

THE Herald *of the* Star

VOL. XIII. No. 10

OCTOBER 1st, 1924

CONTENTS

	PAGE
Editorial Notes - - - - -	418
Members' Impressions of the Star Congress, 1924. <i>By Lilly Heber, Geoffrey Hodson, N. S. Rama Rao</i> - - - - -	421
The Work of the World-Teacher in the Inner World. <i>By Dr. Besant</i>	426
Imagination and Vision. <i>By W. H. Bates, M.D., New York City, N.Y.</i>	433
Health and the Right Treatment of Disease. <i>By Dr. J. Op't Eynde</i>	437
Right Conduct in Business. <i>By J. K. Happé</i> - - - - -	441
Practical Idealism: The New Germany: A First Impression. <i>By S. L. Bensusan</i> - - - - -	443
Life and Letters: Ojai, California - - - - -	448
A Member's Diary - - - - -	450
Letters to the Editor: Golden Apples—One of Many—Credit Reform—What a Star Member should be—The Star Member and Family Relations—Is there a "Short Cut" to the Social Millennium? - - - - -	454

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. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **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. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.



GEORGE S. ARUNDALE

A new Portrait taken during Mr. Arundale's visit to Holland, August, 1924

Editorial Notes

THE Third International Congress of the Star was a tremendous success. Personally, I had a vague fear that it might not be as successful as we desired, for this was the first Congress held apart from the Theosophical Society, but when we arrived at Arnhem and were told that there were already over nine hundred members who had arrived, my foolish fears were quite set at rest. When the Congress was over I learnt that the members who attended it were 1,035. Miss Dijkgraaf, who, with her able staff, was responsible for the organisation of the whole Congress, must be congratulated by the Order throughout the world, for this Congress marks a definite step in the progress of the Star in the world. It is a vital organisation, upon which there rests the blessing of the Great Teacher, a definite force in the world for the good of humanity and for the happy evolution of mankind. I only realised at this Congress the great force that the Star is going to wield in the future; its power is slowly being manifested at the present time, but I do not think that any one of us is capable of sufficiently understanding or foreseeing the immense spiritual energy that the Star will have when the Teacher is with us. We have but heard as yet the vague and indistinct murmuring of the coming storm; we have but seen with a happy thrill the bud which is to blossom into the perfect rose. We have inhaled a little of the delicious scent, and it has been the privilege of all those who attended this Congress to breathe for a few days the scented air of the rose garden, and none of us can forget nor can we ever be the same again.

The chief thing that one noticed throughout the Congress was the cheer-

fulness of every member and the desire to understand and to co-operate with each other in all things—in fact, to be as one family. Specially one noticed this at the Camp held at Ommen, and around the camp fire in the evening it was like the gathering of a huge family. I am infinitely sorry for those who were not able to come to the Congress, for they have missed that something which makes life a happy dream. Their happiness will come in another way.

It was a great privilege to have had Dr. Besant with us, though it was but for a few days during the Congress, and wherever she goes she brings that strength and peace that goes to make for real harmony. May she always attend all our Star Congresses.

* * *

Ever since the Order of the Star in the East was founded in England some thirteen years ago, Lady Emily Lutyens has filled the office of the National Representative for that country. The splendid and untiring work she has done during these many years can only be praised by those who know what she has sacrificed for the Star; through such devoted workers alone can the Order progress along the right channels. During those thirteen years she has not only acted as the National Representative, but also at one time as the Editor of this magazine, and in many other ways has helped the Star. Now that Lady Emily is travelling a great deal I thought she could help the Order more by becoming one of the International Lecturers, with Mr. George S. Arundale and Madame de Manziarly. She has kindly accepted this office, and we know she will do greater and more useful work. May the blessing of the Teacher be with her.

Mrs. Baillie-Weaver will be the National Representative for England. She is far too well known to need any introduction. Personally, I am very glad that she has accepted this office, as we have known each other for many years, and also I know that she will serve the Star with utter devotion, and may her work be blessed by the Great One.

* * *

I would like to draw the particular attention of *every* member of the Order to the statement that appeared in last month's HERALD, and which I reprint below. *Every* Star member can help, and however small be the contribution, he or she will be helping to increase the funds of the Order. So I beg all the members to take this matter very seriously. If you have a good, or an indifferent, collection of stamps, please send it to Mrs. W. H. Kirby, Villa San Giacomo, Cornigliano, Ligure, Italy.

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

On leaving Ommen a party of us came to Italy to stay in an old castle which has been turned into an hotel. It stands on the top of a hill, literally a castled crag, which has been used as a fort since the Roman days. As there are thirteen of us, and many of us Indians, we naturally attracted a great deal of attention, and visitors to the castle often forgot to look at the castle when they saw our party.

It is not often that we see ourselves as others see us, and it was with very great delight that we saw an article about our party in the local newspaper. A friend has kindly translated it for us, and it is so amusing that I think the readers of the HERALD may like to see it.

J. KRISHNAMURTI.

The article runs as follows:—

FROM PERGINE: A PARTY OF VEGETARIANS.*

The old castle—a stronghold of the Bishops of Trento—which is perched on top of the Tepazzo, has this year opened its doors to a strange party of young rich people who have come from afar in the company of the old English writer—John Cordes of London. And once more the rusty hinges of its towers have grated in opening the doors to the young party.

After their arrival, which gave rise to the strangest suppositions, rumours of all kinds spread into the village, and on this account we have climbed the hill in order to meet these guests.

In the inner courtyard of the castle I have seen some members of the party. Two young women dressed in Oriental fashion with luxurious silk mantles. Their copper-bronze complexions, crowned with dark flowing tresses and rendered more expressive by their flashing eyes, made me understand that they belonged to the party we were looking for. They were playing with big indiarubber balls in the company of two young men, all sinewy, dressed in European fashion.

We were told that they were Indians: one lady doctor, a journalist, and two students.

None of them know Italian, but speak English to perfection. They stammer a few words of French. The other members of the party and they are thirteen in all, are for the greater part Indian and English students.

They have walked half over the world and now they come from the fogs of England. They live as if they were a great family, intimately, and none of them is related to the others. They have met casually and kept together because all—more or less—have the same habits and lead the same life.

The writer, John Cordes—a little old man, lively and austere, clean shaven, with hair slightly grey—acts the father for them all, and has for everyone a word of advice.

He calls them all by name. Vithalrao, Chintaman, Ras, Patwardan the journalist, Sivakamu the lady doctor, Desi Karya Rayagopalacharia, Jiddu Krishnamurti, Nityananda, Helena Knothe, Edith Lutyens, and all the other

* From *Il Gazzettino del Veneto*.

Englishmen, names which remind us of black-magic formulas. But why do all these young people live together? They are united by the stomach. It is really so: the stomach is their common bond of union, they are vegetarians. They love vegetables, greens, milk, fruit, and hate meat and fish.

And it is perhaps because, being few but united, they feel themselves stronger, and so they have made a party; so at least we have gathered from John Cordes, the leader of the company. The thirteen guests lead a bucolic life, without toil or anxieties; they get up at dawn and go to bed with the stars.

They eat together, separated from the other guests hidden by a barrier of yellow screens. At their meals, they are almost patriarchal, little service and a great deal of variety of food, all made of vegetables. Much fruit at breakfast, salads raw and cooked, sweets of fruits, whipped cream, lemonade and milk for dinner. Soup of greens, various forms of salads, butter and cheese with almond milk for supper.

Their life is moreover very completely organised, and they are very fond of baths which they take every morning, baths of air, water and of sun.

Their walks are brief and their amusements consist in gymnastic exercises or in music that they draw in melodious forms from strings of their gipsy violin.

When the sun has set, they withdraw into a little hall which has something at the same time of the Turkish palace and of the harem.

No chairs, but in their place, a profusion of Turkish carpets, beautiful and very soft, tapestries of value, flowers, and in the centre of the hall an enormous pipe within which burn perfumed drugs. Here the company passes an hour or two in happy conversation, drawing from the pipe voluptuous mouthfuls of bluish smoke. Then while outside, night has fallen with her mantle, the twelve disciples and the master withdraw themselves into their little rooms in the towers to reunite next morning at day-break.

The little Turkish hall is for them a sanctuary, which to outsiders it is not given to see. The ordinary people instead call this room the little hall of mysteries. The company lives almost entirely separate from others, almost as if in so much that it hates meat, it hates also men, and feels only a great affection for a woman, the Viennese cook, who is also a vegetarian.

International Fund

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

Washington, \$35.00	...	...	...	f. 92.11
Poland, Frs. 5.00 ; \$28.00 ; 28 Poln. Franco	..	..	..	82.38
Canada, £2 5s.	...	...	...	26.14
Italy, £7	...	...	...	80.99
Russia, \$22.00...	...	...	...	56.32
Chili, £10	...	...	...	115.22
Total	...	...	f. 453.16	

(Signed) P. M. COCHIUS,
International Treasurer.

Villa Prānā, Leerdam, Holland.

Members' Impressions:

The Star Congress, 1924

I OPENED the door softly and entered. She rose in her chair and looked at me with eyes of expectation.

"Oh, there you are, fresh from the Congress! I have longed for you, I cannot tell you how much. I know it has been delightful—I feel it has."

"Indeed it has!"

I paused for a moment, hesitating where to begin my story.

Through the wide open window we saw mountains of Norway with their snowy peaks glowing in the setting sun. A sweet fragrance from the fields and mountain forests filled the room.

After a few moments Karin again said:

"I have been living with you day by day, and the principal thing I got out of it all was a feeling of intense joy. Am I right?"

"Yes, joy was the keynote of the whole Congress. I have in my time attended many international congresses held in many different countries, but never have I experienced anything like this. There was only one drawback. I could not forget that many of the Norwegian members of the Order of the Star in the East were not able to be there with me, and I am sure that the Star representatives of other countries also would have been glad to have been accompanied by all their members.

"You will understand that many of us felt that this Congress was more than a mere congress; it was, as it were, a portal into a new life. It was something definite.

"Oh, blessed were they who were present; blessed was their brave determination to sacrifice much in order to be able to go to this Congress. There are

times when the Kingdom of Heaven suffereth violence."

There were some moments of deep silence, and the room was filled with golden light from the setting sun.

Then Karin said:

"And was Dr. Besant really there? Did you hear her?"

"Yes, she was there. In spite of numerous engagements, she made time to speak at the Star Congress. At the end of her lecture the Star members rose to their feet as a sign of reverence and affection for the Protector of the Order, from whom radiated an almost motherly love.

"It was a beautiful sight to see the Head and the Protector side by side working for the good of humanity in perfect and joyful co-operation.

"What struck me most was the tremendous spiritual force, which made itself felt through the most simple forms, words and deeds.

"When Mr. Krishnamurti spoke, the words he used were so plain, so simple and so full of wisdom that if we lived up to them practically every problem of the whole world would be solved. Some of us tried to sum up his teachings:

"Seek discipleship, grow. Next year must find you a fundamentally different person from this year."

"Live together as real friends, be friendly."

"The Order has been brought into existence to lead its members to the feet of the Master."

"On the first evening in the camp at Ommen, when more than 500 Star members were preparing for the night, a rainbow appeared in the East, and in the West the sky glowed with all the hues of an August

sunset. Then shadows fell upon the peaceful earth, and Mr. Krishnamurti lit the camp fire, while we watched the flames for awhile in silence. Gentle rain was falling at the time. The Hindu members of the Order chanted old Indian hymns, and we listened intently, seeing before us scenes we shall never forget. Mr. Krishnamurti helped to gather the wood for the camp fire, and he lived the simple camp life, washing his plate and knife just as the rest of us did, with such a spirit of joy that we gladly did likewise, feeling pleasure in doing the most trivial acts ordered by the camp leader, with a feeling of reverence to the hidden God in each one of us, for we were wonderfully changed those few days.

"One afternoon we spent at the Castle, such a stately building. Some of the beautiful rooms were decorated with flowers.

"And we who had gathered together from all parts of the world felt a wonderful spiritual unity as the voices, wonderfully soft and melodious, of Mr. Krishnamurti and his friends vibrated through the still air.

"Mr. Krishnamurti ended one of his lectures with the words, 'Serve nobly, serve joyfully.' Each member of the Order represents the Teacher in the outer world, and, returning to his own country, will take with him freshness and inspiration from the lessons of the Congress.

LILLY HEBER.

"AND may the blessing of the Great Teacher be with you."

With these words, pregnant with significance, the Head of the Order closed the Arnhem part of the third Congress.

There was an instant dual response; as the phrase was uttered, there poured into the hall a veritable fulfilment of the words, and we were all enwrapped and pervaded by the blessing from on high.

Every aura was suffused by the Light that never was on land and sea, and every soul was drawn into an intimate relation with the Teacher; we were welded into one body, one organism, one instrument for the Service of the Lord.

From the members assembled there rose up a great wave of aspiration as each one answered to the impressive words of the Head.

Unity, which had been the keynote of the Congress, was made manifest: we were indeed one, not only with each other, but, if one dared to express it, with our blessed Lord Himself.

Just as the low roar of an approaching tornado grows and deepens as it approaches, and bursts with deafening thunder when it arrives, so had the sense of unity been gradually increasing from

the first day of the Congress, and it arrived with all its mighty potency as we stood to acknowledge the blessing out-poured.

For a moment unity was ours; for a moment our sense of weakness and unworthiness vanished; for a moment the illusion of separateness was overcome, and in that unity we felt really capable of fulfilling the high mission to which we, as members of the Order, have been called.

It was as though a great dynamo had been started up, the primary impulse given and the great waves of power transmitted to the receiver which God has placed within the heart of every man. Henceforth whenever that note of unity is sounded, our hearts must respond; the law of synchronous vibrations is employed in spiritual as well as physical realms.

How illusory is separation between all forms, whether mineral, vegetable, or animal, was also brought home to us by the experience which the Head described to us of expansion of consciousness. He told us how, seated on the verandah of his Californian home, he had been able to expand his consciousness to include all manifested life for a distance of five miles down the valley, where the heart beat of

the little village, with the feelings, the sorrows, the joys, the aspiration of every inhabitant was known intimately as if he himself were that villager.

I hope that every word of that description has been recorded, for it enabled us also to feel in some measure the life pulsing in the fluttering leaves, the stone, the waving trees; we too were carried down the sunlit valley into the hearts of the people in the village below. The Head seemed to gather us into his consciousness and to impart to us a gleam of the illumination which was his. This consciousness of unity which is perhaps one of his most prominent characteristics again found expression around the camp fires at Ommen; when in the glowing light he spoke to us with affectionate intimacy of his joy at the happiness in the faces of all around him and how he discovered, in the eyes of every single one, himself mirrored.

Again and again he stressed the necessity for happiness, realising as he does that if we are really happy we must *ipso facto* be really good; more than this, he himself radiates happiness and affection. One looked forward keenly to the time, which surely must come, when opportunities of following the Teacher will come to all who choose; though much time may be spent in cities yet one feels that there will be many such scenes as those of the Ommen camp.

I find it quite impossible to convey the gentleness and affection with which he addressed us in the camp talks, drawing us together as one happy family, united in the service of Him who is Love incarnate. One is much tempted to attribute the phenomena in the heaven which marked the first evening of the camp to the gracious favour of the Devas, sending us just enough rain to make the resplendent arc in the eastern skies, the rainbow symbol of Hope, yet not enough to spoil the camp fire pile, which was ready prepared to leap into flaming life: just sufficient cloud to fill the western sky with a glorious golden sunset, yet not enough to hide the evening sky's ethereal blue.

More than one great angel paused in his flight across the heavens to turn his eyes, piercing yet benign, upon the 500 humans gathered together in the service of Him who is the teacher of angels as well as of men; from the pinewoods many a friendly spirit of tree, grass and flower shyly drew near to share our happiness, finding us no doubt in moods more closely akin to fairyland, less blatantly human than is usual with the humankind.

Great salamanders seemed to revel in the flames, moulding them into lovely forms, sending long flickering tongues of fire high up into the air to complete some fiery castle with pinnacle of flame: occasionally as new fuel was added by the ever watchful fire tenders, the salamanders swept with all their marvellous fiery vitality from the ground up through the flames, causing them to shoot up fifteen to twenty feet above the glowing skeleton of pine.

Heavenly phenomena accompanied us each evening, as we gathered round the fire, for on the second night the moon rose fully eclipsed, the shadow of the earth passing slowly from her surface as, regretfully, we sought our tents for the night.

On the third evening, when a radiant sunset, to which it would task the art of a Shelley to do justice, gave place to a luminously clear sky, set with an occasional star, a great cloud floated slowly across the sky, a glorious pile of pure white, shining with the silvery radiance of the moon.

Under this canopy passed flights of wild birds, their winged forms silhouetted against the evening sky.

Later on the brilliant cross of Orion hung high over our heads.

My pen fails me as I attempt to bring to those who had not the privilege of being present the exquisite happiness of these evenings round the fire.

One young member spontaneously expressed that which we all felt as she cried: "Oh! isn't it wonderful, I wish it need never stop!" The effect of the beautiful music, vocal and instrumental,

which we heard under these conditions, can better be left to the imagination; but even the liveliest imagination will not recreate the power and beauty of the Indian songs, chants and mantrams which the Head and his Indian brothers sang to us; their vibration enveloped the whole assembly, and many a sleeping centre of force sprang into waking activity in answer to the mantric power; many an ancient memory awoke and beat at the doors of remembrance, striving to bring back the recollection of the past.

In this world of fleeting shadows, all events, however deeply they may be rooted in the eternal, must come to an end, and so we found ourselves on Friday night seated round our last camp fire.

An air of seriousness, a foreshadowing of the parting which was imminent, pervaded the assembly; groups of members from different countries sang their national songs, and our Scottish brothers showed us all how to sing Auld Lang Syne; then, as the dark shadows of night closed in upon us, till nought was visible beyond the rings of faces lighted by the fire's glow—how the firelight seemed to increase the beauty in every

face—the Indian mantrams were chanted for the last time.

Into an atmosphere thus prepared the Head once more invoked the blessing of the Lord with the words: "May the Blessing of the Teacher be upon us all."

In the long silence which followed the Lord seemed very near, and one felt that but a slight extension of vision was needed to reveal Him in all His radiant beauty.

The words of the Protector came back with great force:

"There He is standing awaiting the striking of His hour; there He is standing with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is standing waiting till the fullness of the time is ripe, till His messengers have proclaimed His advent and to some extent have prepared the nations for His Coming."

Not one of the lesser messengers, not one of the faithful and devoted disciples, not one of those who come because bidden by their Superior to go out into the world. But One to whom none may say "Go" but who ever breathes "I come."

GEOFFREY HODSON.

FROM Adyar to Arnheim is a far cry; a distance of over 5,000 miles separates them. Having travelled this distance in order to be present at the Star Congress and participate in its camp life, I can view the deliberations of the congress and the life under canvas for three nights with an amount of detachment not perhaps possible to many who came to Arnheim and Ommen from countries in Europe.

We arrived at Arnheim at 10.30 a.m. on the morning of August 7th, and were met at the station by a batch of volunteers. There was a large banner with a silver star, the symbol of our Order, at its centre, held aloft, showing us whither to wend our way. We were then taken to our

hotel by kind friends, who did all they could to make us feel at home in a land with the language of which none of us was too familiar. Our Protector, our Head, and the General Secretary of the Order arrived the same night at 9.30 p.m. from Hamburg, where they had been to attend the German Theosophical Convention. As they alighted from their train they were given an enthusiastic welcome. Though it was raining hard there were hundreds present on the platform and outside the station to greet our leaders with flowers, and the joy at their arrival was so genuine that it burst forth in song and dance.

The next day, August 8th, was devoted to the Dutch Theosophical Convention, advantage being taken of the presence of

the President of the Theosophical Society. The day following and the subsequent three days were entirely taken up by the Star Congress. Of the many notable features the Congress presented to us there were two, the most outstanding of them all—the lecture of our Protector, on the “Coming of the World-Teacher in the Inner World,” and the short addresses by our Head. Dr. Besant’s lecture from start to finish was an inspired one. No human brain can possibly contain the masses of material she was able to adduce from the Scriptures of all religions relating to the subject of her lecture. It seemed as if the spirits of those who wrote the Scriptures came to her aid whenever she needed it. She has, I am sure, made deep furrows in the brains of many in which to sow spiritual seeds. It was, and is, indeed a never-to-be-forgotten evening.

The addresses by our Head were usually short, tersely put, and well to the point. It is not so much what he says but how he says it. He has a knack of getting at the innermost being of our nature and he pursues it relentlessly. His addresses on Discipleship were so well-conceived and beautifully delivered that, as I listened to his words, loaded as they were with spiritual dynamite, I felt that in him the world would find a redeemer of men’s ills. His closing speech, and the silence that followed it, after he pronounced the blessings of the Great Teacher to be on us, were moments to dream about. There is something majestic in silence. It is not the silence of the depths nor of the mountain heights, but the silence of a crowd of people, when trivialities seem to melt away and when the visible and the invisible are brought in closest contact.

The camp at Ommen was the climax of the Star Congress at Arnhem. What was preached at Arnhem was proved at Ommen. The three days of camp life showed to many of us who had never seen what life under canvas meant, the value of living in the open. It looked as if a large spiritual army had encamped with its leader. There were as many as five hundred people in camp, of all ages. The most noticeable fact about the camp was that these Star campers had lost their individuality. It was an entity made up of Star members of many nationalities. It proved to me once for all, as nothing else has done before, how far reaching is the influence of spirituality over people. What the League of Nations and many other humanitarian movements have failed to accomplish, the Order of the Star in the East has achieved. We had among us in camp people from all over Europe and from distant India. We did not know each other’s language, but I can say without the least bit of exaggeration that I understood all. The moments that brought this knowledge of the fundamental unity of divinity in mankind were those at the close of the Camp Fire, when silently we went to our tents after the chants in Sanskrit. After all this who can say that the days of miracles are over? On every face was written earnestness and sacrifice. From what I saw and felt during the Star week I realised that Europe is going to steal a march over us Indians in the Star movement. Spirituality, whose custodians we are even now, might have to be relinquished into hands capable of greater sacrifice and nobler service than ourselves.

N. S. RAMA RAO.

The Work of the World-Teacher in the Inner World

A Lecture delivered at the Star Congress

By DR. BESANT

TO-NIGHT I am going to try to tell you something of the World-Teacher in the inner world, that is, in the world in which He dwells continually and from which He sends out His help, His blessing to all the great religions of the world. He who is really worshipped as the father of every great religion, whom the men of different faiths call by different names. Names matter nothing, the great Being is the same for all. There can only be one World-Teacher at the same time. In the East, among the Buddhists, they speak of the World-Teacher as the Bodhisattva, the Essence of Truth, and they also speak of Him in relation to His last manifestation in our human world, as the Buddha to be. It is He who has come as World-Teacher time after time, who founded religion after religion, and who then finally, when that work is over, will pass away for the last time from our earth, taking up a mightier work, vaster duties. And in the sacred books of the East we read of Him from time to time, as of some great Rishi, who has not yet attained the great height of the World-Teacher, appearing now and again for some special work, for the spiritual teaching and uplifting of humanity.

For, looking back, we see Him coming to our world as the Mighty One, who founded the Christian religion, and to whom was given the name of Christ. I would ask you to look back at that Gospel story which tells larger truth than history ; for it deals not only with the outer life,

but also with the inner glory. It enables us in some way to see Him as He appears in the human body that He is using, it shows us something of the character of Him who is worshipped as the Christ. And in that Gospel story you can see the period at which a great change takes place in the manifestation of that Divine Being. You read of Him as a child encompassed by perils ; you read of Him as appearing once in the Temple at Jerusalem, then living in the old town of Nazareth, not well thought of by the Jewish Nation as a town. Little is known of the early life, little is told of the childhood of Jesus, of His young manhood, until you come to a period in the story in which the wonderful change takes place which is figured by the baptism, of which it is written that the Spirit of God came down upon Him and abode with Him.

After that the story changes in character. He is no longer living hidden from the sight of man, He is no longer leading a quiet life ; you read of Him going into the synagogues of the people, taking the place of the reader, taking the law of the Lord and explaining that law as none had ever before heard it explained.

Then the story tells of the wonder of the people. How can this man have learnt this ? Is this the carpenter's son ? You can figure the wonder of the crowd who thought but little of Him, when He comes again with the Spirit of God upon Him in the well-known form of Jesus, the carpenter's son. That story of profound interest indicates to us, who know, something

of the inner, hidden life. It indicates to us the wonderful change. Had He come to the Jews in the glory of His own body, there would have been no marvelling, no questioning, for the splendour of the body of the Christ is so great that it would have overpowered every cavil and would have made all bow down before the Divine Being. But He clothed Himself in the body that had been prepared, the body of Jesus, not then called the Christ, not hailed as the anointed one, but the Teacher to be followed, adored, served as once more He spread abroad in the world of men the great truths which lie at the root of every faith, which form the basis of a new religion and a new civilisation. He wore the body that the people knew, that they identified with the simple, holy life of Jesus, and they thought of Him as the carpenter's son, not as the mighty Teacher of the world. And it was only when He disappeared from the sight of men that they began to think and speak of Him as the Christ. You may say: "Why this wondrous change? Why was it made so difficult to know Him as the mighty Being?" The answer is a simple one, even when you think over it for the first time. The body of the Christ is beautiful beyond imagination, wonderful beyond all marvelling; but that is the body in which He lives as the Christ, in which He can be present in any part of the world, in which He can show Himself forth in His divine nature, in which He becomes the object of prayers and adoration of nations. And this wondrous body of His is far too precious to expose to the roughness of the outer human world, of our crowds, the turmoil, the stress and storm of human life. I do not mean that He could not, if He chose, protect Himself from all that; but such is not His way. He does not waste the power which is for the helping and saving of the world, in guarding that body of His in which the Divine is made manifest in a human form in this world of ours with all its impure magnetism, its roughness; this world, the very contact of which might almost shatter that exquisite body which is the manifestation of the Divine.

Not in that body will He come, so that all men should bow down before Him, so that all shall see the glory of that hidden Lord; but rather as He has come before, taking a disciple's body, pure indeed, but with no purity to match that of the mighty Lord of Wisdom, of Compassion, and of Love. And through the disciple's body, as of old, will He again manifest Himself on earth. And then will come again that wondrous change at which people marvelled, it is written, in the days of His last coming, and will marvel again how it is that one whom they have known in his own body will be so different, when the Christ has taken that body for His temporary manifestation upon earth. And we may learn from some of the ancient Christian stories, from writers, from some of those who built up the early Church, that it was recognised as a change, recognised in what we know as the mysteries of the early Church. He appeared from time to time as Teacher of those whom He sent out for the teaching of the world. And if you turn to some of the writings of the early fathers of the Church, such writings as you find embodied in the teaching that was given to the world, you will find that there existed in those days what was called His mysteries, to which were admitted only those who, according to the ancient word that was spoken, for a long time had been conscious of no transgression. Let them come and hear the teaching given in secret by Jesus to His disciples. And if you turn to the Gospel story, you will notice that from time to time that wondrous Teacher took His disciples away from the crowd and went, as it is written, into the house. And St. Clement of Alexandria, and Origen the great writer, both lay stress upon that fact, and they pointed out that it is written in one of the Gospels that if everything He said during those years of His ministry on earth was recorded, the world itself could not contain the books which would be written. But very, very interesting it is to notice that which He Himself seems to have said in explanation of the difference between His teaching to the multitude and His teaching to His own

disciples and apostles. You may remember how it is written : " To you it is given to know the mysteries of the Kingdom of God, but to others I speak in parables." Once again, when He was with His disciples in the house He instructed them of that of which He had spoken in parables to the people. And it was those teachings that He gave to His apostles, that they in their turn handed on to those who were to succeed Him in the helping of the infant Church. St. Paul, you may remember, writing of those teachings, reminds Timothy, one of the bishops of the early Church, how he was taught these things to prepare him for his great office. And so again we read in the words of St. Paul : " We talk wisdom among those that are perfect," a well-known phrase in those ancient days, for the perfect were those who had been *initiated* in the mysteries. And when you come across that word in the Egyptian rites by the teachers who spread the knowledge of the teaching, then you may understand that you are beginning to tread on that sacred ground which you would only be permitted to penetrate if you proved yourself worthy of passing through the great portal of initiation. And so St. Clement of Alexandria spoke of those who were admitted to these mysteries, and he spoke of remembering the things when we were touched by the Thyrsus. What is the Thyrsus? You may read of it in some of the Greek writers : the rod which at the end had a part shaped like a coil, very, very highly magnetised, which was used in some of the mysteries when they passed into their second stage from the great mysteries that still exist. " When we were touched," he says, " by the Thyrsus." It was used to throw a person, who is to be initiated, into a trance, so that leaving his physical body carefully protected, he himself might go out in the subtler body that we all possess, and so pass into what was called the great cave of Initiation. And sometimes you may read that phrase, and they will tell you that the Christ was born in a cave. Not in the Gospel story, there it is a stable, nor is the word used there, but you find it in the early

writings of the Church, because the cave is a well-known word to the initiated, that great hall where the candidate is initiated into the mysteries. And so, from time to time these words are scattered through the New Testament, and only those who know something of those deeper realities recognise what I might also call the catch-word, here and there, which indicated to the instructed that the writer is touching on matters that are not plainly spoken of, only to the initiated, by a word which indicated to one who has knowledge, the value of some special teaching that is there suggested. And in the Christian Church, as in all the great religions, these mysteries existed. And, as St. Clement tells us, these secret teachings of the Christ were passed on to the disciples of this day. And Origen, speaking of this same great theory of the existence of mysteries in the early Church, used a special word concerning those, the word *gnostic* or knower of the *gnosis*. And speaking to some in his own day, he said that the great work of the Christian Church was the work of the great physician, who was the healer of those who were sick with the disease of sin ; and he went on to say that the Church could not exist only for sinners, that it was here that the Church had healing for the sinners, but it was necessary for the existence of the Church that it should also have among it the Knowers, that is those to whom the *gnosis*, the knowledge, the wisdom was familiar, as their inner life needed that nourishment for growth. And you may remember how St. Paul desired that his converts should experience the birth of the Christ within themselves. He taught, it is true, of the Christ Who is an outer Saviour, but he also taught of Him as an inner Inspirer, and so he writes to his converts : " My little children, of whom I travail in birth again, until the Christ be born in you." And the birth of the Christ in the believer is the symbolic representation of initiation into those sacred mysteries ; and the infant Christ born in the cave of the heart is the way in which the first of the great Initiations is spoken of. Now that same great teaching,

so full of wisdom, goes on again to speak later of another stage for those who should come within the teaching of the Christian Church. And he not only spoke of the Christ born within the Christian, but he also speaks of the Christ developing within the Christian, until the disciple attains the measure of the stature of the Christ.

Now it is that inspiring teaching which has so much fallen into the background in the Christian religion, when it widened its power and brought down many of the teachings to the level of the unlearned and the simple. It is perfectly true that every great religion should have teaching for the unlearned and the simple; it is necessary that the great masses of the people should have teachings which they are able to grasp and understand so that they also may come within the great touch of the Helper of mankind, but that is not enough for the Church. To use all her energy the Church must have gnostics and knowers. Certainly there must be teaching for the unlearned, but also teaching for the learned and the wise. The Church must have teachings which ask a high level of evolution, as those who are to be the future helpers and teachers of men must learn the mysteries of the kingdom of God, so that they in their turn may be able to take the place of the disciples of the Christ, the teachers of His mysteries.

And it was not until very much later in the Christian Church that the mysteries were withdrawn, not because the teachers were unwilling to teach, not because they would keep the teachings unknown to the world, but because the men and the women of the time were not willing that the Christ should grow to full stature within them. They were too careless, too indifferent; they no longer sought for the mysteries, they were content with the outer appearance and ceremonial, they were content to lead fairly easy and joyous lives; they were not willing to bear the yoke of Christ, but they were willing enough to share the salvation He brought. They had forgotten that the one object of the Christ was to raise those who were willing to sacrifice themselves,

those who were willing to help, to His own likeness that they might help. St. Paul put very plainly the object of His coming in these words: "Though He was rich, yet for your sakes He became poor, that ye might become rich." Yet how few are willing to take advantage of His sacrifice and to become rich in those things that are wanted for the hastening of evolution, for the kingdom of God. He said: "The kingdom of God is within you," if you will recognise it. Obey its laws and be amongst those who are willing to develop it in themselves until the divine will be done on earth as it is done by the great Hierarchy and the Saviours of the world.

For that is really part of the great work of every religion. You will find, go where you will—to the Hindu, the Buddhist or the Christian religion—that there is an inner teaching as well as an outer teaching, intended to bring you into touch with the Christ Himself. The teaching may have become blurred in the course of time, coated with many mistakes, but if you look into the inner history of the religion we find that there are always some who look for the kingdom of God and realise the possibility of finding it in themselves.

You will find in the great literature of the Roman Church certain teachings that are given. There you will find a scientific book, orthodox Roman, entitled "Interior Prayer." People pray in words, but there is a form of prayer described by that technical term, which is intended to bring about a change in one who uses it, until he is able to reach the Christ, to stand in His presence, to realise something of His wonder. If you will carefully read through that book with its careful informations of the different stages, they seem as the stages on the path in the Buddhist and Hindu teachings. There is no difference among the mystics of the various religions; it is always the unfolding of the divine spirit within man.

This book describes the Path of Holiness, dividing it into three great stages, while the Hindus and Buddhists divide it into four, but the characteristics are the

same, only the book joins two parts together. The Hindus and the Buddhists call it the Path of Yoga; Yoga means union with God.

Now, the Roman book, in describing these stages, teaches the striving person how he may realise the splendid goal which is nothing less than the deification of man.

Sometimes you may have heard Theosophists speak of the divine spirit in man, of the unfolding of ~~that spirit in man~~. Some think it a presumptuous teaching that man should be part of the divine Spirit. Yet in the ancient Church, although she hides it from her believers, you find that sublime idea that man can become God. The deification of man covers the whole of that idea and you find the necessary qualifications for becoming divine if you would reach the goal.

You know that in the Roman Church those that are spoken of as saints are not in Paradise, where men pass to await the final judgment, but that they pass straight into the heavenly world so that they can help the less developed in their upward climbing, so that they can send down their benediction and help on the feebler children of man.

That great teaching, which is perfectly true, has, because of the abuses attached to it, slipped out of the Reformed Church. The Reformed Church has lost much of the truth because she was repelled by the faults which covered the truth that lay behind the blunders. Yet you find the teaching that the Church recognises the upward climbing, that the Church has not forgotten the mysteries, which are the strength of every religion. Religion has lost hold of its members, of the most thoughtful, because it had lost the loftier teachings and was unable to satisfy the intellect of man.

And so, partly because the Roman Church persecuted science when it was born into the West, science in its turn has fought against religion. And the great warfare between science and religion has awakened both of them and allowed science to go astray from right, as we have seen it go in our own days.

And if you turn to the Hindu teaching as to the same path of Yoga, you will find very interesting criteria given, as to who are the people who are fit to begin the practice of that Yoga. Patanjali, one of the great writers, marks out four stages of human mind, stages in the evolution of human beings, and he says: "There are some people who have childish minds, he calls them the butterfly-mind, the mind which goes from one thing to another continually; constantly changing and seeking new interests, always flying about from one thing to another, trying each thing, taking it up and throwing it aside and seeking another, just as a butterfly flies from flower to flower, attracted by fragrance, seeking unity everywhere, but steady in nothing. In that stage," says Patanjali, "the man is not fitted for Yoga." Then he takes the next stage upwards and he calls it: "The mind of the youth. That," he says, "is troubled and bewildered. He thinks of the young man, feeling the surge of passion within him; it is a period of adoration. Then the youth begins to grow into the man, and feels that surging upheaval, as it were, of human passion, that bewilders him, confuses him, makes him miss his way, makes him go aside from pure and clean living; and that bewildered and confused mind," he says, "is not fit for Yoga." Then he takes the third stage, a marked stage, where man is possessed by some ideal, where that ideal holds him so firmly that nothing can draw him away from it, that no argument can shake him, that no temptation can allure him, when the Master-ideal possesses him completely, and nothing that the world can do will draw him away from that fixed ideal which governs him. "Such a man," says Patanjali, "is drawing near to Yoga." That is the stage of the hero, of the martyr, of the man who has caught a glimpse of the great truth and will die rather than deny it, the man who is in the grip of some great ideal and will run into any danger, fling himself into any peril rather than be forced from the ideal that he follows. Such a man is getting ready for Yoga. And then you come to

the fourth stage, where the man is he who is no longer possessed by an ideal but himself possesses that ideal; where the ideal that he admires is his. He does no longer belong to it. He holds the ideal. He embodies the ideal. He is the master, not the slave. "That man," says Patanjali, "is fit for Yoga." And so you find he traces these stages in human evolution: the butterfly-mind, the confused mind, the mind possessed by an ideal and the man who possesses a great ideal and carries it out perseveringly, steadily to its realisation. And if you think of those stages, you will be able to judge of your own place towards this higher, more wonderful life. Are you still attracted by the little things of life, by its frivolity, by its amusements, by the way in which it plays with things—then your time for Yoga has not yet come. Or you feel surging passions, whether they be the ordinary passions of youth or the passion for the great prizes, as men call them, that human life holds out, ambition, love of power, desire to wield it, all the lower desires for wealth. If so, you are still in the stage of youth, you are not yet fit for the strenuous life of Yoga. Or if you belong to this heroic martyr-stage, so that the ideal that possesses you shall make you deaf to every allurements, temptation or argument, you are coming near to the fitness for the higher life. And when you can hold one idea, follow it strenuously, steadily, perseveringly, then you are approaching that definite stage in evolution, when you are fit to begin the practice of Yoga. And that gate, as it were, is guarded, because if the unfit begin it, they injure themselves more than they profit by it; because the Christian life of the human soul is to reproduce in themselves the character that we call the character of Christ; and that is a stage that needs strength, strength of mind, strength of heart, which cannot be trampled upon by difficulties, which cannot be driven back by fear, which recognises nothing save the realisation of that of which it is determined and cannot be driven from its path.

And realising that, when such a one hears of the return of the Great Teacher, he may well begin to wonder how he shall know Him when He comes. In looking back to the Gospel story once again he may wonder why it was that the people among whom He lived and worked rejected Him, and at last grew to hate Him, although He was the very Lord of Love. And if you look into that, you will find it was because His teaching was higher than they were ready to grasp, because they had prejudices; their mind was biassed, they were ruled by convention, they did not realise Truth, Greatness or the Divine Love. And reading that story we may well ask ourselves: "Should we recognise the Christ when He returns among us; when He appears as man though He be divine? Shall we be attracted or repelled?" It is not wise to be ready in your certainty, that you will be ready to see, to *receive* that Mighty One. You have to prepare yourselves for the teaching that will strike at many of our conventions, that will appear to you in many things strange, repellent even because it speaks of a life so far beyond our own. It is very easy to worship the Christ when you see Him an object of worship through the glamour of centuries, when all around Him are His worshippers, when He is recognised as more than man. Are you so sure that when He comes again in humbler guise, when there is no glamour of the past around Him, and He teaches again His Gospel to mankind, that you then may not be repelled by much in His teaching, because it cuts across your prejudices and your conventions, and you may be inclined to condemn Him as His contemporaries condemned Him nearly 2,000 years ago? We have so many prejudices, so many fancies, so many national prejudices, biasses of the mind in favour of our own land, of our own people, or against the customs even by which we judge the people of another country, of another race. And remember how some of His sayings were so hard to understand that even His disciples went back, and walked no more with Him. It seems to me that,

if we think He is coming back again, we should do well to open wide our mind as well as our heart to look at things with a large vision and not with a narrow one ; to leap over the barriers between nation and nation, between race and race, between one colour and another. He then took the body of a Jew, that was contemptible to the Greek and to the Roman. You may well take care lest He comes in a guise that you will reject at the very outset ; that you may not recognise the wisdom behind the form, lest He should again be despised and rejected by men. And do not hold too closely your own beliefs, test them, try them, see how much of them is real and how much of them is merely clothes with which your mind decks your own particular convictions. Learn to look on human beings as they are in themselves, and not by the outer small things which separate us the one from the other.

All these littlenesses we have to get rid of if you would see the King when He comes in a body from that land which is very far off. So some of His messengers, sending into the world something of the ancient wisdom, have said that those who would be His disciples must come out of this world into "Theirs," for none who is not able to cast aside the trivialities of this world can hope to estimate the real value of Their world which has other ways of judging than the world of man.

It will be a great opportunity when He comes from the inner world where He lives and works, to the outer world and will tread the path of human life, seeming like ours and yet so different, seeming simply man in aspect and yet so divine in His compassion, His tenderness, His love. If we would recognise Him, let us then try to reproduce in ourselves something of the characteristics which have marked the Teacher when He has come before. Let us be compassionate, and most compassionate to those who go astray, because those want our help more than the others that are stronger. When

dealing with the outcast, the criminal, the despised, take care that your attitude be one of love and tenderness, not of scorn and contempt.

Many are the stories told, the exquisite allegories, in which the Christ came in a form which veiled His majesty, which led to His rejection over and over again. Remember that beautiful poem of an American poet who tells of one who went out to seek the Christ and found Him not ; searched in land after land, could not discover Him, and when at last he was weary with his journey and went homeward once again, himself poor and hungry, he sat down beside a running stream to refresh himself before he went home to the house which once was his. And as he sat there, a beggar came along, weary and hungry, and then he who had searched in vain for the Christ, stretched out his hand to the miserable beggar, giving him half of the food for which he himself was hungry. Then the beggar revealed himself in His divine glory, and told him that the Christ he had sought, he had found in the beggar at his own door.

That is a lesson for all of us. It is in the outcast, in the poor and miserable, that we should look for the face of the divine Lord, and then we shall realise the words of the Christ, when He is said to come as a judge : "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was in prison and you visited me." And when they asked : "Lord, when did we see Thee hungry and fed Thee, or thirsty and gave Thee drink ? When have we visited Thee in prison ?" Then the answer came : "Forasmuch as you did it unto the least of my brethren, you did it unto me."

May we all, you and I, when He again comes and seeks for His own amongst us, so have treated those around us, so have been tender, compassionate, pitiful, that we also may learn with a throb of wondering delight that we have served Him in the poorest of our brethren, and that so as we have done to them, we have really acted towards the Christ Himself.

Imagination and Vision

*Specially contributed to the HERALD OF THE STAR. An Article on
"New Ways to Normal Sight" appeared in the March issue.*

By W. H. BATES, M.D., New York City, N.Y.

SWING: The normal eye with normal sight has many illusions. Illusions are not seen, they are always imagined, and when imagined perfectly it is usually difficult to tell whether things are seen or only imagined. When the normal eye has normal sight everything remembered, imagined, or seen is moving. This movement, or swing, is slow, short, and easy, and is so inconspicuous that very few people have ever noticed it. When the swing stops an effort is always necessary. The swing is an illusion, because stationary objects do not swing; they only appear to swing, and being an illusion the swing is never seen, it is always imagined.

HALOS: Another illusion of the normal eye is that the white spaces between the lines of letters, between the words, or between the letters are whiter than the rest of the page where there are no letters. The white centres of the letters and the immediate background appear whiter than they really are. The illusion is so strong with some people that it is difficult to prove to them the facts. When one reads ordinary type in a newspaper or book, this whiteness, in the neighbourhood of the letters, is seldom noticed. I have called this whiteness Halos. To see the Halos, or to imagine them, is a great benefit to the sight. Some patients with imperfect sight have been cured very promptly after they learned how to imagine the Halos. The Halos are illusions, and being illusions they are imagined and not seen.

SIZE: The size of letters is only what we imagine it to be. Many artists with normal sight will imagine letters much too large or much too small. Wearing glasses increases the error of estimating the size. Imagination of the size varies with the light, varies with the distance, and varies with the nature of the object. Some people in a bright light imagine letters larger than they really are, and when the light is dimmer they imagine the letters smaller than they really are. The reverse may be true. It is curious that some one letter, or object, will be imagined more nearly the exact size than some other letter, or object, of the same size. This fact is well illustrated by comparing the length of a horse's head with a flour barrel. It is remarkable how many people will imagine a flour barrel much taller than the length of a horse's head. The size of objects is only what we imagine it to be.

COLOURS: Colour perception is largely a matter of the imagination. It is interesting to note how perception of colour varies with individuals. It is a matter of common observation that two artists painting the same portrait produce two pictures which are usually not at all similar. The colour of the eyes might vary, the colour of the hair might be different, although both artists may have what is usually considered to be normal vision. The colours that they see, or paint, are quite variable. Colours seen through glass are always modified. If we use a strong magnifying glass and hold

it over a piece of black cloth, the part magnified appears decidedly less black than that part seen with the naked eye. The same is true of white and red and all other colours. An artist who wears glasses is seriously handicapped in imagining colours correctly. It is impossible to see colours correctly with glasses, and although one may remember a colour perfectly, it is always imagined wrong, or quite different than when imagined by the normal eye with normal sight without glasses.

FORM: The form of letters and other objects is imaged differently by different people and by the same person differently when seen at different times. When a capital letter E is regarded with the middle line directly in the centre, the space above the middle line will appear much larger than the space below. This is an illusion, and being an illusion, of course, it is only imagined.

LOCATION: The location of letters in a sentence, or in words, is imagined oftentimes incorrectly. Some persons with normal eyes and normal sight will imagine the first letter of a word to be the last letter, or a letter in the middle of a word may appear to be at either end. Occasionally we find individuals who will read a page of a book, or a line of letters, as if they were reversed, as seen in a mirror. Children, when first learning to read, will begin at the end of a sentence and read it correctly, although they are reading it, in a way, backwards.

MULTIPLE IMAGES: Many persons with normal sight have told me that they read or saw every other line of small letters of the Snellen Test Card double or triple with one image clear enough to be read, while the other images were more or less blurred. To see every other line of the Snellen Card multiplied is an illusion, it is imagined not seen. One of my patients could, with each eye, see, or imagine he saw, nine moons overlapping. He also saw a large letter of the Snellen Card multiplied, sometimes double, some-

times triple, and sometimes as many as ten or twelve. Some patients who saw large letters multiplied were able to read the small letters with normal vision. One patient with normal vision for the small letters told me that the large letter was blood red instead of being black as the small letters were. In other cases the black letters were described as having a shade of brown or a shade of yellow or some other colour.

It is an interesting fact that some patients appear to have a better imagination than they have sight. One patient frequently said to me, "I know the first letter of the line is an F, but I do not see it. I can imagine the third letter is a C, but I see it blurred."

Some patients with imperfect sight cannot imagine they see a letter even after they know what it is. By practice they may become able to imagine they see known letters, and when their imagination becomes perfect their vision for unknown letters becomes normal. Some patients with normal vision may have little or no imagination. They cannot imagine they see mental pictures of any kind at all, continuously, but they are usually able to imagine a mental picture of a known letter for a fraction of a second or in flashes. By repeated flashes the mental pictures become more continuous.

IMAGINATION OF IMPERFECT SIGHT

The symptoms of imperfect sight are nearly always symptoms of imperfect imagination. It can always be demonstrated that imperfect sight requires an effort. When a near-sighted person regards one letter of diamond type at the near point with normal vision he becomes able to imagine the letter is moving. If the patient finds it difficult to imagine the letter is moving, let him try to concentrate on one part of the letter, on a small area about the size of a small period. This the patient may be able to do for a few seconds, or a part of a minute, but the mind soon tires of the monotony and an effort is felt in order to keep the period

in mind and keep it stationary. Every once in a while the period disappears, as well as the whole letter, when one perseveres in trying to concentrate on a period and to imagine the letter stationary. It should be emphasized that it is impossible to concentrate on the period for any great length of time, and that the effort to do so keeps it stationary, and that the letter becomes blurred or disappears altogether from the strain. Now, when a patient realizes that it is impossible to concentrate, or imagine, a letter stationary without blurring the sight, his mind may be willing to believe that if he cannot see a letter stationary, when he does see a letter with normal vision, that it must be moving. One can demonstrate with the eyes closed that a letter cannot be remembered, or imagined, perfectly unless it is imagined to be moving. When a myopic patient looks at the distance with imperfect sight, it can be demonstrated that an effort is always required. When a black letter is remembered perfectly with a normal swing, the blackness of the letter is altered to a shade of grey when an effort is made to stop the swing. With the eyes open the blackness of the letters of the Snellen Test Card can be modified or lost by an effort to concentrate or to imagine the card, and other objects are stationary. It is a matter of great practical importance to emphasize these facts to patients who have imperfect sight with a view to treatment. When the patient finds that trying to concentrate, trying to stare, trying to see the letters by an effort always fails, and the greater the effort the more decided becomes the imperfect sight. Have them demonstrate that in order to fail they have to work hard, they have to make themselves very uncomfortable, produce pain or headaches by the efforts they make to see. If they can read fine print with normal vision it is my custom to call the attention of the patient to the fact that it is done easily, that one letter can be read at a time, and that no attempt is made to see a whole sentence at once. When fine print is read perfectly, the patient is perfectly

comfortable. When the myopic patient looks at the Snellen Test Card with imperfect sight, the smaller letters of a line all look alike, because the patient is trying to see them all at once, and the more they try to see, the greater the effort they make, the worse becomes their vision and the letters not only lose their form but also their black colour. I have found it a good plan to have a near-sighted patient remember, or imagine, a letter perfectly with a slow, short, easy swing, and call his attention to the fact that it is done easily, quickly, and the memory or the imagination of the letter is easy, quite continuous; but the memory or the imagination of an imperfect letter requires time, trouble, much effort, and the imperfect letter may disappear from strain and then come back again. I like to emphasize the facts as well as I know how that the memory or the imagination of imperfect sight is a very difficult thing to do. It is a very disagreeable thing to do, oftentimes painful and producing all kinds of nervous and other discomforts, whereas the memory of perfect sight is easy. With the memory or the imagination of perfect sight, it is impossible to be conscious of any pain or any functional symptom of disease of any kind. Imagination of perfect sight is the quickest cure I know for distressing symptoms. One could put it up to the patient in this way:

"You have demonstrated that your imperfect sight is difficult and a hardship. You also demonstrated that the imagination of perfect sight is easy and can be accomplished in no other way. You have the choice. You are not colour blind; why should you, by an effort, change the colour of the letters from a black to a light grey? Why should you put a lot of fuzz and blur upon the letters which is not there? It is a difficult thing to do. Why should you see double, triple? The letters are single, yet you multiply them by hard work. It is a great deal easier to imagine these letters single than to imagine them multiplied. Why do you do it?"

The patient cannot at first answer these questions. He tries to put the

blame on the other fellow. "It was the fault of my eye or the fault of the light. It was not my fault."

THE IMAGINATION CURE: From time to time I have published a description of the imagination cure. It is true that persons with normal vision and persons with imperfect sight can regard small letters of a magazine or a newspaper at ten feet away where they cannot consciously read the letters and demonstrate that they must have seen all the letters on the page of the magazine. They must have seen the page with perfect sight, because they can, with the aid of palming, imagine any letter on the page. For example, if the letter is a C, the second letter of the fourth word of the tenth line, of the first column, the patient can imagine the left-hand side is curved and at the same time remember some other letter perfectly. If the patient remembers the left-hand side straight or open, the ability to remember some other letter perfectly is lost. This emphasizes the fact that one cannot imagine one thing perfectly and something else imperfectly. It is not always an easy matter for the patient to remember the same letter perfectly all the time, when trying to imagine each of the four sides of the unknown letter. Sometimes a letter F will serve for a while and at other times the letter O or a B or some other letter, which can be remembered and imagined perfectly black with the white centre as white as snow with the sun shining on it, with a slow, short, easy swing. When the four sides of the unknown letter are imagined correctly, the known letter is remembered perfectly.

Many people have difficulty in practising the imagination cure. Instead of using the small letters of a magazine, one may

have the patient practise on the larger letters of the Snellen Test Card, which is unfamiliar. The Snellen Card, composed entirely of letters E pointed in various directions, is, for some people, an easy one to imagine. One might readily believe that the Snellen Test Card, being composed of larger letters, would be easier to imagine than the smaller letters printed on a magazine page; but this is not always true. I have had patients regard diamond type at more than ten feet for about thirty seconds and demonstrate that they must have seen every letter on the page perfectly in order to imagine it perfectly. They not only imagined any letter designated at the time, but they were able to do so weeks and months afterwards.

The minds of some people are very sensitive, because there are individuals who can imagine a designated letter, each side correctly, with perfect comfort; but when they imagine it wrong, then they have a feeling of discomfort and even pain in the eyes or head. It seems to me that the imagination cure demonstrates that the vision of most people is a great deal better than has ever been realised before. I have seen patients look at strange letters 100 yards away where they could not consciously read them, and yet, by the help of their imagination, they became able to tell each letter on the distant card. This ability to see unconsciously so well at the distance suggests that it is quite possible that some people have practised this unconscious wonderful vision at the distance and made it a conscious vision. The ability to see things at the distance so perfectly and so wonderfully well is equalled by the ability of some people to see things very small at the near point.

It can be demonstrated that VISION is only limited by the IMAGINATION.

Health and the Right Treatment of Disease

DR. J. OP'T EYNDE

It will be remembered that, owing to pressure on our space, it was found necessary to hold over this extremely interesting paper which was read by Dr. J. Op't Eynde at the Star Congress.

SCIENCE subdivides the doctrine of diseases into different parts. Some of them we might examine more closely to see whether they can enlighten our conception of the essence and cause of disease.

What is taught us by Science about tumours enables us to do so. That tumours are really diseases will be admitted by anyone who has had experience on cases of cancer. Cancers and other malignant tumours can be traced to one cell which does not do its duty—one cell living on, and for itself and not for the whole. These cells multiply and take up food from other blood vessels than the usual ones—they have a different evacuation system—a different way of multiplication. So living on themselves, and only for themselves, they are the cause of their own death.

The typical characteristics of tumours are described scientifically as "the life of one cell and of a group of cells without an adequate function," that is to say, without any function which benefits the whole. Such diseases as are known to us as malignant tumours are caused by the life of a unit predominating over the life of the organism. Science considers the cell as the unit which is to construct the whole body.

To give you some idea of that unit, the cell—which, according to science, forms the indivisible unit of life—I want to give a brief explanation of the construction of the human body. Physically, man is a

very complicated entity, really a state in itself and his organs work as corporations do in a state. Our hands supply us with food, the mouth and stomach prepare it so that it can be digested by the intestines. From there the nourishing substance passes into the blood, which takes it to every spot necessary. The heart is the permanent motive power of the blood, and the blood vessels are constricted or widened according to the quantity of blood required in a certain place. When we are thinking intensely the blood vessels of the brain will absorb much blood, and when we are asleep the blood vessels of the brain are but narrow and so the brain receives but a little quantity.

Thus all organs, when in function, get a larger quantity, and when they are at rest the supply of blood is but little. By means of the blood the nourishing substance is conducted to all organs which take it and do their work. The waste products are again taken along with the blood to be purified by the lungs and leaves behind its injurious matter; after which the body also gets rid of it by means of excretion—viz., perspiration, etc. The liver absorbs all injurious matter and transforms it into material useful for the state; all the blood coming from the intestines has to pass the liver, and not before then does the heart conduct it to all organs.

The brain is the spinal cord and the nerves form the board of our state, and in any danger the brain is warned by the

nerves. These latter send out their orders to all organs to tell them what they have to do in a special case.

The social life of our state takes deeper hold still, for the organs themselves consist of thousands—perhaps millions—of small tiny living entities, each of which has its own work which is different from that of the others, so that you may tell by their shape what kind of work they have to do. Only when these millions of living units—cells as we call them—co-operate is it possible for an organ to do its work.

So the cells are the scientific units and the perfectly independent life of these units, without obeying the laws of the larger organism (in that sense) that each unit has something different from the others and also by separating themselves from the whole; this is which, in the long run, will harm the state and, even so, that after a longer or shorter time it goes to ruin and with it of course the separated units.

But Theosophy does not consider a cell as the smallest individual unit which might express physical life independently. It goes back to a much smaller entity. In the Secret Doctrine of Mme. Blavatsky (pp. 281-2, Vol. I.), she tells us that our physical body is built up of bacteria, that they do not occur occasionally and cause diseases when they are there, but that our body is entirely built up of millions, nay billions, of the tiniest creatures of which only the largest ones can be discerned microscopically by scientists. We may therefore see the bigger ones, but the others also exist although not visible, and, moreover, they exist on the physical plane. Theosophy, therefore, looks upon bacteria as much smaller units than the cells which are considered scientifically to be the smallest ones.

So when a cell separates itself from the rest and becomes a rather too independent creature, it causes tumours, which is also the case when bacteria become independent units where they cause infectious diseases. Bacteria live and get rid of their waste products, and these bacterial

waste products stimulate our body. The reaction of it is that our body forms material which makes the bacterial poisons quite harmless.

The forming of antidotes may be caused by means of any cell whatever, but in most cases it happens by means of the cell of that organ where the poison has entered, but each organ and cell can help.

It would appear as if the stimulus and the forming of antidotes are questions of a struggle for life. Our bodily cells have to take food, and we must imagine that these cells made a contact with the outer world to take up food. The outer world is the blood which surrounds them and from which they are only separated by a very thin wall of cells of the blood vessels. Some parts of the cells have been charged with the special task, and they are always trying to take up food. Such a cell particle—such a place of attachment as it were—becomes filled with the poison of the bacterial waste products, and so the cell can no longer take its food at that spot. Now this poison consists of two parts, one of which takes hold of the place of attachment, whilst the other part causes its poison to flow on into the cell. The cell now not only does not get any food, but is, moreover, harmed by the poisonous molecule. It tries to make places of contact elsewhere, and that so abundantly that those cell particles even separate themselves and move freely in the blood outside their cell. This independent cell particle retains its power to seize the poisons, to attack them or to be attacked. And this is the defence of our body. For when these antidotes have taken hold of the poisonous particles, the latter have become quite harmless.

There are more ways in which we are threatened by bacteria; it is not only the waste products our bodies cannot bear, but it is also the bacterial body itself. The living bacterial body stimulates our body in this way, so that it produces a kind of substance which will kill the bacteria. The bacteria also have to take up food. They also make contacts with the outer world, which contacts are then seized by the "bacteria killing" substance. This

substance consists of at least three different parts built up by three distinct parts of our body. This can only happen under the conditions of division of labour and perfect harmony. There are two types of the battles fought between the bacteria and our body. From this one may conclude that bacteria have a life of their own, and that they try to assist it by damaging their enemy. In our body, too, one will recognise an organised whole, behaving as an entity, and trying to assert itself.

Such is the external process, but nowadays disease is coming to be understood from internal processes. Science has commenced with the nervous diseases, and with the simplest too—neurasthenia—weakness of the nerves, nervousness. Many years ago, when we knew less, nervousness was often called “affectation,” and when it was very serious, so that physical phenomena—strange unusual phenomena—occurred, people, and specially women, were dubbed “mysteries,” nymphomaniacs.

But nowadays things are different. Mr. Freud, with his clever view, has rung in a new era. Neurasthenia arises from a conflict. Besides our visible external life, we have our inner life, where we live and realise our inner impressions, where we draw our conclusions, cherish our wishes and desires, and where we build our ideals. This hidden life, as Mr. Freud calls it—which we do not sound entirely in our waking consciousness—has often different wishes, different desires, different ideals from those which we would call really ours, and which we realise in our waking consciousness.

And that is how conflicts and points of controversy arise, those conflicts which grow on unseen, and not understood, and these are the real causes of our nervousness. Here is the interesting point: When we only learn to know these difficult points we solve them, and with it we become the master of the disease.

It is the raising of these impressions lying under the threshold of the *self-consciousness*, up to the level of the *I-consciousness*, which causes them to stop

living a life of their own, which, detached as it is from the whole, damages and poisons the whole, and finally brings it to ruin.

With this the conflicts of the sub-consciousness are looked upon as units, just as bacteria and cells, and this unit may also show an “inadequate function” and thus cause the disease.

So far had we progressed a short while ago. Now these conflicts seem to find their origin more and more in the first period of life, to have their root in childhood, and they prove to be childish conceptions which ought to be transformed into the ideals of mature men.

More and more they prove to be material intended to build a bright organisation—or to put it clearer, they are young growing entities which must ripen slowly and in the end they will form the sound psyche of the ideal man.

Some scientific geniuses—only a few of them—give instances which prove that not only is neurasthenia a result of psychical conflicts—but how every nervous disease, and how every so-called organic disease has its source in a conflict of the soul. For diabetes this has long been suspected by a majority of medical men. Also for rheumatism—but these few tell us how any disease—those of the stomach—tuberculosis—cancer—retinal bleeding, and also those wounds got during the war—find their origin in the deeper psychical condition.

One authority—Dr. Grodech, of Munich, discussed this conception publicly when the cause of the retinal bleedings of the young man—whose disease and cure Dr. Grodech worked out entirely, had been understood, when this cause occurring in his childhood, and which had started a life of its own and had sent down to his sub-consciousness had been changed into useful material, the young man was cured from his bleeding; and the little sight that was left to him he could retain. This growth, this ripening, this purification is the sublimation, the Spiritual Alchemy which we are able to reach as a human being, owing to the indwelling Power of God in the aspect of

our Father the first Logos. Before that we are animals, and belong to nature, then everything is in harmony still.

As a beginner we have the battle—we mistake the time for apprenticeship of the Free Will with its diseases, with its sins—with its death. During that period disease cannot be avoided and as a consequence of the search for healing different methods of cure arise, the one as temporary as the other, as helpless, as faulty; it could not possibly be else, for the soul has to learn—it must be hurt first—and not before the soul has hurt itself in its wilfulness will it slowly begin to realise that much pain and much grief may be avoided by knowledge, by learning the ways of sound development and by living according to hygienic laws.

And on this stage we are at present; people are working hard and striving intensely to understand the how and the why, and when striving, the most excellent men have realised that material disharmony is the result of a conflict of the soul, and that not the matter, but the soul is number one. This is the great moment, the turning point. The science of medicine has got so far, but only by her most prominent representatives. They are fully conscious of the fact that they have but raised a very tiny tip of the veil which separates them from the unknown; they even admit that it may probably take thousands of years to understand the mysteries of life, but they go on bravely because now they have learnt to look upon life more harmoniously, because their heads and hearts need no longer work apart, and a union is imagined where both might work together.

I for my part believe that they have put their feet on the right path, and I think that in the future our healing methods are likely to lean more towards the direct development of our self-consciousness. Up to now we have had consciousness as animals and as animal-men, and nature has spoken in the way of consciousness *not* of *self-consciousness*. It is not long since we have learnt to say "I," and this "I" wishes to regulate

and to control nature, nature who throughout all our animal incarnations has spoken in us for millions of years, and who is much more powerful than our young "I," than our young "Spirit."

The young spirit loses the battle against the old soul, and the struggle causes disease, sin, death. But the spirit begins to grow, and that which began in consciousness will end as inherent wisdom. When nature in us is no longer violated, but is recognised as an indispensable part of the large whole, the purified Spirit gets its full disposal of the Powers of the Soul and every part directs itself in its consciousness, joyful, to its Lord and Master the self-consciousness of man.

Physical Hygiene can only be extended by much hard work, and with the aid of knowledge to the Psychical Laws about growth and hygiene. It does not go at once. But at least we see the direction, and even now we can help in that direction, the development of the self-consciousness. The powers of self only are able to regulate the Powers of Consciousness.

The essential point is practically to solve at least those conflicts which we realise by strengthening the aspects of the self in us—Love—oneness—not the "I" above another, but "I myself" beside the other and the one above both of us. The whole struggle for High Life should be softened down to a struggle for life, not only for ourselves but for all of us. The greater part of the nervous strain should already have disappeared. Not "I," I myself who want to have everything, also that which belongs to others, which we try to get by unfair means, whether we realise them or not, meanwhile pushing the other aside to nothing; but the respecting of human ties would avoid much suffering of heart and soul—venerea and gonorrhea with their far-reaching consequences could no longer exist.

Some diseases are left for which we have not yet got a remedy, but when the solution of a conflict of the soul can stop retinal bleedings and is able to cure the heavy material evil consequences of

scarlet fever, then the hope is left to us that cancer as well as tuberculosis will soon disappear from our society. And the children born of two parents who try to be men, who try to live in the Powers of the Self; they will be the children of the future. As early as the "conception" this Love shall strengthen the child so that its whole life will be a blessing nearly drawn as it is into the most pure and subtle substance. For its prenatal state beautiful building material is built in—in the primary upbuilding stage of all bodies. And the child is born in a perfectly ideal physical condition—firm and yet supple. And after birth the pure food. For those who live Love and Motherhood will not take the life of animals—they do not eat meat—they recognise the great Hierarchies of angels and they will help them. We are drawn by Nature with her sun and light quite involuntarily. Education goes on according to the ideas of

Dr. Montessori, led by the knowledge of biological laws on psycho-mental development. Much—very much can thus be avoided—what is left to the child to bear and work out is the inevitable result of former conflicts, which had not been transformed and have to *be* transformed now in this very form of existence. Led by mature parents, led by mature science, the man of the future stands quite free from the artificial introduction of foreign substances which, when strongly applied, will cause diseases again, diseases along the way of injection and magnetism, quite free from influences brought in from outside—free—so that with his own free will he can direct his body and soul to the will of the Father with Whom he is one. Because of this Loving Will, which is Himself, every part adjusts itself to the whole, and diseases, sin and death are conquered.

This is the future.

Right Conduct in Business

A Paper Read at the Star Congress

By J. K. HAPPÉ

WE have heard a great deal lately about self-preparation; building up a good constitution; moulding our characters; and training the intellect. What is the use of a perfect body if untrained? Let us not forget that all this training is only a means to an end—the end of serving the world by furthering evolution. We have to work both ways. If we only stimulate the spiritual side, in the end we shall have a class of good, well-meaning people, and on the other side the big riotous masses of starving people. You cannot feed them

with spirituality: what they want is bread. So bread has to be provided in the first place. Not only bread, but other things which are also indispensable to the happiness and the comfort of every human being.

Now if we watch conditions around us it would seem that in our present social system comfort and happiness can only be obtained by the few at the expense of the majority. It would seem as if the law of Christ to love our neighbour as ourselves cannot be put into practice as soon as we touch the subject of business, of earning money. And yet we hear from

America of the famous financial specialist, Roger Babson, who proclaims that the Lord Christ was the greatest economist of all times the world has ever seen. How can brotherhood and the earning of money go hand in hand? It is a most noticeable and wonderful fact that at the entrance of the best-managed factory in the world, whose owner accumulated a thousand million of dollars in twenty years, there is an inscription on the one side, "Be a good American citizen," and on the other side, "Be your brother's brother." We all have heard about the marvellous feats accomplished by Ford, who does not believe in charity, and whose workmen work forty hours a week and earn a minimum wage of six dollars a day; who provides 90 per cent. of the motor cars, selling them at a price which permits almost everyone to have a car; who employs cripples and blind people. Can Ford be a wizard? No, he is simply putting the law of Christ—that "it is more blessed to give than to receive"—into practice in a business-like way. He makes no secret of his methods. In a book recently published, "My Life and Work," he tells us that going into business with the object of making money is the surest way not to make it, a statement big enough to make any business-man sit up. He says that any man going into business ought to begin by asking himself, "What wants can I fill; what can I do to contribute to the comfort of the public? What is the greatest possible amount of service I can give? Money ought to be an afterthought only, because it is the necessary outcome of service. The law of supply and demand is based on the survival of the fittest, and has therefore been outgrown by the new civilisation.

In America service is the keynote of business. In America the foundation has been laid for spirituality, because the practicability of it has been proved in daily life.

Now you cannot serve the public by making necessary objects expensive, but at the same time it is utterly wrong to suppose that you can cheapen production

by lowering wages or by lowering the quality of the goods supplied. Frederick Winslow Taylor has demonstrated that by scientific management it is possible with the same expenditure of energy to double or treble the output of a factory if the work is done along the lines of standardisation and simplicity. But this miracle can only be accomplished through the co-operation of the workmen, who are made to share in the greater profit by receiving higher wages. What does the workman care if his employers amass millions as long as he can earn more by working for them than by working elsewhere? People who do not understand will contend that it is wrong to make human beings do jobs over and over again at a record speed. But the facts show that a Ford workman gets less tired than another who does the job according to his own idea. Simplicity in industry implies fewer grades, fewer models. Ford only recently added a second model to his standard car, the best one at the price. Perhaps we make our lives too complicated. By restricting our wants we should make it possible to do more with our money. The good law works both ways. For higher wages mean a greater buying power. Simplicity in industry will eventually lead to a simplification of life. Mr. Leadbeater has prophesied that in a few hundred years four working hours a day will provide all our wants.

Then there is a third factor—truth—for making business prosperous. The advertising clubs of the world gathered at Wembley with the word "Truth" on their banner. Modern advertising educates the public and should tell the truth about an article, giving the information as a means of service.

Service, simplicity and truth are the outcome of the great changes in economics. By understanding the masses we thereby lead them into actions conducive to their good. For the aim of evolution is not the making of a restful and contented world, but the building up of strong personalities working for good by their own will. Therefore social reform must not be

expected to come from the lower classes—from the masses who do not understand—but from the leaders. It would seem, however, that most of those who see the new standpoint of persuasion in educating the public have been led to birth by America. That is why it is so necessary that those who see the new standpoint should try to induce the different governments to follow the lead given by the United States Government, which has formed departments for the special purpose of persuading people to follow certain courses, certain modes of living conducive to their ultimate happiness.

Many of us are eager to serve, but feel

we are not yet ready for service; that perhaps we have nothing to offer. But if we wait till we are ready the world will perhaps be no longer in need of us. Times are moving very quickly now. Verily, we who think ourselves a little in advance of the world may be surprised one day to find the world in advance of us. It is useless to wait for reforms from the World-Teacher. It is for us to try to make the world more fit to receive His teaching. Therefore practical workers are wanted. It is quite right to go on preparing ourselves, and let us not hinder evolution by thinking the wrong way.

Practical Idealism

The New Germany: A First Impression

By S. L. BENSUSAN

TEN months have passed since I left Germany, at a time when conditions had become chaotic. During my stay the mark had fallen until its value was one-millionth part of what it was on my arrival three months before. People were unmistakably short of both food and clothing; saving was impossible, unemployment increasing; there was a general drift in the direction of royalism, communism, or anarchy. Nobody seemed to think that any of these changes held a cure, but everybody was agreed that a change was inevitable, and all thought it must prove disastrous. It came, but not with bloodshed or additional suffering. German financiers, by a stroke of genius,

discovered how to stabilise the mark and to establish the currency on the security of the country's real estate; the result was that a billion paper marks became worth one rentenmark, and although the limitation of the issue has caused widespread trouble in commercial circles and has left the Republic in terrible straits by reason of the scarcity of ready money, the situation has been saved. The Conference in London has ended to the satisfaction of Europe and the U.S.A., and the long night of German distress should be dispelled. Those on the mountain tops of politics and finance see the first signs of another dawn.

In the meantime it is good to be able to say that Germany as a nation is better

fed, better clothed, and far more free from apprehension, so far as the rank and file are concerned, than she was in November last. The people at the head of affairs doubtless understand the nature of the immense difficulties that still beset the country, but the worker has a wage that does not lose its purchasing power overnight: if he is still poor he does know what his wages will buy, and if he can put aside a few marks he knows that they will retain their purchasing power.

For the visitor the position is difficult, because he must share in some measure, however small, the burden of the country's difficulties. In the first place, if he is an Englishman, he will find that his pound-note has fallen from its high estate and is worth no more than eighteen marks and a few pfennigs. The purchasing power of a mark by comparison with the pre-war standard is nowhere more than ninepence. Hotels and pleasure amusements are being taxed to what appears an unwise extent, and this taxation reacts upon the visitor. Railway travelling is expensive, the prices in the cafés are frankly extravagant, out of all proportion to what is given in return. But it is well to remember that this, too, is a period of transition and that the existing high prices follow very closely upon two or three years of low ones. At the time of writing they are full thirty per cent. above those obtaining in England, but for a long time they were fifty or sixty per cent. below the home rates. In all probability, when tranquillity is restored and the life-blood of a foreign loan is poured into the country's parched veins, all prices will tend towards reduction, for if there is one thing certain, if there is one matter that it is clear to all who have eyes to see, it is that Germany is not down and out and has no intention of falling into despair. She can only be driven to it. The spirit of the people has survived a defeat, semi-starvation and disordered currency; it has withstood the invasion of the Ruhr and the detachment of lands that are and must remain German if ethnography has any meaning at all as a

guide to men's actions. Often when I have been watching the life, first in the town, and then in the countryside—for I have covered many miles on my holiday wanderings—I have been reminded of a disturbed ant hill. You know that when somebody has broken up the home of the ants every insect in the community busies itself in frantic haste to repair the damage and to rescue from destruction all that may be saved. So I have found it over here. The commercial energy, the forward movement, may be hampered in a thousand ways, particularly by lack of means, but it is at most merely suspended. The nation is ready and willing and anxious to settle down to hard work and is prepared to make whatever effort may be found necessary to get free of its obligations and recover political and financial independence. That it can do this without a terrific struggle is impossible; the burden of taxation goes far to strangle every endeavour, and many an enterprise that might bring profit to the State if it were allowed to thrive is being crushed out of existence. But the endeavour defeated does not die, it is merely directed into another channel. A business may be lost, scanty resources may come to an end, but the will to work remains, and the determination to stand free before the world. There is a strong current of patriotic feeling running through the country. You find it expressed in the music of the town bands, in the songs and recitations from public platforms, in the gathering of the boy and girl students, who are taking their simple holidays all over Germany as I write, passing in companies to the great forests and beautiful health resorts with which their land is so richly endowed. One hears very little about the vexed conditions in Rhineland and in the Ruhr, but it is impossible not to see the immense danger for the peace of Europe that underlies them.

Three summers ago there was no sign of any ill-feeling in the country. Germany had waged war, and the verdict of the stricken field had been given against her. She had accepted that verdict and was

prepared to settle down, to get rid of debt, and to walk along the paths of peace on the hard road to renewed prosperity. She had shown her mind at the time of the revolution, and the few monarchists one met outside Bavaria which has its own mentality were the survivors of the Junker class, or people who were devoted to the Hohenzollern family, because they had some reason to be grateful to it or because they thought honestly that the Republic could only make confusion more confounded.

Last year there was a perceptible change. The invasion of the Ruhr, the tragic farce of the Krupp trial, the hard treatment of the railway men, the continued employment of African troops—all these things were creating a deep and dangerous bitterness, which was increased by the terrible financial difficulties that affected every class of the community. It was apparent that, unless some change were brought about, the seeds of national ill-feeling would take root and grow until they spread their fruits from North to South, from East to West.

In the past year this has happened. It is not too much to say, that for the German to-day, only one nation is the enemy. I have found no ill-feeling, expressed or implied, towards any of the other peoples of Europe or the United States; indeed, Americans are popular here, for they bring over a large amount of money and spend it freely on the best the country has to offer, while they have met distress with a large-handed and open-hearted generosity that will not be forgotten. There is no open denunciation, but it is impossible to overlook the undercurrent of anger that is passing through the national mind, or the strong and confident belief that for all abuses of power—and they are many—and for all infliction of humiliations—and they are constantly recurring—there is an account that awaits settlement and carries a very high rate of interest. Those of us who hate even the thought of war, may revolt against the implications of this state of mind, but it is worse than foolish to ignore them. They exist. They dominate

the German outlook to-day, and they can only be removed by removing the cause and the causes of the cause.

If we look below the surface it is not difficult to see that the real reason why the French hand is so heavy is that France understands the unconquerable national spirit that opposes her, and has rendered nugatory all her efforts to separate Rhineland from Reich; in her fear of *revanche* she is doing much to make it inevitable. Yet it should not be beyond the will and the wisdom of the statesmen to reconcile the differences between the two countries before they grow too acute for the possibility of peaceful solution. Certainly there are very few in either country who want war, and there are none who stand to gain by it. Europe lies exhausted. One of the most powerful factors in her recovery is German industry. Without the exercise of her fullest endeavour, Germany can neither clear her way, nor pay her debts, and, bitter as her feelings are to-day, there is no reason to believe that they could not be improved immensely. If the situation were eased, if the French occupation ceased in the Ruhr and were modified on the Rhine until it came into line with our own, which has always been effective and has never been provocative, the change in conditions would be rapid. Wherever I go I find that, while the bitter resentment exists, the overmastering desire is for a return to peaceful work. Everybody knows that the taxation, which eats the heart out of life and takes the keen edge from pleasure and recreation, can only be overcome by many years of steadfast endeavour, an endeavour which shall not be hampered and shall represent the contribution of a united and sorely-tried people to the resolution of their own difficulties. Given a country free to act without impediment in the pursuit of prosperity, a prosperity in which all the world could share, and there would be time and opportunity to forget the troubles and bitterness of the past few years.

One writes at a moment when things may be taking a turn for the better, but

it is clear to many thinking people who know the country well that if conditions are allowed to drift, the forces that make in one way or another for social unrest will assert themselves once again and with increased momentum that comes when people lose heart. I have no wish to be in any sense an alarmist, but Germany with something like fifty million virile people is being oppressed by a policy supported officially by a people who will soon be outnumbered. In any event the ill-will, even though it be but quiescent, of ninety million Europeans is a terrible burden to an impoverished Continent, and every possible effort should be made so to promote better feeling between Berlin and Paris, between Michel and Jacques, so that the wounds they have inflicted upon each other may be healed. My close enquiries have shown that as between simple German and the simple Frenchman there is still a small reserve of good will and respect to draw upon. It is far less than it was, say, in 1921, but is not yet a negligible quantity. The trouble is that present conditions tend rapidly to exhaust it. The Order for which this Journal stands has followers and friends in both countries; they could hardly find a nobler task than the promotion of friendly feelings between two great nations, now bitterly estranged by the action of the worst representatives of both, the people who thought in terms of power, territory or *revanche*, rather than in terms of goodwill and brotherhood. Perhaps it is not easy for the middle-aged and the elder to make friends, but those who are growing up might be reached. They after all must pay the heaviest price if bad blood spreads.

* * *

Turning from political to other aspects of the country's life one looks in the first place at agriculture, because one of Germany's gravest problems was the food shortage, and it is obvious that she can have little money to spare for expenditure on imports. We know, too, that one of the results of the Revolution was to affect the position of the peasant,

whether he was proprietor or farm labourer, and if we ask ourselves how Germany is to fare in the immediate future, the key to the answer lies in the cornfields. We must remember that in the ordinary course of rotation roots succeed corn, that is to say, that potatoes follow wheat or rye on arable land. So far as my enquiries carry me, it would appear that the harvest of this year will be far below the average.

The long winter injured corn crops throughout the great agricultural area of East Prussia, and people tell me that farmers, suffering under the universal burden of heavy taxations, are unable to provide the necessary fertiliser for their fields. It goes without saying, that many years have passed since Germany was in a position to import artificial manures, and the soil is now beginning to feel the effect of food shortage. It is well to remember, that if the land is to feed men, men must feed the land. Still worse is the story that reaches me from parts of agricultural Germany, of farmers who were compelled to sell their standing crops in order to find money for the taxpayer and consequently must carry a harvest of which the proceeds have already passed from them. How such men are to carry on through the winter, how they are to find seeds, fertilisers, maintenance, and, above all, taxes until another harvest comes round, is one of the gravest problems with which the rulers of the Republic must concern themselves, and they are not agrarians. It is not unlikely that the policy of the agrarians will be adopted *faute de mieux* as a result of a harsh winter and sodden summer.

Already it is clear that if farming is to endure, and if the fields are to yield their fruits in due season, it will become necessary to reimpose those taxes on imports which were removed a few years ago. This will mean an increase of food prices in the towns, a consequent demand for higher wages, and such an addition to the costs of production as can only be made good by an inroad upon the eight-hour day. The conscience of the world approves of the forty-eight-hour week,

but all the signs in Germany go to suggest that it is passing out of the domain of practical politics and that fifty-four, or even sixty, hours will become necessary if the factories and workshops are to meet their obligations and have a little residue for those who conduct them. It is hard on the workmen; the change will not be brought about without violent protest and, it may be, considerable unrest, but it is worth pointing out that no head of a business, no man occupying a responsible position in any undertaking to-day, is satisfied in Germany with the forty-eight-hour week so far as he himself is concerned. The men I have met who are occupying a responsible position seem to regard all hours as sacred to labour, and are content to take such recreation as Sunday can afford. It is impossible to expect the leaders of industry to impose a seventy-hour week upon themselves for the sake of their country and to confirm the proletariat in the possession of an eight-hour day.

The peasant proprietors of Germany realise the responsibility of ownership; they work without ceasing. I have seen three generations labouring side by side on the strips that are the family possession, and even then their reward is as scanty as the labour is hard. The big farmer, on the other hand, must conform to rules and regulations, and consequently he must treat his workers much better than they would treat themselves if they owned a little land of their own. It follows that the position for him is becoming more and more acute.

Another difficulty that besets agricultural Germany is the decision of a former government to extend as far as possible the area of peasant proprietorship. It is, of course, an admirable thing that a man who will work hard on the land should have the complete access that ownership alone can afford, but a very great difficulty that is declaring itself just now. The peasant owner is not concerned to grow any more corn than will suffice his own needs and enable him to set aside

a small surplus to feed his live-stock. He knows that there is a ready market for his pig, his calf, his chickens, and his geese, and the national need for bread-stuffs does not appeal to him; indeed, it is likely that he is not conscious of it. Consequently the enormous spread of small ownership has been associated with a definite reduction in the amount of corn available for national consumption, and the bad effect of this condition needs no insistence. It is twofold. In the first place there is less bread-stuff raised on German soil for the open market, and secondly there is an increased antagonism between the peasant and the townsman, an antagonism that has declared itself in very ugly forms in times of crisis. One may go further and suggest that in purely agricultural areas where there are no such things as hedges, farming in strips is not of any economic advantage. The larger the area under the control of a vigorous, efficient and well-equipped farmer or landowner, the greater the chance for the successful application of modern methods, and, above all, of modern machinery. The amount of hard manual labour that the peasant proprietor must accomplish is astonishing. Fortunately for Germany, her cultivation on the whole is good, and she has mastered the art of turning all surplus to account. She can grow and use sixty million tons of potatoes, while if we grow six millions we have an unsaleable surplus. Another point in her favour is that live-stock has increased considerably, and although the wastage of war and the reparation demands have not been made up, the present position, if I am rightly informed, compares quite favourably with that of a year ago. The coming winter can be faced without such grave anxiety as besets Russia, if only the potato crop should prove a good one, but on the whole agricultural problems rank among the most serious of those internal questions that the government must face and solve. The prolonged wet spells in August and September have wrought untold harm.

Ojai, California

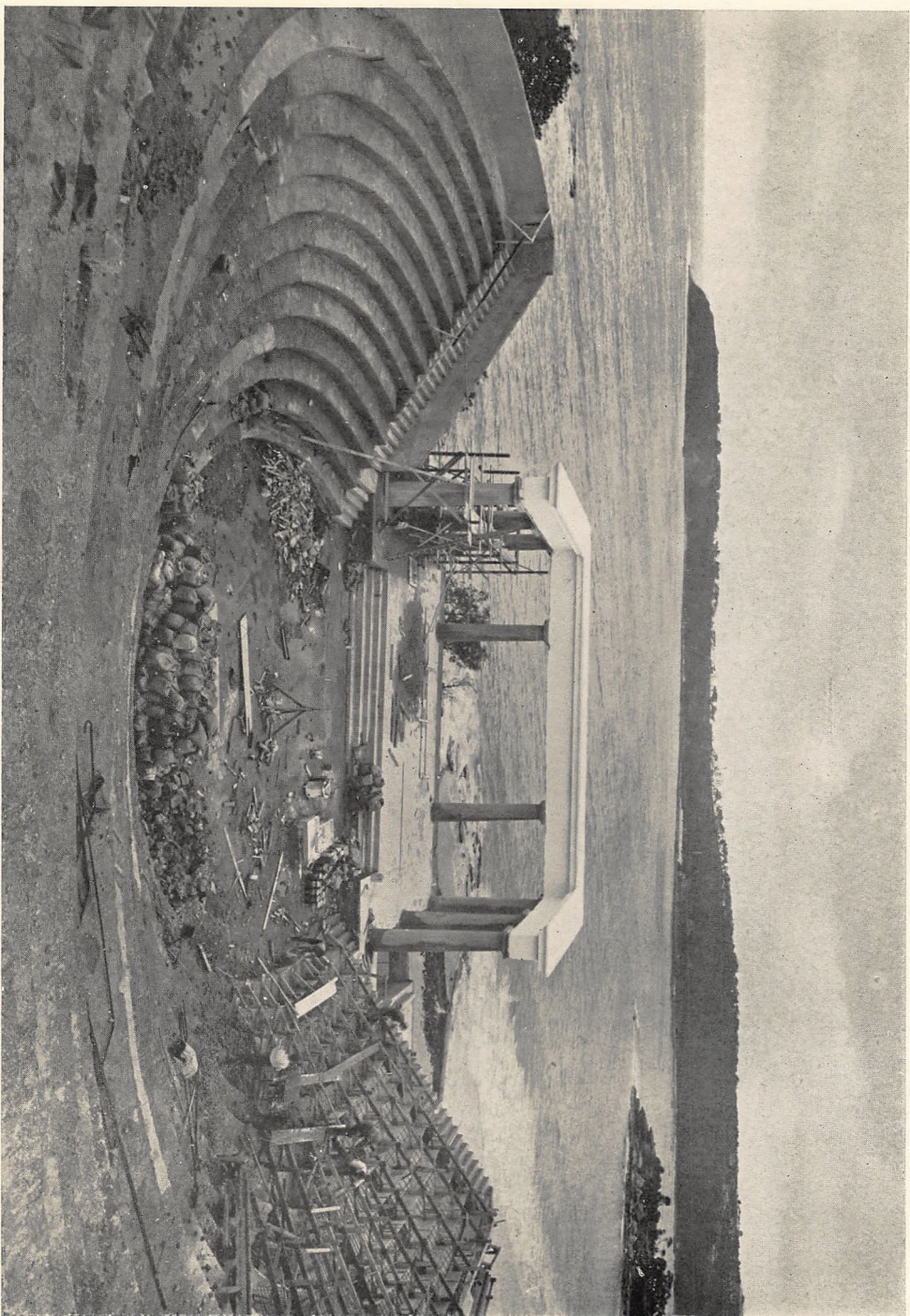
THE future of an Amphitheatre to be discussed; a voyage; San Francisco, a city which, like London when freshly contacted, induces nausea and an intense desire to depart thence at the first possible moment; Los Angeles, pleasant in comparison, its streets covered as by black-beetles, with incessantly rushing shabby black motor cars—a city even more ruthless to the pedestrian than Paris—a night there and then, in the glory of a perfect morning after rain, some eighty-five miles' motoring through the Foot-hills to Ojai, where the Head of the Order of the Star in the East was staying.

Ojai, pronounced Ohai, is a Spanish word meaning nest, for the little town or village of that name is beautifully situated at the upper and narrower end of the broad Ojai Valley, where the hills close in behind and literally form a mountain nest for this fair place. The property which the Head has purchased as the nucleus for the Star centre in America lies some five miles up from the village—still nearer to the encircling hills. All is silence here, and the wonderful quality of the silence instantly strikes the listener. It is somewhat like that holy silence of the high Alps, where glacier and snow-peak reign supreme, and the world is lost to view. But that is at 10,000ft. or so, and Ojai lies but 1,500ft. above sea-level, while what snow there is seems little more than a sprinkling on the highest ranges, which run to 6,000ft. and 7,000ft. And

yet the silence would seem to be as "the silence of eternity interpreted by love," so that after but a few hours in the place all other interests drop entirely away, and it is difficult to regard them except as some remote dream of another life. It would be easy to believe that one had passed through the gateway of death to the fairer worlds that lie beyond. Thought seems hushed and indeed inhibited, while a deep and utter happiness has taken its place. Day after day it continues unabating, this penetrating, rare, sweet joy not quite like anything ever known before. Ojai is the abode of the Head, and that is the explanation.

We found him more strenuously at work than could have been guessed. Long had he been thus engaged, and to step into the atmosphere which surrounded him was to be very near to the Heart of things. The utter understanding without a word spoken, the deep, unhurting sympathy, the "knowing, even as you are known" feeling, make for a peace in the presence of the Head, which is sheer joy in a great companionship. It is like riding on the crest of a wave, or being lifted above the difficulties and oppositions of life to a land of far distances. Reluctantly did one leave the place if even for a motor run, to be driven by his skilful hands and most steady nerves at a pace which he liked to increase at times to even 60 miles an hour.

As afternoon drew on the influence would deepen as though an unseen force were permeating house and garden, and



THE STAR AMPHITHEATRE, SYDNEY, N.S.W.
THE WORK NEARING COMPLETION

pouring out a glorious benediction. One afternoon this was even more marked than usual as we wandered among the orange trees, where the air was heavy with scent, while blossom and fruit weighed down the white and golden trees, and butterflies in their hundreds and most dazzling humming birds flashed to and fro like fire. The very mountains round seemed waiting. "It was a miracle of an afternoon, that by rights must herald some divine event to match its quality." When the time came to pass through the climbing roses into the house for the evening meditation at six o'clock, the wonder only increased till later we seemed at the very Heart of the world, and still that intense, almost piercing, joy was uppermost.

In this place dwelt the Head, dauntless, consecrated, selfless. Small wonder that the work of the Order everywhere is charged with new life and the spirit of sacrifice, when its Head, the channel for its force, devotes himself to the work of preparation to an extent of which we can little dream. Love and a passionate self-sacrifice for love's sake betoken the life he leads.

As through a glass darkly can we already see the signs of that which will be. Easily can be traced the likeness of the Cross-bearer, in the spare, almost strained, physical body which must be prepared. Once, as in his yellow robe, the Head stood in a doorway, also yellow draped casually speaking to someone, the slight figure seemed to take on the majesty of a youthful Lord Buddha, while the features seemed carved into that semblance and to shine with somewhat of that vast serenity, till we might have been looking back down the ages and then forward again to a far distant future. We felt that if Star

members could conceive the preparation the Head is making their energies would be redoubled, and their devotion to the coming Lord renewed in the desire to share, to some slight extent, the pathway trodden by those who would be the helpers of the world.

Rumi, a Sufi poet, says: "There is a flute, one end of which is in the lips of God and the other end of the flute is in the heart of man." So did it seem at Ojai as though a current had been established; a bridge 'twixt heaven and earth which made the Great Ones very near—so close it seemed like heaven.

OUR HEAD.

Not "our" Head any longer. That title would seem too personal, too provincial for the Head of this great Order. He is that, but much more besides, for the whole world shares his heart, and we who follow him with glowing love, who long only that we could do something for him, must enlarge our petty boundaries to take the whole world in as he has done. Not "I" and "our," but "we" and "your"; not "our" work, "our" movement, but the world's work, the world's movement. And this while still we toil one-pointedly and more arduously than ever at the particular task before us, knowing that few there be who share the light of knowledge, and that these few must therefore make the flashing of that light their first concern. All the world has to be impressed with the message and the meaning of the Star before the Great Helper comes if the Order is to carry out its trust. And but a few years remain, for soon, very soon, will the Lord indeed come.

M. R.

A Member's Diary

STUDY OF ISLAM—ALLIANCE AMICALE DES DAMES VISITEUSES—MISS A. M. F. COLE ON EXPORT OF HORSES FOR BUTCHERY—THE DRUIDS AND THEOSOPHY—ELIZABETH STUART PHELPS ON VIVISECTION—FRENCH POEM BY MARGUERITE COPPIN—THE BACON CALENDAR.

MR. H. C. KUMAR of Hyderabad, Sind, recently compiled a brief *résumé* of the Mystic Teaching of Islam, with the object of bringing about a better understanding between the two great religions of India. Some copies of this work found their way to distant lands, and Mr. Kumar has received letters of appreciation from Brazil and Constantinople, and he informs us that the Theosophical Society has, at the instance of Mr. C. Jinarajadasa, resolved to start Moslem Leagues for the study of Islam in Theosophical circles.

* * *

IT may be of interest to readers to know of the work done by a few members of the Order of the Star in the East in Paris under the name of "Alliance Amicale des Dames Visiteuses," a kind of co-operative association for helping poor, old and lonely women and men in different districts of the French capital. There are now, I believe, sixteen ladies and one gentleman doing what they can for twenty-one old people, all deserving cases. About 1,800 francs have been distributed among them. Apart from the ideas of Karma, Brotherhood and Charity which inspire these workers, there is also the belief in reincarnation, when these souls will return to their life on earth.

* * *

MISS A. M. F. COLE, who works wholeheartedly to dispel the clouds of ignorance and apathy of the British people in its attitude towards the export of horses for butchery, has written the following lines expressly for these columns. Her story speaks for itself. Let all who can help in some way to prevent such terrible suffering.

* * *

ONCE more I call on the British public to insist on legislation to stop the export of horses for butchery. The storm of public indignation against this traffic, in 1920,

forced very drastic measures on the Ministry of Agriculture. But those measures depend on special instructions from the Ministry and on picked men at the ports. And in spite of such instructions and such men, the export of horses for butchery has begun again—and is increasing—with France, where the conditions are extremely cruel; is increasing fast with Holland and creeping on in other countries. Every week more or less worn-out horses are shipped, without regard to weather and without special attendants. On the other side they are entirely in the hands of butchers and dealers, and many suffer greatly from hunger and thirst. Nearly all are killed with poleaxe or hammer. I have seen both fail to kill at the first blow.

* * *

THE present Act is the same as it was when the conditions of the traffic shocked the Minister—and the public. It is a quite inadequate Act, open to quite diverse interpretation. Only an Act that makes the live export less profitable to the dealers than slaughter on this side and export of the carcasses can stop the export for butchery. The Bill prepared by the R.S.P.C.A. would put an examination fee of £20 on all horses exported, except those of an age or a value that would prevent their export for butchery. That Bill would stop the live export.

* * *

THIS year I have seen English horses, whose best work is done, standing in foreign fat cattle shows, limping from boat to stable and sweating with pain, killed with the poleaxe, killed with the hammer. Is it the will of the English people that our horses, worn out or not worn out, should be sold for slaughter, in places where I have heard screams and groans wrung from horses? An increasing number of our horses are being

exported every week to such conditions. I call on the British public to insist on legislation to end the traffic."

* * *

MAJOR C. F. J. GALLOWAY has sent the following interesting notes on the pamphlet written about the Druids by Mr. Peter Freeman, so well known as general secretary of the Theosophical Society in Wales. It is published at a price which brings it within the reach of all.

* * *

THE Theosophical Society in Wales has set before itself the very useful task of exploring into the distinctively Welsh contributions to spiritual and occult teaching. In druidic lore it has a rich field for investigation and this has naturally formed one of the first subjects to which study has been directed. It is satisfactory to see that the fruits of this study are already being made public. In "The Druids and Theosophy" (McLellan; 6d.), Mr. Peter Freeman has given us a short essay rich in material for thought. He indicates very clearly the identity of the druidic teaching with that Divine Wisdom, or Theosophy, which forms the basis of all religions, and he shows up the crudity of that ignorant and self-complacent attitude which regards the Druids as barbaric idolaters.

"As Dr. Besant says in her foreword: 'This little brochure is but the opening of the door. May many walk through it, and enrich and beautify their land with the dust-covered treasures they will find.' It is an excellent introduction to the subject, leaving one with a keen desire to learn more of it. It is to be hoped that it is the first of many publications and that it will be followed by more detailed treatment of some of the aspects of Druidism which are here just touched upon. That Druidism should have a deep esoteric significance is only to be expected; but it needs treatment from the theosophic point of view to bring this out.

"Exception may be taken by some to the statement that Wales included the whole of England in druidic times. Why use the word Wales, which is of Anglo-Saxon derivation, meaning 'foreign,' and was applied to that part of Britain which the Anglo-Saxons did not conquer? The old Keltic term 'Prydain,' in its modern form "Britain," would have been more historically correct. One cannot help suspecting that the patriotic general secretary of the T. S. in Wales has an idea that England may one day be re-absorbed into Wales.

"The illustrations of druidic symbols and designs add interest to the perusal of the pamphlet. When it is stated that it is published by McLellan, there is no need to add that it is well printed and attractively got up."

THE following is an extract from a speech made some time ago by Elizabeth Stuart Phelps Ward on Vivisection before a Committee of the Massachusetts Legislature:

"We hear too much, in this matter, of the phrase, 'Two sides.' The words are impossible as applied to painful and irresponsible vivisection. Yesterday, to-day and for ever, it remains true that there are some things which have not two sides. There are no two sides to the fundamental concepts of morality. There are no two sides to the elemental precepts of humanity. There can be no two sides to our view of the nature or conduct of a man who throws 125 dogs 25ft. out of a window to see how many of their bones will break, and then lets them linger in the agonies of hell to see how long they will live; nor of a man who will freeze or boil a dog to see what its temperature may be; nor of a man who will vivisect the quivering nerves out of a sentient and un-anæsthetised cat to exhibit before his classes the skill of his pitiless hand; nor of a man who will starve guinea pigs or roast rabbits to death to prove—God knows what!—unless that they will die. It is not an 'open question' whether a man should, in the words of the witness, 'subject a poor old worn-out horse' to torments which I cannot describe even if you could listen. Only an audience limited to vivisectors could bear to hear what the horse endured. There are not two sides from which to estimate a man who will fasten in the torture-trough the noblest animal God ever made; an animal only a little lower than mankind—an animal at his best so superior to the vivisector whose hand he tries, out of the piteous impulse of his generous and noble heart, to kiss, in death—I would rather be that dog than his inquisitor. It is on record that a dog undergoing a shocking vivisection of the vertebral nerves twice escaped the knife, and, struggling up in his agony, put his arms around his vivisector's neck to plead for mercy, and that he prayed in vain.

"Not for any glory, or honour, or treasure that this world could bestow, not for any hope, or comfort, or joy that any world could offer, would I be that man. Would you?

"Vivisection, at its best, is an accused defendant. It has been arraigned in many lands and condemned in some. It can never stand before the world without fear and without reproach. It is a practice with a lost character. Treat it, at the very least, as you do other suspicious or doubtful practices. At least, enforce the screen laws on it. Tear away the veil; unbar the doors, and give the facts to the sunlight. If, indeed, it does not sicken and refuse to shine upon them—see to it that it never shall.

"A gifted woman of our own land has summed the whole question in less than twenty words when she says: 'Vivisection is only possible because the world—so merciful, but so careless—cannot endure to learn what vivisection means.'"

LES PLUS SAGES.

LES monts l'ont dit aux monts, et les plaines
aux plaines;
L'oasis du désert aux brûlantes haleines,
Et les humbles vallons aux sussurants ruisseaux,
Tous le savent. Il vient. Les êtres et les choses,
Tout L'attend : la ciguë aussi bien que les roses,
Tout L'attend de nouveau.

Et c'est comme autrefois, quelques-uns se
préparent
Et remplissent leur lampe et peut-être la pârent
De fleurs chaque matin ; et tout comme autrefois,
Le grand nombre se rue au plaisir, aux affaires,
Sans écouter, emmi les chansons mensongères,
Le Silence où parle la Voix.

Les jours passent, les ans, les printemps, les
automne ;
Et, pausant en l'effort, l'Humanité s'étonne :
Le Seigneur ne viendra-t-Il pas ?
Mais les arbres aux bois et les flots à la plage
Patiemment poursuivent leur vie arde et sage,
Jamais douteurs et jamais las.

MARGUERITE COPPIN.

* * *

THE BACON CALENDAR

1.

"THE religious man is called superstitious.
I had rather believe the most monstrous
fables that are to be found in any
religion than that this world was made without
a deity."—*De Augmentis Scientiarum*.

2.

"The lowest virtues are praised by the
common people, the middle are admired ;
but of the highest they have no sense of per-
ception."—*De Augmentis Scientiarum*.

3.

"Confusion gives an impression of multi-
tude."—*De Augmentis Scientiarum*.

4.

"That which happens contrary to hope
and expectation comes more gratefully and with
greater pleasure to men's minds."—*De Augmentis
Scientiarum*.

5.

"Where there is plenty of everything there
is no room for want."—*De Augmentis Scientia-
rum*.

6.

"For it seems that there are two kinds of
harmony and music : one of divine wisdom,

the other of human reason."—*De Augmentis
Scientiarum*.

7.

"The most useful inventions are due to
experience and have come to men like wind-
falls."—*De Augmentis Scientiarum*.

8.

"He who remembers or recollects, thinks ;
he who imagines, thinks ; he who reasons,
thinks ; and in a word the spirit of man, whether
prompted by sense or left to itself, whether
in the functions of the intellect, or of the will
and affections, dances to the tune of the
thoughts."—*De Augmentis Scientiarum*.

9.

"In all wise governments, those who sit at
the helm can introduce and insinuate what they
desire for the good of the people more success-
fully by pretexts and indirect ways than
directly."—*De Augmentis Scientiarum*.

10.

"And surely as nature creates brotherhood
in families, and arts mechanical contract
brotherhoods in societies, and the anointment
of God superinduces a brotherhood in Kings
and bishops, and vows and regulations make a
brotherhood in religious orders ; so in like
manner there cannot but be a noble and generous
brotherhood contracted among men by learning
and illumination, seeing that God himself is
called 'The Father of Lights.' " (St. James 1. 17.)
—*De Augmentis Scientiarum*.

11.

"And, therefore, if you will have sciences
flourish, you must observe David's military law ;
which was, 'That those who stayed with the
baggage should have equal part with those who
were in the action' ; else will the baggage be
ill-attended."—*De Augmentis Scientiarum*.

12.

"A precept is to undertake nothing which
of necessity takes up a great quantity of time,
but to have this sound ever ringing in our ears,
'Time is flying, time which cannot be retrieved.'"
—*De Augmentis Scientiarum*.

13.

"We should not always wait for occasions,
but sometimes challenge and induce them."—
De Augmentis Scientiarum.

14.

"Liberty of speech invites and provokes a
similar liberty in others, and so brings much to

a man's knowledge ; but secrecy induces trust, so that men like to deposit their secrets there, as in their own bosom."—*De Augmentis Scientiarum*.

15.

" Men's weaknesses and faults are best known from their enemies, their virtues and abilities from their friends, their customs and times from their servants, their opinions and thoughts from their familiar friends with whom they discourse most."—*De Augmentis Scientiarum*.

16.

" Where respect of persons prevails, there will be unequal measures everywhere, and for the most trifling reason, as it were, for a morsel of bread, judgment will be perverted."—*De Augmentis Scientiarum*.

17.

" Knowledge that tendeth to profit, or profession or glory, is but as the golden ball thrown before Atalanta, which while she goeth aside and stoopeth to take up she hindereth the race."—*Valerius Terminus*.

18.

" The human understanding when it has once adopted an opinion draws all things else to support and agree with it."—*Novum Organum*.

19.

" What a man had rather were true he more readily believes."—*Novum Organum*.

20.

" Numberless are the ways, and sometimes imperceptible, in which the affections colour and infect the understanding."—*Novum Organum*.

21.

" Speculation commonly ceases when sight ceases, insomuch that of things invisible there is little or no observation."—*Novum Organum*.

22.

" The human understanding is unquiet ; it cannot stop or rest, and still presses onward, but in vain. Therefore it is that we cannot conceive of any end or limit to the world ; but always as of necessity it occurs to us that there is something beyond."—*Novum Organum*.

23.

" The human understanding is of its own nature prone to abstractions, and gives a

substance and reality to things which are fleeting."—*Novum Organum*.

24.

" And generally let every student of nature take this as a rule—that whatever his mind seizes and dwells upon with peculiar satisfaction is to be held in suspicion, and that so much the more care is to be taken in dealing with such questions to keep the understanding even and clear."—*Novum Organum*.

25.

" Stories invented for the stage are more compact and elegant, and more as one would wish them to be, than true stories out of history."—*Novum Organum*.

26.

" The human understanding is moved by those things most which strike and enter the mind simultaneously and sudden, and so fill the imagination."—*Novum Organum*.

27.

" For, as the saying is, the lame man who keeps the right road outstrips the runner who takes a wrong one."—*Novum Organum*.

28.

" For, although it may happen one or twice that a man shall stumble on a thing by accident which, when taking great pains to search for it, he could not find ; yet, upon the whole, it unquestionably falls out the other way."—*Novum Organum*.

29.

" The understanding must not, therefore, be supplied with wings, but rather hung with weights, to keep it from leaping and flying."—*Novum Organum*.

30.

" For we see in games, as chess or the like, that the first rules and laws are merely positive, and at will ; and that they must be received as they are and not disputed ; but how to play a skilful and winning game is scientific and rational."—*De Augmentis Scientiarum*.

31.

" We ought to remember that there are two things which are known to God, the author of the Scriptures, but unknown to man ; namely, the secrets of the heart, and the successions of time."—*De Augmentis Scientiarum*.

Letters to the Editor

GOLDEN APPLES.

To the Editor of the HERALD OF THE STAR.

SIR,—If the terms "despicable" and "pitiable" applied in my article in the July HERALD to the wholly gluttonous or to the valetudinarian, have given offence, I am sorry; but these are surely moderate expressions to apply to possible murderers, wanton destroyers of children's health and happiness; for where animals are slaughtered the atmosphere presses heavily on the young by night.

The flesh food in our bodies very often prevents us from being awakened on the astral plane, where we should be doing good useful work. Meat diet awakens a craving for alcohol and nicotine, both of which cause many deaths of others. The quickness of reaction, so necessary to engine drivers, chauffeurs and airship pilots is impaired by indulgence in drinking or in smoking; not to speak of the disease generated in the intemperate themselves. Finally, the eating of flesh foods is one of three cruelties condemned in "At the Feet of the Master."

Yours, etc.,
JOHN CORDES.

ONE OF MANY.

To the Editor of the HERALD OF THE STAR.

SIR,—In this article in the July number of the HERALD, Mr. N. K. Mirza seeks a name to put upon his friend's attitude in not joining the Order. After various epithets, he descends to "cussedness" to express his view of it.

I am inevitably reminded of the following passage in the records of the Master Jesus: "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not us." . . . "He that is not against us is for us."

Let Mr. Mirza therefore refrain from urging his friend, who is perhaps "one of many," to join him on the housetop. There is much work to do, besides beating the drum and waving flags. Doubtless his friend knows this, and smiles, as sometimes the Buddha seems to smile, in gentle tolerance of the eager Chela.

Eagerness for the cause is very beautiful, but yet—at the feet of his friend—Mr. Mirza may, if he will, gain a "Vision beautiful," fair beyond the utmost of his present dreaming.

Mayhap the text wherewith I chide may lead him to realise that the Master has some servants who "also serve" though they seem only to stand aside and wait.

Yours, etc.,
P. CRITOPH CLARE.

CREDIT REFORM.

To the Editor of the HERALD OF THE STAR.

SIR,—Amongst the three letters opposing reforms as advocated by Major Douglas, is one by Mr. Jos. Bibby, to whom I owe a debt of gratitude for having many years ago, by his paper, introduced me to the tenets of Theosophy. May I suggest that instead of asserting its ridiculousness Mr. Bibby use his influence to persuade some of the experts to show us "why" it is ridiculous, in non-technical language. We all know the backing required to a cheque, it varies with the person drawing same, but what has that to do with tickets in the form of Treasury Notes? Even the Labour Party does not seem guilty of any intention to spoil the credit of the country, and seems to realise that that would only defeat any aims for the uplift of the workers.

I am sure you would print letters opposing, as freely as those for, the scheme as evident from those in this issue. I thought there might be people "comfortably off" like Mr. Pullar, who wished the workers to work ten or even twelve hours per day for them, while they have leisure to see these things better than most people, but I did not expect them to come forward in print. And as a farmer, I can believe that we "ought" to leave finance to those who understand it, if in the words of Mr. Pullar our Banks pay 20 to 57 per cent. dividends, while the producer of food gets no dividend at all. Evidently they do understand it.

We are in the position to-day that the problem of production is largely solved without any necessity for anyone to work twelve hours per day at any arduous task, but the stocks of goods cannot be transferred to the use of the people who have helped to make them, the workers having to cease work and their families go bootless because the boot factory has too much stock and cannot employ more labour. The farmer cannot produce more, but has to cut down his labour and output while the men whom he might train and employ go hungry or are sent off to Australia in a juvenile emigration scheme. It may be cheaper to grow our food in Australia, but we certainly cannot do all our work there unless we all go there to do it. The financiers might be able to stay here with their 57 per cent. dividends if they did not get nervous that we might fail to send over the necessary food, clothes and boots. Speaking from an economic standpoint we should do it all right in return for payment, but they would perhaps be on the weakest side as to bargaining power. It seems that economics are not quite everything.

I cannot go into details of the "Douglas" scheme. I have not studied it sufficiently, and

Superphysical Science

by A. P. SINNETT

A MS. left by this well-known author for posthumous publication will be of interest to students

CONTENTS :

Humanity and the Divine Hierarchy—The Growth of Humanity—Life between Lives—The Solar System—The Sirian Cosmos—Form, Life and Consciousness—The Path of Initiation—The Human Aura—The Ethers—Elementals and Devas—The Future of the Century—The Brotherhood of Sacrifice—The Superphysical Aspect of Sex—The Animal Kingdom.

Crown 8vo. 240 pp. Cloth bound

Price 6/- Postage 5d.

The Theosophical Publishing House, Ltd.

9, ST. MARTIN'S STREET, LONDON, W.C.2,
and at 43, GREAT PORTLAND STREET, W.1

THE NEW ERA

AN INTERNATIONAL REVIEW OF NEW EDUCATION
for Teachers, Parents, and all interested in THE CHILD

OCTOBER SPECIAL NUMBER (Illustrated)

ON
Experimental Work in the New Schools

Records of Pioneer Schools in
U.S.A. GERMANY CEYLON WELWYN GARDEN CITY

Sex Education in Home and School (PART I and II)

A few copies of the above two numbers are still available.

Single Copy, 1/2 post free

Annually, 4/6 post free

New Era Lending Library containing latest books on Educational Method, The New Psychology, Sex Education, etc., especially collected for Parents and Teachers. Write for Catalogue. Postal service for country members.

THE NEW ERA, 11, Tavistock Square, London, W.C. 1

PUBLISHED JANUARY, APRIL, JULY and OCTOBER

have attended no study classes; but it seems to me that it is not the details which are important, but the principles at stake.

If you suppose that a primitive community without any monetary system suddenly decided to adopt one, then it would make considerable difference to the value of their commodities and to their total of "nominal wealth" whether they issued two thousand million "Treasury Notes" or one thousand million. It would not make any real difference, the only consideration being the convenient amount. But if you suppose that community suddenly solves the problem of production of commodities by machinery on a large scale so as to be able rapidly to increase its wealth as measured in stocks of commodities, and machinery to produce more, then the amount of "Treasury Notes" should increase *pari passu* with their real wealth, and bear about the same relative proportion to the real wealth as it did at first. This would be essential if the elements of production were privately and individually owned in any manner such as we are accustomed to; any system of communal ownership is another matter; otherwise there would be great inequalities and difficulties.

As far as I understand the "Douglas" scheme this is the proposal; there is no proposal of the free, unrestricted issue of money as suggested by Mr. Wilkinson. What is the use of speaking of "experts" as if all principles as well as details were completely mastered by them when at the moment they are disagreeing as to the advisability or otherwise of hurrying the restoration of the gold basis?

I hope that in so short a letter I have been sufficiently clear to show that there is an important principle at stake and that it is not mere nonsense.

Yours etc.,
WM. BEVAN.

WHAT A STAR MEMBER SHOULD BE.

To the Editor of the HERALD OF THE STAR.

SIR,—Having read the article by Lady Emily Lutyens in the July HERALD, and noticed her wish that the question of what a Star Member should be, might be taken up in the correspondence columns of the magazine, I take the liberty of expressing an opinion on the subject.

A very interesting study of the life of Christ from an occult standpoint has recently come into my hands, "Mystic Christianity," by Ramacharaka, and while reading these pages, I was struck by two things specially. (1) That Jesus was a very high occult Master, and (2) that He led a life of most strenuous activity amongst the poor.

He gave to His disciples a training which enabled them to pass quickly through different stages of occult attainment, which must have required strenuous application on their part, and He gave them this training because He required their services as teachers and healers

to the enormous mass of people which flocked around Him.

The will to learn and a passionate love for humanity were the characteristics obviously required from the disciples. Their lives must have been exceedingly hard, and as far as I can see there would be no time for the Master to say: "Well done, thou good and faithful servant." The work alone was the thing that mattered.

The great hindrances to His ministry were the self-sufficiency and conventionalism of so many of the people of His time. We should examine ourselves to see if either of these things is to be found in our own character, because if so, as is most probable, we could merely be hindrances and not helpers in the work.

If the Master comes to earth again, He will obviously come to work, and to perform a work not only for the moment, to be blessed with momentary results, but for posterity. The present results will be of less importance than the fact that an influence should be set going which shall be of increasing power spiritually for the whole world for centuries to come.

I think that in order to be of any use in such a work, Star members should cultivate in themselves the habit of practical helpfulness and of willingness always to learn. For instance, if we as Star members believe in certain good causes, we should support those causes by practical help if possible, but at least by a subscription to their funds, even if this means self-denial. We cannot be people who stand by, if we are ever to imagine for a moment that we might possibly be of use to the Master. Then, as regards willingness to learn, everyone who has had the very slightest experience of occultism, knows that preconceived notions have all to go overboard when that study is commenced. We should be willing to learn from life and human nature, also, and to cultivate perfect understanding and sympathy with our fellows. There is no study more necessary than that of human nature if we wish to help the Master whose work we may consider will lie, as with all spiritual teachers, amongst the masses.

We must love others much more and ourselves very much less if we are to be anything but hindrances either now or later.

Yours, etc.,
M. R. WALKER.

THE STAR MEMBER AND FAMILY RELATIONS.

To the Editor of the HERALD OF THE STAR.

SIR,—This letter is an attempt, and probably a poor one, to answer the ideas and questions set forth by "A Student" on "The Star Member and Family Relations" from a young married woman's standpoint.

I have also been a little dissatisfied with the small amount of writing on this point from Star and Theosophical Society members. It is such a vital question this sex and marriage problem.

LECTURES BY CLEMENT JEFFERY, M.A.

AT
MORTIMER HALL, Mortimer
Street, W.1, during October

TUESDAY, Oct. 14th:

PREVENTION OF CANCER

TUESDAY, Oct. 21st:

NERVES, and HOW TO RIGHT THEM

TUESDAY, Oct. 28th:

MAN: A SUPER-WORM

The Lectures commence at 8 p.m.

TICKETS, 2/- and 1/-, to be obtained
from Messrs. Keith, Prowse & Co., or at
Mortimer Hall on evening of Lectures.

**PROCEEDS TO BE DEVOTED TO
PEARSON'S FRESH AIR FUND**

See next issue of this journal for pro-
gramme of November Lectures

The ROSICRUCIANS INVITE YOU

ACCORDING to their traditions, the
Rosicrucians *invite* you to study with
them and become a member of one of the
oldest fraternal and mystical schools of
philosophy still existing. No other form
of propaganda is conducted.

Therefore you, reader of this unusual
notice, are *invited* to accept the privilege
extended and ask for intensely interesting
literature not otherwise procurable. Send
no money, but enclose 2d. postage for
mailing.

Those living in England may address:
RAYMUND ANDREA, Grand Secretary,
48, Hillgrove Hill, Kingsdown, Bristol,
England.

Those living elsewhere may address:
Foreign Legation, 843 Octavia Street,
San Francisco, U.S.A.

THE DRUIDS AND THEOSOPHY

by PETER FREEMAN
with a Foreword by DR. ANNIE BESANT
PRICE 6d.

WM. McLELLAN & Co., 240, Hope Street, Glasgow
T. P. H., 9, St. Martin's Street, W.C.2

Health first!

It's so easy to inquire.

THE time to write a
post card and id.
stamp is all you need
spend in learning of an
unique system of natural
methods, whose great value
has been proved by an un-
paralleled record of success
in treating all kinds of seri-
ous chronic diseases during
a period of 12 years.

Our Healing Factors

Scientific Fasting.—The most
wonderful method for the elimi-
nation of disease.

The Milk Diet.—The most natural
and efficacious method for build-
ing up devitalised bodies.

Scientific Dietetics.—Including
Raw Food diets, Fruit diets,
etc., etc.

Hydrotherapy.—Sprays, Showers,
Full Baths, Sitz Baths, Packs,
Steam Baths, etc.

Massage.—Scientifically applied by
competent operators.

Spinal Manipulation.—Including
the best features in Osteopathy,
Chiropractic, Spondylotherapy,
etc.

Curative Exercises.—Class In-
struction and individual advice.

Electrotherapy.—In its most up-
to-date and effective form,
including High Frequency,
Diathermy, Auto-Condensation,
Radiant Light and Heat.

Heliotherapy.—Sun and Air Baths
under ideal conditions.

Administered by S. LIEF, N.D., D.O.,
D.C., and a Staff of Competent Helpers.

*Write for FREE
Health Literature.*

**Lief's Nature Cure
Health Home, Ltd.**

**Orchard Leigh,
Chesham, BUCKS**

Perhaps when the new Teacher comes we shall receive some definite ideas about whether divorce is right, whether birth-control is right by any other means than self-control, and so on.

Writing for myself, I think married life is an excellent school of discipline for woman. Through the emotions, which form the larger part of the average feminine life, she is tested and tried, made to pass through all the shades of joy and suffering.

The first weary years of adjustment to married life, the physical nausea and sickness, the combined beauty and pain of bringing into birth a human being, the deep love for her husband and the little ones, all stir and bring to fruition every part of her nature. I cannot write fully upon the effect on the man, but probably it forms the rock-bottom of his personal life also.

I do not think everyone should be drawn into marriage. There are some who are not fitted, physically or otherwise, and for them the single life is best, and will probably provide them with all the food for growth necessary in their present life.

I believe if a man and woman were to set to work and try to make a success of their married life they could do it by constant care and perseverance, but the domestic ledger would have to be equally balanced, an equality of give and take, an infinite and well-measured amount of patience, affection, and tolerance on both sides. As it is, in the present state of civilisation, it is usually a question of one or the other having to take a longsuffering and restrained attitude, constantly on the watch, lest a hasty word of criticism, censure, or temper should upset the ship of domestic peace. If we could find those pairs of human beings who have struggled through the depths of married life, and have reached the heights of perfect harmony and mutual understanding, then perhaps they could point the way to those of us who are still struggling upwards.

The quotation, "Whom God hath joined together, let not man put asunder," I would explain in this way, that those who have been joined together, or attracted towards each other by God, or their inner spiritual selves, should not allow man, or in other words, personalities, either their own or those of others, by showing selfishness, separateness, jealousy, intolerance, and so on, to break their unity, and sever the tie of mutual affection.

Yours, etc.,

B. JACKSON.

IS THERE A "SHORT CUT" TO THE SOCIAL MILLENNIUM?

To the Editor of the HERALD OF THE STAR.

SIR,—Those who have been studying social and economic problems and who have tirelessly worked in industrial, social and political movements during the last fifteen, twenty and more years under the inspiration of a great social ideal, may perhaps be forgiven some

absence of enthusiasm with regard to the new "Douglas Credit Theory" short cut. The history of social and political movements of the past twenty years will record the "rise and fall" of not a few theories that seemed alluring enough. Each group of enthusiasts made its contribution to the great movement and was in time absorbed; at least, the essential thing for which it stood, stripped of its exaggerated claims, passed into the thought and intention, so to speak, of the main "current" of progress.

I am not going to be rash and predict that this will happen to the "Credit Power" theory. Quite frankly, I am not sufficiently interested in its special claims to care very much. One is often safe in discounting a great deal of the special claims of any special theory. There is such a thing as inter-relation and "relative value," harmony and perspective and proportion in considering economic proposals as in other concerns of life. One might even go so far as to suggest that when the expert exponents of rival theories of financial reform—as has happened many, many times—have cancelled or ironed out their respective claims, we shall eventually get to the solid substance.

If I were asked to give an answer as to the possibility of there being any "short cuts" to a millennium, I should say without hesitation: "Heaven forbid!" It may seem cruel and heartless, but I sincerely believe that the taking of a so-called "short cut" would mean disappointment if not disaster. It does require a believer in a Divine Plan and Divine Guidance to be convinced of this possibility and danger. Many have come to this conclusion, who are or were thorough-going sceptics as to any Divine Guidance in human affairs, simply as a result of the study of social movements in the past and the tendencies of to-day. Our economic, social, financial and political systems are complicated enough in all conscience; but when these are viewed in relation to strong and decided tendencies in our national and social as well as international life, he would be a rash man indeed who claims to have an infallible remedy for social ills.

After all, supposing we could and did bring about the wonderful results often mentioned by the application of the Douglas Theory to finance, what would be the result as far as industry is concerned? Would it solve, for instance, the question of the warring of rival interests between employer and employed? It would do nothing of the kind. No revolution in our financial system would alter the fact of this struggle of conflicting interests. It may, if effected, even intensify the struggle.

There is an answerable case against the present financial system, but it is part of a similarly unanswerable case against the whole economic and industrial system of to-day. The part is not more important than the whole, and what applies to the part applies to the whole.

Yours, etc.,

D. JEFFREY WILLIAMS.

The Fellowship Club

51 & 52, LANCASTER GATE, W.2

Vegetarian Guest House

LOUNGE ACCOMMODATION
SMOKE ROOM. GAS FIRES AND
RINGS. WIRELESS

PER WEEK
Single Rooms, from £2 15 0

Double Rooms „ £6 6 0

FURTHER PARTICULARS FROM MANAGERESS

"LILY HURST"

HEALTH-CULTURE HYDRO

95, UPPER TULSE HILL, S.W.2

FOR A HOLIDAY REST-CURE

Within easy reach of Wembley
OPEN-AIR SUN CURE
LIGHT TREATMENT
VITAL-MAGNETIC HEALING

W. S. HENDRY.

'Phone: Streatham 3045

PERFECT EYESIGHT WITHOUT GLASSES

The instructive article in this issue of
the HERALD OF THE STAR, entitled

IMAGINATION & VISION

is being reprinted in pocket size
pamphlet form.

Price 6d., posted 7d.

From booksellers, or direct from—

Capt. C. S. PRICE, 50, Tavistock Sq., London, W.C.1

Mr. Gilbert Dethick

will read and correct
ENGLISH MSS. from
foreigners. Small fee.

—Address: 12, Great
Ormond St., London,
W.C.1

NEURITIS, SCIATICA RHEUMATOID ARTHRITIS *and their cure*

**Why these agonizing complaints
are speedily removed by the
combined Eltekon Orthopædic
methods of treatment**

Free Notice on Orthopædy

NOW that Orthopædy has come to public notice and is no longer confined to hospitals for deformed children and wounded soldiers, let us examine what Orthopædy is, what it does, and why it speedily removes all these chronic diseases of which mankind has been suffering for ages past.

Orthopædy is the science of relaxing contracted muscles. Almost every disease that befalls mankind is due to contracted muscles. Some say that disease originates in the spine, and some diseases do originate there. Others claim that disease is due to infection, and no doubt some of our ills find their origin in germs and accumulated poisons, but in the final analysis we must look to the muscles for relief.

Neuritis, like rheumatism, is a muscular complaint. Neuritis is one of these complaints that leaves the sufferer neither rest nor peace. What is Neuritis? There are two kinds of this dread complaint:

- (1) The real Neuritis. The person who suffers from this is always in agony, morning, noon and night; there is no respite.
- (2) The false Neuritis. This is less painful but not less troublesome. It is due to a contracted muscle pressing on a nerve.

The same applies to Sciatica; there is the real and the false. Sciatica is neuritis of the sciatic nerve.

Orthopædy soon masters the troublesome nerves by releasing the guilty muscles. Nothing but releasing the contracted muscle either can or will give the sufferer the long-sought relief. Embrocations sometimes release the muscles, but this end is never reached by applying embrocation or massage when the deeper muscles are affected.

Orthopædy alone reaches all muscles, both deep and superficial. The muscles respond immediately to this treatment, and thus does the patient again know peace and restful nights.

*Please write for Special Notice
on Medical Orthopædy, by G.A.M.*

ELTEKON ORTHOPÆDIC INSTITUTE
104, Great Russell Street, London, W.C.1

THE "HERALD" PROFESSIONAL CARDS

PERFECT SIGHT
WITHOUT GLASSES
(DR. BATES' METHODS)

Miss K. Beswick

Consultation
by
Appointment
only

c/o DR. J. J. DUNNING,
Osteopath,
64, BROOK ST., W.1

Telephone: Mayfair 2803

Mr. Geoffrey Hodson
(COLOUR TREATMENT)

has moved

from: 4, MANCHESTER ST., LONDON, W.1.
to: 18, ADAM ST., PORTMAN SQ., LONDON, W.1.

Telephone: Gerrard 7625. Hours: 9.30-5. Saturday, 9.30-1

Mr. CUTHBERT H. BRAILSFORD
HAIR SPECIALIST

Practising exclusively the method (Hot Oil and
Hand Vibration) as originated by Mme. Hunger-
ford, of New York and Chicago, U.S.A.

VICTORY HOUSE,
LEICESTER SQ., LONDON, W.C.2

RHYTHMIC BREATHING AND
GESTURE AND
RELAXATION

Mr. E. Jack Burton

'Phone:
Regent 940.

13, ARLINGTON STREET,
LONDON, S.W.1

PERFECT SIGHT
WITHOUT GLASSES
(DR. BATES' METHODS)

Mr. C. S. Price

Consultation
by
Appointment
only

50, TAVISTOCK SQUARE,
LONDON, W.C.1

Telephone: Mayfair 3763

Mr. J. H. Charles (Gramdorf)
CHIROPODIST

2, MANCHESTER STREET,
MANCHESTER SQUARE, W.1
Near to "Wallace Collection" and to "Baker Street."

William Thomas Pavitt

Designer and Maker of BADGES and
SYMBOLIC METAL WORK of
every description :: TALISMANIC
JEWELLERY A SPECIALITY ::

17, HANOVER SQUARE, W.1

WEAVE YOUR OWN DRESSES

Household Linen, Curtains, etc. **HAND LOOMS**
supplied ready to start WEAVING from 25/-
upwards. Spinning Wheels, Looms, Yarns, Silks,
Wool, also Hand-woven Materials on Sale. Lessons
given. Call or write for patterns and price list.—
ALSTON WEAVING STUDIOS, Dep. A.,
39, James St., adjoining 49a, Wigmore St., W.1

ALWAYS OPEN and
ready to welcome you at

GORSE CLIFF

Food Reform Guest Home (Vegetarian), MILFORD-ON-SEA, HANTS.

SPECIAL WINTER TERMS.

As we advance our charges for the Popular Holiday Season, we have decided to REDUCE THEM ACCORDINGLY when the season is over. This, we hope, will make it easier for a larger circle of friends to "SAMPLE" our GUEST HOME in the off Season, and encourage also more semi-permanent residents to Winter with us. We shall, therefore, commence on October 1st to give the IMPORTANT REDUCTION OF 15 Per Cent. from our Ordinary Terms. This will bring a "three-guinea room" down to £2 13s. 6d. net, and higher price rooms, of course, pro rata. Taking into consideration the general character of our home (now very well known), its unique position, the wonderful climate, at once so MILD, yet always BRACING, and its PERFECTLY GLORIOUS AIR which acts like a magic tonic causing one to simply revel in the PURE JOY OF LIVING, there should be no lack of interest to attract all who CAN come to GORSE CLIFF to do so at the earliest date possible.

Many of our rooms have Central Heating with Hot and Cold Lavatory Basins. Our Home is well furnished throughout, and everywhere, and all the time, the comfort and happiness of our Guests is the first consideration.

Telephone: No. 56, Milford-on-Sea

THOMAS S. CROFT, Managing Partner.

Xmas Terms are 10 per cent. above ordinary. Early Booking will be necessary to secure accommodation.

THERAPEUTIC INSTITUTE

(Proprietor: J. ALLEN PATTERBOUX)

18, KING'S RD., SEDGLEY PARK, MANCHESTER,
for cure of diseases by Natural Remedies only:—
Dietetics, Herbalism, Psycho-Therapy, Hydro-
Therapy, Massage, Electro-Therapeutics, Colour
Treatment, "Dowsing" Radiant Heat and Light,
etc., etc. *Tariff and First Consultation Free*

COTSWOLD HILLS

FOOD REFORM HOLIDAY HOME, 600 ft.
above sea level. Delightful scenery & woods;
invigorating air.—Apply prospectus Miss
Francée Jeens, Pitchcombe, nr. Stroud, Glos.

ISLE OF SHEPPEY

BOARD and RESIDENCE in Bungalow
overlooking Sea. High and healthy situation. Quiet
country surroundings and bracing air. Reform and
ordinary diet. Terms moderate. Apply—
THE MISSES ASLETT, "THE BEACON," WARDEN.

DERBYSHIRE HILLS

VEGETARIAN GUEST HOUSE. Alt.
600 ft. For restful holiday amid beautiful
scenery. Motor. Tennis.—K. S. LUDLOW,
"The Briars," Crich, near Matlock.

BATH—"Queen of the West"

"Premier of all Spas."

Beautiful Scenery, Lovely Parks. Bowls, Tennis,
Golf, etc. For comfortable BOARD-RESIDENCE
(2 to 2½ Gns. weekly) apply MISS L. K. SPEAR,
25a, Milsom Street, Bath.

WIMBLEDON COMMON

Charming BEDROOM and SITTING-ROOM, com-
municating, in well-appointed house. Geyser, gas
fires, garden. Beautiful situation and lovely views
from every room. Exceptionally good cooking.
Moderate terms.—MISS SNELLING, 6a, Denmark
Avenue, Wimbledon Common, S.W.19.

NORTH DEVON

Rockingham—Westward Ho! (Bideford Station)
FOOD REFORM GUEST HOUSE
(detached), facing South, and with beautiful views of Sea and
Country; varied and generous diet, including home-grown
vegetables, salad and fruit every day; warm, sunny rooms;
home comforts and good fires; constant hot water; plenty of
books.—Write Miss FOLL or Miss FULLER.

AN IDEAL GUEST HOUSE

16 & 17, Norfolk Terrace, BRIGHTON

Mr. and Mrs. Massingham have added the adjoining
house, and now have 4 large reception rooms
including dining room to seat 60. All Bedrooms
Hot and Cold Water, Gas Fires, etc. Write for
Tariff. TERMS MODERATE AND INCLUSIVE.

SUNNY SOUTH DEVON

BOARD-RESIDENCE. Vegetarian and ordinary
diet. Every home comfort; good fires. One minute
shops, five minutes station; trams to Torquay.
From 2 Gns.—Misses TURNER and WHITEHEAD,
Westbourne, Kernow Road, Paignton.

PEACEHAVEN

ON THE DOWNS BY THE SEA
VEGETARIAN GUESTS received in BUNGA-
LOW HOME. Terms from £2 2s. There
is an excellent bus service between Brighton and
Newhaven, and many interesting Downland vil-
lages are within easy reach.—Mrs. MILLS, South-
down Avenue, Peacehaven, nr. Newhaven, Sussex.

F. T. S. has removed to

KINGSDOWN, TEIGNMOUTH, S. DEVON

where PAYING GUESTS are received in modern
house, facing south and open Sea. Fifteen minutes
from station.

Le Domaine de l'Etoile (International CELIGNY (nr. GENEVA), Switzerland Theosophical Centre.

Spiritual Training Centre. Woods and beautiful
Scenery. First-rate vegetarian fare.—Terms on
application to the Director—

Mr. RENÉ BOREL, Céligny (near GENEVA).

EASTBOURNE leads for SUNSHINE

Easily First in the Official Records for Last Year.
(Eastbourne, 1869 hours; next highest, 1831 hours)

The Resort that satisfies Conventional and Unconventional Tastes
Equally. Expansive, rolling downs. Finest Health-giving Air.
The well-known VEGETARIAN GUEST HOUSE,
2, Jevington Gardens, is centrally situated in the best
locality. Tennis. Mrs. ROGERS (cooking diploma).

ISLE OF WIGHT

VEGETARIAN GUEST HOUSE.

Roomy old Country House completely modernised.
Garden 3 acres. Tennis, Croquet. Beautiful Wood
and Down Country. Easy access to all parts of the
Island.— MRS. WYNNE, Godshill Park, I.W.

HURSTDENE, Nutfield Road, REDHILL SURREY. 'Phone: 454 Redhill.

AN IDEAL FOOD REFORM GUEST HOUSE
for tired Town Dwellers. Open-air Chalets, Tennis,
restful Garden, Daily Char-a-banc Tours to all parts
of Surrey, also to Brighton, Hastings and East-
bourne. Good Train service. Twenty-one miles
from London. Gas fires in bedrooms, Miss BARDSLEY

13, MARINE PARADE, DOVER.

A FOOD REFORM GUEST HOUSE. Good Cooking and
Home-made Cakes a speciality. Specially recommended by
Mr. Eustace Miles, M.A. The house is situated on the Sea
front, and is well-built, with sunny rooms. Dover is noted for
its healthy climate, and is in close touch with Folkestone,
Margate, Canterbury, Deal, also France and Belgium. Terms:
2½ to 3 guineas weekly. Students taken for Food Reform
Cookery. Apply: Mrs. ERNESTINE BURROUGHS.

THE OCCULT REVIEW

Edited by RALPH SHIRLEY.

Monthly 1/- net ; 12/- per ann.

SAMPLE COPY FREE ON APPLICATION

THE OCCULT REVIEW has for many years been regarded as the Leading Magazine devoted to the study of Psychic and Occult Phenomena, and its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature.

SEND FOR RIDER'S 64 pp. CATALOGUE OF PUBLICATIONS, covering a wide field, and including works on New Thought, Mysticism, Psychical Research, Occult Philosophy, Freemasonry, Astrology, Alchemy, Hypnotism, Mental Pathology and Therapeutics, Fiction, Biography, and General Literature, etc.

London: WILLIAM RIDER & SON, LTD., 8, Paternoster Row, E.C. 4.

STJERNEN

(The Star)

A Scandinavian Review for The New Age

appearing bi-monthly and containing, besides Translations of Mr. Krishnamurti's Editorial Notes, articles from prominent Scandinavian writers representing new constructive lines of thought.

Price : 10 shillings a year.

Write to Dr. Lilly Heber, Box 34, Blommenholm, Norway.

THEOSOPHY

IN THE BRITISH ISLES

A Monthly Magazine devoted to the Service of BROTHERHOOD, Religion and Occultism.

THE purpose of this Magazine is to stimulate enquiry into the eternal truths which are the basis of all religions, and to discuss subjects of the greatest interest and value in Occultism. **Within the last year THE MAGAZINE HAS BEEN ENLARGED BY SIXTEEN PAGES, and now covers more ground than it has ever done.**

Annual Subscription, 7s. 6d.

Single Copies, 7½d. Post Free.

APPLY DIRECT
TO—

Editor : 23, BEDFORD SQUARE, LONDON, W.C.1

The Theosophist

Edited by ANNIE BESANT, D.L.

An International Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism. The Official Organ of the President of the Theosophical Society.

A special attempt is now being made to relate the advances of modern science to the results of clairvoyant investigations.

9¼ × 6¼ inches.
136 pp. Illustrated.

Annual Subscription :

15/-
or \$3.75
POST FREE.

THE THEOSOPHICAL PUBLISHING HOUSE

9 St. MARTIN'S STREET, LONDON, W.C. 2 ; 826 OAKDALE AVENUE, CHICAGO, ILL. ; and ADYAR, MADRAS, INDIA.

THE LIBERAL CATHOLIC

Published MONTHLY in Australia, Great Britain and the United States

AN International Magazine devoted to the interests of THE LIBERAL CATHOLIC CHURCH, and to the study of Christianity in the light of modern scientific, philosophical and occult knowledge. The Rt. Rev. C. W. LEADBEATER, the Presiding Bishop of the Liberal Catholic Church, contributes regular articles and has given permission for selections from his "Answers to Questions upon the Hidden Side of Christianity" to appear month by month. Regular contributions will also appear by the Rt. Rev. IRVING S. COOPER and the Rt. Rev. F. W. PIGOTT, M.A.

TO BE OBTAINED FROM THE OFFICE OF "THE LIBERAL CATHOLIC"

In the UNITED KINGDOM and EUROPE: No. 2, Upper Woburn Place, London, W.C. 1.

In AMERICA—2041, Argyle Ave., Los Angeles, Calif., U.S.A.

In AUSTRALASIA and other Countries—The Business Manager, Box 5, Killara Post Office, N.S.W., Australia

Subscription—5/- per annum. Postage 1/6 extra. In the United States, \$1.50 post free.

The Standard Astrological Text Books 15/- each (Postage 1/- each book extra.)

ASTROLOGY FOR ALL: Simple and instructive, no calculations.

CASTING THE HOROSCOPE: full details with Ephemeris for 69 years.

HOW TO JUDGE A NATIVITY: Complete rule for judgments.

THE ART OF SYNTHESIS: Showing the relation between planets and consciousness.

THE PROGRESSED HOROSCOPE: Showing your tendencies at a glance.

THE KEY TO YOUR OWN NATIVITY: Showing you how to read your own horoscope. (Postage 6d. only.)

ESOTERIC ASTROLOGY: Showing the inner side of Astrology.

PRACTICAL ASTROLOGY: Alan Leo, 5/-, Postage 6d.

BOOKS by MRS. LEO (Postage 6d. each book extra):—

RAYS OF TRUTH, 5/-

ASTROLOGICAL ESSAYS, 5/-

THE LIFE AND WORK OF ALAN LEO, 6/-

THE ROMANCE OF THE STARS, 3/6

PLANETARY INFLUENCES, 2/-

These Prices are nett. Please note the address and send direct to:—

"MODERN ASTROLOGY" OFFICE, IMPERIAL BUILDINGS, LUDGATE CIRCUS LONDON, E.C.

ASTROLOGY

HOROSCOPES Cast and Delineated 10/6 (by post or at interview)

Literature free. :: LESSONS GIVEN.

R. H. T. NAYLOR, 394, Oxford St.,

Hours: 10—6.

LONDON, W.1.

Your Hand. HAVE IT READ by Mr. CHILD.

INTERVIEWS DAILY, Hours, 10-7. Saturdays by appointment.

Interesting and informative leaflet, "The Hand a Living Horoscope," sent on receipt of application. Mr. C. W. CHILD (Editor of "The Super-Man"), 7, Great Quebec Street, Marylebone Road, London, W.1. (Close to G. C. Rly. Terminus, and within two minutes' walk of Baker Street Tube and Metropolitan Stations.)

YOUR HOROSCOPE CAST AND INTERPRETED.

Send date and place of birth, together with 5/-; Short Readings 2/6; to

M. GEE, c/o M. LOVELL, 51, Marloes Road, Kensington, London, W.8.

THE GARDEN SCHOOL (Ballinger), Ltd., Great Missenden

An Experimental School offering a First-class Modern Education on Natural Lines

With special attention to Music, Arts, Crafts, Carpentry, Eurhythmics, Greek Dancing, Drama, Games. Free Time-Tables. Creative Education. :: APPLY TO THE PRINCIPAL.

Make a note of it

A quiet lunch in a quietly comfortable little restaurant, where you can be certain of delicious pure food, is a daily pleasure at

The Roadside Luncheon & Tea Rooms,

5, Princes Street, Cavendish Square, W.1

(adjoining Oxford Circus).

Of course all who know the unique "P. R." Foods (which are all on sale at the counter) expect good things here; but even so the food is a revelation of how appetising meatless meals can be.

Proprietors: WALLACE PURE FOODS, Ltd.



Order of the Star in the East

(ENGLISH SECTION)

National Representative - Mrs. BAILLIE-WEAVER

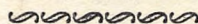
Headquarters: 6, TAVISTOCK SQUARE, LONDON, W.C. 1

Telephone : MUSEUM 2364

The Usual Wednesday Evening Lectures

For Members and Enquirers will be held at 8 p.m.
at 6, TAVISTOCK SQUARE, W.C. 1.

Oct. 8th	The Attitude of the Order .	<i>Mrs. Baillie-Weaver</i>
„ 15th	The Recognition of Greatness	<i>Mr. G. S. Arundale</i>
„ 22nd	The Outer World and the Inner Life	<i>Mr. G. S. Arundale</i>
„ 29th	The Way Great Teachers Work	<i>Mr. G. S. Arundale</i>
Nov. 5th	The Cost of Personal Disciple- ship	<i>Mrs. E. A. Gardner</i>
„ 12th	Signs of the Coming . .	<i>Mrs. Stevenson Howell</i>
„ 19th	. . . . .	<i>Mr. C. Finarajadasa</i>
„ 26th	Hero Worship: An Aid to Character Building . .	<i>Miss K. Browning</i>
Dec. 3rd	The World Teacher and Youth	<i>Mrs. E. A. Gardner</i>
„ 10th	The Ideal of the Spiritual Life	<i>Mr. G. Hodson</i>
„ 17th	The Practice of the Spiritual Life	<i>Mr. G. Hodson</i>



HEADQUARTERS

including MEMBERS' ROOM and MEDITATION
ROOM, open daily from 10 a.m. to 5.30 p.m. (Saturdays,
10 a.m. to 1 p.m.)

Wednesdays—Members' Reading Room open till 8 p.m.