

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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MRS. PETHICK LAWRENCE

whose brilliant paper on the International Peace Movement among the children of France and
Germany appears on page 500

The January HERALD will be

A SPECIAL

International Headquarters

NUMBER

IN his Editorial Notes this month the Head points out the immense importance to the Order of a European Headquarters in Holland.

Readers will recall with delight Castle Eerde, Ommen, in the neighbourhood of which the Star Camp was pitched last August.

This special issue of the Herald, profusely illustrated, will contain a special message from Mr. Krishnamurti. Articles will be contributed by

Mr. C. JINARAJADASA
BARON van PALLANDT
Miss DIJKGRAAF
(National representative for Holland)
Mr. GEORGE S. ARUNDALE

Mr. BAILLIE-WEAVER
Mr. COCHIUS
(International Treasurer)
LADY EMILY LUTYENS
and many others

IT IS VERY IMPORTANT TO

ORDER your copy NOW

Because, while the Editor endeavours to make the supply meet in all cases the demand, the enlarged edition of the Special September Issue was completely sold out although several hundred extra copies were printed. Orders for that number are still coming in which it is now impossible to deal with.

Editorial Notes

WE are bringing out, next month, an Ommen number, so that the members of the Order may have some idea of the European headquarters of the Star.

There are few men, either in history or in the world to-day, who, seeing their goal, walk simply and directly towards it. To many of us the coming of a Teacher is not merely a vague and hopeful ideal, but we believe that He will very literally walk again among men, live with them and as before, collect round Him a group of men and women who, because of their faith, their devotion and their sincere efforts to renounce all that is of the self, will be entrusted with the task of spreading the teachings which He will leave behind Him. The Order exists, partly, that there may be a nucleus in every country of the world from whom He may choose His disciples. In order that there may be a centre where we may be trained, a centre which will endure for ever as a stronghold for the teachings which the Great One will leave, Baron Philip van Pallandt has placed at the disposal of the Order his Castle of Eerde, in Ommen. What he has done is a magnificent act of faith. So many of us believe and so few act upon our beliefs. Baron van Pallandt has shown the greatness of his faith and the reality of his devotion to the work. May

the Teacher find him worthy to be among his disciples.

There is an old prophecy in the village of Ommen that around the village will grow up a great town. All of us to-day feel in the Order the great increase of power, energy and real inspiration. The last Congress was a wonderful proof not only of the increase of the faith that is in us, but also of the nearness of the Coming. The time of "attente passive" is over; now is the time we should organise, the time of "attente active." That is why Eerde will be of such immense value. We shall be able to concentrate there all our efforts in Europe—educational, community efforts and spiritual. We hope to start an international school, where we may have

children from all parts of the world; this is, of course, an enormous task on account of the language difficulty, but the spirit of internationalism will evolve an international language. When the Abbot of Eerde, as he has been called, is chosen, Eerde should become a spiritual centre, where the Order can send men and women who can be trained to go out into the world to render service, to become efficient to help the organisation of the Order, where they can realise the true requirements of a spiritual life and gain the knowledge and strength to follow it. It is the day of decay for monasteries, for many of them have lost

Condition of Admission (No. 6) to the Order of the Star in the East International Self - Preparation Group is as follows :

6. Every candidate shall undertake to repeat daily the following sentence :

**" Wholly divine
Brahman I am.
Not knowing sorrow ;
Of Truth the essence,
Of Life the joy,
Of Bliss the fine ecstasy,
In My Nature
Eternally free."**

the living and burning faith which was the heart of their existence. If we are to start communities and spiritual centres they should be based, not merely on an economic basis; for however sound and well-laid this may be, a comparatively small thing will create havoc. Personal ambition, a desire to boss, likes and dislikes, anyone of these things which have full scope in ordinary life would be enough to wreck a community. But our foundation is our belief in the Teacher and our unchangeable determination to work for Him, to carry out His teachings at whatever cost to our own personalities. And so one of the first of the Star communities may be started in Ommen, and in the coming years the old prophecy may come true; for *when* our community is proved a success a town may, indeed, grow around it.

The Order has a splendid opportunity at Ommen. As yet none of us know the great plan, how He will work, what He

will teach, or along what particular line He will lead us. But little by little one sees the plan taking shape, and it is for us to develop fully what little we may see of it. We have the privilege of having at our disposal the magnificent castle, with all the dignity and atmosphere that age can give; we have the beautiful grounds, the quiet woods, the lakes where birds seek sanctuary from all parts of Holland, pastureland and all the delights which make the country a happy dream. Beauty there is in plenty, and soon, very soon, the castle, the walks, the woods, the lakes, all will become sacred for His holy presence will be there. In later years, when the Beloved One is gone, every spot which He has trodden will become a place of pilgrimage; and it is the greatest hope of Philip van Pallandt, as it is mine, that Eerde may become "an enduring shrine where His spirit may eternally abide."

J. KRISHNAMURTI.

A Bridge Across the Rhine

By EMMELINE PETHICK-LAWRENCE

As Feminist, Internationalist, Lecturer, and one of the indomitable leaders of the Women's Suffrage Movement in England, Mrs. Pethick-Lawrence is well-known. She addressed a vast suffrage meeting in New York and assisted at the inauguration of a campaign which led to the political enfranchisement of the women of the State of New York. Her keen interest in Universal Disarmament led to another visit to the United States, during which she called upon the women of America to work for arbitration, reconciliation and peace.

ON Sunday, October 5th, the German Parliament House in Berlin was filled to overflowing with a great gathering of people, who met to celebrate the memory of the friends of peace in all lands, and especially of those who had devoted themselves in life and in death to the furtherance of International understanding and friendship.

The speakers were Dr. Frithjof Nansen (Norway), Senator Henri La Fontaine (Belgium), Senator Ferdinand Buisson (France), Herr Paul Loebe (Leader of the German Social Democratic Party and late President of the Reichstag), and myself as representative of England and also of the Women's International League for Peace and Freedom, which is now established in thirty-three countries. Every speech was

received with great enthusiasm and ardent desire for peace permeated the spirit of the meeting.

There is a great movement of reconciliation growing rapidly between the German and French women and also between the youth of both countries. The German women have collected money to build a Reconciliation House in the North of France, which will consist of a library, public halls, and club rooms. The German Youth Movement has arranged with the inhabitants of the devastated areas to send its qualified members in large numbers to rebuild with their own hands the houses of the peasant landowners. The French working women of Paris have received 300 children from the Ruhr into their own homes. A procession of French children marched through the streets carrying little banners inscribed "German children and French children are brothers and sisters"; and the German children were met thus at the station loaded with flowers and gifts, and brought home in loving triumph. Those women whose homes are too small and overcrowded to take an adopted child, give or collect 30 francs a month for the support of some particular child in the Ruhr, with whom a correspondence is carried on, and many hundreds of children in the distressed areas are supported in this way. Not the money only, but gifts of clothing and good things find their way by post to the adopted little ones.

I addressed a great meeting of 1,000 young men and women in Berlin organised by the German Youth Movement for Democracy and World-wide Brotherhood and Peace. A young man told the story of how he had walked through France (for as he had no money he could not travel in any other way) to attend the recent International Peace Conference organised by the French Youth Movement. As he was at last,

after many days, nearing the place of meeting, he was met by an old French peasant woman, of whom he inquired the way.

"Are you going to the young people's Peace Conference?" she asked. He pointed to his badge. "Over there," said the old woman, solemnly pointing to a military burial-ground in the distance, "lie my three sons." "Over there," replied the young German student, "lie my three brothers."

The old woman bent down and gathered some earth in the palm of her hand. Showing the dust to him and touching it, she said slowly, "Earth! The same earth covers my three sons and your three brothers"; then lifting herself and pointing upward, she added, "Heaven—the same heaven is over us all."

In company with Marcelle Capy (French) and Gertrud Baer (German) I went from town to town speaking about International Brotherhood. Magdeburg is a large town famed for its iron and steel industry, two hours by express train from Berlin. There we met an audience of over 3,000 men and women. They listened in intense silence with occasional bursts of applause, and when the meeting was over many of the audience walked with us to our train and gave us a send off with cheers.

Frankfurt, Heidelberg, Rastadt, Karlsruhe, Freiburg, Offenburg, Schopfheim, Stuttgart, Goppingen, Dresden were amongst the towns visited, and there were many more invitations that could not be accepted. Everywhere we found the same eager response.

The German and French people are far more deeply concerned with the subject of peace than we in England are. Listening to their impassioned words, I realised that comparatively we know little in England of the miseries and devastations, physical and moral, of war.

The League of Nations

By B. BRADFIELD

Continued from the November Number.

SOME RECORD OF THE LEAGUE'S WORK

JANUARY, 1920—JUNE, 1924.

A.—INTERNATIONAL DISAGREEMENTS SOLVED.

THE dispute for the possession of the Aaland Islands peacefully settled.
Fighting between Poland and Lithuania over Vilna prevented.

The division of Upper Silesia between Poles and Germans finally arranged.
The Serbian invasion of Albania stopped.
Unrest arising from Bulgarian border raids quieted.

Practical suggestions offered and accepted in the Italo-Greek crisis.
Satisfactory arrangements made for the port of Memel.

Frontier lines peacefully marked out between Austria and Hungary, Hungary and Czechoslovakia, Czechoslovakia and Poland.

B.—ADMINISTRATIVE, FINANCIAL AND ECONOMIC ACHIEVEMENTS.

Loans raised for Austria, Hungary, Greece.

The government of Danzig settled and a new currency established.

The government of the Saar Territory kept under constant supervision.

Austria saved from ruin by a scheme of financial reconstruction.

A financial adviser appointed, by request, to Albania.

Financial reconstruction of Hungary successfully started.

Many questions settled arising from alteration made by the Peace treaties in various boundaries, including the rights of German settlers in Poland, and of Hungarian landowners in Roumania, and the treatment of Bulgarians and Albanians in Greece. Certain minority questions settled in Hungary and Lithuania.

C.—DEVELOPMENT OF THE ORGANISATION OF THE LEAGUE.

D.—INTERNATIONAL CONVENTIONS drawn up and many already signed and ratified.

The Draft Treaty of Mutual Guarantee (reduction of armaments).

Simplification of Customs Formalities.

Arbitration Clauses in Commercial Contracts.

International Regime of Navigable Waterways.

International Regime of Railways.

Freedom of Transit.

Maritime Ports.

Transmission in Transit of Electric Power.

Development of Hydraulic Power on Water Courses.

Suppression of Traffic in Women and Children.

Suppression of Traffic in Obscene Publications.

E.—Over 500 INTERNATIONAL AGREEMENTS received and published.

F.—SOCIAL AND HUMANITARIAN ACTIVITIES.

Epidemics of typhus in Poland and on Russian borders checked.

Nearly half a million prisoners of war returned to their homes.
 Deported women and children in the Near East rescued.
 Armenian, Greek and Turkish refugees in Asia Minor aided.
 Continued work toward settling or repatriating two million scattered Russian refugees.
 Refugee self-supporting settlement established in Greece.
 Relief organized for Albanian Famine.

G.—PUBLICATIONS.

Official Journal, Monthly Summary and descriptive pamphlets.
 Monthly Bulletin of Financial Statistics.
 Special studies on banking, currency and exchange.
 Statistical Year-book of Military Information.
 Quarterly Bulletin of International University Information.
 Pamphlet describing the present intellectual life of the world.
 Assembly Proceedings.

H.—IN PREPARATION.

International Conferences on
 (1) The suppression of opium smoking.
 (2) The limitation of the production of opium and manufacture of dangerous drugs.
 (3) The extension of radio-telegraphic service.
 (4) Armaments.

CASES BEFORE THE COURT, FEBRUARY, 1922—JUNE, 1924.

1-3. Questions on the constitutional organizations of the League.
 4. France v. Great Britain on nationality decrees in Tunis and Morocco.
 5. Finland v. Russia on matters in Eastern Carelia.
 6. Poland v. Germany on minorities of German origin in Poland.
 7. Poland v. Czechoslovakia on the Jaworzyna frontier.

8. Principal Allied Powers v. Germany on the right of the S.S. *Wimbledon* to pass through the Kiel Canal.
 9. Greece v. Great Britain on pre-war concessions to a Greek subject in Palestine.
 10. Albania v. Yugoslavia on frontier question at St. Nanum.
 11. Greco-Bulgarian Dispute.

* * *

LEAGUE OF NATIONS UNION

Associations have been formed in all parts of the world to strengthen the League of Nations in every possible way. More than 40 different countries have established them, including several that have not yet become members. Their main objects are :

To make the League better and more widely known.
 To unite together all those who have faith in it.
 To strengthen the appreciation and support of its spirit and principles.
 To arouse national interest in, and support of, its work.
 To increase public understanding of international relations.
 To influence governmental action.

These associations are leagued together in an International Federation, with headquarters at Brussels, which may indeed become that League of Peoples which is needed to stand behind the League of Governments. It holds annual conferences in different centres of Europe and increases in membership each year.

The British association is called the "League of Nations Union." It has close upon 400,000 members, scattered amongst nearly 2,000 branches, and its headquarters are at Grosvenor Crescent, London. It publishes a very excellent monthly paper, *Headway*, which gives news of the League's doings, and it organizes every kind of activity that will aid in the accomplishment of its objects.

THE INTERNATIONAL LABOUR ORGANIZATION

ITS BIRTH, AIMS, METHODS, ACHIEVEMENTS AND MACHINERY.

For many years the working classes of the chief countries of the world have felt that some central international association would be a very great help towards improving labour conditions everywhere, and they have constantly urged, at their conferences, that such a one should be set up. Employers believed that it might be a way towards increasing production by building up more humane systems in every country. Finally, when the Great War ended, there was a deep wish amongst all classes to make the world a better place to live and work in, and, as a result, the Treaty of Peace had, as one of its parts, the Charter of Labour.

For the first time in the long history of great international treaties, such words as these occur:—

“Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based on social justice;

“And whereas conditions of labour exist involving such injustice, hardship and privation to large numbers of people so as to produce unrest so great that the peace and harmony of the world are imperilled; and an improvement of those conditions is urgently required; . . .

“Whereas also the failure of any nation to adopt humane conditions of labour is an obstacle in the way of other nations which desire to improve the conditions in their own countries;

“The HIGH CONTRACTING PARTIES, moved by sentiments of justice and humanity as well as by the desire to secure the permanent peace of the world, agree to the following:—

Then are set out the principles which are to guide the Labour Organization in its work, and these make up what is called the Charter of Labour.

The chief aim is to make conditions of

work all over the world as nearly alike as possible. The need for this lies in the fact that long hours and poor pay in one country lower the standards in another, and only by keeping them on a fairly equal level, having regard to climate, custom and circumstances, can such evils as sweating and unfair competition be prevented.

The organization is steadily and continuously working towards this object by urging upon all nations a number of measures calculated greatly to improve the lot of working men and women. A list will show the wide field that they cover:

That hours of work may be limited.

That such wages may be paid as will provide a reasonable standard of life according to time and country.

That men and women may receive equal pay for equal work.

That the evils of unemployment may be remedied.

That a weekly rest day may be adopted.

That in every country a system of adequate factory inspection, by women as well as men, may be set up.

That women and young people may be safeguarded in many ways.

That child-labour may be abolished.

That opportunities may be increased for young people to carry on their education.

That working people may be free to form their own associations, such as Trades Unions.

That the health of workers may be protected.

That workers may be insured against sickness or injury arising out of their employment and against old age.

That the interests of emigrants and people working in foreign countries may be safeguarded.

That the welfare of seamen, as they pass to and fro across the world may be promoted.

That those disabled by war or accident everywhere may be aided by all knowledge and experience gained in the manufacture of artificial limbs, etc.

Such is the splendid list of aims and ideals which is set before the Labour Organization. That it does not remain in the realm of unattained ideals is shown by the number of draft conventions and recommendations already drawn up.

A DRAFT CONVENTION consists of regulations concerning a particular subject which every State which ratifies it undertakes strictly to observe.

RECOMMENDATIONS are offered to States as suggested guides to national laws.

These are all drawn up by the great yearly Conference, and must receive a two-thirds vote. Then each Member-State is pledged to place them before its parliament within one year. Whether they become national law or not, the fact that they are backed by an organization of most of the nations of the world gives them great weight and they cannot easily be neglected.

Sixteen Draft Conventions have been drawn up and 20 Recommendations offered. In the case of the conventions, 125 ratifications have been obtained from the States, which means that, in 125 cases, the States have pledged themselves to follow fully, in their national laws, the regulations laid down in the conventions adopted by the Conference; 181 legislative measures, such as Acts of Parliament, have been adopted or prepared with a view to the application of the Conventions and Recommendations.

Of still greater importance, however, is the fact that, in a very large number of instances, when the governments, owing to minor difficulties, have found it impossible actually to ratify, the Conventions have been taken as a model to be followed in the making or alteration of labour laws.

The subjects that have thus been dealt with are these:—

The limiting of hours of work in (1) industrial undertakings, (2) fishing industry, (3) inland navigation.

Unemployment generally, and particularly in agriculture.

The establishment of government health services.

Factory inspection.

The employment of women before and after child-birth.

The minimum age of admission of children into employment (1) in industry, (2) at sea, (3) in agriculture.

The night work of women and young people in industry and agriculture.

The welfare of seamen with regard to unemployment, insurance, codes and medical examination.

Equal treatment of foreign workers.

Protection against industrial diseases: anthrax, lead poisoning, phosphorus poisoning.

Weekly rest day.

Agricultural conditions.

Such is the work achieved in four-and-a-half years.

In addition to helping forward labour legislation in this way, a centre has become established where knowledge and experience is constantly being stored up ready for the service of any who require it. New States have already greatly benefited by this, and others frequently make use of it in improving their labour conditions. A new Factory Act in India, new and drastic laws in Japan and China, improvement in work conditions in Persia, are due entirely to the efforts of this great organization, quite apart from the above conventions which it has succeeded in building into the framework of international law.

The International Labour Organization forms part of the League of Nations. Its members are those States which are members of the League, but it includes also Germany, as one of the most important industrial nations of Europe. Except for this connection and that it draws its funds through the League, it governs itself. Its home is at Geneva, where temporary buildings are used while a larger permanent one is being constructed.

The GENERAL CONFERENCE, mentioned above, is its yearly Assembly. To it each Member-State may send two representatives of its government and one each of its employers and its workers, together with technical advisers, who have no right of vote or speech, unless

acting as substitutes. The value of *two* government representatives lies in the fact that it is only by government that laws are passed and conventions ratified.

The smaller GOVERNING BODY, composed in the same way, but of 24 members in all, meets every three months and directs the work.

The Labour Office has charge of all the secretarial work. It has three large departments:

- (1) The Diplomatic Division, which organizes and prepares all work for conferences and conducts official correspondence with governments.
- (2) The Intelligence and Liaison Division, which collects and distributes information.
- (3) The Research Division, which carries out scientific studies and enquiries.

Working with these divisions are the sections, in charge of trained experts, which deal with the following subjects:—

Unemployment, Social Insurance and Disablement, Agriculture, Co-operation, Industrial Hygiene and Safety, Emigration.

The Labour Organization takes its part in many activities of the League. It is represented on every Committee in which its particular knowledge and experience is of value, and it is always asked to assist in any work directly connected with human beings. It is closely in touch with the League at all times, and two organizations work together methodically and harmoniously.

BY COURTESY OF THE EDITOR OF
"THE CHILDREN'S ENCYCLOPEDIA."

The Inner Life

God as an Artist

By the REV. A. D. BELDEN, B.D.

IT is sound reasoning that what is good but imperfect in human life must exist in perfection in that Originating Intelligence from whom our being comes. He is the Actual of all our Ideals.

Doubtless, this was in the mind of the Apostle Paul when he penned a wonderful little sentence in his letter to the Ephesians "We are God's workmanship," he declared. But the word he uses for "workmanship" might be better translated by our word "work" in the meaning we often give it of "masterpiece." We speak of the "works" of Shakespeare or Beethoven. The Greek word gives us our term "poem."

It is artistry that is in the mind of the Apostle. Man, he says in effect, is God's magnum-opus. His great work. We know

what a wonderful thing at its human best is the artistic temperament. We know how seriously, even passionately, the true artist takes his task. Edward Burne-Jones, the great artist, was originally destined for holy orders, but he tells us that suddenly he felt by the call of God that he could be nothing but an artist. It was for him as vivid and clear a call of God as any ever received by a man to be a minister of the Gospel. And why should not a man be called by God to be an artist, seeing that there is no intelligible explanation of the wondrous and prodigal beauty of the universe, save that God Himself must be the supreme artist? But for that line of beauty everywhere apparent, would there have been any artists at all? Seeing, then, that it is instructive for us to think of God in terms of other aspects of

human life and character than those to which we are most accustomed, we may with advantage linger for a time with this thought of God as the True Artist.

I.—THE ARTIST IS A WORKER.

Your true artist does not bargain regarding his hours of labour or the quantity of his toil, though he knows the value of work at the best level of his condition, both of body and mind.

Meissonier, the great artist, once declared, "There have been beautiful things in my life, glory and love, but nothing to equal the passion for work," and it has been written of him that no trouble was too great, no research too abstruse, no labour too arduous, to reach the standard he set himself. Emerson records the following: "Said a great painter to me, 'If a man has failed he will find he has dreamed instead of working. There is no way to success in our art but to take your coat off, grind paint, and work like a digger on the railroad all day and every day.'" Reynolds, standing in front of his great picture "The Infant Hercules" was asked once by a friend whether it had been an easy task. He replied somewhat caustically, "There are ten pictures under that one, some better, some worse." It has been said that rough vigour made Michael Angelo an artist. Before he could succeed with his great fresco painting he had to go into the Pope's garden with a shovel, dig at red and yellow ochres with consecrated energy and mix them with illimitable patience to secure his exquisite and original colouring.

Whilst it is written of God that He rested on the seventh day, it is also written of Him, "My Father toileth." The God of the Christian Scriptures is essentially an active God, a mighty creative energy. "Oh, Lord, how manifold are Thy works." Wherever we examine creation, whether in the huge forms familiar to the astronomer or in the minute forms revealed by the microscope, we discover everywhere most exquisite artistry, and the revelation of unceasing and awe-inspiring energy. Perhaps no

more appalling picture of energy has ever been given than is provided by the description contained in the "Outline of Science," from the pen of Professor Arthur Thomson, of the power of the sun.

Yet enormous energy is linked everywhere in creation with the most delicate ingenuity of construction. There is Omnipotence, but it is artistic omnipotence. The effect of the first inveiling of God's work of creation, as the writer of the book of Job describes it, though poetic can scarcely be far from actual fact, "the morning stars sang together and all the sons of God shouted for joy." And this Divine interest in work of exquisite quality is the sustained theme of Scripture. "And the Lord spake unto Moses, saying, I have called Bezalel and I have filled him with the spirit of God in all manner of workmanship to devise cunning works in gold, in silver, in brass, in cutting of stones, in carving of wood." When the Son of God was revealed it was as a carpenter, and, we may be sure, as an artist in His work.

But for our purpose at this point, it is not so much the wonder of the work of God as the sense of Divine initiative conveyed by it, which is of supreme value in our thought of Him. God is positively at work upon you, upon me. We are His work of art, the subject of His toiling genius. The responsibility of life is very great for us all, and we grow deeply conscious at times that it is far too big a burden for any soul to carry alone. Let this great fact carry its message of comfort to our inmost soul, to deliver us finally from fear and from all discouragement. God is at work. It has been said with great truth, that, "The agnostic declares, 'Since I cannot discover God I will study the things I can know'; that the theologian says, 'I will learn as much of God as I may'; whereas the mystic says, 'But God can find me.'" And in that statement of the mystic is a supreme fact. Man is not the only seeker. He is also the sought. One is seeking him who is filled with passion, consumed with energy, for his finding. It was in this fact that St. Paul found the inspiration for the most patient

striving after moral perfection. "Work out your own salvation," he says, "with fear and trembling, for *it is God that worketh in you* both to will and to do of His good pleasure.

II.—THE ARTIST IS A PASSIONATE LOVER OF HIS MASTERPIECE.

Most great artists have consecrated themselves peculiarly to some specially loved artistic purpose. Strictly speaking, the artist is seeking perfect self-expression and often his work can be steadily graded in the degree in which that purpose is fulfilled. It is sometimes possible to take the works of an artist and range them side by side until you see the artist growing up to his full stature through his works. Such a spectacle the history of our world seems to present, successive stages revealing power, instinct, intelligence, in an ascending series of wonderful achievements emerging at last in the supreme wonder of humanity. The Artist who "set the Pleiades in a silver row" has come nearer His self-expression in "setting an upward reach in the mind of man," and thus the passion of the artist for his masterpiece becomes one with the most beautiful and sacred devotion in human experience. He will make any sacrifice for its achievement even, as the old legend has it, to the use of his own life's blood. The picture becomes the artist's child, and at this point the artist blends into parent.

But if man is God's masterpiece, if he is the great artistic triumph for which the mighty canvas of a world is set, it is not only man-racial, but man-individual. Every individual is a masterpiece set in perfect relation to every other to make the full picture that is called humanity—God's perfect self-expression.

The true artist is not content with a general achievement, but with exquisite patience devotes himself to every detail. Michael Angelo was once twitted with his peculiar devotion to the trifles of his work. He made the memorable reply, "It is trifles that make perfection, and perfection is no trifle."

God, therefore, will not lightly let you go down in ruin and wreck. You are

being made in His image. His love in passionate tenderness is devoted to your perfection.

Seeing then that it is no inanimate work of art that He is achieving but a living expression of Himself it behoves us to entertain that deep self-reverence that is appropriate to the destined masterpiece of the Divine Artist. It is our glory to co-operate intelligently with the Master Artist and not to spoil in ourselves or to permit to be spoilt that image that He is making. There is not a soul, however degraded to our human vision, that God is not striving to transform into a glory that shall endure for ever, stable and beautiful to all eternity.

III.—THE ARTIST SEEKS PERFECTION.

A wise writer has declared that "if man is potentially the noblest of all the Creator's works of art, he is also the most unfinished." "If he is a child of God he is only in the nursery stage." Human life everywhere presents itself in an unfinished condition. Your artist especially is left constantly with the sense of greater pictures to be painted, your poet with the feeling that there are greater songs to be sung. Only once in all human history has it been possible to declare, "It is finished," and the more we look upon Him who uttered it the more we yearn for that perfection that seems here withheld. Yet the more we look upon man the more we feel that he is too good not to be better, the more impossible it is to believe that so much hope shall be cast down into final despair. It is worth remembering that our immortality is not so much a question of our desire, though it may ultimately be a matter of our choice. It is much more a question of God's interest and of His invested capital of love and toil in us. Is the Master Artist to be disappointed? Several prominent writers of late have disclaimed any interest in personal immortality, as for example, H. G. Wells in his *Last Things*, but the ultimate question is not so much whether H. G. Wells wants to go on after death or not as whether God finds him sufficiently interesting and valuable to be perpetuated. St. Paul at

least does not doubt the success of God's quest for our perfection. He says quite definitely that "He who hath begun a good work in you will finish it." In this thought we may find protection against our own self-contempt. It has been well written: "Weary and disillusioned with ourselves and the world, there are times when many of us cease to desire a future life, and when we think that the one individual about whom we have most knowledge is perhaps not worth preserving, but Christ looked at it not from our end but from God's. He did not consider the question from the point of view of what we think about ourselves or what we hope for ourselves, but of what God thinks and God hopes. God is not content to cut down His plans and expectations for us to the

level either of our desire, our weariness, or our despair." This does not mean, of course, that God will coerce us into the perfection He seeks for us—that would be to defeat Himself and produce something less than His projected masterpiece. He will win us, at last, to that co-operation which alone can ensure Him full success. He has the resources of an inexhaustible love and an unfathomable patience. His is a love which will not let us go. We are God's poem! His masterpiece! And even while we complain that as such we are yet very far from perfection our very perception of our lack and need is the illumination and the pleading of His Spirit. The Supreme Artist is even now working within us and about us, to crown His task with perfection.

A Striking Analogy

By J. C. MYERS

IN the construction and use of a home-made telescope it was noticed that a very good analogy exists between that instrument and the human personality. The three lenses being suggestive of the physical, emotion and the mental bodies.

At the further end of the barrel there is set an objective or object lens. The function of this glass is to gather light rays from the object under observation and concentrate them in the eye-piece—a tube set in the other end of the telescope, containing two smaller lenses. The middle lens of the three is called the field-lens, and the third the eye-lens. The latter two magnify the image of the object observed.

Certain things are essential, else the observer will perceive a distorted image: All lenses must be squarely set in the barrel; they must be in proper relation to each other, and they must be free from dust and smears.

In the case of the human personality

the physical body may be thought of as the "object-lens"; the emotional body as the "field-lens," and the mental body as the "eye-lens." It should be remembered, however, that these human "lenses" are complex to the last degree, as, for instance, the normally five senses of the physical body. These, and other bodies of man, are shown in coloured plates in "Man, Visible and Invisible."

Theosophists are familiar with the usual diagram representing the seven planes of Nature, viz: Physical, Astral or Emotional, Mental (in two divisions), Buddhic or Intuitional, Atmic or Spiritual, Monadic and Divine. Imagine a triangle drawn on the Monadic plane to represent the Monad; a small circle on the Atmic, the Buddhic and the Upper Mental planes, respectively, and the same on the Lower Mental, the Astral and the Physical. A thin line drawn from the triangle down through the planes and circles. We have, then, the Monad on his own plane; the three circles linked just below may represent his

extension or Ego, and the remaining three circles his personality.

The three bodies of the personality constitute the instrument by means of which the Ego may observe the three lower planes or worlds—Physical, Astral and Lower Mental. These bodies are the “lenses” of his downward-turned “telescope.” Out of harmonious relation to each other, and the Ego’s vision of things down here is distorted; a twist in any one of these vehicles and he does not perceive truly.

The physical body gets out of a state of health, and its function as a “light-gathering lens” is impaired.

The mental body—if not held in a state of poise and one-pointedness—is like a loose and shaky eye-lens.

But most noticeable, perhaps, is the case of the Astral or emotional body; a swollen and reddened Astral body will bring to the Ego distortions of a very decided nature. How well we know this! A burst of anger, or other form of passion, and we simply have to wait, or strive for, a return of purity and peace before we can again see discriminately. The wise Ego may make certain logical deductions even while looking through a distorting “lens,” but that is another matter.

Imagine the trouble the astronomer would have if his middle lens should alternatively bulge and flatten, and at the same time take on dark and ugly stains!

It would seem that the Ego’s position with regard to his personality is generally like the astronomer’s would be if the lenses of his telescope were given a certain amount of separated life of their own, and the object-lens should want to rest just at the time the astronomer was ready to make some observations; or the middle or field-lens should desire to go through some coarse vibrations, and the eye-lens should want to lazily drift about.

The astronomer sees to it that the lenses of his telescope are clean and properly adjusted one to the other. Likewise the awakened Ego sets before himself the task of making and keeping his bodies pure and serviceable. He exerts the necessary pressure on them to make them show a

steady improvement. He at last arrives at a point in time when he realizes that he must show *efficiency* in the rôle of “Inner Ruler Immortal.”

The astronomical observer uses his telescope as an instrument of perception. The Ego not only uses his personality as an instrument of perception, but one through which he may contact and affect the three lower worlds.

You who have looked at a distant planet through a telescope—do you not remember how you became so interested in that other world that you were scarcely conscious of the instrument which enabled you to see it so well? It is like that when the Ego becomes really and truly interested in his tiny share of work in connection with God’s great plan, and is increasing in unselfish endeavor. Then it is that he is beginning to “grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.”

Clairvoyance and other psychic powers are not referred to in this article, but it has been said that their development will be safer if this general control is first gained.

When this instrument of the Inner Man is held purified and poised he will be in a better position to receive into his consciousness more of the true beauties of Nature, and of Art, in all its forms. He may then see that “Earth’s crammed with Heaven, and every common bush afire with God.” He may see the finger of Deity tracing every line in leaf and flower—realizing the truth of the Biblical statement that the pure in heart shall see God.

This matter of self-control is of such importance that, for the guidance of aspirants, the Great Ones have from time to time given out special forms of teaching in regard to it. And only recently the Master gave us the most explicit directions for the purification and management of these bodies—these human “lenses.” This precious teaching is contained in the little Guide we love so well—“At the feet of the Master.”

The writer of this book tells us in the beginning that the words contained therein

are not his, but the Master's. And he further states that without the Master's help he could have done nothing, but through that help *he has set his feet upon the Path.*

The subject being of the deepest possible interest, therefore, it is well to cite a few references. It is stated that there are four qualifications for this Pathway, as follows :

Discrimination,
Desirelessness,
Good Conduct (six-pointed), and
Love.

"When your body wishes something," says the Master, "stop and think whether *you* really wish it. For *you* are God, and you will only what God wills, but you must dig deep down into yourself to find the God within you, and listen to His voice, which is *your* voice." And, further, "Do not mistake your bodies for yourself—neither the Physical, or the Astral, nor the Mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and yourself as their master."

So, in acquiring Discrimination the Ego learns that he is *not* these "lenses" through which he observes and contacts the three lower worlds—that he is not the "telescope"—even though it be a wonderful instrument through which he is to round out a noble character, and come to human perfection.

The Master says that the physical body should be given pure food and drink only, and should be kept scrupulously clean—"even from the minutest speck of dirt." This body, you see, is like the object-lens of a telescope, which brings the images to the other lenses, where they are magnified.

He says that the Astral body has its desires—"dozens of them; it wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions, to yield yourself to depression. All these things it likes, and many more, not because it wishes to harm you, but because it likes violent vibrations, and likes to change them constantly. But *you* want none of

these things, and therefore you must discriminate between your wants and your body's."

Any disturbances in the Astral (emotional) "lens" immediately calls down corrective measures from the awakened Ego. He may at once change the heavy swing of low-grade feelings, which draw in coarse matter and cause dark-red or other impure colours to becloud the aura. Therefore, if he will, he may set in motion vibrations which will more truly express his Buddhi—his real Love, his true Devotion, and so on. This means the substitution of thought-feelings of a character the very opposite of rates which were octaves too low. This change instantly causes an inrush of the pure hues, and again the Ego is master of the situation. The Ego has it in his power absolutely to refuse to tolerate vicious feelings. He learns as he progresses that they not only injure himself, making him an ugly sight for those who can see, but that they pollute the neighbourhood round about, making it more difficult for his brother to live a righteous life.

Therefore, in acquiring something of Desirelessness, the Ego learns to so purify and control his emotional "lens" that the distortions are reduced to a minimum.

The practice of the six points of Good Conduct improves the Ego's thought-power—enabling him to control his mental "lens." He becomes able to set in motion waves of truth-in-thought, thus being of immense help in that direction. For the Master says that there are in the world many untrue thoughts, "many foolish superstitions, and no one who is enslaved by them can make progress." And, further, "remember that though a thousand men agree upon a subject, if they know nothing of that subject their opinion is of no value."

And what of Love, the fourth of these Qualifications? The Master says: "Of all the Qualifications, Love is the most important, for if it is strong in a man it forces him to acquire all the rest, and all the rest without it would never be sufficient." In the practice of this Qualification the Ego learns truer values. The

preceding Qualifications prepare the personality for the onrush of this Divine Thing.

The Ego has within himself spiritual qualities which he wants to manifest in these lower planes, and so he must hold his bodies pure, and attuned to the virtues. "What are these spiritual qualities?" One who has read thus far may perhaps know the answer. Great artists know; so do Great Poets; all truly great people know. One might say that to manifest in this world qualities of a spiritual nature is but to express oneself in the Divinest possible way in the common walks of life, doing things as if the Master were to come at once to inspect.

It may be well, in closing, to add a few more quotations from this wonderful little book. It is stated by the Master that behind the Ego there is a greater self—the Monad. And back of the Monad rests the Deity Himself, "in whom we live, and move, and have our being." The Master says that the mind should be held back from pride, "for pride comes only from ignorance. The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone."

The Master further says that we cannot

depart from this high pathway, for "you, the Monad, have decided it; to break away from it would be to break away from yourself." And "You must trust yourself. You say you know yourself too well? If you feel so, you do *not* know yourself; you know only the weak outer husk, which has fallen often into the mire. But *you*—the real you—you are a spark of God's own fire, and God, Who is Almighty, is in you, and because of that there is nothing that you cannot do if you will."

The Great Teacher says of one who is on this Pathway that "he exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which, without a pen, it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart."

And so, glimpsing something of the purpose of life—why we are here, and what we should do—is it not a worth while undertaking—this regulation and control of the human "telescope"—this instrument by means of which the Ego makes observations, and through which he may do his growing bit in the service of the "Gods who govern all"?

International Fund

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

HOLLAND	f. 23.50
Miss STOREY (£25)	„ 286.51
Total	f. 310.01

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

Villa Prānā, Leerdam, Holland.

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The Outlook in Germany: Some Conclusions

By S. L. BENSUSAN

WHEN I went to Germany this year I fully expected to find a condition akin to exhaustion, for the country has been tried as never before in the lifetime of those who are on earth to-day. But we are apt to forget that it rose triumphantly from the intolerable oppression of the Napoleonic era and the Thirty Years' War, so that there is evidently in the German temperament that which is unable to acknowledge defeat. Everywhere I went I was reminded of those famous lines of Henley: "My head is bloody but unbowed." When we come to consider the position, we see that in a period of ten years Germany has suffered tragic and crippling defeat in a world war, has lost her colonies, her navy, a great part of her mercantile marine, her foreign investments, and more than a million of her most virile workers. In addition to that she has faced conditions not far removed from famine, and then a tragic inflation that reduced to penury the great middle-class, which is the backbone of every state. In these circumstances it may have been expected that vigour, virility and determination would have been conspicuous by their absence.

The reverse is the case. If you have—let us hope by accident—set your foot upon an ant heap and broken down the patient work of years, you find that the ants waste no time in regrets. They become

busy at once, and while some of them carry off the precious eggs, others start to repair the damage, and if you leave them in peace, very little time is lost before some approach to normal conditions is established. So it is with Germany. All the ant heap, the work of rather more than forty years, has been violently shattered, but although there have been internal crises, divisions, rancours and misunderstandings, the general tendency of the people has been to quarrel in their spare time, if they felt that quarrels were called for, and through working days to labour harder than ever. Their political hatreds are at least as bitter as our own, but the country's work goes on, and the great industrial disturbances that play havoc with our factories are few and far between here. To be sure, the workman has clung to his eight hours day and, down to the present, has succeeded in many instances in retaining it. But those who conduct a business, those who are working for themselves, admit no such restriction; they pursue their affairs with the same intensity of purpose that we knew before the War.

If there is any change it is to be seen in the rapid development of sport. Until the Revolution following the Great War, the young German looked, on leaving school, to give his year or years of compulsory military service to the state. There can be no doubt but that this

experience served to employ his youthful energies to the full, and now that there is no more barrack life for him, he has turned ardently to sport. There is, I am told, in Berlin, a High School for training in various sports, and a suggestion was made only a few months ago that no University student should be allowed to take his coveted diploma unless he could show proficiency in some branch of physical exercise! I do not know the outcome, but to the ever-growing interest in sport I can be a witness.

On my journey through the country, even in summer time, or what passed for summer time in 1924, I saw football played with amazing energy on village greens, in sporting parks, and on school grounds. I visited several tennis tournaments, in which the play reached a really high standard, and was very sorry to learn that our English Lawn Tennis Association still forbids English players to take part in German tournaments. This is very greatly to be regretted, because nothing can do more to heal the wounds or remove the scars of war than the understanding that is found in the playing fields. I am hoping that the time is not far away when common sense will prevail, and we shall be ready to recognise the truth that sport, like science and art and literature, has no boundaries. I believe I am correct in saying that so far as football and some other sports are concerned, all the restrictions have been removed. It is only in the world of lawn tennis that they remain, a glaring anachronism. The thoroughness with which the German is taking up sport is shown by the ever-increasing number of professionals engaged to teach the lesser and the greater mysteries. I found that at some of the Spas' tennis clubs there are two professionals, and that while every golf link has its expert, several of the links have been laid out by English or Scottish experts. The one game that has not yet made its magic felt is cricket, and this, undoubtedly, will come in due course.

On the other side of sport, I find that game fishing is not yet understood. Into

the best trout stream of Bavaria the German angler will drop a line baited with a worm and will feel no sense of shame. Of that fine science, dry fly-fishing, which is to so many humanitarians the last infirmity of noble minds, he is at present unaware, and I am reminded sometimes, when I see the shocking methods of sport, which must set the fly fisherman's nerves on edge, of a servant I had when I was travelling once in Morocco. I took him out with me one day when I was going to shoot for the camp larder, and I gave him my second gun. To my astonishment and horror he fired into a sitting covey of sand grouse, killing four. When I explained to him that he should have allowed them to rise before he fired, he replied, with complete surprise, that if he had done that, he might have missed them and so wasted a cartridge. Happily, so far as the German trout streams are concerned, there is a steady increase of a number of English sportsmen who are fishing there. I learned of one high officer in the Army of Occupation in Cologne who, fishing with the fly, took nearly 100 trout from a river about one hour's journey from the city, in the course of a single day. The owner of the river, who is compelled to rent the stream to a certain number of English officers at the very modest rental of £1 a year per rod, told me this story, not only without bitterness, but with a certain admiration for the soldier's methods. He said that "if your people can get fish like that, they deserve to have them"; and he went on to tell me of a certain river of the occupation of another Power, where the fish are drawn from their elements by the persuasion of dynamite cartridges. I think that in course of time the German fishermen will adopt the fly, and as the trout-bearing rivers of Germany are simply innumerable, and as there are certain streams that are rich in grayling, it is likely that they will attract an ever-increasing number of English sportsmen.

At the same time I was pleased to notice that there are in several parts of Bavaria well-equipped trout hatcheries, so that the supply of good fish is not likely to fail.

Turning from sport, I find in my notes details of various charitable institutions that I visited while in Germany, and it is impossible to overpraise the devotion with which the country has ministered to the needs of the rising generation. It was upon the children that the heaviest post-war burdens fell. They came out of the tragic years half starved, and through the season of shortage and inflation diseases like consumption, lupus, rickets, and scrofula spread in every direction. The means to combat these troubles were small, but the devotion of the medical profession, and the sympathy of those who showed themselves prepared to make sacrifices, proved equal to a trying task while, one is glad to say, help was forthcoming freely from the Anglo-Saxon nations. The United States gave with wonted generosity; England, too, subscribed considerable sums, chiefly through the Society of Friends—a society that has given imperishable lustre to its name through good works done in the long night of Europe's need. After all, money will do much, but personal service and devotion do still more, and it is in the fashion in which the money has been utilised that I found so much to admire.

I recall one home where children suffering from consumption, rickets and other results of malnutrition are received; it is in the town of Elster, in Saxony, and is conducted by Dr. Koehler, a genuine enthusiast. He has a Sanatorium in the same town for the children of rich parents, and out of the profits of this institution maintains one for those who have very little or no money. It is the only establishment of the kind in Germany that receives no subsidies, either from State or municipality.

There were over 100 children in this home on the occasion of my visit; the total capacity is only 110, and the matron in charge won my regard immediately, for it was impossible to mistake either her competence or her kindness. It was necessary to bear in mind that the little ones were receiving the very best treatment and that many of them would recover, but for this thought the sadness

of it all must have been well-nigh intolerable. Yet it is only fair to say that many of the children seemed quite happy, save in one or two cases where their condition was serious. There was no obvious unhappiness. The nurses were entirely devoted to their charges. My wife and I were allowed to walk where we pleased and to see for ourselves. I remember a group of very small children who were sitting or lying together in a corner reserved apparently for babies. One little one, who could not have been more than four years old, was crying quietly by herself in a corner. A quick-eyed nurse saw her almost at once, left what she was doing, and remained with the child until she was consoled.

The treatment is of the open-air order and apparently yields excellent results, the chief trouble being that it is not always possible to keep the children as long as they should remain. Then, again, it is quite impossible to admit all those who have applied; there were 60 names on the waiting-list at the time of our visit. The results of the treatment are very good; 30 per cent. complete cures, 50 per cent. partial cures, and only 20 per cent. failures.

The profits on the doctor's sanatorium for the other children and the assistance received from outside are not sufficient to do all that is required. But there can be no finer charity than one that helps the little ones to recover from the evils and the aftermath of war, and at the present time I am collecting a little money to send to Dr. Koehler to help his splendid work. There is not, there can never be, any nationality in suffering, and they tell me that tubercle is spreading at a rapid pace throughout Germany, and particularly in the Ruhr, where the occupation has limited accommodation so seriously that in the villages the sound and the unsound are herded together. The matron said that one of the results of the association in suffering is the establishment of very close friendships, and another is the development of the wish to help. Cripples (and there are many) assist each other. This is good, for the place cannot be

heavily staffed, and the most of the doctor's resources have gone in the installation of modern apparatus for treatment.

Another institution of quite another kind that is wholly admirable is the "Holiday Homes for Work People." Everybody who is in employment has a right to a holiday in Germany, and receives that holiday with full pay. In addition to this, employers, even before the war, had realised the importance of complete change for their workers, and many big industrialists maintain their own holiday homes and give the employed a free holiday as part of his remuneration. Smaller establishments are content to subscribe to a society that has its headquarters in Wiesbaden, and at the present time has 35 large institutions scattered all over Germany, some in the spas, some by the sea-side, others in the Black Forest or Harz Mountains, or the Highlands of Bavaria and Silesia. A business house subscribes so much and is allowed to send a certain number of its employees to one of the holiday homes, the employees themselves choosing the place they desire to visit. These houses, not being run for profit, are not liable to rates or taxes, and consequently a very large item of expense is removed. In addition employers have, in many instances, subscribed to the buildings and have even endowed a room or rooms. The result is that the prices of board and lodging are ridiculously low—about 25/- a week inclusive—and of this sum the employer may pay a part or even the whole. Not only is the charge small, but one-third of it is saved; where the holiday-makers pay 3,50 marks a day (a usual figure) over one mark is remitted to the Head Office at Wiesbaden to go to the fund for provision of more holiday homes. So in the course of time the numbers will reach three figures, and more and more of those who are in regular employment will be able to take advantage of conditions that are extraordinarily favourable. I visited a great home in Saxony, where nearly 300 visitors are received between the beginning of May and the end of September, and the rooms

were those of a good hotel, while the food and attendance left nothing to be desired. Here we have an institution that should be copied in our own country. The big German employers have realised that the worker must not be exploited when he takes his holiday, and that the best resorts in the country should be placed within his reach. They tell you—for I have spoken with some of them about it—that there can be no better investment than that which leaves the worker able to use body and mind with fullest effect and gives him something pleasant to look forward to in connection with his annual holidays.

I referred at the beginning of this paper to the well-nigh unconquerable energy and optimism of the people I have encountered, and this optimism, coming as it has in many cases from serious thinkers and hard workers, is of a kind it is impossible to ignore. The spirit that dominates the situation, so far as I have been able to observe it, is one of confidence, one of determination to meet the serried hosts of difficulties that still confront the country. One manufacturer was telling me how railway freights were crippling his important industry, but he went on to say: "We shall have to look about for a way to dispense with the railways, and when we can do that they will pay the penalty. I think that in a little while we shall have turbine cars that will supersede the railway trucks." Another said to me quite seriously: "It may be that our difficulties will end with the making of synthetic gold. It is clear from recent experiments that gold can be derived from quicksilver, and although at present the process is prohibitive, it is in its infancy. It may be that the rest of molecular vibration decides the difference between the elements and that, if we can control the vibration, we can convert one element into another. Nothing is impossible nowadays."

My most interesting conversation was with an industrialist who was declaring that necessity remains the mother of invention. He pointed to some tall chimneys belonging to his works, over which a faint haze hung; you could not

call it smoke. He remarked that a few years earlier any boilers of a size equal to those he was going to show me would have spoilt the atmosphere for a long way round. He then took me to the engine-house—if that be the correct description of the place—and I saw some of the foulest mixture of dust and slack and pit scourings that anyone would wish not to see. This rubbish—for it was nothing more—was coming in daily truck loads to the works, and the consumption was immense, but the material, never touched by hand from the time it came down the shoots, was burnt by some new method that forced it to consume its own smoke. If we had a like system in England the "Black Country" would lose its qualifying adjective, and the terrible London fogs that add a terror to our autumn would be no more than an ugly memory. It is quite clear that, whatever the system, it is a very paying one, since it substitutes refuse and rubbish for sound coal into results that are satisfactory to all concerned.

"The fact is," the director told me, "that the awful economic pressure is

forcing us to be vigilant in all directions, and is denying us the right to stand still. We are down to the bare bones of existence, and these things prove a man. We have suffered defeat and food crises, endured the Ruhr tragedy, conquered the paper mark, and to-day we are springing up from our past towards a future that will, I hope, be peaceful as well as prosperous."

It is on this note of strenuous optimism that I conclude my impressions of Germany; I hope to return to my ordinary work in these columns next month. But I believe that I have been a spectator of great and significant changes in Central Europe, that I have seen some of the forces that will dominate the future. Naturally, I have been particularly anxious to share my impressions with those who understand that the future of the world is not the affair of one country, but the affair of all, and that whatever the past may have been, the future is the concern of all the progressive nations, and that one and all must strive together to bring about "the divine event" which so many people believe is now no longer far off.

Practical Idealism

A Short Explanation of the Electronic Reactions of Abrams

By E. P.

FIRST of all, What is a Reaction? The dictionary defines the word as "A response to an external stimulus."

When *Light*—which is a wave-like form of energy—falls on the eye, the pupil contracts.

That is a response to an external stimulus.

When *Heat*—which is also a wave-like form of energy—falls on some part of the body, certain nerve fibres are stimulated to send an impulse to the blood-vessels they control.

These blood-vessels then dilate, and the part becomes flushed with blood.

That, too, is a response to an external stimulus.

Now these two simple examples of "reactions" have been known to every human being since the world began. They are obvious.

The electronic reactions of Abrams are of a similar nature, only they are by no means so obvious; in fact, they eluded detection until they were discovered by the man whom Sir James Barr described as the greatest genius in the Medical Profession.

I will return to the subject of "reactions" presently. But meanwhile I want to say a word about a discovery of tremendous importance which has been made in recent years.

The discovery is this: that all MATTER, every substance in the Universe, is found, in its last analysis, to be made of Electricity, and nothing but Electricity.

The Atom of Hydrogen is made of Electricity.

The Atom of Oxygen is made of Electricity.

Water is a compound of Hydrogen and Oxygen atoms united to form molecules. Therefore, water is made of Electricity.

Similarly with our bodies. We are made of a mass of quite inexpensive atoms (total value, I believe, something less than half a crown!), and as all our constituent atoms are made of electricity, all our numerous actions and reactions should be regarded from an electrical standpoint.

I have been saying that Atoms are made of Electricity.

What is an Atom *like*?

Well, it is very like our Solar System.

There is a little speck of Positive Electricity (like the sun) in the centre called the Proton, and whirling round this centre are little specks of Negative Electricity—these latter are called electrons.

These little Atomic solar systems are not, however, identical. The Hydrogen atom, for instance, contains only one planetary electron—other atoms are more

complex structures, and contain numerous electrons whirling round in differing orbits. The atom of each individual substance has its own individual structure, and one substance only differs from another substance by reason of the fact that the constituent electrons differ in number and arrangement and motion.

The rapid whirling of the planetary electrons round the central nucleus creates a field of electro-magnetic energy in the neighbourhood—in other words, the surrounding ether is shaken or vibrated into little ripples or waves of a definite character or wave length.

Now Abrams, pondering on these things, got hold of quite a new conception of disease—a purely physical conception, and, surely, a correct conception in the light of modern physics. "If," he thought, "like all other matter, *normal* tissues, such as muscle, are made of electricity, *abnormal* tissues, such as Cancer, must also be made of electricity. And, if the electrons of the muscle atom or molecule are arranged in one way, obviously," he thought, "the electrons of the Cancer or Tubercle Atom must be arranged in some other way.

"In this case," he thought, "there should be some difference in the character of the ether ripple or wave emanating from each."

That was his notion, his theory; but could he prove it either to his own or anyone else's satisfaction?

He became obsessed with the idea and spent a fortune in attempting to devise instruments of sufficient delicacy to register tiny little electrical differences between diseased structures and healthy ones.

He met with no success at all, until one day, with the audacity of genius, he conceived the almost fantastic idea of using the office boy as an instrument.

As an office boy, this youth may have been a dismal failure; but as a piece of marvellously delicate sensitive apparatus, he was worth more—a million times more—than the most delicately made piece of mechanism ever designed by man.

Here let me say that Abrams was not only a profoundly learned Physician, he was also a great nerve specialist, so his special knowledge of the human nervous system gave him some idea what sort of phenomenon might happen, if indeed—as a result of his experiments—anything happened at all.

He began by taking a piece of some substance with known radio-active properties, and telling the boy to hold it over the centre of his forehead.

In this way energy of a wave-like character was admitted into the boy's nervous system. Would there be any apparent "response to this external stimulus"? Anywhere?

There *was* a response, and it took the form of a little flush which occurred over a few square inches of the boy's abdomen.

It was too faint a flush to be visible, but Abrams could detect it by tapping—percussing, as doctors say—over the spot.

So long as the boy held the radio-active material to his forehead, the percussion note on this particular inch or two of the abdominal wall was dull because the underlying tissues were flushed and engorged with blood. When the radio-active material was removed, the percussion note became hollow and resonant again.

That was an electronic reaction, a "response to an external stimulus."

After a series of experiments of this nature, Abrams began to try out the effect of placing fragments of *pathological* material on the boy's forehead.

He found a reaction every time, and always in the same spot for material of the same nature.

Cancer causes a reaction in one spot, rather high up, on the centre of the abdomen.

Tubercle causes the reactionary flush to occur—also across the centre of the abdomen, but lower down.

The reaction for the toxin of malaria occurs over a small area in the left flank.

Quinine causes exactly the same reaction as malaria.

But—try and elicit a reaction with malaria and quinine *together!* You can't, there is no reaction; apparently the quinine energy and the malaria energy neutralise each other, and that is why quinine cures malaria.

All these experiments were interesting beyond words—but not altogether practical—for you can't very well tie living people's diseases on to a boy's forehead every time you have to settle some point in diagnosis.

Happily, it is not necessary, for Abrams quickly thought that if a man had a disease—for instance, Cancer or Malaria, or what not—anywhere in his system, there would be atoms from that Cancer, vibrating in their own characteristic way, in every drop of his blood.

So Abrams' next step was to see if he could get his reactions from a single drop of blood, and he found—as hundreds of his students have found and are finding every day—that he could—just as easily as from a pathological specimen.

But although the office boy—in other words, the human subject or "reagent"—remains the essential part of Abrams' diagnostic apparatus, Abrams added other electrical devices which one would indeed be sorry not to possess.

One is a little receptacle called the Dynamiser, in which the blood specimen is placed; it is a contrivance for magnifying the energy of the latter. A wire passes from the Dynamiser—through a tuning device—to an electrode which is attached to the subject's forehead.

The tuning device, or rheostat, is designed to allow the energy of only one form of disease to pass at a time.

The necessity for this arises from the fact that some diagnostic areas are common to several different diseases; in other words, the same group of nerve fibres will respond to different wave lengths.

For instance, a reaction will occur on what I just now called the Cancer diagnostic area from three separate diseases, but by setting the dial of the instrument at a certain spot, the door is closed to all other energies save the one one is endeavouring to detect.

Here, then, is a brief and most sketchy account of Abrams' revolutionary diagnostic discoveries.

No one knew better than Abrams himself that the last word had not been spoken, and would not be spoken *by him*, in regard either to his discoveries in diagnosis and treatment or the theories he believed to underlie them.

Abrams was a Physician rather than a Physicist, and much of his work was admittedly empirical.

He was the greatest man I ever knew, and one sign of his greatness was his modesty. He claimed no more than to have established a principle, and he was content to leave other investigators to worry out the theoretical explanation of the so-called Electronic reactions.

There appears to be every indication that investigators will not long be lacking.

A short time ago I gave a little demonstration of Abrams' diagnostic methods to a well-known Physicist who, by the way, was none too flattering in his references to Abrams' work when he first walked into my room.

However, what he saw apparently gave him furiously to think. Here is an extract from a letter he wrote afterwards to a scientific friend:—

"The phenomena are beyond question. I have done the experiments myself and have now no doubt at all, and the method is amazingly sensitive.

"The phenomena are not yet sufficiently investigated to satisfy a physicist; but I am inclined, as a first attractive hypothesis, to attribute them to the small oscillations of the positive nucleus or Proton—but they may well be Atomic, Electronic, or Molecular.

"The exact periodicity should be determined in the Physical Laboratory.

"The fact that they are specifically altered by the presence of disease toxins seems to me beyond question.

"The reaction on the subject is clearly due to the fact that certain nerve endings determined empirically respond to certain frequencies causing both a vaso-dilator action and perhaps local muscular contractions of the abdominal muscles.

"In general I am inclined to think that a whole group of phenomena, some of which I have investigated myself, hang together, and that we are on the verge of an immense discovery.

"Speaking as a layman, I feel I must suspend all judgment and merely admit the phenomena and their apparent relation to disease while eagerly awaiting the results of physical—as opposed to medical—research."

* * *

In conclusion, I would only remind you of the marvellous sensitiveness of the nervous system. The tongue can detect a bitter flavour in a bucketful of water in which, I believe, less than a thousandth of a grain of strychnine has been dissolved.

Our sense of smell is so delicate that we can perceive the odour of musk in any part of a large room in which a grain of musk has been placed.

A dog will follow the track of a hare which scampered across a field on the previous day.

All these phenomena can only be due to the fact that electrons from the strychnine, the musk, or the hare's foot are vibrating in their own characteristic way and causing characteristic waves corresponding to wireless waves in the surrounding ether. No known instrument can detect such waves; the nervous system can—which, after all, is only another way of saying that as a maker of scientific apparatus, Man, with his limitations, cannot compete with the Creator.

If this point is conceded there seems nothing impossible in Abrams' statement that the human nervous system can be ingeniously made use of as a detector of minute electrical impulses which cannot be detected by any laboratory instruments yet devised.

Abrams' detractors—and there are many (but few or none of them have much first-hand knowledge of his work)—will live to find that the man they derided was a blazing, flaming genius—the master of them all.

Animal Protection

By GERTRUDE BAILLIE-WEAVER

Vice-President of the World Federation for Animal Protection

THE World Federation for Animal Protection was founded for two main purposes: (1) That all over the world, in every country in which the Order of the Star exists, members of that Order, working under its banner, should unite with members in other countries in the endeavour to bring about the right treatment of animals; (2) that information as to the abuses prevailing and the reforms accomplished or attempted in each country should be at the disposal of members in all the other countries. In that way the experience of each nation becomes the property of all the nations, and mutual aid in awakening energy and in combating cruelty can be given by the various sections.

Just now help is asked for by Madame Naveau de Curte, of Belgium, in connection with a particular form of sport. The term sport has acquired an element of irony. Its original meaning is that of joyous playfulness, but tyranny and playfulness, joy and suffering, are mutually destructive, and much of the so-called sport of to-day is dependent on the infliction of suffering. It is a curious fact that certain nations perceive the cowardice and selfishness in particular forms of sport, but are blind to those defects in other forms. England, for instance, condemns bull-fighting, but a section of the English people has tolerated rodeo. Spain supports bull-fights, but encourages her people to set caged birds free. The World Federation for Animal Protection seeks to establish

the highest standards of each country in all the countries, and to bring the most advanced public opinion of every nation to bear upon cruel amusements wherever they prevail.

The amusement as to which Madame Naveau de Curte desires information is pigeon shooting. She wants to know in which countries this form of sport exists, under what conditions it is carried on, and what efforts are being made, in the countries in which it is allowed, to put a stop to it. Members of the World Federation who belong to any of the countries in which pigeon shooting is tolerated are therefore asked to send all information which they possess or can obtain on this subject to Madame de Curte, 15, Boulevard Bandorva, Bruxelles. The fuller the information, the greater the help to Madame de Curte in the object she has at heart.

The kind of amusement which appeals to people is a strong indication of the stage of evolution which has been attained. There is perhaps none stronger. We may rise above our normal attainment in moments of excitement, of exaltation, of supreme spiritual effort, and we may sink below it at times of crisis or strain; but in our amusements we reveal that which the normal self finds pleasant. And the normal self still, in masses of people, finds pleasure, finds enjoyment, in the killing, the maiming of animals, in combats of animal with animal, of animal with man.

A primary object of the World Federation for Animal Protection is to reveal the sufferings inflicted by humanity upon the

animal kingdom and to arouse in humanity a sympathy with that suffering and a determination that it shall cease. All Star members must unite with the World Federation in this desire, must seek to purify the general conception of enjoyment by so purifying themselves that they find no delight in death and destruction, but only in the preservation and protection of life.

An essential part of the preparation of the way for the Teacher is the practice of compassion, and the man who can take his pleasure in pain, cannot walk in compassion's path. Let it be remembered that our Federation is an instrument to further kindness, thoughtfulness, the defending of the defenceless, definitely supported by the Head of the Order of the Star.

World Federation of Young Theosophists

NEWS AND NOTES

FROM Australia (where the Federation has its Headquarters at the Manor, Mosman, Sydney) comes an interesting account of activity. The Federation is fortunate to have Miss Dora van Gelder as President and Mr. Byron Casselberry as energetic Secretary. Describing the work in the four larger cities in Australia, the account says :

Our members in SYDNEY (led by Miss van Gelder) have divided themselves into two sub-groups for convenience in carrying out the work which they have planned. The larger of these, both in number of members and scope of work, is the Social Service Group, whose interest centres round such activities as the entertaining of orphan children on one of Sydney's bathing beaches one afternoon each month during the summer, and the like; in addition to the staging of concerts and plays before the members of Blavatsky Lodge, and assisting at lectures by moving among the audiences with propaganda pamphlets, holding collection plates, moving chairs about, etc. The other sub-group is known as the Debating Club, whose members specialise in learning to express themselves orally. At their fortnightly private meetings they speak in turn for varying

periods of from five to thirty-five minutes on every conceivable topic, but generally of a Theosophical nature. Following each speech, five minutes are given to the discussion and friendly criticism by members of the speaker's style of delivery, reasoning, etc. In addition to this, the Debating Club members conduct a local public meeting each Sunday evening. The lecturer and chairman are both supplied by the Debating Club, and in advertising it is made clear that young people are in complete control of the affair.

In MELBOURNE (where the leader is Mr. F. M. B. Hynes, B.Sc.), in addition to the Round Table, at the meetings of which collections are taken up for philanthropic work among sick children of the city, the young members are divided into two groups, *viz.*, the Literary Circle, and a more general body, corresponding somewhat to the Social Service Group in Sydney. The objective of the former is to learn the art of writing in accordance with correct literary standards. To this end the members are receiving instruction from a literary specialist, Miss M. E. Wilkinson, and in addition, are planning the publication of a small quarterly magazine, to be known as "Youth," through which to give expression to their budding talents along literary lines.

In ADELAIDE, a small but enthusiastic and active group of young people (led by Mr.

Lee Bernstein) meet fortnightly to discuss and develop ways and means of promoting internationalism amongst the youth of the world, and to give expression to their interest in child-welfare. Brief lectures are delivered by members at these meetings, and the majority here are affiliated by post with the Melbourne Literary Circle. An interesting feature of their meetings is the fact that a different member is in charge of the meeting on each successive occasion, in order that all may have experience in conducting a gathering of this nature.

In PERTH (where the leader is Miss C. Tracey), in spite of the fact that here there are but very few young people, the work accomplished by the Federation members is quite appreciable. Lecturing is included in their activities, both public and private, and some write for magazine and newspaper publication. Several also hold responsible offices in the Lodge. Along the lines of social service, aid has been given to a local school for the blind as well as to the Waifs' Home. An important item in connection with the former is the learning of the Braille system of reading and writing by several members, in order to further help with this work.

In Australia we are rather handicapped by the enormous distances between cities, making even an occasional mass meeting virtually out of the question, and so those of us in one city very rarely meet our brothers in another, and must be content with postal communication. But by this means and through articles and reports written by various members, which appear from time to time in the organ of the section, "Theosophy in Australia," and also in "Blavatsky Lodge News," we are in constant touch.

Mr. Ralph Thomson, who is Secretary of the European Federation, and who has just been touring Europe together with Mr. Arthur Burgess, sends an interesting summary of work, beginning with

A MEMORY OF OMMEN.

At the business meeting at Ommen many things were discussed, and much that was helpful came out of it. There was quite a large attendance of Group Leaders, and each gave a report of the work being done by his or her Group. Here is a summary of the reports. The representative from the group in VIENNA reported that interesting work had been done by the Group in the jails, especially amongst young prisoners. I have since heard, however, that an additional group has been formed there, which will specialise in study, lecturing, and self-preparation in general for a higher life. The BRUSSELS Group has been making a study of Dr. Besant's "Karma" and "Dharma," and has been meeting regularly every week. One of the LONDON groups, represented by Mr. D. Swain, has been working on self-preparation

lines, and is also trying to encourage the development of a more friendly spirit among the nations. The BERLIN Group Leader gave an interesting report of the work of that group. They are seeking by inner preparation, by going out into the country, receiving pure air, and by learning to lecture, to become efficient helpers in the future, and are also trying to keep before themselves the spirit of joy through music and song. AMSTERDAM has this year been forming a nucleus of Young Theosophists, all of them members of the T. S. "They did not know each other at all, nor feel their unity in the beginning," said Miss Ramondt, the Leader, "so we have worked for that unity the whole year, and I think we have created a very fine group of young people, who can now begin to give out what they have got in the group to the young people around them." A representative of the EDINBURGH Group told us about the formation of a group there, and he hoped they would be able to report the formation of a strong centre there. The HAGUE Group reported that they had been able to get together all the young people from the three T. S. Lodges there, and as a result a close co-operation between those three Lodges has been established. On one occasion they were allowed to take charge of one of the Lodges, one of the members giving a lecture and others contributing music. The LAREN Group took part in the Brotherhood Campaign of last autumn, after which there came a period of study, "The Riddle of Life" being chosen as a basis. This also gave them practice in English. They are now making a study of "The Stanzas of Dzhyhan," and hope that their intuition, as well as their intellect, will be developed. The newly-formed BUDAPEST Group shows signs of great activity. They are specialising in music, international correspondence, and the protection of young offenders. While doing theoretical work, they hope to lay special stress on the practical. They are studying Mrs. Besant's "Thought Power." The Leader said, "The whole spirit of the group, our goal, is that we shall not shut ourselves off from the outer world, and, in spite of the spirit prevailing in politics because of the unhappy situation, we hope to show a spirit of service, and spread that." The representative from STOCKHOLM told us about the activity of the young people in the T. S., and how much of the work was already being done by them. A representative from ROME told of the formation of a Group there, and of the fine work they were doing. Mr. Bibro, the Leader of the WARSAW Group, said, "We have two main aims in our work:—

- 1.—To train ourselves in the study of practical problems and social education, and to work at the social education of the illiterate and with children in prisons.
- 2.—To find and express the true spirit of our nation, the spirit which, as shown forth in

the great men of our nation, is quite mystical and theosophical."

The representative from ZAGREB said that a group had been established two months previously, and that the group met every week for study, and on Sundays they went rambles, during which they held discussions. They are also having lectures, especially on education from the Theosophical point of view.

The reports of the Group Leaders and their representatives were followed by a discussion on the work of the movement, and the following were the general conclusions of the Leaders on the points raised :—

Magazine.—That at present the needs of the movement for a magazine would be well served by the pages put at our disposal by the HERALD OF THE STAR, and that small magazines within

the Federation be not recommended. Where matter of a more personal nature was required, a circular letter to the groups would be able to meet the need. Groups, however, who had sufficient money could translate what was in the HERALD, and print that.

Register.—Group Leaders were asked to send to the Secretary the list of their members, saying who were F. T. S., what languages they spoke, to what organisations they already belonged, the subjects in which they were most interested, and any other useful particulars.

Leaflet.—It was decided to print a leaflet, giving the objects of the movement, also a separate list of the Groups, with their Leaders. (N.B.—This is being prepared, and will be issued when ready.)

Language.—English shall be the official language of the movement.

The Young Theosophist

By J. KRISHNAMURTI.

(Notes of a recent speech.)

DO not think that most of us sufficiently realise that if there are enough young people who are really interested, who are genuinely enthusiastic about this work, then we can really change the world. We young people should be tremendously alive in what we believe, should have so much enthusiasm that we carry everything before us. You Young Theosophists here should go back to your countries and enthuse young people into this movement, even although they be of different temperaments and ideals; show them that you mean business and mean to live a life that will be an example. Don't be too pious, or put yourself on a pedestal because you are a young Theosophist, but when you do things, do them like a young Theosophist. Show people that Theosophy is something fine and magnificent; show the outside world that you can do things better than the outside world and yet be in the outside world. If there are a hundred thousand people like this in the world, the world can be changed.

Look at the disciples of the Christ, how they changed the world; and we are more than twelve, and, if we will, we can really change things. When you get back collect men and women about your own age, and put into them something of what you have got; show them that you can be great, and that your ideals can stand the test; that they can rely on a Young Theosophist, and that when anything is to be done people can turn to you. If other people can rely on you in this way, you will find that you will carry all the world with you. But you won't be able to do it unless you are desirous to serve. When you go back, whether it be to England, India, Java, Norway, or Germany, remember that above everything you are a Young Theosophist, and that you should collect as many young people as possible. There is something stirring, something wonderful to be done—the most wonderful thing in the world that any man or woman can do.

Great Minds

By GEORGE S. ARUNDALE

VI.

I HAVE just come across a wonderful passage in which Ruskin, over half a century ago, exhorted the youth of England to rise to the measure of their destinies. It is as applicable to-day as it was then, and not only to the youth of England, but to the youth of every country in the world. Wherever I go in India, on my tours to stir Indian youth to their own marvellous opportunities, I read this message, substituting "Indians" for "Englishmen," "India" for "England," and "continent" for "isle," and I find that it stirs young people's hearts.

There is a destiny now possible to us—the highest ever set before a nation to be accepted or refused. We are still undegenerate in race; a race mingled of the best northern blood. We are not yet dissolute in temper, but still have the firmness to govern and the grace to obey. We have been taught a religion of pure mercy, which we must either now betray, or learn to defend by fulfilling. And we are rich in an inheritance of honour, bequeathed to us through a thousand years of noble history, which it should be our daily thirst to increase with splendid avarice, so that Englishmen, if it be a sin to covet honour, should be the most offending souls alive. Within the last few years we have had the laws of natural science opened to us with a rapidity which has been blinding by its brightness; and means of transit and communication given to us, which have made but one kingdom of the habitable globe. One kingdom—but who is to be its king? Is there to be no king in it, think you, and every man to do that which is right in his own eyes? Or only kings of terror, and the obscene empires of Mammon and Belial? Or will you, youths of England, make your country again a royal throne of kings; a sceptred isle, for all the world a source of light, a centre of peace; mistress of Learning and of the Arts; faithful guardian of great memories in the midst of irreverent and ephemeral visions; faithful servant of time-tried principles, under tempta-

tion from fond experiments and licentious desires; and amidst the cruel and clamorous jealousies of the nations, worshipped in her strange valour of goodwill towards men?

And I say to the youth of India that if England can boast of "a thousand years of noble history," India can "boast," if at all the word is appropriate, of many thousands of years of noble history, and of much more besides. I urge them to remember that they are the responsible trustees of the most glorious inheritance the world has ever known, and that if they fail, whether through selfishness or pride or greed or hatred, then will the opportunity pass away from them to another generation more worthy than they. And I feel that though the youth of India have a destiny and opportunity unique in nature, yet the youth of all countries have opportunities of very rare occurrence; for the world is on the threshold of mighty happenings, and the world's youth are destined—if so they choose—to participate in these happenings, and through them to give the world a peace and a contentment such as it has, perhaps, never known before. And, what is more, the world's youth may march under a Leader Who knows no defeat, Whose triumph is sure, and Whose service is Perfect Freedom. With all my heart I pray that the young—whether young of body or young of heart though old of body—will be equal to the hopes the Great Ones have of them.

Let me quote one or two more passages from the same master mind, bearing upon the same subject:

So then, you have the child's character in these four things—Humility, Faith, Charity, and Cheerfulness. That's what you have got to

be converted to. "Except ye be converted and become as little children."—You hear much of conversion nowadays: but people always seem to think they have got to be made wretched by conversion—to be converted to long faces. No, friends, you have got to be converted to short ones; you have to repent into childhood, to repent into delight and delightsomeness.

Again:—

If your work is first with you, and your fee second, your work is your master, and the lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the Devil; and not only the Devil, but the lowest of devils—the "least erected fiend that fell." So there you have it in brief terms; work first—you are God's servants; fee first—you are the Fiend's. And it makes a difference, now and ever, believe me, whether you serve Him Who has on His vesture and thigh written, "King of Kings," and Whose service is perfect freedom; or him on whose vesture and thigh the name is written, "Slave of Slaves," and whose service is perfect slavery.

And here is a fine passage on the education of the young:

Educate, or govern, they are one and the same word. Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. And the true "compulsory education" which the people now ask of you is not catechism but drill. It is not teaching the youth of England the shapes of letters and the tricks of

numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work; to be done by kindness, by watching, by warning, by precept, and by praise—but, above all, by example.

Let me conclude with the following, which deserves much more brooding over than, perhaps, it will get:

There is not at this moment a youth of twenty, having received what we moderns ridiculously call education, but he knows more of everything, except the soul, than Plato or St. Paul did; but he is not for that reason a greater man or fitter for his work, or more fit to be heard by others than Plato or St. Paul. There is not at this moment a junior student in our schools of painting who does not know fifty times as much about the art as Giotto did; but he is not for that reason greater than Giotto; no, nor his work better, nor fitter for our beholding. Let him go on to know all that the human intellect can discover and contain in the term of a long life, and he will not be one inch, one line, nearer to Giotto's feet. But let him leave his academy benches, and, innocently, as one knowing nothing, go out into the highways and hedges, and there rejoice with them that rejoice, and weep with them that weep; and in the next world, among the companies of the great and good, Giotto will give his hand to him, and lead him into their white circle, and say, "This is our brother."

Yesterday and To-morrow

The Way of Service

By JOSEPH BIBBY

THE current edition of "Towards A Science of Well-Being"* affords an opportunity of adding a few words to clarify one or two points already touched upon in previous issues.

It is important to recognise the fact that most of the panaceas now put forward for the remedy of our social ills, rest on the assumption that the

constitution of the human family is that of a democracy of equals and not a hierarchy of unequals. It is assumed that each individual began life when he arrived in the present physical body; that all have reached the same stage in evolution, and have the same rights, privileges and obligations. That this assumption is false may be known from the fact that the primary social unit—the ordinary family—which

* "Towards A Science of Well-Being." The P.P. Press, Liverpool. 1/. net. 4th Edition. Illustrated.

represents the archetype from which all the other social groups are produced, is modelled upon a very different principle, since individuals of the same family vary in respect to their age and capacity, and, therefore, with regard to their rights and obligations.

When, therefore, the method of conducting the affairs of the larger groups is considered in conjunction with the laws which govern the prosperity of the ordinary family, it is easy to perceive that ignorance of the true constitution of the human race and of the laws which condition its welfare, is at the root of many, if not all, our social ills. It is also a form of ignorance which withdraws thought and activities from the duties we owe to our fellows, and directs energy into unprofitable channels.

The more thoroughly the present ill conditions prevailing throughout Europe are studied, the more clear does it become that social well-being cannot be advanced by methods which do not correspond with those which make for family happiness.

Germany's effort to advance her own national welfare by lording it over others and establishing in Europe a rule of "Deutschland über alles," proceeded from the assumption that unity and harmony, which is a necessary condition of corporate well-being, could be produced by physical compulsion. The Russian Revolution represents a similar attempt in the social sphere, and both have produced a new crop of evils which are worse to endure than those which it was attempted to cure, thus proving that wrong principles were at work.

But it is not necessary to go to Germany or Russia to establish the truth of our contention. Let us look at home and ask ourselves whether our own social disabilities are not a product of the common ignorance of these laws. Are not our lack of housing accommodation, together with our widespread unemployment, the inevitable outcome of activities which have violated the family principle?

Furthermore, the increasing difficulty of finding useful work for the boys and girls leaving school is directly traceable

to the long continued effort to establish class advantage by methods which have ignored the common good.

Unfortunately for the country our teachers, both religious and secular, have failed to realise the truth that throughout Nature a correspondence always exists between the smaller element and the greater, between the microcosm and the macrocosm. It is known that there are cells in the human body which contain all the potentialities of a full-grown individual, and it is also an established fact that the Solar System itself is constituted on the same principles and governed by the same laws as the primary atom of physical matter. In the light of what is known concerning the law of correspondence, it might have been obvious to our leaders long ago that no corporate organisation can carry any policy to a successful conclusion, until it adopts the family constitution and conforms to the laws which determine its well-being.

If in our youth we had been taught the principles of Christianity in a convincing fashion, we would have known that it would be futile to expect social well-being otherwise than by well-doing, *i.e.*, by thinking and working for the larger good of the public rather than for personal advancement of the individual. In the prayer taught by the Master, mankind is regarded as a family, and we are led to consider ourselves as children of the one Heavenly Father, and we are further enjoined to pray that His will should be done on earth as it is in Heaven. The coming of His Kingdom is declared to depend upon all men realising the family spirit and living it out in their daily lives.

For the negative of this teaching consider for a moment the amount of ignorance and selfishness exemplified by the fact that we have spent in this country during the last decade between three and four thousand millions of pounds on alcoholic drink. Think, also, of the vast volume of ill-will, of the many anti-social activities which have made themselves manifest in our industrial life, and let us ask ourselves whether we can honestly

affirm that the cause of our miseries does not lie within ourselves, rather than without. Our hospitals are languishing for lack of money, and yet we spend in one day on alcoholic drink as much as would give them an additional million pounds of much needed funds; but lacking the spirit of self-sacrifice we refuse to forego this particular form of indulgence even for one day. How can a nation expect to reap a harvest of well-being, when every day of its life, in its ignorance and folly, it is sowing seeds which can only bring forth ill results.

Everybody knows that the only right way to secure the blessing of good health is not to rely upon drugs, but to study the laws of Nature which are concerned with physical well-being and learn to live in accordance therewith. The true remedy for our social disorders can only be obtained on the same terms.

Consider also the self-seeking spirit which has been shown in the building trade, if we may take an example which will appeal to all our readers. The housing industry has now been under State control for ten years, and it is six years since the War came to an end. Yet never before in the history of the country has the supply of houses been so inadequate in spite of State subsidies of various kinds.

The question here arises as to the wisdom of extending State Control to other industries. It seem to us that if we cannot sell our houses, urgently needed as they are, to our own people *at cost price*, we cannot expect to sell our other products in the open markets of the world. How, then, are we going to support our population and avoid the evils of famine and pestilence if we do not find better principles of action than those offered by the advocates of State Control?

These are questions to which thinking people of all classes should address themselves, for they seem to show clearly that the way of salvation is not to be found in theories which relate to external changes, especially as they are seen to foster apathy and discourage individual effort, instead of arousing the heroic and better

qualities of our nature which lie latent within us all.

As a higher stage of enlightenment is reached, Governments will be chosen who will occupy their time in more profitable ways than attempting to conduct the industries of the country; they will first of all understand better the laws of social health, and they *will take the necessary measures to see that they are observed.*

Concurrent with this movement the youths of the nation will be more thoroughly trained in the working of those great Laws of Nature which operate alike in the sphere of individual advancement and social progress and prosperity. The spirit of *esprit de corps* will be evolved, and no boy or girl will leave school without having the social as opposed to class instincts thoroughly developed; they will all be given a sound working knowledge of the conditions which make for happiness, and they will be taught that the same laws which govern social well-being are operative also in the quest for those higher forms of wealth which we take with us when we pass hence.

According to the constitution of the human family here set forth, there exists in every group as in the ordinary family, a certain number of units who are not yet ready for the positions of much responsibility. From this larger and wider point of view it is seen that our ordinary life is a day at School, and each scholar has his particular lesson to learn before he moves upward. All have the same chances but they are not all at the same stage in evolution. This explanation is the only one which harmonises all the observed facts and it is one which is most rich in suggestions as to the methods whereby our social miseries may be most surely remedied.

The greatest Teacher which Heaven has vouchsafed to earth and who brought to a sorely stricken world a gospel of "Goodwill to men," taught by many similes the truth that human well-being could only be attained by service to our fellows, and by subordinating personal interests to the common good.

Aspiration

By E. ADELAIDE COPP

(*New York City*)

NO wonder, Paul, that you look at me as at a stranger; I am a stranger to myself. I no longer have the desires nor the sensations that, until yesterday, seemed part of my very self. Let me tell you what has come to me.

Yesterday I was seized with an unaccountable unrest; I was sick of the city streets, sick of the flame and colour, weary of the empty richness with which the folly of men has surrounded me; sated with the rapid flatteries with which men have thought to please me.

Don't smile, Paul, I wanted to be with women, not women like myself, but good women; mothers of children, women whom women love and men revere. I, the Magdalen, hungered for this and for the green byways of the country, for the singing of birds and brooks and the voices of happy children. For once I would appear as other women. You may well say you do not know what has come to me, for I scarcely know myself.

You know, Paul, with me, to desire is to seek. Secretly I donned the humble dress of my maid Roma; veiling the hair by whose colour men know me. At what seemed an early hour to me, fearfully at first, but more exultingly as I went on, I mingled in the crowd of men, women and children; unnoticed, unaccosted, more than all, unscorned!

The city streets did not attract me; I knew them too well, though they took on a new appearance, viewed with new eyes; I liked the bustle and confusion of the market-place, the homely occupations of the housewives on their little domestic errands. They all appealed to

me most strangely but, more than all, I sought with eagerness the country.

My feet burned with their unaccustomed contact with the hot, dusty road, my face burned and steamed distressingly, with the unwonted exertion of walking abroad; still I went on, keeping pace with the little groups of women and children who, like me, were seeking the cool, green countryside.

I tried to think myself part of one of these little parties; pictured myself joining in their simple pleasures, fondling the little ones; I even spoke to one or two of them, but it dawned on me that I had forgotten their language, or, perhaps, had never learned it. I was still apart because my soul was not attuned to theirs.

By the time I reached the meadows and woodlands which had lured me, my spirits lagged in unison with my dragging feet. I had hoped for a little hour to be a simple woman, with a woman's heart and a woman's soul, but as if to deny me, the crowd broke into little home groups and set themselves to prepare the lunches they had brought with them, while the children ran sporting and playing about, every now and then running back to mother with their childish joys and griefs. No one noticed me; in fact, no one seemed conscious of me. Paul, I have not known tears for many, many days, but the sight of these humble people and their healthy homely joys reached my heart, and I wept, under the protection of my veil, hot scalding tears that seared my soul.

Then, suddenly, I was as anxious to leave it all as I had been to seek it. What was I that I should hope, even for a

moment, to be as one of these? I, the red-haired pariah, whom women spurn and men respect not. No, not you, dear Paul! I have told you often; you are my self-respect; and have I not tried to save you from the tongues of men?

Though I longed to escape, I could not trudge the long way back at once and I shrank still more from the ways frequented by those familiar to me. Presently I thought of the deserted tower a short distance away; its isolation invited me. I felt akin to its lonely beauty; there I could rest awhile and become once more, what it seemed I must always be, Mary, the Magdalen.

Wearily I arose, unheeded by the merry-makers, and through the winding, palm-fringed paths I dragged complaining feet until I reached the tower steps. I refreshed myself at the spring, which, though almost deserted, still offers its cooling waters to the thirsty one who comes. I started up the stairs intending to pause at the first landing; instead, I went on to the next and to the next. Always, when I thought, "I will rest here awhile and return," something within seemed to urge me on, just a little higher. So, though I could scarcely bend my feet to the task, I went ever onward and upward.

The sounds of the distant city came up to me, seeming like myself calling to myself, but always stronger, the strange impulse urging me ever upward until I was almost at the top. Then it seemed that I had reached the end. No voice urged me further. A strange expectation possessed me; a feeling of mystery; of something unknown for which I waited.

Presently I heard footsteps approaching. It seemed that for these I had mounted; that for these I waited. Nearer they came, until I felt that they were close to me, and I looked up. A few steps above me stood a figure; tall, majestic, serene; but the face—Paul, how shall I describe it? The strength and beauty of a man, the aloofness of a seer, the pity and compassion of a God!

I found myself on my knees, at the feet of the stranger. Stranger did I say? He seemed no stranger; more like one I had always known and looked for. I reached out my hands and cried, "Master, I come!"

"Even so," he said gently, and stooped and lifted me, until I, the Scarlet One, stood graced beside this Holy Lonely One.

This is He whom men call the Christ! Paul, He is All the Christs men dream of!

A Member's Diary

AN OPEN CATHEDRAL—DR. BATES' METHODS—"SCATTERED GEMS"—CO-OPERATIVE HOUSING SOCIETY—A HOME FOR ANIMALS—THE BACONIAN SOCIETY—THE CALENDAR

CHESTER CATHEDRAL is different from all other cathedrals, for it is open all day and every day throughout the whole year. There is nothing to pay. It is in use and alive from end to end. Every one feels at home, and religion is made to seem quite natural. The people of the diocese have come to look upon the cathedral as the family house. The ancient refectory of the monks is a refectory again with a kitchen which is just a passage way to the old great kitchen. Food cheap and good is passed through the old butchery hatch to choir treats

and school treats and parties of soldiers and to mothers' meetings, coming from any place in the diocese. It is interesting to note that, since there are no fees to pay to see the different parts of the cathedral, the amount given voluntarily by people visiting the place has been more than doubled.

* * *

THE Monastery Parlour is now fitted as a reading room for the clergy and laity who are capable of using it. Old books, manuscripts and furniture are on view in the Chapter

House. In the west end of the cathedral near the font is the cheerful place to which children come with their little bunches of flowers and say their prayers and look at books and pictures.

* * *

THE following is an extract of a letter, dated October 28th, 1924, from Dr. W. H. Bates, so well known for his method of eye treatment: "The experimental work done on animals was on those which had been killed by chloroform. Warm-blooded animals—cats, dogs, rabbits, etc., react to electric stimulation two hours after death. It is more convenient to operate on a dead animal."

* * *

A SUBSCRIBER who has read a little book called "Scattered Gems" (Teachings from Spirit Land) says it expounds in concise terms the principles of Theosophy. "Special mention is made of the necessity of adopting a correct dietary in relation to fitting upkeep of our bodies, and its effect spiritually, mentally and physically. The work explains how much can be done while in the material life to prepare the astral body for the spiritual plane. An opportunity, if neglected, to be regretted on the other side."

* * *

A PROSPECTUS has been received from the Vasanta Theosophical Co-operative Housing Society, Ltd. Dr. Besant has sent the Society her good wishes for success. It is proposed, when sufficient shares have been allotted, to secure a suitable plot of land, preferably on the seashore in one of the suburbs of Bombay. About 10,000 sq. yds. will be reserved for the erection of Headquarters Hall and Library, Masonic Temple and Star Home. This land will be provided free and will be handed over to the institutions concerned free of cost for such buildings according to plans approved by the Committee in consultation with Dr. Besant. The whole life of the community will be on a co-operative basis.

* * *

I HAVE heard of two kind women. They are sisters, and one of them is an invalid. They take in stray cats and wandering dogs; poor homeless animals. They deny themselves the small comforts they could enjoy to give a home to the miserable outcasts of a great city. We hear a good deal about animal welfare, but for practical kindness this is hard to beat. If anyone would like to send a small offering to aid these women in their self-sacrificing work it would be sent on to them at once.

* * *

THE following is an extract from a leaflet printed in France. It needs no comment, it tells its own story:

"Il y a quelque temps, un pauvre cheval, à Marseille, a été blessé, place Sadi-Carnot, par une auto. Le poitrail était ouvert et les jambes brisées. L'accident eût lieu à two

heures; ce ne fut qu'à seven heures du soir qu'une charrette vint pour emporter le pauvre cheval. La seconde ville de France ne possède pas de véhicule pour les chevaux blessés. La scène se changea alors en drame. Le cheval qui gémissait lamentablement fut attaché par des cordes qui lui labouraient ses chairs sanglantes. Subitement, les cordes se cassèrent et le pauvre cheval retomba lourdement sur le sol, inondant de sang la chaussée. Ce ne fût qu'à la troisième tentative qu'on arriva à hisser le cheval qui mourût quelques minutes après."

And the lady who describes this fearful scene is the President of the Society for the Protection of Animals of Marseilles.

* * *

THE *Daily Gazette*, November 8th) gives an interesting account of the first meeting in their new premises of the Baconian Society. Sir John Alexander Cockburn, M.D., K.C.M.G., as President, expressed the joy of the Society at having found suitable premises worthy of the great name of Bacon. Canonbury Tower was intimately associated with Francis Bacon, who had a lease of the premises for something like 40 years. He drew attention to the fact that although the Society was not great in numbers it must not be forgotten that there was a group of Bacon Societies not only in England but in the United States and France. The first task of the Society should be the vindication of the name and character of Bacon, because the people of this country would never accept as the head of its literature and its poetry a man who had been represented as a corrupt judge and a sycophant.

* * *

THE BACON CALENDAR

1.

"THE culture and manurance of minds in youth hath such a forcible (though unseen) operation, as hardly any length of time or contention of labour can countervail it afterwards."—*Of the Advancement of Learning.*

2.

"All knowledge is either delivered by teachers, or attained by men's proper endeavours."—*Of the Advancement of Learning.*

3.

"As the principal part of tradition of knowledge concerneth chiefly writing of books, so the relative part thereof concerneth reading of books."—*Of the Advancement of Learning.*

4.

"Doctrines should be such as should make men in love with the lesson and not with the teacher; being directed to the auditor's benefit, and not to the author's commendation."—*Of the Advancement of Learning.*

5.

"Men must know, that in this theatre of man's life it is reserved only for God and angels to be lookers on."—*Of the Advancement of Learning.*

6.

"It is not possible to join serpentine wisdom with the columbine innocency, except men know exactly all the conditions of the serpent . . . that is, all forms and natures of evil."—*Of the Advancement of Learning.*

7.

"The husbandman can command neither the nature of the earth nor the seasons of the weather; no more can the physician the constitution of the patient nor the variety of accidents."—*Of the Advancement of Learning.*

8.

"For as we divided the good of the body into *health, beauty, strength, and pleasure*; so the good of the mind, inquired in rational and moral knowledge, tendeth to this, to make the mind *sound*, and without perturbation; *beautiful*, and graced with decency; and *strong* and agile for all duties of life. These three, as in the body so in the mind, seldom meet, and commonly sever."—*Of the Advancement of Learning.*

9.

"As for pleasure, we have likewise determined that the mind ought not to be reduced to stupidity, but to retain pleasure; confined rather in the subject of it, than in the strength and vigour of it."—*Of the Advancement of Learning.*

10.

"It is nothing won to admit men with an open door, and to receive them with a shut and reserved countenance."—*Of the Advancement of Learning.*

11.

"Behaviour seemeth to me as a garment of the mind, and to have the conditions of a garment. For it ought to be made in fashion; it ought not to be too curious; it ought to be shaped so as to set forth any good making of the mind, and hide any deformity; and above all, it ought not to be too strait or restrained for exercise or motion."—*Of the Advancement of Learning.*

12.

"There are found some minds given to an extreme admiration of antiquity, others to an extreme love and appetite for novelty; but few so duly tempered that they can hold the mean, neither carping at what has been well laid down by the ancients, nor despising what is well introduced by the moderns." — *Novum Organum.*

13.

"In our desire to show gratitude to certain persons we sacrifice both the justice we owe to others and the liberty we owe to ourselves."—*De Augmentis Scientiarum.*

14.

"Without a good space of life a man can neither finish, nor learn, nor repent."—*De Augmentis Scientiarum.*

15.

"It is owing to justice that man is a god to man, and not a wolf."—*De Augmentis Scientiarum.*

16.

"To a good man cruelty always seems fabulous, and some tragical fiction."—*De Augmentis Scientiarum.*

17.

"It is fit that constancy should bear adversity well, for it commonly brings it on."—*De Augmentis Scientiarum.*

18.

"The power of abstinence is not much other than the power of endurance."—*De Augmentis Scientiarum.*

19.

"Better painted cheeks and curled hair than painted and curled manners."—*De Augmentis Scientiarum.*

20.

"To suggest what a man should be, under colour of praising what he is, was ever a form due in civility to the great."—*De Augmentis Scientiarum.*

21.

"For it is one method to begin swimming with bladders, which keep you up; and another to begin dancing with heavy shoes, which weigh you down."—*De Augmentis Scientiarum.*

22.

"For what advantage is it to have a face erected towards heaven, with a spirit perpetually grovelling upon earth, eating dust like the serpent?"—*De Augmentis Scientiarum.*

23.

"As wines which flow gently from the first treading of the grape are sweeter than those which are squeezed out by the wine-press; because these last have some taste of the stones and skin of the grape; so those doctrines are very sweet and healthy which flow from a

gentle pressure of the Scriptures, and are not wrested to controversies or common places."—*De Augmentis Scientiarum*.

24.

"Meanwhile, if a man talks of peace, he is very like to get the answer of Jehu to the message ('Is it peace, Jehu?') 'What hast thou to do with peace? Turn thee behind me.' For it is not peace, but party, that most men care for."—*De Augmentis Scientiarum*.

25.

"While philosophers are disputing whether virtue or pleasure be the proper aim of life, do you provide yourself with the instruments of both."—*De Augmentis Scientiarum*.

26.

"The support of a powerful and faithful friend is a surer protection than all manner of plots and tricks."—*De Augmentis Scientiarum*.

27.

"A man may proceed on his path in three ways: he may grope his way for himself in the dark; he may be led by the hand of another without himself seeing anything; or, lastly, he may get a light and so direct his steps."—*De Augmentis Scientiarum*.

28.

"For cleanness and decency of body is rightly esteemed to proceed from a modesty of manners, and from reverence, first of all towards God, whose creatures we are; then towards the society wherein we live; and then also towards ourselves, whom we ought to reverence not less but rather more than others."—*De Augmentis Scientiarum*.

29.

"He whose counsels are not ripened by deliberation, his wisdom will not ripen with age."—*De Augmentis Scientiarum*.

30.

"Silence is the virtue of a fool. And therefore it was well said to a man that would not speak: 'If you are wise you are a fool; if you are a fool you are wise.'"—*De Augmentis Scientiarum*.

31.

"Almost all scholars have this—when anything is presented to them, they will find in it that which they know, not learn from it that which they know not."—*De Augmentis Scientiarum*.

PERIX.

From Our Indian Correspondent

THE Brahmavidyassama, which has begun its third year of work, has attracted some students from foreign countries, and there are at present several at Adyar, who make this Theosophical University a truly international one. Australia, New Zealand, Holland, England, and other countries have now contributed students, and one hopes that as time passes and experience is gained it will be a truly International University, where Truth will be the only guide and national or religious prejudices or biases will find no place. From what we can gather from the titles of the lectures and the names of the lecturers one can say with some amount of certainty that very useful work is being done. But the chief contribution of the Ashrama to the world will be and ought to be the synthesising of knowledge. In all modern universities, analysis and specialisation has proceeded to such an extent that students and professors alike have lost sight of the wood for the trees. It has been suggested by one critic that if the world goes on at this rate, a time will come when specialisation

will have proceeded to such an extent that no single student or professor will be able to understand any other! If the world is to become a family and if the divergent and specialised elements have to be correlated and unified, the work of synthesis must proceed apace. Dr. James H. Cousins, who is the Principal of the Brahmavidyassama, is planning this year to bring out monograms on the place of God and gods in the various religions. It is to be hoped that Dr. Besant will put the seal on them all by a monogram on the place of God and gods in Theosophy.

In this connection it may be mentioned that Dr. James H. Cousins and Mrs. Cousins are likely to visit Europe next spring on an international mission. He intends touring Italy, Switzerland, Germany, Austria, France, Belgium, and Holland, with the purpose of spreading and explaining the culture of Asia, and he is specially fitted to do so as he has made a study of the art and culture of both the East and West. He has a collection of original Indian paintings of ancient and modern masters,

which he hopes to exhibit. He has, moreover, made a collection of lantern slides of beautiful specimens of Hindu, Buddhist and Muslim architecture from India, Burma, Ceylon and China. It will be of great value to the world and a definite piece of work for international preparation, as the one great difficulty in the world to-day is the complete lack of understanding of the East by the West and *vice versa*. Political unions and dependencies and mandated territories under the League of Nations do not necessarily conduce to understanding and peace, rather has experience shown that these methods lead to tyranny on the one hand and degradation on the other. A sympathetic contact with the culture and religion of another, a real understanding and mutual give and take will be the only safe and stable basis for world-brotherhood.

If any Star Groups in Europe wish Dr. Cousins to visit their town, they should write at once to their National Representatives, so that proper arrangements can be made.

* * *

SINCE writing the last letter the unity proposals of Dr. Besant have matured, and leaders of *all* parties in India have signed a jointed invitation to a Round Table Conference to be held in the end of November in Bombay to draft a constitution for India, to be presented as a Bill, being the demand from United India. Even Mr. Gandhi has signed this notice, and one hopes that it will bear fruit. In any case, Dr. Besant has repeatedly said of late that she is determined that a Home Rule Bill shall be presented in the House of Commons early in the year 1925, and she has a way of carrying out her decisions which gives one hope and confidence, nay, certainty.

* * *

ADYAR celebrated the birthday celebrations of our Revered Protector on October 5th, as she came back only on the 4th. On the evening of the 4th, the boys and teachers of the Guindy School staged the play, "King's Wife," by Dr. Cousins. It is an exquisite story of the devotion of the great poetess-musician, Queen Mira Bai to the Lord Sri Krishna and the jealousy of her devoted though narrow and suspicious husband. It is a play full of fine passages and Theosophical truths, and being in blank verse and in well-knit and terse language it is not easy and shallow but deep and mystical. The play was staged and acted exceedingly well. Dr. Besant, who was present, appreciated the play immensely, and it is to be hoped that it will be repeated to a still wider audience, although the Adyar

Headquarters Hall was even then uncomfortably full.

On October 5th, Sunday, there were a number of celebrations, and she gave her annual message. The celebrations in the National Theosophical School and College at Guindy were as usual surcharged with emotion. The boys and girls are so full and one-pointed in their love for her with all their fresh and young hearts, that it is a pleasure to see the faces of the children light up with joy when she is with them. The other celebrations were at the Montessin School of Miss M. W. Barrie, which has now introduced spinning and weaving and other handicrafts, under the capable guidance of Madame de Manziarly. The Vasanta Press, The Mylafore Girls' School, the *New India* Press, also celebrated her birthday in Madras.

The most important function of all was in the afternoon, when the Adyar residents were "At Home" to her. The tea-party was a great success. After tea all moved to the hall, where Mr. K. S. Chaudrasekhara Iyer, ex-chief justice of the Mysore High Court, being in the chair, paid the loving homage and gratitude to her for all members of the Theosophical Society. Then came a beautiful function, which, indeed, one could see touched her greatly. Representatives from the different countries or sections and from the non-sectioned countries stood up in the order of their formation and each said a few words of greeting and loyalty on behalf of his or her country. As representative after representative got up, laying special stress on the particular characteristic of the country, it appeared as if the Devas of the different countries were there to offer her their gratitude for all her services; further, it showed the thoroughly representative character of the Theosophical Society. It was, indeed, a moving spectacle. India's greeting was worded as follows: "Greetings to thee, Mother, from the ancient land of Aryavarta; from the land of holy Rishis; from the mother of the Aryar races; from the Spiritual Mother-to-be; Greetings." Other representatives also used appropriate and beautiful phrases. Greetings over, Mrs. Besant spoke a few words in reply, and then we were regaled by high class Indian music by one of the best *vina* players in India, the court musician of Mysore. Thus ended a most enjoyable and happy day at Adyar.

Dr. Besant has just gone to Mysore to deliver the Convocation address to the University of Mysore. His Highness, the Maharaja of Mysore, the Chancellor of the University, presides. The subject of her address is "Higher Education in India—Past and Present," and a masterly survey it is. It is being published by the T.P.H., Adyar, as a pamphlet, and may be had from the publishers.

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Letters to the Editor

CREDIT REFORM.

To the Editor of the HERALD OF THE STAR.

SIR,—You publish letters both for and against the Social Credit proposals of Major Douglas. Unfortunately, experience shows that many people “funk” an issue which appears incapable of clarification, except perhaps by a “highbrow” (or, as they fondly believe, in this case, by a Banker!).

The object of this letter is to rouse any of your readers *who really want to make an immediate beginning* in the betterment of our present human life, to make a personal study of the situation. Everyone knows that, in order to follow the game of chess, it is essential that the rules of the game, which include the permitted “moves” of the pieces, shall be closely studied; in like manner must one proceed before it is possible to realise what money is, does, and could do.

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- 2.—That the financial system contains defects, but that these are easily remediable, to the lasting benefit of *everyone*.
- 3.—That force of circumstances, together with the attacks of their many critics, has, *within these last few days*, compelled the Bankers to initiate a counter-attack. They are as honest as most “orthodox” religionists are, but like them, need an enlarged vision.

May I add that enquirers can obtain addresses of local branches of the Social Credit Movement by communicating with the Hon. Secretary, 70, High Holborn, W.C. 1. It is also possible for Lodges or other bodies to secure a speaker who is familiar with the subject, by application to the same address.

Yours, etc.,

ERNEST A. DOWSON.

WHAT IS A STAR MEMBER?

To the Editor of the HERALD OF THE STAR.

SIR,—A Star Member should first of all be ready to serve humanity by thought, word, and deed, to the utmost of their capacity.

A Star Member should live in the future, and not in the present.

A Star Member should know the work which needs doing and do it, not talk about it.

To be ready to serve humanity by thought, word, and deed sounds rather a serious proposition, and yet when we consider that one of the main principles of the Order is that of Service to the Master whom we are training ourselves to receive, we must admit it is a most essential qualification.

And there are many ways in which we can serve, so that it is not so difficult as it sounds; the main thing is to know how and what we can do. One of the best ways—I do not say the easiest—is to try to be always cheerful and contented, and so carry about with us a helpful atmosphere. Thus we can often do much more good than we realise. This is not always easy, though to some temperaments it comes more easily than to others. For it means always wearing a smiling demeanour when skies are dull, and life seems hardly worth while, but oh, what a help it can be to the weary mother or the sufferer in pain. It means knowing when to speak and when to be silent. It means Discrimination in the best form. Again, we can help by doing little acts of kindness unostentatiously without expecting any return.

A Star Member should expect to support all kinds of Reforms which make for the betterment of Humanity. He should be ready to uphold movements which are ahead of their time if he thinks they will benefit mankind. He should have courage of his convictions, and not be afraid to speak and write them when necessary. For he needs to work for Physical as well as Spiritual Regeneration, so that he may help to fit the world to receive the Teacher when He comes. Above all he must be above personal snobbishness.

A Star Member should know what work needs doing and should be able to do it, not only talk about it. For as the Head says, “Spirituality is a definite Science and to acquire

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it we must work at it as a Student and not as a loafer. We must fight for it, struggle every moment of the day to attain it." And to be able to do this we need to be full of enthusiasm for the, work and of devotion to our Master and always keep Spirituality as the keynote. We must work from the higher planes first, for although our work lies mainly in the physical, yet we must "raise humanity from above" in order that our work may be impersonal.

This is my idea of what Star Members should attain, and although many of us may find the ideal a hard one, still we are all but human, and if we each strive to perfect ourselves in but one small portion of this work, we will be developing both ourselves, our environment, and helping to prepare the world for the Teacher's advent.

Yours, etc.,

GRACE STELLAH.

KWAN YIN

To the Editor of the HERALD OF THE STAR.

SIR,—In your April number the writer of "A Member's Diary" makes a reference to Kwan Yin, a manifestation of Avalokitesvara in a female form, and says "under what influence is not quite evident, the form changed (from that of a male) into the female."

It is an interesting question indeed, for even now Kwan Yin sometimes appears in the form of a male deity, the female form being the more common. Originally, Avalokitesvara was a male deity, but in his works of mercy could assume any shape or form he pleased, and it is perhaps natural that, the virtues of compassion and mercy being generally regarded as typically feminine, the deity should assume the form of a female. Again, the deity is sometimes accompanied by a female deity, Tara, the power of granting children to the childless is generally in the hands of a female deity, and, Avalokitesvara being credited with that power, the two ideas became fused into one and helped give rise to the deity Kwan Yin.

The meaning of these two names is practically the same. Avalokitesvara, in the popular comprehension, means "the god who regards" (the cries of men), and Kwan Yin, literally translated, means "regard sound," and is popularly rendered: "She who regards the cries of men."

The change to the female form came about the twelfth century, says the *Encyclopedia Sinica*, which also adds: "Religious sentiment called

for such a female aid in the sorrows of existence, and found it in Avalokita, who assumed all shapes and granted offspring to the childless."

In Nanking there is a temple dedicated to Kwan Yin, called Chi-Ming-Tze, the "cock-crowing temple," where childless women come to make their offerings and pray for offspring. Near Shanghai, also, there is a sacred Buddhist island, Pootoo, sacred to Kwan Yin, where in 847 A.D. an ascetic beheld a vision of the goddess.

Yours, etc.,

A. HORNE.

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To the Editor of the HERALD OF THE STAR.

SIR,—So many of your readers are writing to us, that we shall be grateful if you will insert in your next issue these few lines, saying that all Star members and others who write for healing are requested to state in their first letter the name of the disease or diseases from which they are suffering. Many are writing only for information. This wastes time. We are only too thankful to help anyone who writes but they must co-operate with us by their patience and perseverance.

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Headquarters: 6, TAVISTOCK SQ., LONDON, W.C.1 Telephone: MUSEUM 2364

THE USUAL WEDNESDAY EVENING LECTURES

FOR MEMBERS AND ENQUIRERS WILL BE HELD
AT 8 p.m., at 6, TAVISTOCK SQUARE, W.C.1

- 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*

Dec. 28th (One of the special Star dates) SUNDAY. SPECIAL MEETING FOR MEMBERS ONLY will be held at 6, Tavistock Square, at 11.30.

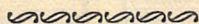
Jan. 11th SUNDAY. SPECIAL MEETING FOR MEMBERS ONLY, at the Kensington Town Hall. High Street, Kensington, to be taken by Dr. GEORGE S. ARUNDALE, MA., LL.B., D.L., at 5.15.

Jan. 11th SUNDAY. PUBLIC MEETING, in the Kensington Town Hall, High Street, Kensington. Speaker: Dr. GEORGE S. ARUNDALE, M.A., LL.B., D.L. Subject: "The World Crisis and the World Saviour," at 7 p.m.

ADMISSION FREE. FEW RESERVED SEATS.

Apply: THE ORGANISING SECRETARY, 6, Tavistock Square, W.C. 1.

Christmas Holidays. Headquarters will be closed from WEDNESDAY, DEC. 24th, until MONDAY, JAN. 5th, 1925.



HEADQUARTERS

including MEMBERS' ROOM and MEDITATION ROOM,
open daily from 10 a.m. to 5.30 p.m. (Sats., 10 a.m. to 1 p.m.)
WEDNESDAYS — Members' Reading Room open till 8 p.m.