therefore we are born here because in one sense we have deserved it, but more than that, I

think, because it is the best place for us. It does not follow in the least that it is the best place for every other man. There are egos who need the particular aspect of religion which is to be had in India ; there are others who need that which is to be found in Buddhist or Muhammadan countries ; there are others who need the surroundings which we find in Christian countries. It is only the language and the presentation which are different. The fundamental truth which is taught to them, as far as it affects their lives, their speech and thought and action, is the same in all cases. The names by which they call things matter very little. If we ask a devout man among the Christians, "How do you spend your time?" he will say, "I spend a good deal of it in prayer, and as far as I may in good works, in trying to help my fellow men." Ask the Buddhist: "Do you also do these things; do you pray?" "No," he says, "I never pray. I do not think that I can change God's will by anything that I say, or any wish that I formulate." You ask: "What do you do then?" he replies: "I meditate. I think of the Highest I know, and I try to reach up to it all the time; I try to draw strength from it and so to strengthen my brethren." That is very like prayer, even though we may use another name for it. The best kind of prayer is just precisely that. As to the other side, the good works, the Buddhist will do exactly what we do. He will endeavour to spend as much of his life as he can in doing good to his fellowmen. The Hindu lives a life of prayer; the life of the Brahman in India is one ceaseless prayer from morning to night, and he is also told to do good and unselfish work.

So we see that in reality these teachings are identical, and if we try to convert a man from one religion to another we are interfering thereby with the action of the divine law which put him in a certain place and gave him a certain religion. We are trying to drag him out of that place and put him in another; because the other is more suitable for us it does not necessarily follow that it is more suitable for other people, and that is a fact which we

shall do well to bear in mind. All this missionary work, noble and well-intentioned though it be, is yet wrongly directed to that extent. I do not say that missionaries have not many times done a vast amount of good when they go to savage tribes in Africa; when they go to the degraded they do a great deal of good, chiefly along the line of teaching the children and of introducing more sanitary conditions and generally levelling up the lives of the people. Also, the Christianity which they teach is at least an improvement on the fetish worship of the black man; but when they go among highly civilised, highly developed races like those of India, it seems to me that they are in many cases wasting their time, because those people already have a plan of life and a religion of their own; and we must remember that it was God's will that put them there, and not mere blind chance. If God had meant them to be Christians, they would have been born in what is called a Christian country, but He put them there because He thought that that religion could give them what they needed, and that that surrounding would help them better than our surroundings. It is not wise to interfere; always we may give a man the *chance* of rising, but to try to force him here or there is unwise.

So the conclusion of the first part of our subject is that all religions are alike in their essence. Now we come to the second part, where I wish to speak of the near return of the Giver of all religious faiths. That idea is not new, I think, to most of you; but it is nevertheless new to a vast number of people. Having found that all these religions come to the same thing and tend in the same direction, we have next to realise that they are all promoted by the same great Power. The world is not left to itself to drift hither and thither. The world has a government, a spiritual government, and that spiritual government is in many ways modelled as our earthly governments are modelled; it has its departments. There is in it what down here we should call a Minister of Religion and of Education. It is His business to provide the world with religious teaching;

and He does not know His work so poorly as to think that one kind of religious teaching will do for all the world. It is He, and He alone, Who is responsible for all the religions, and He spreads them over the world as different classes in His school ; He puts the people to pass along one or other of these lines, just as is needed for them.

However grand and however beautiful any one form of religious teaching may be, as the years pass by it becomes less suited to the changing conditions of the world. We ourselves are an example of that great fact. Christians speak to us sometimes of the faith once for all delivered to the saints, and they say, "How can you change that?" We cannot change the faith, but we may reasonably hope to increase our power of understanding it. Perhaps the faith was once for all delivered to the saints (though even that has been done many times) ; but there is nothing to show that it was once for all *understood* by those saints, and there is much to show that it was *not* fully understood, and at that stage of the world's evolution it could not have been. The Christ came to Judæa two thousand years ago. Just think of the difference which has come over the world since then ; think of all we know, as we sit here to-night, which the Jews of two thousand years ago did not know, nor indeed the wisest of the Greeks or of the Romans. Think of the improvement in science, of the infinite change which has come over life. For example, even in my life-time a great change has come over all our means of progress. I can remember the old stage-coaches jogging slowly from place to place ; I can remember when for months together we were all in the deepest anxiety for news of the mutiny in India, for news about the Crimean war—how we had to depend mostly on slow-sailing ships to bring our news. Now everything is telegraphed to the ends of the world with all rapidity, and we know things as they happen. Do you mean to say that with all this added knowledge we are not capable of understanding more of the presentation of religion than were those who had not developed their intellects by

knowledge such as we now have ? Unquestionably we need to understand it better.

We do not therefore say that the old presentation was untrue. But we do say that it is possible for a man now to make much more sense out of it than people who could only take it literally ; and we say that in the world's history there is now and then need for a new presentation. When the great World-Teacher, the Minister for Religion, sees that there is need for a fresh presentment, He will assuredly make it. Sometimes He sends a disciple to preach the new form. It cannot be a new faith in the sense of an entirely different faith, for after all the truth is one ; but He will present it in some new way. Sometimes at longer intervals, when the need is very great, He Himself comes down and appears among us and teaches us once more ; and such an Advent is near at hand now. That is what we wish to impress upon you in this Order of the Star in the East, of which I have the honour to be one of the Protectors.

Last time when He came He was expected to a certain extent, but there was no very great precision, and as far as we are told in contemporary stories only one man, John the Baptist, went about preaching of His immediate Coming. This time there will be many more than that. Every one of you ought to play the part of John the Baptist, having convinced yourself first of all of the necessity that He should come, and I do not think there can be many differing opinions as to that. We all admit that the state of affairs in the world is such that if ever a great Teacher can come and help, surely this is a time when we need the help. We all think, then, of the probability of His coming, of the many signs that indicate that it is nigh, even at the doors, and then again further of the testimony which has definitely been put before us that He will come, and come soon.

Those are the stages through which many men pass when they take up this matter. These are the facts of the case, that very soon, as we mark earthly time,

our Lord will show Himself once more amongst us. And what will He teach? It must be the old faith; it must be the faith of wisdom and of love, but the form in which He will clothe it we do not know, although we are not without some indications even as to that. He has chosen that His coming should be foretold chiefly along certain lines. He has chosen Mrs. Besant, the great President of the Theosophical Society, for the most prominent prophet and exponent of His coming, and surely that is a very significant fact. He would not have made that choice had He not been coming to teach something with which that great and wonderful individuality is already identified. Surely the form in which His teaching will be cast will be not unlike this other presentation which we have all been studying these many years past under the name of Theosophy.

But let us leave the matter of the form, for after all that is His secret. It is to put the thing in some way in a new form that He comes; if it were merely the old form, that I presume could be revived. Surely He will have something new to teach us; some strange and new and beautiful aspect of the truth He will open before us, but exactly what, who can say? And when will this be? We do not know even that exactly; but He has told us that as soon as the world is made ready by our exertions and those of others who understand, He will come; so it cannot be more than a very few years.

Do not make the mistake of identifying this Coming of the World-Teacher, which happens once perhaps in two thousand years (though sometimes the interval is much longer than that), with the effort of general revival of what is good in the world which regularly takes place towards the end of every century. If you will read the writings of Madame Blavatsky, who understood all these things very well, you will see that she told us that in the last quarter of every century a great effort is made to revive the knowledge of the inner side of life, the knowledge of occultism, which is generally being lost by that time. Here in the founding of this great Theosophical Society was the effort made at the

beginning of the last quarter of the last century. Another effort of the same kind will be made towards the close of this century; but do not make the mistake of confusing these two, because they come from entirely different departments of the government of the world. That effort is made by the judicial department, the governing department. I do not want to give a lecture on that now, but I mean the inner and spiritual Government of the world. At the Head of that there is the spiritual KING, and under Him a great Ruler, Who in the East is called the *Manu*. At the head of the Educational and Religious Department stands the Lord Maitreya; and then, thirdly, there is the general administration, which is headed by One to Whom in the East they give the title of the *Maha Chohan*, which means Great Lord, or Great Ruler. They are three separate Departments, and each does its own work, and does not interfere with the other, even though they work together. That determination that something shall be done at the third quarter of each century belongs to the first Department, the Ruling Department, and the impetus comes from that. The question of the coming of the World-Teacher is a matter entirely at His discretion, but remember He is the Head of the Second Department, and He does not interfere in any way with the work of the First. So do not confuse those two things, because their whole object is quite different.

We are told to expect, in a very few years now, the Coming of our Lord, the very same Who came and taught as Christ in Palestine, but also, remember, the same Who had taught centuries before as *Shri Krishna* in India. We must, if we want to understand these things at all, get over the idea that one religion, even though it be ours, has exclusive possession of the truth. There is no such thing. All religions alike are efforts to help people to reach the same great goal. Let that be clear and definite in our minds, and we shall see how reasonable it is that the Christ should come again. He said that He would come again; some Christians tell us that He said He would come only

at the end of the world. He did not say any such thing, and the people who hold that do not understand the language in which He spoke. We do not need to know much Greek to grasp what He meant, because the word He used was the Greek *aion*, and the English translation of that is age or æon. He said that He would come at the end of that æon or age—not at the end of the world. There is an entirely different word in Greek for “world,” and if He had meant “world” He would have used that word. He did not do so; He used the word *aion*, which is constantly used in Greek philosophy.

We must not make a mere guess at the meaning of a foreign word if we want to understand it. We must read the literature of the period, and see what that word meant to the people of that time. We shall find, if we do that, that no one but modern philologists ever thought of that word *aion* as meaning a world. It meant a certain age or dispensation. The Christ told them that the period or the dispensation of the Jewish law was ended when He came, and that He opened before them the gospel Dispensation. That is, He preached the good news, and began thereby a new set of conditions—a new age; and He said when that age came to an end, and that impetus had worn itself out, He would come again; and so He will. It has very nearly worn itself out, and it will be soon now that He will come among us.

Our whole business in this Order of the Star in the East is to study that question, and to see what we can do about it. If the Christ is coming among us, and coming soon, surely we had better set our house in order. We had better get ready for this His coming. How often religious people say, “If I could have heard Him speak, if I could only have devoted the whole of my life to His service when He was on earth, how happy I should have been!” We are going to have that opportunity;

is it worth while trying to prepare ourselves to take advantage of it? Is it worth while trying to tell other people about it, and how they can prepare themselves? I think it is. There are many in the Order of the Star in the East who think it is, and that is why we call upon all who feel that, first to study the question and satisfy themselves that it is true, and then to come and help us first to get ready ourselves, and then to do something towards preparing the rest of the world to meet that Holy One when He shall come.

THE SALVATIONIST'S PRAYER

Daily she fell upon her knees and prayed
Her Awful God,

A God in vague omnipotence arrayed,
Somewhere above this arched terrestrial sky,
The God whose thunders shook Mount Sinai,
Who spared no rod.

She prayed her God for Many Miracles
That He, who hurled
Unrighteous men to everlasting hells,
Might show her erring son the light of love
And love's own loveliness, all else above
In a sinful world.

No God of Judgment heard her passioned plea.
The Heavens were mute.
No magic wrought for her humanity.
But from a mother's heart love's rays were shed,
And on their mighty mission straightway sped,
Pure, unpollute.

And in a distant land a traveller dreamed,
And saw a vision,
More beautiful than aught on earth it seemed.
Its light revealed the ugliness of sin,
And melted the poor frozen heart within,
And brought contrition.

JOHN BATEMAN.

The Ages' Gain

By DR. JULIA SETON, M.D.

Founder of New Civilisation in England and America.

THERE are just two things in the world. "That which was in the beginning, is now and ever shall be," and the things which men have thought and will think about—"That which was in the beginning."

That which was in the beginning will last. That which men *think* will change. That which was in the beginning is Truth. That which men *think* is only *Truth to them*, and when the law of real Truth comes it destroys the things which men think.

As the centuries go on, there must come by the natural processes of evolution, minds which revert back to Truth, or the original cosmic facts, and these minds, filled with the memory of the past, faced with the facts of the present, overshadowed with the prophecies of the future, must stand out upon the path of the evolving race consciousness, and call it back to the original existing principles.

Creation is eternal, so are creatures, but their creations are always changing and always under the law of action and re-action. When men have gone far enough in their creations, the great universal law of Truth takes a hand in bringing them back to the original plan. The cosmic law never allows life to run too far in a tangent. It makes always for universal equalisation, and, in spite of ideals or idols, it will push men on into union with Realities.

All things that are not one with actual existing cosmic facts must perish when the law of Truth comes. The minds of men are always formed to release the creations born from half truths, when the whole Truth arrives. Cosmic law must be fully satisfied. Thinking, speaking or

acting off the law of Reality is bound to lead us to where we are eventually corrected by the law of Reality itself.

We are told by the ancients, "Every tree that my Heavenly Father has not planted will be rooted up," and, again, "Let them alone, blind leaders of the blind. If the blind lead the blind, shall they not both fall into the ditch?"

We are just closing a cycle in which the blind has led the blind into the ditch of ignorance, delusion and superstition, dug by those who believed in *what men think*, rather than in that which really *is*. The old civilisation rising on the superstitions and delusions of the centuries is submerged in the ditch, and in the pain and tragedy of their mistaken creations, a new race consciousness has been conceived.

We must always go on from one plane in consciousness to a still higher step on the cosmic path. The only forbidden fruit in any Garden of Eden is that quality of mind which will allow us to become so fixed to what we believe, that, hanging to our old delusions, we will not let go and come on into wider reaches of the universal mind.

The *individual consciousness* must go on through natural exhaustion of beliefs and experiences, and when it does not go forward, of its own accord, the universal law takes a hand in its progress and corrects it through disease, poverty, pain and loss, until, sated, it turns away and finds that the cure of the false ideas is in the things of the ideas themselves.

When a *race* or *nation* will not let go of the things drawn from what men think, rather than from what really *is*, the universal law, which must be satisfied,

takes a hand in its progress, and with war, famine, plague, fever, amalgamation and death, wipes it out and puts it in again in a new lift of creation, to begin over again a new contact with that "which was in the beginning."

The civilisations are now in a great reconstruction moment. Everything that has been is in the process of inversion. Every tree that Truth has not planted is being rooted up socially, industrially, politically, financially and religiously. There is a complete cosmic overthrow of the old with an establishment of the new.

Humanity has grown up, and the cradle stories of the old civilisations with their creations are no longer good enough for the risen intellectuality and spirituality of this day.

The old delusions, traditions and superstitions have had their years. So have the civilisations which they wrought. The old ideals and idols were good enough for the infant consciousness of the past, but they proved to be only cradle stories, spun by the masters, to lull to sleep the crying of the evolving race. Most of them were never true. Most of them were *what men thought about Truth*, they had to go as they have gone and had to take with them the civilisations which produced them.

In their place to-day is a new vigorous *consciousness* widely awake to new ideas and ideals, and it is demanding that those who lead, instruct, teach or inspire the race consciousness, shall do it from a plane of revelation too high for their contradiction, and from a level of interpretation too plain to be misunderstood.

The awakened tiger of higher intellectuality and spirituality will not sleep again, and, hungry from the fragments of the past, disappointed with the pain and torture of its misplaced confidences, it demands stronger thoughts, with instructions based on Truth Itself.

Higher than the chanting voices of the creed bound priests; louder than the roar of the battle of recent years; clearer than the muffled contradiction of financial, political, industrial and religious lies, a new clarion call is penetrating the air.

The multitudes are listening, and over the heads of the centuries' traditions a new message is working its ways into the minds and hearts of men.

In spite of the creed bound minds of the old civilisation, the old traditional ideas of God, of Christ, of Man, of Self, of Life and Death must go, and in the freedom from these old ideas there must pass all that was built upon them. In spite of the clinging hands of the delusion bound multitudes, a new idea of God, of Christ, of Man, of Life, of Self, yes, even of Death itself is looming on the horizon of this new time. Redemption has a new meaning, and this new multitude is redeemed through deeper revelation out of all nations, all races, all peoples, all classes and all creeds, into the One life that is in all and through all.

Whatever a nation thinks of God, it is. Whatever an individual thinks of God, he is. Breathe words in any tongue, they mean the same—God absolute. Breathe God in any tongue, it means the same—Life absolute. Breathe life in any tongue, it means the same—Love absolute. And in this new level of Cosmic revelation men have found the God idea that was in the beginning, is now and ever shall be; and on this rock of ages, a new temple, not made by hands, is rising up from the ashes of the old.

A hundred million civilisations may have been used to clear away the *débris* of delusions which evolution was bound to strew over the pathways of men. But its work has been done and there has come a great new race of thinkers whose hearts, minds and souls are free. They are packed with the pulse of an unborn race and *heir to the ages' gain*. And stepping across the centuries, walking breast high with Truth, they have lifted their life to the level of the universal life, and from the shores of infinite wisdom great waves of Truth have beat in upon them to keep them. They dare to doubt, not the *eternal God*, not the *eternal Christ*, not the *eternal man*, not the *eternal life divine*, but much that men have written, sung or taught; they dare to say to Heaven it is a *lie, man-made*, in blindness wrought.

There are five great streams of Human revelation in the old Civilisation, and in these five streams there runs, like the heart in a tree, the deep mystical stream of Truth which never allows any one of them to lose entirely that which was in the beginning—even though the great exoteric mind moves in “what men think,” these five streams of human thinking and speaking and acting are Brahmaism, Buddhism, Judaism, Mohammedism and Christianity.

The Brahman revelators interpreted God, Christ, man, life, and death in their own way and according to their own perceptions; the race consciousness followed these for centuries without thinking outside the Divine authority of Brahm.

The Buddhist revelators interpreted in their way and the great multitude of the Buddhistic followers lived through centuries of inherited thinking, extending the revelation, not changing it.

Judaism sent out its own separate tendrils and the evolved minds joined to make a stream of perhaps a little wider thinking, but still coloured with the delusions of the past.

From Judaism came Christianity and Mohammedism, the two great branches which extended the thoughts of the race and shredded to tatters the robes of Reality.

Christianity meant simply a larger, more complex form of paganism, a complete reversal of *true* thinking, acting and speaking. Mohammedism meant a still farther intensification of most of the errors of the centuries. Yet through all these there ran the never fading thread of Reality itself.

“Truth crushed to earth will rise again; the eternal years of God are her’s.” Centuries always do their perfect work, and at last from the stream of Brahman consciousness there emerged mountain peaks of thought in men who saw a larger life than the Brahman revelators had ever seen, and across the narrow confines of their specialised beliefs and fundamentals, these discoverers stood one with the gain which the ages had brought and

began to speak Truth too high for contradiction.

They saw not only what men thought was true, but what was really true. Then there appeared upon the ancient path the evolved Brahman who held Sacred all that *was* truth in the old, yet dared unhesitatingly to negative the things which the centuries had proven to be false.

These illuminative minds formed a tributary stream and flowed out into the world, and there they found another plus tributary stream which had found its origin in the Buddhistic river of thought. From the Buddhistic centre the risen minds had looked out across their own superstitions, and they, too, found that there were some mighty facts that had been overlooked in the revelation of the past, a whipping spray of facts had washed all their doubts away and Truth was again waiting for a voice.

They pushed courageously aside the limiting delusions of their old civilisations and gathered together in a new centre of thinking, thus forming the tributary which ran easily and naturally into unification with the channels of modern Brahman revelation.

As these two tributary streams advanced they were joined slowly but surely with the tributary thought stream flowing out of Judaism. The true God of Abraham, Isaac and Jacob was again translating Itself to Its kind. And the voice of the ages, spoke in no uncertain tones “Hear, oh Israel, the Lord thy God is one Lord.”

The mountain peak of Jewish thinking had lifted its head beyond the fogs and darkness of the race consciousness, and, standing there, the crest of Judaism stood firm and patient, sending out a new light of Truth into the land. These three rising tides of evolved thinking soon became *one*, and the gathering force of a new age of retranslation and interpretation was on.

This stream as it flowed on was joined later by another stream, from the wide channels of Christianity. Rising in understanding through their steadfast faith in Christ, they touched Christ consciousness so closely that it spoke them back into the Truth for which Christ died.

The evolved Christian kept all that was firm in foundation, but let go of the colourings which were borrowed from the pagan worshippers. He dared to lift his own mind to Reality, and standing here he heard again the voice from Heaven saying, "This is my beloved Son, in whom I am well pleased."

Christianity, with its hotbed of intensified thinking off the line of Cosmic fact, still had made rich soil in which Truth again could grow, blossom, flower and fruit into a new race consciousness.

When the evolved minds of *Brahman, Buddhist, Jew, Mohammedan* and *Christian* joined in a mighty acceptance of *new Cosmic principles*, a surging stream of humanity moved on, making the *sixth extension* of human revelation on earth. It came new-born from *Truth*. It can only return reborn to it.

This sixth extension is composed of those who had been redeemed out of *all nations, all races, all people, all creeds* and *all streams* of thought, back into the *One Life* which had always been All and through All. It came because mankind built it through their rising desires for larger intellectual and spiritual satisfaction and perfection of being.

This sixth stream of race consciousness, this new unit of thinking, speaking and acting, in accordance with Cosmic facts, is *the ages' gain*. All that the long centuries of evolution has sown, all of its pleasure, all of its pain, within the subtle minds of a new people is caught, forming a new Kingdom on Earth. All the centuries back of this hour have been what this new hour of Truth could be. It is packed with the pulse of the past and pregnant with the possibilities of the new age.

This sixth stream of race consciousness is composed of evolved *Brahman, Jew, Buddhist, Mohammedan* and *Christian*, the new ideas of God, of Christ, of Man, of Life, of Self, of Death, of Everything, will be endlessly extended. It is the brooding place and the conception point of all that will mark the centuries that are to be, and influence the generations yet unborn. It is born to control, direct and standardize

race thinking, it is born from all, so will appeal to *all*.

It is daily increasing in its strength and purposes—Rising like an incoming tide—moving to big orbits of higher education along all lines. In this new flood tide of race understanding we find new instructions through science, philosophy, psychology and religion. It has the pleasure of science which allows it to find every new thing in the Cosmic plan. The joy of philosophy which allows it to touch every possible and seemingly impossible new relationship; the subtleties of psychology which send it on to delve deeply beneath that which is seen into the explanation of that which is unseen. And in all of this a *vast religious ideal* which reveals the great Cosmic Spirit which is in all things, is all things and in which all things are, and brings true worship into the hearts of the new world.

This sixth stream of extended race consciousness is the plus consciousness of this hour. It is filled with plus people; people who have outgrown all the cradle stories of the past. It attracts from all societies, all churches, all creeds, although it has no creed, unless *universal inclusion* could be called a creed. It believes in all societies, all churches, all creeds, all people, without regard to class or colour.

All those who have outgrown the other five streams of revelation can come into this new stream, which is the extension of them all, and find in it new life. Then mingling again with their own Nation, their own race, their own people, their own church, or their own creed, can, through this revelation, see the fatherhood of God and the true brotherhood of men and better fulfil their destiny.

Those who are heir to the ages' gain, and who have been redeemed from "what men think," will live simply in the consciousness of God as Cosmic Spirit, and that consciousness worked out in sane, sensible, glorified, human expression. This was the Truth which was in the beginning, is now and ever shall be, and this Truth has found Valiants now in this lower

sphere, all joined together in one mighty lift of race consciousness to blazon Itself again to the world.

Revelation always rests on the crest of race consciousness, and this new *plus consciousness* is the crest; with God as Cosmic Spirit; life as Cosmic Law; man himself the highest expression of life in this world, and One with God through the medium of life itself, his source of supply in life itself, he can live consciously in a perfect universe with perfect people, in perfect situations, with no errors in the great Cosmic plan. And with the subtleties of his mind he reviews the fundamentals that have made him all that he is. He finds himself back to his source, and finds that this source is the silent side of his own mind linked consciously with the infinite mind.

Truth, love and peace, this is the soul's true quest—through sun and shadow without bitterness. This strips the swaddling clothes of delusions off the race. Disease, poverty, limitations, pain, loss and human weakness, every gaunt spectre which has dogged the footsteps of the ego man through his own ignorance,

is discontinued, put under his feet through his own risen selfhood.

With these delusions all gone, the superminds of the *sixth stream* are building a new world, fit to live in, made beautiful by their own inspired realisations. And this world takes on eternity because his understanding is back again to its source and he knows that the Kingdom of Heaven is "come on earth, as it is in Heaven."

The tomb of the Christ is open, wide open in the illumined reasoning and inspired actions of the super-race. Christ is risen in the new world life. This new stream, free from the colours of the centuries' delusions, touches the utmost edges of the universe, where all life is born.

"Yes they have come we know not when or how, But they have come. Walking breast high with God.

Stepping across the stars,
Clothed with light, and crowned with glory,
They have come down the milky way—
Creating with a word; building with a thought.
They who have come, they know not time,
Nor space—nor limitations.
They walk as angels walk, infinite, supreme,
One with God."

The Second Coming of the Messiah

A Meditation suggested by Handel's Oratorio

By MAJOR BEAN

TO most of those in this audience assembled to hear in sublime music the story of Christ's coming to earth, the idea that He is to come again is quite familiar. Many believe that His advent is not far off, and not a few feel that it will coincide with the end of the world, and that Christ will come as dread Judge. Later translations of the original text of the Bible, however, render the words "end

of the world" as "end of the age," and point to the view that Christ is to come as Ruler or Teacher rather than Judge.

And there are many people to-day who believe that the sublime words of Handel's *Messiah* have a universal meaning, and apply not only to events in Palestine 2,000 years ago, but to those also of the age in which we are now living.

To begin with the expectation of a *second* coming of the Lord. The New

Testament, which records His first Advent, closes with the words: "Surely I come quickly—Amen—even so, come, Lord Jesus!" the writer clearly anticipating, desiring, beseeching a second coming. And this anticipation has been shared by Christians ever since, for many times during the centuries of Christendom His early return has been expected, yet over and over again hope has been deferred, and men are still awaiting the fulfilment of the promise.

Now, once again, a widespread expectation of the Lord's imminent return is abroad, and the thoughtful are asking: "*Why should the nations who now expect Him prove right, when all past Adventists have proved wrong?*" Out of many reasons none is so impressive as the World-wide universality of the Expectation to-day.

Only small sections have expected Him previously, and now *great masses of humanity, in all the religions of the world, and outside any, expect Him.*

Now, past experience, as well as mystical teaching, shows that *universal* beliefs usually have their root in reality, and we may name four sources through which the world is coming to this universal belief.

- (a) A steadily spreading and deepening intuition.
- (b) Assertions of *direct knowledge* by great mystics (Modern John the Baptists).
- (c) Inductive logic—in other words, diagnosis, and prognosis.
- (d) Prophecy.

Let us consider each in turn.

(a) *Intuition.* "Coming events cast their shadows before." They do this because Man's consciousness is dual—consisting of (1) a *waking consciousness*, and (2) a vast *sub-consciousness* which ought to be termed *super-consciousness*. The fact that the latter is vastly greater than the former has been proved by very definite experiments in modern schools of psychology, and the explanation is that our "*super-consciousness*" is "*cosmic*," part of the *All-consciousness*. Therefore our *super-conscious* selves know, amongst

other things, that the Christ is soon to return, and to some extent this knowledge filters down into our waking consciousness as an *intuition*.

(b) *Assertions of direct knowledge.* Before Christ came the last time, there were those who asserted that they had *direct knowledge* of His coming, such as John the Baptist. To-day there are great mystics in the East, and a few in the West, who assert that they, too, KNOW. Emerson and Tolstoi are two great Western prophets of the second coming, and in the East, teachers who foretell the early appearance on the earth of a Great One exist in all the religions, and have vast numbers of followers. Other prophets of equal eminence, both East and West, could be quoted if space permitted.

(c) *Inductive Logic.* As an example of this we may take the methods of a doctor, who uses the knowledge drawn from textbooks, added to his own personal experience, and so induces his conclusions as to the nature and cure of a disease.

In the same way the rational adventist draws *his* prognosis from a study of comparative history and comparative religion, also from his personal life experience, secular and spiritual.

As a result of this study, certain invariable facts and sequences emerge, which fall under the category of *Laws of Nature*. Some of the most important of these emerging facts are as follows:—

- (1) History repeats itself roughly in a series of cycles or æons.
- (2) These bear a definite relationship to certain vast cycles of our solar system in its journey through space (*vide* Dr. Grattan Guinness' "Approaching End of the Age," and Bishop Butler's Analogy.)
- (3) Each era is born, matures, decays.
- (4) The period of decay has its special train of symptoms.
- (5) The birth of a New Era just overlaps the death of the old, and has likewise its own train of symptoms.
- (6) The decay of the earlier and birth of the later Era, with their combined

symptoms, together make up a "World Crisis" or "Transition Period."

(7) All World Crises have a strong family likeness in their group of symptoms (we stand to-day in a major world-crisis, the last one of similar magnitude witnessed the mission of the Christ in Palestine.)

(8) Invariably at these Crises, a great Central Figure appears, often repudiated in His day, and recognised later on as the "hub" of His age, wielding both its centrifugal and centripetal forces.

(9) The magnitude of the World Crisis and the grandeur of its Central Figure are in direct proportion, for there are major Crises and major Heroes, and minor Crises and minor Heroes. (This fact, borne witness to by such great writers as Carlyle and Emerson, gave rise to the expression, "The Hour and the Man coincide.")

These nine facts justify a belief that God's plan for the world is that it shall evolve by means of a succession of Eras or Cycles; hence Jesus Christ's frequent reference to "the end of the age," which has been erroneously translated as "the end of the world." Further confirmation that the words "end of the world" refer to the end of an age or world-period may be found in many passages of the Bible; for instance, St. Peter, in speaking of the Christ, says, "Heaven must receive Him, until those times of which God has spoken from the earliest ages through the lips of His holy prophets—the times of the reconstitution of all things. (Acts III., 21-22.) Compare this with a far older Hindu Scripture by one of the "Holy Prophets" of India. "Whenever there is decay of righteousness and exaltation of unrighteousness, then I MYSELF come forth. For the destruction of evildoers, and the protection of the good, for the sake of firmly establishing righteousness, I am born from Age to Age. (Bhagavad Gita.)

The last time Christ came in human form to help the World was at the end of one of these ages or cycles, and there are so many analogies between that period and this that one may reasonably be justified in regarding this as a similar transition period, and in looking forward

to His early reappearance, to direct the New Age which is just dawning. Some of these analogies are as follows:—

(1) The Hellenistic Era began with Alexander the Great, roughly about 350 B.C.

The European Renaissance, its analogue, began roughly about 450 years ago. Then, as now, East and West meeting brought about an intellectual and spiritual ferment and fusion, leading to an interpenetration and exchange of ideas, both religious and secular, and a tendency to *universalise* religion.

The Christian Re-union movements to-day, the League of Religions, and some of the so-called unorthodox schools of thought, are paralleled in movements of those earlier days.

(2) The waning influence of State Religions (Established and Organised Churches) was noticeable then, and is so now.

(3) In that era, there arose certain "lay religions" such as the Hellenistic Mystery Unions, and the Jewish Apocalyptic and Synagogue worship, cults of a markedly mystic character. To-day we find numbers of these "lay" religions in our midst, to wit, Christian Science, New Thought, Spiritualism, Theosophy, etc.

(4) Also as the Hellenistic Era merged into the early Christian Era, it became markedly an age for Sociable and Friendly Societies, Trades-Unions, and Slaves Unions.

That phenomenon we see exactly repeated to-day.

(5) That age saw a marked increase in scientific knowledge, and advance in the *trappings* of life; with this went first Materialism amongst the more learned and scientific, but later came "Stoicism," a mystic philosophy apart from the State religion of the day. This sign is paralleled in our day, for the latter half of Queen Victoria's reign was an age of cultivated materialism, which has now been largely replaced by an enlightened Mysticism.

(6) The outward prosperity of the "classes" was in bitter contrast to the

grinding poverty of the "masses," as with us.

(7) That was an age of compiled and collected knowledge (the "Classic Encyclopædists") as our own day is eminently one of popularised knowledge.

(8) The Age of Christ, too, was an age of Psychism partly good, partly undesirable, and this again is exactly paralleled to-day. The following from the prophet Joel is illuminative:—

"And it shall come to pass in the *last days* (of the Age—Ed.)

That I will pour out my spirit upon all mankind,
And your sons and your daughters shall prophesy
And your young men shall see visions,
And your old men shall have dreams.

And even upon my bond-servants, both men
and women,

At that time I will pour out from My Spirit and
they shall prophesy;

I will display marvels in the sky above,

And signs in the earth below,

Blood and fire, and pillars of smoke,

The sun shall be turned into darkness,

And the moon into blood,

To usher in the day of the Lord,

That great and illustrious day."

The above quotation is one of many implying a settled Jewish belief in a succession of Eras, or Cycles, and this belief is common to all Eastern religions.

These world-periods always end in transition crises, and we have times of chaos, in which all nature shares. There are earthquakes, meteoric disturbances, comets, climatic changes, famine, pestilence, and war, with its wholesale killing and midnight raids, and slaughterings beneath the blood-red moonlit haze from burning homesteads. These periods are indeed times of "darkness," spiritual and indeed literal, as the heavy sullen drift of black smoke blots out even an Eastern sun. Such days of crisis are truly "Days of the Lord," since they are times when God is seen in the full activity of His power breaking up a worn-out order of civilisation, and making all things new.

They are "Days of the Lord," too, because by means of the suffering and struggle, and sacrifice, God forces himself on man's attention, so that humanity seeks earnestly for the answers to such

queries as: Is there a God? Where is He? Why this chaos? Why does He not govern His world? What are we that we suffer? Does death end all for us? Where is God's justice? Why do evil and suffering exist? Always returning to the insistent question, What is death and what comes after? Can we know anything about it at all? That was the main question then, as now, and all our modern questionings were put then, too.

It is not possible to read Joel's prediction without recognising its description of the events of our own time. Surely the old dreamers and the young visionaries there referred to, and the *prophets* and agitators have their counterparts to-day. Prophet does not necessarily mean a mystic who can foretell the future. The Greek word literally means one who can speak out fearlessly, or who can speak on behalf of, or for the sake of the people—those he represents. In places like Sydney Domain, where each Sunday are to be heard speakers and agitators of all kinds, we see the parallel of "the wilderness beyond Jordan." Again, we are living in the midst of physical and social cataclysms. Also, we have amongst us, now, as then, charlatanry and superstition manifesting in fortune-telling, crystal-gazing, unscrupulous commercial mediumship and "pseudo-Yoga"; on the other hand we have schools of thought engaged in the study of what may be called "reputable" psychism, such as the Psychical Research and other Societies, which roughly correspond with the reputable Mystic Societies and "Mystery Unions" of those earlier days.

Read, too, those great prophecies in the Gospel of Matthew, Ch. 24, where our Lord tells His disciples the signs of a transition crisis—a "Day of the Lord." Finally, such a period is "A Day of the Lord," because always at such crises not only once, but *in series*, a great Son of God, a "Sun of Righteousness" arises "with healing in His wings" to wield all these forces of destruction and reconstruction, to centralise them in Himself, the "Hub" of the Age. Consider the words of the "Benedictus" so familiar to us all. . . .

"As He spake by the mouth of His holy prophets *which have been since the world began* . . . through the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."

No doubt Zechariah, an orthodox Jewish Priest, narrows down the prediction so that it applies only to the "Covenant" with the Jewish nation. Nevertheless, if one considers the text, ". . . Holy prophets which have been since the world began," and the expression, "Dayspring from on high," surely the symbolism is serial and universal. Every student of comparative religion and its symbology knows that the idea of cosmic periods of spirituality and materialism alternating and typified as "days" and "nights" prevails not only amongst the Hebrew writers, but in the literature of all the great religions. The "Sun" always has symbolised a Messenger, Incarnation, or Manifestation of the Supreme. The "Day-spring" rises to usher in a "Day of the Lord," but in the fullness of time His spiritual impulse is spent and His light sinks again below the horizon as the world settles down to sleep in materialism—a dark Age or Cosmic *Night*—till once more a "Day of the Lord" shall dawn.

In this connection is it not possible that the age-old belief in Re-incarnation may be true? It is universal in the East now, and was widely accepted throughout the known world in our Lord's time.

Consider further the words of Haggai and Malachi sung in *The Messiah*. They are far greater mystics, far closer in touch with the core of truth than is Zechariah. The note of orthodox Jewish insularity is missing, and instead they prophesy with the universality of great spiritual geniuses. "Thus saith the Lord of Hosts, 'Yet once a little while, and I will shake the Heavens, the Earth, the Sea, and the dry land . . . all nations; and the Desire of all Nations shall come. The Lord, Whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, Whom ye delight in.'"

"Yet once"—surely that must mean "once again," or "yet once every little while," and the whole passage evidently refers to a World-Crisis, not only a Crisis for the Jewish nation. Again, take the phrases, "The Desire of all nations. . . . The Lord Whom ye seek. . . . The Messenger of the Covenant Whom ye delight in . . ." shall come. They would seem to imply a Great Personality, not unknown to Earth, and *well known* to mystic expectation, desired because the past experience not only of one nation but of *all*, has proved Him so gloriously desirable. There is further evidence to be found in the Bible of this law of periodicity, implying a divine Teacher's appearance on earth many times, to many nations. Christ's saying, "Other sheep have I, *not of this fold*," can bear no other interpretation, for it certainly implies that He had visited other flocks than those in Palestine.

(9) The days before and during Christ's sojourn on earth were those when a belief in angels and demons, and their intermingling with the affairs of men, recurred to end a materialistic and sceptical age. So also to-day, though utterly denied 50 years ago, a similar belief in nature-spirits, fairies, angels, and demons, and their power to affect men's affairs, is again gradually asserting itself, following on the materialistic scepticism of the days of Huxley and Darwin.

(10) Again, before Christ's last visit to earth not only the Jews, but the whole known world shared the expectation of an imminent *God Manifestation*, events proving that such a widespread intuition was in truth the shadow of an event on the Higher planes.

These remarkable analogies between the two periods (and many others are to be found) are sufficient to prove the striking family likeness between them.

(d) *Prophecy*.—We now come to the consideration of our fourth source of the universal beliefs in the near return of the Christ, namely, Prophecy. Many prophecies were in existence that foretold the coming of the Lord to Palestine 2,000 years ago, and there are many

prophecies extant to-day that His return draws near. These are widespread throughout many nations and religions. In Christendom we find many sects of people looking for His early coming, such as the Seventh Day Adventists, Christ-Adelphians, and Irvingites. And not only among these smaller sects, but from the pulpits of the established Church of England, and of the larger organised Churches of Non-Conformity do we find preachers proclaiming this great event. A well-known Bishop, speaking from the pulpit of the second Cathedral of England, voiced this great expectation, and even the newspapers have from time to time declared that Christendom should be prepared for His coming. Christians of all nations share this belief, as well as followers of other religions.

In Burma a well-known high priest is proclaiming far and wide the approach of the Lord Maitreya. A similar belief is found in Java, in Thibet, and amongst the Hindus and Mohammedans.

In many countries at the present time there are in process great revivals of religion, and in 1915 the Mohammedans experienced such a revival when at one of their gatherings the following great truth was expressed :—" There is One God only for the whole of Mankind, so there can be only one religion in reality, as *religion is the submission to the One God, and the service to Him.*"

The inspiring words set to the sublime music of *The Messiah* have been commonly supposed to refer to the coming of the Lord Jesus Christ to Palestine 2,000 years ago, as indeed they do ; but if we can believe that they refer to the events of to-day as well, they acquire a vitally increased significance.

If it be true that that earlier coming was one of a series, and that He always comes when the world acutely needs Him, it is reasonable to suppose that similar conditions will precede and accompany all His visits ; it is evident that some of the conditions described in Handel's oratorio are strikingly present to-day. Con-

sider the most striking of all fulfilments—the ending of the " times of the Gentiles " and the return of the Jews to Palestine. Dr. Grattan Guinness, in his wonderful book, " The Approaching End of the Age," writing in " the seventies " of last century, predicted, from his scrupulously close study of prophecy, that the final overthrow of Turkish domination in Palestine would occur in 1918 or 1919. We all know how remarkably that prediction " the fulfilment of the times of the Gentiles " has verified itself. With the ending of the " times of the Gentiles " almost the last milestone along the far highway of Advent prophecy has been passed. The appearing of Christ Himself, according to the dial of prophecy, must be at hand.

The affairs of the world appear to move in ever-widening circles, and as the conditions that preceded the Advent of Our Lord are present in increased intensity to-day, the need is strongly suggested for His presence amongst us again to make " the crooked straight, and the rough places plain."

Must we not feel that we stand right here and now in a transition crisis of magnificent extent and potentialities, however dreadful at the moment. Our responsibilities now are enormous ; our possibilities are equally as great as our privilege in being allowed to live and work for the world at this particular time.

Shall not those who participate in performing Handel's *Messiah* feel that they, like John the Baptist, are announcing the *supreme event of every era*, the " Day of the Lord," at our very doors ?

Is it not a sacred responsibility to spread far and wide this " glad tidings of great joy," as at all events a *strong probability* ? Shall we not work ceaselessly and unstintedly, that the world may soon be ready, and that when He has come and gone again, there may be no need this time to repeat that sad and shameful interlude in Handel's oratorio, " F was despised and rejected of men ; a man of sorrows, and acquainted with grief."

Concerning Books

The Occult in Modern Literature

By S. L. BENSUSAN

THERE are some who hold that seasons of national crisis impose upon faith a strain that the average mind is unable to endure, and that, arising out of depressed or exalted mental conditions, we get manifestations that are on the whole extremely harmful to the human race. This view is perhaps a narrow one. It is nearly always sectarian and it proceeds usually from people whose beliefs have been left untended. On the other hand, there are those who believe that great crises and deep emotions extend the range of normal vision, stimulating perception to a point at which some extension of what we regard to-day as normal faculty is possible. There is no need to take sides in this discussion for the facts are obvious enough, and I think may be fairly stated by saying that extraordinary emotion produces a receptive mental state of which a very large number of charlatans are ready and anxious to take advantage. It is not very easy for those who have not studied the question deeply—and the writer is of the number—to tell how far the occult signification of life and its phenomena occupied the thinkers of past generations, but we all know that occultism was a great power as late as the Middle Ages, and that it was the object of incessant persecution by Church and State. Consequently, for the safety of those who devoted their life to problems lying beyond the boundary, occultism was forced to dwell in the shadow, to adopt cryptic utterance in place of plain speech, and those who had a message were compelled to leave behind them clues in place of statements and to deliver a message that should, and was intended to be incomprehensible alike to the vulgar and to Authority.

To-day these crippling conditions have changed. Anybody is free to express his beliefs, to explain the supernatural in any terms he likes, and to seek the goal of enlightenment along the shadiest avenues. The credulity of unawakened masses, eager to scan the hereafter, often in a pathetic endeavour to find some hope of relief from present conditions, is catered for on every hand, and during the past year or more I had through my hands a number of books dealing with initiation, spirit communication and supernatural forces. I have reviewed some in these columns, seldom finding anything good to say about them, because the majority carry through the most of their dull pages the author's unavowed intention of deceiving either himself or his readers. If the worst of the books referred to stood alone it would be easy, and at the same time justifiable, to condemn the whole utterance of those who claim to have established relations with the "other side," but we are faced with the fact that, side by side with much that is dishonest and insincere, we have a small number of works written by people who stand high above suspicion, and have satisfied themselves that the veil between this world and the spheres that are immediately next to it is becoming thin and in some places transparent. Perhaps the most striking difference between the two types of book is that the spurious works deal with the spiritual side of things on purely material lines, while the others are content to record in a spirit of hope and humility impressions and messages received.

Sir Oliver Lodge had given us work that commands the greatest respect. He undoubtedly is working on a very high plane of morals and intellect and stands

alone. Sir Arthur Conan Doyle has a trained intellect and a reputation for honesty that must call for the respect even if it cannot command the conviction of his large audiences. Lady Glenconner, who published recently a book called "The Earthen Vessel" (John Lane), dealing with Book Tests received, through a medium, from her dead son, stands also above suspicion, and there are others who claim to have seen sudden glimpses or to have received some message from another sphere than ours. They have derived stimulus or consolation, renewing their faith or receiving greater hope from the messages; their anxiety to spread the tidings is reasonable and even creditable. At the same time those who have not subdued the normal tendencies to dramatic emphasis and exaggeration by means of strict sudden scientific training cannot hope to go unchallenged, because the most simple incidents of every-day life seen by a dozen different people might result, if description were called for, in a series of reports that would exhibit considerable discrepancies. If we remember this in dealing with actualities of normal occurrence it is easy to see how great the tendency must be to distort or to exaggerate signs and symptoms received in a state of exaltation.

When we reach the lower scale and find books that are obviously the work of charlatans, we are face to face with a grave public danger. Great teachers of the East have insisted upon the necessity of stern mental and moral training as a preliminary to the power of vibrating in response to outside influences. The rules laid down are very drastic. They amount in fact to the practice of a measure of self-repression that is utterly foreign to the habit and instinct of the average man who is not a Buddhist, and though thousands are anxious to peer beyond the confines of the mind's present boundaries, very few are ready to take the steps that are held, by those who know best, to be the condition precedent. It is a curious commentary upon life that if a man desires to enter a profession he will devote a certain number of years to

close and unremitting study—to be a doctor, to be a lawyer, to be an engineer he will give up what may well prove to be a tenth part of his working life. At the same time he is prepared joyfully to dabble in the science of the occult, which is wider and deeper than all the professions put together, without any training, and without any surrender of the purely material aims which tend inevitably to obscure the special faculties he would wish to develop. In this unfortunate fact lies the opportunity of the charlatan, of the medium, the fortune teller, the pseudo-clairvoyant and the rest. Even those who are born with some measure of psychic power that we are not in a position to analyse or to place, are tempted to turn this gift to base uses, and so as far as Theosophy appears to teach us, they come under the influence of disembodied entities that are distinctly unfriendly and even dangerous to humanity.

"Good luck has he who deals with none." Villon's famous line seems to sum up the situation. My reading in the past year or two has convinced me that the average, credulous man or woman runs very grave risks, while cases that have been brought to my notice have confirmed beyond the possibility of doubt the truth of this belief. Clearly the road to the most fascinating of all speculations is barred to those who seek to be masters of the higher wisdom without having troubled to acquire self-discipline, and if they try to reach this road by a short cut through the aid of unscrupulous people they are running the gravest possible danger, they will be exploited; they may even end as mental or moral degenerates. At the same time there is a wonderful world to be explored by those who will fit themselves to undertake the journey, but here, again, the reference to ordinary preparations holds good. I suppose that most of those who have travelled widely have equipped themselves before starting. Although in the days when I was acting as Special Correspondent it was my boast that I was prepared to go to any part of the world with equipment that two

portmanteaux would carry, I was very careful to see that the contents of those portmanteaux included everything that could be termed a necessity, from a small reserve of highly concentrated food to a medicine chest that would provide for the most likely ailments that might affect me or any whom I met on the road. If it is necessary to supply oneself with these things to visit the chartered realms of this planet, surely it is necessary to take still ampler provision of another kind for a voyage of discovery into realms that lie far beyond normal imaginings.

In the course of a conversation a few weeks ago a friend who is an omnivorous reader and is deeply interested in these questions, which have been rendered specially acute for him by the war, asked me what I thought about the whole question from the standpoint of an interested spectator. I replied that for the rank and file of us the only possible attitude is that of the student, that it was perfectly legitimate to read every work that came to us with credentials, and to ask those upon whose judgment we rely to tell us of the books that they have found most helpful and instructive. There it seems to me that sane policy begins and ends. To experiment, to take part in seances, to have relations with non-descripts who claim occult powers was, I thought, not only dangerous and ill-advised but actually wrong. This view is a commonplace one enough, but I have set it down because there is so much to be found within book covers to-day that is dangerous, misleading and disquieting. No knowledge that is offered to the world by those whose credentials will not bear investigation can be desirable, and we have reason to be content with the thought that some of the wisest heads and some of the best-spent lives are being devoted to the solution of problems with which no amateur should meddle. The curiosity that limits itself to quiet study and reflection is a virtue, but curiosity that experiments with what it does not understand and invokes powers it cannot control

is at best idle and at worst pernicious. This at least is how I see the question, and seeing it as I do, I feel it is right to set down the opinion here and now.

It may be urged further that those who have at heart the interests of higher knowledge and wide human perception of the Divine Intent have a duty in this matter. Nothing is worse for any great cause than association with the charlatan, and in no phase of progress and enquiry is the charlatan more in evidence than he is in the region of the pseudo-occult. He dominates it, introducing a number of undesirable elements, antagonising those whose genuine interest in research might be of the greatest value to the cause, disappointing, deceiving and robbing his dupes, tainting the pursuit of higher information with materialism of the lowest kind, invoking forces and influences that must set back the march of progress and discredit work that has as its ultimate aim the regeneration of the human race. I would like to see the leaders of occult science throughout the world uniting their forces in an appeal to the layman not to be misled and not to venture into paths that may lead straight to disaster.

My feeling that this warning is necessary has grown very much in the last eighteen months, and I would appeal to those who share this view—I am conscious that many do so—to use their influence when and where they can to keep the work they hold sacred unspotted by the forces that are seeking to turn it to the lowest form of profitable account. If this can be done, research will be strengthened. There will be a calmer and less prejudiced hearing for those who have something to say that is helpful and hopeful. Then the descendants of that Mr. Sludge upon whom Robert Browning has conferred a most unpleasant immortality will find their occupation gone or seriously reduced and will be compelled to draw their clients from those who wish at any cost to be deceived.

The International Idea in the Past

By C. JINARAJADASA

THE actual word "international" is found only quite recently in the English language. In the beginning it was used as a translation of the Latin *inter gentes* (among the peoples). There have always been vague laws dealing with relations *among the peoples*, and in 1625 the phrase *jus inter gentes* is used by Hugo Grotius, the first exponent of International Law. In 1780 Bentham, an English writer, translated the phrase by the English word *international*. It did not, however, convey quite the modern meaning; it meant simply *among the Nations*. So we find the use of the phrase *International Jurisprudence*, with the idea of Jurisprudence dealing with relations between the Nations; the idealism which is to-day in our thoughts when we use the word "international" was absent.

It is a significant fact that the word *international*, in the modern sense, is first used in connection with the great Labour movement throughout the world. In 1864 an International Working Men's Association came into being, which may be looked upon as the predecessor of the famous First, Second and Third Internationals of the Communists. Here was the conception of an International Association, "with the object of uniting the working classes of all countries for the promotion of their interests by political action." But this was still a limited internationalism, limited to one particular class of men, the proletariat.

In 1877 the word *Internationalism* first appears, associated with the conception as we have it to-day; so that the use of the word actually dates from after many of us here present were born! The idea of

Internationalism is, then, still a very new idea, and we cannot blame the world because Internationalism is not yet generally accepted.

Another word closely allied to this is *Humanity*. This, too, is very recent, and we can trace the development of the whole idea. First, we have the word *human*; and the idea is summed up in the motto: "Homo sum; humani nihil a me alienum puto." From *human* we get *humane*, which at first meant that which characterizes man, and only later took on the meaning we associate with it to-day. So in 1603 we find Holland writing: "As his martial valour is humane, so his humanity is valourous." Soon after this the word *humane* is associated with the Greek word *Philanthropos*, and in a translation from the Greek it is used in its present significance of loving man. Then it is associated with the word *culture*, and in the eighteenth century its application was restricted to a particular group of sciences, of which we still have a relic in the Litterae Humaniores of Oxford University. The name, the "humanities," was given to a group of subjects which includes the Ancient Classics, Rhetoric, History, Poetry, etc.

The word *humanity* is used, with almost its present significance, in 1579 by Lyly, who uses the expression: "Unless that he be false or that he be an enemy to humanity." In 1819 we first meet the word *Humanitarian*. It arose in a curious fashion. At that time there was much dispute between the different schools of Christian thought, and there arose sects known as the Unitarians and Trinitarians. The termination — *arian* — was then borrowed to form the mongrel word

Humanitarian, of which Bishop Moore wrote that he was "more shocked as a grammarian at the word than as a Divine at the sect."

But the fact that the words are so recent does not mean that the ideas were unknown before, as we shall find if we turn to ancient writers and poets. Turning first to ancient Sanskrit literature, we are disappointed to find practically no reference to the international idea, for there was little or no intercourse with the outside world. When the Aryans first came to India, however, they found a "foreign" people, who are referred to as *Dasyus*, in possession of the country. Though the Aryans finally made treaties with these people, they were irritated by the different forms of worship prevalent among the *Dasyus*. The Aryans, whose religion was a fire-cult, with sacrifices and prayers or invocations, despised the *Dasyus*, whom they speak of as being "without rites," or of "different rites," or as "non-sacrificing." The foreign worship is "enchantment." The *Dasyus* are also referred to as "mouthless," "devoid of good speech," and "of injurious speech." Thus we read in the *Rig Veda*: "They pour no milky draughts; they heat no cauldron." (R.V. III. 53-4), because the *Dasyus* used no milk at their sacrifices, and did not heat the offerings as did the Aryans. Although the *Dasyus* lived in "cities of a hundred gates," and were wealthy and evidently of a high civilisation, there is no recognition on the part of the Aryans of another culture which might be as priceless as their own.

Another mention of a "foreign" people was of a certain "Krishna," who fought against the Aryans. "The fleet Krishna lived on the banks of the *Amsumati* (*Jumna*) River with ten thousand troops. Indra of his own wisdom became cognizant of this loud-yelling chief. He destroyed the marauding host for the benefit of (*Arya*) men. Indra said, 'I have seen the fleet Krishna. He is lurking in the hidden region near the *Amsumati*, like the sun in a cloud. O *Varuna*, I desire you to engage him in fight and to destroy him.'

The fleet Krishna then appeared shining on the banks of the *Amsumati*. Indra took *Brihaspati* as his ally and destroyed the fleet and Godless army." (R. V. VIII. 85, 13-15). But there is no mention of a foreign people as worthy of admiration.

When we turn from India to Greece, we see a number of independent States, though all peopled from a common stock. All were Greeks, and therefore, though there might at times be bitter wars between Athens and Sparta or other States, when foreign invasion threatened them, as in the case of the Persian invasion, they banded themselves together to resist the common enemy. In the Greek *Amphictyonic Council* we have a miniature League of Nations; its purpose was to protect the great religious shrines, such as that of Delphi, which was the centre of spiritual life for the whole of Greece. It also had the duty of proclaiming and if necessary enforcing peace, when the time came for the great Olympic games. For even if two or more of the States were at war together, peace had to be maintained during this great interstate institution. So we find something approaching the new idea of policing the world for a common purpose, for any state which did not obey was disciplined at the order of the *Amphictyon*. This council had also the duty of managing the great Temple for the common use of all, and we see here a highly developed *interstate* organisation.

Among the Greeks high regard was paid to the Herald or Ambassador; he was highly honoured, and his person was sacrosanct. The same idea is found in Indian literature in the *Arthashastra* of *Kautilya*, who wrote his famous treatise on Political Economy in the third century B.C. We find in it the following as to the reception of the envoy or herald: "Brightness in the tone, face, and eyes of the enemy; respectful reception of the mission; enquiry about the health of friends; taking part in the narration of virtues; giving a seat close to the throne; respectful treatment of the envoy; remembrance of friends; closing the mission with satisfaction;—all these shall be noted as indicating the good graces of

the enemy and the reverse his displeasure." And this idea of honour to be paid to the herald was also very strong among the Greeks, who inflicted penalties for any breach in its observance. Thus we find the first approach to the conception of international law in this recognition of the sanctity of the herald, and from this arose other ideas as to certain courtesies to be observed in dealings between Nations. But neither in the case of the Greeks nor of Kautilya do we find any visualising of foreign peoples as other than "barbarians." The Sanskrit "barbara" is equivalent to the Greek "barbaroi" and the Latin "barbari," *i.e.*, those who speak an outlandish tongue. There was no idea that a foreign culture might exist, quite as good as the Greek.

The following, from *Encyclopaedia Britannica*, sums up the position about the ancients about an international life for the world :

The great nations of antiquity which have contributed most to the civilisation of modern Europe have given least to this branch of that civilisation. The history of the Jews furnishes nothing but examples of the total absence of a sense of duty in relation to other nations. The division of the Greek world into a large number of independent communities favoured the existence of an Hellenic law of nations, presenting in many points—such as the recognition of common Hellenic customs, religious and political, and of the principle of a balance of power—a parallel to modern international law. The coherence of the Greek communities, however, only intensified the difference between them and all other peoples, and left their relations with them unregulated by any general principles. The *Jus feciale* of the earlier Roman law—regulating the formal intercourse between Rome and other nations—is, indeed, the germ of what might have been a system of pure international law. But the rise of the Roman commonwealth to the mastery of the world rendered a *jus inter gentes* unnecessary and impossible. The fecial law with its college of interpreting priests dwindles into an obsolete collection of formalities no longer supported by the religious feelings of the people. The *jus gentium* of the Romans does indeed play an important part in the history of international law, but as conceived of by the Roman lawyers it was not international, but a body of positive law composed of the elements common to the nations known to them, including Rome itself. Positive international law does not, in fact, come into existence until the era of Grotius, although usages of international intercourse must at all times have

existed. The sanctity attributed to ambassadors, the importance of formal declarations of war, and the good faith to be observed in promises of treaties would probably be found to be the points of most general recognition. (Article, *International Law*.)

Turning next to the religious systems of the world, it is in the teaching of Confucius that we find the dream of the modern international conception of a World State most clearly expounded.

When the Great Principle (of the Great Similarity) prevails, the whole world becomes a republic; they elect men of talents, virtue and ability; they talk about sincere agreement, and cultivate universal peace. Thus men do not regard as their parents only their own parents, nor treat as their children only their own children. A competent provision is secured for the aged till their death, employment for the middle-aged, and the means of growing up for the young. The widowers, widows, orphans, childless men, and those who are disabled by disease, are all sufficiently maintained. Each man has his rights, and each woman her individuality safeguarded. They produce wealth, disliking that it should be thrown away upon the ground, but not wishing to keep it for their own gratification. Disliking idleness, they labour, but not alone with a view to their own advantage. In this way selfish schemings are repressed and find no way to arise. Robbers, filchers and rebellious traitors do not exist. Hence the outer doors remain open, and are not shut. This is the state of what I call the Great Similarity.

Now that the Great Principle has not yet been developed, the world is inherited through family. Each one regards as his parents only his own parents, and treats as his children only his own children. The wealth of each and his labour are only for his self-interest. Great men imagine that it is the rule that their estates should descend in their own families. Their object is to make the walls of their cities and suburbs strong and their ditches and moats secure. Rites and justices are regarded as the threads by which they seek to maintain in its correctness the relation between ruler and minister; in its generous regard that between father and son; in its harmony that between elder brother and younger; and in a community of sentiment that between husband and wife; and in accordance with them they regulate consumption, distribute land and dwellings, distinguish the men of military ability and cunning, and achieve their work with a view to their own advantage. Thus it is that selfish schemes and enterprises are constantly taking their rise, and war is inevitably forthcoming. In this course of rites and justice, Yu, T'ang, Wên, Wu, Ch'êng, Wang, and the Duke of Chou are the best examples of good government. Of these six superior men, every one

was attentive to the rites, thus to secure the display of justice, the realisation of sincerity, the exhibition of errors, the exemplification of benevolence, and the discussion of courtesy, showing the people all the constant virtues. If any ruler, having power and position, would not follow this course, he should be driven away by the multitude who regard him as a public enemy. This is the state of what I call the Small Tranquillity.*

Here we find a most striking analysis of the cause of social and economic difficulties, which approximates in effect to the creed of the most modern reformers of 1921. Confucius gives us a truly international and humanitarian conception.

It is naturally that in Religion we should find the root of high international thought. Thus in the conception in Hindu Mysticism of the One Life—in all creatures we have the very heart of the international idea, even of the inter-mondial idea. But in Hinduism, as a religion, that teaching is for the recluse; there is no thought of the ordinary individual putting it into practice; only the Sannyasi is expected fully to realise it. Of course, Hinduism does not intend to be an international religion; within its own boundaries it has achieved a very high development, but Hinduism ignores non-Hindu peoples. But where a religion is non-national, there we find in it an internationalising force. For example, Buddhism, with its great conception of Compassion to all, ignores all distinctions of race or nationality. Therefore it is one of the great missionary religions, and while seeking to add a new religious principle, it leaves intact the culture of the people to whom it preaches. Islam, too, is a missionary religion, but it has not the possibility in it of a true internationalism. It does not recognise quite so clearly the culture of other peoples, and tends in practice rather to sweep away the indigenous culture and impose its own special culture among those to whom it gives its message.

**Li Ki*, Book VII., Sect. i, 2-3, translated by Dr. Chen Huang Cheng, in his *The Economic Principles of Confucius and His School*, quoted in *The Ethics of Confucius*, by M. M. Dawson. (Putnam, 1915.)

The Lord Buddha's conception of His international mission was clearly shown in the first year of His preaching, when, five months after His enlightenment, He gathered together sixty of His disciples and sent them all out in different directions to spread the teaching, all pledged not to meet one with another for a year. Here we see the element of internationalism in practice; in the idea of sharing with all the great truths discovered, surely we have the conception of a common humanity.

In the Stoic philosophers of Greece we find a great internationalising idea, in their conception of the World-Soul. It enabled them to rise in thought above the limitations of nation and class. In Christianity, too, there is the international idea in a common salvation for all. Christ recognised no distinction between Jew and Gentile, and His teachings were put on a definitely internationalising basis of St. Paul.

So we can see in Christianity and Buddhism two powerful internationalising forces, while in Hinduism we find the abstract principle in theory only. Muhammadanism is imperial in sentiment, and so is less of an internationalising force. Where imperialism triumphs, internationalism is bound to suffer.

We have a fine example of the application in practice of the Buddhist international conception in the case of the Emperor Asoka (B.C. 264-228), whose work for humanity extended even beyond the bounds of India, as is shown in some of his Edicts. He caused the following, the second Edict, to be carved on rocks in various parts of India:

Everywhere in the dominions of His Majesty King Priyadarsin (Asoka) and likewise in neighbouring realms, such as those of the Chola, Pandya, Satiyaputra, and Keralaputra, in Ceylon, in the dominions of the Greek King Antiochus—everywhere, on behalf of His Majesty King Priyadarsin, have two kinds of remedies [?hospitals] been disseminated—remedies for men, and remedies for beasts. Healing herbs, medicinal for man, and medicinal for beast, wherever they were lacking, have everywhere been imported and planted.

In like manner, roots and fruits, wherever they were lacking, have been imported and planted.

On the roads, trees have been planted, and wells have been dug for the use of man and beast.*

Asoka may perhaps be considered to be the first historical internationalist, since he makes treaties for carrying out his ideals in foreign lands. In his thirteenth Edict, he says :

And this is the chiefest conquest, in His Majesty's opinion—the conquest by the Law of Piety; this also is that effected by His Majesty both in his own dominions and in all the neighbouring realms as far as six hundred leagues—even to where the Greek king named Antiochus dwells, and beyond that Antiochus to where dwell the four kings severally named Ptolemy, Antigonus, Magas, and Alexander ;—and in the south, the kings of the Cholas, and Pāndyas, and of Ceylon—and likewise here, in the King's dominions, among the Yonas, and Kambojas, in Nābhaka of the Nābhitis, among the Bhojas and Pitinikas, among the Andhras and Pulindras, everywhere men follow the Law of Piety as proclaimed by His Majesty.

Even in those regions where the envoys of His Majesty do not penetrate, men now practise and will continue to practise the Law of Piety as soon as they have the pious proclamation of His Majesty issued in accordance with the Law of Piety.

This shows clearly that he conceived of the non-Indian Kings referred to as having a common work with himself; they are Antiochus Theos of Syria, Ptolemy Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Alexander of Epirus, and Magas of Cyrene, to whom he sent embassies.

It is interesting to note that though the words international and internationalism

are comparatively recent, the international ideal in one of its finest manifestations was given out by Tennyson long before it crystallised into platform phrases. Surely there is scarcely a more noble proclamation of Internationalism than in Tennyson's *Locksley Hall*, written in 1842, in these prophetic lines :

Men, my brothers, men the workers, ever reaping
something new :
That which they have done but earnest of the
things that they shall do :

For I dipt into the future, far as human eye
could see,
Saw the vision of the world, and all the wonder
that would be ;

Saw the heavens fill with commerce, argosies
of magic sails,
Pilots of the purple twilight, dropping down
with costly bales ;

Heard the heavens fill with shouting, and there
rain'd a ghastly dew
From the nations' airy navies grappling in the
central blue ;

Far along the world-wide whisper of the south-
wind rushing warm,
With the standards of the peoples plunging thro'
the thunder-storm ;

Till the war-drum throbb'd no longer, and the
battle-flags were furl'd
In the Parliament of man, the Federation of the
world.

There the common sense of most shall hold a
fretful realm in awe,
And the kindly earth shall slumber, lapt in
universal law.

The Awakening of Europe

By L. HADEN GUEST, M.C., L.C.C.

THERE has not yet been invented any ready reckoner of social and political progress. There are not any universally accepted standards with which we may compare England or Russia or France and say in this respect the country is developing along lines of

progress or in this or that country is falling back.

A traveller and observer, therefore, must set up his own standards, and it is important that they should be definite and objective. General observations or partial observations are almost more likely to be wrong than right, even when

**Asoka*, by Vincent Smith.

made by experienced men. As an example, one may give that of Lord Milner in Petrograd shortly before the revolution, who gave it as his opinion that nothing of the kind was going to happen. And in Mr. Walpole's "The Secret City," a book which deals with the intimate life of a group of Russian and English people in Petrograd before and during the revolution, one has an interesting study of the failure of anyone to note what was happening in his own town. Social changes and social growth can only be found if they are looked for by people who know how to look, and who have standards of comparison to back their experience and general knowledge. And more and more in my opinion those standards will have to be those of detailed observations with regard to men, women and children. That is to say, that in comparing countries together or in comparing one period in a country with another, it will be more and more necessary to take such definite standards as physical condition of children and degree of education of the population, and less and less to make such mass comparisons as are, for instance, possible by contrasting the amount of imports and exports.

These more human standards are particularly necessary in Europe at the present time, because one effect of the war has been to gravely derange the normal economic machinery and, therefore, to make easy mass comparisons difficult.

The dislocation of the money exchanges alone makes easy comparisons impossible. The English pound exchanges in Germany for something over 240 marks. If, therefore, one says that a short cab-ride in Berlin costs one pound, when what is meant is 20 marks, an entirely wrong impression is given. If on the other hand it is said that the cab-ride costs 1s. 8d., the statement is equally fallacious, because while the German mark may be a penny to us, it is much more to the German. In order, therefore, to make comparisons one must go into much more detail, of which an actual example from the

privately circulated report of the American Friends' Service Committee puts the matter concretely.

The average wage of a skilled worker in Germany before the war was 60 pfennigs an hour; it was in 1920 five marks; the wages have increased between 600 to 900 per cent. But food has increased 1,000 per cent. to 2,000 per cent. in price. It now costs a workman's family in Berlin a minimum of 25 marks a day for food, which would have only cost him 1½ marks before the war, but the standard of life was much higher in 1913, and if a workman now lived as he did then his daily budget would be not 25 but 85 marks.

It is obvious from this example that any mere comparison of amounts of money at pre-war or present rates of exchange does not give a fair idea of conditions. And when one goes further afield than Germany to Poland, where the Polish mark is exchangeable 4,500 to the pound sterling, or to Russia, where the rouble (nominally nearly ten to the pound) is 60,000 to the pound, it is clear that the figures almost cease to have an intelligible meaning. It has been remarked that in Russia the computation of prices needs an astronomical calculation.

In comparing countries of Europe, then, one cannot accept the rates of the money exchanges as criteria; one must get at the condition of the people themselves.

It is too early yet to sum up the effects of the war convulsion on Europe, but already certain main effects can be distinguished. Speaking generally, Europe has been everywhere democratized in the sense that power has passed or is passing out of the hands of the few into the hands of the many. While the condition of the industrial regions of Europe—which includes our own country—are those of a difficult and even dangerous readjustment, accompanied in certain places by suffering and physical privations, the condition of the agricultural and peasant regions of Europe are those of improvement, both as regards political

and social organisation and physical condition.

It is not yet sufficiently recognised that Europe consists not only of its different nations and races, but of two great classes of workers—the industrial workers and the peasant workers. And the peasants are in the majority. The importance of this is seen in politics in Russia, where the struggle for power having begun as a revolt of the insurgent soldiers, town workers and peasants against the remnants of the collapsing Czarist régime of 1917 has gone on to an economic struggle of town worker against peasant and peasant against town worker, which is tending toward the creation of a dominantly peasant state. Any ideas of Russia founded on old conditions need, therefore, to be profoundly modified before being applied to the present. And when one comes to close grips with the study of conditions in Poland or Tcheko-Slovakia, it is clear that the old order has gone.

Not only have thrones fallen and princes and kings been reduced to the ranks, but whole social classes have changed their status.

Amid these changes it is not surprising that it is the most striking, the most clearly outlined and vividly coloured, as it were, that have attracted notice. Thus the tragedy of the suffering of the great capital of the Hapsburg Empire, Vienna, has caught the attention of the world and the suffering of the Ukraine, if not unnoticed, has not at least come into the limelight.

In politics the vivid Red and White of Soviet Russia has found the centre of the stage, while the vastly interesting happenings in Poland and Roumania, for instance, have been kept in the background.

But if we ask the plain questions: (1) What is the general physical condition of the people? (2) What is the standard of their education? and (3) What is the degree of constitutional freedom and of power over their own lives possessed by the people? we have a rough guide which will enable us to measure progress or reaction. For we have

physical, mental and moral conditions which are of easy application. And in these three criteria, a rough gauge of applying these standards, one must say that, despite destruction and suffering, there are signs of vigorous new growth and vigorous progress in many countries.

Russia has suffered, and is still suffering terribly, but has at least the opportunity of development and the chance of growing into a democracy.

Over the larger part of Europe, too, the conditions as regards food supply are definitely improved, and in many places excellent. In Tcheko-Slovakia, the country districts of Hungary, Roumania, Bulgaria, Serbia and Greece, there is not only a sufficiency of food but in some cases (Bulgaria and Roumania for instance) an exportable surplus.

Everywhere, too, the new democracies are busy with education. The plans of the Bolsheviks in Russia are well known, and although their good intentions in this respect cannot yet materialise on a big scale for want of personnel and materials, they constitute a national pledge that any future Russian Government will feel bound to respect. In Austria, even with the distress of Vienna overshadowing men's minds, new democratic education schemes are being begun, which seem destined to have a far-reaching effect. The Kinder Freunde Schools of the Social Democrats inculcate a kind of social and individual idealism new in ordinary schools, and significantly resembling that of the Theosophical Educational Trust and allied schools in Great Britain.

In Tcheko-Slovakia new universities are being founded as well as many other educational institutions, and there is, indeed, no country in Europe where the demand for education is not loud and insistent. In England there has never been a time when the Universities and Secondary School establishments have been so full. The difficulty is to cram students in. And in Bulgaria, where an entirely peasant government is in power, the demand for education

is one of the main planks of a very interesting peasant international programme

When one turns from physical and educational conditions to those of constitutional freedom and democracy, the general picture is much the same. It is true that much of Europe is under what is in one form or another military or extra-constitutional law, but great areas of Europe also have now for the first time the opportunity of ordered development. The change in Germany is marked. Militarism is scotched. In Poland, despite extraordinary administrative and national difficulties, new possibilities are dawning. In Tcheko-Slovakia the constitutional guarantee of the liberty of the subject is absolute, and real power is more and more in the hands of the people. With peace everywhere in Europe, which we may hope for soon, there will come security and relaxation of military control and dictatorship.

But the widespread extent of this military control deserves more than a passing attention. It exists in Ireland and, to the extent of the Emergency Powers Act, in England, in Russia, in Poland, in Hungary, Roumania and Bulgaria, as well, of course, as in Greece, Turkey in Europe, and in certain disturbed areas and the occupied districts of Germany. It is, perhaps, the inevitable heritage of the war. For the tide of battle in Europe was not only a physical swaying of bodies and great machines, but a tide of feeling and of thought which reached millions to and fro who never heard a shot fired. And Europe is still rocking, and politicians who do not dare risk security, and who fear the unknown, grasp at military control to keep the world on its feet. There is in some places justification for this, but on the whole it continues the evil. A variety of this method of control is the passport web spun over the face of Europe. Anyone now travelling must have a passport and a visa for each separate country. To anyone intending to visit many countries in Europe this means at least a week or more, probably a fortnight, of hard

work in London visiting consulates and passport offices before the journey begins. And then, unless the visas are diplomatic, there is the tedium and waste of energy of passport examination at every frontier. Not easily does the military octopus surrender his hold on Europe. But he does surrender, even if it be but slowly, and every time new business arrangements are entered into by old enemies a tentacle unloosens. Soon, one feels, Europe will throw the incubus off and let it sink into the depths of the sea whence one hopes it will not re-emerge.

But in judging of European conditions and attempting to estimate what is happening, it is not only standards which are required, but an attitude of mind. This should be not only objective, not only impartial, but deliberately selecting the good and rejecting the evil. The growth of man, the growth of civilisation in history has been the slow constructive conquest of good over evil, of order over disorder, of co-ordination over uncontrol. The history of Europe is not only a history of wars and crusades, but of enlarging states, of spreading knowledge, of expanding order and, above all, of extending education. The men who were slaves and beaten animals two centuries ago are now free men, educated men, and thinking men.

In a plant, if you wish to see if it is healthy, you look for the buds, for the growing point of its life. And in a civilisation, if you would study its potentiality for the future, you must seek for the growing point. This will be found in its constructive activities.

One can measure a civilisation by the physical condition of its people, their education, and their degree of political and constitutional freedom, but one can also measure the rapidity of their growth at these points, for all are points where constructive development is to take place if the civilisation is to develop. And one needs to search for the good, the constructive, and avoid the evil, because while the good is often clothed only in hidden grey, the evil is arrayed in scarlet

and glittering armour and all the regular display of picturesque melodrama. The wickedness of countries are easily seen, often vividly coloured and melodramatically picturesque—but, nevertheless, a military adventure is probably less important and less significant than the founding of a new school or the drafting of a new plan of new land legislation. It is, for instance, almost conventionally correct to regard Poland as a wicked imperialist wolf, but much more important to study her important land and financial legislation and her effort to build a new democracy on the tradition of an ancient aristocracy. And it is of more importance to look to what may come out of the new Russia rather than to dwell always on the evils of the Bolshevik régime.

The evils of Russian or Hungarian or

English or German military rule are much the same. The possibilities of new development in Russia, Hungary, England and Germany are different because the individualities of these countries are different.

It is certainly necessary to be a realist in studying Europe at the present time and to resolutely see things as they are. But this does not only mean as ugly as they are, but as beautiful as they are. It does not only mean the bruised bodies and stricken cities, it means the high spirited hearts and the new visions. In the War Europe has awakened, and although it be awakened on a battlefield, at least much of the old rubbish has been cleared and the ground is free for rebuilding. The reality of the beauty of the new life is more vivid than that of ugliness and death.

Life and Letters

Some Questions concerning the Order of the Star in the East

By BARBARA VILLIERS

THE Order of the Star in the East has been in existence for ten years. Where does it now stand, not only as regards its belief about the future, but in relation to its original attitude towards that future? Has its outlooks changed? Has its faith become more precise and defined? Has it justified its formation? Has it achieved anything? Has it produced an attitude towards life's problems peculiarly its own? Is it a closely bound community, knit together and inspired by a common hope and a common task? Or is it rather vague, rather indeterminate? Has its net been cast so wide that what it gains in breadth it loses in

definition? Has it evolved no dogmatic form to its belief? Or having evolved it, has it been reluctant to proclaim it for fear of giving offence? Do its five principles really represent all that it stands for? What is its future?

These are questions which are at present exercising the minds of some of its members, questions which it would be interesting to debate in the pages of the HERALD OF THE STAR, and which might well be thrashed out at the forthcoming International Conference of the Order in Paris.

All Orders and Societies grow and change. They, no more than anything else in the world, can stand still. If they

attempt it, they die. For the Order of the Star in the East, in the full flush of its inspiring faith, the obvious first duty was propaganda. It was to be the modern John the Baptist, announcing the Coming, preparing the Way, calling on believers to purify their hearts.

This—at least as regards the first part, announcing the Coming—it has done fairly successfully, for though its membership is not large as compared with the population of the world, yet in almost every country of the globe there is a nucleus of people looking to the near approach of a World-Teacher, and dedicated, in words at least, to the preparing of His way.

This we may regard as the first phase of the Order, and the question arises: Is this phase not now over? having collected the faithful, what is to be done with them? Are we just to be content with the knowledge that all over the world we have brothers inspired by the same faith, the same hope as ourselves? Or are we to bind ourselves more particularly together for the execution of some special work, for the showing forth of some special attitude towards life's problems? Is it a fact, as some think, that the giving of the message is our sole work, and that, having lit the torch of faith in a man's heart, we are no longer concerned, as an Order, with what he does with it? Or is the opposite view the true one, namely, that the lighting of the torch is the mere beginning of our work? Are we, in fact, merely prophets of an event, or have we a contribution to make to the philosophy of life?

It is at this point of indecision that the Order would appear to stand to-day; an indecision which is partly responsible for a certain inertia plainly discernible in its ranks.

Every centre has its problem of unattached members; in every country there are what one might call sleeping members. If, as is evident, they are totally uninterested in the workings of the Order, what at least are they thinking and feeling about the belief behind the

Order? Why are they members of the Order at all? These questions are put in no impertinent spirit, but in one of the greatest interest. Do we in the least know what the members, both active and inactive, are really thinking and feeling? Should it not be possible in these days, vocal as they are with the expression of the rank and file in every conceivable movement, for us of the Order of the Star in the East to get at some expression of the views of our own rank and file? For, in the end, the Order will stand or fall by the life, the sincerity, the vitality of the individual member.

There is a question which should be exercising the mind of every one of us. Assume the Great Teacher come. Grant for argument's sake (unlikely as it is) that we all recognise Him as such—what then? Obviously to recognise Him will not be enough. What are we going to *do* about it? What, in reality, does the coming of a World-Teacher mean to us?

This question, if put in all sincerity and with a determination to probe to our innermost being for a truthful reply, is not easy to answer.

Words and phrases have a benumbing effect on the mind, like drugs. For years we have all repeated: "I believe in the near coming of a World-Teacher." Yes, but what then? Have we pursued the subject? Have we tried to think of how He will come, of what proof He will be likely to give of His divine mission, of how we are likely to distinguish Him from the disciple whose body He will, in all likelihood, use? (This last question raises yet another: Do the majority of the members believe that He will, unostentatiously, take the body of a disciple, or do they look for some phenomenal appearance amongst them?) Have we tried to imagine what He will teach? Have we faced the problem of our own individual response to Him? For that will be the acid test for each. Have we debated with ourselves what, if the call goes forth as of old: "to leave all and follow Me," we are likely to do? Do we imagine ourselves as laying aside all personal interests and dedicating

ourselves to the Lord in one overpowering rush of love and devotion, or do we realise that we may not flame in response, that we may remain cold and say: "Up to this point, but no further?"

Have we suggested to ourselves that He may teach the thing we like best? Have we given that thing a concrete name? Supposing He teaches polygamy or free love or celibacy or Bolshevism or High Toryism, or vegetarianism or meat eating or anti-vivisection, it matters not what, but something which antagonises us.

What do we think we shall do? Shall we feel that our own individual judgment is still our best guide, or shall we blindly and unquestioningly follow what He says?

Have we considered what will be the position of the Order of the Star in the East when the expected Teacher is amongst us? In so far as it is an annunciatory, a prophesying body, its mission comes to an end when the event it foretold is an actuality. Should it, when that happens, simply dissolve itself, or should it transform itself into something new, and arise phoenix-like from its own ashes, young with some new form of dedicated life? Should it now be preparing for that transformation, and, if so, how should it prepare?

Our Head has lately been writing in the HERALD. He has struck a more distinct note for the Order than has been struck for many years. He has begun to hold up to us a more exacting ideal. There is a tendency visible towards greater precision, an indication of more definite standards being required of members.

Is it possible that this is the new line of our development beginning to show forth? Are we going to evolve into a real body corporate, with definite beliefs and a definite attitude towards life?

Up to now we can hardly claim to be such. Our first principle is so vague that it admits of all shades of interpretation, from the Theosophist's to the Salvation lassie's and the Second Adventist's. And as with our main belief, so with our rules of life. Devotion, Gentleness, Steadfastness and the others. They are doubtless admirable, but not very distinctive. Unless you happen in conversation to strike on the central belief of a member of the Star in the East, there is nothing as yet to single him out unmistakably from his fellow men, as, for instance, you can very quickly single out the Theosophist or the Christian Scientist. Is it just this vagueness that has appealed to members, the fact that no very special demand has been made on either their mental or emotional capacities; or, if a more distinct lead were given by our Head, would the members be prepared to follow? Do they regard themselves as the future disciples of the Teacher, endowing that relationship with a very full and real meaning and with a consciousness of the sacrifices it is sure to entail? Or are they merely attracted by the intellectual interest of a novel idea? Is the Order ready for the promulgation of a dedicated, disciplined formula of life? The first phase, the gathering of the faithful, having to a certain extent been accomplished, is a second phase, the training of the faithful, about to begin?

The spiritual life is as the edge of a sword, as all the mystics have taught us. Men do not attain thereto save by superhuman effort. It is not by vague aspirations to goodness that it is reached. There is a beaten path towards the goal, made red by the hearts' blood of those who have trodden it already.

Are the members of the Order of the Star in the East candidates for the Path?

THE Herald *of the* Star

Vol. X. No. 8

AUGUST 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

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Editorial Notes

THE Order of the Star in the East has gathered together, during the short ten years of its existence, many thousands of people of all nationalities throughout the world, by the belief that a great World-Teacher will again appear among us to alleviate the suffering of humanity and to "lead us from darkness to light," and that they must prepare the world as well as themselves, so as to recognise Him when He comes and to be able to follow His teachings. During the past ten years, propaganda of our ideals has been the primary work of the Order and, without unduly flattering ourselves, we have succeeded splendidly in carrying out that part of our work. Propaganda must never altogether cease, but, in my opinion, the time has now come when all our energy and thought should not be exhausted in the mere spreading of our ideals and beliefs, but our chief purpose should be, for the next few years, the preparation of *ourselves* to recognise and to follow the Great Teacher. This does not mean that our usual propaganda should not be carried on at the same time ; this work is not only essential but of the greatest importance, and should in no way be neglected, but we must bear clearly and constantly in mind that the work of preparing ourselves is more essential and much more important. By the purity and the high ideal of our daily life we can do greater and more useful propaganda than by meetings and talks, for they are like the gentle breeze which comes and delights us but disappears again, leaving us in the same condition as before—ignorant and useless. The

will to act rather than the gratification of acquiring knowledge should be our work in the future. Knowledge is dormant in most of us, and it can only be awakened by action. Will, combined with thoughtful and impersonal action, should be the key-note of our work, and I must lay special emphasis on "impersonal action," because not many of us are capable of acting without being pushed by personal motives. Do not let us act until we have convinced ourselves of the purity of our purpose, for all action, if it is to be great and lasting, must spring from a mind that has been purged of self. If we once achieve this very difficult task of eliminating the self from every question, our power for action will increase in every possible way, and we shall find that we, as the Order, are of a definite and powerful influence for spiritualising and salvaging the world.

The curse of modern civilisation is that all individuals or groups of individuals are working for their own personal ends, and it is unfortunately very rare to discover any action which is guided solely by some great spiritual principle.

* * *

Let us get back to what I was saying, that the time has come when we must prepare ourselves to recognise and follow the teachings of the World-Teacher. This work is of the utmost importance, and each of us must realise that the moment has come when the outer work of preparation to a considerable extent is finished, and that the inner work, the preparation of ourselves, can no longer

be neglected. This work must be accomplished in as short a time as possible, for the great happenings will await no man, not even the members of the Star. I do not think that many of us realise the seriousness of our very difficult task or the immediate question which faces us; shall we be able to follow and thus recognise the Teacher when He comes? We all take it for granted that we shall, being members of the Star, an organisation which has been specially formed to prepare the world for His coming. Are we not members of it? How can we fail to recognise Him, for His teachings will be welcomed by us all? We are past-masters in creating erroneous and comfortable ideas and thus deceiving our petty selves. But in my opinion, with the exception of a few, the majority will be in the position of a child confronted with an intricate and delicate piece of mechanism. The child will toy with it with an intense pleasure for some time and then cast it aside, to be entirely forgotten. How can a savage understand the beauty and the delicate colouring of a great and inspiring masterpiece? To him the picture will be a mere ornament to decorate his bare wall, and he is incapable of drawing great inspiration from the contemplation of it. How can he be expected to do otherwise? Both the child and the savage are incapable of understanding that an object of art, in any form, is sacred, to be admired and respected, and that it is not a mere decoration or a plaything. They will only be able to appreciate beauty and great ideas after careful teaching and painful training, and even then there will be many among them who will still remain a mere child or a mere savage. Likewise many of the members of the Order of the Star in the East will not be capable of understanding the great Teacher when He comes, unless they go through a definite and careful preparation which will in a very small way reflect the glory and the profound peace of His great and compassionate life. To recognise and appreciate Greatness we must have in ourselves a spark of that divine Greatness. We have in us in some remote and

secreted corner that spark, but through long misunderstanding and misuse of our glorious life, and through the obstinate and perverted will, which renders us utterly incapable of discerning the true from the false, we have drifted far, unconsciously for the most part, into the ocean of ignorance, where unreality reigns supreme. Thus we have rendered ourselves incapable of grasping truth when it is spoken.

Truth, in all its simplicity, can only be recognised by us when we have completely destroyed this world of ignorance, and this can only be achieved by a careful and persistent training of the mind. Mind in its essence is eternally pure, but the influence of ignorance renders it incapable of purity of thought and action devoid of self. Ignorance, it has been said, is the root of all evil, the destroyer of sublime truth. How has it been created; who has been responsible for its unholy creation? Every one of us; it is we who have brought about this condition, unconsciously no doubt, and it is we alone who can, consciously, destroy it. To destroy ignorance, we must first admit the existence of it, and for some it is an unshakable and unalterable reality. But here we are not concerned with those who refuse to see truth, for I am writing to those who are willing to recognise and to destroy that all-powerful influence of ignorance. To those I would say kill out the sense of separateness, for this is the root of ignorance. The conception of I and not-I is contrary to the divine law of compassion, and "when the oneness of the totality of things is not recognised, then ignorance, as well as particularisation, arises." To achieve this "oneness of the totality of things" you must bear in mind, at all times, that through compassion alone, in its highest and most sublime form, sentiment being merely its lower form, can you hope to reach the final goal where ignorance cannot exist? Here I would warn the reader that he must clearly and definitely understand that compassion is *not* sentimentalism; it is *not* that pity which is evoked at the sight of a poor and worn-out

beggar, *not* is it the feeling of tenderness of a mother to her child ; it is infinite and blissful wisdom combined with infinite pity which seeks to destroy the miseries of all beings. It is "the wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will. . . . Will, Wisdom and Love are the three aspects of the Logos ; and those who wish to enrol themselves to serve Him must show forth these aspects in the world." This all-embracing compassion cannot be reached in one short, brief day. You must fight constantly and persistently, with all the determination that you are capable of, against that ever-encroaching and almost overpowering feeling which makes you desire to separate yourself from your fellow-beings and all things that are throbbing with divine life. This feeling is as evasive and as elusive as a mind that is uncontrolled, and you must first learn to dominate it and then destroy it completely, if you would manifest the great principle of oneness. Each individual must struggle to find the way best suited to him to arrive at this high stage of evolution, but, in my own opinion, this state can be best achieved by continually contemplating the sublime fact of oneness and guarding rigorously against any thought that encourages the idea of separateness. Of course, no mere intellectual theories or convictions can bring about this desired result. This oneness must be felt in the heart of each aspirant and when this is once felt its power will grow and grow until compassion becomes a part of his nature. Once that flame has illumined his innermost self, and is for ever kept burning there, then he will understand and co-operate, in however small a degree, with the Great World-Teacher who is the embodiment of compassion.

Mr. Jinarajadasa's article, "The Responsibility of Believing," in this month's issue of the HERALD OF THE STAR, is of great interest and value to those members who wish to help the world by preparing and attuning themselves in a small degree to the attitude of the World-Teacher. He takes it for granted that members of the Order have a strong and profound belief in the near coming of the World-Teacher, and that they have a desire "first, to be His followers and, second, to be His agents." But the gratification of our wishes can only be fulfilled by the intensity of our feeling ; hunger will not be satisfied by the mere sight of a menu ; we must give it food. Likewise, we must cease to talk of the greatness of our belief, for mere belief will achieve nothing in this world ; it is action, impelled by strong faith, that counts and helps. If we are to act in our daily life according to our belief, it seems to me, that we must have a clear and a definite understanding of our faith—the coming of a Great World-Teacher. Mr. Jinarajadasa points out that by the "World-Teacher," we imply that He comes to work for the whole world ; not for one nation, not for one religion, but for the whole world, and he goes on to say that we must not "limit it to one people." We are all, more or less, of that opinion, but how many of us are capable of grasping that great truth, and how many of us are able to carry out this truth in our daily life ? "How many of us," he asks, "are really anxious to be taught ?" "Shall we be free of all our previous notions, and realise that if He says something novel, which is contrary to all traditions, it is for us to drop all the traditions and start afresh to understand Him ?" This, indeed, is the problem which confronts the members of the Star, and if we do not face these questions and "have a battle within ourselves," we

shall, like the Pharisees of old, be unable to grasp the truth when it is spoken.

I would recommend the members of the Order of the Star in the East to study this article very carefully and earnestly, for Mr. Jinarajadasa has written some great truths, which should not be neglected. They will help us, as members of the Star, to arrive at a certain attitude—an open mind is essential if we are to understand truth.

* * *

Owing to various and unforeseen circumstances, Mr. E. A. Wodehouse, the General Secretary of the Order of the Star in the East, has been obliged to resign his office, which he has held for over ten years with great care and devotion under considerable difficulties. He was one of the few who helped the Order, at its beginning, to stand on a firm footing, and gave all his literary abilities, which are great, to spread the belief in the coming of a World-Teacher. I know that Mr. Wodehouse will be greatly missed, but we shall not entirely lose his valuable help, as he will constantly keep in touch with our work. We all owe him our best wishes and many grateful thanks for his invaluable work. I have appointed my brother, Mr. J. Nityananda, in Mr. Wodehouse's place, and henceforth all communications should be addressed to him.

We intend to publish in the next month's issue, as far as possible, a verbatim report of the speeches and discussions which will take place at the International Congress of the Order of the Star in the East, at Paris.

* * *

We would draw the attention of our readers to the letter by Mrs. Besant on page 232. It was felt that there would be less likelihood of "checking discussion" if Mrs. Besant's contribution was couched in the form of a letter than in that of an article, and we shall be very glad to welcome further correspondence on the subject.

J. KRISHNAMURTI.

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Neo-Platonism

II.—The Three Great Schools

By WILLIAM LOFTUS HARE

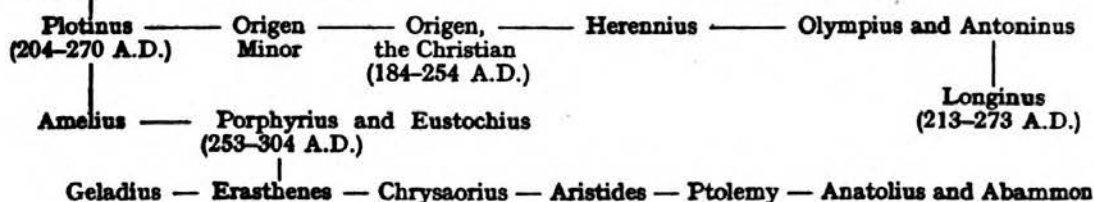
FROM the death of Plotinus in 270 A.D. to the edict of Justinian against Greek philosophy in 529 A.D., two-and-a-half centuries flowed by. It has been asserted that in this long period, although there were philosophers there was little philosophy; with equal truth it might be said that there was philosophy but no original philosophers. Such contradictory generalisations help to explain the nature of this period of human thought, a period characterised by the wide diffusion of

serious philosophic study, though perhaps devoid of the brilliant personalities of former generations.

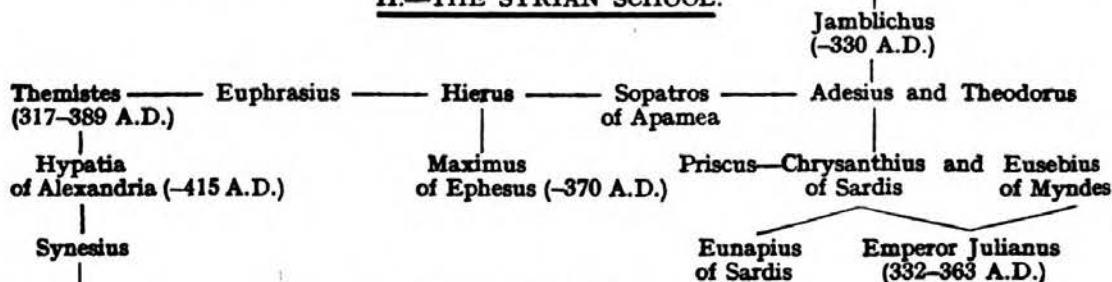
The dissemination of philosophy in the Græco-Roman world was conducted on well-known principles. Before Plato and Aristotle philosophy hardly existed in organised form and, except for Pythagoras, brought into being no teaching institutions. This great man followed in the steps of the Orphic and Dionysian brotherhoods. Plato and Aristotle were the first to found regular schools in settled

I.—THE ALEXANDRIAN-ROMAN SCHOOL.

Ammonius Sakkas (162–243 A.D.)



II.—THE SYRIAN SCHOOL.



III.—THE ATHENIAN SCHOOL.

Plutarch of Athens (~433 A.D.)
 Hierocles and Syrianus (~450 A.D.)
 Proclus of Byzantium (410–485 A.D.) and Hermias
 Marinus of Neapolis, Ammonias and Asclepodotus
 Isidorus and Johannes Philopon
 Syrianus Minor and Damascius (~529 A.D.)
 Simplicius of Cilica and Theodotus
 Priscianus
 (The School closed by order of the Emperor Justinian)

Boëthius in Italy (470–526 A.D.)

places, but their originality consisted in the subject matter chosen—namely philosophy—rather than in the nature of the institution itself; there were already schools devoted to rhetoric and similar arts. The really new feature in the Academy and the Lyceum founded by Plato and Aristotle respectively was their permanence. Plato's nephew, Seusippos, was his successor, and after him an unbroken line of scholars presided over the academy for nearly a thousand years. The scholars were not always Athenians; they were drawn from all parts of the world; but they took up their residence in the city, administered the instruction and controlled the endowments of the school. There were times when the schools sank into unimportance and times when, under the guidance of some man of genius, they rose again into life. From them, with missionary zeal, scholars would find their way to distant places to found there daughter schools. Many of these naturally—perhaps all of them—tended to become independent in spirit, and after some centuries it would have been difficult to trace their family connections: even more difficult is it at this distance of time to do so with certainty. The three great schools of the Neo-Platonists of which I have now to write were not *institutions* like those established by Plato and Aristotle, but groups or generations of teachers and disciples. In my former article I have given the genealogy of thought which led to the founding of a teaching centre in Alexandria under Ammonius Sakkas. It was Plotinus who shifted its location to Rome; hence it is called the Alexandrian-Roman School. When Jamblichus, of Chalcis, became the leading light of this group, he, being a Syrian, moved the centre of its influence eastwards, and thus there came into existence what is called the Syrian School; this ran its course until Plutarch of Athens was found to be the leading man and Neo-Platonism returned, as it were, to its long lost home at Athens to find the Platonic Scholars steadily pursuing their philosophical activities. On the preceding page will be

found a diagram showing the relationship of the more important of the numerous adherents to those three schools which for our purpose will not be further divided. The learned critics are not yet agreed as to how far we are authorised in separating the schools. It is sufficient to say here that no less than sixty names of philosophers are included in the lists compiled in ancient and modern times, and that many of them were great personalities whose original works and commentaries exercised an important influence on their own times.

1.—AMELIUS GENTILIANUS.

Amelius, the first secretary of Plotinus had, earlier in his life, been an ardent disciple of Numenius the Neo-Pythagorean and, on attaching himself to Plotinus about the year 246 A.D., he both influenced and was influenced by his new master. It is, however, as a Neo-Platonist that we have to consider him briefly. A point of disagreement between Plotinus and Amelius is of considerable interest, namely, concerning the relations between the individual soul and the universal soul. Plotinus had formulated his doctrine that the soul of the world—the third of his hypostases—was the principle of individuation though itself indivisible. It was only when in relation to bodies that it could be, as it were, divided into a multiplicity. Souls, in as much as they are of the intelligible order, could, according to him, be at the same time the whole and a part. This gave rise to the doctrine of the unity of all souls, so reminiscent of the oriental Vedanta philosophy. For Amelius the world soul is one in number and absolutely indivisible. He founded on this opinion his doctrine that the human soul is nothing, at bottom, than the sum of its actions—an opinion which strongly resembles one that has reappeared in our own time—that the soul is no longer a substance, but the system of psychic and mental manifestations linked together. The logical conclusion of this thesis was either that matter is the true principle of individuation, or that individuality is but the result of diverse relations in which the world soul can place itself, relations

which seem to divide it and to multiply it. Individuality is thus nothing but a phenomenon, a pure appearance.

Amelius is also responsible for the statement of a doctrine of the "three reasons," which he calls the "three Kings," namely, (1) reason which is; (2) reason which possesses, and (3) the reason which sees. The first creates only by will, the second by order, and the third by active operation. These three reasons, considered in their unity, constitute the demiourgos, who is the *paradigma*, the system of pre-existent Ideas.

In conformity with the doctrine of Plato, but in opposition to Plotinus, Amelius admits into his system the Ideas of original forms not only of the genus, the species and the individuals, but of all things, even the rational principle of evil. Unfortunately also he continued to teach the incomprehensible theory of numerology, supposed to be derived from Pythagoras, though finding in the writings of Plotinus no warrant for so doing.

As an illustration of the friendly intellectual relations subsisting between disciples and teacher, I quote parts of a letter written by Amelius to his colleague Porphyrius :

You may be sure that I did not have the least inclination even to mention some otherwise respectable people who, to the point of deafening you, insist that the doctrines of our friend Plotinus are none other than those of Numenius of Apamea. It is evident enough that these reproaches are entirely due to their desire to advertise their oratorical abilities. Possessed with the desire to rend Plotinus to pieces, they dare to go as far as to assert that he is no more than a babbler, a forger, and that his opinions are impossible. But since you think that it would be well for us to seize the occasion to recall to the public the teachings of which we approve in Plotinus's system of philosophy, and in order to honour so great a man as our friend Plotinus by spreading his teachings—although this really is needless, inasmuch as they have long since become celebrated—I comply with your request and, in accordance with my promise, I am hereby inscribing to you this work I am sure you will have the goodness to correct me if I happen to stray from the opinions of Plotinus. As the tragic poet says somewhere, being overwhelmed with the pressure of duties, I find myself compelled to criticism and correction if I am discovered

in altering the doctrines of our leader. You see how anxious I am to please you. Farewell.

2.—PORPHYRIUS THE PHILOSOPHER.

The second secretary and chief disciple of Plotinus was a man of superior type, of profound and extended erudition, of wise and sensible mind. He displayed in his numerous writings an elegance of style, a simplicity, a clearness and, above all, a correctness and care which was not always noticeable in the philosophic authors of the day. The literary output of Porphyrius was considerable. The first writings were introductions and commentaries on the chief works of Aristotle. Next we have *The abstinence from flesh food*, *An epistle to Marcella*, and *The Cave of the Nymphs*. Two valuable biographies also came from his pen, one of Pythagoras and the other of Plotinus ; the first drawing on the collected tradition about the ancient philosopher, and the second from first-hand knowledge. These five works exist in English translations.

A book on the sayings of the philosophers is cited at considerable length by Eusebius, but Porphyrius went a step further and compiled one on the sayings of the gods ! His collection of *Oracles of Apollo and other divinities* had for its end to demonstrate the power of these divine revelations and to encourage the study of the wisdom which he, for the first time, called *Theosophia*. It is thus to the Neo-Platonist that we of this generation owe this word, which in the course of time was adopted by certain mediæval students, notably by Jacob Boehme, whose translators gave it its English form. It is worth while remembering the original significance of this exalted word, and perhaps even now not too late to attempt to restrict it to the body of divine wisdom which the gods enjoy ; it is hardly right to use the same word to denote both their wisdom and ours.

Seven other treatises, some of them lengthy are known to us by name and by citations of later authors ; they are concerned mostly with philosophical and psychological discussions. Porphyrius' fourteenth and fifteenth works merit

special mention ; the one known by its Latin title *De regressu animæ* deals with the important question as to whether or not the human soul descends to the level of the animals in its many incarnations ; I will refer to it shortly. The other work, known as *Against the Christians* consisted of fifteen books, in one of which he made the first attempt at the "higher criticism" of the Old Testament, pointing out, for instance, what is now universally admitted, that the Book of Daniel was written after the events which it appears to predict apocalyptically. His judgment of the character of Jesus Christ is very interesting and deserves to be known (see S. Augustine).

3.—PORPHYRIUS AS EDITOR AND CRITIC.

Very important in its contents and results was the letter to Anebo the Egyptian priest, for in the first place it reveals Porphyrius as very sceptical of theurgy or religious magic professed in the temples, and in the second it called forth a reply which is known as the *Mysteries of the Egyptians and Chaldeans*, which I shall deal with in its proper place.

Above all—and perhaps this was his most important work—Porphyrius induced Plotinus to commit his lectures to writing, which in his turn he preserved and edited. Without effecting any change in the teaching of his master, and in contenting himself by putting them in a clear and beautiful order, Porphyrius imprinted upon them a very practical character and, as far as he could, gave them a specifically religious turn. He accentuated the metaphysical spiritualism, found in philosophy a place for moral asceticism as leading to the purification and salvation of the soul—the true object of philosophy in his opinion. The cause of evil lies not in the body as such but in the soul ; in its desires for base and inferior things, that is to say for corporeal things. For the salvation of the soul man must be ready to sacrifice the body which leads us on to a magic illusion, *γοήτευμα*. Such in a few words is the point of view of Porphyrius.

4.—HIS ETHICAL SIGNIFICANCE.

All his writings, though many of them are speculative in relation to metaphysics and psychology, have a strong ethical tendency. I quote a few passages from his commentary on Plotinus :

There is a difference between the virtues of the citizen, those of the man who essays to rise to contemplation, and who, on this account, is said to possess a contemplative mind ; those of him who contemplate intelligence ; and finally those of pure Intelligence, which is completely separated from the soul. The civil virtues consist of moderation in passions and in letting one's actions follow the rational laws of duty. The object of these virtues being to make us benevolent in our dealings with our fellow human beings, they are called civil virtues because they mutually unite citizens. . .

The virtues of the man who tries to contemplate consist in detaching oneself from from things here below ; that is why they are called "purifications." They command us to abstain from activities which overate the organs, and which excite the affections that relate to the body. The object of these virtues is to raise the soul to genuine existence. While the civil virtues are the ornament of mortal life, and prepare the soul for the purificatory virtues, the latter direct the man whom they adorn to abstain from activities in which the body predominates. . .

The civil virtues moderate the passions : their object is to teach us to live in conformity with the laws of human nature. The contemplative virtues obliterate the passions from the soul : their object is to assimilate man to the divinity. . .

There is a third kind of virtue, which is superior to the civil and purificatory virtues, the "virtues of the soul that contemplates intelligence." . . .

There is a fourth kind of virtue, the "exemplary virtue," which resides within intelligence. Their superiority to the virtues of the soul is the same as that of the type to the image : for intelligence contains simultaneously all the "beings" or essences which are the types of lower things.

5.—FREEWILL AND FATE.

In agreement with the whole school of Plato, Porphyrius professed the belief in the freewill of man, and he essayed to reconcile it with fate or the universal bond uniting causes and effects throughout the world. The web of destiny relates only to corporeal relations, within which the will of the soul exercises with varying degrees its own proper force. Moral responsibility rests upon the freedom of

the will, and moral excellence depends upon the extent to which the freewill develops power to overcome the obstacles provided by corporeal existence. It is not the body which is culpable and responsible but the soul.

The document which most clearly reveals the character of Porphyrius and his philosophy is his short unfinished epistle to his wife Marcella, from which I will now quote :

There are four first principles that must be upheld concerning God—faith, truth, love, hope. We must have faith that our only salvation is in turning to God. And, having faith, we must strive with all our might to know the truth about God. And when we know this, we must love Him we do know. And when we love Him, we must nourish our souls on good hopes for our life, for it is by their good hopes men are superior to bad ones. Let then these four principles be firmly held.

Next, let these three laws be distinguished. First, the law of God ; second, the law of human nature ; third, that which is laid down for nations and states. The law of nature fixes the limits of bodily needs, and shows what

is necessary to these, and condemns all striving after what is needless and superfluous. Now that which is established and laid down for states regulates by fixed agreements the common relations of men, by their mutual observance of the covenants laid down. But the divine law is implanted by the mind, for their welfare, in the thoughts of reasoning souls, and it is found truthfully inscribed therein. The law of humanity is transgressed by him who through vain opinions knows it not, owing to his excessive love for the pleasures of the body. And it is broken and despised by those who, even for the body's sake, gain the mastery over the body.

Epistle to Marcella, pars. 24 and 25.

The resemblance to Christian ethic is remarkable, and it still remains a matter of regret—as I stated in my article on Mithra—that the Christians and the non-Christians of this period did not co-operate with one another for the redemption of the world rather than seek each other's overthrow. At this distance of time their mutual polemics and apologies seem futile and irrelevant.

(To be continued.)

The Inner Life

The Responsibility of Believing

By C. JINARAJADASA

WE are all banded together to try to understand and to live a very great ideal. We say that we are the followers of the Great World-Teacher. I do not know whether you fully realise what underlies the phrase, "the World-Teacher." I want briefly to point out what seems to me to be denoted by that most significant phrase. We are unique in the world to-day, because, transcending the narrow salvations of the existing religions, we proclaim a universal salvation. We see that there is hope and happiness coming for all ; we hold that

there is a wisdom which will help each individual to solve his difficulties, that there is a compassion which will comfort and strengthen every single being in the world ; and we offer a world-ideal. This world-ideal of ours is crystallised from our belief in a World-Teacher ; so we offer ourselves to the world as trying to fit ourselves, first, to be His followers and, second, to be His agents. That, I think you will all agree, is a statement of our aspirations.

Now when we use the word "World-Teacher," we imply that He comes to work for the whole world ; not for one nation, not for one religion, but for the whole

world. We would not be brothers of the Star if we, thinking of His message, limit it to any one people. We believe that something new will happen in the world ; it is the offering of Love and Wisdom to the whole world, in such a way that practically all the best in the world will feel that offering acceptable. We are visualising a unique idea, and that is the thought of a World-Person, a World-Salvation, a World-Reconstruction. It is the fundamental idea that all humanity has one common basis, and that it is going to be helped by one individual, a "World-Teacher." Surely it goes without saying that when we think of Him, it is with the idea that, in a unique fashion among existing Teachers, He has the world's interests at His heart. He is not identified with the interests of any one class or caste, or of any one religion or nation. He is identified only with the best interests of all humanity. We believe that He is looking at the world's affairs from a unique standpoint, and from such a height that He sees all the affairs of men spread out before Him, and that He judges, not from the standpoint of any one country, religion, or race, but from the standpoint of a Saviour of all humanity.

Therefore, in the first word of the phrase "World-Teacher," there is a great ideal of profound significance. Our Leader is a Teacher who is working all the time, and for the whole world. Now, we have pledged ourselves to follow Him, and especially to assist Him when He comes. Obviously we shall "follow" Him only so far as His teachings are acceptable to us ; and we shall "assist" Him only in so far as our characters are able to grasp His work. If we think of Him only by what He does for the world to give it comfort, then, when He comes, we shall be comforted in so far as we accept His teaching ; but we shall assist effectively in His work only so far as our character is trained to do the kind of work which He wants done. Probably, when He comes, among us Brothers of the Star, there will be two classes of members : first, those who will take the

attitude of mere followers ; and, the second, very few, who will really help as agents and workers. From what I have said about His relation to the world, it is obvious that how far a worker will be useful to Him will depend on the agent's conception of his Principal's mission.

The Teacher stands for the whole world. But if I am only for my country, or even first for my country but not first for all His work, I shall be useful only in a very partial way, only so far as my own country is concerned ; but I shall not be useful as He desires me to be. If we are to be His helpers, not only when He comes, but even now—for He wants our help just as much now—it is necessary for us to know His attitude. And His attitude is summed up in that one word, "world." I want you to analyse for yourself in quiet meditation how far you are ready to do His work, *for the world*.

I think most of us have a broader attitude to problems than the average man of the world, but not so broad as we should have in order to be fully useful in the Lord's work. There is a type of patriot who regards his country as the pivot upon which the whole world turns, and who says in the words of a famous American : "My country, may she be always in the right ; but my country, right or wrong." Now it is obvious that such a patriot has not the world-standpoint. It is a one-country standpoint. Most of us have a variant of that in : "My religion, right or wrong", "Our institutions, right or wrong." So long as we have that attitude you can see it is not a world-attitude : we are not thinking in terms of the world.

Now I want all of us very carefully to analyse the faith that is in us. Are we really thinking first in terms of the world and, after that, visualising our country, our religion, from that central standpoint ? Have we thought out how we should do our work ? For as you know, we hope that we shall not be merely His followers but we shall be also His agents. Take, for instance, some of the problems in our country : we have the problems of poverty, ignorance, caste oppression, and so on. We have many problems, and

some of us are trying to solve them. But the point is this. Are we visualising these problems of our country from the world's standpoint? Consider, for instance, the poverty in India, the lack of education, the hardships coming to many from the division into high and low caste and outcast; are we seeing these problems as related to a world problem? If we are to be useful to carry out His plan, to solve the problem of poverty for India, our solution must be linked to the solution of the world's poverty. That is quite obvious to anyone who inquires into the problem of the poverty here in India; he will see quickly that the poverty of India is partly a matter of economic changes which are affecting the whole world today. Till you realise that, till you understand the reasons for the world's poverty, it is certain you will not be able to solve definitely the problem of India's poverty. In our little schemes of social reform, are we seeing them in terms of a great social reform which is happening in other countries? That is the thought I want to put to you. Some of you will be excellent devotees of the Lord, but very poor agents of the Lord. If you are to be truly useful, you must train yourselves to see the problems of the whole world first and, then, the problem of India or Hinduism as related to that of the world.

What we see next in that phrase, the "World-Teacher," is that He is a Teacher. I often wonder as I go about and meet the Brothers of the Star, how many of them are really anxious to be taught. If we really believe that He is a World-Teacher, then, when He speaks, we ought to be in the attitude of students, of mere beginners, who do not know even the alphabet. I well remember my first lesson when, on an auspicious day, I went with a present to the teacher, and he wrote on the board spread with rice the letter A, and traced that letter with my first finger guided by his hand. It was to me a day of beginnings. Will it be like that for you when the Lord comes? When the World-Teacher comes shall we look upon Him as originating Wisdom for the first time, as having for us something of

which we knew nothing? Or shall we in our attitude always be comparing what He says with what we know in the Vedas, or Upanishads, or Puranas? Shall we want Him to be merely a commentary on the Vedas, or shall we take Him to be the Vedas themselves? Are you going to look upon what you cling to in your religion as the standard by which to judge Him, or only as useful or useless to help you to *understand* Him? You know what He said about Himself in the *Gita*: "All the Vedas are as useful to an enlightened Brahmana as is a tank in a place covered all over with water." When He speaks to us shall we be free of all our previous notions, and realise that if He says something novel, which is contrary to all traditions, it is for us to drop all the traditions, and start afresh to understand Him? That is the point. Are we going to have a battle within ourselves, to see how far we can accept His teachings?

If we believe Him to be the World-Teacher, surely we must accept Him fully. Does not that mean that we should be in the attitude of a true *Sishya*, that is, "a pupil," utterly open-minded and willing to leave all his past traditions in order that he may understand his Teacher? This means complete trust in the Teacher, whatever is the message which He proclaims. If we cannot trust Him, we shall be like the rest of the world who will mistrust Him. Ours should not be the ordinary attitude which the world has towards its Teachers, of asking them to justify themselves. When we hear His message, when He is with us, we should see that nothing holds us back. This means an intellectual detachment from all the traditions of the past, from all its religions and sciences, from all its ideas and customs. It is not that I do not recognise their high value; without them the world would be absolutely a quagmire. But by the use of the word "Teacher," we assert there is nothing in the past cultures more true or more helpful than His teaching. Reverence or devotion to the past—the world's past or our own past—is well enough in its way, and for many it is the most strengthening. But sometimes

people cling to the past merely because it is the past, and there is a struggle within them to let it go. But that is like weeping for the dead leaves which fall. If you know that the tree is alive, you not only forget their fall, but are glad; for leaves fall only because the new leaves are already made and are in the bud.

We have to be ready to examine each problem absolutely from the beginning, without any attachment. Suppose the Great Teacher says it is absolutely wrong to hold property. What should be our attitude? You know that in the world to-day the idea of a man giving up his property, which he has righteously earned, is monstrous; it is a wickedness and a sacrilege. But suppose He says that, what ought to be your attitude as Brothers of the Star? Perhaps it cannot at first be an attitude of enthusiasm, if we have property. But we should at least be ready intellectually to inquire into the whole problem of civilisation from His standpoint. Suppose He should say that you could have a better state by not having the family as the unit; that everything in the world is wrong because of this clinging to the idea of a family. Suppose He says anything revolutionary of our ideas and customs. We should examine quietly every idea which He offers, however much it contradicts our innermost convictions. Do not let us ask Him to justify His teachings to us, before we would accept Him. The world has a right to ask Him to justify Himself; but we as Brothers of the Star have separated ourselves already from the world. Therefore a higher duty rests on us, and that is the duty of preparing ourselves to be His followers.

I do not want to elaborate this article, because in this faith of ours there is a characteristic that each seed of an idea will germinate very swiftly, provided we give it the soil which it requires. By merely mentioning the fact that a great World-Teacher is to come, and that a man can even now know of Him by doing actions in His name, you will have given to each of your hearers the beginning of a profound wisdom; for, by his own inner

meditation, the listener can come to all the other great truths of our message.

To be His follower is a very high privilege, but to be before His gaze as His worker is a greater privilege. He knows our weaknesses, and He shares His strength with us. What He wants of us is not so much a perfect capacity, as a perfect trust and determination to serve Him. We have to guard against the mistake which the ancient Jews made of professing various ideas, and of not living up to them, and yet being spiritually proud. The Christ called them "whited sepulchres." It is far better to be conscious of sin and limitation than to be deluded and believe in our perfection. We have to guard against the danger of hypocrisy. Hypocrisy blinds. It would be scarcely charitable to say that every member is a conscious hypocrite—every one, myself included; but yet hypocrisy is a danger which is always near us. Hypocrisy is so easy and so natural. It is due to the habit which we all have of continually making little pacts with our conscience. We say or do something, a little thing perhaps, which, somewhere inside us, we know is wrong; we then promptly explain it away to conscience. But the next time the voice of conscience is feeble, and the time after it is not heard at all. And so hypocrisy becomes natural, and we are surrounded by a wall of illusion. It is this illusion which does more evil in the world than anything else.

Let us meditate on these things, and take ourselves humbly in hand. Let us, at least, be aware how little we can help Him, not how much; how little we are ready to renounce, not how much, in order to co-operate with Him in His work. That is the thought I want to put before you. Let us in every way know where we are standing. Not many more years will pass before each one of us will be, as it were, on trial, when we shall be called on definitely to weigh ourselves in the balance of what He wants done. Our Salvation, that is, our entering on that high co-operation with Him, is to come from our readiness to answer to His call. He does not want thousands of devotees touching

His feet and bringing Him garlands. Do you suppose when He comes to Madras, He will be pleased with hundreds of garlands, when He knows that thousands are suffering from poverty in the city? He will want workers who can say: "This is what I have done in this part of the city, in this department," and so on. That is what you and I ought to be.

All the wisdom which we require will come from Him, provided we have a reality in our trust of Him. If we call to Him, He will come. Be sure of that. But how many of us are calling to Him? To have a mere mental belief in His coming is not to call to Him. A real call from the heart always brings a response—a terrifying response sometimes, because you are asked to renounce, to sacrifice, to strip yourself. After you call to Him, you cannot serve two masters. You must go with Him, "all the way." He knows every one of you. Are you willing to work for His Reconstruction? Are you ready to renounce, to be a *Sannyasi*, the "renouncer"? Then you can help. Truest helpers are those who renounce.

A *Sannyasi*, as you know, is one who has nothing of the attachments of the world; he has no caste, and no worldly obligations. If you have that attitude, that you are for the World-Teacher and for Him only, then you can be absolutely sure of His existence, and of his guidance. If you have still intellectual doubts about Him, rouse yourself and gather all your soul's strength and make a call to Him with the soul. "Arise, awake, seek out the great Teachers and get understanding." Ask Him to come into your life, even before He comes to the world. It is worth while to make the call if you want to think and feel, and act differently from the sorrowful ways of men.

Light inspiration and enthusiasm await each of us; they are our heritage. But we must *ask* for them. But to receive them means responsibility. For after receiving we must be leaders of the world and not its followers; we must be for the world and not for a nation, for the future and not for the past. Do you really *want* a World-Teacher who asks all that of you?

Discipleship

By EMILY LUTYENS

I.

ONE of the chief difficulties with which we in this Order have to contend is that our thoughts are so much centered on the future that we are apt to forget the importance of the present.

We all imagine that when the Great Teacher is among us we shall, as a matter of course, be numbered among His disciples, but we do not realise that possibly discipleship in the future depends upon the efficiency of our preparation to-day.

The disciple is trained not born, and devotion alone will not enable us to acquire the necessary qualifications.

In the Gospel story the disciples were apparently all professional men who, when the Master's call came to them, rose

up, left all, and followed Him. This fact indicates that the best training for discipleship may be found in the pursuit of some ordinary avocation or profession, and that the intuition can be as much awakened under these conditions as under those more definitely religious. Many of the disciples were fishermen, Matthew was a publican, Luke a doctor, showing a great variety of types and pursuits.

The great principles which are to guide our conduct have been laid down for us over and over again, but perhaps we do not always apply them sufficiently to the little things of life, and it is these little things which are our greatest tests. There are few people who do not behave well in a big crisis, and, given the spirit of devotion,

there are many to-day who would gladly accept martyrdom, suffering and persecution, for an ideal, be it a cause or a personality. A far greater difficulty is to be big over little things, to transform the commonplace into the ideal, to make of daily life a radiant pathway of service. The reason for this is probably that a big demand makes a call upon the Ego, the real self in each of us, and thus the ordinary man is often transformed into the hero, but the little irritations of daily life do not seem of sufficient importance to call out the Hero in man, to meet and deal with them, and consequently we allow ourselves to be overwhelmed by trivialities. Many people would be splendidly heroic in face of a great danger, or courageous in bearing a terrible pain, but the same people might display great cowardice over visiting the dentist for instance. In this case we allow ourselves to be overwhelmed by our fear of pain, by a certain feeling of sordidness, a realisation that the occasion is not one which demands heroism, and therefore we are not heroic. If we can find some way of throwing a glamour over a visit to the dentist we shall meet it in the same spirit as a martyr met his torturers. It is quite true that we do not want to expend an unnecessary amount of force on a trivial occasion, but it is also true that we can make of trivial incidents opportunities for developing spiritual powers. "He that seeth Me in everything and everything in Me, of him will I never lose hold and he shall never lose hold of me." This was the teaching of Sri Krishna, and it is this conception which transforms the commonplaces of life into the ideal. God meets us everywhere that we are able to find Him, as much in the sordid, the trivial, the ugly, as in the great, the beautiful and the grandiose.

The first lesson, therefore, that we have to learn is the importance of little things and to realise that these are our greatest tests. If we study the lives of the Great Teachers and Their disciples, if even we regard at the present time any leader who has a following, we notice how many of their difficulties are caused by the small jealousies,

the petty quarrels, the jarring personalities of those who follow them. The failure in loyalty and devotion, the splits and intrigues which take place in every movement are almost invariably the result of hurt feelings, vanity and jealousy, rather than the result of divergence of principle. It is for this reason we are so constantly told to get rid of our personalities before we can truly serve. This seems at first a hard saying, because our whole outlook upon life is so coloured by our personality that to get rid of it would seem like annihilation. But this is because we have not yet learnt the true meaning of personality. The word is derived from the Latin *persona*, from *sona*, sound and *per*, through—the mask *through* which the sound passes.

This expresses exactly the meaning of personality, it is the mask which hides the true self, it *impersonates* the Ego, and in so doing constantly distorts him. It is for us the great illusion which has to be dispelled by the light of truth. Each of us individually is a facet of the Infinite Truth, each of us has an individual note to sound in the great symphony of life, and our business in the world is to find that note and to sound it clearly and without discord. But this mask, which we call the personality, is ever seeking to impress us with the belief that *it* is the true self, and we are generally deluded by it. Therefore all books which deal with the life of discipleship insist on discrimination as the first of the qualifications, for until we have learnt to discriminate between the Self and its vehicles we can make no progress. It is said in the Bhagavad Gîtâ, "The peace of the Eternal lies near to those who know themselves."

Self-knowledge, however, is very difficult to acquire, partly because we are blinded by the personality, but also because to get rid of this personality is a painful process and we are not always willing to face it. Mr. Krishnamurti, in his editorial notes in the February HERALD, says very truly, "We do not need a Teacher to tell us what are the Great Truths, as we can find them for ourselves if we would only look deep into ourselves." And again in his

March notes he says, "Great Truths are covered with little Truths to suit our personalities, for in our heart of hearts we are afraid to face them till eventually the great Truths disappear." How few people have the courage to be really honest with themselves, to face resolutely their real motives for their actions. We cover up our real motives by countless little shams and hypocrisies by which we really delude ourselves. The mission of a true Teacher is to tear away the veil of unreality and reveal us to ourselves, and how few can bear the process. We turn and rend the Teacher who brings to us the Light because we cannot bear to face ourselves in that blinding revelation.

We have, as a preliminary to all effort, to realise the Truth of the axiom that nothing and nobody can hurt us but ourselves. It is our hand alone which can forge the weapon which can wound us, our own weaknesses which give alone the opportunity for pain to enter. We can easily realise the truth of this if we will be honest with ourselves. Very few of us would feel the smallest pain at being accused of the intention to murder or to rob. We have passed beyond the stage where these particular crimes are any longer temptations to us, we have outgrown the desire to kill or steal, and therefore an accusation of the kind would merely awake a smile. But if someone accuses us of childishness, of meanness, of conceit or selfishness, we are instantly aflame with indignation, because in our inmost heart we know that it is true. The majority of us are still at that stage of evolution where we are of capable of these defects. And because a wound is inflicted upon us by the *Truth* we are thrown immediately upon the defensive, and instead of turning upon ourselves and rending from our nature the evil thing, we turn in anger upon the one who has exposed our weakness, and seek to belittle him in order to afford a balm to the wound inflicted on our self-esteem.

This is the Teacher's greatest difficulty, the disciple's greatest pitfall, how to sweep

away the small weaknesses which yet form so great a barrier to progress and useful service. It is quite obvious that if we wish to serve and follow the Great Teacher when He comes we *must* rid ourselves now of those disqualifications which would make it impossible for Him to use us in the future, and for this purpose it may be helpful if we keep trying to make a mental picture both of the qualities which we must cultivate and of the faults which must be resolutely cut away.

Those of us who are in earnest in our desire to serve Him are probably all prepared to respond to a great demand, to die if need be or suffer persecution for His sake, but are we equally prepared to bear without being hurt the little rebuffs and snubs and hurts to our pride which *must* come in one form or another in the course of our training? We are prepared to give up all and follow Him, are we equally prepared to be set aside, to see someone else preferred before us, to realise that the only service worth anything will be what He needs and not necessarily what we desire to give? The disciples of old responded to His call, they left all to follow Him, but they utterly failed to understand His mission or His teaching. They wasted His time by appeals to Him to settle their petty disputes and jealousies, and when the test came, so little did they really believe in Him that it is recorded of them that "all forsook Him and fled."

He that has learnt to be great in little things, to be honest and sincere with himself in all his motives and actions, who has succeeded in dominating his personality, and recognising it for what it is, the weaver of spells, of illusion, the prince of lies, need never fear the great test when it comes. Let us try therefore and work now at the little things, at understanding our own pettiness and childishness, in conquering the mean tendencies and selfish faults, then we may hope that when the Master is with us we shall not obstruct His progress by the feebleness of our understanding and co-operation.

(To be continued.)

Some Mystics, Ancient and Modern : A New Philosophy of Life

By S. L. BENSUSAN

MYSTICISM as a world force has not been generally recognised even by mystics themselves; they are inclined to regard it as an expression of their individual creed. This, of course, is altogether too narrow a view. If we turn to a survey, however brief, however cursory, of the world history of religions, we may be inclined to regard mysticism in a truer light as a revolt against formalism and a forerunner of the death or rebirth of some established creed.

A religion is conceived in rapture and enthusiasm, it attracts the most enlightened and devoted souls; then it passes for what might almost be called purposes of administration into the hands of formalists, and in their hands it dies. This process may last 1,000 years or more, but it is not the less inevitable on that account. No faith is immortal because the human mind outgrows it and man tends ever to create God in his own image.

The endeavour to confine the spiritual development of our lives within the boundaries of convention and custom can lead only one way, and those who have studied the beginnings of the great religions, testify on every hand to the purity of the first conception and to the fashion in which that pure conception has been overlaid by ritual as time has gone on. Clearly, man's demand for spiritual satisfaction, by which I mean merely the satisfaction of his non-material needs,

would appear to be nearly as old as man himself. Every great race within the range of recorded time has sought in some fashion of its own, often barbarous and revolting according to our conceptions, to understand or to placate "the unseen ones who see us," and throughout the ages we find the best class of men and women striving after "the something, not ourselves, that makes for righteousness." Much of the best research work of this kind has been done by those whom we term mystics, and it is safe to say that every race and every creed has had a share in them. Even Islam, the religion that is supposed in the West to be so very material, has had a mystical side to its development, and this side has been illuminated for us recently by Dr. Edward Alleyne Nicholson. In his latest work, "Mohammedan Mysticism" (Cambridge University Press), he has written a really fascinating account of the Persian Mysteries of the Xth century and later, and has succeeded in bringing before us not only an interesting study of their lives but a completely intelligible account of their theories of the Universe. He deals in turn with Abu Sa'id, who is so famous in the literature of Persia, perhaps more famous than Omar Khayyám, with Abd'l Karím al Jílí, who was of the late XIVth century, and with Ibn 'l Fárid, author of famous Odes, of which some are translated. In his Preface Dr. Nicholson makes a remark of great interest to the effect that if we would seek to penetrate below the surface of Mohammedan religious life we must

endeavour to understand mysticism, because though the forms may be fantastic and the ideas difficult to grasp, East and West may often meet in their company and find themselves akin.

It is said that Abu Sa'id, who was born in Khurasan, was initiated early into the rudiments of mysticism because his father was in the habit of entertaining Súffis when they arrived in the city.

The story of how he became a mystic is very interesting, not only because of the many adventures that lie in the way, but because of the light that is shed upon the mental outlook of those rebels against formal Mohammedanism. Formalism, in whatever religion, has always provoked protest. We find it in this country where dissenters of every kind are as the sand upon the sea shore for multitude, this country, of which I think, it was Voltaire who said that he could find in it 80 religions and only one sauce. Súffism was founded upon a mystical interpretation of Mohammed's teaching. It regarded all men as pilgrims along a road that stretches between the unknown whence we come and the unknown whither we go, and for the Súffí this was a road of repentance, abstinence, renunciation, poverty, patience, faith and acquiescence. For all these revolts against the flesh there was something at least in the way of a reward, for the time came when the pilgrim soul experienced those moments of supreme and indefinable ecstasy that are called "Union with the Divine." It is one of the faults of all faiths that the practice stands on a considerably lower plane than the theory, and we see in Dr. Nicholson's vivid study of the life of Abu Sa'id that this eminent Súffí justified himself in the later years for all manner of indulgences from which, in his early days, he would have warned his followers, had he possessed any. He was particularly devoted to the pleasures of the table and would appear to have squandered freely in creature comfort, the large offerings of the Faithful. Nor was he ever lacking in a strong defence when charged with what appeared to the ordinary eye as error. The trouble about

Súffism is, or was, that it is concerned only with that transcendental consciousness that does not depend upon the intellect; it stands above the intellect and is not to be reached by way of study; consequently the Súffis as a class tend to despise the fruits of the mind.

"The first step in Súffism," says Abu Sa'id, "is the breaking of inkpots, the tearing up of books and the forgetting of all kinds of intellectual knowledge." Seeing how very many people there are who are only too pleased to tear up books or at best to leave them unread, the danger of this theory needs no insistence, nor did the heterodoxy of Abu Sa'id end here. He even refused to take part in the great pilgrimage to Mecca in which every devout Mohammedan has such an abiding interest that he is willing to risk his life to reach the goal. Abu Sa'id said that the pilgrimage was unnecessary, not only for himself but for others. While it is perhaps a little surprising to find that his fame has endured for centuries and that his writings are popular to this day in Persia, it is easy to understand why his followers were subjected frequently to persecution.

The philosophy of Jílí is curiously theosophical. He preached the perfect man who may be taken for the Elder Brethren of humanity, and he declared that they are the outward and physical manifestation of the spiritual element of Mohammed. This, of course, is a most abstruse position, and the chapters in the book that deal with it call for the closest reading, but it is fair to add that Dr. Nicholson has made them completely intelligible. I suppose that it was the Buddhist influence upon Mohammedanism that gave Jílí his theosophical tendencies. The point that is of most interest to the general reader and, particularly perhaps to readers of this journal, is that one referred to already but well worth iteration. The twilight of all great religions produces mystics. They are, in a sense, the fruit of a dying tree of faith. Formalism has killed the tree, just as ivy if left unchecked will kill the monarchs of the forest, just as, in the tropics, growths

similar to the ivy but far more rapid in their development, play havoc with those living bodies to which they attach themselves in order to assist their parasitic growth. Out of the twilight of mysticism some new faith is evolved to carry on for its appointed time and disappear. Our knowledge is not sufficient to tell us how many Faiths have come and gone in this fashion since man began first to concern himself with his higher destiny.

The latter half of the book is given to a translation of the Odes of Ibn 'l Fârid, and these Odes embody in beautiful phrases a series of very subtle thoughts. Dr. Nicholson's work constitutes a valuable contribution to a subject of which we know all too little, while demanding the very closest study and concentration if the best it has to offer is not to elude us.

* * *

The Rev. Holden Edward Sampson who seems to be the author of many books relating to wisdom and the occult has published, under the title of "Theou Sophia," a series of analytical lessons in the wisdom of the Divine Mysteries. These lessons are apparently associated with a society called "Ek-klesia," which publishes a journal called "Koinonia," and a study of the book which consists of questions and answers reveals it as an attempt to create something in the nature of a new religious order. It explains all the phenomena of life, and is undoubtedly a very serious, often satisfactory, and, I believe, always honest attempt to answer the questions that baffle human intelligence. Naturally, every one is prepared to accept any explanation that may be given so long as it is reasonably intelligent and obviously moral in its intention. At the same time the measure of receptivity and the measure of worth do not necessarily balance or even correspond.

This class of work is safe to find a following, but if we ask for authority, if we refuse to accept statements just because they are made with intelligence and conviction, then I think we shall find less in the book than it sets out to give us. It is

one of the phenomena of the present time that very few people are satisfied with their spiritual landmarks. They are seeking uncharted territory, they are in search of new spiritual experiences, they are intolerant of the silences in which the life-spirit works and the veil behind which it pursues appointed ends. They are intent upon charging Providence with their own shortcomings. I think that we have here one of the reasons for the rise and ready reception of new explanations; any explanation of what cannot be explained by the evidence of our present limited faculties is regarded by some as a new religion. The tendency is not healthy and it cannot be applauded.

For myself, I cannot help wondering whether the world stands so much in need of a new religion as it stands in need of the maintenance of the basic principles of the old ones. It may be said with perfect confidence that most of the great religions of the world have, in one aspect at least, served their purpose. They have lost their morning freshness, they have become swaddled in ritual, they tend to offer stones in place of bread, and they maintain a large number of people who must support principles to which they find themselves unable to give unquestioning adherence. So far so bad, but, at the same time, it is well to remember that there is in every one of these religions a body of belief that it shares in common with the rest, a body that has in it every conviction that the world without has given to the world within. To embrace a new faith in order to assert new principles seems a work of supererogation.

It is fair to say that the author in the Preface to his book points out that the Faith he entertains does not involve the throwing over by serious and devout thinkers of the ancient Verities and Beliefs of their forebears. Further, it is right to add that "Theou Sophia," which is published by Wm. Rider, Ltd. (Paternoster Row, E.C.), is capably written, though one might have dispensed with the system of capitals and italics. As a sign and symptom of modern movements it deserves an attention to which, some

will hold, its intrinsic merit can hardly call for. But it is the third volume of a series and I have not seen the predecessors, while the Rev. Holden Sampson is the author of many books, and I would not willingly do him less than justice.

* * *

It is very seldom that a book consisting of moral aphorisms can hold the general reader for long ; there is always the danger that for lack of some spiritual quality in the thoughts they will appear merely as cant phrases, and inspire, if they inspire anything, a sense of disgust. I have come across a book lately, a book called "The Understanding of Good," by Jeanne de Vietinghoff (John Lane, the Bodley Head), which is perhaps the best of its kind that I have encountered. The table of contents is not an inspiring one ; it suggests a collection of tracts with such titles as "Good," "Transgression," "The Action of Man," "The Miracle of God," "Hope," "Fraud," "Exceptions," "Grace," and "Inspiration." These titles contain the irritating suggestion that the author will be wrapping up some terribly commonplace thoughts in some or other of the countless forms of hackneyed expression. Anxiety is reduced a little on finding that Mr. Richard King has written a "foreword" to the book, and that he says in it "These truths have, I know, been uttered before, but apparently they have not been uttered often enough nor long enough," and then we come to the author's charming little preface, less than 20 lines long and quite disarming in its simplicity. It is worth quoting and I set it out in full :

"Those who may seek in these pages a philosophy or a religion will be inevitably disappointed. It has not been my aim to construct a system or impose a trend ; I have only desired to see for myself the truth of the moment and to tell what I have seen, in the single wish to serve truth.

"I respect the experience of each and all. It is impossible that truth should appear the same to all. Truth is movement ; for each an individual movement. I have called this volume 'The Understanding of Good,' because, without understanding, sincerity and goodwill do not

suffice to reveal to us what is right. By understanding I mean that wisdom of the soul—as distinct from that of the mind—which only experience of life and converse with the Divine can teach us."

With these preliminaries it is possible to enter upon the book with some pleasant anticipations, and it is soon certain that they will be amply fulfilled. The author has endeavoured to understand the springs of normal action, and it is quite clear that much study has been associated with her discoveries, because there is a reflection of many an ancient philosopher in her views, a reflection that may be traced to "the East where God was born," and to Greece in the days when its philosophers dominated the thoughts of the Western world. It is an almost irresistible temptation to quote the author because her thought is of the very best quality in so far as it sets us thinking all the time, sometimes indeed, in opposition, and finally in some measure of agreement at least. Here, for example, on one of the earliest pages is a statement that would be challenged by a very large portion of the established clergy of every religion in the world :

"A fault that stirs us is better than a virtue that sends us to sleep."

The explanation is a very charming one because the author goes on to point out that when the sculptor chisels his marble in order to realise the form his inspiration has created, he must scatter a thousand broken fragments round him. The faults of our conscious life, in which our spiritual being expands, may be compared with this accumulation of splinters round the masterpiece, while to be occupied solely with the outward correctness of one's life is, so to speak, to be a sculptor who fears to apply chisel to marble lest he should disarrange his studio.

Good in the heart of man, our author tells us, advances slowly, the intellect conceives an ideal, the will strives after it, but the soul takes time to acquire the force necessary for its realisation. We cannot precipitate evolution by accepting ready-made truth or practising virtues that lie in truth beyond our power. Speaking of what

she calls "virtuous men," the author points out that many waste the strength of their character in petty virtues and exhaust in sickly emotion the consciousness of their mission, while evil-doers, who are not only more courageous but more independent, face opposition and defy established order. It is the author's view that goodness without strength often does more harm than actual evil, for it is not by coddling the feeble and deploring human misery that we become useful to our fellow creatures, but by having faith in the remedy of evil conditions and asserting justice. In another fine passage the author declares that one can lie to God in the mere inaction of the soul and so can injure one's fellow creatures without words and without deeds. He who longs for truth even if he deceive himself, seeks the right; he who deliberately commits evil shuts his soul to that which could enlighten it. Aphorisms these, perhaps, but they have a freshness of their own. The essay on Circumstances is a striking contribution to the book, for the author claims, justly enough, that the soul has the privilege of being able to repudiate circumstances and to create for itself an atmosphere of its own. Man has two destinies and two natures. One has its origin in our primitive self and brings with us from the cradle some reflection of former existence, while the other and higher destiny radiates from our developed personality. It follows that to be discouraged in the face of circumstances, however inimical they may be, is to prove the narrowness of our horizon and the shortness of our vision. Another fine idea which Pascal himself would not have despised is that while a beautiful thought can add brilliancy to the spirit, only a fine action can add force to the soul.

In the Chapter on Hope the author tells us that sorrow, if we have learned how to fathom it, ought to increase our happiness, and that in the alternations of joy and sorrow the soul of mankind lives and grows. If we can see the beautiful, and that should be the object of our study, we will follow without effort, for we end always by resembling what we admire,

and happiness is not to be found outside life; it does not brood over it as the sky broods over the earth, but is in life itself, in full life, with its struggles and its joys.

In another fine passage the author declares that nothing shines with such a radiance as the joy of the vanquished, and she says she would rather savour the joyous moment of the unhappy than share the happy hours of the fortunate. Whatever the phantoms of our worst hours may tell us, we are moving towards life and not death—to that life which gradually casts off its mortal garments and replaces them with the vesture that is imperishable. Happiness is part of the Divine element in us, and the more we have of this Divinity the greater will be our capacity for happiness.

Then comes another of the statements which stir the half-developed intelligence, one of those hard-won fruits of thought that have been hammered out on the anvil of experience:

"A sincere vice is nearer to truth than a fictitious virtue. . . ."

"A truly great soul is one that dares to be honest equally in its defects as in its good qualities."

In the Chapter called "Exceptions" the author tells us that lies that have their source in a want of natural strength are equally as excusable as those which certain conditions force on us, since in both cases the authors of fraud are less those who lie than those who condemn without understanding. She suggests later that all Creation is a collection of existing forces that grow and find equilibrium in mutual sustenance:

"Without the earth that bears the tree, the branch that rocks the nest, our forests would have remained empty and silent. In the moral sphere our soul cannot form or our virtues develop except on a basis of mutual patience."

There is an extraordinarily understanding chapter entitled "The Patience that Endures," and in it the author speaks of those disturbing personalities which she describes as alien, contradictory and mendicant souls. The barrier between us and the alien soul is similar to that existing between people who speak a different

language, and in the presence of such a soul we must renounce all attempt to give, and resign ourselves to being useless. There can be few of us who have been brought into contact with a great number of people and have not felt the truth of this statement, who have not come into contact with people who have nothing to offer and nothing to receive, who must remain alien because there is no common ground on which they can be met. But though we may have had that consciousness very strongly developed within us, the thoughts to which contact with this class of person gives rise have seldom been crystallised so clearly as they are here.

Our author's Essay on "Love" is perhaps a little unconventional, but it is quite sound. She starts off by declaring that the excess of morality that prevents the development of natural and lawful sentiments is just as blameworthy as the immorality that degrades, and later she makes the profound statement that the soul as well as the body has sex and demands union for its completion. She tells us that what man nearly always forgets is that a woman, being a human creature animated by the same feelings and a prey to the same difficulties as himself, has a right to the same conditions of life and cannot fulfil her mission unless her veritable self is recognised and appealed to. Here in a simple statement we have a solution of the secret of countless unhappy unions past, present and to come; and it is further true that man looks for repose and distraction in love, while woman seeks in it the unfolding of her being.

To those who are no longer young, there is considerable food for comforting reflection in the Essay on "Detachment" which deals with the time when we come to look on worldly advantages with greater indifference, pursue them, if at all, with a lagging step and suffer less keenly and more briefly from their loss, while certain

emotions become blunted. This she does not regard as a lessening of life's force but rather as a simple transference of the life which is seeking a higher level, since to be calm is not necessarily to be less vital. The philosopher watching the current of life on which he no longer depends has quite as much fervour in hope as is to be found in the tumultuous passion of the adolescent. Later comes a passage of singularly sound observation; it is worth quoting in full:

"It is of little use to say to a young creature, in love with life, that the good things of the world will not be able to satisfy his heart; he will not believe you. And perhaps, even, he ought not to believe you, for he would be lying to himself if he accepted a truth without having first proved it. Far better is it that all should taste the delights of the world, even at the cost of a temporary deterioration, if only thereby to gain the conviction of their insufficiency; for only then will they be able to surrender themselves free-heartedly and without regret to the invisible.

"Nor is it well to encourage the practice of spirituality in the young—and how many remain children for the greater part of their lives! It is enough that they should see spiritual realities made living around them, in order that they may drink of that divine cup when their hour shall sound."

In the closing chapter she declares that only the wise man and the little child can smile with impunity at the movement of life's wheel, the one because he knows nothing, the other because he knows that all is nothing.

I cannot help thinking that if this work had been rescued from some collection of old manuscripts or papyri, it would have been acclaimed a masterpiece. To-day, in the pressure and fret of the times we live in it may be that it will pass comparatively unnoticed, although the extent to which it has been translated and circulated in the Old World and the New does much to remove the fear. I regard it as one of the few books that are worth reading, keeping and recommending to those we care for most.

Mothers and their Children

By CONSTANCE LYTTON

THE weekly newspaper, *Time and Tide*, has recently formed a "Six Point Group" to obtain from Parliament satisfactory legislation on the following urgent matters:—(1) Child Assault; (2) The Widowed Mother; (3) The Unmarried Mother and her Child; (4) Equal rights of guardianship for Married Parents. Many injustices are involved by unequal pay for equal work, and two cases of paramount importance stand out which legislation can easily effect: (5) Equal pay for Teachers; (6) Equal opportunities for Men and Women in the Civil Service. These are essentially women's questions, but many men have taken them up since women have been enabled to deal with them as voters, and they effect both men and women.

Judge Neil, the so-called father of Pensions to Mothers in America, tells (January, 1911) of a mother in Chicago with five children. The father had died three years before; the mother, a good woman, had gone out to do washing from that time to support her children. Her health had broken, she was unable to earn more money, her landlord ordered her to move and, having no place to go, she was ordered into Court. Her children clung around her skirts. The probation officer held that, being unable to support them, the children should be taken away from her and given to someone who could. Judge Neil said: "Judge, wouldn't it be kinder and more humane if you took the mother out and shot her before you take the children away from her for ever?" That case woke up Judge Neil. He asked the State Legislature to enact a

law by which a widowed mother, with no means, should be given money to support her children out of the taxes. The Legislature passed that law without a dissenting vote. The mothers of Great Britain would like to see the same thing happen here.

I will give one instance, common enough, of a woman in this country: Mrs. C.'s husband was a gardener. He died and left her with seven young children, the youngest two-and-a-half years old. They were devoted to each other—this side of her burden was often forgotten in telling her story. Three of her children were out at work, two boys and one girl. The girl was "tweeny maid," did the rough work for kitchen and house; she slept at the place but had no wages, "at least not that I can remember," said her mother. She went herself for a day's charring at 2/6 whenever possible, giving her baby to be cared for by her husband's sister who had a house near by. The rent was 2/6 a week, a rich friend gave her 5/- a week, and the parish the same. All that doles, charity and underpaid work could produce for herself and the four younger children was at the most £1 9s. Her face is of the kind one cannot easily forget of incessant, valiant struggle against terrible odds for these seven children whom she loved. She lost one son in the war and her youngest was wounded in the head, was discharged, and now can only do light work. He was delicate from childhood, his youth had been spent in extreme poverty which has in it a pinch that remains. She showed me the King's letter which she had received when her son was killed, and the

card of honourable discharge to her wounded son. She showed me a photograph of her two daughters in service ; they were refined, intelligent, good-looking women. Now in this case the children were not torn from their mother in their earliest years ; all that natural love could do for them was done, and her youngest was, as I have said already, two-and-a-half when she was widowed. It will perhaps be thought that the Poor Law is bound to be more generous nowadays. But why should cases of the kind be left to the Poor Law ? From a " Survey of Relief to Widows and Children " (Ministry of Health, 1920), we find that the relief granted differs widely from 11/9 weekly to 4/0½. The agitation for Widowed Mothers' Pensions has doubtless raised the out relief of Poor Law Unions, but in face of the misery and privation set forth in this condemnatory report, it is useless to suggest that the expense of giving widowed mothers pensions would be too great. Nothing is so costly to the Nation as children bred under a system of continuous privation which saps their physical, mental and moral powers. The cost in some of the Metropolitan Poor Law Schools is 20/- per child every week, while to give the mother the amount granted under the present soldier's separation allowance would cost for herself and three children 36/6 per week. The still more valuable saving in happiness and family affection, which count for much in the making of good citizens, is not calculable in money.

A good Bill of Pensions for widows with children has been before Parliament for some years. In February last year (1920) it was ruled out as involving a charge upon national funds necessitating a Government Bill. Since then, I am told, a Government promise of action has been obtained, but when a Bill will be brought in is still unsettled. It has been rigorously striven for by the State Children's Association ; our one woman M.P., Lady Astor, is strongly for it. A large number of Public Bodies—County, Borough and Urban District Councils, Education Committees, Infant Welfare Centres, and countless associations and societies have passed resolutions

supporting Widows' Pensions. Boards of Guardians have at last begun to express approval of separating the necessitous widow and her children from undeserved dependence upon the Poor Law.

Whilst our Government has hitherto lacked the vision which would see in this reform economy of the highest order, some countries have been more fortunate. Five out of nine provinces of Canada are giving pensions to widows with children ; the Governments of Queensland, New Zealand and Denmark have done the same, while two territories and forty out of the forty-eight States of America have now adopted Widows' Pensions.

A much wider and more fundamental scheme than pensions for widows only is endowment for motherhood. It is proposed that the system now in existence for giving to the wives of soldiers a weekly allowance for themselves and each child, should be continued and extended to all mothers with young children. This scheme has not yet been thrashed out in Parliament, but the sooner it is the better. The cost of such endowment is estimated at about 144 millions annually—an almost impossible sum, it would seem, to ask of the exchequer at such burdensome after war time as now. And yet what do we spend almost hourly on the Army and Navy ? Whatever the cost of guns, battleships and expeditions, they are as nothing to the importance of the man who schemes the next fight, devises the next gun, and pulls the trigger. Moreover, it is not for warfare alone that mothers heed the race.

In New South Wales a Bill, first of its kind in the history of the world, is about to pass the legislature providing endowment for motherhood. It is to be hoped that we may soon copy this good example.

Pensions for widows with children is a question which has been thoroughly worked out, it waits for legislation. But we know that Parliament is, in matters of this kind, a slow machine to act ; it has no heart, no humanity ; it is only when lashed by the awakened feeling from votes without that it will shape and pass new laws.

Gleanings from Wagner's Ethics

By N. O. BAILY

IT is always illuminating to examine into the ethics of a man of genius. Wagner's sketch for his unfinished drama of *Jesus of Nazareth* was written during a time of political turmoil, and among a pile of copious notes and commentaries we can read what he thought and felt about religion and sociology during the year 1849. It was then that he passed through a phase of revolt against the existing order of things. Like many other eager enthusiasts, he imagined that drastic changes in government and law would bring about a new heaven and earth. His heart-searchings among political questions went hand in hand with his aspirations for reform in art. It was after the tumult of those days that the urge within him became more articulate, revealing him in his true aspect of artist-visionary, working by means of his art for the uplifting of mankind.

A RUSSIAN REVOLUTIONARY.

Before the Dresden rising, he came into touch with Bakunin, the Russian revolutionary. Writing of that period, many years afterwards, Wagner sums up his impressions of the man. Bakunin was evidently a shining example of the contradictory elements in human nature. Combined with idealism of a high order, we find something little short of savagery. Although an army officer of high birth, his table manners are best passed without comment; also his creed that "a true man should only strive to still the cravings of nature," and his evident scorn for moderation and self-control.

In view of present day problems it is worth quoting from Wagner's autobiography. After stating that Bakunin

looked to the Slav world for the regeneration of humanity, "because the Slavs had been less enervated by civilisation," Wagner continues as follows:—

His hopes in this respect were centred in the more strongly pronounced Slav type characteristic of the Russian peasant class. In the natural detestation of the Russian serf for his cruel oppressor, the nobleman, he believed he could trace a substratum of simple-minded brotherly love, and that instinct which leads animals to hate the men who hunt them. In support of this idea he cited the childish almost demoniac delight of the Russian people in fire, a quality on which Rostopshin calculated in his strategic burning of Moscow. He argued that all that was necessary to set in motion a world-wide movement was to convince the Russian peasant, in whom the natural goodness of oppressed human nature had preserved its most child-like characteristics, that it was perfectly right and well-pleasing to God for them to burn their lords' castles, with everything in and about them. The least that could result from such a movement would be the destruction of all those things which, rightly considered, must appear, even to Europe's most philosophical thinkers, the real source of all the misery of the modern world. To set these destructive forces in action appeared to him the only object worthy of a sensible man's activity. (Even while he was preaching these horrible doctrines, Bakunin, noticing that my eyes troubled me, shielded them with his outstretched hand from the naked light for a full hour, in spite of my protestations.) This annihilation of all civilisation was the goal upon which his heart was set. . . . Democracy, republicanism, and anything else of the kind he regarded as unworthy of serious consideration. . . . He refused to admit that out of the evil present, all laws for the future would have to be evolved, and that these, moreover, must be moulded upon quite different ideas of social culture. Seeing that he continued to urge destruction and again destruction, I at last had to enquire how my wonderful friend proposed to set this work of destruction in operation. It then soon became clear, as I had suspected it would, and as the event soon proved, that with this man of boundless activity, everything rested on the most impossible hypotheses.

Doubtless I, with my hopes of a future artistic remodelling of human society, appeared to him to be floating in the barren air; yet it soon became obvious to me that his assumptions as to the unavoidable demolition of all the institutions of culture were at least equally visionary.

What was naturally a saving grace in Wagner's eyes was this dynamic being's love of music. He was indeed a bundle of human inconsistencies. It is impossible to repress a smile when we read how Bakunin, moved to enthusiasm after a rehearsal of Beethoven's Ninth Symphony, remarked, "that if all the music that had ever been written were lost in the expected world-wide conflagration, we must pledge ourselves to rescue this symphony, even at the peril of our lives." Dangerous schoolboy rather than man!

LOVE AND SELF-SACRIFICE.

The effect of revolutionary influences is to a certain extent apparent when we study the notes on *Jesus of Nazareth*. Not that there is any suggestion of violence in Wagner's words. His is a doctrine of bloodless anarchism and communism. The lesson of love and self-sacrifice is brought home to us just as strongly as in his other dramas. The mystic truth that the Christ must be born in the heart of each one of us is again revealed as an essential before human society can hope to reach that altruistic level for which we, meantime, long in vain.

The destruction preached by Wagner deals with a change in the spiritual perception of man, by which motives will be free from selfish considerations and will show themselves in actions that are truly beneficial to others.

Wagner's notes are somewhat abstruse in style and not always easy to follow, but one gradually gets to the heart of the teaching. For instance, expositions on "the negation of loveless humanity" and the necessity for "the gradual abandonment of egoism" ending in "the ascent into the generality" is merely another way of describing the losing of the lesser self to merge it into the One Self.

Among the mass of material (which reveals a special phase of thought and was, of course, not intended for publication in that form) there are various points of interest.

LAW.

Quite legitimately Wagner shows the weakness of man-made laws. The moral code changes according to conditions and circumstances, and laws that are permanently rigid can become unfair and the reverse of beneficial. The revolutionary spirit peeps out in the following assertion:

The Law is lovelessness; and even should it command me to love, in keeping it I should not practise love, for Love deals only after itself, not after a commandment. The atonement of the world is, therefore, to be affected by nothing but upheaval of the Law, which holds the individual back from free bestowal of his ONE upon the generality, and parts him from it.

The Law of Love is shown to be paramount. Love must, moreover, extend beyond the home and beyond the fatherland. We must "break through the barriers of patriotism and find our amplest satisfaction in the weal of all the human race." "Egoism is taking—love is giving."

WOMAN.

Wagner's notes on woman are incomplete and confined to a small horizon. He does not treat of her as an individual, but in a curiously biological way. She is all wife and mother; in fact, there is a suspicious similarity to the Miltonian Eve in his attitude. There is a great extension in his view-point in his essays of later years, and it is in his dramas that he paints for us a glorious galaxy of women who are as living and inspiring in their musical setting as are the heroines of Shakespeare.

MARRIAGE.

In dealing with the evolution of marriage, he inveighs against the letter of the law without the spirit.

"The individual's natural rights were consequently extended over those close-knit to him by love: thus ripened the idea of marriage, its sacredness, its right; and this latter became embodied in the law. But that Right was bound to turn into a wrong, when it no longer found its basis through and through in love itself; it could but turn into an utter *sin*, so soon as its sacredness was made to prevail *against* love, and that in two directions: (1) When the marriage was contracted without love; (2) When the parents' right became a scourge upon the children."

Wagner puts a new commandment into the mouth of Jesus. "Thou shalt not marry without love." Also the pregnant saying "Not marriage hallows love, but love hallows marriage."

Compare this with Wotan's assertion in the *Ring*: "Unholy do I regard the oaths which unite unloving ones."

DEATH.

In the notes on Death, there is no suggestion of immortal love reaching beyond the grave as is shown to us with such wonderful power in the music dramas. Here, again, Wagner's art transcends his philosophy, for he had already indicated this aspect in *The Flying Dutchman*, and it is greatly developed in the later works. The biological mode of treatment prevails in these words:

A dead father, through his death, has completely passed into the generality of his children, their bodies, customs and deeds.

Here and in other passages of a similar nature, there is no hint of the idea of re-incarnation which was to make such an appeal to this stone poet in later years.

DISEASE AND HEALING.

Wagner was dissatisfied with conventional medical methods and preferred simple and natural remedies in illness, such as hydropathy. He also laid great

stress on the importance of diet, showed sympathy with vegetarianism, and considered food reform an important factor in the higher evolution of the race.

The following quotation bears on this and also suggests the eugenic standpoint:

(Jesus' attitude as physician towards the degenerate and profoundly disordered health of the nation):

My medicine is simple. Live after my commandments, and ye need no more physicians. Therefore, I say to you, if your bodies are ailing, take care that your children be sound and inherit not your sickness: live steadfast in the common work, say not "This is mine," but "All is ours"—so none of you will starve, and all grow healthy. The evils that still will befall you, through Nature, are light to heal; knows't not each beast in the field what herb is good for it?—and how should ye not know it, when ye once see clearly and with open eyes? But so long as ye go the way of want and gluttony, of usury and starving, your eye is veiled and ye see not what is simpleness itself.

LOVE THE LAW OF LIFE.

Scattered throughout the notes are constant references to the Law of Love. The following quotation is of special interest and repays careful study for it goes deep. Within the final words is contained the message of *Parsifal*, indicating the ultimate perfection which man is intended to reach:

Every creature loves; and Love is the law of life for all creation; so if man made a law to shackle love, to reach a goal that lies outside of human nature (namely, power, dominion, above all, *the protection of property*), he sinned against the law of his own existence, and therewith slew himself; but in that we acknowledge Love, and vindicate it from the law of the false spirit, we raise ourselves above the brute creation, since we arrive at knowledge of the everlasting law which has been sole power since the e'er-beginning; but inasmuch as we know this law, we also practise it, and thus are co-creators with God at every moment, and through the consciousness of that are God himself. Jesus knows and practises God's love through his teaching of it; in the consciousness of Cause and Effect he accordingly is God and Son of God; but every man is capable of like knowledge and like practice,—and if he attain thereto, he is like unto God and Jesus.

Correspondence

"SOME QUESTIONS CONCERNING THE ORDER OF THE STAR IN THE EAST."

I have read with interest the article of Miss Barbara Villiers on "Some Questions concerning the Order of the Star in the East," and the Editor of the *HERALD OF THE STAR* has asked me to give my opinion. I do so with some reluctance, because so many people insist, despite all my protests, on looking on my opinion as of binding authority on themselves and others and thus check discussion.

I think that the main work of the Order still consists in proclaiming the Coming, in preparing public opinion to receive a new message, and in the self-purification of its members, so that they may recognise the World-Teacher when He comes. That is, I regard its chief outer work as propaganda. That there should be ebbs and flows in enthusiasm is inevitable. Enthusiasm is a feeling at first aroused by the glimpse of a great Ideal, a great Hope. If it is real and vital it changes the life; if a mere impulse, it dies away. The life of the member should be profoundly changed, and should show the change in his mentality, emotions and actions, for "as a man thinks, so he is."

I doubt the usefulness of thinking much of "how He will come," or of imagining "what He will teach," since if He should come differently from what we expect, and His teachings differ considerably from what we imagine, we are making a barrier against our recognition of Him. The Hebrews looked for a conquering Messiah and a King of their Nation, and—rejected the World-Teacher. What does it matter whether the majority of members think He will take the body of a disciple, or will come as "some phenomenal appearance"? All that matters is that they believe He will come, try to give others reasons for their belief, and strive to serve others in the way those others need. Then when He comes, they may hope that He will say to them: "For as much as ye did it to the least of these my brethren, ye did it unto me."

For myself, I imagine myself "laying aside personal interests and dedicating myself to the Lord," merely because I am doing that all the time now—the only reason to hope that I shall do it then. I try to meet every new idea with an open mind and to examine it without prejudice. I know that where that is the normal mental attitude, then, when a great One speaks, He illumines the mind, and we see He speaks Truth. "Blind" acceptance has no place in the spiritual life.

The future of the Order when He comes is beyond our guessing. It will obviously be the object of its sincere members to serve Him in

the way He may indicate. Our Head rightly holds up an "exacting ideal," but I believe it is of conduct, not of fixed opinions. A "definite attitude towards life" may rightly be demanded, but is not that the attitude of service, of self-sacrifice for others? Those who are looking for Him who is the Lord of Service must needs serve.

ANNIE BESANT.

THE GENEVA "STAR" COMMUNITY.

To the Editor of the HERALD OF THE STAR.

SIR,—I see in the February number of the *HERALD OF THE STAR* your notice of a community of people living near Lake Geneva.

Would you be good enough to give me the addresses, also, do you know the cost per week, and if it is a co-operative affair, or does the director employ labour? I am a trained nurse, and my means are very small, so that I should like to work out my board in some way—gardening, sewing, housework.

Do any of the members obtain work outside?

I am a member of the "Star" and the Theosophical Society.

Yours, etc.,

(Miss) MABEL HONE.

[All the particulars required by our correspondent may be obtained from *Mdlle. M. L. Brandt, Domaine de l'Etoile, Petit Bossey, Céligny, Geneva.*—ED.]

PRIZE COMPETITIONS.

To the Editor of THE HERALD OF THE STAR.

SIR,—While I am aware that a certain amount of indignity is attached to prize competitions connected with a magazine such as the *HERALD*, I wondered whether something of the following kind might not be both good and useful in helping the *HERALD* on in its admirable work. Groups might form themselves with the sole object of pushing the interests of the magazine. At the end of a year, that group which could prove that it had achieved most—which could show, on paper, that it was responsible for the greatest increase of sale—should receive, by way of thanks, a good collection of *STAR* and Theosophical text-books for the exclusive use of that particular group. This might be possible, and, certainly, such a collection of books might be well worth working for.

Yours, etc.,

A WELL-WISHER.

Invocation.

(Sung at the Opening of the Conference.)

Composed by MARCELLE DE MANZIARLY.

Lento assai.

O maî - - tre de la gran - de lo - ge blan - che

Lento assai.

Sei - gneur des re - li - gi - ons du mon - - de Re - viens . . .

meno f

Re - viens vers la ter - re qui as - pire à ta ve -

meno f

mp

nu - - e Re - viens ai - der les na - ti - ons qui as -

INVOCATION.

- pi - rent à ta pré - sen - ce *pp* Dis - la pa -

- ro - le de paix . . . qui met - tra fin aux que - rel - - les des

M.D. M.S. M.D. M.S.

8va...

peu - - ples *sempre p* Dis la pa - ro - - le de fra - ter - ni -

sempre p

- té . . . qui ras - sem - ble - ra en u - ne

INVOCATION.

mé - me fa - mil - le les cas - tes et les clas - ses en lut - te

cres.

les u - nes con - - tre les au - tres.

p *mf*

8va grava.....

Viens, viens . . a - vec le pou -

f *meno f*

8va grava.....

- voir de ton a - mour im - men - se, viens dans la splen-

mf

INVOCATION.

- deur de ta tou - te pui - san - - - ce et sau - ve le mon - de qui as -

- pire à ta ve - nu - e, Toi qui est l'In - struc - teur des Dieux aus - si bien . . .

. . . que l'In - stru - ctur des hom - mes, Ah, . . .

Ah, . . .

We are printing a certain quantity of extra copies of inspired piece of music, which may be obtained from the HERALD OF THE STAR Offices, 6, Tavistock Square, London, W.C. 1, on the receipt of 3/6, postage free. In so doing, we are anticipating a demand which we know will arise on the publication of this issue.—ED.

THE Herald *of the* Star

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SEPTEMBER 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 25 cents; India, 16 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the “Herald of the Star,” 6, Tavistock Square, W.C. 1.

SOME ADDRESSES
GIVEN AT THE
International Congress
OF
The Order of the Star in the East

On JULY 27th and 28th, 1921, at
4, Square Rapp, PARIS, FRANCE

Mrs. Besant's Opening Address

MES frères et mes sœurs en ouvrant cette séance du Congrès de l'Ordre de l'Étoile d'Orient, je vous prie de nous aider.

Nous sommes assemblés ici, nous qui croyons au retour du Seigneur, afin de lui renouveler nos vœux de dévouement, l'expression de notre amour, notre volonté de servir : et servir c'est la grande tâche de répandre dans le monde la bonne nouvelle qu'il viendra encore une fois parmi nous.

On ne peut pas préciser exactement la date de ce grand événement ; d'ailleurs, en occultisme, les dates ne sont pas des mesures de temps comme les jours, les semaines, les années. C'est plutôt une distance, en quelque sorte, qu'il faut parcourir et on peut la parcourir soit avec rapidité, soit avec lenteur : ce sont seulement les efforts de dévouement qui peuvent raccourcir cette distance. C'est à nous, par conséquent, à préciser cette date, à créer les conditions nécessaires pour que la GRANDE ŒUVRE du SEIGNEUR soit possible sur la terre.

Nous savons que cet Etre, que l'on nomme aux Indes le Rishi Maitreya et, dans les pays bouddhistes, le Bodhisattva, a déjà, depuis que le Seigneur Gautama Boudha a achevé sa libération, paru deux fois sur terre. Avatar de Dieu, c'est un être dans lequel le Dieu, inné en nous tous se révèle dans son amour et sa puissance, et vient comme Sauveur du monde afin de sauver l'humanité.

Une première fois, publiquement, Il a paru aux Indes sous le nom de Krishna, le bien-aimé : le culte de cet Etre que l'on aime avec une telle intensité, un tel dévouement, s'est institué avant l'ère chrétienne. Il est mort alors qu'il était encore dans la fleur de l'âge et c'est plutôt comme l'enfant Krishna qu'on l'adore aux Indes, comme les Chrétiens adorent l'enfant Christ.

Il y a bien des choses, aux Indes, dans le culte de Krishna, qui ressemblent beaucoup aux doctrines du Christianisme.

Cette doctrine de grâce divine qui est une des choses les plus vraies et aussi les plus mal comprises, est comme la lueur du soleil. Le soleil luit toujours ; la grâce

de Dieu est toujours dans le monde et c'est de nous qu'il dépend que cette grâce nous vienne ou non en aide. Il nous faut ouvrir le cœur, comme l'a dit Giordano Bruno, mais l'âme a ses portes fermées contre la grâce de Dieu.

Le soleil ne peut pas pénétrer à travers une porte fermée, mais si l'on ouvre la porte, alors le soleil entre.

Ainsi la grâce est toujours tout près de nous et nous environne : à nous d'ouvrir le cœur à la lumière, à la grâce qui se prodigue sur nous.

Cette même doctrine se retrouve aussi dans les Indes, dans ce que l'on appelle le Vaishnaisme : le mot importe peu ; c'est le culte de Krishna comme enfant et comme sauveur, le représentant de Dieu à la maison, dans chaque famille hindoue.

Ce sont les enfants qui aiment l'Enfant divin ce sont les jeunes gens qui adorent cette figure si belle, qui aimait tout, qui jouait de la flûte et vers qui, dit-on, tous les animaux, même les animaux sauvages venaient, attirés par les sons de sa musique. En fait, c'est Dieu comme amour que l'on voit dans Krishna.

Krishna est venu d'une façon plus universelle dans sa mission quand Il a pris le corps du disciple Jésus et est devenu le Christ : car le nom de Christ, c'est le nom de l'office et non pas de l'individu. Jésus, c'est celui qui est sacré, dévoué au service de l'humanité, comme le fils aîné de la vie divine qui répand partout son amour et sa bénédiction.

Vous savez que, lorsqu'Il est venu, le peuple, la foule, l'entendirent avec joie ; l'âme de l'homme, parmi la foule, répondit à sa voix. Mais ceux qui détenaient l'autorité, les prêtres du jour, les guides du peuple rejetèrent cet homme qui était venu parmi eux ; l'orthodoxie ne l'aimait pas ; le peuple choisi des Hébreux ne voulait pas l'accepter ; Il ne venait pas sous la forme où on l'espérait, sous la forme d'un Messie triomphant, rétablissant les Hébreux dans leur patrie, brisant le joug de Rome.

Jésus ne répondant pas aux désirs des Hébreux fut rejeté par eux et il est

toujours à craindre que lorsqu'Il reviendra dans le monde, Il rencontrera les mêmes résistances.

Continuellement nous formons des formes pensées : le Messie doit être comme ceci, il doit parler comme cela, il doit avoir nos opinions, il doit répéter nos idées. Mais jamais les sauveurs du monde ne répètent l'orthodoxie de leur époque ; ils viennent fonder de nouvelles choses et non pas continuer la civilisation sous laquelle ils apparaissent. Ils viennent au commencement d'une sous-race nouvelle où les pensées dominantes ne seront pas celles qui dominaient la civilisation précédente.

C'est là que réside le danger, car nous sommes trop certains que la vérité est en nous, nous ne voulons pas reconnaître que nous n'en détenons qu'une petite parcelle : c'est pourquoi ce qui est nouveau, nous ne l'aimons pas, et ce qui froisse nos susceptibilités, nous lui déniions le caractère divin : les idées neuves, trop souvent, choquent les meilleures personnes parce que seuls ceux qui sont très bons ont des préjugés contre ce qu'ils ne connaissent pas.

Aussi, pour vous, pour moi, je dis toujours : ouvrons le mental aux idées nouvelles non pas qu'il soit nécessaire que nous soyons d'accord avec elles, mais examinons les, tâchons de les comprendre ; il n'est pas possible de comprendre une idée si l'on a une hostilité intérieure contre elle. Il faut laisser de côté tous les préjugés, il faut tâcher de voir les idées comme telles qu'elles sont dans le mental de ceux qui les conçoivent.

Et l'une des façons de se préparer pour le retour du Seigneur, c'est d'examiner les idées nouvelles et spécialement les idées des jeunes. Ce sont les jeunes gens qui vont former la nouvelle civilisation et non pas nous qui sommes murs, très murs, même, pour certains : je parle pour moi. Sachant qu'avec l'âge on se fossilise, en quelque sorte, que l'on devient comme une terre très peu plastique, je recherche toujours chez les jeunes gens, leurs idées, leurs pensées, leurs aspirations.

Bien souvent, je trouve qu'ils manquent d'expérience : cette expérience leur

viendra quand ils seront plus âgés ; leurs idées ne sont pas assez nettes, mais tout cela se guérira avec le temps.

On doit donc tâcher de trouver les germes des grandes idées de l'avenir dans les aspirations qui hésitent encore à se manifester parmi les jeunes, mais qui ont une vérité en elles, parce que le monde est aux jeunes et non pas aux personnes âgées : cela il faut le reconnaître, et je le reconnais parfaitement.

Nous aurons, j'aurai moi aussi un nouveau corps dans quelques années et je m'y prépare ; je ne veux pas, lorsque je reviendrai, que tout le monde dise que je suis impossible, que j'ai des idées inacceptables ; cela ne serait pas une expérience bien agréable.

En cherchant à modifier la façon dont les jeunes sont traités par les personnes âgées, je prépare mon propre séjour dans cette vie future où je serai jeune et où les jeunes seront à leur tour devenus des personnes âgées.

C'est dans cette civilisation nouvelle

que le Grand Instructeur apparaîtra, au moment de la fondation de ce nouveau bâtiment : c'est à nous de trouver dans toutes les nations les pierres nécessaires à cette fondation, des pierres qui soient dignes de servir de base à une nouvelle civilisation.

Nous savons, en effet, que la VI^e sous-race naît en ce moment sur la terre, que dans toutes les nations, dans tous les pays, on trouve des jeunes enfants qui appartiennent à la race nouvelle. Ils sont comme la promesse du Seigneur et quand les enfants de la race nouvelle seront parmi nous, le retour du Seigneur ne sera pas éloigné.

Nous sommes ici pour nous ent'raider à préparer son chemin, pour lui frayer sa route de manière que ses pas sacrés puissent venir jusqu'à nous.

Quant à moi, la plus âgée, peut-être, parmi vous, je demande à mon jeune frère Krishnamurti de m'aider maintenant à ouvrir cette séance. (Applaudissements.)

Opening Address by Mr. Krishnamurti

LAISSEZ-MOI vous dire combien je suis heureux de vous voir tous réunis, car une occasion pareille ne se retrouve que rarement. C'est la première fois que j'ai la satisfaction de prendre contact personnellement avec tous les membres de l'Étoile, venus des quatre coins du monde. Je suis sûr que tout le monde éprouve la même joie de se trouver ensemble ; mais notre joie s'assombrit un peu à cause de l'absence de tous ceux qui n'ont pas pu venir—ne les oublions pas et que notre pensée les amène auprès de nous. Ainsi au nom de tous *ceux*, qui sont présents et absents, je salue notre protectrice bien vénérée, Mme. Besant, et je lui demande de nous prêter l'aide de son expérience et de son inspiration. Nous réalisons tous avec angoisse l'énorme et accablante souffrance qui nous entoure dans le monde. Il est une chose que l'humanité possède de en commun et partage avec tout le monde, c'est la souffrance. Elle est créée par l'ignorance

et surtout par le manque de compréhension ; par conséquent, il faut que nous, les membres de l'Ordre de l'Étoile apprenions à anéantir ces fléaux qui s'étendent comme les racines d'une mauvaise plante. Pour tuer cette plante dévorante, il ne faut pas casser les branches et faire les choses à moitié, mais il faut arracher, sans aucune pitié, les racines qui lui donnent la sève. L'Ordre et ses membres ne doivent pas être un terrain fertile pour ces plantes, et il faut être sur ses gardes pour que cela ne se produisent pas. Et *nous*, qui voulons être les pionniers d'un monde nouveau, devons comprendre la gravité suprême du moment et le rôle qui nous incombe. Donnons le remède qui guérit. Il faut donc cesser, de n'avoir que de belles théories stériles, des réunions plus ou moins dévotionnelles et tièdes, et une préparation vague, mais montrer que l'idéal de l'Ordre doit s'exprimer par nos vies. Chaque membre de l'Étoile doit avoir une haute conception

de son idéal crée par lui-même, pour lui-même, avec l'aide des autres. Une foi ardente doit naître en nous, une foi dans notre mission, si vous me permettez de de l'appeller ainsi. Une foi comme celle des premiers chrétiens qui étaient prêts à mourir pour elle. Nous ne pouvons rien faire sans cette force qui triomphe de tout obstacle et nous fait arriver au but, non pas brutalement comme un arriviste mais en entraînant les autres avec nous.

Je voudrais que ce congrès soit une première réalisation de ce genre. Il doit avoir un résultat tangible ; que toutes les paroles prononcées ne restent pas seulement des paroles. Que chacun emporte d'ici une détermination précise pour son travail et la force spirituelle qui lui permettra de la réaliser.

Rappelons-nous que nous ne sommes pas seuls dans cet effort formidable mais que nous sommes aidés par Ceux qui veillent sur l'humanité.

Speech by Mr. Krishnamurti

Given at the Champs-Élysées Theatre on Wednesday, July 27th

AS we walk down a street, be it clean and fashionable or squalid and disreputable, how many happy people do we meet ? If we look at their faces, haggard, drawn and discontented, misery is stamped on every one of them. The agony of the soul looks through their sorrow-worn eyes ; never a face tranquil with the happiness of enlightenment ; never a face gleaming with spiritual content. Like the long shadow of the evening, sorrow is the shadow of each individual. This seething mass of humanity, driven by discontent and unhappiness, is led by those who are themselves discontented and unhappy and who are unable to guide it to the true source of contentment.

This pall of misery hangs heavier over the West than over the East, and I remember once talking to a negro, by no means uncivilised, about this very thing. He had but lately come to the West ; the first and most vivid impression he had received was that the faces of all the people he saw were unhappy, hard and gloomy. " Is there no happiness," he asked, " among these people, is there only sorrow ? Do they lack that spark of divinity which makes all men happy ? "

In this world there are those people whose lot is, indeed, miserable, who spend their entire lives in squalor, in sordidness, amidst conditions which degrade both

body and mind, leaving their lives embittered and creating a horrible debt for us all to repay. Let us not imagine that we are not *all* responsible for these conditions which lie at our very doorstep. From birth to the moment when death approaches, the lives of these unhappy people, of this so-called mighty civilisation, are spent in earning a meagre livelihood. Education and leisure, the great necessities of life, are denied them. Their minds are so warped by sorrow and physical toil, that their desires and longings are for the unreal pleasures of life which, when once they are attained, lose their power of fascination. Their ambition is entirely focussed on gaining the position and acquiring the wealth of those who have education and leisure and the source of apparent happiness. And yet surely they are not the possessors of the fountain head of happiness. For what is happiness ? Nowadays those who have leisure, in seeking for happiness, try to evade the serious issues of life. By filling each hour of the day with excitements and temporary pleasures of every kind, they succeed to a remarkable extent in satisfying their emotional cravings, and quieting their undeveloped conscience. This they are pleased to call happiness, and to them this is the purpose of life. A friend of mine once said somewhat bitterly that there seemed to be only three paths

leading to heaven: through skill in golf, through riches and through pre-eminence in the ball room. Such are the standards of civilisation set for others to follow. Under these circumstances the beauty of true spiritual happiness, which consists in having a contented soul capable of realising the truth and seeing the divinity in everyone, is forgotten.

Into this turmoil of discontent and self-seeking, into this apparent chaos, like a soft moon on a summer's eve came the Order of the Star in the East. It was born into this world—

Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last grey hairs,
Where youth grows pale, and spectre-thin and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs,
Where Beauty cannot keep her lustrous eyes,
Or new Love pine at them beyond to-morrow.

It was at Benares, the holy city of the Hindus, that a few enthusiasts, as they were called, started the Order. Its purpose was two-fold—to prepare the world for the near coming of a World-Teacher and to train followers who would recognise and receive Him. To those who conceived this idea it was not merely a vague probability of the future but an approaching reality. To my mind we have succeeded to a considerable extent in carrying out our first purpose; our ideals and beliefs are known practically in every part of the civilised world.

Now what is the cause of this growth? There are many people in the world to whom the very act of living has been irksome and wearying. Let us look at the social conditions of to-day. We find on the one hand extremes of luxury and wealth which the modern world calls happiness, and on the other hand we find deplorable misery, want and hunger. The one desire of those who now have possessions, is to guard what they have and to amass more; those who envy these possessions are inspired by deep longings to gain that apparent happiness. Yet neither the one nor the other realises that these worldly riches are transitory and that they do not lead to the ultimate

goal of true happiness. In this world of to-day there are no great ideals to inspire life, great ideals which act as driving forces both to individuals and to nations, helping them to achieve a higher state of evolution. Idealists have changed the world, it is they who have created, they who have suffered most in the world, for people do not understand them. It is to them that we owe what is greatest in modern thought and what is lasting in modern civilisation. Great Teachers, great painters, great writers have transformed the world by their ideals, for they have lived the ideals which they professed. We are all idealists at heart and altruism is always tempting us to do greater and nobler deeds, but we never carry out our ideals because we are somehow ashamed. Great Teachers ever since the world was young have taught the same simple ideals and truths, but the world has drifted into this complex civilisation, where to follow even the simplest of these sayings would seem to lead to the destruction of this mighty and vain-glorious scheme of life.

Let us take as an example one of the last teachings given by Christ to His disciples: "Love one another." If this were followed to its simple and logical conclusion we should not tolerate for an instant wars of any kind, whether they were battles of arms or whether they were disguised by what is called "peaceful penetration." Nor should we encourage that patriotism which engenders in us hatred and jealousy of another nation. Again let us take the compassionate command of the Lord Buddha—

"Kill not for pity's sake, and lest ye slay
The meanest thing upon its upward way."

Imagine that we did carry this out literally in our daily life, we should bring down upon our heads the whole fabric of our civilisation, so delicately balanced. I want you to realise that were we to act according to the simplest of our principles, it would become almost impossible for us to live in this unprincipled world; after two thousand years of Christian civilisation we find ourselves in this degrading position, where it seems most

convenient and opportune to set aside completely the teachings of Christ. Into such a world of compromise, where to do great deeds brings down the hatred and contempt of the selfish, where right action and right thought seem to bring misery and acute suffering even to the innocent, into such a world was born, bringing with it a ray of hope, our Order of the Star in the East. The conception that a World-Teacher would come struck the imagination of those to whom life seemed impossible to live. People hoped that He would, and I think He will, give to the world a new ideal, a new life, a new understanding of humanity, new eyes through which to look for truth and eternal happiness. To Him they looked for a leader at Whose command they could sacrifice their best and dearest possessions, if thereby they could gain that source of happiness for which they had been groping through the centuries. Happiness, be it fleeting, or happiness which gives contentment to the soul, is the aim of all mankind.

In search of this happiness, many thousands all over the world joined the Order of the Star in the East, and among them naturally there were many who were impelled by mere curiosity, and curiosity seems to have played a large part in the formation of the Order. Indeed, about twenty people joined to-day just to hear what I had to say and this seems to me to be an extraordinary misunderstanding of the Order. It is not a place where curiosity can be satisfied, nor is this the place for mental relaxation. It should be the training ground for those to whom His coming is a definite fact, immovable and unshakable, whose faith is like a rock in the midst of a disturbed and turbulent ocean. In the beginning, when our Order was started, when the conception was new and full of hope, there were many, who with eager enthusiasm, put all their energies into the work of the Star. Our only desire, then, was that our Star should succeed in creating a new and more spiritual order of things in this world and bring enlightenment into people's lives. We had faith in

the coming of a World-Teacher, and our enthusiasm was like the time of spring when the whole world, from the highest to the lowest of creatures, throbs with pure life, when to live is to be full of joy, when happiness shines in all its glorious splendour. Like everything that is new and full of vigour, the Order worked with excitement and with great faith. Since that splendid beginning, for it was a splendid beginning, there has been a falling off in our enthusiasm, and a lack of that energy which formerly inspired us. We have created all over the world a vast machine which is waiting our will, a machine whose truly magnificent capability we shall perceive when once again we can revive it with our life and inspiration. It is like a giant slave whose limbs extend to every part of the world, ready to wake at our touch and to do our bidding. We need that sacred fire which makes all things eternally new. We have lost imperceptibly, that creative energy which brought our Order into being and drove us forward with eagerness and enthusiasm. Let us ask ourselves the reason for this pitiful change. We must bear in mind—and too often do we forget this—that ideals by themselves are useless unless we put them into practice. Here most of us fail; most of us have a vague idea that beautiful theories are sufficient in themselves but however noble they may be they do not of themselves suffice. It is by putting them into practice, day after day, with earnestness, that we can achieve anything in this world. Enthusiasm should always be active, never passive. When enthusiasm delights not in action it sinks into cloudy mists of passive emotionalism and dies by degrees.

This brings us to the second object of the Star—individual preparation. We have, in my opinion, carried out to a great extent the first of our purposes. We have spread our beliefs all over the world, and have at our disposal a world-wide organisation, but propaganda should no longer absorb all our energies. We must now turn to the more difficult task of preparing ourselves to recognise the

Teacher and to follow Him when He shall come. We have been willing to prepare the outer world, but rarely willing to mould the world that is within ourselves. We are afraid to do many things, we are afraid to practise what we believe, we are afraid to face certain realities of life. "Why should we prepare ourselves?" we ask. "Are we not Star members? Have we not joined the Order expressly to affirm our beliefs?" In reply I ask "When we hear for the first time great music, are we all profoundly moved by it? Is there within us on the instant the understanding to respond to its nobility? Do we have a spontaneous appreciation of the infinite beauties that make up a great work of art?" Surely it needs, unless one is a born genius, a special training and gradual attuning of the ear. Verily it needs an arduous preparation, a special understanding, to be able to respond immediately to the noble appeal of the Master of Compassion. Will our prejudices and petty difficulties sink on the instant into insignificance, giving place to our true selves? Through years of unconscious living we have purposely buried the god within, and again it is only through years of deliberate and painful spirituality that the divinity within us shall answer the God-Incarnate.

Are all of us capable of this divine act? Undoubtedly it is beyond us. The immediate preparation of ourselves consists in gaining a certain attitude towards life. Let this attitude be, in however small a degree, that of Christ, or, as He is called in the East, Maitreya or Shri Krishna. This attitude will naturally be interpreted differently according to the temperament of each individual, but the essentials of the attitude will never vary; it is always steadfast and pure in its essence. Once we have acquired this attitude, whatever our walk of life may be, we shall find that we are models to be followed by our fellow-beings.

Here I must explain what I mean by a model. You remember that Christ said to His disciples that they must be as a light to others, that they must act with

purity of heart, with purity of conception. That is my idea of a model. To my mind the members of the Order should be able to make themselves instruments of *impersonal* help in all departments of life. I want you to notice that I especially emphasise the word *impersonal* because most people are very personal. They try to be very impersonal in questions which do not affect themselves; in questions which touch them they are supremely personal, extraordinarily so. There they cannot see reality, for they are blinded by a personal point of view. A member of the Order should be a source of true spiritual happiness—not the happiness of this world—to his fellow creatures.

Now, what are the qualities required to attain this attitude which would set us on a lofty pinnacle of enlightenment, not the selfish enlightenment which seeks the perfection of its own soul, thus becoming liberated from sorrow and toil, from the wheel of births and deaths. In my opinion this is not enlightenment, but personal achievement and nothing more. The truly enlightened one is he "whose heart is great and who shall attain unto the true enlightenment, is he also that desireth and worketh for the salvation of all living." The evolution of the attitude that I spoke of is extremely difficult to express in a precise and definite form. It is attained through the perfection of oneself, through trying to fashion our feelings and our thoughts on an impersonal and spiritual basis. We must try, if we would achieve this attitude, to become Super-human, to realise the outlook of a God towards the trivialities of life. This God whose minutest and most vigorous demands we must be capable of answering, by setting aside with great determination all our personal likes and dislikes, this God must be so great and so divine that only our very best is acceptable: "In the light of His holy Presence all desire dies but the desire to be like Him."

To attain this attitude we must develop a large and impersonal point of view in all things and realise that certain truths have been forgotten by us and that we

are surrounded by unrealities. We must break down this great barrier which separates man from God, his divine Self. We must discern the true from the false; in other words, the essentials from the non-essentials. The life of the member, in my opinion, should be dominated entirely by this idea, the discrimination between the true and the false. I know we can do it when the issues are clear, but it seems to me we never apply discrimination in our daily life. It is there that I want the members of the Order to apply this particular quality. It is there, in the ordinary things of life, that they will find it most difficult to discriminate between the essentials and the non-essentials. I remember when I was a boy, Mr. Leadbeater used to say, "Nothing matters much and most things do not matter at all," a phrase which has remained in my mind ever since and which none of us should forget. We live on non-realities, our whole life, from birth to death, is a continual unreality, a continual unhappiness. You may say that it is not our fault but due to our circumstances, but I think it is our fault and it is we who suffer. Some of us realise the non-essentials of life and others are so deeply sunk in illusion that they do not see the horizon of pure reality. You will find the will is lacking, the will to carry out a certain determination. We decide one day that we shall do certain things and to-morrow it is like a fairy dream that is passed and we continue in that same old condition of misery, in an atmosphere of unreality and illusion, called *Maya* in India.

Most of us spend our day in extraordinary trivialities. We get up with the determination that we shall live up to our highest during the day, but soon our lower self dominates. I remember once in India a man was meditating on the roof of his house. Five or six of his children were playing downstairs, making a great noise, as children are apt to do. The father came down with a whip and beat them—and he had been meditating on the Supreme Being! I witnessed this scene and it struck me how strange it was

that a man should descend so quickly to such a triviality as anger. I never understood him; I do not understand even now how people are capable of this sudden descent, but we are all doing it. Everything irritates us, not because we are sensitive, but because we are not evolved.

Then we pass to another weakness of our daily life. We spend our day in a kind of vague, devotional sentimentalism, giving ourselves up to feeling instead of doing. I have done it myself so I know. This is trivial; it is not essential; it is not what a God would do. Now we must understand that devotion is not sentimentalism, though most people who are devotional are inclined to be sentimental. To my mind, devotion is quite a different thing, it is an act which has the value of purification. If you are devotional in the true sense you can never be sentimental, you can never waste your time in sitting before a picture in a vague kind of beatitude. This is not devotion; this is mere sentimentalism, the worst form, I think, of devotion. True devotion, which is always purifying, should make our hearts and minds respond to the nobility of great actions and impel us to carry them out. It raises us to a plane where we are able to perceive clearly what is right and what is wrong without being swayed by our personal prejudices; what is essential and what is non-essential; where our mind, cleared of all weakness, arrives at firm determination. Devotion is like a song which rises in a clear atmosphere where everything is pure, where divinity reigns, where reason gives place to intuition. It should produce in us the creative energy which gives us all the power to make us great.

Devotion, as we have said, is the power that purifies and gives us the faculty to realise the essentials of life. Most of us are drugged by what the Mahayana Buddhists have called the "Perfuming power of ignorance." It is an expressive phrase, for ignorance has in it something pervading. We are like children playing with toys and mistaking them for realities, and it is only through calamities and

misfortunes that we grow out of our infancy and have some realisation of the one spirituality in all life. Carlyle has used a peculiar phrase, "To the blind all things are sudden." To the man who is ignorant, to him who will not see the truth, life has strange pitfalls at every turn; like a lost man he walks in the wilderness of sudden snares and blinding disasters; he wanders in the bogs of illusion, ignorant of the stepping stones of truth which would lead him to secure enlightenment. This is what Carlyle meant when he used that phrase "To the blind all things are sudden." But, you must remember, to the enlightened all things lie revealed.

What then is our goal? To my mind, the end in view for us all is to become perfect beings who realise that their souls are divine and who recognise the divine in others. The ordinary man is the one who calls out a sense of separateness. Looking at a mountain top from different and unaccustomed angles it may seem to

alter, but it remains always the summit. So he that would be perfect must try to live always on the mountain top of his soul—that is, above the changing moods of the personality. He must be ever seated on the lofty pinnacle from whence he can look unmoved alike on himself and others. He must merge his individuality into a universal compassion.

Try to realise the immensity of life, practise the presence of God in your daily life, do not try to find happiness in little things, where you will never find it. But seek wisdom, seek happiness, in infinity; then you will realise the spirituality that knows no compromise.

Go out from this Conference resolved to lead a different life, to seek a different happiness, to gain the truth which will really enlighten your soul. Realise the compassion which is necessary for true attainment, which is infinite wisdom, infinite beauty, and which desires to uproot sorrow from all human beings.

Mrs. Besant's Closing Address

FRRIENDS, some of you may know and some may not that my brother, Charles Leadbeater, used to be an exceedingly conservative person. In fact, in England we should have called him "a regular old Tory." Everything that was the least, in ordinary life, tending to the modern idea of democracy, he found difficult. However, he realised after a time that democracy was going to be the next stage in human progress, and being a wise man and a clear-sighted man and, like most wise people, recognising the larger wisdom in others, when he found that was the road along which the great Hierarchy intended to guide the world, he at once accepted it, and he made a remark that has been very much called back to my mind by one or two phrases of my younger brother, Krishnamurti. And the remark was: "If we are all to be

kings, let us at least be good kings." And it is that recognition of what is possible, of what is really within human reach, that seems to me to underlie much that our Head said to us last night.

In the latter part of his speech that I have been listening to since I came in—I think I must say I had no intention of disturbing the meeting; I was told 4.30, and came meekly around to the back door, but entirely failed in not disturbing the meeting, for which I express my regrets*—and there is nothing truer in the many truths we learn than the fact that we can be what we will to be. If we do really believe, as we all say we believe, that we are Gods in the making, in the unfolding, that the Christians among us believe that Christ spoke the truth when He commanded His disciples to be perfect as their Father in Heaven

* It is not altogether flattering to think that we owe this beautiful little speech, apparently, to an accident. But we are none the less grateful for that!—ED.

was perfect, then it is clearly a want of faith, a want of belief in the truth, unless we utilise the power of thought and will, and unfold these divine possibilities which will make us really useful to the world. And certainly that should be the ideal of every member of the Star, as well as of everyone who is striving to lead the spiritual life. And, honestly, it is true that all other things are secondary, and the aspiration to unfold divinity for the sake of helping the world is the primary thing for which we ought to live. We shall take that ideal in closing these meetings of the Order of the Star, that the God who is really ourselves shall unfold and become the Inner Ruler of whom the Upanishads speak ; then we may look forward to a year of useful labour. We may perhaps do something in the redemption of the world, for it is the recognition of unity that gives us the power to redeem. All men are open, as it were, to that which is above them, the divine life, not only above them, but around them everywhere. They are closed often to each other by barriers of matter ; they are open to the divinity in each as He broods over all. I think, friends, that if we stretch up to the realisation of the divinity, we can share whatever little strength we may have with our fellow creatures, we can get beyond these barriers of separateness

which divide us, one person from another, one class from another, one nation from another, one race from another. If we can rise above these, then we shall have reached that state of impersonality of which our Head has been speaking, and then it becomes our splendid privilege to share our life with all our fellow men, for that it is to become a Saviour of the world. The realisation of the God within enables us to see the God without, and to see Him in every human being. It makes us know ourselves as we see That in our brethren because, as Plato truly said : " The man who can discern the One in the many, that man I regard as a God." That then is our aim. It looks far above us. It is really in ourselves. And if everyone of you, in trying thus to realise it, will even give a few minutes every morning to remembering : " I am Divine ; I am the hidden God ; I am one with God Himself, an instrument in His hands ; there is only One Actor, let Him act through me ; there is only One Thinker, let Him think through me ; there is only One Lover, let Him love through me," then, unconsciously, that to which we aspire we shall attain, and we shall form around and behind our Head that body of disciplined workers who really will be able to work together for the salvation of the world.

Impressions of the Congress

By A MEMBER

WHILE the events of the first World Congress of the Order of the Star in the East are still vividly before me I should like to record my impressions for the benefit of the readers of the *Herald*.

From all parts of the world members had travelled to be present at this

Congress, facing incredible difficulties, spending a small fortune with the bad exchange of certain countries. Members from Iceland had travelled in fishing boats, members from Poland in cattle trucks, so great was their enthusiasm and determination. A pretty touch was given to the meetings by the National Representative from Iceland in her

picturesque national costume. The weather might well have proved a sore test to patience and temper, being on one day 101 in the shade, and the hall where the meetings were held anything but perfect in the matter of ventilation, but everyone remained happy and unruffled, and nothing disturbed the prevailing spirit of harmony.

Perhaps the most remarkable feature of the Congress was the very marked difference in atmosphere between the meetings held by the Order of the Star and those held under the auspices of the Theosophical Society; the same hall, the same people, but a completely different attitude. From the first moment when the Star Congress was opened by the singing of the very beautiful setting of the Invocation by Mademoiselle Marcelle de Manziarly, this change was felt. Perhaps it can best be described as an atmosphere of joyous youthfulness, of radiant harmony and fraternity; the spirit of the new age unencrusted with the traditions, good or bad, of the past. In such an atmosphere anything might be possible; difficulties and opposition were, as our Head later expressed it, only other aspects of the divine, and as such to be welcomed. After the singing of the Invocation, the Protector, Mrs. Besant addressed the meeting, and then called upon the Head to open the Congress, which he did most gracefully in French. These two speeches were followed by the reports of 25 sections represented by 15 National Representatives and 11 delegates. There is little originality shown as a rule in rendering reports, and too much tendency to cover ground already trodden on former occasions. It is to be hoped that this Congress may make a new era in the life of the Order and that reports may henceforth date from 1921 instead of carrying us back to 1911.

The afternoon was devoted to the first business meeting of the Head and his National Representatives and their organising secretaries, and a very long agenda lay before them. Before the end of the meeting all were, I think, agreed that their Head was a most efficient

and businesslike chairman, and it was very noticeable that in so large a gathering of people, all representing different countries and points of view, met to discuss very delicate questions of action and procedure, where great differences of opinion might well arise, not one word of disharmony was heard. Another point of great interest was to note how this council of men and women, most of them of mature age, gladly and willingly deferred to the judgment of their young Head, recognising the soundness and wisdom, and, above all, the entire lack of personal motives, which guided him in his decisions. As he repeatedly emphasised "the work is everything, the personality nothing."

The big theatre of the Champs Elysées had been taken for the evening meeting, and the thanks of the whole Conference are due to those members whose generosity make it possible for everyone to listen in comfort to the beautiful singing of the Choir of the Russian Church in Paris, and to the inspiring address given by the Head.

There is something singularly fine and touching about Russian sacred music, something which, especially at this moment, seems to represent the cry of a nation finding its soul through pain and travail. Nothing could have been more appropriate as a prelude to a speech which dwelt upon the need of each individual in the world to find happiness, not that which men falsely call happiness, but the happiness which can only come from spiritual enlightenment, from the finding of the true Reality.

Of an address so full of profound spiritual truths it is difficult to speak, but each person present must have carried away the inspiration of the lofty standard of spiritual attainment set before him, to be achieved by every honest and sincere idealist who can apply his will to the task. The vast conception of divine humanity in the speaker's mind seemed almost too big to find expression in mere words, and this conception was impressed upon the audience more through the intense earnestness and passionate

sincerity of the speaker than by the actual words used. This was strikingly brought out by Professor Marcault in his brilliant translation of the speech into French.

The morning of the 28th was devoted to a general discussion on the work of the Order in its many aspects, the work of the individual, meetings and lectures, activities, the Herald of the Star, general propaganda. The speeches made will be printed in full in the published transactions of the Conference, so need not be summarised here. Many useful ideas were put forward, and it is undoubtedly a good plan to divide a large subject into sections so as to keep the debates from becoming too desultory and diffuse.

In the afternoon Mlle. de Manziarly gave a lucid and exceedingly interesting survey of the work of the Order in general, summarising the answers received from every section in reply to the questions sent out by the French National Representative. These showed conclusively that the test of mere membership may be quite delusive, and that more life may exist in a country of few but enthusiastic members than in one where the weight of numbers may perhaps make organisation and activity more difficult. Another point of interest which appeared was that every country expressed the opinion that its own difficulties were peculiarly great and hard to overcome, and that, given different conditions, more might be accomplished. Lack of money and suitable Headquarters formed a pretty general ground of complaint. Mr. Krishnamurti in his closing address, very ably summed up the proceedings of the two days' discussion, making a great appeal to members to realise the fullness of their responsibilities, the need for them to stand out among their fellows as models of impersonal servers of the world. He urged them to realise that if they could grow in spiritual enlightenment, they would meet their difficulties in a new spirit, realising that what they did not like and could not understand was as necessary perhaps as their own point of view. He urged them to put aside

prejudices, whether individual or racial, and to realise that even two or three people, imbued with spiritual purpose and energy, might change the world, and how much more than an Order such as this. He further explained his own views on ceremonial and why he did not wish to have any ceremony officially connected with the Order. In his opinion no one was capable of writing a ceremony worthy of the Order, and he also felt that there was too much tendency for ceremonialists to mistake the means for the end, and this might act as a barrier when the World-Teacher came, as He might perhaps disapprove of a particular ceremony, and members might not be willing to abandon it. The Order must be kept as wide as possible. Therefore, if any group of people desired to have a ceremony they must first submit it to their National Representative, who would send it to the Head for his approval.

Mrs. Besant then gave a very beautiful and inspiring address and formally closed this first and most successful Congress of the Order.

In his Editorial Notes in the July HERALD the Head made the appeal that this Congress should play the part in miniature of a perfect world, where many types, temperaments, races and shades of opinion were represented and yet where perfect harmony reigned. This ideal was, I think, most fully realised. From North and South, East and West, men and women gathered, inspired by one great ideal, happy to meet with those whom they had hitherto known but by name, happy to widen their own point of view by learning from others who felt and thought differently. But over and above all the central note of the Congress was, that after working for ten years in a somewhat vague and nebulous fashion, we had at last achieved unity of direction since our Head had assumed full responsibility for guiding and directing the Order, and in the inspiration of his leadership we all look forward to a new spiritual impulse within the Order, and shall return to our respective countries fired with a fresh enthusiasm.

Neo-Platonism

III.—The Three Great Schools—(continued)

By WILLIAM LOFTUS HARE

6.—REINCARNATION IN NEO-PLATONISM

IT will be convenient at this point to consider the question of cardinal importance in Neo-Platonic doctrine called in Greek *metempsychosis* or *metensomatosis*, and in Latin *transmigratio*. All three words signify the same idea as expressed by the Indian word *Samsara*.

The belief in transmigration is entirely foreign to native Greek, Egyptian and Jewish religions in their pure and original forms. Students of these faiths will know that in various ways the future destiny of the soul is otherwise explained; the early Greeks were not even certain about immortality, and the Jews were in the same case, though the later generations of thinkers looked for a resurrection in common with the Egyptians. It was doubtless from Indian sources that the Orphic brotherhoods received the idea and disseminated it among the Hellenic peoples in different parts of the world—Egypt, Italy and Asia. In this way it was probably accepted by the Pythagoreans, though there are no reliable texts on the subject. The first of the Greek philosophers to record his belief in it was Empedokles, and he was followed by Pindar the poet; both of them were men of priestly families. Though Sokrates (in Plato) talks a good deal about it, we can hardly say he believed it, and when he came to die he expected to go to live with the gods and divine and happy men. Sokrates and Plato had to contend with a powerful scepticism which doubted even the existence of the soul. It is Plato's use of the idea of reincarnation in several of his myths which has led many in ancient and modern times to

declare, rather loosely, that he *taught* it. I have no space here to show that this is a mistaken view. His myth of Er uses the doctrine as part of an effort to prove, *a priori*, the moral responsibility of man, and elsewhere he introduces rather humorously the idea of the descent of the souls of men into the bodies of animals—wolves, asses, bees, and wasps. I have no doubt that Plato's references as well as the presence of the teaching in many schools after his time led to its official incorporation in Neo-Platonism. Plato's dialogues were gaining the position of infallible scriptures. In Plotinus at last it arrives at definiteness, and thereafter remains, receiving, as it were, an additional element of authoritativeness from the great man. Unfortunately, however, the texts of Plotinus simply restate in dogmatic form the substance of the Platonic myths, including the categorical statement of the descent into the bodies of animals and insects.

We may now return to Porphyrius who maintains that all human souls, immortal as to essence, pass after death from one body to another in order to undertake the eternal circle of life in the sensible world; it is for this that they desire to have a body. He interprets the mythological and dogmatic dicta of Plato and Plotinus respectively by saying that human souls never sink into the bodies of animals, but can descend into the level of lower irrational species while remaining human. The souls of man can *resemble* those of animals; this is the most that Porphyrius will allow, and perhaps it may strike the reader as a nice point—a distinction without a difference. If when the soul abandons its terrestrial life free of its

earthly body it be absolutely purified, all its irrational faculties become detached, and it re-enters completely the life of the One from which it had been separated. But after periods not determined by the philosopher the soul returns again and again eternally. There does not appear, in his view, the conception of a final liberation known to the Indians as *Mōksha*; it may, of course, have been in his lost works.

7.—JAMBlichus.

We are ignorant of the precise birth-date of Jamblichus; he was a native of Chalcis in Cœle-Syria. His first instructor was Anatolius, but it was Porphyrius himself, also a Syrian, who completed his philosophical education. Upon the departure of the philosopher the mantle of leadership fell upon Jamblichus. According to the testimony of later writers his was a noble personality bearing the titles of "the divine" and "the great," a man of superior intelligence, of deep learning, a brilliant writer and an eloquent theologian. In conformity with the tendency, already marked in previous writers of the school, he developed to a high degree the symbolic interpretation of Plato and the Greek myths, discovering some significance for philosophy in every trivial detail. This abandonment of criticism for the charms of symbolism—a movement full of subtle dangers—drew the school in the direction of ritualism and the absorption of practices foreign to the spirit of Plato. Nevertheless, Jamblichus cannot be accused of departing from the teaching of Plotinus; being a priest himself he combined side by side both the philosophic and priestly interests. He was a voluminous writer, but nearly all his works have perished. He wrote extensive commentaries on Plato and Aristotle, a work entitled *The Perfect Theology of the Chaldeans*, of which citations alone remain. We have in our hands his *Life of Pythagoras*, *A Stimulus to Philosophy*, a work on *Mathematics*, and another on *Arithmetic*. He also wrote a work *On the Soul* and one on *The Migra-*

tion of Souls. Both are almost wholly lost. The philosophic reputation of Jamblichus has suffered much from the attribution to him of books which he never wrote, notably *The Mysteries of the Egyptians, Chaldeans and Assyrians*. We may judge of his philosophic character from the following citation made by Proclus:

How the gods have created the body, how they have put life into it, are things which our reason cannot conceive of, and which remain to us unknowable. That all things subsist from the gods we can affirm in attributing the facts to their bounty and to their power; but how these effects come forth from their cause we are incapable of understanding.

Jamblichus considered that his predecessors had erred in regarding the soul as an absolutely pure essence incapable of sin, a stranger to the passions and evil. The facts of consciousness and experience spoke to the contrary he thought. It therefore became necessary for him to expound a theory of the nature, migration and destiny of the soul in rather fuller detail than Porphyrius or Plotinus had done. I will endeavour to condense this into the minimum of words.

Below the soul lies the generated, divisible, corporeal world, and above it the ungenerated, indivisible, incorporeal essences—according to Plotinus—the World Soul, the Nous or Spirit and the One or God. The peculiar character of the human soul is to be an intermediary between the two systems: to possess the plenitude of the system living and complete, the pleroma of universal Ideas: τὸ πλήρωμα τῶν καθόλου λόγων; to be the minister of the creation of things after the pattern of the Ideas (or true forms). Thus the soul is an essence which cannot be declared pure because of its attraction to things which are below it. This intermediary position of the soul gives it the possibility of desiring and receiving the inspiration of the Divine Mind (Nous or Spirit); or, on the other hand, by plunging into commerce with sensation, to turn away from a higher form of life. In this the soul is entirely free—but not free from the consequences of its own choice. This is the synthesis of freedom and Fate.

Needless to say, the higher world is eternal without change, and the life of the lower world eternal in its own peculiar way; the intermediary soul linked to both of them is also eternal, though subject to continual change as to its will and experience. Part of this change is the repeated phenomenon of death which provides opportunity for fresh choice, a fresh exercise of will either upwards or downwards, the path of destiny leading in both directions. But death always leads the soul to a new body which is appropriate to the dominant desire generated during any given life. This *metempsychosis* however does not permit a man to become a beast; he can at most become bestial. To this changing of bodies is linked the punishment, or recompense which the soul merits during its life, and thus *metempsychosis* belongs to the moral order and forms part of the system of Divine Justice.

Jamblichus also teaches, as a new opinion, the progressive growth of human personality by the preservation of faculties wisely exercised; thus death does but change the residence but not the nature of the man; man does this himself for better or for worse.

CONDITIONAL IMMORTALITY.

Almost from the beginning of Greek philosophy there had been, as it were, a pendulum movement between the view of the human soul as substantive and its view as qualitative. After much debate Plato decided for the former, and Aristotle, in his turn, for the latter. The soul, said Aristotle, is the *entelecheia* or completion of the body. In his *Nicomachean Ethics* he concludes a majestic chapter on Contemplative Happiness with the remarkable aphorism that it is man's chief duty "to make himself immortal." This is the crowning idea of his grand philosophy of development. The Neo-Platonists—who were quite as much Neo-Aristotelians—swerved from side to side on this question

and, as we have seen, Amelius held to the tentative opinion "that the soul is identical with its functions." Jamblichus had very strong views as to the progressive development of these functions, regarding the souls of men as differing in rank because they differed in function. The highest in rank are those who, though pure, descend voluntarily in order to save, purify and perfect the beings here below,* while the lowest descend involuntarily to submit to chastisement and constraint.

After many generations of thought we arrive at a synthesis of the apparently opposing doctrines of Plato and Aristotle. The soul is indeed individual and substantive. Endowed with free will exercised in the environment of fate, she strives either for the higher or the lower, and, life after life, gains or loses powers and functions accordingly. Psychology is the understanding of these powers; ethic is their proper exercise; not in one life only, but in the whole life-cycle, at the end of which is an immortality gained, not by chance or by destiny, but by effort; in a word, *conditionally*.

Such were the views held with increasing definiteness by the whole school.

ABAMMON AND HIS BOOK.

And as, from time to time, priests of the various Græco-Roman cults were attracted by the leading expositors of the philosophy, it was natural that they should not altogether abandon their former interests—spiritistic, divinatory, theurgic and magical. In this way we must understand the remarkable book, so long erroneously attributed to Jamblichus, entitled the *Mystery of the Egyptians*. Its contents as well as its title show that it is the reply of Abammon to the enquiries of Porphyrius addressed to Anebo. The letter of Porphyrius, as I have remarked above, reveals the official and critical attitude of the school to the so-called mysteries, and the reply is an

* Compare the Bodhisattvas of Mahāyāna Buddhism.

apologia for the sacred rites long practised in the various temples. The book is so well known and available in two translations—the dignified and rather pedantic version of Thomas Taylor and the careless “good readable English” of Alexander Wilder—that I need not attempt to analyse it. I venture to give, however, a specimen passage from the first chapter of Abammon’s *Reply*, which illustrates its style and purposes.

In the first place you say “it must be granted that there are Gods.” It is not right to speak thus on this mighty subject, for an inborn knowledge of the Gods is co-existent with our very being, and this kind of knowledge is superior to all deliberate choice and judgment; it subsists prior to the processes of reason and demonstration. . . . Indeed, if we must speak accurately, the contact with divinity is not “knowledge.” for knowledge implies a separation or otherness [of subject and object]; but prior to knowledge, as one being knows another, is the uniform connection of the soul with divinity. It is dependent upon the Gods; it is spontaneous and inseparable from them.

Hence it is not proper “to grant that there are Gods” as if it might not be granted, nor to admit it as doubtful.

I say the same regarding the more excellent Genera, which come next in order after the Gods; I mean the Spirits, demi-Gods and undefiled souls. For we must understand that there is always in them one definite form of being, and not the indefiniteness and instability incident to human condition. Also we must not suppose that they [like men] incline to one side of an argument rather than to another, resulting from the balancing employed in the rational process. For this kind of thing is foreign to the principles of pure reason and life, and only belongs to beings of secondary nature, and to such beings as belong to the realms of generated existences.

So the human soul is conjoined to the Gods by a “knowledge” due to the law of similarity of subsistence, not gained through conjecture, or opinion or a syllogistic process, all which originate in time, which controls them, but by the pure and faultless intuitions which the soul received in Eternity from the Gods in virtue of being conjoined to them. . . . For knowledge of divine nature is different from that of other things, and is separate from all antithesis, it is not derived from “being granted,” nor does it “come in to existence”; but on the other hand is from Eternity uniformly co-existent with the soul.

The reader of this book will notice that “the gods” are not any longer the divine hypostases of Plotinus, but the innumerable denizens of a heaven upon

which spiritists of all times have drawn. This book is important as illustrating the movement of Neo-Platonic philosophy generally towards the older Hellenic religion. Not satisfied with having produced a philosophy of religion—as Plotinus had done—the Syrian School, from Abammon down to Julianus combined the two to the detriment of philosophy; and when the leadership passed back into the hands of the Athenian scholars, philosophy and its great figures of the older time were interpreted in the terms of the mystery religions. The student has become an “initiate,” Aristotle’s teaching is the “lesser mysteries” revealed in the adytum of the temple. Plato is the “hierophant” and his teaching is the “greater mysteries” revealed in the holy of holies. A rigorous asceticism, which was supposed to precede and accompany the mystery teaching, was practised by Plutarch, Syrianus, Proclus, and their philosophic disciples. A further consequence of this movement was the development of a dogmatic theology comparable to that which was being debated in the Christian church at the time. For Plutarch there were already nine hypostases, five of which were “gods.” Syrianus and Proclus added to their number and expounded their hierarchical relationship. In a certain sense Proclus was the greatest scholar of the whole movement. His immense researches embraced not only the Greek philosophies and religions, but turning eastwards included those of the Chaldeans and Zoroastrians. Of the forty works known to have been composed by him nineteen are preserved, and many translated into English. It would require more space and labour than I can at present devote to deal adequately with the attainments of this great man who regarded Philosophy herself as the only hierophant capable of initiating the human race into the knowledge of God. He performed for Platonism the task of placing it, as he conceived, on a sure foundation of logical and scientific certainty. The very title of Thomas Taylor’s “History of the Restoration of the Platonic Theology

by the latter Platonists " is significant. It may seem cruel to say so—but I think it is true—that they "restored" what had never been lost, because it had never existed! Plato devoted all his efforts to stimulating personal, social and political righteousness—*Dikaïosune*. Rising in his youth from practical problems of conduct pointed out in a hundred ways by Sokrates, he entered the heaven of metaphysical principles for light and truth and,

in descending towards the earth again, applied them rigorously to the affairs of men in states, his last and largest work being called *The Laws*. I cannot resist the suggestion that the Emperor Justinian, the maker of the famous *code* and silencer of the School of Athens, was, unconsciously, the true Platonic Successor. Plato had desired that kings should become philosophers.

WILLIAM LOFTUS HARE.

A PRAYER ABOUT THE CHILDREN.

A poem from Bolshevik Russia. Translated into English by M. E. L.

O Lord !
 Who would dare to pray to Thee for his own soul
 In these days ?
 Oh, punish us, who are evil, sinful !
 But the children . . . pity them !
 Those children that draw closer—
 With terror in their eyes—at every shot :
 Those that have such loud voices
 When on the squares they play " Revolution ;"
 Those that sell the " evening's extra-edition "
 And shout such terrible words—
 And they know not why we stumble—like drunkards
 When we hear their happy twitterings.
 Those that hide under their pillows their toy animals
 So that nobody should hurt them ;
 Those that listen at the doors for steps—
 " When will he return—my father ? "
 All of them—all of them !
 Oh God ! Without them it is so empty, so terrible,
 And Death is with us !
 Oh leave us our joy,
 Our last hope.
 Oh God, not hearing the children's laughter,
 We shall forget how the happy rivulet sings,
 How the birch-tree whispers when touched by the wind,
 We shall forget Thy voice !
 And not seeing the children's eyes
 We shall forget how stars glisten in the night-sky,
 How they fade with the break of the dawn,
 We shall forget thy eyes ;
 And never will a tired man,
 Bowing over a little bed with curtains,
 Be able to say : " Oh Lord ! What a light !
 What a joy there lives in my heart."
 Spare them—in them we shall be comforted—
 This is our small ladder—
 By it even the most sinful
 Shall climb up to Thee in Heaven.

Discipleship

By EMILY LUTYENS

II.

LET us now consider some of the *disqualifications* which, if history and experience speak truly, have mitigated against true discipleship in the past, but which we may hope to avoid in the future by careful training and understanding of ourselves in the present.

Chief among these we may reckon *jealousy*, which has troubled the peace of so many good workers and wrecked so many good movements. It would seem that jealousy is one of the hardest failings to overcome, as it is to be found even among those who have evolved very far in other directions. The disciples of the Christ, living daily in His presence, attuned, we may suppose, in some measure to His mighty consciousness, were yet capable of disputing as to which of them should be the greatest in His kingdom and occupy positions nearest to His person. Such disputes seem to us to be intensely childish and quite unworthy of those who are treading the path of discipleship. Yet can any of us claim to have reached that stage where jealousy in any form has become impossible? While we are capable of being jealous of our fellow disciples, it means that there still exists within us a weakness which will disqualify us for that perfect service which we desire to give, and so we need to search our hearts very carefully. We cannot all be first in any kingdom or any movement; we cannot all do the same work; we may not all be needed at the same moment. Can we make our love and trust in our Master so perfect that we can be equally content to be

used or to be passed by? That is going to be the great test for us. To stand aside without bitterness; to keep our enthusiasm through apparent idleness; to be unnoticed by the people we love and yet to be happy; to put the work and its needs always before our own gratification. These are the great tests which come to us all sooner or later; they are bound to come to us often in the future—we must prepare to meet them now.

We can also suffer from collective jealousy—just as foolish and dangerous as individual jealousy. Jealousy for our country, that it may not be overlooked in the day of the Lord's Coming; jealousy for our particular Lodge, Theosophical or Masonic, Star Group, Church, etc. We must all be conscious of how much jealousy exists already in the various movements to which some of us belong, and the more emphatic our proclamation of brotherhood the more unbrotherly is very often our conduct. Most movements which are idealistic in principle are yet honey-combed with cliques and coteries, sects and parties, all showing a childish jealousy of each other, each setting up a little tin god of its own and reviling the deity of a rival clique. We are, verily, like children quarrelling over their toys, and we have to grow to the stature of men and women. The only thing that matters is that the work should be done, and not in the slightest who does it, and we have to try to acquire that attitude of complete detachment which will enable us to see others preferred before us, or put over our heads, without feeling jealous or hurt.

Closely akin to jealousy is wounded pride—feelings which are constantly being hurt by some real or supposed offence. It is far easier to bear the arrows of persecution than the small snubs which hurt our pride. It is impossible for a Great Teacher who is occupied in world-work to be always guarding His words lest a chance remark should upset His followers; it is their business to understand and not be hurt whatever may or may not be said. The enthusiasm of many people expresses itself in gush, and gushing people are most trying to work with because they create an astral whirlpool which is very disturbing, so we have to find out how to temper our enthusiasm with tact and discretion, to make it run deeply instead of letting it overflow in all directions. We have to study ourselves very carefully to see if our devotion is of a helpful or of a tiresome character. The ideal we must constantly set before ourselves is that we have to become instruments which the Great Teacher can use, and the only instruments worth using are those which are adapted to the particular purpose for which they are intended. How trying it would be to write with a pen which kept stopping in order to kiss our hand!

We have to fit ourselves to play some part in the great drama, and to resolve that we will play that part as perfectly as may be. If we are really prepared to give ourselves utterly to that service which is perfect freedom, then we need not doubt that the discipline and the training will come to us. The great question is, if we shall recognise that training for what it is. We read of the qualifications for discipleship, of the steps of the Path, and we picture to ourselves great trials and temptations which we shall be called upon to face, and brace ourselves to meet them; but no real test ever comes in an expected form, and is hardly ever recognised as such by the disciple. The ordeal by fire and water we might safely pass, but we fail before the pinpricks which wound us in unexpected places. The trials, which, while causing pain, yet help us to feel big, and so in some measure place us in the

centre of the stage with a halo about our heads, are not the real tests in life. It is the little disappointments and small hurts which make us feel small, the lashing of the whip which drives us like cowed dogs into the corner, the stripping away of our covering of vanity and pride, which really hurt us and are so hard to bear.

But if we are really determined to become impersonal, to rise to our true selves, we must welcome any and every method by which the Teacher seeks to help us, grateful if in the present we may have our weaknesses so thoroughly tested, that in the coming days we may be strong enough to stand in the presence of the Master.

We often imagine that the presence of a Christ in our midst could only draw out all that is most beautiful in human nature; but this is not the case. The warmth of the sun encourages weeds as well as flowers, and the vibrations of a great spiritual Being may quicken into life faults and weaknesses as well as virtues. It would be positively dangerous for us to be brought too suddenly into the aura of the Master without some previous preparation or training. When the Christ came before, the people of His time were unable to endure His presence, but thrust Him from them. If we may judge of the world to-day the approach of His advent is calling out the worst as well as the best in human nature, and we see the need for careful and sustained preparation. We are told in one of the principles of this Order that we should strive to recognise greatness and to co-operate with those whom we feel to be spiritually our superiors. This is intended to accustom us to the vibrations of those who are further along the path of evolution than we are ourselves, so that we may gradually attune ourselves to bear even the mighty vibrations of the Christ Himself.

This advice is specially needed in this age when men are in an attitude of revolt against authority and tradition, when it is considered derogatory to look up or to reverence greatness. It is only as we gain that inner submission of the soul to the

Great Law that we can safely afford to break the outer bands of authority.

Up to the present we have been chiefly considering those qualities and failings which belong especially to the region of the emotions. Training and discipline in the region of the mind are equally important and necessary. While it is undoubtedly important that there should be a trained band of disciples, devoted, selfless, ready to give whatever service may be required, it is surely of equal if not of greater importance that there should be those quick to understand His message, capable of passing it on correctly with intuition and mentality sufficiently awake to grasp the meaning of the teaching. We may picture to ourselves as much as we will what will be the nature of the message He is coming to deliver, and we may feel a conviction as to certain principles which He will enunciate, but one thing remains certain: That if we were now capable of

understanding His teaching in its fullness His presence would not be necessary. Our judgment is inevitably warped by our personal prejudices and predilections so that we cannot judge wisely on all the great questions of the day. His teaching is bound to contain many Truths which will run counter to our present beliefs and ideas, and we shall find it difficult to accept them unless we have trained ourselves to have an open mind upon all great problems. Those who live in a valley have a very different view of the landscape from those who live on the mountain top. We, most of us, live in a valley of our own making, hemmed in by family, race, national prejudices, which distort our vision of the truth. That is why we are constantly being urged to rise above the personality, and to study all problems which present themselves from the detached standpoint of a dweller on the mountain top.

Books of the Month

A Great Medium: Modern Spain

By S. L. BENSUSAN

FORTY years ago the mere mention of the name of David Dunglas Home was sufficient to set all good people by the ears. There were those who would declare that he was the greatest swindler and impostor of modern times; they would point to Robert Browning's scathing poem "Mr. Sludge the Medium," they would declare that Home was a detected impostor and a common swindler. On the other hand there would be those who had attended his séances and were prepared to vouch for the absolutely genuine nature of the manifestations he had produced, and they would quote men of highest eminence in support of their declarations that Mr. Home possessed what are vulgarly called "magical

power," what would perhaps be called to-day by the less alarming description of "extension of normal faculty." It might be thought that the old controversy was dead and buried, but it has been brought back to the public notice by a re-issue of his widow's book, "D. D. Home: His Life and Mission," now published by Kegan Paul, Ltd., and embellished with an introduction by Sir Arthur Conan Doyle, who states that he regards his task as an honour. "Home," says Sir Arthur,

"is a man to whom the human race, and especially the British public, owes a deep apology. He came as one of the first and most powerful missionaries who have set forth upon the greatest of human tasks, to prove immortality and do away with the awful mystery of death, to found religion upon positive knowledge and

to break down the dense materialism which was as great within the Christian Churches as outside them . . . he left a trail of religious conviction and of human consolation behind him wherever he went."

This, of course, is the language of the partisan, of the man who brings an intense and absolutely honest conviction of his task, but the business of a reviewer is, in every instance, to consider a case on its merits and not be led away by its fervent apostles or its equally fervent opponents.

Extension of faculty is not the extraordinary thing that it is popularly supposed to be. Let us take an extremely simple example, the gift of the water-finder. For many years the "dowser," as he was called in the country, was regarded with the greatest possible suspicion, particularly by those who had never seen him at work. It was said that this power of recognising the presence of running water at some distance under the ground could not possibly be genuine. But I remember the day some sixteen or seventeen years ago, when a strange little old man with a long white beard alighted at a country station where I was awaiting him and drove through the June lanes over which strong sun was shining, on his way to discover water for me. I remember being struck by two things: first, his extreme confidence, and, secondly, his choice of a long black frock coat and a tall silk hat for professional costume. He told me of his success near and far, and I listened with a certain amount of interest and perhaps a little less of that finer quality of belief. He carried in a little black bag some hazel wands and clock springs, and when we went over the land together I took him across a field he had never seen before, under which a spring ran to empty itself beneath a great ash tree some couple of hundred yards away. I took him right across that spring knowing that it was there, but being unaware of its precise location; but at a certain point the spring began to move in his hands and he told me we were approaching water. A few yards further on the spring curled up into a small inextricable knot, and thereafter he traced the water right across the field

to the point at which it emerged. A little while after this he found water where it was needed most, and, though he has been dead some ten years now, the spring that we tapped at his direction is still in full flow, and has yielded many tens of thousands of gallons to the house. To test him, a friend and I held his wrists while we walked over ground beneath which he had said there was running water. When we approached the place the wand struggled perceptibly to be free, but I held to his wrists tightly and so did my friend; when we actually passed over the place where the water was flowing the wand snapped. He told me that his gift had been investigated by many men of science, including Sir William Crookes, who had been unable to account for it, but had found that if he stood on a sheet of plate glass there was no response to the presence of water, so that whatever the force that would manifest itself in normal circumstances, the glass proved a non-conductor.

To-day water-finding is an acknowledged gift; indeed, one firm in the West of England will not only tell you if there is water on a property and what it is likely to yield day after day, but will undertake to reach the water and set up the pumping plant for a fixed sum, on the understanding that if the water is not found, or is not found in the promised quantity, no charge shall be made for the work. Yet, I suppose it is not too much to say that if we were to get back to the times of King James I. and a man had proved to be in possession of such a power as this he would have been condemned and executed as a wizard. The truth is with Hamlet, when he said that there are more things in Heaven and earth than our philosophy dreams of, and it may be that in the years immediately before us we shall be presented with psychic developments even more wonderful than wireless telegraphy and telephony.

That Mr. Home had extraordinary powers would seem to be clearly established on the evidence of men whose word carries conviction, among them Sir William Crookes, whose tests were of the

most searching character that he could devise, and whose imposed limitations were readily passed by the actual achievements recorded. These limitations are extraordinarily interesting because they set out the attitude of the man of science and show how very reasonable it was.

"The Spiritualist tells of bodies weighing 50 or 100 lbs. being lifted up into the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take ten thousand of them to weigh one grain; he is therefore justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately-poised balance to move under test conditions.

"The Spiritualist tells of tapping sounds which are produced in different parts of a room when two or more persons sit quietly round a table. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonograph.

"The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

"The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts; and he is justified in doubting the accuracy of the former observations, if the same force is powerless to move the index of his instrument one poor degree."

The result was that Mr. Crookes (as he then was) says, "of all persons endowed with a powerful development of this Psychic Force Mr. David Dunglas Home is the most remarkable; and it is mainly owing to the many opportunities that I have had of carrying on my investigations in his presence that I am able to confirm so conclusively the existence of this Force . . . Except on two occasions, when for some particular experiments of my own light was excluded, everything which I have witnessed with him has taken place in the light."

This evidence is not to be set aside, and it is stated that on three separate occasions Mr. Crookes saw Mr. Home, in full light, rise clear of the floor of the room and float in the air. The curious part of Mr. Home's manifestations is that they seem to be definitely limited. The movement

of furniture is the chief manifestation and the presence of what is called the spirit hand is the other. Many of those who attended his séances saw the spirit hand, some recognised it as the hand of a dead friend, many clasped it, and most of these tried to retain their grasp only to find that the hand faded into nothingness before their eyes. The levitation is not so frequent as the movement of furniture, while the other manifestations may be disregarded. I think that the case for the super-normal in Mr. Home is made out beyond all manner of doubt, and it is reasonable to suggest that his life presents us with one of those phenomena to which our knowledge in its present stage is no clue. We may have had the key to these mysteries and lost it thousands of years ago, or it may be that the knowledge we require is still in the womb of time. Mr. Home appears to have been a man of good intentions, much kindness and forbearance and, as might have been expected, intense emotionalism, but this book is written not only to confirm the story of his Psychic Powers, which it may be said to have done, but also to set out the excellence of his moral character, and here, I think, it is less successful.

There is a claim, doubtless on good grounds, that he never accepted any money for a séance nor for giving an exhibition of his powers, and that on one occasion he refused a fee of £2,000, but Mrs. Home's Memoir of her husband leaves us entirely in the dark as to the sources from which he derived his support. He travelled freely all over Europe, he was the friend and guest of many of the highest in the land the Royal Families of Russia and France were among his friends, and were interested intensely in manifestations of his power, but it is impossible even as a guest of the great, to travel about Europe without incurring very considerable expenses. There is no suggestion that he started life with the necessary private means, and we are quite in the dark as to the sources of his support. Late in life he gave public readings, and these were successful, but there would appear to be a long stretch of

time unaccounted for, and in view of the charges made against him, those who were concerned with a brief for his defence should certainly have given us the necessary particulars. Then, again, we have the very damaging case of Lyon versus Home, and it is one that cannot be overlooked. Mrs. Lyon appears to have been a very hysterical and even foolish woman. She met Home after the establishment of an institution called the "Spiritual Athenæum" in the year 1866, and a few days afterwards, according to Mrs. Home's evidence, offered to adopt him. She was considerably older than he was, of course, and seems to have been of erratic disposition. She made him what she termed a free gift of £24,000, and proposed that he should change his name to Home-Lyon, which he did. A little while later she proposed to make him her sole heir, made the £24,000 up to £30,000, and then proposed to add another £30,000. Apparently she had already executed and revoked some five wills in favour of different persons, and in May, 1867, she decided to revoke the gift of the second sum of £30,000. This revocation was associated with some considerable abuse. Mr. Home agreed at once to return the second £30,000. In the following year she took an action against him, declaring that she had been influenced to adopt Mr. Home as her son by communications which she believed to proceed from the spirit of her late husband. These suggestions Mr. Home denied explicitly. The case came on before Vice-Chancellor Giffard, presumably the Victorian ex-Chancellor of our day, who is now approaching his hundredth year, and a judgment was delivered in favour of the plaintiff but without costs. It is right to say that the Vice-Chancellor said that the plaintiff's testimony had been disregarded, and the *Law Times* made the following striking comment :

"When feeling is put aside and the strangeness of the spiritualists' creed forgotten and we look only at the fact that a woman of more than common sagacity gave to a man whom she believed to possess certain miraculous powers, a large sum of money from a desire, then sincerely entertained by her, to benefit

the object of her admiration, we shall probably come to the conclusion that no sufficient case has been shown for the interference of the law to undo the act of benevolence now that her feelings towards the object of it have changed and she repents of her generosity. Such a principle so established would be applicable to cases far beyond the range of spiritualism. It would affect many religions and not a few charitable gifts." (May 2nd, 1868.)

When we look back to this trial and reflect that the case is over 50 years old, and remember that Home himself has been dead nearly 40 years, it seems a little unnecessary to comment, but inasmuch as the book is a defence of Mr. Home, as well as a tribute to his merits, it is at least reasonable to suggest that whatever the cause of the good lady's affection, Home was not justified by the ordinary standards that prevail among gentlemen, in accepting her money. If he was in straitened circumstances it might have been reasonable for him to accept a small annual grant for life, although not many men who value their independence and their good name would be prepared to do as much as this. But to accept first £24,000, then £30,000, and, finally, £60,000, in return for nothing, is an offence against that unwritten code which men of honour, whatever their circumstances, are bred to respect. It follows then that whatever animadversions Mr. Home might suffer from as a result of the trial were very thoroughly earned.

Turning from the criticism of Mr. Home to the consideration of his wife's book, it must be admitted that it makes excellent reading; the story is well told, there is very little that can be deemed superfluous, and one has indeed more occasion to regret what has been left out than to complain about what has been put in. To the full extent that Sir Arthur Conan Doyle is responsible for this, he deserves the congratulations of his readers, and there is no doubt that a book of this kind has a very definite value because it is calculated to open the eyes of reasonable people to the existence of the latent capacities in the human mind. That there are forces all round us with which, by reason of our own limitations, we can establish no connection whatever should

be a truism to-day, and to the full extent Mrs. Home's book helps to reinforce the point. It is a work of more than passing value.

* * *

The Spanish country has been for very many years the happy hunting ground not only of the tourist but of what is sometimes called "The Picturesque Writer," and those of us who know Spain will admit that, considering the work altogether, it has been well done, almost overdone in fact. The result is that we have hardly been able to see the wood for the trees; we have learned so much of Spanish externals that other aspects have been overlooked. Yet we have to remember that Spain is a country with a great tradition. She once occupied a world position hardly inferior to our own, but she lost her Colonial Empire piece by piece and is better off now that the last shreds have been torn away than she was in any time in the closing 200 years of her great possessions. It is of enormous importance to Europe, that this country with its remains of great civilisation, its records of political and religious persecutions, its kindly and charming people ever struggling to rid themselves of the strangle-hold of a bureaucracy, should be understood. In Spain the vast majority of the people can neither read nor write; the parish priest, often a man of some personal charm and generally a man of most stupendous ignorance, regulates the lives of countless men and women who rely upon him to do their thinking for them and to see that they have a quick and unobstructed journey to Heaven when they have finished with this world. Side by side with the followers of the "White Pope" we have the followers of the "Black Pope," as the Vicar-General of the order of the Jesuits is called, and in the high places of Madrid we find men and women, chiefly women, so completely under the control of Priest or Jesuit that they resist progress wherever they can and do all that in them lies to stand out against the spread of ideas. Yet, and this is a very curious fact which I have noted many times in Spain, all classes

of the population have an interest, however untrained or misguided, in politics and every form of human development. They seek education only to find that it is not forthcoming; they endeavour to change their Government only to learn that the more they change it, the more it remains the same thing, and I sometimes think that the curious shrug of the shoulders, which can only be seen in all its eloquence in Spain, is the mute appeal against an order of things that the rank and file of Spanish men and women have found intolerable.

I have been writing this with my mind in Northern or Western or Southern Spain, the cold austere and forbidding cities of the North, the wide plains of the West where estates are enormous and the people are few, the sunny, alluring South in which the natural seriousness of the Spaniard seems so much out of place; but it is only fair to remember that Catalonia in the East is progressive. It is fighting and has fought for a long time for recognition, republicanism, regionalism and all the other "isms" that make for progress by way of trouble.

The War brought great changes to Spain. The sympathy of the rulers or a considerable part of them was with Germany, not so much out of hostility to this country but out of self-regard because, to the average Spaniard, the victory of Germany was a foregone conclusion. The intellectuals, on the other hand, were with this country to a man, they realised that the triumph of Germany must spell for them the triumph of re-action and militarism. Commercial Spain took no sides, it was too busy taking profits, and it took them to such an extent that Spain is as wealthy to-day as she was poor in those far off days in the early nineties when I visited the country for the first time and found that my English sovereign was worth 30s. in pesetas. It was, of course, impossible for the ferment in Europe, the passing of Kings and Empires, to have had no repercussion in Spain, and many people must have been looking for some indication of the effect upon the Spaniards of five

years of War which meant nothing more to them than a very small risk and a very large gain. We have, at last, a glimpse into the changes that have followed a lustrum of strife; it is supplied by Mr. J. B. Trend in a book called "A Picture of Modern Spain" (London, Constable and Co.). This is not altogether new work because some of it appeared in the *Athenæum*, other parts in the *Times*, but the material was well worth a more permanent setting than a newspaper or periodical can afford, because Mr. Trend has discussed the questions that really matter. He begins with the Spanish outlook on the War, he gives a considerable section to the modern educational movement in Spain which is associated with the name of Don Francisco Giner de los Rios, he tells us of the entry of women into the world of Spanish education, a most unheard of development there and one that must have given most profound concern to the clerical party. Then he tells us about the literary movement, first of Pérez Galdos and the earlier generation, and then of Pio Baroja, then we have a very interesting section—historical, political, literary and economic—dealing with the Catalan question which, perhaps, provides the Spanish Government with the most vital problem of the times we live in. Finally, Mr. Trend deals with Spanish plays and Spanish music and so brings an interesting work to a conclusion. He has not the pen of the best of those writers who have brought the Spanish sun into our cloudy skies but, on the other hand, he has accumulated a measure of knowledge to which most of these writers were strangers. Taken altogether the author's story is a stimulating one because he shows that the spirit of a new life is growing apace, and that for Spain as for the rest of Europe the conditions that will obtain in a few years are entirely different from those that obtained before the War.

Perhaps in view of the importance of the Catalan question something should be said about it, because the whole future of Spain is largely concerned with the solution of a problem that grows more

acute year by year. Catalonia, progressive, hard-working and comparatively united, has a grievance against Castile, where the authority of Spain is to be found entrenched. The Catalans declare that they work to feed the greedy centre of the country, and they claim, by right of their own language and their own traditions, an independence which the Spanish Government will never grant until it is forced to do so. Their smallest demand is for federal autonomy. They would submit to a central authority in Madrid in all matters relating to foreign affairs, relations between Federal States, Army and Navy general communications, coinage, tariffs, etc. They complain that they are over-policed, that military rule is exercised on the smallest provocation, that their language is made illegal in favour of the Castilian, and that the whole sentiment of the people, as expressed by their votes in favour of a large measure of separation from the rest of Spain, is ignored. They have their "intellectuals" who reinforce this view on every possible occasion; they have papers of their own, and Mr. Trend gives a list of over 30 books written in Catalan to support the prevailing view, while there are plenty of other works, not only in Castilian Spanish, but in French. As a result of the discontent that prevails throughout Catalonia, we have the spectacle of anarchy, big strikes and general unrest, but the Spanish Government presumably fears that if it gave way to the outcry among the Catalans, the Northern provinces which also have their own language and their own long standing laws, would demand the same, and there are questions of finance in connection with Spanish administration that might become insoluble if the proposals for which some are willing to sacrifice their lives were carried through. Catalonia remains and will remain a centre of disaffection until some policy can be found that will reconcile the separatists with the large view of the welfare of the Kingdom. There has been no sign in the past twenty years to suggest that the Catalans have lost their aspirations or abated their claims.

Correspondence

“SOME QUESTIONS CONCERNING THE ORDER OF THE STAR IN THE EAST.”

To the Editor of THE HERALD OF THE STAR.

SIR,—I notice you say you will “welcome” correspondence on the article by Miss Barbara Villiers on “Some Questions concerning the Order of the Star in the East.” The “Questions” asked are numerous and important, and I will not attempt to deal with them in detail. I note that Mrs. Besant says “All that matters” is, *that we* “believe He will come,” and “give others reasons for our belief,” and “strive to serve others in the *way those others need.*” That is, I take it, help those at present helpless by showing them how to *help themselves.* The numbers who need help are the victims of the present Social and Economic System, which is cruel and callous, and is based on compulsion and fear, on ignorance and the desire for personal gain and profit.

We “forerunners of the New Age” have escaped, or are escaping, from these erroneous thoughts. We are ill at ease in a system which is maintained in such a way. Our immediate business is to mould our environment, to make it more expressive of and favourable to our new thoughts and views of Freedom, Truth, Justice, Brotherhood, Order, Progress and Unity, and to do this by working *with* these great laws, and *not against them.*

Propaganda must therefore be our first activity, but our activity must not stop there. As Mr. Krishnamurti truly says in the August editorial notes—“By the purity and high ideal of our daily life we can do greater and more useful propaganda than by meetings and talks, for they are like the gentle breeze which comes and delights us, but disappears again, leaving us in the same condition as before.” If our propaganda is productive of nothing more, then we shall not rise above the level of the present day inactivity of the church, and we may consider ourselves and our organisation as failures!

The two things that can save us, but at the same time very severely *test* us, are our

willingness to make some personal sacrifice for Him, and our determination to maintain some practical and efficient organisation and discipline in our ranks. Mere words are now practically useless, unless backed by Action, Sacrifice and Organisation. Such a “Plan of Campaign” needs good generalship, and brain power is not altogether lacking in our Order! If we organise ourselves forthwith into a great world-wide army of Love and Wisdom, and, as we progress in the expression of these, Spiritual Power will not be lacking, for they are one, and indivisible.

I suggest that each and every Star group and centre should forthwith form a Social Study Class to discover, to create a new science of “Sociology,” which can be tested by scientific social experiment, by the formation next year of some “Summer Schools” and “Summer Camps,” which might possibly develop into permanent camps, or “schools” upon a self-supporting basis. This will take money, and *this* will mean *sacrifice*, in the first instance, on the part of *someone.* *Why not on the part of all of us?*

If only 20,000 of us, out of our already much larger membership, will pledge ourselves to make the sacrifice of only twopence for six days a week, from, say, October 1st next, and pay the 1/- weekly to the study group leader, who would, in turn, forward it to the National Representative, who would forward it to the General Secretary, who would, of course, make all proper arrangements, a sum over £50,000 per annum will be available for the future activities of the Order, and THE HERALD OF THE STAR should be a first charge upon this fund which, once started, would continually increase if we were devoted and *steadfast enough in our sacrifice, and organisation.*

We should thus at one and the same time exhibit practical Brotherhood and Fellowship within our own Order, through our weekly meetings be advancing the true science of Sociology, be carrying on the finest Propaganda, training ourselves in every way, and ultimately laying the actual foundations for the new Social Kingdom of Love and Wisdom and Righteousness

on earth, by the establishment of educational self-supporting communities, ideal communities, veritable "Kingdoms of God," in all lands—unsectarian, and unpolitical, upon the seven Principles I have mentioned, which means that they shall be upon an entirely voluntary and brotherly basis in every case. Thus we should be building up the new age, the New Social Order, as men build alongside an old one, while still using the old as long as necessary but no longer, for all see "*the new is better*," but the "*New*" is but the expression of the *Ancient Wisdom given by Manu* as the true *Science of Social Organisation*. *Why wait? Let us Act!* Not only *dream!* Let us *Do it Now!*

Yours, etc.,
OSWALD GREGSON.

We have received the following letter from a Canadian member :

"I have noted contents of the little book that comes to Canada, and must say, as little as I know of the future of fellow-man, your writing has much wisdom in it. But I wish to make the remark, we should not depend on what sympathy the Great Teacher will have on you or me. As we know He will be sent by a higher power than Himself, and will have to work according to commands. We know the Father sent His son Jesus the Christ through love for us ; the same Father says the next time will be in judgment for our unfaithful life, therefore this Teacher that we are waiting for is to carry the law to a letter. Rich or poor will not be considered, or class, it will be the faithful or unfaithful, but it is hoped to be that we, I mean all fellow-beings, will be faithful at his appearance, and I am sure the Great Teacher wishes to meet all men in such condition that he may be able to say 'I bless you all,' and I would not advocate too strongly on what we may call love or His judgment."—ED.

THE HERALD AND THE ORDER.

To the Editor of THE HERALD OF THE STAR.

SIR,—Allow me to say that my introduction to the Order of the Star in the East came through your valuable pages. I had been ever a copious reader of periodicals ; my disappointment was always proportionate. I am now content to be a reader of one—your own—and find therein a real satisfaction.

Yours, etc.,
A NEW MEMBER AND OLD SUBSCRIBER.

PROTECTION OF ANIMALS.*

To the Editor of THE HERALD OF THE STAR.

SIR,—It is with great pleasure that I read of the importance the Editor attaches to the abolition of cruelty, which seems at present to be considered as one of the necessary evils of humanity.

We are, of course, cruel amongst ourselves, and struggle and strife are the results, but our poor younger brothers, the animals, get cruelty as their due more or less universally. They cannot complain nor rebel, they can only endure until *we* realise the responsibility we have towards the lower kingdoms.

It is to help to awaken that sense of responsibility that we started our group for the protection of animals in the Order of the Star here in Paris. Not to form a new League but to interest ourselves in, and help, the existing activities for this cause. We have been able to help a good deal already, and several groups have been started in the provinces.

How true is the Belgian "devise," "L'Union fait la Force."

MABEL MAUGHAM.

* We hope to publish in our October issue a valuable article dealing with the abominable traffic in worn-out horses which, we know, will gain the ready sympathy of all our readers.—ED.

THE Herald *of the* Star

VOL. X. No. 10

OCTOBER 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

OWING to lack of time and space I was unable to comment in last month's HERALD on the first International Congress of the Order of the Star in the East.

I am always inclined to be fearful of congresses, for they are apt to be extremely boring with their innumerable meetings and their endless speeches, but I was very agreeably surprised that the first International Congress of the Star in the East was unlike any other congress that I have had the pleasure or misfortune to attend, and indeed it was with great reluctance that we admitted the end of this gathering. It was not with mere emotionalism that we felt contented, but throughout the various meetings there was a dominant note of true brotherhood and internationalism; and as one gazed from the platform upon the 1,400 members of the Star who were able to attend the congress, and realised the numerous nationalities there represented, one became intensely conscious that the future characteristic of the Order would be the unifying and spiritualising of different nationalities and religions. At the Congress we realised the magnetic power of our beliefs and the potentialities of our organisation. Before it actually took place few realised to what an extent the Congress had been the loadstar for many a member through seas of trouble; many for months, and some for years had been preparing and sacrificing to gather the means whereby they could reach Paris. The hardships that some underwent were almost incredible and romantic. I heard of members who sold their jewels and even their furniture to be present; some there were who came from far off Iceland in fishing boats; some came crowded in luggage-vans, and a few fortunate ones by aeroplane. It is indeed fortunate that none, so far as I knew, regretted their sacrifices. It was

this enthusiasm of our members and their spirit of self-sacrifice which greatly contributed to the immense success of the Congress, and created for it an atmosphere, distinctive and real.

* * *

If I were asked where lay the use of this Congress, I would be inclined to say that the first and foremost benefit was that it quickened a waning enthusiasm and kindled it where there was none. People who work year in and year out in the large capital cities of the world, such as London and Paris, being in constant touch with several of the important persons of the Order, are apt to be so overworked that they are unable to maintain that high pitch of enthusiasm which is essential for the life of the Order. These had the opportunity of meeting at the Congress enthusiasts who live and work in a quiet way in their own small towns, and this *rencontre* rekindled their former zeal. Enthusiasm, when pure and unselfish, inspires new ideas and new methods of carrying out the work, and we saw, with great joy, that this Congress had that inspiring enthusiasm. All the people who attended it returned home with a new conception of the work they have to do and with a fresh determination to carry it out. While we recognised the great importance of individual effort, yet we realised fully that if work were done collectively, our ideals would be accomplished with far greater facility and success.

* * *

What struck me most about the Congress was the fact that we utterly forgot to what nationality or to what religion we belonged, and throughout this gathering at Paris there was not that unpleasant feeling of any one nationality being predominant. This Congress showed to us all that if our ideals were lofty and

impersonal, our petty feelings with their destructive instincts would disappear, and that we could put aside, even if it be for a few days, our racial arrogance. If we can lay aside our nationality for a short time can we not entirely forget it ?

Apart from the various public meetings for the members, we found time to bring together all the officials of the Order who were able to be present at Paris. It was a very pleasant surprise to find that the National Representatives of fourteen different countries took part in the proceedings. This was the first time since the inception of the Order of the Star in the East that we were able to come together and discuss the methods whereby we could increase the efficiency of the organisation. Our discussions lasted over nine hours during these two days, and it was a great pleasure for me to be able to meet the Representatives and talk over the innumerable problems which have been confronting the Order since its rapid growth. We had so many subjects to deal with that all verbose and discursive arguments were entirely avoided. All of us realised that this was one of the rare opportunities when a variety of useful experience would be placed at the disposal of the Star. Many of the National Representatives, organising secretaries, and other officials, had been chosen by what appeared to be mere chance, but it was at this Congress that I myself realised how little had been left to chance. Then also I realised how magnificently many of them had upheld the Star and spread its influence through many years of discouragements and isolation. Their inspiration has never flagged during these troublesome years ; and now during the coming years of greater opportunity and activity, I am sure that they will become the channels of still greater usefulness. I should like to take this opportunity to express to them my admiration as a member of the Order, and my very sincere thanks as the Head.

* * *

As a result of the discussions with the National Representatives, certain

resolutions were arrived at, a summary of which, as they concern the work of the whole Order, I give below for the benefit of all members.

1.—NATIONAL REPRESENTATIVES.

(a) About the question as to whether National Representatives should possess the power to expel members for any cause, it was unanimously decided that :

No National Representative shall have power to expel any one for any reason ; but in special cases National Representatives shall refer to the Head, who alone shall have the right to expel any member from the Order.

(b) In the interest of the Order it was considered advisable that the appointment of National Representatives should no longer be for life, but only for three years. It was therefore decided that National Representatives should send in their resignations of their own accord three years from the date of their appointment, and when sending in their resignations should at the same time suggest the names of likely candidates to replace them, but should themselves continue working until they receive notice from the Head of their re-nomination to the post or of his acceptance of their resignation. It was also decided that all the present National Representatives should, therefore, send in their resignations in 1924.

2.—ORGANISING SECRETARIES.

Organising Secretaries should be appointed by the National Representatives for one year only, and they also should automatically resign at the end of that period, and the National Representatives shall have the authority either to accept their resignations or to re-appoint them.

3.—ALTERATION OF PRINCIPLES.

A desire having been expressed by some of the Representatives that the Principles of the Order should be altered, the Head decided that it would be better to leave them as they stand at present.

4.—CHANGES IN ORGANISATION.

As in some countries National Representatives have started special schemes of organisation of their own, it was decided that in the interests of the Order this should not be done in future, and any change of organisation should be inaugurated by the Head for the Order as a whole.

5.—GROUPS IN THE ORDER.

Following a suggestion which had worked well in Holland, Mr. Krishnamurti urged very strongly that each country should, if possible, form four different groups as follows :

1. Propaganda.
2. Meditation.
3. Study and action.
4. Self-preparation.

Mr. Krishnamurti made it very clear that each of these groups were of equal importance, and that no one of them should be considered

superior to the other. He hoped that in the study and action group members would take up the question of Politics.

6.—SUBSCRIPTIONS.

The question being raised whether the moment had now come to require every member to pay a yearly subscription, it was decided that there should be no subscriptions whatever, but if in any particular country it was felt that for some extraordinary reason a subscription was necessary, as a purely temporary measure, the National Representative should ask the permission of the Head to levy such a subscription.

7.—CEREMONIALS.

After a discussion regarding ceremonials for the Order, it was decided by the Head that no form of ceremony should be instituted in any country without first submitting it to the National Representative of that country, who would then forward it to the Head for approval.

8.—INTERNATIONAL FUND.

It was agreed that an International Fund should be started for International work, *i.e.*, visits of the Head to any country, travelling expenses of international lecturers, etc. It was decided that a staff of international lecturers should be appointed by the Head of the Order.

9.—"THE HERALD OF THE STAR."

The Head urged the National Representatives to impress upon all their members the importance of supporting the official magazine of the Order, as it was the only link between all the countries and the only means by which he could communicate with all the members. He made a special appeal to the English-speaking countries to help to increase its circulation. He then asked the non-English speaking countries to translate his editorial notes month by month and distribute them as widely as possible amongst their members, but he appealed to the English-speaking countries not to reprint in their sectional magazines either the editorial notes or other articles from the HERALD, as it was likely to detract from its sale.

* * *

I wrote some time ago asking the National Representatives if they would send good articles for the HERALD, and I think it might be easier for them to do this if I were to explain in detail the kind of articles we require. They will notice that we have now divided the HERALD into different sections, which make it more interesting, and articles should be sent covering all these sections. I hope that members who also desire to contribute to the HERALD will write along the following lines :

Under INNER LIFE articles might deal with—

- (a) Various conceptions of the Coming.
- (b) Reasons for belief.
- (c) Theosophical theories of life and their application to the conception of World-Teachers and Their periodical appearance in the world.
- (d) Simple teachings on meditation, control of thought, etc.
- (e) Discipleship and its qualifications.
- (f) The religious life in its different forms.

BOOKS OF THE MONTH.

A list might be sent from all countries every month of important new books in the direction of Religion and Philosophy, Science, Art and Social Reform.

PRACTICAL IDEALISM.

- Social movements.
- Political movements.
- Humanitarian movements.

These movements with an idealist tendency, *i.e.*, such movements as may be considered to lead up to the millenium anticipated by the principles and beliefs of the Order.

To give instances :

- (a) "American Relief Administration" (business methods applied to charity).
- (b) Social economics—welfare work, co-operative schemes, profit sharing, etc.
- (c) An endeavour to trace the goal of modern political movements, where they should lead, where they fail, *i.e.*, The League of Nations having given rise to the theory of international fraternity, at the same time stimulates national hostility
- (d) Compromise between the ideal and the practical.
- (e) Miscarriage of justice, *i.e.*, life sentence on an unmarried mother—punishment of child criminals—hence theories of penal reforms, etc.

LIFE AND LETTERS.

- Verse.
- Essays—pure literature.
- Literary and dramatic criticism.
- Dance and drama.
- Short stories.
- Myths and cradle tales of every religion and every country.

Purely descriptive articles of Star and other functions ; also of conditions prevailing in each country with which members are familiar.

Contributors should state with what view and under which section they want their MSS. published.

* * *

I have been asked to publish the address which was given by myself in closing the Star Congress. I print it below :

"One of our speakers has told you that we have now over 70,000 members in the

Order but, as was emphasised, membership by itself is of no account. You might have a membership of millions and yet make but little difference to the world, whereas three or four members, convinced of their beliefs, and fired with unquenchable enthusiasm, might in a very short time change the world. At the next Star Congress two years hence, when we meet in Vienna, it will matter but little if our membership has only slightly increased, provided that we can show a magnificent record of ideals realised in practice and a world made happier and nobler for our existence.

“Together with the National Representatives I have discussed at some length certain problems connected with the Order, and amongst many other questions that of a ceremonial for the Order was debated. We have decided that there shall be no official ceremonial introduced into the Order and that no kind of ritual shall be performed, without first submitting it to the National Representative, who will then forward it to me for final approval. My reason for desiring that ceremony should not officially exist is, as I explained to the National Representatives, that all ceremonies composed by any of us to-day are likely to lack an universal appeal. In my opinion they would tend to encourage several members to content themselves merely with forms rather than the spirit underlying them. If any ceremonials were introduced into the Order they are likely to act as a barrier between ourselves and the Teacher when He shall come. They are, it seems to me, likely to displease those who are not specially inclined to ceremonies and may even repel them from our ideals. We have in the Order of the Star in the East members who are ceremonialists and non-ceremonialists, and we must guard ourselves against offending either of these. The Order is of such an universal character, composed of such varied temperaments, that it is impossible to satisfy one particular group or any one individual. Now, to introduce a ritual for the Order as a whole would no doubt please the ceremonially inclined, but it

would at the same time certainly estrange a great many who are not on that particular line. No doubt lovers of ceremonial would say that they can best achieve their ideals through rituals, but who amongst us is capable of building up a new ceremonial worthy of the Order? The Order of the Star in the East is such an inclusive organisation, composed of all temperaments, that it is beyond human capacity to compose a ritual which would unite every one. The purpose of the Order, in my opinion, is to serve as a preparatory movement which should welcome all new ideas and which should live up to its lofty ideals. A ritual, however beautiful and magnificent, would inevitably tend to crystallise the movement and narrow down its scope of action, and it is my conviction that the Order has not reached a stage when it can be allowed to be crystallised, and the only period when the Order can be committed to a ritual will be undoubtedly when the Teacher Himself shall think it fit.

“Now I come to the question of holding Star meetings. In all countries there is a general distress almost verging on despair at the fact that many of the Star meetings are not of great interest, either to members themselves or to the public, and are apt to dwindle into sentimental gatherings. It is a problem facing the National Representatives how they can make these gatherings more effective and virile. I should like to make a few suggestions which might be of some help. In these meetings there should be more life and energy, and members should meet not merely to listen to talks but to discuss and actively plan out definite lines of work. They should think out from an impersonal point of view all the vital problems which face the world to-day. But we must remember that we should not commit the Order as a whole to any course of action which a group of members decide to follow, because the Star is an International Organisation, and should be above all local or nationalistic policies. We should be able to invite to our meetings people of all shades of opinion whose ideas may be even contrary to our own,

as well as those with whom we are in agreement, for when the Teacher comes, He will not teach us what *we* desire or expect, but what we need to know. So if we train ourselves to be capable of appreciating and sympathising with those views which are opposed to our own, then, indeed, we shall become real followers of the Teacher and not sentimental people expressing their devotion in mere words.

“ In the reports which have been sent in from the different countries reference is made to opposition of various kinds. I like opposition, because it trains us and makes us strong. That is why it exists in order that we may learn not to be overwhelmed by it, and as we grow strong and able to stand firm on our own feet opposition will disappear. We should understand that the things which oppose us, even though they seem to be painful, are really divine. Each man must express the divinity that is within him according to his own path. When we do not understand the way of another we call it evil and seek to destroy it, while, if we truly understand, we should see that all methods and points of view are necessary to the realisation of the One Self. As it is so finely expressed in the *Bhagavad Gita*, ‘ I am the gambling of the cheat, the splendour of splendid things am I.’

“ Another complaint that many sections have made is that they lack in funds. They seem to think that the work they desire to accomplish can only be achieved with money. In work that is really spiritual, the means are always at hand to accomplish what is wanted. Therefore first let us make our work spiritual and our ideals pure and unselfish, then the means to realise them will surely be given to us. Of course, this cannot be achieved in a short period. It requires a great deal of patience and persistent enthusiasm to carry out our ideals. Schemes which can be materialised only with money may not, after all, be those which are most needed for our work. There is a great danger that money, however necessary it may seem, should become a barrier between ourselves and the attainment of true

spirituality. Money should always be regarded as one, among many means, to the end we desire to attain.

“ The thing I find most wanting in the Order is common-sense. It is a divine gift because it gives us the faculty of seeing things in their true and proper proportion. It includes a sense of humour which will enable us to know when we are being ridiculous. If we can possess the power of knowing when to laugh at ourselves, it will save us from many blunders. Life will become gayer and the work will be better accomplished if we can develop this quality of common-sense.

“ Another question which I have been discussing with the National Representatives is that of centralising the Order. For the last ten years it has existed in a nebulous form all over the world. Every section has acted independently, there being no central organisation. This has been a source of weakness and has led to a certain vagueness and lack of concentration. If we were more united we should become stronger; nothing can stand against the unity of a large number of people convinced of the same ideals. The whole world can be changed in a few months if we united on our ideals and our ideals alone, because then we would forget our petty personalities. I am hoping that as a result of this Congress we shall succeed in organising the Star into a more effective instrument.

“ Now, before I close this world Congress of the Order of the Star in the East, I should like just to say a few words. I should like you to remember this Congress; I should like you to carry that remembrance home with you, not mentally, but in your hearts. Let it remain there, not merely as a memory, but as an event that will change, and continue to influence your lives in the future. Mental convictions and mental ideas are of great value, but they cannot, in my opinion, stand alone. It is a change of heart that is needed to mould the world anew. To do this we must not have a sentimental heart, a heart that bleeds at every wound, a heart that weeps at every sorrow, but a heart that is strong, strong as a mountain,

which will stand firm and unshaken amidst storm and tempest ; like a mighty rock set in a stormy sea which breaks the force of the waves, being itself unmoved. I want you to go away with such conviction in your souls, in your minds and in your hearts, that you can change the whole world if you will ; only you must be convinced of your ideals."

* * *

We find we are not able to carry out our original intention of issuing the transactions of the Star Congress in book-form. Not only because we lack the funds, but because most of the interesting deliberations of the Congress have already

appeared in the *HERALD*, we are very much afraid that any separate publication will serve no useful purpose.

* * *

I am leaving for India with my brother, Mr. J. Nityananda, in November, in time to attend the Theosophical Convention and to preside over the Star Congress which is to be held in the City of Benares during the Christmas week of this year. I have been away from India for over ten years and I am looking forward with great interest and pleasure to be there again, although I shall, of course, continue to write the Editorial Notes month by month.

J. KRISHNAMURTI.

Brotherhood, True and False

By ANNIE BESANT

" ' Brotherhood ' may serve as the slogan of the devil."

—J. D. BUCK. November, 1889, *Path*.

" Satan himself is transformed into an angel of light."

—2 *Corinthians*, xl, 14.

DR. BUCK'S words have more than once in the history of the world proved themselves to be true, and it is indeed the noblest emotions that may sometimes be put to the basest uses. Good men are more likely to be led astray by subtly perverted virtues than by open vices, for the latter have no attraction for them, while the fair face and sweet voice of the seeming virtue may lure to destruction ere the Siren-claws are seen.

The great ideal of Brotherhood is again endangered by a perversion that makes it serve " as the slogan of the devil," as a shelter to the forces that undermine all union by destroying trust. Sentimentality—the burlesque of feeling—has claimed it for its own, and has degraded it into a cover for evil instead of a strong helper in doing the right and in retrieving the wrong. It may be well then to see what Brotherhood really implies, what qualities its presence connotes.

The ideal Brothers are those great Masters and Teachers who stand out above the race as Divine Men. Studying Their characters we see tenderness and strength combined in perfect balance ; They are at once the " Masters of Compassion " and the embodiment of Justice. They manifest as Persons that which Nature manifests impersonally, the all-pervasiveness of Love and the inviolability of Law. And inasmuch as Nature is the Divine Thought in manifestation, and They are the divine Life embodied, we learn from both that changeless Love and changeless Law are the dual aspects of the One, and that they are not incompatible and mutually destructive, but are inseparable constituents in all that is to endure. Closely studied, they are indeed seen to be only aspects of the One, for Love without Law would be short-sighted passion, and Law without Love would be soulless order. Were there no Law, the universe would be a chaos ; were there no

Love the universe would be a machine. To develop these aspects in the soul is the work of evolution, and only in their perfect balance is true Brotherhood attained.

In the average man of the world indignation against wrong-doing, against cruelty, lying, injustice, oppression, wickedness of every kind, helps to curb the open manifestation of evil, and holds in check the destructive passions of the less evolved. He has reached the partial conception of Law and of the duty of obedience to it for the common good; but his recognition of it is largely mixed up with personal elements, and his resentment against the wrong-doer is largely due to a fear that the wrong is—or may be in the future—done to himself; the wrong is, as it were, an implied menace to himself, and he guards himself by threat or penalty. In an increasing number of average people the resentment is becoming more social than personal, each identifying himself more and more with his fellows, and feeling a wrong done to them as he would formerly have felt a wrong done to himself. The passionate indignation felt by many good people against those who inflict injury on the helpless, or who poison the social union with deceit, is a factor in purifying the moral atmosphere, and shows a far healthier condition of mind than an indifferent acquiescence in wrong-doing. The recognition of the duty of obedience to moral obligations and of the wrong committed by outraging them, is a definite stage in progress, and a community in which the duty of such obedience is upheld, and in which such wrong is denounced and reprobated, is far nearer to Brotherhood than one in which all forms of wrong are allowed to flourish under the indifferent complaisance of society.

None the less is this indignation the mark of a partially evolved nature, not yet harmoniously balanced. For as understanding grows, and the selfish instincts are gradually eradicated, the wrong-doer is brought within the circle of comprehension and sympathy, and while his wrong-doing is recognised, he is himself pitied and

helped. No indignation is felt against him, for loving pity becomes the deeper and the tenderer the more the deed has outraged the moral susceptibilities of his fellows; no man can plunge so deeply into the ocean of evil that Love cannot plunge after him for rescue and, with strong hands upbear him and bring him once again into the sunlight of the upper air. But the very Love that saves will be content that the disregarded Law should assert its changelessness in the suffering of the wrong-doer, for Love wills its brother's helping, not his undoing, and the cruelest wrong that can be done to a soul is to narcotise it into the sleep of moral indifference that ends in death. Love linked with unwisdom tries to shield the beloved from the working of Law, and so keeps him blind and unprogressed, nursing him for a delayed destruction. Love that is wise welcomes the salutary working of the Law that purifies by suffering, but stands beside the beloved in the fire of agony, close clasping his hand, strong to bear the flames with him rather than withdraw him from their cleansing pain.

A wrong may be committed in ignorance, or a lie may be told to escape from some dreaded exposure; what then should the true Brother do as opposed to the false? The false will yield to the short-sighted sympathy which shrinks from seeing or inflicting pain, and will cover over the wrong—or even deny its existence—encouraging the wrong-doer in his denial, and thus tempting him into a more irretrievable mistake, perhaps to a hopeless ruin. The true will point out the wrong, urge its undoing, refuse to be a party to the falsehood, strive to help his brother to rise after his fall, and gladly stand by him, helping him to retrieve his position. He will not help to heap up future misery by persistence in error, but will joyfully share in the obloquy cast on the wrong-doer, the moment the wrong is repudiated and the face is turned the right way. Thus the false Brotherhood impels to destruction by covering the pitfall with flowers, while the true draws the deluded one towards the rocky path of safety, willing

to tread the stones barefoot beside him, but refusing to take one step towards the blossom-strewn but fatal trap.

Passing from generals to details, let us see how the life of Love and Law, the life of Brotherhood, works itself out under different conditions. In the ordinary social life of the individual, Brotherhood will manifest itself by service gladly rendered wherever opportunity occurs, and by thought directed to make channels of service, while the tongue speaks no word that is not true, it will also speak no word that pains or wrongs; gentle, courteous, refined, pure, unmalicious, charitable speech will characterise one evolving towards perfect Brotherhood; such a one will ever be a peacemaker, suggesting kindly views, representing overlooked aspects, and smoothing incipient strifes. Such a one will also speak clearly against wrong-doing, and will stand between the oppressor and his victim, a deceiver and his dupe, but yet without anger, guarding the weak from injury, and quietly removing the mask from the face of any vice that may come into his presence, and masked, might delude the unwary.

If the position of this evolving Brother be one of special responsibility, of a head of a household, master of a business, leader of an organisation, in any way a ruler or guide of others, his duties become greater to those over whom his responsibility extends. He is as the elder brother in a family, and has duties to the younger other than those which he owes to his equals or superiors, for he owes to the younger, to those who look up to him, duties of guidance and protection. The head of a household who permits drunkenness, or vice, or waste, to go unrebuked and unchecked, is responsible for the extending of harm wrought by the evil deed and the bad example, and by weak permission of the wrong shares in the karma it generates. The householder is responsible for the good order of his household, and on well-ordered households the prosperity of the community depends. The man who shrinks from enforcing good order, if need be, should not take the position of head of a household, but should

embrace a solitary life where no such responsibilities accrue. And so with everyone who occupies a position of influence over others, and to whom others look for guidance; all such become, in their measure, responsible to the Good Law for its administration in the area confided to their care. According to the measure of their power, so is the measure of their responsibility, and they answer to Karma if, by their negligence or cowardly avoidance of duty, the weak and unwary within the area of their responsibility are deceived or oppressed.

To take an extreme case: A murderer may be brought before a judge; if the judge, when the murderer's guilt is proven, shrinks from pronouncing sentence, and lets the murderer loose on society, he fails in his duty and shares the karma of that murderer's future acts of violence. Yet, must the judge be unbrotherly in pronouncing sentence—perhaps of life-imprisonment—on the criminal? Surely not. The judge remains brotherly if he feel compassion for the wrong-doer; if he feel no trace of wrath, no shadow of personal emotion against him; if he be ready to go to him in his punishment and seek to comfort him and help him to understand. The judge may show brotherhood to society by protecting it, brotherhood to the social criminal by punishing and helping him; aye, by punishing: for even human law in punishing may be the criminal's best friend, by teaching him a lesson necessary for his progress. That it is too often brutalising is because the nature of the punishment is unbrotherly, as is the method of its infliction.

Speaking generally, the discharge of a duty rendered incumbent upon an individual by his position does not involve a lapse of brotherhood, even though, in the discharge, he inflict pain on others. But he must be "without attachment," feeling no anger, no personal desire, no motive beyond that of perfectly discharging his duty, no interest in the event.

Nor should the one who may inflict pain in the discharge of his duty fail to be ready to render help to the very one whom he may have hurt. For helping another

does not imply blindness to the wrong the other may have done. Only a weak love needs to be blind, strong love is open-eyed ; and the weak love encourages in wrongdoing by its foolish complaisance, while the strong love saves by its rebuke and helping hand.

Regarding the matter from the standpoint of Brotherhood, what is the duty of the Theosophical Society to the world ? The Movement is meant for human service, for work in the outer world, and its general reputation is therefore a matter of importance. Its members should feel themselves bound not to bring discredit on the movement by conduct that, in any relation of life, outrages the moral sense of any community in which the Society may be at work. They may rightly guide their conduct by a higher rule of morality than that which surrounds them, but they should not sink below it ; and if to any one of them that is right which is absolutely immoral in the view of the surrounding community, such a one should surrender his membership, that he may not, for his own private view, imperil the position of the whole Movement in the eyes of those the Movement is meant to help. In small matters, in which no principle is concerned, the brotherly man will accommodate himself to his surroundings to his own inconvenience, realising the proportion of things, and that he ought not to raise prejudice against a great Movement by insisting on a private fad. He will yield in trivial matters even to the prejudices of his neighbours, if that may win them in serious ones.

Realising the unimportance of outward things, he will in these render himself unobtrusive, so that when he has to dissent from the community on some matter of principle, his objection may have weight and not be put down to general crankiness and love of singularity. For he will remember that he owes brotherhood to *all* around him, and that he fails in his duty when he alienates anyone by his mere personal whims. Granted that most who would be thus alienated are more or less weak and shallow—else would they not be driven away from the solidly

good by the eccentricities of its advocates—yet is any member who thus puts difficulties in the way of the weak failing in his duty to these, who are also his brothers.

Nor will a brotherly man, in teaching the Esoteric Philosophy, disregard the type of the person he is trying to teach. He will present to them ideals and conceptions they are able to receive, preferring to give a fragment that can be received and assimilated, rather than a whole too startling and complicated to do anything but confuse. An ideal, however sublime in itself, which nowhere comes into touch with those it is meant to attract, will only repel, and so fail of its purpose altogether. The brotherly teacher adapts himself to his pupils, and seeks to instruct them on lines they can follow, even though those lines may not show the profundity of his own knowledge.

This same spirit of Brotherhood should be shown in the conduct of our Lodges. Those responsible for the Lodge meetings should remember that the public credit of the Society is in their hands, and should carry on the meetings with dignity, with pure and refined language, with the bearing of courteous gentlemen. Especially in the poorer quarters should a Lodge of the Theosophical Society serve as a pattern of courtesy and purity, which should introduce a touch of "sweeter manners" into the hard, rough life of the neighbourhood.

"For manners are not idle, but the fruit
Of loyal nature and of noble mind."

A little of self-restraint and consideration are the natural result of the recognition of Brotherhood.

To form a nucleus of Brotherhood—such is our mission, and to begin our work we must begin in ourselves ; the stones must be hewn and polished ere the temple can be built. And in order that we may *be* brotherly, let us form for ourselves a distinct idea of what we mean by Brotherhood, that we may follow the true, not the false, and may grow toward the perfect expression in unity of Law and Love, and not sink into the mire of a diseased sentimentality.

When He Comes

By CLARA M. CODD

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope."—*Malachi III.*

WE members of the Order of the Star in the East have the most magnificent hope in all the world. I wonder if many of us realise it. Of course we do not, yet we should daily strive to gain a measure of realisation, for could we achieve it, it would fire the imagination and the will as nothing else could ever do.

Perhaps the great wonder of it touched us when first we heard the news of His Coming. For a moment our hearts stood still, breathless before the unfolding picture of all it meant for men. We saw the vision of a great and perfect Personality, a deep Knower of the eternal wisdom, a Lover of all men without exception or reservation, coming in the hour of their greatest need to take them by the hand and lead them, as men's hearts have always ached to be led, into that future whose foundations have been laid with such a sacrifice of human agony and tears.

And then other things intervened, and the vision faded into common day. Perhaps it has never come back again since in such vivid form. There is only one way in which it may be reclaimed, and that is by learning to make the common day shine with its continual thought. For what is the fact that we must never, never forget? The great truth that He is really coming, soon, here amongst us all. Picture it, realise it, muse on it. We need not go into imaginary details, picturing what He might look like, or do, or say. That we cannot know. Indeed, I think it is more

helpful to dwell in that way on what He said and did last time, as is the practice of the Jesuit fathers, not because He will do or say the same this time—perhaps He will do and say very differently—but because in that way we can glimpse His infinitely gracious personality, His character so compassionate and yet so strong.

But let us ponder in our hearts the fact that He comes. What follows from that? Surely that the values of our daily lives begin to alter. He comes, then surely the little things that trouble us so much, the mesh of little cares and worries that hold so many of us prisoner, are not so important after all. Could we say when He comes, "Lord, I have no time to attend to Thee to-day; I must do this, and this, and this." If we knew that He was awaiting us, if we knew that He had told us to come and see Him at such and such a time, we should go through our daily routine with singing hearts; all duties would be light to us, all cares minimised, all obstacles diminished in our eyes. Care dwells always with the personality, even with a personality which loves. Joy and strength are the result of the spiritualisation of life. If therefore we say to ourselves, "I am His, my duties in life *He* has given me to do for love of Him and men," we shall find that mole-hills do not so easily become mountains, or cares so completely shut us in.

"Casting all your care upon Him, for He careth for you." This is literally true. The consciousness of the World Teacher is so great that it actually includes every

other consciousness on this planet. He does know and He does care for every single one of us. But His love and His care of us is not so much concerned with what is pleasing to our little personal predilections, as to what is happening to us, and nourishing us, as souls. For He knows the future of every one of us, what God intends us to be. And when we come into His presence here on earth, that is what He will know of everyone, and aid and expect of us accordingly.

This complete knowledge of a human soul, its past and future, its latent possibilities of growth, is evidenced many times in the story of His last stay amongst men. Witness His understanding of the silent Mary when her more active sister reproached her for her absorption in the Master, the tremendous inspiration that the same compassion wrought in the heart of the sinning Zacheus. Remember the utterly tender manner in which He wrung the heart of Peter, calling upon him by three expressions of love to wipe out the stain of his threefold denial of his Lord through weakness and fear. To the tortured heart of His devotee He gave not one word of reproach, but a work to do for Him.

Consider then, how no one will understand us so well as He, how what He may say to us will be the greatest words of guidance and comfort that could ever reach us, to be guarded and pondered upon for evermore; how what He may give us to do will be the very highest privilege, the greatest work it could ever be our lot to fulfil. It will come. What shall we do to prepare ourselves now that we may hear His words truly, do His work thoroughly? Surely in no other way than trying to hear His voice now through other people, through daily events carrying to our souls discipline and wisdom; by taking each duty as it comes as the work He gave us to do, to be done with all our hearts, in joyous contentment, and as well as our intelligence can compass it.

And let us muse often on this further fact. The words that He will say to us will strengthen our souls; the work He may give us to do will be such as we can

best aid Him at, but they may neither of them please our little personal selves. Shall we choose, or shall He choose who knows our true selves, beloved of God, so much better than we know ourselves? Would it not be well to practise now the trust, the utter willingness to learn and serve, that must characterise us when He comes, if we would follow Him?

We have so often pictured that Coming and what it may mean for men. The most inspiring thought of all connected with it is the beautiful one that He is coming to *all* things, to all without exception. The world becomes a home expecting its beloved Mother. We stretch out invisible hands of appeal to all the embodiments of the forces of division, stupidity, hate, greed, saying "How can you fight and hurt and misunderstand? We all belong to one family, and He whom you love best is drawing near." And we turn eyes of delight on the lovely life of forest and field, to the little brothers of man, animal and flower and tree. And we picture how He will hold them to His heart, the very little ones because they are so young in the Great School of life, and teach them too. And if we cannot imagine how He will teach them, that is because we think teaching is saying something instead of living something.

He will come, too, to the great worlds invisible surrounding us, wherein dwell the angelic hosts and those we name the "dead." It is said in the Christian scriptures that He will come "in the clouds of heaven with power and great glory." That is the wondrous beauty of His aura filling earth and heaven, and attracting attendant hosts of the angelic kingdoms, learning of, and embodying, the thoughts of the Counsellor, the Prince of Peace.

And all the time those immense thought vibrations of His will be radiating through the world, and in differing degrees of response being caught and reproduced by many, many people. We shall surround Him on the spiritual plane like the mystic Rose of Dante's heaven, though we are scattered all over the earth in the physical world. That radiating glory and strength

will be most splendidly translated through the medium of the great Hierarchy of Adepts who form the innermost ring, but it will also be carried in some measure through the mind and body of the least, as yet, in growth of His servants and helpers, who, selfless and devoted, will form the outermost ring. Yet with Him the least is as the greatest, and equally beloved, and He will need us all, need helpers of all grades of development, and of all kinds of capacities and walks in life. Through us all will pour into the world the sunshine and the light it needs.

It is said that when He comes the righteous will be caught up into the air to meet Him, but it is easy to see that this is a symbolic method of describing the raising of the consciousness that must inevitably ensue with all those who can respond. That does not necessarily mean any access of psychic sensitiveness, but a new way of envisaging life and the world. Held in His mighty vibration we shall learn a little to see with His eyes. Responding as a well-tuned harp we also shall radiate upon the world a fraction of the mighty stream of love which pours from Him. This is to enter into the joy of our Lord. If we have faithfully trained ourselves in loving others, sacrificing ourselves, and joyful serving, when He comes our response will be true and immediate, and we will "know" Him in the highest way. His soul will say to ours, "Enter thou into My joy." Now the word joy really means "shining," and to enter into His joy is to enter the aura, the shining of our Lord, and become partakers in the greatest, purest joy in the world, the joy of conscious co-operation with God and Him. The joy of the disciple, when accepted by His Master and joined to Him in consciousness, is to know that he is co-operator, however feeble, with his Master in His work. May thousands of us win that joy when the Master of all men comes.

And what shall be the signs of His Coming? They are writ large in this hour for all to see. Wars and rumours of war, famines, pestilences, earthquakes, upon the earth distress of nations, men's

hearts failing them for fear. They are the inevitable concomitant of the passing of an era, and the commencement of a new one. For every form, visible and invisible, every cycle of time, great or small, must by inexorable necessity pass through the stages of birth, maturity, decay. It was the old age of the cycle when all its forms, customs and institutions had crystallised, hardened, imprisoning rather than expressing life. So the advancing tide is breaking them on every side that the forces of the future thus set free may clothe themselves in nobler, truer guise. The swift-moving changes of the present day, increasing in strength and number with every hour, are all of them offshoots, permutations of one great world-wide Movement which, commencing about sixty years ago, is now approaching the flood-tide. And with the flood-tide He comes. The Hour has produced the Man, as is the law. This is easy to see. Far lesser men than He are called upon by Fate to be men of destiny, filling great posts in humanity's history at critical hours, and if we look back over the pages of history we shall see how every great movement has found its directive energy and fullest expression in its chosen Leader. This is where the great mystery of personality manifests itself, the strongest power in the world. As the Rev. R. J. Campbell once said: "Ideas are useless until personality lends them wings."

So the great world-movement in the direction of gaining a truer life, life more abundant, for the toiling masses of mankind, towards creating more brotherly relationships between man and man, class and class, nation and nation, towards gaining in the intellectual and spiritual worlds wider, truer conceptions of God and man, is due to the flowing in at this moment of an expanding spiritual stream. At the completion of a revolution of the wheel of time, the gods give the new propulsion which sets the future cycle going, and walk for the time once more amongst men. This tremendous moment is called in the old Celtic mythology "The Descent of the Gods"; in the Christian scriptures it is the hour when the Lord

returns "with all His saints." That is to say, with those great Masters of the Wisdom and Their disciples Who work unceasingly with Him. In a smaller sense this is also true, for with Him in incarnation now are some of the Saints of the Church He founded when last on earth.

Thus in the storm and stress of this hour we can walk with steady hearts saying within: "He comes, the heart of the world is within the wings of His love, the swift moving currents of the present under the direction of His strong hands." And this is where we should watch most closely, ponder most deeply, trying to see the right direction for the liberated forces of the future, that we may help in our small way His great work of world reformation and world reconstruction. For He Himself has called us to it. We must understand, we must work.

How has He called us, do we ask? Has He not already sent His angels—His messengers—with a great sound of a trumpet, to gather together those who will aid Him from the four winds of heaven? They have sounded, and will sound, the great note which is the keynote of the dawning era, the note of love, of brotherhood, of co-operation, which will be the foundation of all its politics and institutions.

Think, when He comes, what power and knowledge and decision will lie with Him—He Who spake as never man spake before, Who speaks "not as the scribes, but as one having authority"—with what certainty, deep knowledge and immense understanding will He work and initiate work. How glorious it will be to see Him doing it, and to do our small task under that tremendous leadership. Will He not be a leader worth far, far more than the leadership of any of the great movements which have marked our present time? And is not that what we want most of all? A Man to lead us, a splendid, god-like, utterly holy and selfless leader; it is almost too big a thought, too heavenly a hope. Yet it is true, and you and I are privileged to see this day so fast approaching. This is the most fortunate of all our

incarnations. Let us thank God for it and use it to the full. Do not let us live in narrow circles any more. However circumscribed our environment let us live in it for Him and for His work. This life we *must* live for humanity, not for ourselves or for our immediate family circle only.

For when He comes, and asks us "What have you done for My world?" how shall we be able to face Him otherwise? In one aspect He will come as a Judge, a Refining Fire, separating the sheep from the goats, the gold from the dross. And the judgment will take place within our own hearts when we look upon His divine purity and love. For then we shall realise that His Presence will be asking us the question, not what we have believed, or held, or performed, but whether we have fed the hungry in body and soul, visited the sick and those in prison, whether in fact we have made ourselves the unflagging lover and supporter of all who suffer in mind, body or estate.

We are a great army fighting everywhere against darkness and cruelty and hate. Our duty is to spiritualise common life, bringing back where we can that intuitive sense of Divine leadership and purpose in all things for which men's souls are hungry in this present day. So first we must spiritualise ourselves, by taking Him as our Lord and Leader now, and living life to the best in His Name, not in our own or in another's. Each morning we may awake to a new day to be bravely lived for Him, each evening in full confidence we may in thought, which is reality, lay the day's work at His feet. What will it be when He is visibly near, and the Lord of our dreams becomes too the Lord of our transfigured physical lives?

And secondly we must try to spiritualise commercial, social and national life by bringing into them a high purpose, an unflinching honesty and honour, a sense of kinship with and responsibility towards others, that will presently become a pattern, leading men by example and by life to a nobler, fuller, happier life and social order.

How wonderful the day when we can visibly work with Him, our Beloved Captain. Do we think we can ever have a day in all our incarnations equal to it? Is it not worth all the work that we can do, all the thought we can expend, all the determination we can sustain, in our efforts to grow the power to love a little as He loves, to serve as He serves, and to come soon into His Real Presence, finding the sense of blessing lifting us away from earth as His Soul says to ours: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

He to Whom our passions, our temptations, our sufferings, our ecstasies belong, who knows us better than we know ourselves, loves us better than the greatest lover, the dearest mother; He Who just because He is our example is also our Saviour, He it is Who comes. Full of manly courage, yet tender womanly sympathy, heroic of soul, and yet the patient and unflinching bearer of a world's sorrow. One Whose love is wise and stern as it is utterly compassionate and selfless, "free and true, the conqueror of tradition and fear, Whose manhood is at once individual and representative,

we will study Him that we may learn to worship and to serve."

"CONSIDER THE LILIES."

I saw a tiny sword-blade
Pierce through the sightless soil,
And hourly watched it growing
Without a twist or coil.

Until amid the dew-shine,
A lily, virgin-fair,
Peeped out of the green that sheathed her,
Laying her beauty bare.

She did not fear nor falter.
Swift was her course, and sure;
The wisdom of her forebears
Had made her way secure.

But we, the sons of Adam
Have eaten of the tree,
And knowledge oft doth blind us—
O fruitful irony!

And each must find the sunlight,
Each one as best he may
Must grope for his salvation
In his peculiar way.

We fumble in the darkness,
Fumble and fall and fail,
While innocent and thoughtless
The lily doth prevail.

JOHN BATEMAN.

Book of the Month

A Student of Bird Life

By S. L. BENSUSAN

MR. H. J. MASSINGHAM, the clever son of a greatly gifted father, has written a delightful book called "Some Birds of the Countryside" (T. Fisher Unwin). It has been loudly acclaimed and one of its critics has seen in Mr. Massingham the legitimate successor of White of Selborne. My own vision is not so keen, and before dealing with the many fine qualities it seems right to set out limitations. In the first place there is a certain lack of simplicity, a certain devotion to fine writing,

a determination to be literary at all costs. There are too many similes and they are not all happy ones, there is much repetition of favourite phrases, though this little weakness can be explained when we remember that the book is founded on contributions to a number of daily and weekly papers. There are literary illusions open and covert; there are many ecstatic phrases that appear to resent analysis; and there is some insistence upon words that belong to what I am almost inclined to term Highbrowed Journalism. There is little here of the exquisite simplicity

of White of Selborne, but, these criticisms made, I have nothing but praise for Mr. Massingham's volume.

Oddly enough, on the second page of his first chapter I find one of the very few errors I have been able to trace, in a statement that town sparrows do not migrate. For some ten years I lived in the Temple and there noticed that towards the end of the summer the number of sparrows that came to be fed on my window-sill, or fought and gossiped on the plane tree which shadowed it, diminished very considerably. One afternoon, in a village where Middlesex joins Hertfordshire, I spoke to a farmer of the plague of sparrows he was complaining about. He then showed me a couple that he had shot and pointed out their dirty, smoke-begrimed plumage. "These birds came from London," he said, "I always find that when the corn is ripe the sparrows come out from town. They are far dirtier than the birds I have with me at other times of the year." This interested me sufficiently to justify further enquiries, and I asked some cabmen, for in those days the motor was not the dominant force in our streets that it is to-day, and they told me too that they had noticed in August a marked diminution in the number of birds that waited for the spillings of the nosebags. I did not pursue the matter further but am convinced the sparrows migrate, and if they migrate from London they would certainly migrate from other large towns. This is a point perhaps to which Mr. Massingham will devote some attention.

In another chapter, this time dealing with Norfolk, the author makes a very just complaint against the gunner, the man who is perhaps more in evidence than on any other part of the coast. That his presence and his pertinacity are offences that cry to Heaven, is a truth that few will deny. While on the saltings between Wells-on-Sea and Blakeney I see Mr. Massingham missed a scene of which I had the good luck to be a spectator. On the sands outside Stiffkey there are famous cockle beds, and one afternoon I saw the extraordinary dances of the lesser black-backed gull over the sands. The dance was interrupted or followed by vigorous

feeding, and I was not near enough to learn any more, but one of the old women who earned a living by collecting the cockles chanced to be passing the edge of the marsh where I was standing, and she told me that the cockles always come to the surface when it is raining, that the gulls have recognised this habit, and by assembling in large numbers and going through this dance, the pattering of their feet creates the impression of rain, the cockles come to the surface and pay the extreme penalty.

In his chapter called "A City of Birds," Mr. Massingham is dealing, of course, with Wells in Somersetshire, and perhaps the reason why he does not mention the fact is that Mr. W. H. Hudson, who is so frequently quoted in this volume, has made the bird life of that city his own. It is in this chapter that Mr. Massingham again falls into a small error because he speaks of the raven being essentially a tragic bird in his fierce temper and his associations. Now I chance to have kept ravens for many years and there can be no question of their having a fierce temper. I will admit an uncertain one, but a tame raven is as friendly a pet as any man can have. My first, who met a tragic death at the hands of an over-zealous, ignorant game-keeper, was so tame that he would accompany me on my shoulder when I went for a bicycle ride, would eat out of my hand and follow me like a dog. Another one, more fortunate in his life history because he lived happily enough until he perished in a fierce fight with a third, had a great affection for the house dog, a bitch of the nastiest temper. Bird and dog never quarrelled, and once when the latter had been sent away for six weeks for treatment in the kennels of a veterinary surgeon, the raven showed great uneasiness, and on the night of her return bird and dog went up and down the yard together for more than an hour, the raven doing an immense amount of chattering and his oddly chosen companion making no sound. In his chapter on Wells, Mr. Massingham complains that he has only seen the lesser spotted woodpecker twice in his life. I think if he will go to the Lake Country he

will find little difficulty in renewing his acquaintance with this most fascinating of birds.

There is an admirable chapter on Selborne, and a still better one on "Bird Haunted London," in which the writer refers to the Heronry in Sidmouth Wood, Richmond Park. I do not know this Heronry, but not many years ago, and perhaps now, there used to be one in Wanstead Park, and you could find the birds on the banks of the little River Roding some distance away. In this chapter the author describes a flock of gulls which came at sunset over the banks of the Thames, and the effect on them of the golden light was, he says, "the kind of sight that might have converted an unbeliever to Heaven." I suppose we have all seen beautiful sights from time to time in our country rambles, and that some of us treasure the memory of the most appealing. For myself I have seen nothing quite so beautiful as one I watched from the gate of my own orchard. It was lunch-time and swarming time, and while we were at the table I heard the familiar sound that told of a vast company of bees awing. I hurried out to see what had happened, because at that moment I had no hive that should have swarmed, and sure enough the swarmers were not from my apiary at all, but they were coming across the meadow and over the orchard, and as I turned and watched them they drove right into the face of the sun and the light took all the natural colour from them, so that they became almost transparent and looked like a cluster of jewels with a colour that might have been that of diamonds, opals, or perhaps best of all, white emeralds. I have never seen such a sight again and can never forget it.

The author's lament for the swallow in the chapter called A Dorset Diary is very timely, but I am by no means sure that the swallow has not been a diminishing visitor for many years past. Few people, odd though this may sound, appear to know the difference between a swift, a swallow and a martin, and if they find martins in plenty they are apt to believe that the swallows have come again. A curious

point that the author has noted, and for which he has a certain explanation, not altogether satisfactory, is the fashion in which small and unprotected birds will mob various members of the hawk family. He speaks of the spring ardour which enabled the willow wrens he writes about to drive away a sparrow hawk, but I have frequently noticed the same thing happening even in winter, when a few small birds will mob one of their persecutors and drive him right away from their haunts. You can seldom see a cuckoo flying far in the open without attack, and although the country folk will tell you that this is because small birds recognise the trick that the family cuckoo plays in depositing her egg in their nest when they are not about, the real truth is probably that the cuckoo has imitated for protective purposes the flying of the hawk. Just as this deceives the hawks themselves and keeps them from attacking a bird that would provide them with a satisfying meal, so it stimulates the anger of small birds that hold all hawks in detestation. The other problem of summer and autumn and winter attack is one I have never been able satisfactorily to account for.

If I have gossiped rather too much about points in Mr. Massingham's book, the only excuse to be offered is that for every one of us who is, in however small a degree, a field naturalist, the researches of the fellow student are full of interest and enjoyment. For many years, more than I care to remember, I have followed bird life with the very keenest interest. Nearly forty years must have passed since I first committed the early and common sin of bird-nesting and, poor fool, was proud of having in my collection the nightingale's and the gold crested wren's egg. I am pleased to remember that I never took more than one or at most, two from a nest, and even in those early days there was something that told me that the game was not straight. Later on, like most young men with a little leisure and some small means, I took to shooting and carried the gun to many parts of Europe, to Africa, and even to Asia. Then the wounded pheasants of

Hardy's Tess of the D'Urbervilles gripped my imagination. I tried to set the memory aside, but it came back to me on the Scottish Moors to the butts behind which I was waiting for the driven grouse, to the covert side when the beaters were beginning to call "Mark, Mark," and the first pheasants were skimming over the tree-tops. It pursued me to the great open spaces of East Anglia where I waited twenty yards behind the hedge for partridges sailing down wind, perhaps the most difficult shots of all, and to the sea wall at twilight time where I crouched to catch the wild duck coming out from the soft water to the main. Gradually the salt of shooting lost its savour, and five or six years ago I laid my guns aside with a sigh of relief, never, I hope, to pick one up again. Since then the field-glass has provided an ample substitute, and a nest box has given opportunities for observation worth to me the best day's shooting in which I ever took part. Mr. Massingham

is more fortunate, for I think he has reached his delight without giving any seasons to thoughtless cruelty, and he has found his reward; it breathes through every passage of his book. Certainly he has brought great gifts to his task, not only gifts of sympathy, but considerable powers of observation. It is true that he has played the "sedulous ape" to all the great writers on bird life, but very much of his recital is first-hand observation, and if his keen delight in feathered wild life has tempted him to deductions which a longer experience may lead him to discard as unreliable, yet there has been great joy in the making, and he contrives to communicate that pleasure to his readers. I would like such a book as his, shorn of a little of that "fine writing" of which I have felt impelled to complain, to be in the hands of every schoolboy in the country; if this could be done, in a few years there would be a great slump in the manufacture of sporting guns and ammunition.

YOUTH AND AGE.

No, Youth! we have no need to part
 Although the years pile up behind;
 Rather we gage to keep a heart
 Responsive, and resilient mind.

For this I bound you close to truth,
 Smiled at your hungers and your rage
 Deeming that sober age-in-youth
 Would round to happy youth-in-age.

Time can no disenchantment bring
 To those whose vision passes time;
 But yield more vast adventuring
 In deeper ocean, richer clime:

Yea, for the blood's lost gusty whims
 Give steady sight of lofty goal;
 And for the fever of the limbs,
 The strong clear passion of the soul.

JAMES H. COUSINS.

Awake, England!

By O. C. GRIFFITH

IS it nothing to you all ye that pass by?

Ah, yes! Thousands of warm hearts leap forward with keen desire to succour and protect the weak and suffering, those who, dumb, bereft of all power to plead their own cause, must needs endure torture for man's cruel greed.

Among the many dark deeds done to animals few can be more terrible than that known as the Worn-out Horse Traffic—a trade in suffering to which a thoughtless public is only now awakening, but upon which it will pass stern judgment when all the facts are known.

A national disgrace for many a long year, this sorry trade was in abeyance during the war, but with its cessation recommenced with increased activity. Up to 1914 no horse was permitted to be exported "incapable of travelling without suffering." As the Bill now stands no animal should be passed by inspectors unless capable of being "worked without suffering." This amendment, although improving conditions to some extent, has had little real effect, owing to the many loopholes for avoiding inspection. The traffic is still unbelievably cruel, and Belgian inspectors themselves report that quite two-thirds of the horses arriving are totally unfit for real work.

Not only to Belgium go these old British horses, but also to France and Holland. Could the public see the sufferings through which they pass, it would swiftly make an end of the evil.

We share in the cruel action which we do not hinder.

Watch this long trail of weary beasts passing through a little Yorkshire town on their way to be shipped at Hull. See

the once petted darling of a happy household, wondering, surely, how comes it that all joy is turned to misery. Here is one who has known naught but blows and curses during his loveless life; there another walking almost upon his fetlocks, for no beast is too diseased, too maimed, but the horse-dealer must squeeze a five-pound note out of its last efforts. Forced along the road by drovers' cruel whips, they are roughly shipped at night-time that such deeds may not be witnessed, herded together, suffering from hunger and thirst.

When smooth, the conditions of the voyage are fair, but should rough weather arise the horses are sometimes found piled in heaps by the time they reach the Belgian shore, with broken legs, bruised and bleeding. In November, 1919, we are told, a boat from Goole reached Antwerp with 110 horses dead and dying. The inspector whose duty it was to kill the injured told how he could hardly reach the living for the dead.

Water, supposed to be available for the horses on landing, is often denied them lest they should get colic and be unable to walk. Even in the quarantine stables the troughs are often dry.

Arrived on Belgian soil some have their last ounce of strength worked out of them, some of the smaller among them are sold for the purpose of vivisection to the Veterinary College at Brussels, others travel many weary miles by road to be slaughtered at last by the cruel hammer, by the poleaxe, with sure or unsure aim, or stabbed in the breast and left to bleed to death, a very usual method of slaughter. A few are killed by the humane instruments which we learn are used at Brussels, Charleroi, and Malines.

And these are our own horses ! which, as we hear from an English woman visiting the slaughter houses in Belgium, will turn and whinny as they recognise the familiar speech.

How a Christian country can tolerate such cruelties passes understanding. We can but agree with a speaker who lately decided that Christianity had not yet been tried !

And what, we may ask, are the Government Inspectors doing ? In this matter we do not meet the numberless officials to whom we are unfortunately becoming accustomed, nor do we desire them. The inspection of horses (at eight ports only) has proved a sorry failure. Inspectors vary much in their opinion of "fitness," and horses rejected at one port will trail wearily along the roads to another, or sometimes be secretly shipped from those unwatched.

Evidence given before the Board of Agriculture in November of last year, advised that a representative be sent (in this case to Weymouth) "roughly dressed, willing to give a hand with the horses and observe what is done. A man well dressed and standing about would not get a chance to see anything."

The trickery connected with such a trade is great. "Horses, even in extreme pain can be made to 'go sound' for twenty-four hours or longer"; "broken-winded horses can be 'loaded,' and not show their condition for two or three days"; there is occasionally "the substitution of a poor animal for a fit one," and so on. A case in point is that of a large cart horse, quite on its last legs. Pitifully weak and very lame, it had a deformed foot which it could only drag, yet on being questioned the dealer contended that if fed up it could be made to work for two years or more.

The ceaseless, unwearying demands of the Animal Protection Societies are however at last bearing fruit, for the Government have now made tardy arrangements with France that horses sold for food in that country should be slaughtered on this side of the Channel, and similar proposals are being made to the Dutch and Belgian

Governments: a reform long overdue. Only the widespread public indignation has brought about this change, only public determination *will see it carried through* and ensure its regular working. Have we not long since learned that where animal life is concerned Government reforms are hard to win? The State is no "father and mother" to them, it is ever the People who must constitute themselves the guardians of those who are voteless.

Among the many efforts made by one section of the public to combat a traffic which should never have been permitted, is that of a private company formed for the sole purpose of humanely destroying horses which would otherwise have been shipped, and exporting the carcasses. Major Aubrey Crowe, a director of the company, tells us that the dealers prefer to sell for export alive, as this is the more profitable market. We realise then, that even when a certain percentage of horses have been slaughtered on this side for food, there will still be large numbers of those passed as "fit for work," which will be killed sooner or later after landing.

Such a Government concession is good. We welcome it as a sign of awakening responsibility; but do not think the fight is over and your help no longer needed. Many are the loopholes for evading regulations. What of the fate of old horses passed "for work" by the inspectors with such varying ideas regarding "fitness"? Large numbers will still be sent over alive, enduring still the horrors of overcrowding, rough treatment, of bites, kicks, untended wounds, of hunger and thirst, some still to have their last efforts worked out of them, others, in spite of restrictions, still to be cruelly slaughtered for food — for although British veterinary inspectors are employed also in Belgium, they are regularly watched and news of intended visits telegraphed to the centres concerned.

A "slim" man is the horse-dealer, and many are the forms of trickery to which he can resort.

The frank admission lately made by Sir Arthur Griffith-Boscawen, now Minister of Agriculture, that the present inspection

of old horses at ports of embarkation has proved inefficient, shows that this is not the wisest method of restriction. Indeed, his solution of the difficulty by appointing a larger number of inspectors fills us with apprehension. It is by no means a satisfactory suggestion either to the pockets of the weary public or to the defenders of the suffering animals. Inspection at ports has proved a failure.

There is a great demand for horses in Belgium, where dogs may frequently be seen drawing light haulage carts. Horses valued at £2 10s. in England will on the Continent fetch £25 or more. Belgian dealers therefore scour our country buying up old horses, but, as a writer with intimate knowledge of the matter sapiently remarks, "if there is no market for them in England surely they must be long past work."

Doubtless the Belgians prefer to receive the horses alive rather than as frozen meat; the whole question of horse traction in Belgium shows us how necessary it is that restrictive measures should be rigidly enforced upon this side of the water; for there are traders who will wring blood-money out of any poor beast which can be hustled through the admittedly inadequate inspection. Truly there are two kinds of dirty work, that which makes a man dirty outside, and that which makes him dirty within. The Government should see to it that such a trade, of which the British public is heartily ashamed, is not a profitable one for the trader.

The most sensible solution appears to be that agreed upon unanimously at a combined meeting of practically all the Animal Protection Societies in the United Kingdom, that a tax should be imposed upon all horses exported alive from this country, sufficiently high to prohibit utterly the profitable exploitation of horses of low value, while not interfering with legitimate trade. It was suggested

that an Act of Parliament should be passed which would place a tax of *not less than* £20 upon the head of every horse, mule, or ass over seven years of age exported alive from our shores. Such a tax, if rigidly enforced, would be prohibitive of dishonest and inhumane traffic.

Let the public therefore raise its voice at this juncture and show that it is determined that such a national disgrace to Britain shall be a thing of the past. Let us without delay, every one of us, insist through our member of Parliament—our link for expressing public demands to the Government—that such a trade, as it now stands, shall be abolished.

Magnificent as is the work of the Animal Protection Societies, it could be made immensely more powerful had they larger funds and, above all, more public support. The compassionate heart must see to it that the pitying thought passes on to action, else are we but weaklings and no true men. Let us band ourselves together as champions of the weak and helpless, thus strengthening doubly, trebly, the power of those who fight the good fight. No true animal lover should deny the support of their appreciation, for do we not realise the importance of our combined offerings, however small, and still more that of combined effort and determination.

As we breathe the beautiful Hindu prayer, "may all that hath life be delivered from suffering," we should determine that as far as lies in our power we will suit our actions to our words. For do not many of us expect a Great One soon to tread our earth, full of a compelling power of which we can but dimly dream, so gentle yet so strong? yea, also our Judge, for may He not ask of each one of us what we have done to help "these My little ones?"

Happy the man of whom He may say, "he hath done what he could."

A Modern Italian Mystic

By F. EVERY-CLAYTON.—*Florence.*

THE subject of this little paper, Giosuè Borsi, was born in Leghorn in 1888. Although from a child he showed considerable intellectual ability, nevertheless he did not distinguish himself in any particular way during his school career, as the ordinary curriculum failed to appeal to his special tendencies. Yet his work must have been steady and conscientious, as we find him taking a degree in law in 1913. With all the tedious study that a law student must plod through, and which to a mind like Borsi's must have been specially dry work, he yet found time to indulge in the more congenial intellectual pursuits that were his delight, and he became by turns poet, novelist, dramatist and commentator of Dante.

He confesses that at this period of his life he was to all intents and purposes a pagan (that is, as far as religion in the ordinary sense is concerned), and also that he wrote as a pagan. At the same time he acknowledged that this attitude of mind was very far from being his ideal.

The deep well of spiritual force, which was afterwards to rise up and flood his whole being, was even then beginning to make itself felt. In the more spiritual aspect of Roman Catholicism he found a certain appeal to his religious sense, and he would occasionally wander into a church, drawn thither no doubt by some mystical attraction, some deep-felt need of silent communion with his own spirit, and of meditation upon that new and strange life that was dawning in his soul.

When he was twenty-two—in 1910—a heavy trouble befel him in the death of his father. Two years later a dearly loved sister was taken, and before twelve months had elapsed a little brother of

five followed her to the grave. These losses, almost heart-breaking to one in whom family affection was so strong, and to whom family ties were so sacred, were the means of turning his thoughts definitely into spiritual channels. Far from rebelling against what he might pardonably look upon as a cruel fate, Borsi seems to have recognised in these events a Divine Dispensation, and it is from this period that his remarkable spiritual awakening can be said to date. He felt the need for a spiritual guide, and it was just about this time that the right man came across his path, in the person of a Roman Catholic priest of enlightened views and broad sympathies. With such a guide—suited in every way to his needs—Borsi was yet left with complete individual freedom, and he now proved his sincerity and his convictions by dedicating himself entirely to God.

Whether this decision would have ultimately led to his entering the church or some monastic order cannot be known, as a little later, when Italy joined in the war, the call to arms found in him a ready response, and he engaged himself at once as a volunteer. He had already, some little time previously, begun to devote himself seriously to the study of the Scriptures and the writings of the Church Fathers. His conversion—to use the general term—was not the result of any sudden fervour or emotional impulse, nor even of a blind faith, however strong. It was the outcome as much of a carefully reasoned process as of spiritual intuition, and his faith was based upon both spiritual insight and intellectual conviction. His own writings testify to his thoroughness in studying the works of the Church Fathers, and they bear evidence that he was able to penetrate deeply into the

mysticism of these writers, and assimilate the spirit of their work.

His advance in the spiritual life, after this great inward change, was extremely rapid. At least, such was the outward appearance, though it is more than probable that this transformation, like so many other hidden processes, was no more than the blossoming of the flower on the plant that had long been silently growing unseen.

Thereafter, only a few months remained to Borsi of life, and in these few months the greater part of his wonderful "Colloqui" (or "Communings") was written.

The call to his country's defence found him ready, and he engaged himself as a volunteer, rapidly qualifying as a subaltern. By this time his spiritual progress was so advanced, and his fervour for Divine Communion so great, that he had become almost entirely detached from earthly things. Although cherishing an intense affection for his mother, to whom after the family bereavement already mentioned he had specially devoted himself, he was yet so penetrated with a sense of the immensity of Divine Love and the continuity of all pure earthly ties, that a possible separation from this beloved parent did not dismay him, nor cause him any anxiety beyond a natural desire that she should be spared any undue sorrow on his account.

The end came in November, 1915, when he was a few months over twenty-seven years old. He was struck down on the Monte Cucco, while leading his company to the attack.

In appearance Giosuè Borsi was of middle height, slender in build and well-proportioned. His features were not striking in any way, and he would pass at a casual glance as an ordinary nice-looking young man. And yet the impress of his spirit endued his countenance with a beauty that was unmistakable, though hard to define. One of his books contains as frontispiece his portrait in profile—a boyish face, clean-shaven, with a singular purity and sweetness of expression. Indeed, one seemed to be gazing upon the face of some mediæval saint rather than

upon a young Italian soldier of to-day, so holy and so spiritual did those gentle features appear, yet with a subtle strength about their delicate outline.

Among the writings collected and published after his death is his last letter to his mother, a most beautiful outpouring of filial love and devotion, of care for her happiness and well-being, with assurances of their future reunion in a better state. He admonished her not to grieve, and testifies to his willingness to give up his life for his country, and to the happy state of those who are ready to sacrifice their all, reminding her of his sure conviction that Italy would ultimately emerge victorious from the great conflict. He opens his heart to her in the most touching manner, with the one aim that she may be comforted in the knowledge of the peace and blessedness he is attaining.

His little books, the "Colloqui," have already been widely read, also translated into several languages. They are literally "Communings," and show how his thoughts continually turned inward to the contemplation of Divine things, under all circumstances and at all times. They breathe a spirit of intense devotion to God, and he evidently looked for Divine guidance in the most ordinary details of life, and made the study of the Divine Will and its fulfilment the one supreme object of his aspirations. He is, perhaps, over-sensitive about any faults he may fall into—an exaggeration very natural in a temperament so fervent and sincere. He has, however, no fear of the Divine wrath—that aspect of Deity seems to be no part of his creed, being quite overruled by the love that "casteth out fear"—but he shows great distress at the idea of any shortcomings, or failure to fulfil what he believes to be required of him.

These little books breathe a spirit so pure, a devotion so complete, that they might very profitably take a place among the many good works recommended for daily reading and meditation. Perhaps they have all the more value for not being the outcome of a long life of study and contemplation, but merely the heartfelt

and utterly sincere communion of a simple soul with its God.

The short notice of Giosuè Borsi's life that prefaces some of the "Colloqui" is due to the pen of a Florentine ecclesiastic, Canon Magri, an exceptionally broad-minded and enlightened man, whose religious studies have extended over a field vaster by far than that embraced by ordinary clerical theology. A notice from such a pen has immense value in furthering the dissemination of writings such as Borsi's among earnest readers of all shades of religious opinion, since the reputation of Canon Magri is sufficient guarantee against anything like narrow ecclesiasticism or clerical propaganda. The books stand on their own merits, and cannot fail to win their way wherever absolute sincerity of devotion and simple faith

make a stronger appeal than intellectual reasoning and dogmatising.

Perhaps the great significance of Giosuè Borsi's life lies in the fact that his remarkable spirituality does not represent an isolated case. The great upheaval of the war has brought to light other instances of exceptional spiritual development amongst the youth of Italy, and also amongst its maturer manhood.

And it is interesting as well as significant to observe that these developments, while based generally on the ordinary teaching of the Church, show no narrow clerical or conventional tendencies, but rather a remarkably broad and enlightened conception of the fundamental truths of Christianity.

Surely these are signs of the times—foreshadowings, dim as yet, but steady, of what is to come—harbingers of the dawn.

Summary of Mme. de Manziarly's Statement concerning the General Situation of the Order.

Given at the Star Conference in Paris.

THIS report is, unfortunately, not quite complete, as some countries have not yet sent in their answers to the questions supplied, and several questions have not been answered at all.

In 1911, when the Order was founded, we had 3,000 members; now we number 70,000. That may seem much, but it is not enough, for we have to look at the proportion of members of the Order as compared to the general population of each country, and then we shall realise that our numbers are very insignificant. From this point of view—that of the ratio of members to the general population—Iceland easily takes the first place, as there the members of the Order represent 10 per cent. of the whole population of the island. Holland also ranks very high. On the other hand India, with its 37,000 members, and America, show but a small proportion of members compared to the general population. While therefore the figures, as regards membership, are interesting, they are never absolutely conclusive.

The growth of the Order also varies considerably in different countries. There are some in which the membership has remained nearly stationary, others where it has increased nearly fifty times. In considering these figures

we have to remember that during the ten years of the life of the Order, only three have been normal years. The war broke out in 1914 and absorbed all our energies, and the Order suffered in consequence, and even since the armistice we have not yet resumed our normal life. All countries are suffering from high prices and general unrest; some have been more deeply wounded, ravaged, or paralysed than others; so that if we compare those two figures, 3,000 members in 1911, 70,000 to-day, we can say that in spite of difficult conditions the progress of the Order has been good. Neither should numbers be taken as necessarily representative of the work done. A section, which on paper, may have the largest number of members, does not always represent the greatest amount of activity, whereas a section with only a few members may show greater life and energy. Even if our membership is not very large, nevertheless the Order has become an organisation, the force and significance of which cannot be ignored, if only by virtue of its universality. Not only are our members and centres spread all over the globe, but we recruit from every class. Our movement is one therefore which unites both vertically and horizontally. This universality which makes our strength will

become a still greater force when we have attained a greater unity of direction, when each member can realise his responsibility and so strengthen the united life of each centre : then we shall really become a power which can change the world.

What is the chief characteristic of the Star member ? All the reports are agreed that it is devotion, but this devotion is at present of that vague and rather negative character which our Head so much condemns. If we are to make our devotion that purifying energy which he desires, we must use our powers of spiritual alchemy and become practical mystics and energetic devotees. We already possess that dynamic force which will insure success, for if we are members of the Order it is because of our devotion rather than from an abstract or intellectual power of reasoning.

The meetings held in all countries are of two kinds, private meetings for members only and public meetings for propaganda purposes. These latter have either consisted of lectures given by members of the Order to the general public, setting forth the aims and ideals of the Order, or else experts have been invited to address the members themselves on some special subject on which they are not familiar. This latter experiment has been tried in various countries and has yielded interesting results. It is good that the world should realise that the Order of the Star is interested in everything that is new, in everything that seeks a new mode of expression, a new road of experience. It is well that the outer world should realise that the Order exists for humanity, not humanity for the Order. The specialists understand their particular work far better than we can do, and they will respect us far more if we can give the impression that we are willing to be taught, than if we claim that we know everything and can do everything better than other people.

With regard to the meetings for members only, the same complaint is made in every country. How can we make our meetings more interesting, how can we vary them and make them more alive when we have but one subject about which to speak—our expectation ? As soon as we understand that His influence, when He comes, will radiate universally, that difficulty will disappear, and we shall have such an immense choice of subjects that we shall soon find it far more difficult to choose among the wealth of possibilities open to us than to ask ourselves how a meeting can be made interesting. But to attain this ideal the unity between centres must become closer so that each can share the experience of all. All schemes and experiments in every country should be known and followed by each of us.

We have had propaganda by speech and writing, but there has also been propaganda by action with splendid results. Star shops and restaurants have drawn an enormous

amount of public attention. In all our activities we should endeavour to sound some special note peculiar to the Order. As we can make use of an organisation, exceptional in its universality, this note should be apparent in all we do.

All countries speak of difficulties and obstacles and each thinks that his own country is peculiar in this respect, but we should surely not be discouraged by difficulties, for we exist as an Order to prepare the world for the coming of a Great Teacher, and the difficulties enable us to judge of the state of the world. If they did not exist we should have no reason to work for a better state of things. The obstacles which confront us are precisely the things which must be abolished. Obstacles therefore exist in every country, but we need a more united effort to overcome them. If the world is suffering from a pestilence how does one attack it ? By forming an army of experts working together without question of personality or nationality, and this universal collaboration produces the desired result. If therefore we wish to change the world we need first a closer unity and secondly, a deeper study of economic, social, psychological and spiritual conditions. Much specialised study has to be done, and we shall only realise it as our activities become more methodical. At the present moment we dissipate our energies and do not succeed in breaking down the wall in front of us because each is knocking at a different place.

If there are difficulties in each country, there are also favourable conditions, and these, like the difficulties, are curiously similar.

The difficulties of life, the wide-spread suffering, mean that the world has need of us. There cannot be a more uplifting thought than this, than humanity has need of the Order, that it is waiting for those ideals which inspire us. That alone is a condition so favourable that all the rest is as nothing. When an ideal like that of the "Star" can make people cheerfully to endure such sufferings as they are now enduring in many parts of the world, it means that that ideal is a power. Russia, for instance, is suffering for us all, and she has proved that the ideal of the "Star" is great enough to give to its members joy and hope and faith.

Another condition, still more favourable perhaps, is that the Order is entering upon a new era. Since the month of January our Head, by his editorial notes in the *HERALD*, has drawn closer to us. That unity of direction, for which we have been asking as an essential condition of progress is at last realised. The first years of preparation are passed, and a new era commences from now onwards, since we have realised that we must all march forward together. If we can realise ourselves as a connected unity, if we can become an instrument, self-conscious, and yet readily adaptable, our Head will be able to use us to the service of Him Whose Coming we all await.

Correspondence

"SOME QUESTIONS CONCERNING THE ORDER OF THE STAR IN THE EAST."

To the Editor of the HERALD OF THE STAR.

SIR,—With reference to the article in the July number of the HERALD OF THE STAR under the above heading, I do not think that the Order, as such, can adopt any special work apart from that which is peculiarly its own.

A special attitude towards all kinds of work is a very different thing. It should be ready to welcome new ideas in every department of Life. "Star" members should be distinctive, I think, by their readiness to examine those that come before their notice.

It is stated in the Editorial Notes that the time has come, when as an Order we must set a standard of high practical idealism. To bring this about it seems necessary to draw our members closer together. At present we seem to lack co-ordination. We do not know each other's interests or points of view to any marked degree. More especially is this the case, I feel, with regard to the London ones, particularly with those who are not linked to other organisations.

Could we not make some effort to get into touch with the scattered members? Use some method other than sending notices of lectures which are evidently not wanted.

I think perhaps we are rather apt to try and find new and novel ideas for propaganda purposes, when a little personal attention given to the material we already have, might be of a more lasting and useful nature. Two keen people are worth far more than a dozen nominal ones on paper. The so-called "sleeping members" might prove to be of infinitely more use, although from various reasons unable to attend Meetings, than those who appear interested in the "workings of the Order."

Yours etc.,

ANNIE STEPHENS.

To the Editor of the HERALD OF THE STAR.

SIR,—I think there can be no doubt that the Order of the Star in the East is by no means the virile and forceful organisation we should all like to see it. The cause, to my mind, partly lies in the fact that the Order has so far received inadequate guiding and directing leadership from those in its foremost ranks, and partly in the fact that the idea of the coming of a Great World-Teacher has up till now mainly

appealed to people who, however devoted and good in every way, are neither people of position nor, for the most part, are equipped with that mental vigour which is so necessary in these times for successful pioneer work. Devotion is a priceless virtue, for on its foundation may be built all the others, but it must be keenly seeing, not blind and unintelligent. And many of us remain far too satisfied with being good in our own small ways and devoted in our own inactive manner—full of reverence for greatness whether real or imagined, and more or less stopping short with that. Of constructive reverence and devotion we possess little, and our devotion itself has but very narrow application. Moreover, we have not the mental calibre which enables us to grasp the nature of the main problems confronting the world to-day, themselves the *raison d'être* for the coming of the World-Teacher. Though living in the world we are not of it in the sense of realising its tremendous problems and of striving in all possible ways towards their solution.

We are easily lulled into inertia by the soothing influences of devotional meetings and ethical treatises, and we have more or less failed to realise that *the* way of preparing for the coming of the Lord is to be His active messengers in the outer world, to be active in the service of our fellow-men, to be in the forefront of all movements striving to spread brotherhood and happiness. The supreme value of membership of our Order to my mind consists in the insight it gives us—or should give us—into certain fundamental truths knowledge of which makes for contentment and hopeful endeavour, ignorance of which leads to misery and despair. Indeed, knowledge is valueless save as it is transmuted into service. Membership of the Order means added knowledge. Therefore, it should mean increased and more effective service. The acid test of membership of the Order of the Star in the East is brotherhood increasingly vivified and citizenship more actively lived.

We have not yet understood how to apply our knowledge towards learning ourselves to transmute, and helping others to learn to transmute, sorrow, pain, trouble, hopelessness, into cheerful confident effort, into a peace no storm can shake, into a dawning recognition of the wonderful justice and omnipotent love of God. It is not enough to believe in the coming of the Lord. It is not enough to proclaim His coming through speeches and writings. It is not enough to build qualities into ourselves for our own development. To bring others to His Feet is our work and privilege; and we must equip ourselves in all possible ways to

be adequate to the mission vouchsafed to us. We must show what it means to believe in the coming of the World-Teacher, for only as people see its practical effect in daily life will they begin to wonder whether perchance so helpful a belief may not be for them, too.

Then comes, of course, the question of co-ordinated effort: What are our headquarters, whether National or International, to do? To keep branches or headquarters, as the case may be, in touch with vital issues, to compel their attention to them, without necessarily indicating any special line of conduct, and to indicate, where necessary, how to gain an intelligent understanding of them. The International headquarters deals with more general problems of more or less universal application, while National headquarters are mainly, though obviously not exclusively, concerned with National problems. Social, Religious, Educational, Political issues must all be envisaged from the standpoint of brotherhood. And we must make it our special business to apply vital truths to the solution of vital problems. We may, as an Order, possess in common only one vital truth—the belief in World-Teachers, or in a World-Teacher, and in His coming. But when this truth finds a home in any individual heart it generates other great truths which we may not possess in common. In any event, the one central truth uniting us is but a centre for many worlds of truths, and the Order must encourage its members to make their worlds living realities influencing both themselves and their surroundings.

But headquarters have much more to do than this. There is urgent need for trained workers—trained to know, trained to write, trained to speak, trained to practical sympathy. At the International Headquarters, and also, where possible, at National Headquarters, there should be classes for workers and for those who want to become efficient messengers of the great truth entrusted to their care. I am a firm believer in the absolute necessity for the careful training of as many of our members as possible. After all, we are relatively a small body of workers when we consider the vast area we have to cover within a comparatively short time. There is neither time to lose nor time to waste. And our members, as I have already said, are good and devoted, but in general they have not been given the opportunity to go further than this. The result is the lethargy which we must strive to dissipate.

Further, I should like to see both the International as well as the National Headquarters acquainting respectively National organisations and districts or branches with literature worth reading from the Order's point of view, with the activities of National and International movements working in the direction of brotherhood, and in general with all activity with which it is desirable members should be in

touch. Members need to read many books which are outside our official lists of Star publications. They should be acquainted with the new thought of the day, whether in politics, drama, education, religion, literature, science, art, or in any other department of human endeavour. At least they should be familiar with general tendencies in all directions, and in detail with the tendencies in any special field more attractive to them than the others. In other words, members must try to become generally well-informed and specifically expert, or as near expertness as they can get, in one direction. Headquarters must help them to know how and what to read and where to go for practical insight into any active expression there may be of that about which they may be reading.*

Branches must know what is going on in the towns or districts for which they are responsible. It is not enough to hold weekly meetings and to arrange periodic lectures. A branch should as far as possible take an active part in all work in its district which is in the direction of brotherhood and should be definitely effective in bringing to light all cases of injustice, trouble, need, so that these may as far as practicable be remedied. A town should be the happier for the existence of a branch of our Order in its midst, definitely and obviously the happier.

I also desire to lay the very greatest stress on as much touring as possible by the leaders of the Order. I am not so anxious that they should simply deliver lectures on the coming of the World-Teacher as that they should stimulate branches to increased activity along the lines of practical brotherhood. If the world is not to reject the World-Teacher as it has rejected World-Teachers before, if the world is not to persecute or ridicule as it has done so often before, then we must make the world wiser and a happier place to live in than it is at present. Where ignorance is, there is the seed of rejection, persecution, ridicule. Where misery is, there is blindness to the truth of the infinite love of God for all His children, for misery breeds despair; and there will be blindness to the great embodiment of God's love—His Mighty Messenger. We must fight ignorance. We must fight misery. So shall we justify the privilege of membership of His advance guard.

I am writing this letter in the midst of great pressure of work consequent on a prolonged tour throughout India in the cause of the new Ideals in education. I must, therefore, at present content myself with the above inadequate and, I fear, somewhat halting remarks until I have more leisure. I earnestly feel that if we could plan our work carefully on these lines we should be far more effective than we are at present. Perhaps a conference of workers and heads might be able to plan out a scheme. It would take some time to get it into working

* We would refer Mr. Arundale to the very valuable book reviews by Mr. Bensusan appearing in the *HERALD OF THE STAR* each month.—Ed.

order, but with one or two whole-time workers, themselves thoroughly efficient, I think we could arrange a constant stream of stimulating energy capable of infusing branches and individuals with life and power.

Yours, etc.,

G. S. ARUNDALE.

To the Editor of the HERALD OF THE STAR.

SIR,—Mrs. Besant, in her letter last month, warns us against forming our own conception of Our Lord or His teaching, lest when He comes these should prove stumbling blocks to our acceptance. This raises a point upon which I should like to hear the opinions of others. Can we think of Him at all without forming some ideal conceptions and how is this danger to be avoided?

Yours etc.,

A STAR MEMBER.

TO "HERALD" SUBSCRIBERS.

To the Editor of the HERALD OF THE STAR.

SIR,—With every Star member's intense desire that the HERALD reach further afield to carry its message with an ever more listened-to voice, may I suggest to its present subscribers that we rest not content with our own and personal copy, but that we learn to look upon an annual subscription as an appropriate Christmas or birthday gift to a friend or two. My experience has been that this practical mode of propaganda would serve a twofold purpose; that of giving larger distribution to the Magazine, and that of discharging ourselves of the pleasure of making a gift, which takes this special form, to a friend. If each subscriber would make a point this Christmas of giving just one such gift, we would begin the new year with the number of HERALD subscriptions *doubled*. And this surely is the great wish of us all.

Yours etc.,

"A HERALD SUBSCRIBER."

"A STUDENT OF BIRD LIFE."

To the Editor of the HERALD OF THE STAR.

SIR,—May I take the liberty of adding some remarks of my own to Mr. Bensusan's delightful article in this month's issue of the HERALD OF

THE STAR, which it was my privilege to read before the issue went to press, and which must prove as great a joy to many of your readers as it is to myself.

Accuracy of observation where Nature is concerned is not nearly so common as is supposed and it is a curious fact that some of our most serious writers and profound thinkers have made from time to time statements that must make the student gasp. I was turning the pages of "Sartor Resartus" the other day and I came across two pieces of natural history that I commend to the attention of those who are concerned with such things. The first is addressed to the swallows "for if by ill-chance and when time pressed or House fell have I not seen five neighbourly Helpers appear next day and swashing to and fro, with animated loud long-drawn chirping and activity almost super-hirundine, complete it again before night-fall." In the first place these swallows were probably martins and in the second place it is very hard to see how even the best-intentioned swallows could re-build a broken house by swashing to and fro. Those who have watched martins and swallows building know that the process is a slow one and will probably have looked in vain for any signs of the friendliness that Carlyle describes. Personally I have never seen a bird helping another bird to build a nest, but I have seen rooks stealing twigs from the nests of other birds and punished by having their own nest broken up by half-a-dozen angry avengers of theft.

Here is another quotation from the same book and one that amazes me equally, though I have very little knowledge of the eagle in its wild state, having seen it only a few times in the Highlands of Scotland: "Thus the eagle when he moults is sickly; and, to attain his new beak, must harshly dash off the old one upon the rocks." I imagine that this statement is just as true as the other and is another example of acceptance of unsupported tradition.

Browning in his *Feristah's Fancies* writes of an eagle bringing food to young ravens that had lost their mother,

"Sudden there swooped
An eagle downward, and behold he bore
(greathearted) in his talons flesh wherewith
He stayed their craving, then resought the sky."

This is a pretty fancy, but every eagle would acknowledge its falsity.

Yours etc.,

"A LOVER OF NATURE."

THE Herald *of the* Star

VOL. X. No. 11

NOVEMBER 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 1/-; America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Post free). U.S.A. and South America, \$3 per annum (Post free). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

THE League of Nations sits at Geneva, but the soul of this body is yet nowhere to be found. This becomes unmistakably evident from the conduct of its proceedings, the attitude of the great nations of the world towards it and its long-drawn wearisome sittings. I attended a meeting of the League where they discussed for one-and-a-half hours the question of the abolition of the use of poison gas in war. Of course all nations there represented were against such horrible form of cruelty, producing as it does untold misery and intolerable suffering. One delegate stated that a new form of poison gas had been discovered which could destroy all living beings in a few minutes within a large area.

During the discussion a delegate was asleep, another was puffing a huge cigar, while others joked unconcernedly, and the blue lake of Geneva rippled in mirth. One representative who was constantly on his feet declared that the next war would completely eclipse the world war which we have just passed through, not only in extent, but in its capacity to kill both combatants and non-combatants, and he further declared that the horrors would surpass all imagination. In conclusion, he asseverated with some passion that if this form of warfare was to be suppressed, all scientists of the world should be enjoined to aid the League, and they should be required to reveal all new forms of these gasses to the world at large. But it was pointed out that a bellicose government would have no difficulty in ensuring the services of a body of scientists in perfect secrecy who would at their leisure manufacture all the horrors they pleased.

All these and other suggestions seemed in no way to aid the attainment of a solution of the question.

If there is a poisonous weed in our garden which in its rapid growth destroys every useful plant within its reach, do we just content ourselves with cutting off its obnoxious branches? Do we not rather take the necessary implement to reach the roots and expose them to their destruction?

As I listened to this body of delegates from all over the world, accompanied by expert advisers, I felt as if I had strayed among a people who spent their lives building magnificent houses on drifting sands and were surprised into bitter tears when the works of their arduous toil collapsed in ruin; they never realised that the foundations upon which their houses were built were neither substantial nor lasting. So it was with these delegates for the League of Nations. Their difficulty with poison gas would surely have disappeared if they had but thought of destroying the roots instead of merely cutting at the branches. A sincere desire to abolish the ghastly game of war, whether it be in the air, on the land, or on the sea, all involving the reckless destruction of humanity would not exhaust itself in debates on side issues, such as poison gas and other means of bringing devastation upon fellow human beings. It is in vain that we prohibit certain forms of destruction as long as the conviction is lacking that war in whatsoever a shape is a sinful anachronism, continuance of which imperils our principles. Let us assume that war may once have been a necessity, for destructive force has been used to bring about unexpected beneficent results, but since we have evolved enough to realise that the salvation of the future lies in international co-operation and true brotherhood rather than in the forceful dominance of the more powerful nations, surely we have out-grown the stage of merely rendering the blatant brutalities

of war more humane, and trying to ameliorate a state horror in itself. Thus compromise in such a matter does not exist. I think most of us admit this truth, yet why is it that our representatives to the League of Nations cannot concentrate on the utter abolition of wars?

* * *

I would not have it understood that I am against the existing League of Nations, indeed, far from it. It is one of the unexpected and beneficent results of the war, but only let us not blind ourselves to the imperfections of the League, for then only can we help to perfect it. One of the great disadvantages of the present League is that it is not a League of *all* nations, and that an authoritative spiritual force is sadly lacking. I am not one of those who would cut down a fruit tree because it does not grow fast enough and give forth fruit, but I desire only to examine the tree to ascertain if it is really a fruit tree. I am convinced of the capabilities of the League, but they are too limited. Not one of us would be silly enough to deny the potentialities of the League, and it would be equally absurd to say that the League of Nations now sitting at Geneva is perfect and that it can function with united and international will. As far as I could judge and from what I could gather from some of the delegates, each representative is mainly concerned with the interests of his own country. So that the true spirit of internationalism is yet to be evolved. Indeed we should be more surprised if it already existed. I am quite certain that the majority of the League would scoff at the idea that religion and politics must go hand in hand if the latter is to be a spiritual force in the world. For them, as for the majority of politicians of to-day, politics must needs be kept in a water-tight compartment lest such a vague unreality as religion should corrupt them, and if perchance the politicians happen to be religious they would no doubt be afraid that the purity of their religion should be polluted by politics.

They all, or at least some of them, go to church every Sunday, to offer up prayers to their particular deity who, after Sunday, retires, to reappear again only the following Sunday. So this game of hide and seek with God is played in all departments of life, and particularly so in politics. I think it was Gladstone who affirmed that the two great interests of mankind were politics and religion; and one can unhesitatingly declare that so long as these two great forces are kept asunder we shall have neither a lasting peace or contented conscience. With this union must go the realisation of the oneness of *all* religions, for then we shall escape the many abominations that are committed in the name of religion, and the inhuman exploitation of a younger race for the benefit of so-called civilisation, which has been the characteristic of modern politics. The realisation that *all* human beings are children of God will alone give us the right to be arbiters of our fates and to be the builders of a greater and a happier civilisation.

* * *

As I sat listening to a delegate in that great hall where the League of Nations has its sittings, it struck me with tremendous force what an immense opportunity had the two movements, The Theosophical Society and the Order of the Star in the East, and what a magnificent rôle they could play in the reconstruction of the present world. I can imagine some of the members of these two organisations being much upset at what I have said, for they will emphasise the fact that they are not political bodies and that we have no right to commit them to any definite political policy. I am absolutely of the same opinion, and indeed it would be against the constitution of the Society and against the principles of the Order. My contention rather is that we cannot and should not leave politics aside and exert all our energy on the study of religion and ethics, but that certain of us who are interested in politics should form special bodies within these two great movements for the promotion of

progressive politics. Thus we should not in any way commit either the Theosophical Society as a whole or the Order of the Star in the East. But when we form such political bodies, we must always bear in mind that the movements to which we belong are international, embracing all religions, and hence our political opinions will escape the venomous dogmatism which characterises the narrow-minded and the irreligious. We have had the courage to acquire an open mind towards religion, why should we not strive to be tolerant and equally broad-minded in politics? Through our open-mindedness we have learnt to pursue a great policy in religious matters, and if we turn our attention to politics we shall there also find our duty clearly marked. We should then constitute a true League of Nations, for we shall have acquired the necessary spiritual force, for our politics will be inspired by our religion.

Towards the end of September I paid a short visit to Holland, where exists one of the most active centres of the Order in the world. Holland should play a great part in our work, for her members possess that happy combination of keen enthusiasm, and that rare quality, common-sense. Keeness for the work allied with an intense desire, which is never carried away by surging emotions, to achieve their ideal, formed the key-note of those people with whom I had the pleasure to talk. Among them was the National Representative, Mejjuffrouw C. W. Dijkgraaf, who stimulated and helped others with her practical and idealistic views. We must expect great things from that small country, and I sincerely trust that in the future our expectations may be realised.

I also paid a visit of two days to Geneva, and to that Star community at Céligny, of which I wrote in these columns

some months ago. There has been some trouble in the Swiss section of the Order, and during the Congress at Paris we succeeded in arranging to a certain extent the differences between two conflicting parties; and while I was at Geneva, those who were not able to be in Paris were able to share in this happy reconciliation which I hope will last. The recurring mistake of putting personalities before principles has been the destruction of all forward movements, and we should take infinite pains to see that there is not such a want of right attitude in the Order. No matter what our position in the Order we should remember that the right attitude is essential for the work.

* * *

It is surely a matter for congratulation that animals have no nationality, and that we need not let our prejudices hinder our instinctive desire to come to their aid. Therefore it is with great pleasure that we welcome the formation of "The International Group of the Order of the Star in the East for the Protection of Animals."* I will make further mention of this movement in my notes next month. I commend it to the attention of every member of the Order, and especially to that of each National Representative, who should do his or her best to promote its growth.

* * *

In addition to my remarks in the October issue of the HERALD with regard to the arrangement of the magazine under various headings and the lines upon which articles are required, there will start in the issue for January, 1922, and thence onwards a special section devoted to "Notes and Comments," containing short summaries of all the political movements and features of interest throughout the

* As soon as the International Group of the Order has been finally formed under the direction of Mrs. Maugham, 4, Square Rapp, Paris, Mrs. Maugham will affiliate the Group as a whole to the International Federation of the League for Animal Defence (Groupement International de la Ligue pour la Defense des Animaux) 25, Rue des Martyrs, Paris, believing that in this way the Star Group will acquire greater influence in the outer world and the means of greater usefulness in outside activities. All communications should be made to Mrs. Maugham, at the above address.—(ED.)

world; and further, a column under the comprehensive heading of "Personal," wherein mention will be made of all those—in an intimate way—whose movements are of particular interest to members of the Order of the Star in the East. To give but a single example: there are innumerable members who, at the moment ignorant, are only too eager to learn the condition of my brother, Mr. J. Nityananda's health, since it became known recently that he was threatened with consumption of his left lung.

With regard to the first section:

Will all National Representatives help the work of the Editorial Staff by forwarding to Mr. R. Lutyens, at 6, Tavistock Square, London, England, all interesting communications, newspaper cuttings, reports of societies, and other movements relating to their particular countries.

With regard to the second section:

Here also I ask all National Representatives to forward all the particulars in their power with regard to the movements of persons, and such other items of interest which may be said to have a direct bearing on Personality. Descriptions of functions will also be most welcome.

All communications must be received *on or before* THE 12TH OF THE MONTH PRECEDING THE ISSUE IN WHICH IT IS WISHED THAT THOSE COMMUNICATIONS SHOULD APPEAR.

I sincerely ask all National Representatives, and, indeed, all members, to co-operate with me in this.

J. KRISHNAMURTI.

The January, February, March and August Numbers of the "Herald of the Star" are entirely **SOLD OUT**. The remaining numbers are in their "teens"!

Only an immediate order will, in view of their outstanding merit, enable readers to secure copies of these remaining numbers.

The Magazine for 1922 promises to attain a really **REMARKABLE STANDARD**. Therefore, all readers whose subscriptions lapse with the December issue are cordially recommended to renew them immediately. Otherwise there may again be as much disappointment next year among those unable to secure early numbers as there has been this.

All cheques and postal orders should be made payable to the "Herald of the Star" and addressed to the Business Manager, 6, Tavistock Square, London, W.C., England.—Ed.

Leadership and Democracy in Europe

By L. HADEN GUEST, M.C., L.C.C.

GOING from one state of Europe to another, as I have done lately, from England to France, Belgium, Holland, Germany, Poland, Russia and countries of Central Europe, it has been not only the economic difficulties, not only the political differences which have struck me, but profounder and more subtle differences in the

quality of the leadership of the different nations. The general theory of democratic rule rightly lays so much stress on the value of the consent and support of the many, on the equalitarian problems which must be solved, that the problem of the leadership of democracy tends to be shelved. Perhaps only the experience of modern war which, whilst emphasising the

democratic lesson of the value of every human individual and of the value of masses of human individuals, emphasises also the supreme importance of leadership, could have taught us the need of applying the lesson to peace.

A new Europe is growing up and will continue to grow despite the miseries left by war, despite the slow dying hatreds, despite the errors and evils of peace treaties. And the new Europe is growing, and vigorously growing, at many different centres in many different nations. But it is a Europe whose politics and whose economics we have to learn anew just as we have to learn its geography. And ideas and theories of politics and social development play a big part.

In the different countries, parties and programmes compete, and more stress is laid on programmes than on men, and little attention is devoted to those fundamental principles by which men should guide their conduct in the discharge of their duties.

As a rule we most of us see Europe as a congeries of vaguely apprehended states with caricatured qualities rather than as it is. We do not, of course, yet know what it is. And the process of education is slow. It is not so long ago that the comic Frenchman in Quartier Latin top hat, quaint trousers, exaggerated gestures and questionable morals represented our idea of France. Just as in France the check-suited "Rostbif" John Bull (Goddam!) and the prominent toothed, angular "Miss" represented England. Germany, Holland, Spain—not to speak of more remote and more unpronounceable countries shared the same fate. And it is common knowledge that at the time of the Peace making in Paris, the statesmen of the Entente were ignorant of the locality and significance of such places as Teschen and of the importance of racial subdivisions, friendships and antagonisms. It is even said they confused Budapest and Bucearest.

And not knowing Europe the easiest way to generalise about its conditions, the easiest way to form a picture of it—apart from caricatures—is to take some general economic theory and think of all the countries as playing parts in a big economic

development. We can thus think of Europe according to the development of its industries and of its growth according to the economic principles which affect industry. And this may be either from the purely business and technical point of view, or from the point of view of Socialism which usually regards economic developments as progressing inevitably to a definite and predictable conclusion. A result of this loose method of thinking finds expression in a phrase commonly heard nowadays, and we speak glibly of the "breakdown of capitalist civilisation." The reality is very different, for while it is true that in Europe the existing economic order has been broken into some pieces, it is equally true that those pieces have a very vigorous independent life and are now re-combining to form a Europe of a new pattern, and the new Europe is so very strange that it confuses not only the many but also the leaders.

This confusion in the world of ideas is reflected in the world of politics, for while Socialism was never more widespread than it is now, it was never more divided and subdivided than it is in each individual country. The result has been, as on the whole men are more practical than theoretical, the setting up of compromise governments everywhere, as in Germany, Belgium, Poland, Czecho-Slovakia and Austria, because they have had to deal with the actual and not with the theoretical situation. And one may therefore say that one great result of revolutionary movements has been the shattering of the mirage of catastrophic social revolution, with its vision of class confrontation and class war, and the revelation of the stark reality of Europe and of the hard landscape of rapid social change.

Another contradiction to loose economic generalisation has been the rise of a peasant party. It is a chief factor in the Russian situation, it is dominant in Poland, while in Germany, Italy, the Balkans and other countries, it plays a very important and active part.

The present situation in Europe is a difficult and complicated one which does not correspond with any preconceived

theoretical conclusions, which needs a realist treatment and which calls for the leadership of men modest enough to study to get rid of their own ignorance and inspired by a sense of the duty of leadership. And the question of leadership must be thought about and discussed until it is realised as a political and social issue of first-class importance.

The duty of leadership is to lead, and in a democracy this duty and privilege must be open to anyone who will comply with the necessary conditions. And yet it is curious how the consideration of the question is burked. A Labour Leader will disclaim—with a laugh—being anything more than a mouthpiece of the men he represents. The Bolshevik leaders in Russia (who are among the few men in the world who wield a gigantic and practically uncontrolled power) leave the *choice of leaders unexplained*. They do not explain who chooses the dictators of the proletariat—it is certainly not the proletariat.

It is perhaps the association of the ideas of leadership and aristocracy that makes democratic or pseudo-democratic people shy at the idea. When the mind comes up to the question of leadership there is a "repression" and the mind hurries on to the next subject. There has been for long, of course, a simmering controversy on whether an elected person in England should be a "delegate" or a "representative," and some people consider it more "democratic" that a man elected to public office should speak only the words and perform only the actions dictated to him by his constituents. Forgetting to mention, of course, that it would not be his constituents at all who dictated the words, but a small sub-committee of a party claiming to speak in the name of all.

The truth is that just as an army cannot get on without leaders, so democracy cannot get on without leaders. The Bolshevik army discovered this elementary proposition for themselves, and, after a short period of committee government, they adopted the ordinary plan of "Western Army Organisation" on which to form themselves. But Western democracy is concerned with more complicated

matters and has to pioneer in regions where the simplicity of Army Organisation does not exist and where rules for guidance have not yet been drawn up.

Leadership is a fundamental necessity in any society of men, the aristocracies and the pseudo-aristocracies of the near past have been attempts at its production. Since the close of the Thirty Years' War, aristocracy has had a great opportunity of showing its possibilities, and, on the whole, made a very bad mess of it, because it has refused to accept duties. But aristocrats still survive, and even now in Hungary there is a pathetic little group of these people, marooned in the sea of democracy, and protesting that all privileges are theirs and their duties practically nil. Even the richest of them, for instance, have done practically nothing to relieve the miseries of Budapest. One of this aristocratic group, now become a citizen of Czechoslovakia owing to redistribution of territory, protested lately to an Englishman that "the worst has happened, this Czechoslovak government is going to tax our incomes!" And yet leadership is a very simple thing. Many a man rising from the ranks in the late war learned leadership and learned it well.

The first quality of leadership is the capacity to accept responsibility, to think and decide for others and to care for others. In the war a platoon officer was often thought of as heroically leading his men into the tempest of a barrage against an opposing trench. And this heroism was a true conception, such heroism was the rule, and it was the leaders who led. But men followed their leaders not only because they were brave and gallant, but because they were proved and trusted. A leader had to prove himself to his men not only in battle, but in long hours of cold, wet and danger cheerfully and courageously borne. A leader had to prove himself to his men by looking after their rations, seeing that their food was good, that their dug-outs were suitable, that they had underclothes, uniforms, ammunition, coal and wood for fires, clean socks, baths, anti-vermin preparations—and rest—and leave.

A good platoon officer not only had to lead his men into the fight like a hero, but to look after their food, safety and comfort like a combination of mother, father, cook, housemaid and doctor.

Everything which happened or could happen to the men was the concern of the officer, and in the Guards, at least, if the man of his own negligence got "Trench Foot," it was the platoon officer who came up before the Commanding Officer for punishment.

These simple considerations of leadership in war are also applicable in time of peace and rebuilding.

A leader must be one who takes on his shoulders not only responsibility for his own decision but responsibility for success or failure of the men he leads. A leader must be a realist. He must think in terms not of abstractions but of the men and women with whom he is immediately concerned. The Bolsheviks in Russia are not true leaders because they take their decisions according to a theory (their own conception of the Marxist theory) and not according to the actual conditions of the men and women whom their decisions affect; and apparently without feeling responsibility for the disastrous results. The Bolsheviks are religious dogmatists, not leader-statesmen. But a leader must be, above all, one who cares for the people he leads. It may even be that, in the future, we shall learn how to create in peace conditions for that strong love and loyalty that existed in war. An officer needs to care for his men with that sure rock-like loyalty that is founded on the inner meaning of men and because of which he can send them cheerily and uncomplainingly to wounds and death, and cheerily and uncomplainingly go with them himself. Leadership is founded on that touch with inner reality—it is to that the leader calls—and it is from that inner reality that men respond.

These facts were proved so often during the war that I have no doubt whatsoever but they can be proved in the time of the rebuilding of Europe which is now before us. If you call to the highest in man, the highest responds. The essence of leader-

ship is that it has this spiritual quality. The present need is to realise and proclaim the duty of leadership. Every democracy feels it instinctively, but it must become conscious.

Men recognised and felt to be leaders are followed, even when they are wrong, as is Mr. Lloyd George. While in Germany the stricken pride of the old leaders and the unconscious failure of the new is creating a drama which has elements of tragedy. In Russia leadership is divorced from human realist and ethical consideration, and yet many follow the leaders because they decide.

In Poland, President Pilsudski is a leader and a symbol to thousands upon thousands who know hardly anything of him but the communication of that subtle human gesture passed from one to another which tells a man "this is your leader."

In Czecho-Slovakia, President Masaryk dominates the thoughts and ideals of the nation. In Hungary, the old regime is still strong because it has found in Admiral Horthy a leader to uphold it and no leader strong enough to oppose it. In Austria there are no outstanding leaders yet, the country has not found itself in its new borders; the futile old aristocracy is fading into poverty and nothingness, and most of the Socialists are too theoretical to see realities.

It is not Democracy which fails to accept and acknowledge leadership, it is the leaders who have been so concerned with programmes and policies, and perhaps with careers and rewards, that they have not performed their essential function of leading. For the great leaders of Europe are chosen almost by hazard, and what in every country should be a conscious process of choosing is side-tracked along with a choice of programme.

The rebuilding of Europe cannot be a quick thing, because it must be a great thing. The strong tendency of all states to swing back towards the pre-war conditions will have to be resisted over a period of years. One sees this tendency strongly marked in a most dangerous sphere of action, in Diplomacy. An

experienced German diplomat told me how he had to teach the "new people" all kinds of things because they were awkward and always making all kinds of mistakes, and this teaching is dangerous because the new leaders must keep their new outlook and not be cramped by the rule and line of the pre-war period.

The danger exists in Diplomacy particularly, because in that field the new leaders, peasants, soldiers, intellectuals, socialists, many of them unaccustomed to council chambers and social ceremonial, are timid and at a disadvantage. A man will die for his opinions, but he will not like to be told he does not know how to wear his coat or how to keep his nails clean, or how to write a letter to a foreign government correctly.

There is a strong tendency to reaction also among the great land-holders of Europe, and other forces pressing in the same direction come from groups of industrial magnates. And one aspect of the danger which tends to be overlooked is that not only have the rich, powerful and well-educated classes a great advantage in any political or social conflict because of their organisation, but also because they are the repositories of the tradition of leadership. The officer class in nearly all European armies is a class socially and economically superior to that of the "other ranks." Even the leaders of the democracy and the people very largely come from socially superior classes in most European countries. And probably there will be a tendency in this direction for a very long time to come.

If Democracy thinks about the question of leadership, discusses it and gets its conception of what a leader should be, clear and definite, then it is immaterial whether the leader is born in a slum or born in the purple. But if Democracy continues to disregard the problem and refuses to discuss it intellectually, then it will be solved by instinct—and probably to the detriment of democratic aspirations.

Up to the present Democracy has been saved from itself by great leaders, who all through history have sacrificed the lower and personal good to the higher and general good of mankind. But now so many more leaders are required than ever before, problems are so much more complex than ever before, and a thin veneer of education is spread so much more widely than ever before—that Democracy must stand on its own feet and save itself.

Very great leadership is required now and in the days that are to come. More than ever is it necessary that men should recognise the reality of leadership. Much can be done by the spreading of great ideas, great generalisations, great concepts. But in the end human action means human energy, means leaders and led. And the criterion of leadership is finally a simple one—the capacity for great leadership is the capacity for great service. The great leader is one who works not for himself but for the people. But the recognition by the many of the greatness of the leader will increase his power by adding multitudinous lesser energies to the great energy instead of subtracting hostility or indifference.

Sermons from a Heterodox Pulpit

I.—The Universality of Genius

[The Editor accepts no responsibility for the remarks made in the following article, which, however, he considers worthy of the first consideration.]

THERE are two things: and one will serve very adequately for a text.

“Even as a sacred painter Jan was . . . great, and that will be clearly seen when the religion of sorrow has passed away and the religion of joy has torn off the thick veil that covers the rose bushes of the earth, and the nightingales dare at last to sing joyously out their long-concealed raptures.” So wrote Heine.

Truly it were appropriate in any sermon delivered from the pulpit of any denomination. Had Laurence Sterne but lived sufficiently late to have been acquainted with it he never had gone to the trouble of denying vigorously in the first sentence of his sermon his text, to the effect that “it is better to go to the house of mourning than to the house of feasting.” “That,” he remarked, “I devoutly disbelieve!”—or words to that effect.

And no less seasonable is it here; especially since the subject of this paper is no less a person than Charlie Chaplin. Nay—you would smile! But I am in earnest and as little inclined to levity as ever in my life—which may appear unconvincing as an argument in favour of my seriousness. It is, however, none the less true for that.

I do not claim for him any talent beyond one which I have seldom seen equalled. I regard him as the very spirit of a great goodness, and the pupil of a humanism which shall become in time a romantic revival and the shadow preceding the sun of a new epoch.

It has taken men just two thousand years to learn to laugh. For two thousand years—very well in their way I have no

doubt—the revolting effigies of crucifixes, of martyrdom and of bleeding saints, the love of suffering and humiliation and hypocrisy, the promise of a heavenly paradise in renunciation of all the heavenly glories of this world—all these have held men’s hearts as in a vice, have crushed the song in the throat of the nightingale and have instructed innocent babies how not to commit adultery.

I visited but recently a church where a children’s service was at that moment in progress. The parson turned to the prim little boys and girls sitting between the wooden pews, and said to them, “What do the little birds say?” “Praise the Lord.” O God, I thought in my heart, save him, O save him, miserable sinner!

Nay, it is high time that we sang to another tune, and I bow my head to the harbinger of another creed. It is the creed which seeks in the heart for the fount of being, which, from the abundant joy of God’s heaven and earth, looks round and sees that it is good. It is the mission of comfort to the sorrowing; it is the philosophy of happiness and of the virtue of living but to live.

It has, too, its parables; and the greatest among these is the parable in which custard-pies are thrown indiscriminately at policemen!

It is the reverence of matter in the disobedience of all forms; it is the greatest of all paradoxes and the old tale of laughter amid tears.

Life is grim as we live it now, and Charlie is the new knight of the new chivalry—his only armour an invulnerable mirth—I say he is the champion of a new romanticism, symbolical of our reverence for a deity who has fashioned a thing so

unutterably sweet as the human heart. It is a reverence which knows its limitations—knows also its enormous worth, and worships only as it can fathom the great depths of every faculty and of every sense.

He who holds himself seriously, holds his God remarkably cheap.

If this proverb is not already in our literature it is high time that it was, and I raise no objection in claiming authorship.

But Charlie Chaplin is something besides—and that is my second point.

He is universal, and I would beg you to ponder on the man who has laid the foundations of another Tower of Babel; and you may relish, moreover, the succulent promise of a heaven regained, in the event of the Almighty abdicating in favour of His chosen people. It will be a democratic heaven, and there will be no angels.

Genius has ever been the heritage of furthest nationalities, but it was necessary that time alone should be arbitrator—since, until the advent of the film, there was no common passport for all languages. But time works in its own way, and those in one country seldom know during their lifetime what hearts they have gladdened in other lands.

Here in our myths and nursery rhymes, in the silly cradle tales we give our children, who knows but what all these are not

the relics of a whole nation's literature—distorted and often spoiled and of no universal matter one way or another. One generation has read them; then another maybe, and singly small communities, from the treasure-house of time, have despoiled old tattered parchments, which have delighted or made sad in moderation—but nothing more.

Appreciation of the world's benefactors, great as it is and should be always, has cooled a little through the ages, and we feel less grateful for bounties which have steadily diminished through the ages until they arrive at our door a bare pittance. But appreciation can be a power if it be a universal expression, simultaneously given, with a common consent.

And it is that universal appreciation of genius which is a fact and no longer fiction, when, in all the farthest corners of the globe, those of all races and of every tongue, of every colour and of every kind—at one moment maybe—ten thousand times ten thousand men, women and children, are promising themselves that they will live better lives in future—but, for the moment, are just enjoying the seeming absurdities of a little man with very large trousers, inspired boots and an inimitable small moustache.

Did I hear you whisper that you believe in the power of thought?

The Inner Life

The Mysticism of the East

By SIR T. SADASIVA IYER

THE World-Teacher is called Veda-vyasa in the Hindu-Shastras. It is taught in these works that this Teacher is always a Rishi (an Initiate seer) and he is one of the Amsa-Avataras of Vishnu (the second Logos or the Word), and that after a certain cycle-period of work as Veda-vyasa (which is the common

name of an office and not a proper name), the incumbent of the office passes onward and another Rishi who had been prepared and pre-ordained takes up the office. The last Veda-vyasa office-holder was Krishna Dwaipāyana, the black-complexioned Rishi born in an island. It is expressly recorded in the Puranas that there were several, Veda-vyasa before

him and several will come after him. The last Veda-vyasa's duties as He performed them—the duties not being performed unwillingly as we do our duties, but in a spirit of joy and co-operation with the Divine plan—were :

(a) To help the Manus and Manuputras of Root Races, Sub-Races, Branch Races and Family Races in fixing the physical, emotional and intellectual characteristics of each of these.

(b) After a certain long period of His work has passed (1) to sift the vast religious literature, both ancient and recent, which had grown up as Religious Scriptures in each nation (a work to be a scripture should contain truths relating to superphysical worlds as seen in Yoga Samadhi by a seer and recorded by him in his brain after waking from the Samadhi and transmitted orally or in writing) in which He takes birth, to discard what has become stale and obsolete and useless (called *Yāta-Yāman* in Samskrit) through the loss and change of meanings of ancient terms and through change of social and material environments consequent upon the lapse of the enormous period of time from when some of the scriptures were written, to discard again what are spurious additions and interpolations as useful ; (2) to divide the remaining useful scriptures into divisions according as their subject matter relates to Etheric world truths, the astral world truths, or the mental world truths ; (3) to teach and record the really important events of the past history of the world and the truths of science in the form of *Ithihasas* and *Puranas* so far as they are useful as guides to human conduct, using freely allegories and stories in order that even ordinary ignorant people might catch glimpses of high spiritual truths ; (4) to set an example of a perfect human life in His last incarnation, as *Gautama Buddha* in which He also restated and taught the results of the teachings of the *Sanatana Religion* in the popular language used by the people among whom He was born and to establish religious orders to continue His work. (Both *Krishna Dwaipāyana* and *Gautama*

Buddha are recognised as *Avataras* of *Vishnu* by *Hindus*.)

That *Krishna Dwaipāyana* had a brother on His own Path-Level called *Maitreya* is stated in our *Puranic Literature*. The two Great Ones belonged to slightly different sub-rays of the same Ray. *Krishna Dwaipāyana* progressed mostly along the Ray of *Gnana-Intelligence*, and it is recorded in *Sreemad Bhāgavatam* that in order to progress further in *Moksha-Perfection* (after the fifth initiation) He was asked by *Sree Narada* to write the *Purana* of *Devotion*, including *compassion* and *Brotherhood*. The truths of that same *Bhagavatha Purana* were known to *Maitreya Rishi*, who taught them to *Vidura* and to whom the Path of *Devotional compassion* seems to have come more naturally than to His Exalted Brother *Krishna Dwaipāyana*. *Sree Narada* seems to be a Great Being who has joined the *Deva-Evolution* (though he had once been in *Human-Evolution*), and assists the progress of human beings along the ray of the sub-ray of *Devotion*, especially along the lines of *musical sound*.

The language of the *Samskrit Vedas* has now become *Archaic*. The meanings of the *Vedic Mantras* and *Yagnas* and of the intelligent natural forces and natural phenomena (mostly volcanic and atmospheric), have been lost, and the *Somas* (hydro carbon compounds) and their uses and the etheric and astral vibrations connected with and influencing the meteorological, agricultural, engineering and other operations (*Yagnas*) performed in those old days for the carrying out of that portion of the Great Plan of *Evolution* have all become obsolete and *Yāta-yāma* now. (The four *Samskrit Vedas* had 1180 *Sakhas* when *Krishna Dwaipāyana* sifted and classified them, but only 200 or so now remain, mostly not understood or misunderstood.) The portions which have not become obsolete or unintelligible are better understood now from the reproductions of their essential meanings in the *Maha Bharata* (5th Veda), the *Tamil Saiva* and *Vaishnava Saints'* works and in the *New Testament*,

Koran, Granthsahib, sayings of Rama-krishna Paramahansa and Swami Vivekananda, and Theosophical Literature.

When old Teachings become lost or overlaid and elbowed out by dogmas, commentators, sectarianism and priestcraft, and when materialism, selfishness and worship of mammon are rampant, the Veda-vyasa (World-Teacher) is either born again among mankind to preach the same old truths developed and newly expressed to suit the dominant language, the scientific, geographical, social and other environments then prevailing, and He uses in the new Revelation, the allegories, the ideas, the parables, etc., appropriate to suit the new environments. He sees the danger mankind has fallen into and He comes directly or indirectly to save humanity or important sections thereof at moments of crisis. We therefore naturally expect the Lord Maitreya to appear soon among us ; the existence of the gravest political and social crises and the loss of the spirit of true religion among the professional priests in every one of the great religions being patent to every one who has eyes to see.

But still, confirmed sceptics might ask for further and better proof of the approach of the Jagat Guru's (or Bodhi Satwa's) appearance. Well, the proof of truth, according to the Sastras, is fourfold : (1) Pratyakha or ordinary sense perception ; (2) Anumāna or inference by intellectual logical reasoning (Upamana, Arthāpatti, are merely sub-divisions) ; (3) Revelation ; (4) Purified intuition, Atma-Samvit, Raja-Yogic Clairvoyance, Prophetic insight.

Now, a future truth (the speedy arrival of the Jagat Guru) cannot, of course, be proved to the sceptic inquirer by Pratyakha or ordinary sense-perception. Of course, if we could take our questioner to a world in which things to happen in future on this earth are now happening (the existence of such subtle worlds in which things happen first before they are reproduced in our gross Earth being a fact), and if we could give him the subtle senses capable of perceiving the happening there, then we could prove the future

happening in this world to him by what may be also called "Pratyakshe." Neither we nor our questioners are capable of going to those worlds and using (or much less bestowing on others) the appropriate senses, and so we might rule out proof No. 1.

As regards Anumāna, historical facts and analogy might be and have been made use of by Mrs. Besant, Mr. Leadbeater and others to persuade the reasons of unprejudiced persons that the near advent of the Jagat Guru is a very probable event, and I cannot hope to add to or improve upon them. Thus, Anumāna is, in many cases, a safer instrument for finding out the higher truths (nearer to the Thathwic truths) than Pratyaksha.

Deductions from historical facts, the appearance of great Rishis and Avatars at crises as recorded in the Puranas, the allegory of the Divine Earth Mother groaning through her inability to support the burden of unrighteous armies and armaments and hence praying to the Lord to come and destroy the evils and establish righteousness, these can be used as support to the second mode of proof or Anumāna, especially after the events of the Great War not yet really ended.

Thirdly, we come to Revelation. Revelation records the truths seen by altruistic and pure minded Raja-Yogic clairvoyants. We may, for instance, point out the truths recorded by Mrs. Annie Besant and Mr. C. W. Leadbeater in their work "Occult Chemistry" as an example of revelation relating to truths of the Etheric world. Revelation, therefore, is in some respects more reliable proof as regards unseen and unfelt things than mechanical science, than logical deductions from facts of material science and than historical reasoning. However, even when revelations are relied on, the questions whether the revealing seers are reliable and accurate seers, whether they speak the whole truth as seen by them, whether the language and words used by the revealing seers express what they have seen, *i.e.*, whether the language and words were used by them in the exact sense which the reader

attributes to the words, have all to be decided by the reasoning faculty of the seeker after truth, that is, the questioner who wants proof, and hence revelation has itself, in a very material sense, to depend on the second criterion of proof (Anumāna).

The fourth instrument of proof, Atma Samvit, Raja-Yogic sight, etc., gives *direct undoubtable* proof, but you have to get the instrument of proof yourself by the grace of advanced Teachers, and you obtain that grace by pure life, sustained untiring effort and altruistic activities joined to devotion. Hence this last proof cannot avail anybody except the seer himself. "You can see through anybody's telescope, and see quite as well as that person, things far out of reach of your unassisted sight. But you cannot look through another person's higher senses. You can take what he says as Revelation," if he is a real unselfish seer, "and accept it."

I have omitted to say in connection with Revelation that many of us believe that there are Raja-Yogic seers among the advanced Theosophists, and that they have seen the coming of the Lord in subtler places, and that their statement therefore might be taken as Revelation and hence proof of the fact of the near advent of the Lord.

Even if we cannot have the highest Atma-Samvit sight, many of us can vaguely sense and feel even by an undeveloped intuition (very sleepy it may be now) that the advent is near, and vast masses of humanity are in this manner vaguely sensing it, as shown by the expectancy of Buddhists of the advent of Lord Maitreya Bodhi Satwa, of the advent of the Mahdi by many followers of Islam, and the second advent of Christ by many Christians, and so on and so forth.

Hindu members of the Order of the Star in the East can preach that all these modes of proof of truth being clearly allowed and approved by Hindu sacred

writings, Hindus will not be going against their religion in believing in the near advent of the Jagat Guru on one or more of these proofs. Finally, I should advise Hindu members of the Order to impress on their audience at propaganda lectures, that according to the Puranas, an Avatara or inspired seer is not recognised as such except by those who have cultivated their intuition by unselfish work. Krishna Dwaipāyana Vyasa was so ugly and rugged in appearance that a Royal Lady shut her eyes in disgust. Sree Krishna was denounced as an unconventional immoral man by the orthodox of His time and was not recognised except by a few.

Many of those who were advanced enough in intuition to expect the appearance of Lord Vāsudeva were misled by an orthodox king who called himself Paundrika Vasudeva, and who displayed and used clever artificial counter-parts of conch, Discus and Garuda air vehicle (instead of the Divine instruments and vehicle), and accepted that man as the real expected Avatara. The family in which Sree Krishna was born was left in doubt in the minds of most of his contemporaries; his father belonged to an outcasted Kshatriya clan, and He ate in a Sudra's house, to the horror of His Kshatriya relations. Yet He has since been recognised by all religious Hindus as a Full Avatara, and among His contemporaries, those who had Raja-Yogic clairvoyance and those who, notwithstanding want of worldly learning, had developed intuition through unselfish Love (like the Gopees), at once recognised Him, notwithstanding His unusual costumes, manners and actions. So we must tell Hindus that they should cultivate the virtues of gentleness (Mardavam), steadfastness (Achāpala and Dhriti) and Devotion (Sraddha and Bakhti) ceaselessly in order to develop the Intuition to recognise Him (the Lord Maitreya) when He appears.

Books of the Month

The World in the Making : A Forgery : From the Other Side

By S. L. BENSUSAN

IT is good to learn from our enemies, though it is only in a limited and technical sense that Herr Walther Rathenau could have been included in the category. A German of course, he is at once financier, capitalist, employer of labour and philosopher, and it is in this last and perhaps most important aspect that he comes before the reader of his latest work, "In Days to Come." This book, which has been translated from the German by Eden and Cedar Hall, is published by George Allen & Unwin, Ltd., a firm to which one never turns in vain for interesting and stimulating books; it affords timely reminder of a great thinker and a remarkable personality, whose works have sold by the hundred thousand in his own country. I heard of the man years before the war, as son of the founder of the greatest electrical works in the world. He had not gone into the business because of the jealousy of some of his colleagues; he had taken to banking and made a fortune at it. Then he travelled into other walks of life, and in the course of time came to London to visit a friend of mine, at whose place in the country he stayed. The two men went together to see some works in the Isle of Dogs, and my friend told me on the evening of the visit he found Herr Rathenau very depressed because of the conditions under which he found Englishmen working. He explained, with some vehemence, that had any German employer housed his workers under similar conditions, he would have found a speedy way to, and a long sojourn in, prison. During the war, Herr Rathenau performed great service to his country, and is, I believe, at present in charge of Re-Con-

struction. He is the author of an arrangement by which France and Germany may settle certain outstanding financial problems and is respected even in Paris. A man of wide reading, varied experience, immense self-restraint and a rare gift of clear expression, he would be an outstanding figure in any country, and to-day, as he looks stern facts in the face and considers the trend of human life, he finds much to say that is worth pondering. Perhaps it is permissible in the circumstances to start a short review of his work with the closing sentence of the last chapter: "We are not here for the sake of possessions, nor for the sake of happiness; we are here that we may elucidate the Divine elements in the human spirit."

There is something strangely ascetic in this cold, deliberate utterance, but the book is not written to increase the self-satisfaction of any class of any community. In the beginning the author attacks what he calls dogmatic Socialism, protesting that it is an outgrowth of the material will, that its centre is the distribution of earthly goods and its goal a politico-economical order, of which the way leads from earth to earth, its most intimate faith revolt, its strongest force hatred, and its ultimate hope earthly well-being. At the same time he has no sympathy with those who oppose Socialism because of their own Conservatism, or from spiritual sloth, or from the dread of sacrifices, and this is indeed a shrewd and timely mental attitude. He foresees a harder time for humanity in future than in the recent past, and there is something in his mental attitude that recalls the most determined spirit of the Greek fathers of philosophy. He asserts that Plato, Leonardo and Goethe

were "Divine necessities," and he gives us fascinating glimpses of the changing order.

In the remote recesses of the African and Asiatic worlds there are still living to-day the shepherds of Canaan and the spear-bearers of Troy, like ourselves made in God's image, younger and weaker in soul. Yet out of these ancient, fundamental, animal substrata have sprung races so full of inspiration that they almost reach the heights attained by the extinct heroic stocks.

He points out, too, that the legacy of great minds appears at first alien, and even unfriendly to the legates, and he is intolerant of those who regard every mechanical makeshift as a stage on the road to perfection. Through all the complications of our modern life he detects certain guiding principles at work. He claims that strong feeling speaks strongly, that clear vision throws an inner light, that sincerity creates confidence, and that genuine thought gives a bodily feeling of plasticity and stability, being in its nature akin to reality.

Regarding the book as a survey of world conditions, it is hard to read any chapter without finding some stimulating and illuminating thoughts. For example, talking of 'mechanisation,' the author says that three of its functions suffice to give it dominion over the world's material activities, and these functions are the division of labour, the control of masses, and the mastery of forces. He goes on to point out that no part of the world is now closed to us, that no material tasks are beyond our powers, that all the treasures of earth are within our grasp, that no thought remains hidden. Mankind has become an almost finished organism which invests the globe with senses, nerve fibres, thought organs, a circulatory system, and a tactile apparatus. This organism penetrates the earth's crust and exploits the earth's energies.

In another comment on present conditions that is worth setting down as contained in a single sentence :

Intoxication, pleasure and crime arise out of poisons and stimulants, for whose provision there is requisite three times as much energy as is devoted by the world to all the tasks of civilisation.

Speaking of the modern conditions of labour, he says no one who has spent a few months in the leaden atmosphere of a factory, longing for the whistle blow from 7 to 12 and from 1 till 6, can fail to realise how much self-denial is demanded by a life of soulless labour. Never again will he attempt either by religious or secular argument to justify such a mode of life, or to represent it as one which can bring satisfaction; never will he decry as the outcome of greed all attempts to mitigate its dreariness. But when the observer comes to understand that this life is unending, when the dying proletarian realises he must bequeath the same fate as an inevitable legacy to his children and his children's children, the conscience cannot but be profoundly touched. We must remember that the man who writes this grave sentence is one who is or has been directly or indirectly responsible for the employment of thousands, so its significance will not be overlooked. In the same chapter there is another fine thought that calls for record here. It is to the effect that if Christ should return to earth, it would not be to speak in Syrian parables but to talk of politics and Socialism, industry and economics, research and technical advances, as one directing our gaze towards the law to which our hearts render obedience.

The admirable quality of the clear thinking which comes so easily to Herr Rathenau, and reaches us through the medium of a rather heavy-handed translation, is that it enables him to get right away from subjection to mere words. He discusses freedom and the abolition of slavery and the way in which we are taught to believe that the citizen enjoys all manner of rights though, unless he belong to a favoured minority, he sits in the workroom of another employer to perform a daily task under the same supervision, so that his life runs its course without leisure and without mental balance. . . . "It is incompatible with the demands for spiritual freedom and spiritual progress that when all are equipped by God with a similar bodily

form and with similar demands, one half of mankind should keep the other half in perpetual subjection."

After these introductory comments, indeed, about one-sixth of the book is introductory, the author sets out to discover the goal of human freedom, and considers it by the way of three avenues of approach: Economics, Morals and Will, and though limits of space preclude further record of his views, I do not hesitate unhesitatingly to recommend Dr. Rathenau's book to all who wish to enjoy the fruits of clear vision applied to a period of drastic social change. It is impossible to resist the repeated thrill of admiration or to avoid the thought that, had the leaders of Germany possessed a mental and moral calibre of equal quality, millions of happy useful lives, now gone beyond recall, would have been to-day at the service of a prosperous world. It would, and should, be possible to collect from "In Days to Come" a series of detached views, the product of deep thinking and sound common sense, to which those who are doubtful about the immediate future of our civilisation could turn for consolation. Dr. Rathenau is at once optimist and seer; I have laid his book aside, only for a time, with a sense of profound gratitude to the author.

* * *

Mrs. Besant's critical analysis of the "Protocols of the Elders of Zion," reproduced in this magazine, will have prepared many for the startling exposure of their worthlessness which we owe to the able correspondent of the *Times* in Constantinople. He shows in a fashion, convincing even to the *Morning Post*, that the Protocols are largely a paraphrase of an obscure book written by one of the enemies of Napoleon III., and that the forgery may be traced to the Secret Police organisation of the late Tsar of Russia. The *Times* has performed a public service by publishing its correspondent's discovery, together with its own summing up, in a pamphlet which is still

enjoying a large sale, and costs one shilling. Those who for the sake of supporting their political doctrines gave the breath of life to these poisonous lies have expressed no penitence worth mention, and doubtless the Protocols will still serve to inflame the masses in many unhappy corners of the world where the Jew is liable to persecution, if and when a pogrom will serve to turn men's thoughts from their own suffering and oppression.

* * *

I must confess to a certain distaste for modern fiction, but the title of Ada Barnett's new book, "The Man on the Other Side" (Allen & Unwin), tempted me, and the book itself proved to be something out of the common. It is the story of two men who died in the great war, one of them an Englishman and the other a German. The first was apparently very attractive. He owned a charming country place, to which he had devoted his life and thought, and was engaged to the daughter of a neighbour, who was first loved and finally hated by his German friend, whose advances she had rejected. The girl marries an amiable nonentity, the country home falls into the chance possession of a very charming woman with some extension of normal faculty—and the reader must find out the rest. My only criticism of a really engaging book is that it ends too abruptly, as though the author regarded the future of the people to whom she has introduced us as too obscure for definition. So far as the story goes it travels well, but it closes on the dominant rather than the tonic, if one may borrow a musical phrase, and I imagine it is a full close that the average reader desires. The novelist can shape his rough-hewn ends, and, perhaps because we cannot shape our own, we look for finality in fiction and worry ourselves when we cannot find it. I suppose that a hundred years hence there will still be correspondence in the press relating to the most probable conclusion to "The Mystery of Edwin Drood."

I'll Write a Poem of the War

By JOHN BATEMAN

" I'll write a poem of the War,
The War all men call ' Great,'
An epic worthy of the War,
And it, too, shall be ' Great.'
For I the whole tale will relate,
The grim, the gay,
The gold, the grey—
I'll tell it that all men will read it,
I'll tell it and all men shall heed it,
Tell it without any adorning,
All elaboration scorning,
That it serve for song and warning,
That the Great War
Be the last war."

And the poet sat through silent hours,
Tried to recall with all his powers
The war from its clamorous waking,
To the peace of its ultimate making.
Shapes and shades appeared before him ;
Mem'ry's floods came sweeping o'er him ;
And then he'd tell the whole tale,
Weighing its truths in even scale.
He saw again the Horde in grey
So long prepared for Prussia's Day,
The raping, murder, crucifixion,
And deeds too dark for the cheapest fiction.
But though emotion tore his soul,
And his wild eye burnt like a living coal,
He searched in vain
His haggard brain,
And cried,

" No words are red enough
This devil's tale to tell ;
There is no language red enough,
No man this tale can tell."

And then he let his quickened memory roam
O'er all the sordid happenings at home.
He thought of strikes for better pay,
Of strikes for more and cheaper beer,
And thought of all the things he'd like to say,
The things he there and then swore deep he'd say
Of the paradox, the patriot profiteer ;
Of shoddy cloth, of dummy shell,

And fighting men sent into hell
To save some politician's face,
Or keep a party in its place.
And then the poet tore his hair,
And wrung his hands in his despair—
" I cannot find words black enough
This blackguard's tale to tell.
There is no language black enough
No man this tale can tell."

And long he sat as in a trance,
And fought once more in the fields of France,
Tramped her broken roads again,
Led his old platoon of men,
Led them back to the firing trench,
Mud and blood and noise and stench.
Then night by night and day by day,
He watched them dwindling down a way,
Watched them replaced by other men,
Watched the whole thing begin again.
And some were wounded—they were glad—
And some were killed, and some went mad.
And then they were told to bear the brunt
Of an unrecorded raiding stunt.
Once more he peeped o'er No Man's Land
With a Webley and a Mill's in hand.
He swore as he climbed the parapet,
But a bullet made him pirouette,
Awoke him from his bloody dance,
And brought him back from a spinning France.
The poet's brow was glistening with the sweat,
That Jesus knew upon Mount Olivet ;
And in the east the dawn's first glow and glory
Lit up his face as he began his story.
This is the song the poet wrote.
'Tis brief ; and so the whole I quote.

" There may be language red enough
The devil's part to tell.
There may be words e'en black enough
The blackguard's role to spell.
But there's no language white enough
No poet's soul is white enough
The madman's tale to tell—
The mad who fought and fell."

Hunger !

An account of the American Mission to the hungry millions in Poland. By ROBERT LUTYENS

IT was my good fortune, while in Warsaw, to be taken to see some of the many American Relief Kitchens in the city and the surrounding country.

In Poland there are now being fed as many as 1,200,000 children — a number which practically comprises all those (pregnant and nursing mothers, students or members of the higher professions are fed separately) who were otherwise incapable of procuring one meal a day. Moreover, their resources are such that food is within the reach of all who should be in need, and provision is made for the feeding of as many again who care to ask.

It is verily a giant organisation, unparalleled before as a measure of relief, inspiring by virtue of its great humanity and the efficiency with which the great administration is carried out.

Crossing the glittering Vistula, one looks back at the city which towers above the further bank—a fair enough picture—and thinks of those tales of the beauties, now unkept and dilapidated, of the eminence of Warsaw before the war. Then comes the entertainment from many miles of roads which make it continually necessary, when travelling by motor-car, to get out and push, of the pageant of the wayside, the peasants in their coloured rags lolling on their rickety carts—as often as not with but three wheels—or the little toy railway upon the side-path, joining the city with the neighbouring country, and constantly crossing the road without warning or reason, to the peril no less of motorists than of pedestrians. And so on to some tiny hamlet, a sorry enough place with its dirt and mud hovels (although it is curious that, in however humble a dwelling, geraniums adorn the windows, and the walls are hung with branches of evergreen), to some little dwelling, in

outside appearance much as the rest, save only that the doorway is garnished with an American flag. From within arises the odour of a savoury repast as one enters the clean-swept, white-washed rooms, where anything from 300 to 1,000 children are being fed each day.

Rice, cocoa, flour, beans and milk are being prepared in large cauldrons, and soon, by two's and three's, the children, wide-eyed and hungry, will troop in, each with a special pot, procure their tickets (for those who can afford it a charge is made of 1 mark 50, while the poorer receive for nothing) in the most orderly fashion imaginable, get their food and sit down on the clean benches to eat, too happy to breathe a word. As one comes in the eyes of all are a little raised, a grin upon every face, but the spoon continues its clatter withal, nor is there a pause until the pot is drained.

It strikes one as strange that, presiding over the repast of Poland's children beams the benevolent countenance of Hoover—for his portrait hangs upon every wall.

The Jewish kitchens are in the main separate, supervised by the Rabbi of the vicinity—a gentleman usually of villainous appearance, with long yellow coat, broad hat, unsavoury beard (the pride of the race), and long curls falling in ringlets below his ears. Indeed, I got but a momentary sight of him, since, as my wife was with me and women are hateful to them, he ever sought to retire before our approach, and leave us to be entertained by his own shaven wife! And even into these so singular and exclusive Jewish communities American generosity has penetrated, often to the extent of promoting a better feeling between the two races, as, in many a kitchen, inside the city, Jewish and Christian children think little of sitting down together—a thing unheard of some years ago.

Very different and infinitely pathetic are the kitchens in Warsaw which are now providing food for those upon whose life depends the intellectual stability of the whole country—the University professors, doctors, lawyers and those who are to take their places, the students who can scarce afford to carry on their studies, let alone find wherewithal to eat.

And here, above efficiency, above that capacity for administration which seems the natural portion of the American people, there appears another quality; greater than these and far harder to achieve, a great tact and delicacy with which charity is offered to those who were otherwise ashamed. The professors' kitchen appears an eminently natural institution, until, indeed, one is informed that, for those who can afford it, a charge is demanded of only 25 marks. On entering the kitchen one is asked to refrain from any too obvious an interest, lest it should cause offence, but, on occasions, to take part even in the meal.

The tables are arranged after the manner of an ordinary restaurant, and the service performed by either paid or voluntary attendants. Many, who chance to be acquainted, collect together round a single table, men and women (for both wives and widows are offered a similar assistance), where they will sit chatting or discussing the daily papers provided by the kitchen.

Crossing the room one looks back a moment at one of perhaps the most curious spectacles which could be seen. There are gathered there men of culture and distinction, veterans who can look back at a life not idly spent in the pursuit of science, and middle-aged men who hope yet to secure the honours of their predecessors. Here a widow sits quietly at some table by herself, benevolent with her white hair and kindly eyes, and no little nobility in her bearing; there some jovial doctor, laughing heartily with the courage of a true philosophy, cracks many a *bon mot* with his neighbour to leaven his simple diet. Not so simple either!—and that the great proof of American efficiency. (It is sufficient to say that

at that time a lb. of bread cost 55 marks.) For the management, apart from the usual provisions despatched directly from the States, and after paying all necessary salaries and overhead expenses generally, contrive, from the 25 marks, to provide *hors d'œuvres*, green vegetables, fish or fresh meat, wheaten bread, and, practically, all that could be desired.

So the kitchens in Warsaw for the intelligentsia—among them refugees from Russia, the sole survivors of their shattered world, all destitute, but with some pretensions to a good education and refinement—school teachers, old soldiers, men of art and letters, and those who had likely enjoyed, before now, the full privilege of a well-furnished purse.

They are fortunate in finding succour with such benevolence; although, unlike the children, one wonders what will be their lot when the feeding is withdrawn. In watching these young and old, broken by a common calamity, who flock daily and in thousands to receive the bounty of another nation, of another continent even, one cannot but be moved by a great pity for their misfortune, nor can one fail to be proud that those who have at length realised that they owe something to those who are without.

The students' kitchens are, if anything, less impressive, only because something of the kind was always in existence, and the sight of young University students, poor generally in the best times, feeding together upon no very elaborate diet, is not an unusual one for all who are familiar with the life of continental Universities. But while the buildings used are the same, and such apparatus as remains is employed by the new staff, food there was not before the advent of the American Mission, while now there is a sufficiency for all.

Indeed, by reason of this relief, children born in an unhappy age shall, nevertheless, become in time good citizens; the students, whose help is so sorely needed in setting up a steadier balance in the State, shall reach maturity with their futures yet unspoiled; and the old?—maybe their cup is less bitter a little than otherwise it surely must have been.

Health and the Iris of the Eye

By CLEMENT JEFFERY, M.A.

THAT the condition of every organ and part of the body is revealed in the Iris of the Eye is one of the wonders of Creation. Though the truths of Iridology have been proved daily during the last 60 years, the people of this country have heard very little of this science. It is unlikely to become popular among drug-prescribing and serum-injecting doctors or surgeons, for it disproves so many of their teachings and practices ; but those physicians who work in harmony with Nature's laws find Diagnosis from the Eye an invaluable aid to them in their practice.

This diagnostic method enables the physician to see beneath the symptoms, to see the actual causes of the patient's condition. It clearly indicates what are the principles of cure, and thus enables the practitioner to work with confidence in the Healing Force of Nature.

While it is probable that the relation between the Iris of the Eye and the rest of the physical body was known amongst some of the ancient philosophers, it owes its origin in modern times to a Hungarian doctor named Ignatz Peczely.

When a boy Peczely once caught an owl, and in the struggle for liberty its claws became fastened to his hand. One of the legs snapped, and at that moment both bird and boy were looking into each other's eyes. Peczely noticed a black spot appear in the iris. He kept the bird as a pet, and as the fracture healed he observed a white ring and a cloudy film over the spot. Later on he had occasion to observe the eye of a man who had a broken leg ; and he observed a sign similar to that in the owl's eye. This, along with other

observations, strengthened his opinion that there was an intimate connection between the marking in the iris and abnormal conditions in the body.

After years of patient investigation, he published his "Diagnosis from the Eye." This contained the first chart of the iris. In the late eighties during a medical congress in London he delivered a lecture before a private audience of doctors, but the president proved unfriendly, and the lecture was not published.

The new subject has been enthusiastically studied on the Continent, particularly in Germany and in Sweden. It was introduced into this country by Dr. Anderschou ; and later, Mr. James C. Thomson, under whom the writer studied, has done splendid work by his brilliant diagnoses in spreading the new methods taught by Dr. Lindlahr, whose "Iridiagnosis" is the latest text book on the subject.

In examining the iris of the patient the diagnostician observes the colour, the density and the signs in the area corresponding with the organs and parts of the body.

With regard to colour, there has been some divergence of opinion among iridiagnosticians as to whether there is any one normal colour of the iris. Both Peczely and Liljequist hold that the normal colour of the eyes is light blue ; but most iridiagnosticians are agreed that a healthy iris may be either a light blue or a light brown, and certainly it is true that there are brown-eyed races of the very finest physique. What we must notice in determining the colour of the eye is its quality and the evenness of the pigmentation. If the iris is bright and the

colour evenly distributed, then that is regarded as being indicative of a healthy condition of the blood and tissues. On the other hand, if the colour appears with a dull brown or a dull blue then we know that the blood-stream is impure ; for as the individual lives in harmony with the laws of nature and the system clears up, then the iris colour darkens or lightens and gradually returns to its normal pure light brown or pure light blue. When vaccines or toxins are injected, however, the iris immediately darkens; thus indicating an unnatural fouling of the blood-stream.

An interesting remark on Iris Colour which the writer has frequently heard from patients is that their friends tell them that their eyes are becoming lighter; and in many cases a "brown" eye has become blue. The brown was merely a blue that had become impure owing to the presence of morbid matter in the system, which treatment had eliminated.

By the density of the iris is meant the compactness of the fibres of the surface layer of cells (the stroma). The more firmly knit these are, the greater are the resistive and recuperative powers of the individual ; but the iris whose fibres are twisted and torn, indicates the presence of disease taints in the system, both inherited and acquired.

In closing this brief article on Iridiagnosis the writer would like to mention

the fact that all inorganic substances, with the apparent exception of common salt, are unassimilated. They may become lodged in the tissues as foreign substances. Nature reveals these poisons in their own colours. Thus mercury shows with a blue metallic sheen, lead as a dull blue, iodine a bright red, and so on. Each drug has usually an affinity for special organs, and thus destruction of the tissues in which they settle may result unless the poisons are eliminated from the system.

When the healing efforts take place the change in the iris is seen. Whitish clouds appear in the area corresponding with the bodily parts in which elimination is taking place ; as the morbid and foreign matter is removed the clouds disappear, and the dark markings also.

In this way the writer has seen the most remarkable changes in the iris of patients undergoing eliminative treatment. In many

instances patients are quite unaware that serious chronic conditions have been averted ; for organs that were encumbered have been purged of their impurities through the co-operation with the Healing Force in Nature. Diagnosis from the eye corroborates the Nature Cure teachings that all disease is due to violation of the laws of Nature at some time—in some cases pre-natal—but that, given the right conditions, Nature will eliminate the evil from the system.

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**AND ENSURE A LIFE-
LONG FRIENDSHIP**

Told in the Twilight

By ETHEL M. WHYTE

"He Who became the Buddha is known as the Lord of Wisdom, and He Who was the Christ is known as the Lord of Love—One teaching the Law, calling on men for right understanding, for right thinking; the Other seeing in Love the fulfilling of the Law and seeing in Love the very face of God."—*The Immediate Future*.—ANNIE BESANT.

THE time is drawing very near when—as most readers of the HERALD OF THE STAR believe—an event of world-wide importance will occur. Before the year of our Lord 1914, we who live in this prosaic age little thought that we should live to see, what we had read of in history, a Great War. And yet it came, and divided the world into two camps, many millions championing either actively, or passively through a nominal "neutrality," one side or the other. And those of us who belonged to one of the belligerent countries sometimes asked ourselves as those terrible years dragged on: Is it a dream, or is it true that we and our fellow countrymen have as our business in life the destruction and complete overthrow of our fellow-men "the enemy," including their lives and homes and property and all that makes life dear? We knew, when we were honest, or had time to stop to consider the question, that such was the purpose on which our whole nation and numerous other nations were concentrating their whole energies. And we know, in looking back, that despite all the horror and the misery, the fact of this great overwhelming common interest drew us nearer to our brother man who happened to be on our own side, than anything had ever drawn us before. And the reason of this new and strange attitude was that for once a common interest, stronger than the myriad different interests and antagonisms which fill the lives of "civilised" men and women in the twentieth century, drew

us together. Whilst this attraction was brought about by an event based upon avarice and fostered by hatred, it was yet *in itself* a great and wonderful thing, and surely has left its mark on every man and woman who toiled and sorrowed and rejoiced through those unforgettable five years.

And now we look for another world event, one indeed vastly different in almost every respect. This Great Coming for which we look will awake again that chord of brotherhood which lies at most times dormant in mankind, and will arouse it this time in such a way that it shall sound out over all the peoples of the earth, and combine with wondrous harmonies bringing peace and good-will to men.

As we lift our eyes from time to time from the daily struggle of preparation for His coming, to the heights of Power and Wisdom where He dwells, do we not long sometimes to be able to form some clearer picture of what the Lord will say, and do, and teach when He comes again? How will His divine love work upon men? How will He awaken the materialist, the scoffer, the dogmatist, the man or woman of the world immersed in the pursuit of pleasure or of wealth, to a realisation that Here is Something of world-import: Here is a new Force in manifestation which will more completely change our civilisation and our lives and the future than even the events from 1914 to 1918?

It is surely good to speculate, and to try to forecast in some measure the directions in which the Presence in our

midst will change and modify the familiar conditions of modern life. We cannot tell what special lines His teaching this time will take; we have been warned against making barriers by prematurely theorising as to what He will approve or disapprove; but we may surely help the halting wings of our imagination in trying to picture something of what His visible presence will bring, by studying such records as exist of other lives lived on earth by the Supreme Teacher of angels and of men.

Broken and incomplete such pictures must inevitably be, for even of the last great coming in Palestine historical records are said, by those who know, to be incorrect in many details. Of what use then to try to construct the tale of a still earlier Holder of that great office? And yet that is what I seek to do in this and some succeeding tales, in which I fain would dwell with my reader in thought upon such stories as we have of this divine Man, who first of our humanity rose to the sublime height required to become a Teacher of the World.

If we had to rely only on historical records our task would indeed be impossible, for the earth-life of which I would speak was lived more than 30,000 years ago. But those who refuse to set a limit to the channels through which knowledge comes to them, and open their hearts to teachings satisfying their reason and their common-sense, and which suggest the explanation of otherwise insoluble problems, can glean many a hint from the literature of occultism. It is some such hints that I desire to weave it may be into a tissue which, though dull and faint compared with the glory of the Reality, shall yet be based on truth, and may perchance serve as a kind of skeleton structure background for our thought capable of being illuminated by the radiance of the Life behind.

1. ZARATHUSTRA.

A story has come down to us of how, in ages so far in the past that it is useless to try to give a date, two Souls, who had journeyed as companions through many

lives, and who had developed an ardent desire to serve their fellow men, took together a great vow. The Pledge they took was that, at any cost, they would hasten onward, and fit themselves to become Saviours of humanity. For they had already risen a little beyond their contemporaries, were already wiser and stronger than the men about them, and they saw that what the world needed was first Understanding, and then Love.

And so these Two, not for any gain for self, but because of the divine urge that was in them, threw themselves into the work of getting ready to be Saviours. And One of them, it is said, made such progress that He was ready, when the time came that a new World-Teacher was needed, to take up that mighty task, whilst His Great Companion stood by Him, co-operating with Him in every possible way, and prepared when His turn should come to take on from His Friend that Office. It is of an earth-life lived by the first of these Great Ones—of Him who came to be known long after as the Buddha, the Lord of Wisdom—that my faltering pen would write. Many, many times did He tread the earth before He attained the goal to which His face was set—and here and there in legend or story the veil is lifted from the darkness which for us enshrouds those lives, and gives us a glimpse of this Soul going swiftly onward in His mighty self-appointed task.

One such picture that emerges shows us a city filled with rejoicing people whose joy was because the Lord whom they worshipped was to pass through their town. And so they worked to make all ready for His coming, levelling the road and decorating as they could. And one citizen in whose heart the expectation made a song of gladness turned to, and worked with his might at the special portion that fell to his lot to prepare. Yet somehow when the time arrived his work was not complete, and in the road along which the Great Visitor would pass was a muddy puddle. But the citizen, whose name was Sumedha, was not to be daunted, and throwing himself face downwards in

the puddle as the August Stranger drew near, and thinking only of the greatness of the one whose feet he sought to save from earth's mire, he whispered: "May I some day be like this Buddha Dīpānkara, may I also some day save the world." And the Gracious One, accepting his offering, looked ahead far into the future and saw and told Sumedha that his wish would one day be fulfilled.

And then the curtain drops again, and veils the progress of this mighty Soul for many, many lives. Yet here and there a gleam shines through and we catch a glimpse of some blazing splendour associated with a name that has travelled comes down the ages. Such an one is that of Vyasa, the name by which the Lord was known in India when He first came to earth as the Holder of the Office of Supreme Teacher.

Again the centuries roll on and once more, in the splendid kingdom of Persia, nearly 32,000 years ago,* we hear the echoes of a great happening—the appearance amongst men of a Prophet, one whose coming marked an epoch in the world's history, bringing as He did the Religion of the Fire, the second of the world religions given to our Aryan race.

And of this coming we can, happily, form a dim picture, for some who were present at the time have been able—by means of the powers they have developed within themselves—to throw back their consciousness and describe the scenes which took place. They tell of a fairly settled and well-ordered kingdom, stretching east and west beyond the land we know to-day as Persia; of a people largely agricultural and pastoral, governed by a King who held power to be responsibility and made his people's welfare his first care. The Religion of the time partook both of Nature Worship and of Star Worship, and the Chief Priest or Hierophant was one immensely venerated, as is not surprising when we learn that he was that other Great Companion who ages before had taken with his Brother the vow to serve the world.

As was, and is, and perhaps ever will be the case, the Great Teacher, when He condescends to take form visibly as a Man among men, makes use of the body of a disciple, who offers his vehicle made pure enough for such an one to inhabit. In far-off Persia it was the King's second son, a noble and a gracious youth, who gave his body for the use of the Supreme Teacher manifesting in the world as the Lord Zarathustra.

Let us look on that picture as it has been painted for us and see the solemn procession passing from the palace to the chief temple of the city. Between the two gorgeous canopies of the King and High Priest was carried the familiar figure of the Prince, seated, whilst his elders walked humbly on each side of Him. What was there in the stately mien and piercing yet tender gaze that made all who saw Him recognise that here was One of surpassing greatness in their midst? Onward swept the procession to the courtyard of the Temple filled with worshippers wearing the coloured garments prescribed by their Star Worship, and yet again on to the steps up which were ranged the priests in silk and coloured garments. And high up on the platform see the Altar piled with wood and incense; and when the figure of the Prince has passed upward to it, the Priest turns and addresses the people. He explains to them that in this familiar form of their King's son, there now stands One who is the Messenger from the Most High, and from the Sons of the Fire who dwell in the Far East whence their forefathers had come, and he bids them listen to what this Messenger has to say.

Then in words that no one present will ever forget, for they sink deep into the heart of each listener, the great Zarathustra speaks his message. He speaks of the Fire, mighty Symbol of Purity; of the Fire which blazes out from THAT which is dark from excess of light; of the Fire embodied in the sun, giving to all light and life; of the Fire hidden in the heart of every man, sure testimony to his

* B.C. 29,700.

oneness with the Source of all. And when He had finished speaking and whilst the vast congregation stood before Him spellbound, He raised His right arm in which there shone a Rod—a mystic Rod filled with living Fire, and as He raised it to Heaven, pointing upward through the vault of blue, there burst forth in answer a blaze of Fire, some of which came down upon the altar, and the fragrant sandalwoods and gums and incense were caught up in it, so that all round about were playing lambent flames and wreaths of fire, and the Three were hidden from sight.

The congregation fell on their faces and worshipped, for here indeed was a manifestation of God's Might and Power, and when the Fire had passed a Star shone forth over the Teacher's head and flowers rained down upon the worshippers, which they carried away with them as precious relics and placed in their Shrines to be shown for many a day to come to their descendants.

And the Teacher, whom the people knew henceforward as Zarathustra, dwelt for some time in their midst, laying firm the foundations of the Mighty Faith that was to endure for more than three thousand years, for even to this day in the home of the devout Parsi when sunset falls the fragrant fire is carried through every room in the gathering dusk as a symbol of God's purifying and protecting power. And when a Fire is to be raised on an altar in a newly built Temple, it cannot be lighted until the Priest has gathered

some of all available existing Fires, from the hearth, the blacksmith's forge, from all the many fires made for labour. For the Parsi has learnt from his great Founder to look on Fire as part of the life of God Himself, the supreme purity, transcendent and yet everywhere immanent, and his highest aim is the guarding of a perfect practical purity in personal life and in every relation to external nature.

Many a prophet followed after *Him*, bearing the name of the Teacher, and each one proclaimed again the message of the Founder. Yet one more glimpse is given us of the Lord ere He passed from His brief sojourn amongst the people of that Eastern land. Again a mighty congregation was gathered to hear Him preach and teach, and speaking to them He said that He was about to leave them. As He blessed them He lifted up His arms and cried aloud, and again from the sky came down a mighty cloud of flame, which covered Him from the people's sight. And they fell on their faces worshipping, and when they looked again He was gone.

All men knew that a manifestation of God had dwelt with them for a time, and they rejoiced exceedingly. But a few looked for the time when this Great One should come again amongst them in another human form. And these, perchance, were amongst those who, many centuries later, knew Him again when He walked the plains of Greece and won men's hearts to Him by music.

(To be continued.)

Correspondence

"SOME QUESTIONS CONCERNING THE ORDER OF THE STAR IN THE EAST."

To the Editor of the HERALD OF THE STAR.

SIR,—The questions which Miss Barbara Villiers asks in her article are indeed most vital. I can only give the answers which I have given to myself since the commencement of the Order.

I think our Order differs from other organisations who believe in the coming of a Spiritual Teacher in three principal points.

1. We believe that the World-Teacher is coming to create a new social order for the whole world. We do not think of Him as coming to put an end to men's affairs on earth, and to lead them to heaven, but rather to establish new ideals for our everyday life.

2. We believe that this new state of things is impossible without some great spiritual revelation

and we look forward to the World-Teacher to give us new spiritual insight by His teaching. We are ready to admit that the great religions already contain what the world needs, and that the World-Teacher may not say anything startling and novel; yet we believe that His statement of the old truths will be in a form to bring to the men and women of to-day a new realisation of the true values in life.

3. We believe that the World-Teacher will accomplish His object not by any miraculous events but by the steady co-operation which we must give Him. In other words, we believe that His mission will not be a success unless men are willing to co-operate with Him.

These three great ideas lead us to realise that, as members of the Order, we have assumed certain responsibilities individually and collectively. We have pledged the Order as such to be the instrument of the great World-Teacher, and we take for granted that most of its members will recognise Him and follow Him. However, we at the same time do not ignore the fact that the recognition of the World-Teacher is not a mechanical working of consciousness, and that many will find it difficult, even though they are members of the Order, to accept Him. But we do work on the supposition that, on the whole, those who will first accept Him will be the members of our Order.

Now it is clear, when we look back at the history of Great Teachers, that Their humanitarian missions have always had a spiritual teaching associated with them. This teaching has led to a reconstruction of life, but that reconstruction has taken several centuries before it could be seen. For instance, the Gospel of Christ needed several centuries before it began to stamp its own quality on the civilisation of Europe. Similarly the teachings of the Prophet Muhammad, which brought in a great change in the civilisation in Arabia and the adjacent countries, required several generations before their effect was felt. Therefore I do not visualise that immediately with the work of the World-Teacher there will be such vast changes. He comes to bring changes nevertheless. But these changes can only come slowly, and only as the result of the work done by those who believe in His Dispensation.

Since the World-Teacher has not yet come, we cannot describe exactly what we shall be called upon to do. But we know in a general outline that it is to be the reconstructors of a new order. But for this the first essential is to create a large body of opinion which will follow His leadership. Herein lies our principal work for the moment. We have to proclaim the idealistic teaching in which we believe. We have to proclaim the inevitable coming of a new world social order, with Brotherhood and Co-operation as its keynote.

Each individual member will work out this great theme in his own way. I have myself thought of certain departments of activities as those with which a member should be thoroughly

familiar, giving his warm sympathy to each as a part of his obligation to prepare the world for the coming of the Great Teacher. These departments are: 1, The abolition of the dividing lines of colour, so that peoples may move among each other with greater friendliness; 2, A new order in international relations, along the lines visualised by the best workers for the idea of the League of Nations; 3, The new ideals in education; 4, A recognition of Labour as having greater rights in social organisation than we have so far allowed to it; 5, The equality of women, and the recognition of the handicapping of civilisation where women are not allowed to contribute their share in the work of idealism; 6, The common basis of religions; 7, The utter waste in the present idea of armies and navies for offensive or even defensive purposes. There are, of course, other great departments which will occur to anyone who thinks deeply on a possibility of reconstruction. I consider that the prime duty of a member of our Order is to study these main questions, and I mean by "study" a hearty sympathy and association with those whom he selects as his leaders in each department.

I have considered that during this period of waiting before the World-Teacher comes, each member has to train himself along a definite line of activity, which he can offer to the Teacher, when He is with us. In all my work for the Order, I have tried to point out that the Teacher will want *experts*, not mere devotees, and that we should be master of at least some one work in life, be it only in shorthand or typing, so that when He is with us, we can go to Him not as mere believers, but as workers of capacity trained along some one or more lines.

I do not see that up to this moment of writing the Order can do so very much more than to develop every method of propaganda, to familiarise the world why a new teaching and a new Personality are required to lead the world. There are many ways of presentation which we have not yet developed. When, of course, the World-Teacher is with us, that is, when the majority of us think He is, and that belief predominates in the Order, then the Order can determine in what way it will carry out the task given to it then by the Teacher.

My idea has been from the commencement that we are like horses straining at the leash to rush off at full speed the moment the word to go is given. But while we are so waiting, we have to see that everything for the journey is thoroughly in order, so that we can indeed start off with the speed at which we are aiming.

I have in the course of the past years insisted strongly that the greatest boon which the Order can give to a member is to lead him to the World-Teacher *now*. If a member can by the working of his inner consciousness make the link with the World-Teacher *now*, then the Teacher will guide the preparation, so far as that member is concerned. My temperament leads me to believe that if only there had been

a larger number of people who had made this inner link with the World-Teacher, the inevitable result would have been a greater forcefulness in the Order, to bring about the first great changes in public opinion which the World-Teacher expects of it.

Had more of us tried to put into practice in our daily lives and in our private affairs the ideal of gentleness to which we have pledged our faith, I think there would be far more light and inspiration in the Order than there is at the present moment. If we have marked time, it is because we have wished so to do, by our professing ideals and not living up to them. However, it is always of course, better to profess than not to profess, even if we are too weak to live the ideal. But as a matter of fact I can testify that the more I succeed in living the principal ideal conveyed by the Order, that Love is the Law of Life, both illumination and strength come to carry out the work which has been entrusted to me.

When the strength of the Order is the combined strength of the active idealism of its members, then the Order will cease to be merely a band of idealists, and it will become an invisible body in which lives the Great World-Teacher Himself.

Yours, etc.,
C. JINARAJADASA.

To the Editor of the HERALD OF THE STAR.

SIR,—This is the letter of a simple person, who is quite bewildered, almost frightened, by the question "how shall we know Him when He will come." I have belonged to the Order since its creation in Belgium. I always thought till lately, that, as we were told, "The Great One is coming"—so we should be told one day "He has come." Then, I found, it was left to us to know Him when He is here.

I thought then that He would speak to us, as Mrs. Besant, say, does at a meeting; and hearing the marvellous wisdom, the deep tenderness, the new precepts He is sure to give us, we should all know it is He. Now, it is said we must cultivate compassion and love, feel our Unity or we shall not know Him. But I think that it will be impossible, expecting Him all the time, and although very imperfect, *loving Him*, not to know Him. Why, even when quite stupid, one always understands the people one loves. And that is but *human* love for a *human*!

Then, there is the question of accepting what He will deign to show us as being good, or useful, or necessary.

Is there really any doubt about our adopting immediately His teachings, whatever they be?

I do not understand at all, and it all takes away a good deal of the brilliant happiness the idea of His coming brings to me. It seems a complicated, almost a fearful thing, instead of simply the greatest act of Love Divine towards poor fools who wait, kneeling in their hearts, and doing their miserable little best in their lives. Little best that He would never despise, He Who is the Lord of Compassion.

I repeat that this is the letter of a very simple person, and I daresay it will make many smile.
MARGUERITE COPPIN.

To the Editor of the HERALD OF THE STAR.

SIR,—Miss Barbara Villiers has put a series of stirring questions concerning the Order, questions that are probing us to our very hearts as individuals and as an organisation. Never before in the world's history has a collective John the Baptist arisen, uniting in one body all Those that Expect, irrespectively of the manner in which they think their hope or certitude will be realised.

It is not important for the Order how each member pictures the coming to himself, but it is of the most vital moment for it that, if he believes that the Lord will come on the clouds, he *lives* so, as if to-morrow he shall see Him sailing across the heavens, or if he believes that He will come in the flesh, he *lives* so, as if in five minutes the Lord were to open the door and come in.

The correctness of the beliefs of individual members as to the way of His coming will be tested by future events, but as Miss Villiers truly says, the strength and usefulness of the Order as such depends on the vitality of the faith of each one of us. The Order should be a training ground for apostles and disciples in the fullest sense of the term. Its six principles, so easy and acceptable at the first glance, are in reality a set of the most exacting demands which, if carried out, must strain to the utmost the faith, devotion and strength of will of each member, and are bound to revolutionise his inner and outer life.

Membership in the Order does not only mean an acceptance of a more or less current belief and the wish to be identified with it; it is an event of momentous importance in the individual evolution of each member, a turning point in the life of his soul and the results of that step are more far-reaching than we can imagine. For our six Rules imply a conscious and systematic training of our soul, with the view of making us able to recognise the coming Lord and to co-operate with Him.

BARBARA POUCHKINE.*

*We hope to publish next month a brilliant article by Mme. Poushchine on the present conditions prevailing in Russia.

THE Herald *of the* Star

VOL. X. No. 12

DECEMBER 1st, 1921

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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Editorial Notes

MY memory of meeting Count Hermann Keyserling is awakened by reading in the *Theosophist* an extract translated from his book "Das Reisetagebuch eines Philosophen" — "A Philosopher's Diary of His Travels." It was at Adyar, the International Headquarters of the Theosophical Society, some ten years ago, when I was but a boy, that I met him. I remember now, if my memory does not play me false, that I was greatly impressed, not by his brilliant and far-seeing intellect, for I was too young then to appreciate intellect in any form, but by his colossal stature. I was then told that he was a great philosopher, and that he had come out to India to study Eastern Philosophy. I was, consequently, very agreeably surprised to read an extract from his book describing his stay at Adyar. The Order of the Star in the East had just come into being, and some of Count Keyserling's comments are of special interest to us who are members of that Order, and we should be wise to study them carefully.

"What fascinated me most at Adyar was the expectation of a World-Teacher. . . . For some days I adopted this belief, in order to enter fully into its meaning, and I confess that I was loth to give it up again; for it gives joy to live under such a supposition. It gives a magnificent background to the most insignificant being! It increases self-esteem; it inspires all forces! I am sure, if I could whole-heartedly and permanently accept this belief, my capacity for work would increase tenfold—even if the belief had no foundation.

"What does it mean? It means: The manifestation of an ideal. It is never the Messiah as such, who saves, but the ideal which he embodies in the eyes of his

followers. To look up lifts one up. It does not matter what the venerated object may be; it depends on what it means to us. To believe, in the religious sense, does not mean 'to accept as true'; it means a striving after self-realisation through concentration on an ideal. . . . No teacher can give what is not latent in us; he can only awaken that which sleeps in us. Teachers draw out, they liberate, they do not give. And that which exists in us may theoretically be brought to light in a thousand different ways. Thus men have sought and found themselves in many different ways. The strongest without help, the less strong ones with a little help and weaker ones with still greater assistance. Since the mass of people are never self-reliant, all religions meant for the mass have laid stress on intermediaries. . . . What is the ulterior, metaphysical foundation of our tendency to submit to something higher? It rests on the fact that man recognises in what stands above him a truer expression of himself, than he himself, is able to manifest. We all feel how imperfectly we give expression in our appearance, to our true being. We act, think, and behave differently from what we feel inwardly. In every individual, with few exceptions, there are such divergent capacities, that with the available force, he is unable to manifest them all.

"Thus beautiful people are generally stupid, great doers rarely intellectual, intellectually productive natures only rarely capable of human perfection. But each knows that essentially he is more than he is able to manifest, and recognises himself more fully in a perfect manifestation than in his own imperfect form. Great souls show us what we might be, what we all are in our innermost being,

in spirit and in truth. In this is rooted the recognition that the mere existence of a saint brings greater blessing than all the good deeds of the world. This is the meaning of a Saviour. *He is an example to mankind.*"

As Count Keyserling points out, no teacher can give us light if the power of vision is already latent within us. Thus if we are able individually and collectively, to respond to the high ideals of the teacher, we must begin now to put aside entirely our prejudices and the narrow-mindedness into which we have drifted, unconsciously for the most part, during these past centuries. It is in vain that the sower scatters his seed on land that has not first been carefully prepared. We must, even if it be painful and at times wearisome, apply the same process to ourselves. We have to keep in mind that this process, if it is to bring about any fundamental change in us, must hurt, for through suffering alone can our eyes be opened to the great realities. It cannot be too often emphasized. Count Keyserling's words are a welcome reminder of this truth, that enlightenment can only be found within us and that no teacher, however great and wise, can gather sheaves where no seed has been sown.

* * *

It is with feelings of regret that I am leaving England, the country where I have spent a greater part of the last ten years. But I hope it will not be very long before I return, and I intend to keep in touch with all the HERALD readers through the Editorial Notes each month. By the time these notes appear, I shall be just arriving in India. From Bombay, I expect to go to Adyar, and at Christmas time, there will be a Star Convention at Benares, at which I have been asked to preside. The Convention of the Theosophical Society in India takes place in Benares about the same time, so we hope to have the help and inspiration of the presence of our Protector, Mrs. Besant.

Christmas has not the same significance in the East as in the West, yet it is a

season of fellowship and goodwill, and this feeling is sure to prevail at our various gatherings at Benares, and from there we hope that inspiration and renewed life will flow out to the whole Order.

* * *

During the Congress of the Star in Paris the question of having an International Headquarters for the Order was discussed at some length. Every one of us realise the importance of this question, as the formation of such a headquarters would help to centralise the work and increase the efficiency of the organisation. The question as to where this headquarters should be established was postponed till the next Star Congress at Vienna in 1923, but it was decided that a fund should be started at once, which subsequently will be used when large enough for International work, including the building of the Headquarters and the travelling expenses of International Lecturers and the officers of the Order. I have asked Mons. L. Hauser, 92, rue de la Victoire, Paris, to act as the Treasurer of the Order. He has kindly consented to do so. Mons. Hauser is an extremely busy man, and I am deeply grateful to him for undertaking this arduous task. In order to facilitate his work, I would suggest that every National Representative should appoint a National Treasurer for the International fund, to whom all the contributions in that country should be sent. These National Treasurers will forward the money thus collected at regular intervals to Mon. Hauser, thus preventing constant transmission of funds in small sums. It was decided at the Congress by all the National Representatives that the distribution of this fund should be left solely to my discretion. Any country wishing to make a claim on this International Fund must apply to me personally, but National Representatives have *not* the power to divert any of the money collected for the benefit of their own national work. It is of the utmost importance that the collection of this fund should be undertaken on strictly business lines. I would

strongly urge the National Representatives to be extremely careful in their choice of National Treasurers, and to see that all accounts are properly audited. Where money is collected from the public, we have a very great responsibility and our methods should be above suspicion.

* * *

I would remind all the National Representatives that they should write to me, as it was decided during the Star Congress, a quarterly letter, the first of which should reach me on the 1st of January, 1922. These letters should be brief and to the point, and as far as possible the personal element should be kept out. The progress of the work, any particular difficulties arising in their countries should be mentioned, and such matters as would be of international interest. I shall, then, summarise these letters and publish the summary in the Editorial Notes. Any difficulties of a directly private nature I will deal with personally to the National Representatives.

* * *

An International Group of the Order of the Star in the East for the Protection of Animals, to which I referred last month, has been formed, in order to appeal to all members of the Order in all countries without distinction of nationality, and to bring home to them how greatly the attitude of humanity to the animal kingdom must be changed before the World-Teacher can come to carry out His work. Pitiless exploitation must give place to protection, cruelty to kindness.

All our strength must be put into the vitalizing of this thought, a thought which for every member of the Order must become a motive force in daily conduct.

We offer below to those who are willing to take part in the movement some suggestions as to practical ways of helping it. It is necessary :

1. To be well informed as to the methods of protection already in existence and in practice in one's own country, and in

the town in which one lives, and to try to initiate a policy of protection.

2. To provide oneself with a copy of the laws relating to the protection of animals in one's own country.

3. To keep in touch with what is being done in education generally and in the schools of one's country in the direction of inculcating in children the idea of kindness to animals.

4. To collect information as to the condition of the slaughter-houses and the methods employed in them.

5. To keep oneself informed as to anti-vivisection activities.

6. To keep oneself informed as to what is being done in regard to trained and performing animals and animals in menageries. The fact of the existence of the Jack London Club should be made known and the method of its organisation.

7. To collect information as to games and sports entailing cruelty to animals.

8. One of the best ways of helping is by means of the press. Many people think that criticism in foreign newspapers does much to rouse countries in which indifference prevails out of their inertia, and to stimulate their national pride. Others, on the contrary, maintain that the best results are achieved by articles telling of the good that has been done, and that may furnish examples to be followed. In any case newspaper articles are most useful, and it is essential to get as many published as possible.

Every member can adopt at least one of these ways of helping and make it his or her special subject of study and form of activity.

All information on the above points should be sent quarterly, with a general report, to Madame Maugham, 4, Square Rapp, Paris.

* * *

I have much pleasure in acknowledging the receipt of the following donations, and would like here to express my grateful thanks to the donors.

Names marked with an asterisk have been previously acknowledged in this column.

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J. KRISHNAMURTI.

Russia : Is she a Slave or Free ?

By BARBARA POUCHKINE

THIS question is of the utmost moment because its proper solution may help us to grasp the situation, and to understand the inward meaning of outward happenings which, after all, matters the most. Russia has ever been a sphinx for Europe—a sphinx full of unexpected surprises impossible to foresee and to discount. To a considerable extent she is a sphinx even to herself, for the greatest part of her population has not yet come to a conscious self-realisation. Now, in her time of sorrow and trials, she is more than ever a bewildering sphinx, and the world's statesmen, philosophers and social workers are racking their brains to solve the problem she has put to them, measuring her by the standard, by which she ought perhaps least to be measured—by outward appearances and outward events.

The questions heading these lines—*is Russia a slave or is she free?*—has been time and again brought up before the mind of the writer during the last few years.

To many people the answer to this question is obvious—a nation, deprived of freedom of press, speech, meetings, labour, travel, trade, etc., is most assuredly enslaved.

Quite so—in outward appearance, but is it so in reality? Just let us look at the following two pictures, drawn from life. A railway station in Moscow, a white building in the old Russian style, with walls covered with multi-coloured ornaments and low arches resting on short, thick columns. The front looks out on a huge place all a-din with the noise of the traffic and the tumult of a disorderly trade carried on by the crowd thronging the pavement. One side of the station is facing a spacious court,

crowded with hundreds of people pressing on towards a wide staircase of some 20 to 30 steps leading into the building. They are hot and tired and hungry, having stood there many hours under the broiling sun in the dusty, filthy court, their shoulders aching from the burdens they have carried all along. Two local trains and another one running north are going to start soon; the people are eager to gain admittance to the station and thence to the platform. At the top of the staircase a Red Guard is trying by vociferous shouts to sort the people going by the local trains from the rest, but he fails in his attempts. He does not know the time-table or else his memory fails him in his struggle with the assailing crowd, but he lets in some of them without any apparent reason, refuses to admit others, tries to range the people on one side, but the files are disarranged as soon as formed by the new-comers who keep pouring in through the gates. It is getting ever hotter and dustier; the sweat is running abundantly down the face of the Red Guard, the crowd is on the tip-toe of expectation. At last the door opens, but only just wide enough to let through one man. A frantic rush forward; everybody wants to be that one man, for if he misses the train he will have to stand again in the court for hours and hours, perhaps the whole night through. The Red Guard is powerless to stem the tide single-handed, so in a fit of exasperation he resorts to extreme measures and, by means of the butt-end of his gun and his fists, reinforced by vigorous kicks, he sends the crowd tumbling down the stairs, to pick themselves up at the bottom as best they may. The more alert ones take advantage of the confusion to slip through the door on to the platform—the others remain standing

and sitting for hours and hours in the heat, the dust and the noise.

Another picture: One of the markets in Petrograd. Again a crowd—tense, alert, highly strung. Along the wall of the market building a row of women, girls and children, mostly of the educated class, in the most fantastic dresses and footwear, are selling bread, cakes, lumps of sugar. Out in the open a swarming crowd buying and selling, buying and selling. Red Guards and sailors, stately old gentlemen and ladies, children in profusion, some pale and haggard, anxious and careworn, others—placid and with a devil-may-care look. Goods of every kind and description—from jewels to matches—are passing from hand to hand; enormous sums are being handled. People selling gold are cautiously looking round before producing their goods; furtive, anxious glances scan every soldier or sailor threading his way through the jostling crowd to the curious scene beyond it—two long rows of the same impoverished bourgeois, ladies—many of them cultured and educated as perhaps no other aristocrats in Europe. In front of each of them stands an improvised table, or oftener simply a cloth is spread on the ground, and on it everything one can possibly imagine—the whole house turned out into the market—stockings and neckties, pictures and saucepans, fans and caskets, cotton, soap, needles, etc., etc. Over these the owners bend their refined faces while presenting their goods to the buyers—mostly peasantmen and women, or sailors and soldiers. About noon appears the Government tax-collector and goes round, politely gathering from each seller the established sum of money for the right to occupy a certain space. Having collected the money he goes away and the trade continues as lively as ever in the heat and the dust and the noise. When all of a sudden two, three loud shrill whistles are heard. It is a signal of imminent danger; the street urchins are giving warning. In one instant the whole market presents a scene of utter confusion. Everyone is catching up, panic-stricken, his goods, regardless of the

damage he is causing to them, and tries to escape anywhere, into a street, a house, under a shed, in any nook or corner where he may hide himself. But more often than not only a very few are able to escape, for the ring of soldiers who have noiselessly encircled the market is growing ever tighter and tighter and closes on the crowd. All are led with their belongings to the Commissariat, where they are being questioned, the goods confiscated, and the more serious offenders—the people selling bread and those who have not had the wit, the possibility, or the desire to tip the officials—are sent off to the public penal works for several days or weeks, as the case may be.

Many scenes of that kind may be drawn, and each one of them will prove that slavery exists in Russia, as it has, perhaps, never existed before, proceeding from deliberate action and from the dislocation of the whole life of the country. But what is of the greatest importance, and what cannot be drawn in any picture, is the mood of those crowds, their inner attitude, which imparts to this or that event their real meaning.

When owing to disorganisation the crowd stands for hours in the court of the station, they are not stupidly patient, as brutes under the yoke. Far from that. First of all it is very humorous, not with a malicious humour, but with a fine and always kindly one, that no circumstances can quench. Maybe this humour, inherent in the Russian people, has played a very serious part in the Russian tragedy. It has saved them from despair and bitterness, for a people that can joke over its own sufferings has so far detached itself from them, that they cannot have a deadly grip on its soul. The second outstanding feature is a remarkable inner independence from physical discomfort. Every man in the crowd is hot, tired and hungry; he is uncertain whether he shall have to wait an hour or the whole night through; even if he succeeds to get into the train he does not know if he will sit or stand, squeezed almost to death, or ride on the roof or hanging

on the steps of the car at the risk of his life. He carries a bulky sack on his back, and is not at all sure that it will not be confiscated on his journey. But all this does not affect his temper in the least. After he has with concentrated effort jostled his way through the crowd and stored himself away in some corner, perhaps sitting doubled up on the luggage rack with his feet dangling over the noses of the people sitting underneath, he quietly rolls his cigarette with a bit of newspaper and some putrid stuffing, and exchanges good-humoured remarks with his neighbours. He clearly sees and feels how annoying is this waste of time, energy and strength; but all this is not the acute tragedy it perhaps would have been to an European. This attitude is not oriental fatalism. It is an inner conviction, matured during centuries of sufferings, that physical conditions do not matter after all. *Psychologically* they have no power over him, however enslaved he may be by machine guns, imprisonment and forced labour. A scene that may serve as an illustration of humiliation and servitude is such only outwardly; if studied psychologically it shows the freedom of the Russian spirit from the tyranny of outward conditions, proving that he domineers them, is above them, and does not let them disturb his balance and equanimity. This wonderful inner detachment has stood the bitterest tests that Russia can offer, and the sweetness of the Russian temperament has not been turned to gall.

The scene in the market certifies also, all appearances notwithstanding, to the spiritual freedom of Russia. Logically it ought to have been a triumph of the proletariat over the defeated bourgeois, constrained to expose for sale his belongings on the pavement—not the costly ones, that have been disposed of elsewhere, but the things that have surrounded him in his home; in order to buy bread for his children he has to coax the proletarian to buy the frame which

has for many years enclosed the photo of some beloved one, or the inkstand that has always stood on the writing table of his mother, or the lace off a wedding gown. Is not this moment when the hated upper class is humiliated to the ground and the proletarian can show that he is the master?

But in reality nothing of the sort happens, and the famous, unconquerable market of Soviet Russia is a proof to it. The utmost friendliness pervades it. The fine ladies offer their goods with pain in their hearts most assuredly, but with a winning simplicity and straightforwardness that excludes all idea of any revengeful gnashing of teeth and wringing of hands over their misfortune. It has on the whole been accepted by them with a grand and easy simplicity and dignity. And to the proletarian who buys those precious belongings it does not even occur that he may be patronising and stuck up. It would be so ridiculously out of tune with the general atmosphere of friendly, genial comradeship of the place. We do not see here two enemies face to face, but simply human beings whose hearts, after the first shock of the catastrophe, have gradually grown reconciled to each other through the purifying experience of common sufferings, and this reconciliation has come about also simply, without pompous words and display of feeling. Life itself has bridged the gulf between the classes. The doctrine of hate that has been so vigorously preached, so insidiously inculcated, has not taken root in the hearts of the people, and has been consciously and finally rejected by them.

Yes, Russia is inwardly free — free from the tyranny of outer conditions and free from the Doctrine of Hate. She has stood the tremendous test to which destiny has put her, and has proved that she has within her infinite possibilities of creative spiritual force that will have a decisive influence on the life of the world.

Paths of Blessing

I.

By NICOLAS ROERICH

[We have great pleasure in publishing an article by the world-famous Russian artist, Nicolas Roerich, which we have no doubt will be greatly appreciated by our readers.]—ED.

LIKE bees we gather knowledge. And we pack our load into odd honeycombs. At the expiration of the year we examine our "treasures." But who has managed to slip in so much that is unnecessary? How have we managed to impede our path so much?

Heavy are the things of yesterday! But from the midst of that which is accidental and subject to destruction, like the ashes of last night's fire, there loom always the landmarks of that which is precious to our Spirit. And the Spirit knows them. It is they that lead mankind through all races, through all the circles of achievement. Steps to the temple!

Verily, verily, Beauty is Brahman. Art is Brahman.

Science is Brahman. Every Glory, every Magnificence, every Greatness, is Brahman.

Thus exclaimed the Hindu saint, coming back from the greatest samadhi. A new path of beauty and wisdom shall come.

The best hearts know already. Beauty and Wisdom are not a luxury, not a privilege, but a joy destined for the whole world, at all grades of achievement.

The best men already understand that they must not only talk continually about the paths of beauty and wisdom, but they must actively instill them into their own and into the social daily life, all difficulties notwithstanding. They know that an Occidental garment is not yet the sign of a cultured person. They

know that in our days—days of deathly conflict between mechanical civilisation and the coming culture of the Spirit—are particularly difficult the paths of beauty and knowledge, are particularly oppressive the onslaughts of black vulgarity. They do not deny the difficulty of the struggle, but beyond it already grow the wings of the liberated Spirit.

You know Nature's best beauties have been created in places where shocks and quakes have occurred. You know the ecstasy when facing rocks, abysses, the picturesque roads of the old lava. You are amazed at the crystals of struggle and at the wrinkles of thought displayed by the coloured strata of the rocks. The convulsions of Cosmos yield an infinite beauty.

Think, how many signs have been manifested. The War has inundated the world with blood. Droughts, floods have disturbed human welfare. Lakes have dried up. The peak of Mont Blanc has crumbled, famine has revealed its face. How many conventions of a senile race have already been disrupted?

Amidst the ruins of human conventions already arises a new life. Even the most stupid begin to recognise that a good deal of that which is now visible to them is not accidental. A new world is coming—coming before astonished and utterly surprised eyes.

In the new world, in its new temples, a new life will be established, in which art and knowledge will support the throne

of Divine Love. The Blessed Ones lead us along these paths. Amidst the monstrous mental accumulations of obsolete frippery, signs of a synthesis, and of the harmony of perfection, are becoming visible.

Learning the future significance of beauty and wisdom, men will understand also the paths of their creation. At present one must think about art in its all-embracing significance. One must sense, and confirm, the highest conductor of the Spirit, the Consoler and Creator.

Consider! Towards the end of the past century old styles became worn out. Life was filled with dead imitations. Works of creative beauty stood isolated. In house furniture, in objects of daily use, in paintings and sculpture, the average level reached the limit of false indifference. Then a reaction took place immediately. But in the measure that imitation was hideous, the reaction proved offensive. A hatred was declared for the old. And hatred, as usual, generated malicious impotence. Sputtering the poisonous saliva of decomposition, they rushed into creating new theories. Like clumsy druggists they distributed the sparks of Divinity into flasks, and pasted labels upon them. Thus, in place of arrogant indifference, life was filled with all sorts of Cubists, Passeists, Futurists, Expressionists and various other -ists and -exts. And once more disunity and disintegration reached the limit. And once more the guardians of true art, such as Rodin, Courbet, Puvis, Van Gogh, Gauguin, Degas, Cezanne, stood isolated, while around them went on the hubbub of the crucifixion of beauty. What a subject for Bosch or old Bruegel! Ah, the painted clowns! Now they were enslaved by the subject; now they looked only for form; now they recognised nothing but colour. Arbitrarily and stupidly they divided art into higher, decorative, applied, commercial; they distorted the concept of reality; they split the single tree of art; they bent out of shape everything which their convulsive hands were able to catch hold of—poor wretches! they forgot that

which rings in every atom of the starry sky; they forgot that before which their blind theories seem miserable patches; they forgot about harmony; they did not wish to know that the time was approaching for the harmonisation of the centres; they forgot that the mysterious charm of art—its persuasiveness—lies in the paths of its origination; they forgot that art is created not by the brain but by the heart and by the spirit. The language you speak is that of the place from which you come. Proceed from the sources of the Spirit. In the mysterious, universalising paths of art there is, verily, that international language which will knit all mankind.

Art is for all. Everyone will enjoy true art. The greatest harm is to give the masses false and conventional art. The gates of the "sacred source," I insist, must be wide open for everybody, and the light of art will influence numerous hearts with a new love. First this feeling will come unconsciously, but after all it will purify human consciousness. And how many young hearts are searching for something real and beautiful? So give it them.

Bring art to the people, where it belongs. We shall have not only the museums, the theatres, the universities, public libraries, railway stations, hospitals, and even prisons decorated and beautified. Then we shall have no more prisons.

This is not a commonplace; not a truism. This one must emphasise now, and clarify with all the powers of one's spirit; for men have altogether forgotten the path of light and creativeness.

The tongue of man—brilliant and powerful in condemnation—has become washy and pale in praise and affirmation.

But even in these false, reactionary paths, art still continues to be prophetic. Has Futurism not been the forerunner of Bolshevism? And has it not been as far from the bright paths of the world of the future, as the false countenance of Bolshevism is far from true Communism?

But the guides of life create indefatigably. And one may rejoice at the terrifying boundaries of our chaos. So, from under the foam of the storm rises anew the cliff, washed and shining. The creative activity of construction and universalization is nigh. We know this not from predictions. We already see bright signs. Solitary individuals, separated by mountains and oceans, begin to consider the unification of elements, the harmony of creativeness. Thought-doves fly over the world. Youth already inscribes Beauty on the escutcheon of its toil.

*Cor Ardens** recognises art as the universal medium of expression and an evidence of life. It realises the phenomenon that ideals in art manifest themselves simultaneously in all parts of the world, and therefore acknowledges the creative impulse irrespective of heritage. Art should be created with honest mind and from genuine necessity. *Cor Ardens* is a concrete move to bring together, at least in spirit, sympathetic isolated individuals.

"We must walk the rising road of grandeur, enthusiasm and achievement with all the powers of our spirit."

The organisation aims :

First : To form a brotherhood of artists which is international.

Second : To hold exhibitions without juries, without prizes and without sales.

* A new International Society started in Chicago.

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Third : To create centres where art and artists of all countries will be welcome.

Fourth : To work for the establishment of universal museums where works donated by members may have a permanent home.

Cor Ardens shall be the emblem as well as the symbol of this brotherhood of artists.

Does not in these words ring the victory of the Spirit? Has not chaos opened the gates of union? Do not physically separated souls begin to understand one another through the language of highest blessing?

O unseen friends! I know you. I know how inhumanly hard it is for you to endure all the conventions of life and not to put out your torch. I know how painfully difficult it is for you to walk under the glances of those who have built life on the dark concept of money. I know you, lonely ones, before the light which seems lonely to you. My young friends! Always young! But there are many sitting before this very light. And those who sit around one light cannot be lonely. And through your hand has not yet felt the hand-pressure, your spirit will for certainty receive the brotherly kiss.

What immense masses have been erected through brotherly efforts. Every effort toward beauty and wisdom is made lighter by the very fact that it passes through the bed of the single source of light—of that light before which the spirit rises in ecstasy while the physical being trembles.

Do not break, do not beat so, poor heart! Once again, after a long interval, wilt thou learn the power to receive and to hold the might which is near.

The baptismal font of art!

Great is the significance of art for the life of the future. The new world is coming.

"Put aside all prejudices — think freely," thus said the Blessed One.

Books of the Month

Our Pauper Lunatic Asylums : The Boy : A Poet of Promise : Lafcadio Hearn

By S. L. BENSUSAN

PERHAPS one of the most important books published in 1921 and dealing with home conditions is "The Experiences of an Asylum Doctor," by Montagu Lomax, M.R.C.S. (George Allen & Unwin). It has been reviewed widely, but no reference to it can be deemed belated. Dr. Lomax served in County Asylums during the war, and his experiences have led him to write a scathing denunciation of the conditions under which pauper lunatics live, suffer and die. Very rightly he lays the blame upon the system, not upon individuals who merely follow regulations, and he charges it with responsibility for the worst crime known to us, the crime of murder. Reading his pages, which pulsate with indignation, one is left with the feeling that it would be kinder to thrust the pauper lunatics into a lethal chamber rather than submit them to the living death that our authorities provide. The asylums he describes are more like prisons than hospitals; they are grossly overcrowded, ill built, ill repaired, and insanitary. For lack of a proper drainage system, men are employed daily on disgusting and degrading tasks that in the case he describes yielded a 25 per cent. mortality!

The County Asylums, as a class, have no proper operating theatre, no adequate supply of surgical instruments, no equipment for antiseptic surgery. They have a system of punishment that is mediæval in its brutality and disastrous in its effects; troublesome patients are either drugged with powerful narcotics or purged into submission with croton oil which "flays the intestines." The medical

superintendent must devote the most of his time to filling up forms, to the utter neglect of his medical duties, the visiting committees can afford no protection to inmates, patients are regarded as criminals, and there is little or no attention paid to their proper needs. Incipient insanity tends to develop to the chronic stage, for the asylum treatment is calculated to increase madness rather than to cure it. The food is coarse, the dietary monotonous and the cooking vile, but the officials live on the fat of the land. "For breakfast there was porridge, bacon and eggs, marmalade and jam, unlimited bread and butter, a pint of cream, tea, coffee and milk; on the sideboard there was an excellent cold ham, and sometimes potted meat and brawn as well. . . . On Fridays we had fish in addition to the above, and on Sundays sausages as well as bacon and eggs. For lunch, except on Fridays when we had fish, we always had a hot joint or ragout. . . . and a milk pudding and cheese. . . . Dinner consisted of a soup, a hot joint, two vegetables, two kinds of pudding, coffee. We were allowed two bottles a week of dinner claret." (All this was for four people). For Sunday dinner, soup, two roast fowls, two vegetables, and two puddings. Sunday supper included chicken, or meat, milk pudding, hot toast, buttered eggs, and sometimes soup and coffee. So much for the staff.

The pauper lunatics for breakfast and tea had lukewarm, tasteless tea with bread and margarine. For dinner, on certain days, meat or tinned "bully beef," with potatoes or sprouts or dried vegetables, but without bread. A milk pudding followed, but apparently the

milk was skimmed first, to provide cream for the staff. On one day a week a thin, tasteless soup with boiled potatoes took the place of meat. "I never saw any fresh fruit or salads upon the table, except those that patients' friends supplied them with." Dr. Lomax suggests that many inmates died of mal-nutrition, and he points out that this filthy dietary added largely to the indigestion to which mental sufferers are very liable. When we remember that the regulations governing the misconduct of County Asylums provide that a weekly sum *not exceeding fourteen shillings* shall be fixed for the maintenance *and other expenses* of each pauper lunatic, and that out of this miserable inadequate sum the salaries of officers and attendants are to be met, it is not surprising that our County Asylums show such a high rate of mortality and one of the lowest rates of recovery recorded by any civilised country. When the rate was increased during the war, the further amount "seemed to go in increased official salaries and wages . . . the patients' food grew steadily worse." It is impossible to set these facts down without a sense of disgust, without a feeling of indignation that nobody is going to hang for them, or, better still, to be condemned to share the treatment that has been meted out to the worst unfortunate class of human sufferers.

"During the whole course of the war there was a steadily increasing death rate among asylum inmates." It was attributed in the Reports to tuberculosis, dysentery, pneumonia and "senility," this last apparently an official euphemism for starvation. The chief excuse for the prevalence of conditions that must make every honest Englishman blush or feel sick, is that they saved the ratepayer, but in the end those responsible will assuredly be asked to answer for the blood of their brethren, and the excuse that they have saved a trifle on the rates will hardly be valid in the final Court of Appeal. The effect of the asylum system upon those who administer it is deplorable. Certain strong, brave men carry on to the end, some take to drink or drugs, a few are

driven to commit suicide. The medical assistants are not allowed to marry, and must pass their celibate lives in the most depressing surroundings. Dr. Lomax speaks of the impression induced "by the vague sense of poisonous spiritual exhalations which seem to permeate the asylum precincts, and may have some mysterious share in the malady from which the victims of insanity are suffering. It needs a stout heart and steady nerves, as well as keen and disciplined sympathies, to endure for years at a time, without moral and intellectual deterioration, the sights and sounds of asylum life."

The book is a clarion call to action. Every decent man and woman who can exercise any influence should set that influence at work. The Ministry of Health is now the supreme authority, and it should be pressed in and out of Parliament to act at once. The necessary Legislative Reforms are set out in this book. They suggest, *inter alia*, that no more barrack-like asylums must be built and those that disgrace these islands must be converted. Visiting physicians and surgeons, including a dental surgeon, should be appointed, and a modern operating theatre and surgery, with X-ray department and consulting room for medical officers, provided. A more comprehensive and varied dietary with fresh fruit and vegetables should be given; the food should be properly prepared, cooked and served. Better provision should be made for open-air and isolation treatment of consumptive patients, with verandah wards. All non-medical clerical work should be left to office clerks. There should be extended "parole" for suitable cases. Apart from these changes the patients should be allowed to use their own clothes in place of the present convict-like garb, the use of strong narcotics and purges should be reduced to narrowest limits, and solitary confinement, together with other degrading punishments, brought to a minimum or abolished. The employment of women nurses should be extended, and the visiting committees should include women. There should be more facilities for recreation, the medical staff should be

allowed to marry. These in all conscience are temperate suggestions enough, and any pennies they add to the rates will serve to redeem us from the charge of being little better than savages.

No, I apologise to "savages." My mind goes back to my early travels in Morocco, five-and-twenty years ago, when the country was the last of the great African Empires. I met many madmen at large there, some travelled stark naked through the land, others sat by city gates and spoke never at all, but all classes of the community had a kind word and a helping hand for their forlorn brethren. They never failed to supply them with all the food they needed, clothes were offered to the naked, shelter to the homeless. "Their minds are with Allah," the Moors would say, "only their bodies are on earth and in our keeping." Yet I have heard cultivated Englishmen describe the Moors as savages.

I commend this utterance, made a score of times in my hearing, to all responsible for the Hells on Earth that Dr. Lomax has studied and described, and I venture to suggest that the Labour Party will find in the reform of our Pauper Lunatic Asylums a very strong plank for their platform, one that many who differ from them on most economic issues will be proud to tread. Every social reformer, every man and woman who has pity for the unpitied wreckage of our day should read "The Experiences of an Asylum Doctor," should discuss the story it tells, should do all that may be done to stir the public conscience. As I write there are tens of thousands of pauper lunatics crying to us all for help.

* * *

It is well that we should understand the boy, if only because the boy is the father of the man. For centuries his parents and guardians never tried to understand him, they preferred to repress him, it gave less trouble.

O you who teach the ingenuous youth of nations
France, England, Germany, Italy and Spain,
I pray you flog them well on all occasions,
It mends their morals, never mind the pain.

These are Byron's lines, as nearly as I can remember them, but the advice, when offered, was superfluous, for the practice was popular and well established. Now, as we approach a higher standard of civilisation, we choose more appropriate methods, and though the Rev. F. A. Servanté, author of "The Psychology of the Boy" (Gay & Hancock), admits the rod as a medicine, he rejects it as a tonic. He has gone far, with the aid of Freud, whose help is acknowledged freely, to expose the mainsprings of action, the forces that are at work to make a lad's life a failure or a success, and he writes in the spirit of the philosopher whose "maxima reverenta pueris debetur" echoes down the centuries, to be heard at last with understanding. Even those of us who sympathise with young life and will help it patiently when and where we can, will find a mine of information and endless guidance in this good, brave book. The subject is handled with frankness, delicacy and vision; as Acting Chaplain to the London Diocesan Boy Scouts' Association, Mr. Servanté has found ample scope for useful work, and he has quarried a rich mine of personal experience. He finds it possible to train the normal boy in the way he should go, to explore the mechanism of temptation in bad boys, and to analyse the complex of adolescence, the season when a helpful word and sound advice may change a lad's career. He holds and justifies the belief that evil has only the power to pervert and spoil what was created good, that it comes from without, and that the main duty of those responsible for a boy's future is to give the good "Life Stuff" appropriate expression.

Reaction is rapid in boys, "a sort of hair-trigger business," following on the heels of stimulus. Sin he regards as a form of selfishness or lovelessness. Quite boldly he declares that there is in our lives no determinism save self-determinism, so doing away with the theories that heredity and environment are responsible for crime. They can be fought and conquered, given wise direction and a measure of confidence the boy will do

the fighting. Mr. Servanté is very tender with the extravagances of the adolescent, because he recognises them for what they are, and his notes on the herd instinct, the baby stages, puberty and regression are of great value. Our author has compressed all he has to say within the limits of a long review article and, at a very trifling cost, has given the reader infinite riches in a little room. Those to whom the care of boys is entrusted, who wish to rule by love rather than by fear, who feel the tremendous though lightly-regarded responsibility that has been thrust upon them, and realise that they must answer to their conscience for the results of their effort, will find a large measure of guidance here. Mr. Servanté has performed a public service, and I cannot but think that his book, if it can secure the big circulation it deserves, will be of help to the whole educational movement of the country. It is pleasant to think that a great Boy Scout Association has one side of its interests safeguarded so ably. Certainly the L.D.B. Scouts are to be congratulated; they have found a real friend.

* * *

Rumour had reported that Mr. Wallace Nichols is a poet. I have been reading his latest book, "Jericho Street" (Grant Richards), and find that Rumour has not lied. The book may be commended with confidence to all who demand from a young poet that he shall have something to say, and that he shall understand the rules that govern or should govern poetic expression. Many of the younger men, who are to be found in all odd corners of the high-browed press to-day, are obscure in utterance, unsound in rhythm, and regard rhyme as something to use just so long as it does not baffle them. They give us an intolerable mass of quartz with a few glints of gold here and there. Mr. Nichols, on the other hand, respects his medium, though he is not yet its master. He is singularly sincere and direct, he has flashes of vision that lift him out of the realm of minor poetry. "Jericho Street," the first long poem,

gives its name to the volume, and recalls the "London Types" of the late W. E. Henley and Mr. Nicholson. I find in it something of the quality of both the poet and the artist, and there are many lines well worth treasuring. "The Tower of Unrest" is another long poem, dated 1915-1920. It is uneven, some few lines being harsh and uncouth, but there is what might be called a "Hymn of Man" (p. 57) that is written on the highlands of inspiration, and justifies the highest hopes of the poet's future. It is dangerous to prophesy, but I would like to suggest with confidence that Mr. Wallace Nichols is a poet worth following, and that those who collect first editions will have something to be very pleased with in days to come if the present promise be fulfilled. There would be no difficulty in finding points of objection here and there, but Swinburne, to whom Mr. Nichols is indebted, said that nothing should attract men to criticism "save the noble pleasure of praising," and this is a book in which those who can recognise beauty should find ample excuse for indulgence in praise.

* * *

Is it well to rake up the stray contributions that dead writers have made to the journals? There is a custom in it and a trade. I know of cases where men hunt through files of old newspapers, for the work of those who attained popularity, and having secured the copyright, which is of little or no value to the owners, issue the articles for their own profit, generally in America, where the bibliophiles are omnivorous rather than discriminating. I was reminded of these tradesmen when I picked up a volume of stories and essays by the late Lafcadio Hearn. It is called "Karma," and is published by Harrap and Co., Ltd. A brief examination showed that first impressions in this case are incorrect. The collection was worth recovering for its own sake. "Karma" is a striking story. "The First Muezzin" is a piece of jewelled prose showing Hearn at his best, while "China and the Western World," though its underlying theories

may fail to gain acceptance, is worth close study because of the writer's great knowledge of his subject. It can be studied, too, from the vantage ground of twenty-five years, in which time Japan has maintained her position against the Russian attack, and China has become a Republic and suffered many vicissitudes. But the truth remains that "the future danger from China will be industrial, and will begin with the time when she passes under Occidental domination." The Western World cannot compete with Chinese industry and frugality. It is not surprising to see a union of world brotherhood put forward as the one possible solution of a trouble that may shake civilisation, as we know it, to the dust. To most of us, perhaps, Lafcadio Hearn appeals because he is so intensely intimate, he speaks to his reader as friend to friend, appeals to him for the support of sympathetic interest. Half consciously he lays bare the workings of his own heart, he expects you to respond to every mental chord that vibrates to the call of his emotions. You may even be flattered into the belief that it is you, by reason of your sympathy and quick response, for whom he wrote, to whom he addressed the appeal that but for your response, might fall on deaf ears. If you are the chosen reader, you will

admit that he laboured to win your favour. He fashions his phrases with infinite care, there come to him certain emotional moments that he can express with a voice that penetrates to the heart of things. His feelings must have ruled him, he must have suffered and analysed his own sufferings just as a man of science, who has tested a poison for the world's sake, sets down the precise effects, sparing no detail of his nausea and pain. "Karma" is a study that could not have been built up without some deep soul-racking experience for a foundation, "A Ghost" shows the effect of changing environment upon a man of more than ordinary susceptibility, few of us who have travelled widely fail to will respond to its appeal. "The First Muezzin" is a jewel in such a setting as the old Renaissance artists wrought in gold and filigree. Hearn has won many admirers, though the photograph that accompanies the volume suggests that he was not a man whose friendship was easy to retain outside the library. To those who not only admire his work but feel that it possessed a rare individual quality, "Karma" may be recommended with confidence, and their thanks will go to Mr. Mordell, who has rescued them from Time's wallet, wherein they had served else as alms for oblivion.

A FRAGMENT

(From the Russian of Anton Strechanovsky)

The Gospel, Alkoran, aye and the Psalms,
 These are myself—each lasting one brief span :
 My body dust, Eternity my soul.
 Olymp and Hindoo Kush, Mount Sinai,
 They reigned awhile, now vanished are they
 all

Like the relentless and the dark-eyed Fate,
 Aeons pass by and leave me still unchanged ;
 To-day I am called God, to-morrow—Ah !
 That, that is why, crossed in a hopeless grief,
 I fain would live the humblest shepherd's life;
 For he is loved and loves again, while I—
 Am only God

M. E. L.

The Ideal Community

By E. HERIS.

THE spirit of our times is tending more and more towards collectivity. Owing to the growing difficulties of material life, people are seeking for practical means of saving energy, by uniting in a common work. Lay communities have been started and are working in different countries, and in them lies the immediate future for all those who really want to give themselves up to an ideal and serve.

It is particularly for this reason that such schemes should interest and appeal to members of the Order of the Star, whose task is to "prepare the Coming of the World-Teacher."

But what must be the basis of such a community if we want it to subsist, to radiate, and to remain an example of peace and harmony? For it is not sufficient to gather together people full of enthusiasm and goodwill. Each separate unit must understand that he is a part of the whole, that he completes the whole by his presence, by his share of work, and that he must be willing to sink his *self* in the greater self, without losing thereby his individuality. But this is possible on one condition only: that each individual be full of sacrifice, faith, and unselfishness. These three constructive forces must be part of his life, must grow within him, for words are but mutterings as long as they are not vivified by the spirit. They are of no value if they are not followed by actions. And they are of still greater value when action precedes them, for action then proves the possibility of realisation.

Let us not forget—let us never forget that sacrifice, faith and unselfishness are not only lofty and pure conceptions concerning great events, but that they are to

be put into practice daily. Life is not made up of great events. It is simple generally, and consists of our daily actions.

Since people band themselves together with the aim of realising some ideal, they band themselves in daily life so as to simplify the existence too complicated and false of the outside world. They live to prove and to realise that which they profess to love. If the individuality is to develop and to become intensified, the personality must wear itself out and die. This is of vital importance and can only be accomplished by collective sacrifice. I insist upon this; it is because each one of us brings to the community special aptitudes and different temperaments. These aptitudes and temperaments must become one single unified force, for the community is a machine of which each individual represents a part. This is why he who creates is no more useful than he who cleans or cooks. Let us see each as a colour next to another colour; all the shades forming a complete scale. Continual small sacrifices are more useful to the whole than big, isolated ones. Besides, it is the former which develop our will, and our love capacity, preparing us for greater sacrifices. Neither dreaming nor sentimentality are needed in sacrifice, but silence and action—the gift of oneself to the work, by means of action.

Then, again, I insist upon absolute unselfishness, and unselfishness implies faith. An ideal community cannot possess. Of course, anyone who works is entitled to a comfortable, simple and healthy life, and a community's first duty is to be self-supporting. But, beyond this, wealth should not belong to it. Wealth belongs to the ideal, to that which one desires to serve, to that which one loves, just as our

work, and our life do. People do not matter, it is the work which matters ; its practical realisation, its vitality. Let us live from the fruits of our labour, accepting nothing from others, neither by donation nor legacy, doing this right from the start, and living independently by means of collective work. This way will lead us to the Light.

We all have something to give. Do not let us bury our talents. Do not let us wait until it is too late. The hour is not going to strike—it has struck, announcing the descent of Spirit into Matter. Members of the Star can no longer remain inactive, they are not waiting for the World-Teacher,

they are preparing themselves to become His active and diligent servers, they are preparing His way in the world by proclaiming His message and announcing His coming. It is their business to take part in every social movement, to band themselves together so as to serve better. The ideal community must be found in their midst. It can be found only if each separate individual develops, within himself or herself, the necessary qualifications.

Let us set to work then. May our call no longer be a call from the lips, but a call from the heart ; may our actions speak for us if we wish to prove our faith in His coming.

Life and Letters

Told in the Twilight

By ETHEL M. WHYTE

II.—ORPHEUS

WHILST the name of Orpheus and the tradition of His genius is familiar to all, the actual story of His life on earth is lost in antiquity, buried beneath a wealth of verse and legend. Only from those who have gained the power to travel back in thought to other days can we catch a hint, dropped here and there, on which we must build by the power of our imagination, and the spirit of reverent longing, some picture of that exquisite life.

From such sources then we learn that after many days, during which the Divine Guides of humanity had been leading men onward step by step, teaching them to lift their hearts in devotion first to the Power shown through the Sun, then to the Light, and later to Fire ; as Vyasa,

Hermes, and Zarathustra, dwelt successively among them and taught them ; the time at last came when a people had to be prepared to respond to yet another aspect of God's all-pervading Life. This was the race to be known to us later as the *Kelts*. The early ancestors of that people, which forms part of so many nations in Europe to-day, started forth on their wanderings from the central home of our Aryan Race, and—passing along the northern front of the Persian Kingdom—reached the Caucasus and gradually spread themselves over Asia Minor.

Some 10,000 years later branches of this race began to travel yet further westward, in waves of emigration, and one of the later waves founded a city, whose name was to become famous as

one of the wonders of the world. Although the Athens built "after the flood" (the great tidal wave of Poseidonis in B.C. 9564), was not the Athens of European history, the people who dwelt there were the ancestors of those ancient Greeks to whom about the year 7000 B.C. came again the Supreme Teacher of angels and of men, HE who had shown Himself more than 20,000 years before as Zarathustra.

How shall we try with the eye of the mind to see HIM in this coming? Not this time as a great King, appearing at Court, passing with the royal family to the Temple Ceremony. This time the Lord came as a Singer, wandering through the land, dwelling in the forests, gathering His disciples round Him in the woodland glades and teaching them by the lives of birds and beasts, by the sounds of murmuring trees and rippling streams, leading them to study the Life of God made manifest through the myriad tones and harmonies by which all Nature is pervaded.

Such stories as have come down to us tell of the seven-stringed lyre which, as some say, had been invented by Hermes and bestowed by Apollo upon Orpheus. When we remember that Hermes was the name under which the Supreme Teacher came to the second branch of our Aryan Race, and that Apollo is ever the Sun God, Logos of our Solar System, it is not difficult to see in the seven-stringed lyre a correspondence with the seven Worlds which compose that System, with the harmony of the Spheres, the cosmic powers of Nature and of Man, and the sevenfold Mystery of Initiation.

We cannot hope in these prosaic days to be able to recapture the joy of the times when the Divine Singer brought the great transforming power of Nature's eternal music to play upon men's dull bodies and souls, but we may at least strive to pierce the barrier of the intervening ages, and picture something of the joyousness of the scenes, as HE sat amidst HIS disciples and unfolded to them the potencies of creative power

enclosed in sound and rhythm, or as HE played music such as man heard not before nor since, and thus worked upon the subtle bodies of those around Him, helping them to withdraw from the gross sheaths in which they were encased and to become free workers in the subtler worlds.

One hint we have been given, that it was by means of *melody* that HE worked, not as in an earlier sub-race by the repetition of the same sounds, but by a flowing melody calculated to awaken the finer centres through which the Life forces play.

He taught those who came to Him for training that Sound is one of the ways in which God manifests Himself, just as Light and Fire are His powers, and that wherever Sound is there is the Divine. He who understands the potencies of Sound has command of divine creative forces, and the man who learns to harmonise his own nature, by thus attuning himself is making it possible for the Divine Musician to play through him.

Can we wonder that those who heard HIM sought to change the jangling chords of their own being and to blend them into harmony with that of the Divine Singer in their midst? Men followed HIM with love and longing as HE passed through the land of Hellas singing, and we hear especially of one—"a youth of exquisite beauty who followed HIM everywhere and often carried HIS lyre," and who later became known to many in western lands as a writer of exquisite prose.*

LEGENDS.

Round the name of Orpheus many legends cluster, and whilst these cannot be regarded as history in the ordinary sense of the word, it may well be that they each enshrine some aspect of truth, and give us insight into the nature of the Central Figure and the influences that HE bequeathed to posterity.

The best known legend, which has been made immortal by Glück's music,

* The Author of *Light on the Path*.

tells how Orpheus, the son of Ægeus, King of Thrace and of Calliope one of the Muses, lost his beloved wife Eurydice. In fleeing from the importunities of Aristæus she was bitten by a serpent hidden in the grass, and dying, passed to Hades. Mad with grief her husband follows, and by his music so charms the King of the Underworld as to win the boon of her return, on one condition—that in passing back to the earth Orpheus shall not look back. In this test the hero of the legend fails, for either doubt or longing induces him to turn to see if his beloved is following, and immediately she vanishes from his sight.

This weakness of the mythical Orpheus shows that someone other than the Great Teacher, Whom we know by that name, was in question, but other legends which give hints of His power and greatness are easier to reconcile with our knowledge as to the true Orpheus. One tells of how HE visited and taught the souls in the Underworlds, and by the beauty of HIS music made Tantalus forget his thirst, and Ixion rest from the interminable revolutions of his wheel; another of how HE guided the Argonauts in their famous expedition, lulling the wild waves into harmony, warding off dangers from moving rocks, and plunging in deep sleep the dragon that watched the golden fleece the heroes sought.

THE ORPHIC LIFE.

But it is perhaps in the teachings of the Mysteries, and of the Communities who were the inheritors of the Orphic tradition that we can find most traces of the inspiration and instruction given to the world by the real Orpheus. In these the keynote was the teaching, that man

is a mirror of the Universe who in learning to attune himself to the Eternal Harmony becomes a Creator, able to wield the Cosmic powers. In order to reach this he must follow the path of purification, live the Orphic life. The oath taken by a Neophyte, when he joined one of these Communities, is attributed to Orpheus. It runs: "So help me Heaven, work of God, Great and Wise; so help me Word of the Father which HE first spake, when HE established the whole world in His wisdom."

The candidates carried *thyrsi*, wands with at the top a pine cone, usually covered with ivy, symbol of the mystic Bacchus, the Giver of the spiritual wine.

The *thyrsus* was a hollow rod in which fire could be carried—a symbol of the hidden fire, full of meaning to students of the Mysteries even in these days, when, as of old, it is still true that "there are many Thyrsus bearers, but few Bacchi." For the world's ears are still closed for the most part to the inner music, and it will only be when the lyre of Apollo played by the Divine Musician, attunes our natures to the harmony of the invisible worlds that our eyes will see the glories at present invisible, our ears be unstopped, and hear the melodies of the invisible worlds. Happy are they who are able, even to-day, at times to still the insistent clamour of the world, and turning inwards can hear "the Voice of the Silence," can catch "above earth's loudest song," a whisper of the eternal harmonies brought forth from the seven-stringed lyre by the hand of the Divine Singer.

Once again only, after that Coming in Greece, was HE to come as Supreme Teacher to help the world—and this time it was to be in India, home of the Aryan Race.

The Wings of Desire

By "C."

LETTER I.

DEAR FRIEND,—The confidence which you placed in me on Sunday I felt to be an honour and a mark of true friendship. No; I do not think less of you, for I have never been an admirer of mere schoolroom saints; the all-important affairs of humanity must be conducted by others than innocents, and the only virtue of an evolved man or woman is self-mastery and a pure ideal. When we essay to harness the mysterious powers of electricity in a laboratory, we sometimes pay for knowledge in the costly coin of a maimed member or other disfigurement; how, then, shall we escape from mishap when dealing with that mysterious fire which lies at the root of our being. You and I who, each in his own way, have made the service of others our ideal, must have the courage to run risks for the sake of knowledge that will make us better able to sympathise with sinning and suffering human beings and to help them; but just as accidents are liable to happen to the inexperienced experimenter, so danger from the forces of our own nature may be lessened by increase of knowledge concerning them.

I shall not thrust any strange theories upon you, but I long to share with you that view of life which has lifted me out of the mire and, because our difficulties have been similar, I shall not be committing that most objectionable sin of preaching. Also, dear friend as you are, you understand my old-fashioned way of delivering opinion.

Wishing all things well with you, etc.

LETTER II.

THE WINGS OF DESIRE.

MY DEAR X.,

. . . Desire is the very root-force of our existence. The Hindu describes the birth of a universe thus: "Desire first arose in It." *It* is at work in our universe under two modes, the one spontaneous and the other deliberate. When working spontaneously it is desire; when deliberate, that is to say, when it is reined by knowledge and reason, it becomes will: for will is the transmuted form of desire. All spontaneous creation is the result of desire; but were we masters of life and knowledge, there is no created form that we could not produce by the power of the will. This transmutation is the work of evolution.

Desire is a bird with wings of many hues. Those wings are spread in flight towards any goal that offers to the soul a greater realisation of life. Experience after experience in turn becomes the goal, as the soul wings from flower to flower of human knowledge in quest of self-realisation.

In the primitive man they speed forth towards those material objects which increase his sense of physical well-being. Only those multi-coloured wings can lift him from natural inertia. A greater sense of comfort, a greater fulness of life, through food and drink, through passion, through self-assertion over another, deteriorating sometimes into gluttony, vice and cruelty, these are his first steps in self-realisation.

At a further stage along the path of the soul's unfolding, the wings of desire are set towards those experiences which contain a greater element of mind, and

which constitute a mixture of mind and emotion. You know well the round of social pleasures and ambitions of that world in which you are accustomed to move: theatre-going, sports, a little betting and card-playing, a little falling-in-love, the club and the newspaper, and so on.

Beyond these, at length, the soul wings its way to yet another level of self-realisation, setting its desire upon those objects which pertain almost wholly to the intellect or to the higher emotions. Here we find the artist, the scientist, the politician, and many another. In a scheme where the ranks of souls form thousands upon thousands of steps ascending to a mighty temple "not built with hands," this is but a very crude method of grouping. It is because of these obvious soul-grades that I believe, as you know I do, in the teaching of re-incarnation as the logical explanation of life. I guess where you will probably place yourself.

I know what you will say when you have read thus far: some of these intellectually more progressed beings sink morally deeper than the simple primitive man. The reason is this: at every level, as we rise, a transmutation must take place; the desire-force must be transformed into will-force; a man must be master or he will be slave. When desire unites itself with intellect, it is as though its luminous wings were strengthened a hundredfold by a swift strong wind, and the sin of the enlightened is deeper and more degrading than that of the unenlightened. Even more so is this the case when spiritual forces are called into play by those who would live what is called "the higher life."

There are many who find themselves unable to cope with the fierce fires of passion; and because of their purity of ideals are all the more ashamed of their helplessness. They essay fiercely to repress and smother the god-given power, aiming at destruction instead of transmutation. Repression produces disastrous results, causing ill-health, morbidity and even madness. Transmutation

consists in giving outlet to the force along healthy and permissible channels. An idea, an ideal, a work, which will absorb the whole of one's energies and interest, is the best way to provide a counter objective for superabundant virility. All constructive, or creative, work provides a valuable outlet, because the same force is employed in procreation as in other creative work, even in the birth of an idea. To organise a movement, to construct a shed, to design a building, to compose music and poetry, to scheme for monetary gain or for power, whatever employs the yearning to reproduce oneself in some form or other, constitutes a healthy channelling for the overflowing stream of manhood or womanhood. Instead of yielding to the spontaneous surge of passion, we must yoke all our energies in a deliberate will to achieve some purpose. Purposelessness means waste and attenuation of the life-force, and is inadmissible. Therefore, will-to-do if you can, or will-to-be, or will-to-have, but will something and health will come.

Your friend, etc.

LETTER III.

THE LOVE OF WOMAN.

DEAR BROTHER,

Thank you for your letter. I will try to be the truest kind of sister to you. It is a great help to unload one's consciousness of secret mysteries and apprehensions by placing confidence in a true friend, but in constituting ourselves as a brother and a sister to each other, we do more than ease our souls of a burden; we form a positive force for grappling with things in a way that will help others. Perhaps we could write a book together?

Your last letter amused me. I can well believe that, as you say, many women "play the devil with men," but do you really think that one sex plays that game more than the other? I am inclined to think it is "six of one and half-a-dozen of the other." I am not personally a believer in chaperones, well-covered limbs

and a modest manner. Those things imply latent sin, and are no substitute for purity. A pure character is an uplifting force in society, but hypocritical purity is a disease driven inwards and more dangerous than the disease thrown out. Innocence is not purity. A healthy outlook on life is the real purity, and if we had that, we would not mind much what clothes or how many of them we wore. My own instinct is for ever greater freedom, coupled with education. Co-education I believe to be a big step in the right direction, and the next step I should like to be instruction in schools in sex science, beginning in the lowest classes with the plants and minerals, proceeding to animals, and finishing in the highest class with lessons in sex hygiene.

You say that, supposing a man is in love, and cannot marry the woman he desires, it will be difficult to replace her by a work, or an ambition. Perhaps it is a counsel of perfection, but strong characters have been known to do it. It is certainly easier to allow the divine force of passion to find an outlet through base channels, but which is the greater wrecking of your life? Through passion united with love a man may touch the supremely beautiful, but through passion without love he may sink to the utmost degradation. When love is rejected, it is as though the fierce fire of passion were turned upon one's own soul and, I know, the suffering is the most intense of all suffering. Then the only way, hard though it seem, is to separate the ideal in your love from the material. True unselfish love desires above all the happiness of the loved one, and acquiesces in her choice, even though it be in the rejection of yourself. Think every morning and every evening: "Have I offered her my best—an unselfish love which seeks her own happiness, which honours her as my own mother? Or would I seek to grasp her against her will to satisfy my selfish desire?" Think also: "My love for her shall uplift me and not degrade me. I will henceforward seek to see my ideal of her in all women." So-called "falling-in-love" may come more than once in a life, and presently

you will find another woman to awaken in you a maturer, perhaps, but no less beautiful ideal of womanhood. That is my great wish for you.

Ever yours, etc.

LETTER IV.

THE MAN THE BUILDER.

DEAR BROTHER,

You ask why a fine and beautiful soul should have to cope with a disadvantageous heredity? I can only explain this in my own way, and, in order to do that, I must revert again to my belief in reincarnation. Strange though the idea may seem to you at first, it is at least just and logical. The fact is that the man creates his own bodies. Life after life he builds into his nature certain elements and certain qualities which determine for him the nature of the body he shall wear, as also the conditions into which he will be born. Two factors enter into this law—firstly, that he shall have facility to express certain sides of his nature in a life-time; secondly, that he shall be in a position to pay back certain debts which he has incurred to nature. In a life-time on earth he sets in motion certain forces which must work out their resultant effects in a future life, though, of course, they are all the time liable to modification. In this life, the wings of your desire are set towards the fine and the lofty, but in a past existence you may possibly have yielded over much to the sway of certain material kinds of pleasure, and thus have weakened your soul-fibre in such a manner that a corresponding tendency has reproduced itself in that physical abode which you, as a soul, now inhabit. You would therefore have the opportunity in this present life to attenuate further that soul-force or to re-vitalise and strengthen it.

Look upon yourself as a builder, an architect of your own small universe. You have built your present tenement and can alter it but little, but the power to build the future is yours, and not your own future alone, but that of humanity.

We are the builders of to-morrow, and we do not build for others only to enjoy, for we ourselves return to benefit by our own work.

We have, then, to consider materials. In order to build a house, we select bricks and tiles and beams, and these are wrought from simple combinations of physical matter. The general belief is that physical matter alone is matter, emotion, thought, and the higher impulses of the soul being unembodied force. The truth is that on every plane of our existence there is a life-side and a material one, and our thoughts and feelings take form and colour also in the matter of their own planes. All life is one; all matter is one; and consciousness is the resultant interplay of Spirit and matter. That seed of God-head deep within us, which we call the immortal Spirit, is above and beyond the vesture of thought and emotion which forms his soul-body, or *psyche*. He is the real you and the real I; he is the builder, the creator, and he it is who selects the material for the building. No two physical bodies are constituted alike, but depend upon the combination of elements. One may need iron, another phosphates, another protein, and so on. Thus also the subtle matter of the soul-body is builded of those elements wrought into it by the thoughts we think and the emotions to which we respond. It may be a form of light, powerful to shed happiness and vitality on those around us, or a thing of gloom and heaviness, casting shadow upon the souls of others.

The creation of a form is the result of desire, but before it takes shape in the tangible world, it is first born in the world of idea—not an elusive unembodied thing, but a concrete object attaining generally to a greater degree of perfection in the plastic mind-stuff than it is able to reach in our dense physical material. There is no event in our physical world

that does not first occur in the world of mind, which has absolute dominance over physical matter. Thus the bodies that we wear do but follow the leadership of our thoughts. Think purity, think virility, think health, day after day, and year after year, and you will become pure, virile and healthy. Think truth, and you will become true; think courage, and you will become brave; think pure love, and its inexhaustible fount will inundate your heart. We have but to look at the types of humanity passing down our London streets to know how all too little we have thought beauty in our modern world. A true thought is not original; it is merely the perception by a highly trained intellect of an ideal fact. Every thought which accords with Truth rides on golden wings from heart to heart, leaving its golden dust to fertilise therein, whilst impure thought, like a germ, leaves intellectual, and therefore physical, disease in its train.

A thought of true love is the most potent force for good, because it bears within it the divine creative power; it speeds like a rose-winged messenger from one soul to another, giving increase of life and the sense of bliss to the loved one.

The primitive man learns the lesson of love through passion; but to the soul which has unfolded higher powers, love should come first and stimulate passion. At a still higher degree of unfoldment, which few of us can realise as yet, love is all in all. For "love is life," and wherever you see life, it has sprung from love; wherever there is healthful vitality, it has its roots in love; and wherever there is creative activity, we are offered the opportunity for love. God is *all* love, from the least to the greatest, for by this divine power He has given birth to all that He has made.

May He be ever with you, my dear brother.

Correspondence

To the Editor of the HERALD OF THE STAR.

"SOME QUESTIONS CONCERNING THE ORDER OF THE STAR IN THE EAST."

SIR,—I have been enormously interested in the correspondence which has been appearing in your columns, discussing and endeavouring to determine the exact significance of the Order and its Principles.

Does it greatly matter?—a question I would not consider myself justified in asking were my own convictions not very definitely formed. To me the great virtue of our belief is that it is divorced from all dogma, and makes its appeal through the various temperaments of each member.

As I said, my own convictions are definitely formed: I have my own, and probably very erroneous, mind's eye picture of the form this great Coming we all expect will take. But it is only helpful to myself—which surely is all that is required of any belief.

What *does* matter is that, one way or another, we all believe. It may take us all differently as the chicken-pox. The fact remains we are all visited by the same thing—in one case a disease, in the other an ideal. And it is the *ideal* which counts, or rather, the *capacity* of receiving an ideal. It is the idealism which is uplifting, glorious, infinite, while its substance is of very little account. The martyr at the stake may be a fool—he is also a saint.

And so, to make my point, the world will be better for our belief, for our convictions and idealism, even if a World-Teacher never appeared at all. As a matter of fact He will—that is our conviction.

Yours, etc.,
J. P. MASTERS.

[This correspondence must now end. Mr. J. Krishnamurti, in his January Editorial Notes, will sum up the discussion, and we trust add something of his own in his ever inimitable way.—Ed.]

WORN-OUT HORSE TRAFFIC.

To the Editor of the HERALD OF THE STAR.

SIR,—With reference to the article "England, Awake!" in the October issue of the HERALD OF THE STAR, I would like to give one proof of how little use is our present method of inspection.

Realising that no real progress can possibly be made of the human race until we seriously attack animal injustices, two Star members of Ipswich formed a Crusaders' Society early this year, with the object of concentrating upon the worn horse traffic. We held a big public meeting in the Town Hall, and have been doing various propaganda work in connection with the same subject. We have urged our local Town Council to ensure merciful death of unfit horses by having them locally destroyed.

To our disgust, on September 13th two horses were sent to market; of course, for the highest bidder! One the R.S.P.C.A. Inspector had condemned five weeks previously as unfit for work. . . . It was so bad that a float conveyed it from market to the local horse slaughterer, who was buyer. The other horse was also terribly lame, and onlookers at the market were very indignant.

Our "Crusaders" protested to the local authorities, and letter enclosed is a copy of the reply which Mrs. Lord, one of our Star members, received. The particular point to be noted is that although *both* horses were lame, one so bad it had to be conveyed in float to the slaughterers, yet they were passed as "fit for work" by a veterinary surgeon.

In spite of this reassuring letter, another Corporation horse was sent to the market last week and fetched £10 10s. So its "working" value can be judged. A big, heavy cart-horse!

Yours, etc.,
E. JAMES.

44, Ann Street, Ipswich,
October 10th, 1921.

ENCLOSURE.*

COUNTY BOROUGH OF IPSWICH.
Borough Engineer and Surveyor's Office,
Town Hall, Ipswich,

September 23rd, 1921 (Friday).

MADAME BLANCHE,
7 and 9, St. Nicholas Street,
Ipswich.

DEAR MADAM,—I am in receipt of your communication of the 21st instant, *re* horses, and sympathise with your views entirely.

The two horses referred to were sold as fit for work on the land on the report of a veterinary surgeon.

The Committee resolved at their meeting yesterday, that in future any Corporation

* [This and the letter above speak eloquently for themselves.—Ed.]

horses should not be sold unless they were fit for work.

Yours faithfully,

E. YOUNG HARRISON,
Borough Engineer and Surveyor.

LEAVES FROM A COOKERY BOOK. *

To the Editor of the HERALD OF THE STAR.

SIR,—I venture to write to you under what may be considered a strange heading. But the subject, I feel sure, cannot fail to interest—and, indeed, be of valuable assistance—to the numerous vegetarians among the readers of your magazine of world-wide circulation.

My experience in the culinary art induces me to guarantee the merit of the following recipes:—

RUSSIAN SOUP.

Boil a chopped up cabbage with tomatoes. Fry onions and potatoes, cut into thin slices, until they are golden. Add this to the soup some time before serving, and a spoonful of slightly sour cream.

ITALIAN SOUP.

Boil peas, carrots, potatoes, parsley, onions and macaroni. Add tomato purée, a little butter, grated gruyère, and then a spoonful of olive oil.

STEWED VEGETABLES.

Fry a dozen small onions in melted butter. When brown, add a peeled tomato, from which the pips have been removed, two spoonfuls of parme, hot water in which mushrooms have been boiled, haricot beans, carrots, new potatoes, and a little parsley.

GALOUCKI.

Make a spaghetti paste. Then add to some cream cheese, sugar and a small piece of butter. Put this on to the paste, cut into lozenges, and boil in water. Serve hot with white sauce.

RICE AND POTATO GALETTES.

Mix an egg with small quantity of boiled rice and onions, and same quantity of mashed potatoes. Put a small piece of butter into a pan, and fry both sides.

KOULÉBIAKA.

Make some pastry, which you lay into a square. Whiten a cabbage, chop it up, and mix it with two hard boiled eggs and some butter. Spread this mixture between two layers of pastry, fry, and serve with butter.

STEWED ARTICHOKEs.

Fry onions and a spoonful of parme until brown. Add hot water, the hearts of some artichokes, tomatoes cut into pieces, some carrots, potatoes, parsley and thyme.

CREAM CHEESE GALETTES.

Add to a small bowl of cream cheese some cream, sugar, vanilla and flour, one or two eggs. Divide this mixture into small heaps, and fry in melted butter. Serve hot with a cream made of poppy seeds. Boil the grain in some milk, a little sugar, and the yolk of an egg.

Yours, etc.,

I. E. DE MANZIARLY.

A HAPPY IDEA.

To the Editor of the HERALD OF THE STAR.

SIR,—A committee has been started to endeavour to increase the circulation of the HERALD OF THE STAR in London. May I appeal through your magazine to the English members for help in this purpose?

We want to get the HERALD into all possible reading rooms and waiting rooms, such as those belonging to doctors and dentists and to the premises of various societies and clubs. In order to do this we must have a plentiful supply of free copies. Will all members who do not keep their HERALDS for binding, or who are not already passing them on to societies or clubs, kindly send them each month to me at 6, Tavistock Square, W.C. 1.

If members would undertake to do this regularly we should be able to spread the HERALD broadcast in London, and the scheme could later be extended to other towns.

Yours, etc.,

BARBARA VILLIERS.

*[We not only endorse the opening remarks of Madame de Manziarly's letter, but, fully realising the value and interest of the subject, hope that she will favour us with a further letter in the January issue.—ED.]

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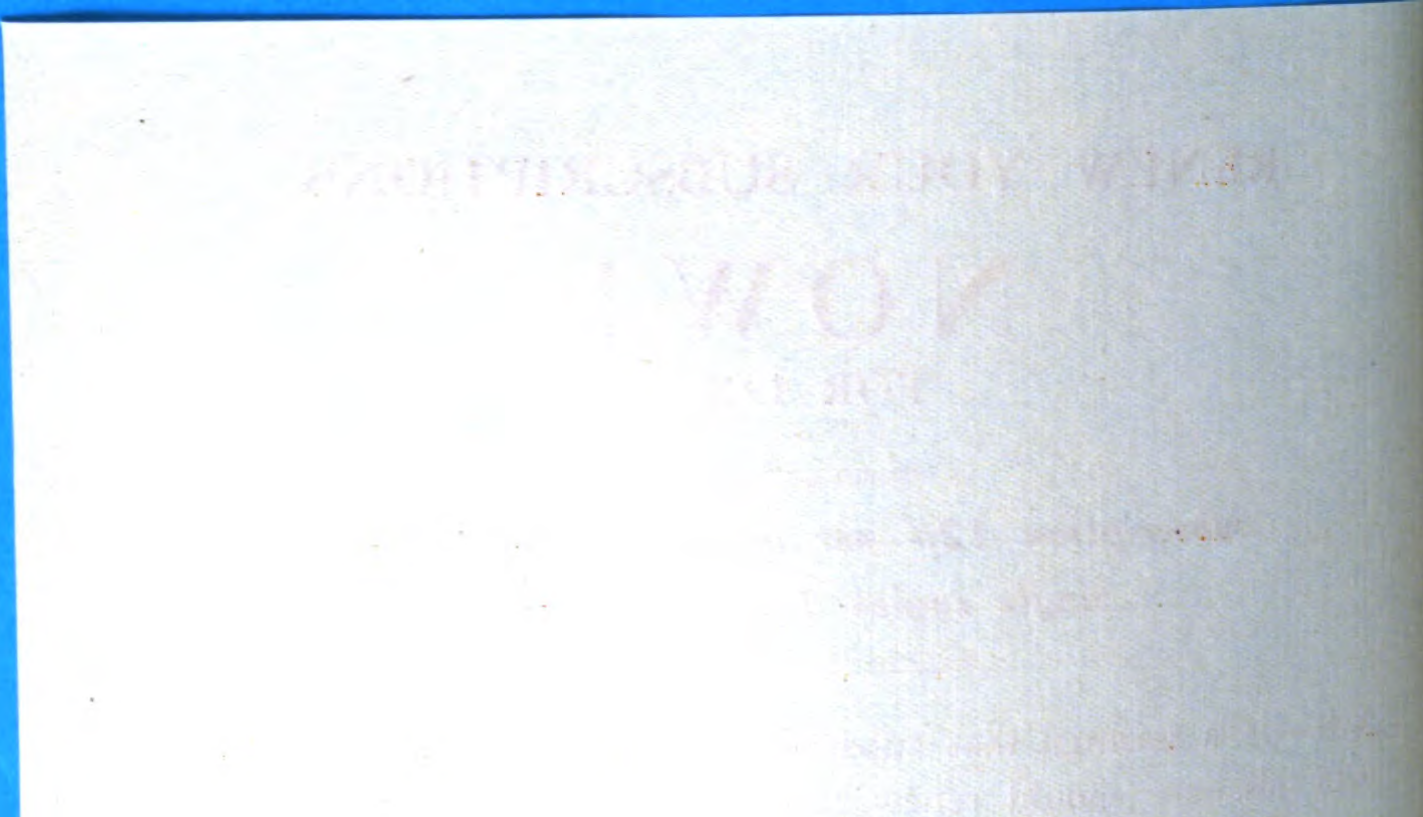
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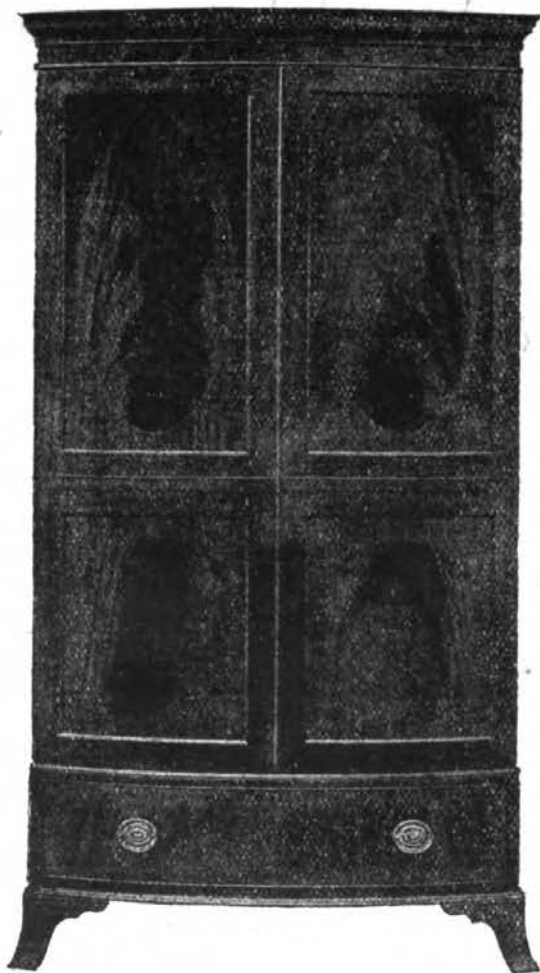
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