

THE Herald of the Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. 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.

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THE CASTLE, PERGINE,
in the heart of the Trentino, spoken of by Mr. Krishnamurti in the Editorial Notes last month,
where he spent the summer, after the conclusion of his Star Conference at Ommen.



THE PARTY AT PERGINE.
Left to right: Helen Knothe, Rama Rao, Krishnaji, Rajagopal, Lady Emily, Betty Lutyens, John Cordes,
Mary Lutyens, Dr. Sivakamu, Malati Patwardhan and Ruth Roberts. Mr. Nityananda took the photograph.

Editorial Notes

WHILE I was in America this year, at an hotel in California, at a table next to ours there sat a very rich family consisting of the father, mother and their two children. They were from the east, as they say in California, meaning from the Eastern States of America. They were of a type that one meets very often in America, exceedingly kind, hospitable and good natured. They breathed an atmosphere of geniality and of hopeless respectability. The respectability that is prim, verging on an aloofness which is so unnatural. The average American is much kinder than the average European; how often has it happened in Europe or in England that a perfect stranger whom you have never seen in your life before or are never likely to see again, comes up to you and says, "Say, you seem to be a stranger to this country, can I do anything for you?" This happened to me two or three times in a short period of a fortnight, and I am quite convinced that those kind persons who enquired would have exerted themselves considerably to help and to be of some use. I am sure this has not happened to many of us who have spent any considerable time in Europe in travelling or when we are lazily strolling in the streets. The greatest happiness that a person could have comes only, I think, through genuine kindness and by showing that divine quality at all times. The Americans have this, and there lies their supreme greatness. They may be childish, crude, or any other thing that you may be pleased to call them, but what no other nation has to that same degree, except perhaps India, the American nation, which is in slow formation, excels in, that genuine kindness which is the mark of a great people. Along that path, through

emotion, America will develop to the height of her greatness, and it would be foolish on our part not to recognise this and to condemn her because she does not follow the same path of evolution as ourselves. It seems to me that it is the duty of every Star member to try and understand and co-operate, as far as they can, in helping other nations and civilisations. We are at the stage of evolution where segregation and separation means stagnation, not only for individuals but also for nations. In the growth of a young nation or the re-vivifying of an ancient one, there must be people who have the vision of the glory that is awaiting such nations, and I believe there are many in our movement who have seen dimly, in a passing moment, that happy vision, and it is upon them that, as Star members, the duty is laid of helping, as far as lies in their power, to materialise that happy dream of reality. America and India are two such examples. There are many who know the great rôle that America is going to play in the building up of a world civilisation, and those Americans that know must use their knowledge in directing, however feebly, their nation along the right channel. It is the same with us in India. There are many of us that have dreamed dreams of our great spiritual country and all of us dreamers must not be content to dream away the vision, but transmute it into the right action of true energy and thus convert our dream into a happy and lasting reality. India and America have many things in common with each other, and perhaps—who knows?—there is a plan that these two countries should share the glorious crown of spirituality. But each of us must strive, in his own little or big way, for the true glory of his country, remembering that eventual segregation leads to decay and that eventual

separation is against the law of *true* evolution. Be an idealist, however feeble your attempt, and your efforts will be used by the great Architect in the construction of the world. Not an effort, not a struggle, will be overlooked as long as they are helping and co-operating with the Plan of God. The Star members throughout the world, whatever country they may belong to, must realise that we are placed here to do a definite piece of work, that is to carry out the Plan of God. Your country is one of the petals of the Rose of the world, but you must not destroy its glory by petty nationalism and hatred, for you will then crush the petal of the Rose. Each nation, like each individual, has a definite part to play in the evolution of the world, but the nation, like the individual, must find out what function it has to fulfil. I strongly believe that the thinking Star member in every country of the world has an idealised dream for his country, and if he but purifies it, thus ennobling it, he will discover for himself the *rôle* his country and he himself are going to play in the dreams of evolution. Thus shall we not only be of greater use to the Teacher, when He shall come, but also to our neighbour whom we shall make happy. The Star members realise but little of their responsibility in this direction, and our devotion and religious enthusiasm must be turned into practical channels, so that the Plan of God, for humanity, may be carried out consciously and deliberately by each one of us.

* * *

I am very sorry that I left my friendly family at the hotel and digressed unpardonably, but let us return to them. As I said, the family consisted of father, mother, a son and a daughter. I was so struck by the faces of the two young people. I suppose the son was about fourteen and the daughter about thirteen years old. Undoubtedly they were on their holiday, away from their petty schools, their everyday friends, and having the time of their lives unconsciously in the most wonderful valley of

the Yosemite. They had the smile of utter happiness; their walk, their manner, and their whole being expressed joy, untouched by sorrow. What was a curious thing, perhaps, was that they seemed to be utterly unconscious of their most enviable happiness, and it was a great delight to be near to watch them in their clean health and in their strong youthful happiness. I had a strong desire to talk to them, but like them, being very shy, we never made an opportunity. I now regret it, for I am sure we could have found something which would have attracted us to each other which might have lasted all through life. Probably we shall never meet again, and their life and mine will lead us along different paths.

While I was enjoying their company, silently, without their being aware of it, many questions arose in my mind with regard to them, and they were these—How extraordinarily different they will be when they grow up? Their youth, their happiness, their health, their clean openness will give place to something else—that something with which, unfortunately, we are all only too familiar! Responsibilities and worries will crowd in, uninvited and perhaps unsought, and the freshness and the pure happiness of youth fade away. Haggard faces, dismal outlook, and a lifeless imagination have destroyed the youthful happiness and dreams of glory. Why does the natural smile disappear as one grows older? Will those two happy faces become like the rest? Will their open and frank expressions disappear? Will they suffer—and why should they suffer, after all? Will they, who seem to be so different from the rest of the world, be moulded and squeezed to suit the pattern that the world loves? Or will they follow a different path?

They have the appearance, the feeling and the look of being different from the unthinking individual that one meets in the streets, in clubs, in fashionable societies all over the world; these two charming people seem to have the capacity of not just doing those things that convention demands, that their environment

requires, that their "education" insists upon and that they were capable of being supremely happy in the struggles that follow the great. For I felt sure that they possessed the germ of greatness, which could be developed to maturity within a limited time, unlike many of us who require an unlimited time. Here were a couple of very young people who, if directed along the right path, with right education, with right affection and with right thought, have every possibility of gaining that divine tranquillity that leads to the true discipleship—to enlightenment. They have the joy of being supremely happy and possessing the godlike contentment that shines out like a comforting glow of light in a world of darkness. My two young friends have, what most of us envy, the innate capacity of being really great, not, thank God, with that greatness which the world recognizes and praises. Yet, as I left them, on a glorious morning, under a cloudless sky, with long shadows of lovely trees, I had grave misgivings of fear of their coming out into the open light, where there are no shadows, from the ever-increasing circle of gloomy darkness. What opportunity does the world give to those who long and yearn for the path that leads to the Master's feet? What help does it give to the beginner? What comfort and encouragement does it give to the seeker after truth? Contempt and scorn are meted out to those who do not chase after the phantom of passing pleasure, and kindly affections and generous thoughts are withheld from those who search for the real and the permanent. You are called a crank. "Poor fellow, he is not quite all there!" is the common expression that one often hears, and all friendly feeling and sympathy are denied to those who are neither happy nor contented with the slow scheme of evolution. They must be giants in their determination who would follow the Path of Spirituality. Will my two friends have the proper environment to grow and be strong enough to follow their own direct path of evolution? While they are young, with no responsibilities, they

might have the inclination to be different from the world, but I am so afraid that as they grow older their desires for passing shadows will grow stronger and their real happiness which they have now will disappear and they will become like the rest of us. I wanted to talk to them and point out to them how much better it is to be really happy, as they are, throughout their life and not to do or think anything that might in any way destroy that pure and radiating happiness. To do those things that will increase their happiness, that will keep them cheerful, but that they should be never content with themselves, for that ultimately annihilates happiness. Though I saw them only for a few hours, I should like again to meet them in a few years and see how they have changed and how the world has squeezed them to fit them to its fearful mould. Will they be happy? For true happiness is true spirituality.

* * *

By the time the November HERALD is out, my brother and I will be on the high seas, on our way to India. There will be a large party of us on the boat, all going to India, Adyar, and some of the party are rather excited, as this will be their first visit to our country. I hope it will come up to their expectations. The last two winters have been spent by my brother and myself in America, in California, and we are sorry that we shall not be there this winter, with all the friends there. California has been kind to us in many ways; we went there at a crucial time in our lives, and we are grateful to that country for helping us to make the right choice. We found there so many real friends that California seems almost our own country; Karma has scattered us through the world, but the Star will bring us all together, and whether we are in Australia, California or India, we know that, since we all follow the same path, we live together.

J. KRISHNAMURTI.

The League of Nations

By B. BRADFIELD

THE League of Nations has come into the world in response to the need for an international centre of thought and action. It has come at a time when nations are realising that no one of them can live to itself alone, that each and all

work together for the sake of peace and progress.

This union of States means a union of their governments, and as those governments think and decide well or ill, so will the League. It can do nothing of itself; it is nothing of itself; only as the govern-

Brotherhood of Nations

THE LEAGUE OF NATIONS is the greatest concerted effort yet made towards participation in the carrying out of the Divine Plan for the world.

It is human, it is limited, in small matters it may sometimes seem to fail, but the words of the Covenant permit no uncertainty as to the sincerity of the endeavour :

“In order to promote international co-operation and to achieve international peace and security by the prescription of open, just and honourable relations between nations, etc.”

What do such words mean but a definite effort to establish peace on earth, goodwill towards men ?

If the work of the sixth sub-race is to develop the characteristic of brotherhood “in sociology, in politics, in trade, in industry, in the relation between nations,” here is the instrument in the making. It rests with the world to-day, with the individuals in each country, whether it shall be wielded with power or fall into disuse.

Members of the Star who believe that the coming World-Teacher will “speak the Word of Peace which shall make the peoples to cease from their quarrellings and the Word of Brotherhood which shall make the warring classes and castes to know themselves as one,” will find work to their hand in loyal and whole-hearted support of the ideal of the League of Nations.

are closely connected and that the good of one is the good of all.

From earliest days, men have recognized that strength lies in union. They have banded themselves together to resist attack and to increase the common good. That is the true value and meaning of a family, a tribe, a nation, and now, in the twentieth century, it is realised to be the only way for a world.

So the League of Nations was born, the great family to which all nations may belong. It is a union of States deciding to

ments agree, so can it act. It is, therefore, an exceedingly practical institution by which countries may obtain, by united action, more secure defence and greater benefit than is possible when standing alone. The fact that they are pledged, in the words of the Covenant, to deal openly, justly, and honourably with each other, to respect treaties, to obey international laws and to avoid war, marks an advance on anything that has ever yet been tried.

A yearly ASSEMBLY of all the fifty-four

Member-States is the great directing force of the League which makes the final decisions in matters of general progress. It admits new Members; it controls the budget; it inspects work done and guides future efforts; because it is very large and meets only once a year, it places all executive work in the hands of a small COUNCIL.

The activities of the League spread over a field as wide as the world itself, touching upon almost every matter in which nations are connected with each other, such as money, trade, arms, treaties, health, education, and social problems. They include also the solution of many difficulties left by the Great War.

The latter is the special task of the Council. It guides the affairs of certain European territories whose destinies were bequeathed to it by the Peace Treaties, and it deals with all disputes between nations that may be brought to it. For the rest, it has gathered round it groups of people from all over the world especially skilled in the various branches, and it collects the results of their work to approve and to pass on to the Assembly.

There are at present eight chief permanent groups:

1. Bankers, treasury officials and ministers of commerce study the best methods in money matters and trade, and apply them whenever opportunity arises.
2. Men of business and commerce are improving the conditions of international trade by rail, river, etc.
3. Military, naval, and air experts, financiers, economists, employers and workers' representatives tackle the question of reducing arms and armed forces in all countries.
4. Colonial experts guard the interests of the mandated countries.
5. Medical men are fighting epidemic disease and building up better health conditions.
6. Professors and men of learning seek to unite all brain workers into one vast brotherhood for mutual help and progress.

7. Experts are attacking the widespread evil of the abuse of opium and dangerous drugs.

8. Representatives of governments and of voluntary societies unite to urge States to legislate for the safety of unprotected women and children.

The work of the first four groups is mainly devoted to destroying the causes that lead to disputes and war, and that of the remainder to building up the spirit of co-operation between peoples in every possible way; but there is no hard and fast division.

Every one of these matters is international. One State cannot go bankrupt without seriously harming many others; rivers and railways do not stop at frontiers; infectious diseases sweep over all borders; the culture and learning of the world depend on the contribution of each country; and opium and other dangerous drugs are smuggled from one country to another to cause untold harm.

The League is able to achieve what has not been possible before, because of its new methods.

In each subject, the necessary information is first gathered together and then studied and discussed by expert committees. Resolutions are drawn up and passed to the Council or Assembly. Finally, when approved, they become international undertakings which States agree to carry out.

The work of the committees is continuous. They meet regularly and have always at hand all the facts and experience already gathered together. Special conferences, large or small, can be called with very little trouble, since all the machinery is there to do it. Council meetings, where results are considered, are almost always open to anyone who cares to attend, and should any meeting be private, the minutes are issued.

These three facts—a store of knowledge always available, constant meetings, open discussions—mark the entire difference between League methods and any that have before been tried. That anybody may be present when nations are freely discussing their disputes and difficulties

is a tremendous advance on the old system of secret agreements. It means that the world in general, if it cares to, may actually know every decision reached on any matter brought before the Council. This is an entirely new system to be reckoned with, as also is the condition that no treaty whatever is binding until it has been made public by the League.

The storing of knowledge and the continual consultation are made possible by the existence of the SECRETARIAT.

Here, in its permanent home at Geneva, are the skilled people of many nationalities who work, not for their governments but for the League. They collect information, prepare documents, and do all the preliminary work necessary for the meetings of the Assembly, Council, and other conferences. They carry out the secretarial work for all the branches mentioned above with the help of translators, interpreters, typists, etc. The business of the Secretariat includes the following:—

It publishes all proceedings.

It supplies information to governments, to national and international organisations, to press and public.

It communicates with governments.

It registers and publishes all treaties.

It controls the internal money matters of the League.

It deals with legal matters connected with the League.

It contains a bureau for bringing the far-away States of Central and South America into closer touch.

It has a rapidly growing library which aims at containing every publication dealing with the League in any language.

In every department of the League women may hold positions equally with men. English and French are the official languages used and all documents are published in both.

There are two big and distinct parts of the League which belong to it and receive their funds through it, yet which govern themselves and work quite separately.

One of these is the PERMANENT COURT OF INTERNATIONAL JUSTICE. This is a court of judges chosen from all over the

world to decide matters of dispute between nations. It is a court of law, not of arbitration; questions are decided entirely on legal principles and strict justice may be expected from it without regard to the importance of countries. Since no code of international law yet exists, decisions must be based on treaties, conventions, international custom and on general principles of law recognised by civilised nations.

These decisions will in time serve to make the laws between nations more definite and will encourage the making of new ones, if the present ones are not sufficient.

The Court is open to all States of the world. It has its own definite rules to follow, no matter what State applies or what question is put before it. A clause stating that disputes must be decided by the Court find its way into almost every new treaty now made.

The Court is permanent and has its home at The Hague, where it meets regularly in June and at other times when needed.

The other distinct part of the League is the INTERNATIONAL LABOUR ORGANISATION, which is so important as to need a separate article.

Binding all together in one great whole is the Covenant. This it is which lays down the lines along which the League must work, and this is the pact to which, by solemn oath, all Member-States swear to be loyal.

Every State which has a representative government of its own may join the League. It must guarantee its sincere intention of carrying out its international obligations and from henceforward must accept the regulations of the League with regard to its armed forces. It may withdraw, with two years' notice, and it may also be expelled for breaking the Covenant.

On the loyalty of its members the life of the League depends.

* * *

The vast machinery of the League is designed for three main purposes:

1. The settlement of disputes.

2. The removal of the causes of disputes.
3. The building of a system of co-operation by which nations, freely working together, may lessen the suffering of the world and increase its progress.

The machinery is constructed as simply as may be. Its various parts act and interact with each other, and now, after the four years in which it has been gradually put together, it is working smoothly and efficiently. It has been truly said that "it will soon be the mark of an ignorant educated man not to know annually what the League is doing."

The record of each passing year can only be fully appreciated when the ground plan is understood.

1. First with regard to the settlement of disputes. Articles numbered 10 to 17 of the Covenant require certain pledges from all Member-States. They are these :

To consider any war or threat of war, however far away, a matter which concerns every Member-State.

To recognise that each has the right to call the attention of the League to anything whatever which seems likely to disturb the peace of the world.

Not to interfere with other States.

To aid in protecting other Member-States from outside interference.

To place any serious dispute either before arbitrators, before the Court, or before the Council or Assembly for settlement.

To abide by the decision of arbitrators or judges.

Not to go to war, under any circumstances whatever, against a unanimous decision of the Council (not counting the vote of the State in question).

To wait at least three months after a decision before going to war, whatever the decision may be.

To share in a blockade against any nation which goes to war in defiance of a unanimous decision or against the decision of judges, by cutting off all relations with it.

A number of disputes have been brought before the Council and the Court, and most

of them have been peacefully settled. When complete agreement has not been reached, at least there has been no resort to war.

Three cases will serve as examples.

Sweden and Finland disagreed over the possession of the Aaland Islands, Finland claiming them as a sovereign inheritance, Sweden because the inhabitants were Swedish in race and language and desired to belong to that country. Great Britain used her friendly right to bring the matter to the League, as one likely to cause serious trouble. The Council arranged a visit of inspection to both countries and to the islands. A full report was brought back, was considered by the Council and discussed with representatives of the three places concerned, and the decision given in favour of Finland. But at the same time the Council made strict provision that the islands should be kept neutral and non-military, guaranteed by agreement with all the surrounding states, and that the inhabitants should in a large measure govern themselves. The decision was loyally accepted by all.

Serbian troops had invaded Albania, and the Council was asked to meet immediately to decide whether this was a case in which the blockade should be applied. The effect was instantaneous. The value of Serbian money dropped sharply, loan negotiations which were in progress ceased abruptly, the troops were at once withdrawn and Albania left in peace.

Memel, the port on the Baltic Sea which, by the Peace Treaties, was taken from Germany and given to the new State of Lithuania, which needed an outlet, has been the subject of prolonged dispute. Its river, the Niemen, is of international importance, and the rights of Poland and of the inhabitants of the territory immediately surrounding the port had to be considered. The Ambassadors' Conference, after prolonged efforts, was quite unable to reach an acceptable solution of the problem, and it was handed to the League Council. A group of men, one an American (a former Secretary of State) and two transit experts, were appointed to investigate the whole matter. They

did so, visiting the capitals of Lithuania and Poland, and within three months drew up terms of settlement which were accepted by all concerned. These terms place the Memel territory under the sovereignty of Lithuania, with rights of democratic self-government, and establish the port as international with all through-traffic unrestricted.

Other peaceful settlements are noted in the record of the League's work.

2. The machinery designed to destroy causes which lead to disputes covers a very large field. The Great War left behind it an increase of armed forces, deplorable conditions of money and trade, territories in Asia and Africa without rulers, and centres of restless agitation in Europe, all of them situations capable at any moment of rekindling the flame of disastrous war. To meet them effectively, in its policy of peace and progress, the League has created its various branches.

DISARMAMENT.

The Covenant ordains that the Council shall draw up plans for reducing the possession and manufacture of weapons of war, and the number of armed forces, and shall persuade governments to agree. It is an extremely difficult task. There are national armaments to be considered and those privately manufactured. There are the industries that can be utilised for munition factories. There is the whole range of poisonous gases. And, most important and difficult of all, there is the question of what military, naval and air forces a country should possess in order to secure its safety. No nation would consent to reduce any of these unless all others reduce on the same scale, and mutual aid is guaranteed.

Continuous work on every point has been done. A Treaty of Mutual Assistance has been drawn up for the approval of the nations. This suggests the solution that every nation which cuts down its armed forces to a scale approved by the League should have the assurance that, if it be attacked, the other nations bound by the treaty will immediately come to its aid. The draft of the treaty is now (in

1924) being considered by the governments of the world.

Conventions are being studied, proposals examined on the other important aspects of the problem, whose solution depends so much on the dying down of suspicion and unfriendliness among foes!

MONEY.

One of the League's first acts was to call a world conference to consider what could be done to improve the terrible state into which Europe had fallen with regard to money and trade. Out of this conference there grew a branch of the League entrusted with this special task, under the direct guidance of the Council. Its great achievement has been the remarkable progress of its reconstruction scheme for Austria, and it is now engaged on the same valuable service for Hungary.

As a consequence of the War Austria lost a large part of her former territory. This had the result of reducing her food supplies, throwing a large number of state officials out of work, and causing general and acute confusion. Food had to be bought from outside, and money constantly paid away with none coming in return. Other countries lost confidence in her ability to continue paying for goods, and then her money dropped greatly in value. Prices rose, wages could not be increased sufficiently to meet them, work failed, and many people were on the brink of starvation. Appeals were made everywhere to "save the children," and generous people and societies poured in money in response. Governments lent large sums, and it was all spent in supplying each day's demands. Nothing was done to build up trade, and the country grew poorer and poorer until it was at last faced with utter ruin. Tens of millions of pounds had been spent by other countries during the course of three years in efforts to help her, and at the end she was in a worse state than ever.

Then her case came before the League. Experts had already been sent to Vienna to study the matter, and within *five weeks* of the request for help, a scheme was drawn up, signed and launched, which has

proved an unqualified success. Austria was required to carry out certain reforms—an increase of taxation, a drastic reduction of unnecessary state officials, an increase in railway charges which had not been raised in accordance with the changed money-value, a cessation of the issue of paper money. For the two years necessary for these reforms, money was raised in other countries on the guarantee of governments which granted it entirely on the strength of the League's supervision, and Austria herself is paying for the use of it as an ordinary business proposition. A Commissioner-General (a Dutchman) was appointed by the League to live in Vienna and, with the help of the government, to superintend the working of the scheme.

A comparison of the country to-day, restored to hope and prosperity, with what it was less than two years ago, is sufficient proof of the enormous value of international co-operation which the League makes possible.

The case of Hungary is somewhat different, as she had not got to such a desperate condition, but the same sort of plan is being applied, and a good beginning has been made.

In these cases, as in all others, Austria and Hungary and every state directly interested took part in the discussion of the schemes, and, in dealing with the financial problem of the two countries, the League at the same time hastened the successful settlement of serious political difficulties, as that was essential if any foreign countries were to have enough confidence in Austria and Hungary to lend them considerable sums of money.

These problems, with others, have been solved largely by the Financial and Economic branch of the League. It attends also to certain general matters which, if satisfactorily settled, would lead to smoother working of international affairs. These concern incomes which are taxed twice over and others which are not taxed at all, due to the owner living in a different country; money which has lost its standard value and needs reform; bills of exchange which come under different laws

in different countries and so cause confusion; and the whole question of public finance.

Trade, of course, is bound up with money matters. Certain customs formalities are considered to be unnecessary and unfair, and an international conference was called and a convention drawn up to simplify them. The improvement which ordinary travellers as well as business men will find in the near future is a result of this convention.

Fair play in international trade, fair treatment of foreign enterprises in any country, and the fair settlement of commercial disputes between persons of different nationalities are also some of the very important studies of this branch, which are already producing results.

TRANSIT.

The communications of the world give rise to an untold number of disputes, of which some may at any time become serious. International trade routes pass through, and under the varied control of, many states, countries may be cut off from free access to the sea, commerce and travel are hampered by unnecessary restrictions and it is the aim of the Transit Organisation of the League to smooth out these difficulties in some of the following ways:

Rivers and railways running through more than one state to be made unfettered highways for the use of all.

Electric power to be carried without hindrance across intervening states.

Commercial laws of the air to be strengthened.

Passports to be simplified, through tickets issued and through main trains to be run.

Motor drivers' licences to be made international.

Wireless problems to be investigated.

Summer time to begin and end on fixed dates for all countries.

The date of Easter to be fixed.

Information is collected from every source; it is carefully investigated and suggestions are made. These are put together clearly and sent to the governments

of each Member State for approval or further suggestions. From their replies a convention is drawn up which, when ratified by the Parliaments, becomes an international law to be strictly observed. In this way communications between countries are gradually becoming freer, and the rules of commerce more just.

TERRITORIES WITHOUT RULERS.

At the close of the war, certain former German and Turkish possessions, not sufficiently developed to stand alone, had to be distributed. They were considered to be "sacred trusts of civilisation" and were given into the charge of advanced states which would protect and govern them on behalf of the League, and help the backward ones to develop. The Covenant declares the general lines to be followed in this trusteeship and the mandate regulations, which guide it in detail, state very clearly how the natives are to be treated.

No slavery whatever may be allowed.

Drink and drugs must be strictly controlled.

Traffic in arms is forbidden.

Freedom of religion must be guaranteed.

Education must be encouraged.

Native troops may be used only for defence.

An open door must be maintained for trade and immigration.

Transit and navigation must be free, etc.

With regard to the countries of more civilised peoples, the nations to whom they are entrusted must prepare them to stand alone, and must draw up, within five years, a suggested scheme of self-government to be applied when the time is ripe.

Every year, each guardian country must present a report of its trusteeship to the League. Any Member State has the right to complain if it considers that the trust is being betrayed and may insist on consideration of the matter by the League. Natives themselves may make petition to the League or any individual may bring a serious matter to its notice. The light of public opinion thus shines on what might otherwise be very dark places.

DANGER SPOTS IN EUROPE.

Two definite tasks were bequeathed to the League by the Peace Treaties—the administration and protection of Danzig and of the Saar Territory, both of them centres of great unrest.

The river Vistula, which flows through Danzig, is the only outlet which Poland has to the sea, and the population of the town is almost entirely German. A rich source of trouble therefore existed. Danzig was made once more a Free City and placed under the protection of the League. The Council appointed a High Commissioner to live on the spot and to keep the peace. With his help a reasonable constitution was drawn up, and the rights of both Germans and Poles set out in a long treaty. A new money system has been established and various difficulties that have arisen have so far been satisfactorily solved, mainly by the good offices of the League Council.

In the Saar Territory, the coal mines were transferred to France, as compensation for those destroyed during the war, but the 700,000 German inhabitants remained. The Peace Treaty decided that it must be governed by an International Commission, appointed by the League, and the League had to do the best it could with an exceedingly difficult problem. The Council appointed the members of the Commission—a Belgian, a Canadian, a Frenchman, a Spaniard, and a German inhabitant of the territory. They live in the country and govern it, and after a troublesome time, with constant conciliatory measures on the part of the League Council, the scheme is beginning to work more smoothly. In 1935 the people are to vote whether they wish to be again ruled by Germany, by France, or to remain under League control.

MINORITIES.

Groups of people stranded in the midst of a nation from which they are different in race, language and religion, and sometimes oppressed by it, are always likely to be a source of trouble.

To guard against this in the future, as far as possible, these minorities have been placed under the supervision of the League. Treaties made with the countries in which they are situated contain directions for their protection and guarantee to them free life, free speech, free religion and free education. If such treaties should be broken, the League is ready to hear the petitions of these minorities, or any protest made by an outside power. There is also the Court to which application can be made, and in certain disputes it is obligatory; but the threat of publicity will usually be sufficient to secure justice. Nations like to stand well in the eyes of others.

SECRET PACTS BETWEEN NATIONS.

In future, all treaties between nations must, by the terms of the Covenant, be registered with the Secretariat of the League. They are then to be published for all the world to read, and copies to be supplied to any State or person who may ask for them. The strength and value of this statement of the Covenant lies in the fact that it adds that "no treaty shall be binding unless it has been registered in this way." Nations which have signed the Covenant are in honour bound to make no more secret agreements in future, the cause of so much trouble in the past.

3. To settle disputes and to destroy causes which lead to them is part of a programme which can only be completed by definite efforts towards universal co-operation in all matters which affect the welfare of the human race. Along the broad lines of health, education and social problems, treated internationally, the League is steadily working.

IN MATTERS OF HEALTH.

The branch set apart for the purpose, in accordance with the Covenant, of taking "steps in matters of international concern for the prevention and control of disease" is the Health Organisation.

It seeks means for stamping out some of the worst diseases that spread from one country to another.

It helps to improve sanitary and general health conditions by arranging courses of practical study for medical men in other countries than their own.

It organises a system of travelling medical scholarships for health officers wishing to study some special subject.

It aims at establishing a uniform, international system for measuring, testing and naming anti-toxins.

It pursues enquiries into sleeping sickness and tuberculosis in Africa, and cancer everywhere, which will greatly aid in the struggle against these diseases.

All its investigations are carried out by noted medical men from many countries, and the whole scheme is a great effort towards working together for good.

Of immense value was the work of the Epidemics Commission in fighting the spread of disease from the famine-stricken areas of Russia across the border into Western Europe. To its hands was entrusted the provision of hospitals, sanitary equipment and food, and the whole Continent has reason to be grateful that its effective measures checked what would undoubtedly have been a widespread and terrible scourge.

CO-OPERATION BETWEEN BRAIN- WORKERS.

The great aim of this branch is to unite scholars, thinkers, and writers of all nationalities into one great brotherhood, so that they may enlarge and strengthen the spirit of mutual understanding and may spread from one country to another the ideas which can ensure peace among the peoples. To this end the Committee on Intellectual Co-operation urges all governments to encourage the teaching of modern languages, to increase vacation courses on the study of modern nations, and to facilitate a constant exchange of professors and students.

It has made a very full enquiry into the present state of the intellectual life of the world, for the purpose of drawing attention to those countries in which help is very urgently needed, and so

paving the way for gifts and loans of books, instruments, etc. The war and the troublous times following it have made it extremely difficult for new countries, and those with money troubles, to carry on higher education. Writers and scientists who have been utterly unable to produce their works will now be aided by the more fortunate countries and put in touch with publishers and periodicals. They will find very great help, too, from the Committee's work in bibliography, the collecting of titles and summaries of up-to-date scientific books and journals which are absolutely necessary for modern research.

The question of establishing copyright laws for scientific inventions and discoveries is being thoroughly investigated, and it is hoped that in the near future scientists may have their original work legally protected in the same way as writers and industrial inventors.

By means of its secretarial office, the committee is bringing universities into closer touch with each other and is gradually accumulating a common fund of knowledge, methods, and discoveries upon which all may draw. It does this by means of centres which it has helped to establish in various countries to act as connecting links between the League and all the various higher educational institutions.

SOCIAL AND HUMANITARIAN PROBLEMS

To lessen some of the ills of an international kind which affect certain groups of people is the aim of still another branch. One part of it strives to safeguard women and children from evils that may befall them in passing from one country to another. It is able to do this with the help of voluntary associations that for a long time past have led the way, and to their work it adds the advantage of dealing directly with Governments. It urges on these that they should put into more regular practice certain conventions that have been drawn up concerning the increased protection of emigrants, and sterner punishment for offenders. It also urges the great value of the work of women police.

Connected with this is the continued fight against the publication of indecent pictures and papers.

Another part of this branch is concerned with the control of the use of opium, morphine and cocaine. Countries are closely inter-connected with this problem—some growing poppies, some preparing opium, and some manufacturing drugs. Because the abuse of drugs is dangerous, it was decided some time ago to control the trade, but big profits can be made, and therefore smuggling is constantly practised.

The League has taken up the question and is trying to ensure that this agreement should be more faithfully carried out.

Two plans are under consideration :

To reduce the manufacture of drugs to the amount needed for medicine and science.

To cut down the cultivation of poppies.

With the help of this branch devoted to social and humane problems, the League has done an enormous amount to lessen some of the suffering caused by the war. Societies of every kind were doing their best, but it needed the League to join all their efforts together and thus make them successful in a way which was not possible separately.

Nearly half a million prisoners of war who were suffering intensely and were likely to die, were returned to their homes.

Uncounted refugees from Russia, Asia Minor, Armenia, etc., have been helped with food, shelter and work.

Many thousands of these refugees have been aided to emigrate to countries where there is room for them.

A settlement is thriving in Greece where refugee men and women have become self-supporting, thanks to the League through its Commissioner and through its power of obtaining loans.

Large numbers of women and children who had been captured in the Near East and taken away were returned to their homes.

In all its work the League makes use of existing organisations wherever possible. Some have been taken over as a whole and

their possibilities enormously increased by the fact that the League is a union of *Governments*, and thus able to achieve what is not possible for other organisations.

International governmental bureaux already established may be placed under the League, if wished, and in future all are to be under its direction.

In this way the League preserves and incorporates all that has been proved valuable in the past and uses it to build up a new international life on a definite basis. The services of all possible representative agencies, official or unofficial, are utilised whenever occasions demand them, but final decisions and final actions are the work of the Governments in the League. It rests with them and with the peoples whose servants they are, to see that the machinery of the League of Nations is properly employed in the wide purposes for which it was brought into existence.

* * *

The average total cost of the League is approximately £900,000 a year. Member States contribute towards this in proportions which have been based on their population and revenue. The story of how the present apportionment was reached is a long one. The Covenant directs that expenses should be divided in the same proportions as those of the Universal Postal Union, but this was found to be entirely unsuitable. After a very great deal of close study, of discussion at the Assemblies and of experiment and trial, a satisfactory schedule is now in force.

The arrangement is by a system of units, which represent the proportions in which each country pays. Great Britain, for example, is rated at 88 units. Guatemala, Honduras, Liberia at 1. France originally was rated equally with Great Britain but, temporarily, on account of her devastated areas, a slight reduction is made. Italy and Japan are responsible each for 61 units, and the Dominions as follows:—India 65, Canada 35, Australia 26, South Africa 15, New Zealand 10 and Ireland 10. The total number of units

is 932. Therefore Great Britain's share is $\frac{88}{932}$ of £900,000 (approx.).

The whole annual cost of the League is the price of one modern light cruiser, and Great Britain's share the cost of one torpedo destroyer; or, put in another way, Great Britain's share is one 8,000th part of her annual national budget.

Each Member State pays its contribution in a lump sum, and this is then divided between the League proper (including the Secretariat), the Labour Organization and the Court, the Court receiving about one-sixth, and the Labour Organization about three-fifths, of the amount allotted to the Secretariat.

These three budgets are prepared nine months in advance, by the directors of each organization. They are presented to the Supervisory Committee, each item is most carefully scrutinised, and a report is then prepared and sent to the governments, in ample time for examination before the meeting of the Assembly. Each Member-State, therefore, knows exactly what its contribution for the coming year will be and has opportunity to make it public.

Payments are reckoned in gold francs, which we may think of roughly as the pre-war value of the franc, but as such a coin only exists as a standard value, Swiss francs are actually used for expenditure.

All money matters of the League are very strictly controlled. Complete rules and regulations cover every phase of the work, and are enforced by a very efficient system. Accounts are examined and audited regularly and frequently and full statements of receipts and expenditure are handed to the auditor each month. It is safe to say that no government exercises stricter control over its financial business than the League of Nations. As to the cost, if the same kind of work as the League does were done by a number of bodies, acting separately and without continuous study, the cost would be far greater and the results of far less value. For the work accomplished, the League is one of the most economical organizations that has ever been created.

(To be continued.)

The Great World-Teacher and the Order of the Star in the East

By H. C. KUMAR

HINDU India celebrated in August last the birthday of the Divine Child, Krishna, an Avatara of Vishnu, whose feet trod this earth 2,500 years ago. The word Krishna comes from a root which means to attract, and Sri Krishna was the incarnation of all that attracts the heart—Love, Beauty. So Krishna was the beloved of the low-caste cowherds, the emblem of depressed humanity. He was also the beloved of the Cow, the representative of the animal world.

The poets of the Puranas have lavished all the wealth of their imagination on describing the wonderful exploits of this Hero. These poets were men of imagination, as all true poets are. They had caught a glimpse of the mysterious uplifting powers of Love, and finding themselves unable to put it in words understandable by the people, they used parables which, in the minds of people devoid of that vision, have given rise to the most absurd ideas that have ever disfigured the fair name of a religious cult. And yet, if people had exercised a grain of common sense, they would have realised how preposterous is the whole tale of calumny in the light of the fact that all the *Lilas* of Sri Krishna took place according to the Puranas before He ever set His foot outside Brinda Ban, at the age of seven.

Nations perish for want of vision as much as individuals. It is because India lost her spiritual vision for which the Child Krishna stands, that she lost her greatness. The *Lilas* of the Divine Child are the eternal verities of the highest

religion. The Child Krishna climbing up the Kadam trees with the clothes of the *Gopis*, asking them to come out of the water and beg for their clothes in a state of nakedness, represents the Over-soul dwelling above the individual soul, as telling the soul, "If you expect any favour of me, you must stand before me in all your naked hideousness." The same truth is expressed by Thomas à Kempis, in the "Imitation of Christ," when he says, "The naked disciple must follow the naked Jesus." When you understand the stories of the Puranas in this allegorical way, you realise what beauties they contain. Is it wrong to write allegories? Is not the famous "Pilgrim's Progress" an allegory? Every great nation has such great books written by people of poetic imagination. Why, then, blame the Hindus? The Puranas were like object-lessons, Manuals to the Hindu nation. They were meant for the masses of people, not for classes, and they put spiritual truths in the form of parables. The Christ used parables. Mohammed used parables. The Buddha used parables. All great Teachers have used them in all times.

Take another story, that of the Divine Child playing upon His flute, the Janna rising in an ecstasy of love, trying to touch the feet of Krishna, who stands on the bank, pouring forth melodious strains. Uprises also the great Serpent, Kali, with a view to devour the child. The Child mounts the head of the Dragon, tramples it under foot, and begins to dance, to the amazement of the shepherd boys that had been attracted by the music

of the flute. What does that mean? It means that when a devotee of the Lord hears the call of His flute, his heart leaps with joy, like the waves of the Jamna, in response to the Divine Call. And, strange as it may seem, it is then that the serpent of freedom, of worldly wisdom, that had hitherto lain asleep in his breast, in a snug little corner of the heart, almost unnoticed, raises his ugly head and threatens to kill the divinity that Krishna's flute has awakened into a new birth in the heart of His devotee. But the love of the devotee and the grace of the Lord are strong enough to overcome this deadly monster and even to turn it to a useful purpose. For what is called Evil is only a blessing in disguise. It is there in order that we might kill it and develop the divinity within us.

Take another allegory, that of lifting the Goverdhan mountain on His little finger. What does that story mean? It simply means that if we seek the help of the Lord, He is powerful enough to lift up mountains of pain and sorrow for us; that what we, in our little knowledge, consider as a heavy mountain, is light like a feather in the eyes of the Lord.

The *Raslila*—the consummation of all *Lilas*—is a poetical illustration of the orderly dance of the Cosmic forces, each force manifesting itself in pairs—male and female, positive and negative. It is by the rhythmic movement of these twin forces that the whole Cosmos dances to the music of Sri Krishna. Order comes only through music, the melodious strains of Sri Krishna's flute. Before He breathes into the flute, everything is at sixes and sevens. When He puts it to His lips, the pieces of the infinite chaos hop into order, confusion ceases—they march, dance, coming into radiant concord.

The vision which nourished ancient Greece was beauty. Greek architecture, Greek art, Greek philosophy, Greek religion grew out of a vision of beauty.

The vision of Rome was power. Rome developed Imperialism.

The vision of modern times is industry and science.

The vision of Him who played upon

the flute has been India's vision through the ages. He sang of the Ideal imperishable, the Infinite, Living Ideal, and they listened to His song—the *Gopis* in Gokul and Arjuna, on the battlefield—the bitternesses of the earth vanished and the great vision of Life floated before them.

The fortunate ones who see this vision become witness to the verities of Life Eternal. The simple, guileless *Gopis* of Brinda Ban, led by Radha, are types of this nature. In their love for the Lord, they forgot all that others hold dear—even their good name. For, whereas it is true that at the lower rungs of the ladder of life the duties in which we are born need our first care, there arrives at last a stage where the lower duties must give way before higher ones. "Seek ye first the Kingdom of God and His righteousness," said the Christ, "and all these (other) things will be added unto you."

In later times, the vision was seen by the proud Professor of Logic at the University of Nadya, and he became the humblest of men—he who is known to us as Chaitanya, the Prince of the Devotees of Sri Krishna.

The vision came also to a Queen of the Royal House in Rajputana—she who is famous all over India as the mad lover of Sri Krishna—the Saint-Poet Miranbai, whose songs of love inspire thousands of hearts with the love of the Flute-Player of Brinda Ban.

Has the vision come to you? Ah! there is the rub. We love to live in the past, and no vision comes to those who are satisfied with the achievements of their forbears.

What is the use of celebrating such events, we may ask ourselves, if they have no present application? "Our age is retrospective," said Emerson. "It builds the sepulchres of the fathers. It writes biographies, histories and criticism. The foregoing generations beheld God face to face; we through their eyes. Why should not we also enjoy an original relationship to the universe? Why should not we have a poetry and philosophy of

insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe. The sun shines to-day also. There is more wool and flax in the fields. There are new men, new lands, new thoughts. Let us demand our own works and laws and worship."

Yes, we are on the threshold of a New Era in the history of Man. The Past has been played out. Standing on the bank of an ocean, the nations of the world are thirsting for water, the water of life. Has not Sri Krishna Himself declared that:—

Whenever there is the decay of righteousness and the exaltation of unrighteousness, even then do I manifest myself, to hold up truth and to put down sin.

And so a trumpet has gone forth all over the world that Sri Krishna is to come down again to the earth very soon to usher in a new heaven and a new earth. The various nations of the world have been brought together in a way they had never been together before. The railroad, the steamship, the telegraph, the wireless, the aeroplane, and the radio have destroyed time and space, and the people in the remote corners of the earth are becoming more and more conscious every day how much they depend on one another, that all live for others and that none lives for himself. And yet the individualities are too strong and egoistic; the angularities are too sharp and rugged. Hence there is a welter of confusion, of discord, of disharmony. Visionaries like the late President Wilson, Dr. Rabin-dranath Tagore, Dr. Besant, and others, have realised the position and warned the people that they are standing on the edge of a volcano, but their voices have been like a voice in the wilderness. In despair, people are turning to Heaven, and asking that He would come down again to the earth and start the

new order that is to usher in the millennium.

The Order of the Star in the East proclaims that message of Hope. He who was called Sri Krishna in India, He who was called the Christ when He appeared in Palestine, is again to walk the earth very soon. On the 23rd of August, 1924, the scientists of the world were going to make tremendous efforts to open communication with Mars which, they say, is coming nearer to the earth than it was at any time during the last 100 years. Those who have seen His Star in the East tell us that He is nearer to the world to-day than He has been during the last 2,000 years, and yet how many people have even thought of what that great event means in the inner world—the coming of the Lord of Compassion, of Love.

"Love," said Emerson, "would put a new face on this weary old world, where we dwell as pagans and enemies too long; and it will warm the heart to see how fast the vain diplomacy of the statesmen, the impotence of armies and navies and lines of defence is superseded by this unarmed Child."

And this is how our great Poet, Rabin-dranath, sings of the Coming:—

"Have *you* not heard His silent steps? He comes, comes, ever comes.

"Every moment and every age, every day and every night, He comes, comes, ever comes.

"Many a song have I sung in many a mood of mind, but all their notes have always proclaimed, He comes, comes, ever comes.

"In the fragrant days of sunny April, through the forest paths, He comes, comes, ever comes.

"In the rainy gloom of July nights, on the thundering chariot of the clouds, He comes, comes, ever comes.

"In sorrow after sorrow, it is His steps that press upon my heart, and it is the golden touch of His feet that makes my joy to shine."

Faith

An entirely new letter by WILL LEVINGTON COMFORT

I BELIEVE in this letter we can get down a little closer to Working Knowledge. It is as simple as this: We have a job of bridge-building on. We seek to build a bridge between reality and personality. In the very first place, only those to whom personality is positively not reality will be interested in these matters at all. "To see this reality," says Victor A. Endersby, "it is first necessary to become convinced of the illusionary nature of that which surrounds us." And it is Eckart-schausen, I believe, who says: "The beginning of the heart's elevation is the knowledge of its emptiness."

The first thing in building this bridge is to establish connection between the two shores, or conditions. Recall that in making a certain old suspension bridge, a kite was first of all flown across carrying a single fine thread. By this thread a stronger cord was drawn over, then a small rope, and so on, until the first cable connected the two shores. The connection which we seek to be conscious of between reality and personality is nothing more or less than Faith.

From the personal end, since we are imprisoned on this side, we must fling out our thread of faith; a mere thread but woven of the very finest elements of outer being; formed of our loves and sacrifices and heroisms. Only a sublimation, in fact, of our very highest thought and feeling and action can form this thread. More and more as the work goes on we are called to multiply the strands from the personal end. Severe restraints are woven in; one by one, all our attachments to outer things, to personalities, to possessions; our will to be superior over others, all ideas of what we are, of

what love is, all that distracts—ALL. I know of no two ways about it. Every jet of force pouring from us to enfold an outer object or person—one by one to be blocked and in-turned for the sake of this bridge. Faith demands it. Work stops without it, but for every strand we build inwardly from the personal end we are met and matched from reality; in fact, where our poor effort ends, the Shining Way begins.

Faith—that is what this letter is about. We find more is meant by this word than we used to think. There is not in the personality, of itself, the power to rise to Spiritual Doing or Knowing, any more than there is power in a man to lift himself by his boot-straps. To put it in another way, there is not in mind vibration that which can contact Spiritual vibration. Between the "I believe" of the mind, and the "I know" of the Spirit lies an abyss.

But the bridge.

Urged by yearning, driven by the force of in-turned desire, we can fling out our thread of faith, our kite-string, and by it, with practice, establish firmer and firmer connection. We must want something, not here, to do this. We must Gaze Across. (That which we gaze upon we become.) We must work incessantly, indomitably upon our beliefs, always amplifying, always refining, never satisfied, until the last taint of prejudice and personal ambition is removed. Spiritual reading, the stories of others ahead on the Road, help to mature and clarify belief; hunger of the heart tempers belief. Out of the utmost nobility of our belief, or Faith, is built the form which must contain the in-flow of Knowing from the Spirit. This is the secret—that the form must be

made ready of our own best love and volition. The in-flow of Knowing from Higher Space takes place the instant the form of believing is ready in three-space, just as the Master appears the instant the disciple is ready.

Note precisely: Here in the three-space mind, a form must be made of "I believe" in order that the "I know" of reality can flow in and begin its master work among materials. Faith is required to build and perfect our conviction—Reality does the rest. We have no use for Faith on any certain point, after Knowing has entered the mind. Knowing comes to stay. Study this well in engaging yourself with the high art of winning faith to work with: that you need have no care whatsoever about the result if your part is done—only to perfect your belief.

In this work, I say again, much is done by studying the spiritual records of others. . . . Much also is done by reason, which is the highest function of the mind, and must be called into play, of course. (Note, however, that the value of reason ends also, when we can Know a thing.) But most of all we must want this believing. No real work begins until we want Faith more than anything else and know why we want it, as a bridge to escape to the Mainland from this isle of imprisonment, the three-space mind. Therefore thought and feeling must work together to organise faith—and this recalls our preparations on the meaning of the word Sincerity.

Edgar L. Hollingshead tells this story of the force of the Word when the whole being utters it:

" . . . I had a very devout mother, who taught me to turn to the Scriptures when in dilemma. . . . I did not hold her admonitions very closely in mind, I'm afraid, and became more and more deeply involved in life and its troubles. It was not until many years afterward and I found myself tossing about in deep waters, that I really acted upon her advice. I took up the Book and read: Seek and ye shall find; Knock and it shall be opened unto you. . . . I sought, and I did not find. I knocked and it was

not opened. I pushed the Book from me, stood upon my feet; I said aloud, with all the feeling that I had: 'If there is anybody who knows any more than I do about these things, I'm going to know him!' Two weeks afterward, in a railway station in Chicago, a stranger stopped me, asking me what I was looking for. Ordinarily I would have been irritated by such officiousness, but there was that in me which connected this man instantly with my demand to Know. 'I am looking for Light,' I said. He gave me his card with the word to call upon him at nine o'clock that night. I did so, and real teaching began for me."

Mr. Hollingshead is said to have discovered a new Ray of enormous potential power. He speaks of this Ray as Odic Activity. "Matter does not depend upon its physical properties for weight," he says, "but upon its atomic speed." He believes that he has in hand the means by which to change the atomic speed of metals—even to overcome gravitation. . . . What I am interested to point out for the present is that Mr. Hollingshead's rising to his feet and the working together in him at that moment of all the energy of his thought and feeling, constituted a Call—a Knocking at the Door. In that moment he was Sincere. Dilemma-driven, he flung across his first kite-string.

If you lived in Iowa, and were thinking of going to California, you would be interested to hear that So-and-So had just come back from there. You would go to him and ask questions. All things being equal, you would hear more and believe more than another who had never felt the call to California. . . . First you must have found the great weariness of this physically-bound, emotionally-bound and mentally-bound life of the personality. That is the beginning—the yearning for the change; then the records of others who have made, or are making the change—more and more eagerly you read and listen, forming, ever forming your belief—the belief that is to be magically fulfilled the instant it is spacious and powerful and beautiful enough to hold the Real.

The Psychology of Cures: Some Notes from a German Spa

By S. L. BENSUSAN

MANY years ago, the late Dr. Robert Thomas Cooper, one of the most advanced thinkers and one of the best men it has been my good fortune to meet, said to me: "Remember that Nature is always fighting against illness. We doctors help her so far as we are able, but it is her intention that every man and woman should be healthy. Remember, too, that our mind can exercise a decisive influence upon our body, whether for good or ill. What we think, we are."

These words of a man whose memory is still held in respect and affection, not only by his friends but by his fellow practitioners, have come back to me with fresh significance in the past three summers, all of which have been spent in German Spas. The people responsible for them have not only mastered the full measure of the value of their respective cures, but they have realised, too, the truth that the state of the mind will decide in no small measure the condition of the body. It is impossible to make illness attractive, but it is not difficult to make an invalid contented with his lot and to help him to get better by convincing him that his lines have fallen in pleasant places.

The German Spas, so far as one who knows a dozen or more may be held competent to discuss and describe them, are all natural beauty spots. It would seem as though Nature had decided that her gifts to sick humanity must be presented in the finest surroundings. Just as a jeweller would choose to set a

choice stone in his best and most effective work, so Nature has chosen to place her healing waters in the hollows of her loveliest hills. Whatever the special value of the mineral springs, of which the country has hundreds, they all appear to rise in mountain valleys in those wilder districts to which man has not brought the contamination of his factories and his slums. As a rule, we find that the Spa lies a little off the main route, that it is reached along side-lines, by way of old-fashioned towns or villages with red-roofed, deep-beamed houses that were built centuries ago when settlements were really planned and were not allowed to grow up haphazard at the bidding of the speculative builder. Sometimes, as at Bad Wildungen, to quote an example, the Spa is a mile or more from the town, and its life is in essence more secluded and more remote than in other parts, such as Nauheim, Ems, Wiesbaden, and Homburg, where the waters are in the centre of the early settlement; but there is everywhere an ample measure of seclusion for those invalids who are not yet able to enter into the simple gaiety of life around them. The Hotels, the Pensions, and the Sanatoria, under the direct control of the doctors, are all designed in the first instance to meet the needs of invalids, and where those needs are of a special kind, adequate provision is made to meet them. For example, at Bad Oeynhausen, some two hours' journey from Hanover, very serious cases of gout and rheumatism are under treatment, and in the earlier stages many of the sufferers shrink from association

with the folk who enjoy robust health. For these people there is a wonderful park with shady walks, shelters, and seats, and they seem to be left by common consent to the service of the helpless.

Invalids pour into the German Spas year after year in their thousands from all parts of the world. Since 1914, sufferers from the Allied countries have come in diminishing numbers, but Time, the ultimate Healer, has dealt in his own inimitable fashion with the wounds of war, and all the world is preparing to resume the accustomed pilgrimage. For, in truth, there is something akin to the pilgrimages of mediæval centuries in this modern movement. In the old days the pilgrims set out to save their souls, and to-day they adventure for the healing of their bodies, and in so far as good health is an incentive to right conduct, they have all the justification that the most scrupulous can ask for.

Whether the trouble is of the heart, lungs, throat, or other organs, whether it is of the blood, or the circulatory system, or takes the form of almost any other ill that affects man on his brief sojourn in the physical world, there is a cure available, there are places where Nature sends up healing waters from the unknown depths.

The keynote of all these places is cheerfulness. While sickness in whatever form is taken seriously, and while each Spa holds its little company of specialists, whose experience is unrivalled, the general note is one of simple gaiety. From the early morning, when the orchestra greets the first water drinkers with a hymn, down to some reasonable hours of the night when the myriad lights of the Kursaal are extinguished, a Spa presents a cheerful face to the enemy it exists to overcome. The sufferer, whatever his complaints, is buoyed up by the knowledge that he is in skilled hands, amid delightful surroundings, and that, even if a cure cannot be hoped for, some considerable alleviation of distressing symptoms is certain. Then, too, as he grows able to move about more freely, he sees men and women, victims like himself, whose

progress is unmistakable, and from them he gathers courage; he feels—and here I speak with personal experience—that he is in a stronghold which is defended against his particular malady by men who have given their lives to its study, and he has the ever-present sense of the truth that illness is an abnormal condition and that he may hope to return in due course to the ranks of those who enjoy good health. He sees them all round, listening to the music, dining, and dancing in the Kursaal, enjoying the opera or the play, driving to the attractions of the immediate neighbourhood, and he realises that his proper place is among them and that the Spas exist to enable him to take it.

Of the benefit of healing waters, history, sacred and secular, bears witness. It has been known since the dawn of time, and in Germany some of the healing springs boast an authentic record that is coeval with Christianity. The legions of Varus destroyed by Arminius in the neighbourhood of Bad Pyrmont, left their records round the springs of that famous resort. Just outside Bad Homburg, along woodland parts, threaded by a little tram, the visitor reaches what is, perhaps, the most perfect specimen of a Roman military settlement existing to-day, the camp of Saalburg. Here all the outlines have been filled in by experts and details have been in large parts restored. There are other places in Germany where small springs that may have been larger and more important when the Christian era opened, yield in the immediate neighbourhood coin, weapon, jewel, and amphora of the Roman occupation. Readers of Walter Pater's "Marius the Epicurean" will remember his description of the lines along which healing was practised, and there is every reason to believe that there were centuries when sufferers went straight to Nature for their cures and found in primitive baths and natural waters the tonic of which they stood in need.

In the past fifty years, as knowledge has grown and transport facilities have developed, it has become possible not only to convey certain Spa products to the far corners of the earth, but to bring the

fortunate minority that can afford the luxury of a cure to the centre of its effectiveness. In this connection it is both right and pleasant to refer to the efforts made in all the leading Spas to give some assistance to the indigent. Everywhere one may find institutions that exist to give the cure free of charge or on greatly reduced terms to people who could not afford to pay the customary fees. In Germany where the war has resulted in the complete *débâcle* of the middle classes, it has become necessary to give special help to these people, so that the burden a Spa must carry in these days of very high taxation and very clamant needs is one that can only be met by a vigorous and capable administration. Happily, there is reason to believe that the tide, adverse for ten years, is turning, and the prosperity is coming back to these centres of happy healing where all that was most attractive in the national life could be enjoyed.

The formalities that accompany a cure need not alarm even an invalid. On arriving at a Spa and reaching the hotel selected, you are requested to fill in a form giving the particulars of your address, occupation, age, and nationality. Then you go, or send, to the office of the administration and take your cure ticket. As a rule, it costs thirty marks for a period of six weeks, and can be renewed on reduced terms. The second and the following members of a family pay less. The ticket admits to the Kurhaus, with its music, reading rooms, concert hall for wet weather, playing room, and the rest, and gives the visitor the freedom of the springs, so that he may drink as much of the waters as his doctor shall prescribe. I refer to the playing rooms, but as the term is equivocal, some further word is necessary. Gambling is not permitted at the Spas, but there are various harmless games in which some measure of skill enters, and here a few marks may be won or lost.

As a rule, the doctor will have been recommended by the medical adviser at home; all our specialists who advise resort to the Spas are in touch with them.

The literature of cures is an extensive one, dating back 500 years and more, and few of those places are backward in placing their case before the medical profession in other countries. The doctor you have decided to consult makes his diagnosis with your own doctor's report in front of him, and he will probably confirm it with the aid of the Röntgen rays, this system of photography having been brought to a high state of development. Then he gives you a card for one of the bath-houses, and you enter upon a novel and pleasant experience, for the bath-house is the centre of most cures and is, indeed, a little world apart with conventions that are the growth of very many years.

The Spa specialist has marked a record card of his own preparation, with the type of bath and the number of the bath-house, and you present this card at the office where tickets for the baths are sold. The price varies, but at most of the Spas the ordinary bath in the ordinary bath-room costs about three marks. Special baths may cost five, seven, eight, or even more, and there are bathrooms *de luxe*, for which the price may rise to twenty marks, but these are used for the most part by ladies and gentlemen from the Land of the Dollar who wish to combine a mild sensation with their cure. Certainly the very luxurious apartments, with their soft lights, marble walls, sunk baths, shining metalwork, and splendidly-fitted rest-room and dressing room, must be very tempting to folk who have money to waste and feel justified in wasting it; but the ordinary bathroom is a comfortable place enough and lacks nothing that the patient can require.

An attendant takes your ticket and prepares the bath, being careful to see that the temperature is correct, and then, after a wish that the treatment may succeed, leaves you to enter the water and keep a careful eye on the clock that faces it. Time is one of the factors that really matters. I have known people to disregard the time limit, and by prolonging a bath for five minutes, to suffer considerably. Many of these healing waters have great potency; their action is swift and

only the doctor on the spot can judge the precise measure of the effect that can be produced with safety. Every bath-room in a Spa is compelled by law to have a clock in good order.

When the time is up, you will pull a rope within reach of the hand. In some bath-houses this action sets a bell ringing, in others of the most modern kind it lights an electric indicator, but in either case the result is the same. An attendant arrives and wraps you in a hot towel, and then you dress and return to your hotel to rest, active exercise after a bath being strictly forbidden. Some of the bath-houses have special rest-rooms, one for men and another for women, and here, on comfortable couches, the bather stays for his appointed time, just as in our Turkish Baths at home. There are Spas with bath-houses seventy years old, and others where houses were built just before the war, so that the equipment varies.

The interval between the baths varies, too. At Nauheim the general rule is to have two baths on following days and to miss the third day. In full season the baths are crowded, and those who do not arrive early must wait their turn. Happily, all the waiting-rooms are comfortable; some are luxurious in their appointments.

Most of the cures are taken in the valleys; only a few Spas stand high. A cure lasts from four to six weeks, according to the complaint and the nature of the treatment, and when it is over the patient, though his condition will probably be considerably improved, will feel quite weak, for the waters have a decidedly enervating effect. This trouble is set right by what is known as the after-cure. The patient is sent from the valley to the mountains, from sea level to the high hills. According to the place of his cure, he is directed to the Harz, or the mountains of Thuringia, the Black Forest, or the Bavarian Highlands, and in all these fair places the bracing air completes the work that the cure began, and after two or three weeks among the high hills he can return thoroughly invigorated to his ordinary life.

It is noticeable that the cure habit grows, and many people return year after year to their favourite Spa, not because their symptoms are still acute, but because they enjoy the life and derive benefit from the treatment. For example, the old Kaiser Wilhelm I. came for twenty years to Bad Ems, on the Lahn, where he occupied a suite of three modest rooms in the leading hotel; the place where he had his final interview with Benedetti, in 1870, is marked by a memorial stone, and is just outside the window. Alexander the Second of Russia came for many years to the same town, and wherever you go in the land of Spas you will find habitués, men and women who come in the first instance for cures and have been coming since, because they find the associations have a perennial attraction.

As a rule, the season in these places opens about Easter time, or a little later, and ends with October; after then only a few hotels and shops remain open; the Spa may be said to hibernate. Considering all the interests that must be maintained out of the profits of half-a-year, charges must be considered quite moderate; there has been a definite reduction since the spring of 1924, but it is doubtful whether they could be kept within reasonable bounds were it not for the widespread sale of the mineral waters and the salts extracted from them. This business has assumed enormous dimensions, and though checked by the war and impeded by the heavy transport charges that rule everywhere to-day, it is making a rapid recovery. You may find a comparatively small Spa—Bad Wildungen provides an example—in which the export of the waters from one spring is about one-and-a-half million bottles per annum, and although only about forty per cent. of the prices paid by the consumer is received by the Spa which has to buy, fill, seal, examine, label, pack and cart the bottles, the enormous output provides a substantial profit. It enables the organisation to pay its way in the face of high wages and dear living, to maintain Kursaal, gardens, orchestra, and those other amenities that provide

the lure to which the visitor responds. Some of the Spas are State property; Prussia owns several (Ems the largest and best), while Bavaria owns beautiful Kissingen, and Baden-Baden, "Europe's second capital," is under the control of the State at Karlsruhe.

Great skill and judgment have been shown in providing for the requirements of all classes of the community. There may be only one sick member of a family, one person in a household of five or six, for whom a cure is necessary. If the rest of the family are to accompany the invalid and to spend their holidays with him, they look for the attractions that appeal to people in good health, and it is in this happy combination of provision for the sick who need a physician and for the healthy who are looking for a gay time, that the Spas have achieved their biggest success. There are tennis courts everywhere, golf links here and there, excursions up and down the river, where the Spa is within reach of one that is navigable, charabanc excursions and mountain drives. There is no mountain that lacks carefully graduated paths, and it is hard to find one that is not crowned by a café. Every excursion aims at reaching a café, near or far, and only when some refreshment has been

taken can the first half of a journey be deemed complete. Where conditions permit, there are sports, regattas, race-meetings—the amusement seeker is never at a loss. At Bad Elster, the leading Spa of Saxony, there is a beautiful open-air theatre in the pine woods, with seating for more than 2,000 people. Even those few who prefer solitude may find it in pine woods past numbering, and there are seats at every elevation. Each country in turn has paid Germany the compliment of imitation. Even in England we are developing our Spas, though it may be doubted whether they can compete with Germany, either in point of extent or variety; certainly they are far more expensive, even when the journey to the Continent has been taken into consideration. Today you can live in Wiesbaden or Homburg for seven shillings and sixpence a day, including charge for attendance and "Kur" ticket.

Naturally enough, there has been much reluctance on the part of English holiday-makers to return to the old customs, but that reluctance is now overcome sufficiently to make it clear that the old way, combining health-seeking with holiday, is to be resumed. In many aspects it is the sanest method that suffering humanity has devised.

International Fund

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

ICELAND (Dan. kr. 100)	...	...	...	fl. 43.80
DUTCH MEMBERS	...	...	...	„ 57.50
Total	...	...	...	fl. 101.30

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

Villa Pränā, Leerdam, Holland.

The Young Theosophists

EUROPEAN FEDERATION

SPACE will not permit, at least this month, a full report of all the interesting events that have happened since the last issue of the *HERALD OF THE STAR*.

At the German Convention of the Theosophical Society, held at Hamburg, where about 60 or 70 young Theosophists were present, we had a very successful youth meeting, a synopsis of which we give below.

At Arnhem we had two meetings attended by about 150 or 160 Young Theosophists where Dr. Besant, Mr. Krishnamurti, Mrs. Arundale and others spoke.

At Ommen, too, we had meetings and were there able to meet one another in a more intimate way, thus realising the strong links of brotherhood that exist in our movement of youth.

At Hamburg Dr. Besant said: "I am considerably over 30, but I am very glad to open your meeting in spite of my age. I have already brought to Europe the message of love and greeting from all Young Theosophists in India to their brothers in other lands. The hope of the world to-day is resting in the hands of the young. The younger generation is going to bring about the things that we elders had dreamt of and worked for but have not been able to accomplish—that real friendship, that real brotherhood which is the natural expression of all human beings, because they are essentially divine, towards each other—but which the separation of bodies has made unreal to us whilst it is the most real of all things. It is you who have to work, but you will work in the daylight whilst we had to work in the dark, because we were working before the dawn came, and the dawn is here with you in all countries. That dawn will brighten into the full daylight in which

you, the younger generation, will carry on your splendid and beneficent work. For it will be yours to help in building up the new and more brotherly civilization—a civilization which shall unite and not separate the nations; yours to put stone upon stone in the great temple built to humanity. When we realise that we are human beings and not simply Germans or Italians or French or Indians or Americans, separated by the outer body, we shall be united in our own inner life with the reality of things, with the Divinity within each one of us and which will overcome all obstacles in that work of the new world of to-morrow which you will be called upon to shape and to build. That is the cause to which you are all dedicated—to which you have consecrated your lives in youth—the best time for consecration—and a great joy will be yours in the coming days as you see friendship replacing enmity and human beings finding out at last that they are really brothers and not enemies. That has been a strong hope and belief to us who are older. You will have the joy of seeing it realised. We have one advantage: when you are older we shall come back again to carry on the work you are now beginning and help to make it still better. I think, perhaps, it is an elder's right to bid you welcome to the new world in which you will be sowing the seed and to which we shall return when the seed will be growing up; then we shall have the joy of sowing the next new crop. So to your work I bid you welcome in the name of Those Who are ever young, because They live in the Eternal. It is the fancy of time that makes us old. All are young who live in the Eternal. May that peace and strength of the Eternal be yours." Mr. Krishnamurti said: "It is rather difficult to speak after Dr. Besant because she knows exactly along what path she has travelled,

how much she has given up, what sacrifices she has made to arrive at the goal, and we who are just beginning to understand the difficulties and the turmoils that await, for us it is tremendously encouraging and inspiring to see someone who has achieved. As Dr. Besant said, the older people will be young and we shall be old, but it is on us that the regeneration of the world depends and it is on us that the world's eye, the spiritual eye, is turned. In each country there must be a group of individuals, especially, I think, in the younger element, who are devoted not only to the ideals of their own country, but to the ideals of all the countries of the world. It is youth, it is the young age that matters. It is the time to change, especially oneself. Each of you when you go out into the world must be an ideal that others can follow, can look up to and be inspired by. That is the duty of every young Theosophist. Forget nationalities and personal quarrels and improve the world. That is the only way you can achieve the magnificent ideal of spirituality and greatness."

Mrs. Arundale said: "I am indeed glad to be the messenger of love and comradeship from the Indian Federation of Young Theosophists. Perhaps you do not know that India as a whole is a poor country and the young people of India have suffered a great deal from poverty, and because of that poverty and the political problems of India, there is a great deal of hatred among young people, but we are beginning to realise—at least the Young Theosophists in India—that nothing can be achieved through hatred, but only through love. There can be no real happiness unless there is love, unless we serve those who are unhappy, miserable, sick,

poor, and there is no true freedom unless these social inequalities are got rid of. So we have started in India the movement of Young Theosophists, and all those who believe that brotherhood is the only goal for the nations of the world, so that through brotherhood the world shall be as one nation. I hope that you will all agree to send them through me a message of love and comradeship, for which they will be grateful. But we have begun to realise these truths only through the example of the President of our Theosophical Society. Because, although she is old, as she says, she is young in the energy of Eternal Youth and leads in her greatness and power to inspire us to sacrifice. So, my brothers, I feel that we ought all to join hands and make up our minds that at least amongst us young people there shall be no differences of any kind and that we shall be citizens of the world."

Mr. Thomson said: "It is my duty as your secretary in Europe to pass on, in your name, to our brothers and sisters in India, our love and greetings and to assure them that we shall endeavour with all our hearts to co-operate with them in trying to rebuild the present civilization. In Europe it has been our aim to make the European Federation of Young Theosophists one body, and, as Dr. Besant has said, we have tried to leave outside any form of nationality. It is our aspiration to become Young Theosophists before belonging to any other nation, and in this way we will reduce to a minimum the national hatred abroad in Europe at the present time and so build up a movement that will be as one body—be as an instrument in the hands of the Great One Who is coming amongst us very soon."

Great Minds

By GEORGE S. ARUNDALE

V.

THIS month I do not want to rely so much on extracts from the writings of great people as to convey, if I can, some general impressions I have received as a result of my own contact with greatness, especially on my own more particular line of education. I have long thought that education needs re-orientation as to its fundamentals, and I have sought in a number of articles in recent issues of the *Theosophist* to grope after these fundamentals, notably in "A Fragment on Education" and in "The Bedrock of Education." I am quite clear in any case that if there is to be any such re-orientation it is necessary to go to the East in the double sense. I am quite clear that only by a study of life as set forth in the ancient Scriptures of the East can we hope to discover the true bedrock of education both for East and for West. To this end I would recommend to readers of the *HERALD* Babu Bhavagan Das' fine work on the *Science of Social Organisation in the Light of Theosophy*. They will find here a very adequate theoretical survey of the pathway of life, with a special chapter on education most illuminative in its nature. I do not say that adaptation is not required. Obviously, the ancient truths need their modern setting. But imagination, intuition, vision—all will be stimulated, and the reader will find himself carried along lines of thought leading, I imagine, to considerations of no little value in helping him to a truer perception of educational fundamentals.

But let me set down the points which seem to me of considerable clarifying

power in the pioneer educational work before us. They are not so much my own ideas, as the ideas which have resulted in my mind consequent on conversations with those better qualified than myself to deal with educational problems.

1. The main point to grasp is that all knowledge must be regarded as a means through which the Life may manifest in the outer world. Think of the central Sun with its rays pouring out on to the world and breaking up into many colours. Each special outer form of knowledge is a colour by means of which the one Life may adapt its vibrations to the particular rate for the time being most needed; but we must not be led into the delusion that the colour *is* the light. The colour is but the way in which the light affects a special kind of surroundings. As the surroundings change, so may the light change its colour-vehicle.

2. Each individual subject, therefore, should be understood from the larger standpoint of its intrinsic value as a channel for the Life, as well as from the narrower standpoint of its being a special means to a particular, but always partial, end. We must stress the principle of the inter-relation of all subjects of study, as well as their subordination to the One Life which flows through them all. Each subject of study has its own specific relation to every other subject of study, whether or not we are able to perceive such relationship. There are no water-tight compartments. Let us be sure of that. Let us realise that particularly in our educational work. I am inclined to think that teachers and educationists generally are by no means alive to the

importance of helping the young to appreciate the unity of life however divergent the forms. But all education which stresses this is truly education for the new world, which is a world whose note is Unity amidst Diversity.

3. It is of the highest importance that we should recognise the fact that all life is dedicated life, that our own lives are, therefore, dedicated lives, lives dedicated to God's high purpose for His world. A thread of purpose runs through every form and through all life in form. Every form has its shape because of its dedication. All life is in manifestation because of its dedication. God's purpose is working in every atom of the manifested universe. Education is to the end of helping us to perceive such purpose, and to harmonise ourselves to it in ever-increasing measure; or, shall I say, to become one with it in ever-increasing measure, to recognise the unity of purpose making of all diversity an imperishable and indissoluble brotherhood. There is the ultimate dedication for us all. But this ultimate dedication is approached by many, many intermediate dedications, lesser dedications, preliminary dedications. We may, therefore, say: To what end is this, that or the other life dedicated? To what end is such and such a kingdom of nature dedicated? To what end is such and such a race dedicated? To what end is such and such a Nation dedicated? To what end is such and such an individual dedicated? Each one of us has his own personal dedication, lesser dedication, gradually leading us to the goal of all dedication. The work of the teacher is to discover, or to help the child to discover, its own specific dedication, and then to assist in its realisation. Teachers are more scientists than philosophers, at least from one standpoint, for it is their business to deal more with methods and processes than with ultimates. They must know the nature of the ultimates, whether immediate or final, or at least they must have some clear conception of ultimates. But their real business is with methods of approach, and they must

have the impartiality, the impersonality, the detachment, of the true scientist. Too often the teacher seeks to dominate, to impose, to insist, to direct. These should be conspicuous, if I may use the phrase, by their absence, only coming into evidence in emergencies. The business of the teacher is to help his pupils to the consummation of their own respective dedications, both immediate and remote. Every subject, every game, every circumstance of education, must have, at least in the mind of the teacher, the definite effect of bringing the pupil nearer to his goal. Teaching is to high ends, and every subject and every game is in fact dedicated to the achievement of such high ends, exists to bring such high ends about, is to the end of Self-Realisation. All subjects are spiritual subjects, all games are spiritual games, to the ends of the Spirit, definitely and directly. Let teachers ponder over this and its implications, of which there are many, one being the problem of harmonising seriousness with joyousness to their mutual benefit, putting away childishness but stimulating childlikeness.

4. Members of the Order of the Star in the East and of the Theosophical Society have the special duty of helping the young to build into their relations with the outside world the Star and the Theosophic attitude, which are, in fact, one and the same thing. They must study the literature available to them, either specifically Theosophic or Star, or "profane" literature in which vision is clearly perceived, as, for example, in the works of Ruskin, in the works of Lord Haldane, of Bosanquet, of Rufus Jones, of Edmond Holmes, of Einstein, of Montessori, and so forth. They must endeavour to draw from a study of the life around them a perception, becoming increasingly clear and definite as the years pass, of God's Plan for His world. A test as to the fact of the growing perception lies in self-examination as to whether love is becoming increasingly all-embracing, whether prejudices are decreasing, whether there is a growing readiness to be at all times a pure channel for God's Blessing, upon

whomsoever it may be destined to rest. God's Blessing is for all. Are there any from whom *we* would withhold it?

5. A teacher's mission is to-day, whatever it may have been in days gone by, to the whole world. The spirit of Internationalism is abroad, youth to-day is International as well as National. There must be an International anthem, an anthem of world-brotherhood, to express the purpose of the Youth of the new world. Nationalism must be made to harmonise with Internationalism. Here again the unity of Life must be perceived and acted upon. True teachers will seek to stimulate in their pupils the spirit of comradeship, be the difference of race, of creed, of colour, of sex, of class or caste, what they may. Thus will patriotism become purged of its selfishness, and grow strong in its purity. Further, the teacher of vision will learn gradually to distinguish the needs of Eternity from the temporary demands of time. He will learn to satisfy Time without ignoring Eternity. He will learn to satisfy Eternity without ignoring the needs of Time. He will live in the two worlds of Time and Eternity, harmonising them, and organising time to the ends of Eternity. He will learn to distinguish the superstitions of Time from the Truths of Eternity, valuing the superstitions for what they may be able to do at certain stages of growth, but recognising them nevertheless for what they are in fact—superstitions, rungs on the ladder of evolution on which it would be foolish to stand for ever.

6. There is a science of superstitions which teachers and students need to learn. Whence their origin? What at any particular period is their purpose and value? There must be no further pandering to them once they are outworn, once they have accomplished their purpose, but they must not be ignored, for people are helped through the recognition of the superstitions which to them, for the time being, are

realities. For us they may be fetters. For others they may be scaffolding.

7. Let it be said to members of the Order of the Star in the East and to members of the Theosophical Society that all study is to the end of pouring upon the world the One Life more abundantly. Parents, guardians, teachers, who are members of these great Brotherhood organisations, have the imperative duty of seeking to make the spirit of the Star, the soul of Theosophy, clearly manifest through the subjects of study. How is this to be done? Ah! Here is, indeed, a difficulty, for we have strayed far from the spirit of things, have grown immersed in the letter. But it can be done, as Ruskin has shown in his wonderful contributions to the science of life. Geography, history, mathematics, literature, exercises, music, physics, chemistry, drawing, painting, philosophy—all are Theosophical subjects, are Star subjects, and ought so to be treated by those who understand. Unfortunately, even the best Theosophical schools have but a very restricted opportunity for teaching as teaching should be, for there is upon them the pressure of an educational system narrow of outlook, and of examinations with regard to which the less said the better; to say nothing of the pressure of livelihood earning under conditions entirely inimical to æsthetic living and to brotherhood.

8. It is well to remember that all joy is an expression of God's love for His world. Hence, joyous serenity should be the note of our daily lives. Our studies, our occupations, our games, must all sound that note of joyous serenity which is the true evidence of our leading God's life in the outer world. Let us study with our whole hearts, let us play with our whole hearts, as unto the Lord, for so to study, so to play, is to reflect God's love, and study and play are among the ways in which God slowly trains His vehicles to reflect Him perfectly. At all costs a joyous serenity.

The Star Congress through Indian Eyes: A Retrospect

By V. C. PATWARDHAN

THOSE who were able to attend the last year's Congress will have undoubtedly come to the conclusion, not only that the Head of our Order has extended the scope of his outer activity, which is obvious, but what is equally certain and more significant, that he brought to it a certain unmistakable power and inspiration. But if one felt it at Vienna, one felt it even more keenly at Arnhem and Ommen this year. That is why, in a very true sense, one finds it impossible to dissociate the activities of the Star Congress from his personality and his utterances.

The third Congress of the Order of the Star in the East in Europe was divided into two parts. During the first four days, August 9th to 12th, it was held at Arnhem, at the Musis Sacrum, while for the following three days it was shifted to a camp at Ommen, situated on extensive private grounds, about three miles from the Castle Eerde, which is soon to become the European Headquarters of the Star. The earlier part of the Congress was attended by over a thousand members from all parts of the world, a figure never yet reached at any of the preceding Congresses, while the presence of almost every nationality clearly testified to the international character of our Order. Nearly 600 members followed the Congress into the camp at Ommen.

The presence of our revered Protector, Dr. Annie Besant, greatly added to the grace and to the note of hope, cheer and strength which prevailed throughout the Congress; and it was her unavoidable presence in London prior to her sailing for

the East in the middle of the month which made her give up attendance at the Star Camp as well. Apart from other addresses full of profound wisdom and inspiration, the two public lectures by her entitled "The Coming Teacher in the Outer World" and "The Coming Teacher in the Inner World" will stand out by themselves as perhaps the most important part of the Arnhem session of the Congress.

For two reasons the Congress was unique in the sense of being a departure from the preceding ones: First, it stood for the first time, in its own strength, apart from the Theosophical Congress or Convention from which, so to speak, it hitherto borrowed its grace. True, there was a Theosophical Conference at Arnhem on the day before the Star Congress opened, but it was only a Conference of the Netherlands Section of the Theosophical Society which took advantage of the presence of the President at the Star Congress; with this in mind, the above figure as to attendance will be specially significant as showing clearly the rapid growth of the Star in the world, at any rate, in Europe. And secondly, for its Camp at Ommen which, undoubtedly, was the outstanding feature of the Congress. For, in the blaze of the trail which the latter has left, it is the camp which stands out clear, while as to the Arnhem part of the Congress, with the usual succession of meetings in closed halls, it is fast receding into dimness, with the exception of the excellent management of which one is continually reminded, and the happy presence of our beloved Protector and the inspiration her words

carried, which occupy the retrospective vision to the exclusion of almost all else. This, I think, is reason enough for the emphasis laid on that part of the Congress which consisted in the Camp at Ommen.

The prevalence of the youth element, which was very conspicuous, was a characteristic feature of the Congress. Perhaps never before was it so greatly in evidence. And this is but natural where the movement has the leadership of Krishnaji and the blessings and protection of Dr. Annie Besant. For though she is old as the oldest and young as the youngest, and her sympathies know no bounds, yet since she believes that God has a Plan for mankind, which is ceaselessly being worked out, for her the future lives in the present; consequently, the message of each new generation comes to her as fresh as youth itself. And that is why she is, in truth, the embodiment of perennial youth. And the tremendous impetus which the Order has gained throughout the world within the last two years under Krishnaji's active guidance likewise goes to vindicate what has just been said of him.

His address on "The place of the young in the New Era," at the Camp at Ommen, is worthy of note in this connection. If, in the course of it, he appeared to be dealing severely with the old, it is because he gathered up and was portraying the tendencies and characteristics inherent and natural to the young, which age with its hard experience has hitherto but too often ignored and even done its best to check. For instance, as he put it, the older generation know of life far too much and consequently wish to take no risks, which inclines them to become calculating and to seek out tortuous paths. Youth, on the contrary, under the impulse of life and vitality, wishes to step aside from these grooves and ruts made smooth by the compromises and prejudices of the old, to let alone the by-paths and tread the high road to joy and happiness which, in the New Era, lies in Service. It is true that it would be wrong to do away with all regard for compromise, but the trouble is not that this warning needs

to be uttered—it has been raised in season and out—but that the opposite case is far too often not even permitted to be stated. Life is continual compromise, we are always admonished, which is true enough with not too broad limitations, but at the same time what we are not told is the fact that a certain impetuosity and fanaticism inborn in youth is an essential of spirituality, that nipping it in the bud is to deny a spiritual impulse.

The Camp, as I have said, was a unique feature of this year's Star Congress. It was divided into two sections, for men and women. In the middle was the meeting ground which contained the Camp Fire, and adjoining it the large tent which served for meals, music, reception of post, and the sale of the Congress photographs and other sundries. The diet was strictly vegetarian, and if not calculated to satisfy the epicure, it certainly was simple and wholesome. The Camp consisted of nearly six hundred, old people and young people of both sexes, some of them strangers to life in a camp. But the experiment was worth the while. It made possible the practice of comradeship and co-operation, by throwing people promiscuously together all the twenty-four hours under varying conditions and modes of existence. Each morning before breakfast all gathered in a tent for a few minutes' meditation. Then came the *Corvée*, for which different tents took their turns each day. This meant enrolment for kitchen service, and involved, short of actual cooking, anything from washing and cutting up vegetables to serving out in succession to a long queue. Each night, similarly, some of the tents had to maintain a watch of the whole Camp, arranged in several relays, so that nobody had more than a couple of hours' duty on a single night.

Discomforts, no doubt, there were, such as getting one's meal from the kitchen tent and having to wash up one's own plate and knife, fork and spoon after it, and having straw and blankets to serve for beds on the tent floor, along with, perhaps, six or seven others. But it was all part of the game, and if there

were any who were not inclined to take it in that light, they were altogether exceptional, for the entire Camp was the scene of great joy and enthusiasm at all hours, and the minor physical discomforts receded automatically into the background.

The weather, on the whole, kept remarkably fine. On the first evening a perfect rainbow, three-quarters of a complete circle and boldly defined, stretched across the sky from horizon to horizon. Outside this appeared a second rainbow, but fainter; then, only for a few moments and very faint, a third one, which melted away no sooner than it appeared. The phenomenon was uncommonly wonderful, and the onlookers were thankful to be standing roofless on bare earth under the canopy of heaven.

This happened but a few moments before the culminating point of the Camp programme, namely, the Camp Fire, which took place the last thing each evening. A large cone-shaped pile of wood built by trained Scouts stood in the centre, and around it, in circles on slightly rising ground, were seated the spectators, some 600 of them, eagerly awaiting. The last suggestion of a glorious sunset had scarcely died out when, amid silence, Krishnaji lighted a match, the flames rose higher and higher, and when the crackling wood had broken the spell and all eyes were turned in the same direction, "I wish you happy dreams," he said, addressing the whole gathering. "Plan well for the next year from now, and may you carry the inspiration and strength to achieve." Some Indian songs and hymn chanting gave the lead to other songs representing the different nationalities that were present. Then came short speeches by Krishnaji, the Camp leader; Mr. Arundale and others; Krishnaji invoking, at the conclusion, the blessings of the Master on the whole company present.

The proceedings on the two following evenings were on somewhat similar lines. The conclusion of the Camp Fire on the second evening was memorable. A few chants in Sanskrit were followed by

complete silence for five minutes or more, during which the whole gathering sat expectant, almost thrilled, as it were, in meditation as one man. The effect, which may be left to be imagined, was perhaps enhanced by the fact that it was all unpremeditated, though one must not forget the contribution of the moon to the general effect; for just then she was in total eclipse, as though intentionally to give the fire an added glow by self-immolation.

Thus on three nights the Camp Fire was lighted, and for two hours each night the whole gathering sat round it, and whether audibly in songs and speeches or in the silent manner of the heart and the mind, held communion with that which lay uppermost in the depths within.

I have remarked the prevalence of the youth element, evidence as to the international scope of our Order, and the note of hope and cheer and strength, all of which combined to mark the success of the Congress. But these are merely the more obvious and collective signs which characterised it. There is, however, yet another standard, the individual one, by which to gauge its success; and it was indicated by someone at the Camp Fire on the closing evening, when he said that the key-note of this year's Star Congress was Self-Preparation. This becomes obvious by a glance at the programme, in which Self-Preparation was the principal theme dealt by our Head, while the reorganisation of the existing Self-Preparation Groups with a view to making them more effective and cohesive was perhaps the most important business item got through. Indeed, the emphasis which our Head laid on the necessity of Self-Preparation or Self-Purification by each individual member of our Order was incessant and not by any means confined to his talks which bore that title. It was his constant message, his appeal, one might say, whether in the Congress Hall at Arnheim and round the Camp Fire at Ommen, when he met the members collectively, or in his talks to them individually. And the appeal that came from him bore that intensity of earnestness

which springs from an inner conviction of reality which no argument can touch.

"Let each one of us, from this day onwards, watch the change in ourselves from day to day," Krishnaji once said at

Arnhem. From this standpoint, then, it is up to each one of us, individually, by whole-hearted and unrelenting effort from day to day, carried throughout the next year, to make the success of this year's Congress great or small.

A Member's Diary

DEPARTURE OF LADY EMILY LUTYENS FOR INDIA—THE ANIMALS' FAIR—
DR. ARUNDALE: AN APPRECIATION—WELFARE OF PIT PONIES—SPORTS—
ADVANTAGES OF PROHIBITION.

LADY EMILY LUTYENS will leave for India as this number goes to press. She takes with her the good wishes of the English branch of the Order of the Star in the East. She will not forget the HERALD OF THE STAR, which links all countries, and her interest in it will not wane. Contributions, always welcome from her, will doubtless be an added attraction to the magazine.

* * *

MISS URSULA LUTYENS, the second daughter of Sir Edwin and Lady Emily Lutyens, was married to Viscount Ridley on October 13th. There were thirteen little bridesmaids dressed in green. Why is green considered an unlucky colour for weddings?

* * *

THE Second Animals' Fair will be held in the Great Hall of the Church House, Westminster, on Saturday, November 29th. All branches of the Animals' Welfare movement will be brought together in happy co-operation in a common cause. There will be stalls for the sale of Humane Dress, Humane Substitutes for Fur and Leather, Country Produce, etc.

* * *

CONTRIBUTIONS to the stall to be held by members of the Order of the Star in the East will be gratefully received. Useful articles will be specially welcome. There are already promises of assistance in the way of gifts, and anything *not perishable*, labelled "Star Stall," may now be sent to the Star Headquarters, 6, Tavistock Square, London, W.C. 1. Perishable goods should be sent in later, but in the meantime the stallholders will be glad to know as soon as possible what kind of produce and what quantity will be sent them for the Fair.

THE Animal Cause Group, under the Vice-President of the World Federation for the Protection of Animals, meets at Star Headquarters, in London, on the second and fourth Fridays of each month.

* * *

A MEMBER signing himself "Un Auditeur Assidu" sends in the following appreciation:

"Dr. George S. Arundale, un Porteur de la Bonne Nouvelle.

"Quand il parle, l'esprit des jeunes, et le coeur des vieux, sont satisfaits. Sa voix sonore; son style simple, direct; sa manière de dire, ardente, pénétrée; l'humilité même avec laquelle il se met de plain-pied avec son public, tout chez lui est viril.

"Un jeune homme, qui sortait de la salle où Dr. Arundale avait parlé, me dit avec conviction: 'Je suis content d'être venu. C'est un homme!'"
"Un homme, oui; on le sent à chaque mot, à chaque inflexion, tour-à-tour gaie ou grave. Un homme; un frère, un compagnon de route, prêt à aider les retardataires, à prendre le bébé sur l'épaule, à donner son bras à l'aïeule—et aussi, à lancer une plaisanterie aux jeunes garçons, à cueillir une fleur du fossé pour ajouter au bouquet des jeunes filles. Car rien de ce qui est humain ne lui est étranger.

"Et il est à mi-chemin des choses divines, également. Il a bu à la coupe des dieux; il connaît l'amertume et la douceur du breuvage. Il a ainsi la jeunesse enthousiaste et la maturité expérimentée. C'est pourquoi il est capable de convaincre, d'enseigner sans jamais blesser, d'offrir des préceptes à la fois sublimes et pratiques, de montrer un chemin ardu mais praticable, qu'il a gravi, dont il sait les étapes, dont il prévoit les cimes, et sur lequel il jette une lumière pure, chaude, égale, comme les rayons du soleil.

"Evangeliste de l'Évangile des Temps nouveaux; parmi les précurseurs de Celui que nous attendons, Dr. Arundale est le lien entre

ceux de la première heure et ceux de la dernière minute. Il apporte la paix tant qu'il parle, il laisse la foi quand il se tait."

* * *

THE *Times* of October 8th, 1924, has the following:

"A resolution on the welfare of pit horses and ponies has been sent to the Miners' Federation of Great Britain by the Lanarkshire district of the Federation and the Aberdare district of the South Wales Miners' Federation. Other districts are considering the resolution. The Animals' Welfare Committee of the League of Peace and Freedom states that if the resolution is supported it means that there 'is a desire within the Miners' Federation to make the welfare of horses and ponies a concern of the Federation itself, and seems likely to lead to the adoption of official responsibility in the matter.'"

* * *

THE *Daily Graphic*, of October 14th, published the illustrations of sports which Lord Wodehouse, the famous polo player, would like to see eliminated—badger digging, coursing and other hunting. He drew a distinction between them and the sports that "keep us sane and healthy minded" in a speech at the Press Club.

* * *

A READER who signs himself "Messem" has sent the following "Ten Truths." "These things have I heard after eight and forty years."

1. God is the Great Master from whom All may learn.
2. The Palace of God is the Universe: Keep it Holy.
3. God has revealed Truths through the Lips of Many Teachers.
4. The Cathedral of Truth is the Mother of All Religions.
5. Heaven, which is the Kingdom of God, lies within Ourselves.
6. Hell can live upon One food only, our Material Desires.
7. The Universal Brotherhood of Man cannot exist without Universal Sisterhood.
8. The Spirit of Communism demands Our Common Striving towards Perfection.
9. Bind not with chains those whom God hath set asunder.
10. We seek God vainly without until we find Him within.

* * *

JUDGE ALFRED J. TALLEY welcoming a colleague to the Court of General Sessions in New York said, "The United States has in recent years become the most

lawless nation on earth," and he went on to explain the cause. "We have been so much afraid that one religion would gain an advantage over another that we have adopted the cowardly course of eliminating all religion from our schools."

* * *

IT is brain that counts, but in order that the brain may be kept clear, you must keep the body fit and well. That cannot be done if one drinks alcoholic liquors."—DR. CHARLES MAYO.

* * *

IN a paper read at the Autumnal Conference of the United Kingdom Band of Hope Union held in Hull in September, Mr. Guy Hayler compared the condition of the child in the United States to-day with that which obtained before National Prohibition. "With the 'shutting-off of two thousand million dollars (£400,000,000) from booze into more useful channels' a very social revolution has resulted in the community markets of the nation—and this on the authority of the Trade Journals. It goes without saying, that when children are better fed, better housed, better clothed, and better cared for—and this is what Prohibition has done for American children—the first place to reap the benefits is the factory and the store."

* * *

THE following has been posted in all the shops, plants and offices belonging to Mr. Henry Ford:

"From now on, it will cost a man his job, without any more excuses or appeals being considered, to have the odour of beer, wine or liquor in his breath, or to have any of these intoxicants on his person or in his home. The Eighteenth Amendment is part of the fundamental law of this country. It was meant to be enforced. So far as our organisation is concerned it is going to be enforced to the letter." No one can have anything but admiration for Mr. Ford who, like other good citizens, knows that the only alternative to law enforcement is riot and revolution.

* * *

LIEUT.-COL. W. R. MANSFIELD has written a book to prove that Christopher Columbus was a Spaniard, of Pontevedra. In lecturing on the subject recently, 50 lantern slides were shown. A number of Spanish documents, which have up to now passed for forgeries, were declared to be genuine, while the Italian documents, which support the claim that Columbus was an Italian, are said to be valueless.

THE BACON CALENDAR.

1.
 "FOR cleanness of body was ever esteemed to proceed from a due reverence to God, to society, and to ourselves."—*Of the Advancement of Learning.*

2.
 "And they (the people of Bensalem) say that the reverence of a man's self is, next to Religion, the chiefest bridle of all vices."—*The New Atlantis.*

3.
 "As for games of recreation, I hold them to belong to civil life and education."—*Of the Advancement of Learning.*

4.
 "It is order, pursuit, sequence, and interchange of application which is mighty in nature."—*Of the Advancement of Learning.*

5.
 "The lawyer is judged by the virtue of his pleading, and not by the issue of the cause."—*Of the Advancement of Learning.*

6.
 "The master in the ship is judged by the directing his course aright, and not by the fortune of the voyage."—*Of the Advancement of Learning.*

7.
 "The lineaments of the body do disclose the disposition and inclination of the mind in general."—*Of the Advancement of Learning.*

8.
 "The works of Time are far subtler than those of fire."—*Novum Organum.*

9.
 "By far the greatest obstacle to the progress of science and to the undertaking of new tasks and provinces therein is found in this—that men despair and think things impossible."—*Novum Organum.*

10.
 "There is, therefore, much ground for hoping that there are still laid up in the womb of nature many secrets of excellent use, having no affinity or parallelism with anything that is now known, but lying entirely out of the beat of the imagination, which have not yet been found out."—*Novum Organum.*

11.
 "There is no comparison between that which we may lose by not trying and by not succeeding ;

since by not trying we throw away the chance of an immense good ; by not succeeding we only incur the loss of a little human labour."—*Novum Organum.*

12.
 "For then only will men begin to know their strength when, instead of great numbers doing all the same things, one shall take charge of one thing and another of another."—*Novum Organum.*

13.
 "Certainly if a man undertakes by steadiness of hand and power of eye to describe a straighter line or more perfect circle than anyone else, he challenges a comparison of abilities ; but if he only says that he, with the help of a rule or a pair of compasses, can draw a straighter line or a more perfect circle than anyone else can by eye and hand alone, he makes no great boast."—*Novum Organum.*

14.
 "And better surely it is that we should know all we need to know, and yet think our knowledge imperfect, than that we should think our knowledge perfect, and yet not know anything we need to know."—*Novum Organum.*

15.
 "Now the empire of man over things depends wholly on the arts and sciences. For we cannot command nature except by obeying her."—*Novum Organum.*

16.
 "There remains simple experience, which, if taken as it comes, is called accident ; if sought for, experiment."—*Novum Organum.*

17.
 "For even they who lay down the law on all things so confidently, do still in their sober moods fall to complaints of the subtlety of nature, the obscurity of things, and the weakness of the human mind."—*Novum Organum.*

18.
 "It is not possible to run a course aright when the goal itself has not been rightly placed."—*Novum Organum.*

19.
 "Now the true and lawful goal of the sciences is none other than this : that human life be endowed with new discoveries and powers."—*Novum Organum.*

20.
 "Neither is it to be forgotten that in every age Natural Philosophy has had a troublesome

adversary and hard to deal with; namely, superstition, and the blind and immoderate zeal of religion."—*Novum Organum*.

21.

"For we see among the Greeks that those who first proposed to men's then uninitiated ears the natural causes for thunder and for storms, were thereupon found guilty of impiety."—*Novum Organum*.

22.

"Far more, however, has knowledge suffered from littleness of spirit and the smallness and slightness of the tasks which human industry has proposed to itself. And what is worst of all, this very littleness of spirit comes with a certain air of arrogance and superiority."—*Novum Organum*.

23.

"And even if a man apply himself fairly to facts, and endeavour to find out something new, yet he will confine his aim and intention to the investigation and working out of some one discovery and no more."—*Novum Organum*.

24.

"Men believe that their reason governs words; but this is also true that words react on the understanding."—*Novum Organum*.

25.

"Neither the naked hand nor the understanding left to itself can effect much."—*Aphorisms*.

26.

"Towards the effecting of works, all that man can do is to put together or put asunder natural bodies."—*Aphorisms*.

27.

"It would be an unsound fancy and self-contradictory to expect that things which have never yet been done can be done except by means which have never yet been tried."—*Aphorisms*.

28.

"Anticipations are a ground sufficiently firm for consent; for even if men went mad all after the same fashion, they might agree one with another well enough."—*Aphorisms*.

29.

"All superstitious stories and experiments of ceremonial magic should be altogether rejected."—*Parasceve*.

30.

"The world is not to be narrowed till it will go into the understanding, but the understanding to be expanded and opened till it can take in the image of the world, as it is in fact."—*Parasceve*.

31.

"Never cite an author except in a matter of doubtful credit; never introduce a controversy unless in a matter of great moment."—*Parasceve*.

From Our Indian Correspondent

THERE seems to be magic in the arrival of Dr. Besant from England to this country. After her strenuous work in Europe, both political and theosophical, as soon as she stepped on Indian soil she began her new phase of political work. She is of opinion that to convince the British Government of the reality of the Indian demand for Swaraj, one vital factor was necessary, and that was unity among the various parties that exist in India. She began negotiations with Mr. Gandhi, who, fresh from his disillusionment at Ahmedabad, where his party broke into two, was himself anxious to discuss proposals of unity. He is prepared to give up Non-Co-operation from the Congress programme on one condition. He is anxious that the franchise for joining the Congress should be half-an-hour's spinning every day, which should result in the delivery of 2,000 yards

of self-spun yarn. A Conference to discuss the Compromise proposals is to take place on September 30th. All parties seem to favour her proposal, and it is miraculous how soon the atmosphere in politics has changed since her arrival. Instead of one of despair, the attitude of the country now seems to be of hope.

Another factor has also crept in all of a sudden which is sure to make for unity and understanding. There have recently been several Hindu-Muslim riots in the Punjab and other parts of India, and it was, indeed, getting disheartening to all lovers of the country. Mr. Gandhi, who is now on a visit to Delhi, where the most serious riots took place, to inquire into the cause of these riots, has suddenly resolved to fast for 21 days as a penance for the weakness of his fellow-countrymen in quarrelling with each other, and as a prayer to them to compose their

differences. This sudden resolve of his has created a sensation in the country, as it may result in his death, specially in view of his weak health. All parties and leaders have expressed their eagerness to stop these riots at all costs. A Conference of leaders of all parties, including non-official Europeans, has been called for in Delhi on September 26th, to take steps to prevent communal rupture. This will result in bringing the various parties together and will help the work which our Protector has begun.

One is tempted to speculate on the root causes of these kaleidoscopic changes in Indian politics, or any world conditions. It makes one wonder whether we humans are not, after all, pieces on a chess-board, moved hither and thither according to some Divine Plan. The attainment of Swaraj by India is essential for a peaceful continuance of the link between England and India, which, after all, is the strongest link between the East and the West. The maintenance of this link is of the very essence of the future growth of the world, both Eastern and Western. If the great World-Teacher is to benefit humanity by His Teachings, the world must be at peace and not at war. May it not be that these sudden changes, involving favourable conditions for the attainment of Swaraj by India, were an index as to the nearness of the coming?

* * *

DR. BESANT'S Jubilee Celebration in Madras was a unique success. It was held in Golchak Hall, the scene of so many of her activities, and the hall was packed to overflowing with a very sympathetic audience, a phenomenon which has not occurred in Madras since she began her opposition to M. Gandhi's Non-Co-operation Movement. The Hon. Mr. C. P. Ramaswami Aiyer, C.I.E., presided, and he was supported on the dais by a very representative gathering. Two ministers of the Government of Madras, High Court judges, barristers, Government officials, non-officials and politicians

belonging to all parties from the rank Conservative to the most extreme Non-Co-operator was there to do honour to this grand old lady who has literally slaved for India for so long. At heart all realise that her contribution to Indian advance has been stupendous if not unique in the annals of the last few generations. The speeches were all excellent, specially one by an Indian lady, who said she herself and her friends, by the position they now occupied in public life, bore testimony to the work of Dr. Besant for India and her women. Dr. Besant, in her reply, raised the whole meeting from a personal affair to a spiritual realisation of unity, proclaiming that it is the Same Self that vivifies all, and all achievements are solely due to the One in All. Madras had a united meeting after a number of years, and it is to be hoped that it is the beginning of many such.

* * *

DR. BESANT was with us at Adyar only for five days after her return from England. She left for a long tour in the North to consult leaders of various political parties as to the need for a united programme and a united demand for a concrete scheme of Dominion Self-Government. She has been to Nagpur, Simla, Benares, and is at present in Delhi, where she has gone to attend the Conference called for due to Gandhi's fast. From Delhi she goes to Allahabad and thence to Bombay to attend the Political Unity Conference on September 30th. Her birthday will be celebrated in Bombay on a grand scale, where members of all parties are expected to speak. She then returns to Adyar on the 4th October. She delivers the Mysore University Convocation Address in the end of October, and later the Kamala Lectures in the Calcutta University. The distances to be covered are enormous in these journeys. The tour in which she is at present engaged will mean covering a distance of nearly 6,000 miles, with sometimes continuous travelling for 48 hours. It is remarkable how she can bear the strain.

Letters to the Editor

A SOUL-MEMORY OF A PAST INCARNATION.

To the Editor of the HERALD OF THE STAR.

SIR,—I have been asked to relate some dream experiences of mine, covering a period of five years wherein light upon a former earth-life was thrown; and unmistakably, to me at least, proved by subsequent verification.

I must be personal. It is necessary to be so in order to throw certain facts into the lime-light of proper scrutiny; so that you will thus be able to pass judgment as to whether or not we believers in Re-incarnation should not feel strengthened in our belief by the incidents which I will describe. Dreams, or sleep-visions, or sleep-experiences, by whatever name they be called, have ever been to me an instructive school of learning. Glimpses, memories of other past incarnations have been touched

upon in them, but nothing that could be reflected and proved by existing, outward, present-day tangibility of concrete form.

As proof that the sleep state in this particular series of dreams was not coloured by outward happenings, surroundings or events, I must state that from May, 1915, to May, 1920, I spent in the United States. I was, therefore, far from the scene of the dreams which began in December, 1918, and continued throughout 1919 and 1920; and I visited the castle only in August 1923 for the first time. The scene was invariably that of a mountainous country with an old castle perched high upon a mount. I was conscious of the castle and its height in my dreams, though the outside I never saw. A winding road, through dense woods, led upwards to it from a village in the valley at the foot of the castle, this ascending way I invariably took to a certain high point, when intense fear would seize me and awaken me. Innumerable times this dream has been repeated. I would start out with certain friends and relatives of this present-day incarnation, with the preliminary: "Now, I am going to take you to the castle of my past incarnation." Then of a sudden, in the quick way of dreams, I would find myself alone in the fear-giving wood, with a village several hundred feet below to my left. Intense fear seemed ever to make an impassable barrier to my entrance into the castle from the outside; I never reached farther than this point. The dream consciousness, however, let me know it was in that mountainous region which to-day geographically could be designated as South Tyrol or the Trentino. Another wee point in its proof value is that in several of the dreams the village at the foot of the castle hill with which it is inevitably linked, had mineral waters. I used to get people sitting about drinking waters for their health. My dream-book, which I keep, relates this fact under date of January 5th, 1921. I found this true when I set foot in the village for the first time in August, 1923. All the district has more or less iron arsenical waters. This fact was given me solely in my dreams.

In the spring of 1920 some most valuable information was given me in sleep. It was this: "The name of your castle is Pergine." Quickly upon awakening, which seemed to me to be at once, I fetched a North Italian guide book from out the bottom of a box of books brought with me to New York, hastily and anxiously I looked up the name in the index. There was such a name, there was such a place! This was indeed thrilling. I turned to the page indicated, and therein found village and Castle of Pergine, dismissed with a five-line paragraph, to the effect that the former was dominated by a very ancient castle of same name, perched some 700ft. above it. (Distance I always was aware of in my dreams.) The guide-book also stated that since 1909 the old castle had been converted into a summer hotel.

Then and there I made up my mind to visit

it upon my first opportunity when in Europe. In 1921, after the war, it was again opened as a hotel, so that in August, 1923, a friend and I found ourselves alighting from the Trento train. There was a fine view of the castle from the platform. A feeling of home-coming came over me. We drove up to the castle by the winding road with a sense of familiarity. One place in that road, with the village lying at our feet, I was never able to pass without a feeling of fear. The dense forest has been thinned out to a shadow of what it once must have been, yet that feeling of great fear, or rather the memory of it, seizes hold of me every time I pass.

On that August afternoon of 1923, our carriage, taking us up from the station, passed by the spot, carrying us farther on under two mediæval guard-towers into the second court, past the outer and inner protection walls. We alighted here and passed into a third open space containing the Castle well. The covered passage connecting these two open spaces had the Guards' Hall on the left, reached by a flight of steps. As I passed this court another whiff of memory (Soul-Memory I call it, unlike any brain memory of my experience) came over me. Its cause was explained later in my tour of the castle, when I found myself in a dark dungeon, with walls 18ft. thick and a door leading to steps which connect the hall with a main corridor on both floors. This dungeon had been the scene of a very vivid dream, when, in great fear, I had rushed out, opening the heavy door, and running down the steps into the hall to escape I hope, but of that I am not sure. It was not a dungeon in my dream but a sort of sacristy, and ante-room to something beyond. To-day it remains in appearance as it must have been for centuries, a dungeon with great iron hooks in the wall for chaining prisoners. The water torture was practised here, there was evidence of this. In what century did I flee from danger? That, also, I do not know. But that the dungeon was different, in past centuries, can still be seen by traces in the stonework, now patched up and filled in, which show that instead of the thick wall with the grated window we now see, it was longer in shape and seems to have joined the chapel which is now in ruins. This, then, was the setting of my dream.

The one dream of this room with its attendant horror, the countless dreams of the winding road with the sense of agonising fear. All this I recognised with the Guards' Hall, feeling all the joys and sorrows I had experienced in this Castle in some former life. When and in what capacity, other than that I was a woman, still remains unknown to me. Life is eternal. Each individual life is likewise eternal. The outward form changes, our earth offers such an unending field of opportunity for each Ego or human spirit in which to act out its part. One instinctively feels that the Great Law of Harmony and Order would not countenance waste of the vast resources at our disposal. And so I feel sure

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we return again and again to this earth to retrieve, to build up, to make good that which in other lives we probably destroyed. We find comfort and inspiration in the thought that each new adventure, each trial, is keyed up to a higher degree of evolutionary schooling.

What awakens these memories? It is difficult to say. Why do they awaken in some people and not in others? That also is too difficult to answer. But that they do awaken in some is true, and where it is possible to let others share in these proofs of Re-incarnation, it seems but right to do so.

Yours, etc.

ANNIE HALDERMAN.

YOUNG CITIZENS' LEAGUE, AUCKLAND, NEW ZEALAND.

To the Editor of the HERALD OF THE STAR.

SIR,—We have in our midst in Auckland a movement known as the Young Citizens' League. Its object is to help the young by the development of character on broad national lines through various mental and physical activities; to encourage the young to aspire to the ideals of good citizenship, and to foster closer and more systematic co-operation with school teachers and others engaged in promoting the well-being of the young.

The League is designed to foster the highest ideals of manhood and to encourage a true reverence for God and country. Its policy is non-sectarian, non-political and non-class.

Mr. Cutten, its President, and Mr. Horace Stebbing, its organising secretary, have for many years been earnest and enthusiastic workers for the young people of the Dominion. Mr. Cutten is one of Auckland's magistrates. Coming into contact with the seamy side of life, especially among the young, he came to the conclusion that the best and most useful way to help humanity would be to devote himself to the training of young citizens.

The League issues a monthly paper called *The Young Citizen*, which finds its way into all the public schools of the Dominion and into the isolated homes of "the back-blocks," where it is welcomed as a friend to young and old alike.

Thousands of children have been enrolled as members of the League in New Zealand, and its work has been recognised and appreciated by distinguished visitors from abroad.

On July 18th, 1924, the members of the Round Table in Auckland were enrolled as Young Citizens by Mr. Cutten, when the following pledge was taken separately by each boy and girl, viz.:

"I will do my best day by day in thought, word and deed to become a true and worthy citizen."

Mr. Cutten addressed the young people before taking the pledge from them, and urged them to keep a strict watch on their thoughts. "For," he said, "if your thoughts are true and kind you will have no need to fear your actions, for they are the outcome of your thoughts."

Mr. J. R. Thomson, Protector of the Round Table in New Zealand, addressed the members for a few minutes. He pointed out to them the similarity of the pledge they had taken to that of the Round Table. "Try," he said, "to remember that you are now young citizens of Auckland and upon you the future of Auckland depends; make your young lives useful and helpful to your fellows, instil the spirit of co-operation into all your activities, and so make these two movements radiant centres of love and good fellowship.

Then followed the ceremony of making Mr. Cutten and Mr. Stebbing Hon. Knights of the Round Table; both partaking of the Bread and Salt ceremony with the young people.

To those of us who witnessed the two ceremonies it was an impressive scene. A benediction filled the hall, which spoke eloquently of the spirit of The New Age, when co-operation and brotherhood will be the key-notes of life.

Mr. Cutten remarked that each time he had had occasion to speak in the Theosophical Hall he had been impressed with the beautiful atmosphere of the place which made it so much easier to speak. After all is said and done, it is not words alone that help, but the fragrance of high and noble thoughts—these also feed the souls of men.

It was gratifying to hear from the organising secretary that many of his best helpers were to be found among members of The Star in the East.

Mr. Thomson has been empowered to enrol members of the League wherever he travels in New Zealand.

Yours, etc.,

JANE A. DAVIDSON.

THE STAR MEMBER AND FAMILY RELATIONS.

To the Editor of the HERALD OF THE STAR.

SIR,—May I suggest a possible answer to one of the points raised in the article "The Star Member and Family Relations," July No. of the HERALD OF THE STAR. A Student says: "There are many points from which to approach the subject of sex relations, but we should seek for the basic one first, and seek to know why the Great Architect chose to produce new bodies from two existing ones when it would have been equally easy to do so from one."

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Dr. Annie Besant in *Ancient Ideals in Modern Life*, Lecture 4 and Bhagavan Das in *The Science of Social Organisation*, have referred to the Puranas for explanations of this basic cause and I will follow their leading.

"It appears that humanity was ethereal and sexless in the beginning; then more substantial and bi-sexual; then still more solid and different sexed; that it will again become bi-sexual and less substantial; and, finally, sexless and ethereal again."

We are now in the different-sexed stage or cycle. Putting the story of the preparation for the cycle very briefly, and perhaps somewhat faultily, it is this: Ishvara (God) built this world we live in as a changing, evolutionary field for the Egos who were to inhabit it. The designing of the types of bodies which the Egos were to use was under the direction of the Divine Third Person of the Trinity—Brahmá.

Brahmá saw that the Egos—Monads—coming forth must have opportunity through ages of time, to unfold, master and perfect all their latent forces and powers. For ten thousand years the Divine Brahmá meditated upon this. He brought forth the plan for this earth cycle of evolution, the continuity of, and the unfolding of Life through Form. These Monads, Egos, were, in their inmost selves spiritual, sexless, "Thoughts of God Himself of what each shall be in the perfection of his God-given temperament." But to conquer matter and make it a perfect vehicle of Spirit, the sexless Egos must evolve through duality, through sex bodies, until the Divine Nature becomes Ruler.

In order that the emotion nature, the mental possibilities, the potential Will, Wisdom, and Activity powers of each Ego should be developed to the utmost, the Divine Brahmá divided Himself, His Divine Nature, into two halves; and the one half was called Male, and the other half Female. He placed the potentialities of His Faculties in the male type, and the potentialities of His Powers in the Female type.

And the Divine law was sent forth that until that cycle of experience was completed each Ego must reincarnate several successive times in one type of body (male or female) and then in the other, again and again through hundreds of earth lives until all the Divine Faculties in the male type and all the Divine Powers in the female type are unfolded, developed, perfected, and blended into one Divine body again.

Dr. Annie Besant says: "The difference of the qualities renders it impossible to develop both sets simultaneously in the same physical form; hence two series of forms, in which the predominant physical characteristics differ; in one of these series the intellectual qualities find their best expression, in the other the emotional. These forms are the male and the female, and their value to evolution lies in their difference. As evolution nears its ending the differences becomes less marked, until the two are united, the halves of one body as at first."

The Vishnu Purana (part 1 section 8) analyses the Faculties, and the Powers, showing the basic inner nature differences manifesting through the separate types. Here is a list of some of these:

He is Reason, she is sympathetic understanding—leads to Intuition.

He is justice, she is mercy.

He is pity, she is gift.

He is perception, she is the power which executes it.

He is owner, she is wealth.

She is fuel, he is fire.

He is lamp, she is light.

He is patience, she is permanent peace.

He is flagstaff, she is flag.

He is boon, she is the bounty within that boon.

He is love, she is the age-long karmic tie within that love.

He is strength, she is beauty.

He is sun, she is glory.

He is riches, she is prosperity.

These need careful study.

Yours, etc.,

MARY WEEKS BURNETT, M.D.

PLEASING PROPAGANDA FOR A CLEANER DIET.

To the Editor of the HERALD OF THE STAR.

SIR,—I have often heard travelling members complain about the food they can procure when making long journeys by rail.

May I be allowed to suggest how it is possible to get real satisfaction from those whom we have so often condemned.

At the same time we shall be showing that there is a real need for remembering vegetarians when a menu is being made up.

Recently I took the matter up with the manager, Dining Cars, and in reply, he said: "We are always pleased to make such provision, if we are given notice." I proved that this gentleman meant what he said, for when I next travelled from Euston to Liverpool I gave one day's notice and had a really good vegetarian meal served. This week-end, after a short notice, I got the following food served on one of the East Coast expresses: Special vegetable soup, cutlets and special vegetables, special pudding, fruit, and toasted almonds.

May I suggest that if we take this extra trouble we shall not only get satisfaction but do some real propaganda.

Yours, etc.,

EDWIN C. BOLT.

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| Nov. 5th | The Cost of Personal Disciple-
ship | Mrs. E. A. Gardner |
| „ 12th | Signs of the Coming | Mrs. Stevenson Howell |
| „ 19th | The Coming Christ and the
New Internationalism | Mr. C. J. Jinarajadasa |
| „ 26th | Hero Worship: An Aid to
Character Building | Miss K. Browning |
| Dec. 3rd | The World Teacher and
Youth | Mrs. E. A. Gardner |
| „ 10th | The Ideal of the Spiritual Life | Mr. G. Hodson |
| „ 17th | The Practice of the Spiritual
Life | Mr. G. Hodson |



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