

# THE Herald of the Star

VOL. XV. No. 6

JUNE, 1926.

ONE SHILLING.

## CONTENTS

	PAGE
Editorial Notes - - - - -	216
The Great Strike. <i>By Emily Lutjens</i> - - - - -	219
Appeal of the Churches - - - - -	220
The Coming of the Christ. <i>By the Rt. Rev. C. W. Leadbeater</i> - - - - -	221
Address to the Self-Preparation Groups. <i>By the Rt. Rev. G. S. Arundale</i>	224
Informal Talks. <i>By J. Krishnamurti</i> - - - - -	227
From the General Secretary - - - - -	230
Financial Statement- - - - -	232
The Star Congress, 1926 - - - - -	233
Books of the Month: In the Way of Heaven—Evolution and Creation -	237
The Bow in the Clouds. <i>By H. Orsmond Anderton</i> - - - - -	240
New Ways for Health. <i>By J. Allen Patteirouex</i> - - - - -	244
• Krishnaji. <i>By Oscar Kollerstrom</i> - - - - -	250
A Member's Diary - - - - -	254

PUBLISHING  
OFFICES:

6, Tavistock Square, London, W.C.1, England

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

# The Order of the Star in the East

Protectors: Dr. ANNIE BESANT  
The Rt. Rev. BISHOP LEADBEATER

Head: J. KRISHNAMURTI

General Secretary-Treasurer:

D. RAJAGOPALACHARYA, 6, Tavistock Square, London, W.1.  
General Secretary's Office: Star Headquarters, Adyar, Madras, India.

Star Counsellors:

Dr. M. ROCKE, The Manor, Mosman, Sydney, N.S.W., Australia.  
Miss C. W. DIJKGRAAF, Castle Eerde, Ommen, Holland.  
Rt. Rev. IRVING S. COOPER, 2041, Argyle Ave., Los Angeles, Cal.

COUNTRY	NATIONAL REPRESENTATIVES AND NATIONAL SECRETARIES:	SECTIONAL ORGAN:
<b>AFRICA</b>		
<b>SOUTH AFRICA</b>	(Not yet appointed).	---
<b>EGYPT</b>	.. Mr. Carlo Suarez, c/o E. Suarez Fils and Co., Alexandria.	---
<b>N. AMERICA</b>		
<b>U.S.A.</b>	Mr. FRITZ KUNZ, 2123, Beachwood Drive, Hollywood, California;	<i>The Server</i>
<b>CANADA</b>	Miss MARY WATSON, 5112, Maple Street, Vancouver;	---
<b>CENTRAL AMERICA</b>		
<b>GOSTA RICA</b>	Señor DON TOMAS POVEDANO, Apartado 220, San José de Costa Rica;	---
<b>CUBA</b>	Señor DON RAFAEL DE ALBAE, Apartado 365, Habana	<i>La Estrella de Oriente</i> (Monthly)
<b>MEXICO</b>	Señor DON JOSE ANTONIO GARRO—Apartado 2, Iguala, Gro., Mexico	---
<b>PORTO RICO</b>	Señor DON N. BLASCOBOLIA, San Juan de Porto Rico.	---
<b>S. AMERICA</b>		
<b>ARGENTINE</b>	---	<i>El Mensajero de la Estrella</i>
<b>REPUBLIC</b>	Señor ADEIAN A. MADRIL, San Luis 953, Rosario de Sta. Fe, Argentine;	(Monthly)
<b>BOLIVIA</b>	Señor DON ERMÍNIO TORRE, Casilla Correo 79, Cruro.	---
<b>BRAZIL</b>	Señor GENERAL BAIMUNDO P. SEIDL, 112, Rua General Bruce, Rio de Janeiro.	<i>A Boa Nova</i> (Monthly)
<b>CHILE</b>	Se. or AEMANDO HAMEL, Casilla 548, Valparaiso, Chile	<i>La Nueva Era</i> (Monthly)
<b>FARAGUAY</b>	Señor DON JUAN A. AMADO, Calle Palma 226, Asuncion;	---
<b>PERU</b>	Señor EMILIO TRAVERSO, Casilla 642, Lima, Peru;	---
<b>VENEZUELA</b>	Señor DON H. B. COLMENARES, Calle Principal, Botica del Pueblo, Duaca, Est. Lara;	---
<b>URUGUAY</b>	Mrs. M. GOWLAND, Bartolome Mitre 427, Buenos Aires;	---
<b>ASIA</b>		
<b>CHINA</b>	Miss D. ARNOLD, c/o Mrs. H. Beeson, 142, Route du Pere Robert, Shanghai.	---
<b>INDIA</b>	VADUNANDAN PRASAD, Esq., & N. S. RAMA RAO, Esq., 'Star' Office, Adyar, Madras.	<i>The Brothers of the Star</i> (Monthly)
<b>JAVA</b>	Miss E. VAN MOTMAN, Lembangweg Paal 3, Bandung.	<i>Est Starleen in Indonesia</i>
<b>AUSTRALASIA</b>		
<b>AUSTRALIA</b>	Miss M. B. CLARKE, Besant House, Wickham Terrace, Brisbane, Queensland.	<i>Star in the East</i>
<b>NEW ZEALAND</b>	Rt. Rev. J. E. THOMSON, Esq., 271, Queen Street, Auckland;	<i>The Dawn</i> (Quarterly)
<b>EUROPE</b>		
<b>AUSTRIA</b>	JOHN COEDES, Esq., 12, Theresianungasse, Wien IV;	---
<b>BELGIUM</b>	M. le Professeur JEAN DELVILLE, 281, Avenue de Sept Bonniers, Forest-lez-Bruelles.	<i>Bulletin de l'Ordre de l'Etiole</i> (Quarterly)
<b>BULGARIA</b>	Rev. SOPHONY NICKOFF, Tzar Simeon 84, Sofia;	---
<b>DENMARK</b>	Miss ANNA SCHIÖTT, Gl. Kongevej 105, Copenhagen, V. Denmark;	<i>Stjernen</i> (Bi-Monthly, com. Jan.)
<b>ENGLAND</b>	Mrs. BAILLIE-WEAVER, 6, Tavistock Square, London, W.1.	<i>The Daywing</i> (Quarterly)
<b>WALES</b>	Miss E. CLAUDIA OWEN, No. 10, Park Place, Cardiff;	---
<b>FINLAND</b>	Mons. HJALMAR ARVIDSSON, Elyinge;	<i>Idän Tähti</i> (Monthly)
<b>FRANCE</b>	Mme. ZELMA BLECH, 21, Avenue Montaigne, Paris VIII;	<i>Bulletin de l'Ordre de l'Etiole</i> (Quarterly)
<b>GERMANY</b>	Herr AXEL von FIELTIZ-CONIAR, Zoehrerstrasse, 60 III, AMSTERDAM, Holland;	<i>Orden des Sterns im Osten</i> (Quarterly)
<b>HOLLAND</b>	Mrs. DIJKGRAAF, 76, Amsteldijk, Amsterdam (Pending New Appointment);	<i>De Star</i> (Monthly)
<b>HUNGARY</b>	Herr ALFRED REISCH, 1, Bertalan-utca 22, 11/5 Budapest.	---
<b>ICELAND</b>	Mrs. ADALBJORG SIGURDARDOTTIR NIELSSON, Vinamlni, Reykjavik;	---
<b>IRELAND</b>	LESLIE PLELOU, Esq., Annandale, Sandford Road, Dublin, Ireland;	---
<b>ITALY</b>	Signor EMILIO TURIN, 100, Via Masaccio, Florence 22;	<i>La Stella</i>
<b>JUGOSLAVIA</b>	Miss JELISAVA, Primorska Ulica, 32, Zagreb.	---
<b>NORWAY</b>	Dr. LILLY HEBER, Box 84, Blommenholm, Norway.	<i>Stjernen</i> (Bi-Monthly, com. Jan.)
<b>POLAND</b>	Mme. HELEN BOLOZ ANTONIEWICZ, Horodenka, via Zemborg (Lwów), Poland, via Germany.	<i>The Brothers of the Star</i> (Quarterly)
<b>PORTUGAL</b>	Colonel GARÇAO, Vila Mathias 54-10, Algés, Lisbon, Portugal;	<i>Bolctim de Estrela de Oriente</i>
<b>ROUMANIA</b>	Mr. BERTRAM, Elmwood, 7, Norton Way, N. Letchworth, Herts., England.	(Quarterly)
<b>RUSSIA</b>	Mme. POUEPKINE, c/o Theosophical Order of Service, 8, Upper Woburn Place, London, W.C.1.	---
<b>SCOTLAND</b>	E. L. CHRISTIE, Esq., The Grove, Gatecald, Fife.	---
<b>SPAIN</b>	Señor DON MANUEL TREVINO, Ilustracion 2, Madrid;	<i>La Aurora</i> (Monthly)
<b>SWEDEN</b>	Miss NOOMI HAGGE, Bravallsgatan 8, IV, Stockholm;	<i>Stjernen</i> (Bi-Monthly, com. Jan.)
<b>SWITZERLAND</b>	Miss M. L. BRANDT, 1, Chemin de Maremont, Champel, Geneva.	<i>Bulletin de l'Ordre de l'Etiole</i> (Quarterly)

# THE Herald of the Star

Vol. XV. No. 6.

JUNE 1st, 1926.

## CONTENTS.

	PAGE.
Editorial Notes - - - - -	216
The Great Strike. <i>By Emily Lutyens</i> - - - - -	219
Appeal of the Churches - - - - -	220
The Coming of the Christ. <i>By the Rt. Rev. C. W. Leadbeater</i> - - -	221
Address to the Self-Preparation Groups. <i>By the Rt. Rev. G. S. Arundale</i> - - - - -	224
Informal Talks. <i>By J. Krishnamurti</i> - - - - -	227
From the General Secretary - - - - -	230
Financial Statement - - - - -	232
The Star Congress, 1926 - - - - -	233
Books of the Month: In the Way of Heaven—Evolution and Creation -	237
The Bow in the Clouds. <i>By H. Orsmond Anderton</i> - - - - -	240
New Ways for Health. <i>By J. Allen Patteiouex</i> - - - - -	244
Krishnaji. <i>By Oscar Kollerstrom</i> - - - - -	250
A Member's Diary - - - - -	254

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 stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

*This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage, 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C.1.*

# Editorial Notes

## LIFE ON THE ROAD.

**M**ANY of us, by seeking, what we term "the Spiritual life" lose contact with the outer world, with the world that surrounds us. I have heard so many people say "we have to go out and face the cruel world," as though we were so very different from the rest of humanity. People have often written to me about facing the cruel world after spending some time either at Adyar or at Eerde. In these two beautiful places, there certainly is greater peace and greater harmony; the poet and the artist in us lives and rejoices. All common things become more beautiful and all people have a kindlier expression, smiles and a look of eagerness, instead of depression and boredom. It is much easier to be happy in beautiful climes, surrounded by all those whom we most like, leading a lazy and indolent life, dreaming and gazing into the soft blue skies. We can and must give ourselves up to these delights on occasions but our work lies in the 'cruel' world. There we must struggle to assert ourselves to our ideals. It is there that we must put into practice all those great ideals that we so easily talk about. Into that world we must bring soft blue skies, great dreams, enthusiasm and happiness. Those of us who have tasted the peace and the grace of kindness, must share them with all, and the practical knowledge of how to share them with others must be gained by conquering the 'cruelties' of every day humdrum life.

\* \* \* \*

I am writing these notes, far away from the flat plains of Madras, where, at the present moment, the sun is burning up the freshness of happy winter. With the rain all things come to life; the whole country becomes green, the rice fields sparkle with quiet delight, the dust of

many months on tired trees are washed away and the clean, green leaves whisper to themselves; the earth gives forth a new scent; the cows, the buffaloes and goats seem a little fatter and there is a look of hope in their sad and weary eyes; the lean, emaciated man, on the shady road, walking from one village to another, with bare feet and shining brown body, straight and graceful, seems to be gaining fresh strength with each new step, dreaming of the future, forgetting the toil of many sun-burnt months. In his eyes, there shines the cool happiness of a new world, his face is softer and in his heart you can almost hear a new song of joy. On the same quiet and peaceful road, disturbed only at rare intervals by screeching green and red parrots, walks a dignified woman, bare-foot, supple, thin and wiry, carrying a baby slung across her back, lulled asleep by the rhythm of her swinging gait: and on the face of the mother there is a weariness of age, but there is a quiet and an unexpected smile that hangs on the corners of her mouth, and her eyes sparkle as she thinks of her heavy and precious burden. Tired, she presently sits down under the shade of a huge tree and the baby immediately wakes up and begins to cry; the happy mother, unconscious of other pedestrians, opens her thin breast and the small brown body with large eyes, forgets to cry, and the mother closes her eyes and dreams in ecstasy. She is the happiest mother and I wish I were that child at her breast. Does anything else matter in the world than to be as divinely happy as that mother and child? The mother who has suffered, who does not know, perhaps, where she is to get her next meal, who is weary and foot-sore, who has an inexpressible, unfathomable longing in her heart, who would like to cry but, at the sight of her baby, stifles her tears, and

smiles and looks down at her joy—surely it is worth living to see this. I forgot everything else, myself and my little world, my happiness, my sorrows and my cares. I was in a dreamy ecstasy, fearing to be awakened, dreading to come back to an automatic life. At that moment I could have followed the mother, my mother, to the end of her journey, sharing her joys and her sorrows, her limited life and her vast adoration, her petty superstitions and her little experiences. What is the difference between herself and myself? She is on the Eternal Path, like myself. She is in her ecstasy, divine and pure and am I not trying to keep up with her? She is soaring heavenwards and am I to be left behind? She was joyous and am I not trying to be so—tearfully? She is like a beautiful goddess in that cool shade and am I to be a mere ugly human being out in the heat of the day? Oh! let us not be different and do not, my mother, leave me behind. Let us walk together, let us talk together, laugh together, suffer together, and let us share our thoughts so that they may blend and fuse together. I follow you on your weary journey through life but look back and help me, for I stumble. Above all, do not call me back from my ecstasy, for in this state I understand all, I sympathise with all, I love all, for here is the simplicity of life and I walk in its shadow on the great Road of Life. . . . But she has not finished her day's journey; there is a slight pause in the rhythm of the world, as though the very heavens were quiet in adoration. The spell is broken. . . . She wakes up; gently takes the baby and putting it back in its old position, she resumes her journey and I am left behind. . . .

\* \* \* \*

Every one is on this road. The Brahman priest, with his sacred thread across his fat stomach, with haughty air of dignity, wise in his own estimation, clean, wearing a newly-washed white dhoti, embroidered according to pleasure, with a red or black edge: repeating a mantram to ward off all evil: conscious of his superiority he walks by himself. You

can see he is from some small village, where ancient India still lives, where his authority on religious matters is supreme, where people, possessed of evil spirits, come to him to be cleansed, where he, by repetition of certain mantrams, heals all petty ailments and where he is the embodiment of knowledge. So you can distinguish him from the other pilgrims on the road by his gait, by the way he holds his head and by his natural dignity. There is something very peculiar about him: he is the soul of tradition, the tradition of thousands of years. He is a monument of the past, at whose feet each one of us must, in sheer admiration, place a flower, even though we are of a different temperament.

Behind him, at some distance, comes a bullock, laden with golden coloured straw piled up so high that it seems to disappear into the blue skies. Often you see right on the top, the whole family, mostly children, chatting away, careless of their fate. Indeed, are they not nearer heaven than you and I, who walk on a dusty road? Then what needs there be the fear of their falling? The cart is drawn by two small bulls, thin and weary, like the driver; and so creaking along, they disappear—the angels on high, with their merry laughter and the exhausted bulls with their ever urging driver.

Far up the road, you hear a man singing to the birds and the trees. A melancholy song, full of pathos, it seems to describe the life on the road. The voice grows fainter and fainter. The noise of a cart drowns it. Here comes a car, a Ford, rattling along, covering us all with dust, as with a hoot it flashes by. It is an old model, but it can go fast. Twenty-five miles an hour is quite fast when you are walking. It makes noise enough for ten motors, and the dust that the old Ford leaves behind it remains for a long while. Everyone covers his face and head with a cloth and thinks of the progress that the world is making. Suddenly you hear the far away whistle of a train; the quiet and peaceful atmosphere is disturbed. For myself I would like to drown the old Ford and the engine. But presently, the quietness and the peace once more reassert

themselves: one soon forgets that there is a noisy civilisation somewhere in the world.

The sun is beginning to set and a long line of cattle are making their way across the fields to their village, silhouetted against the golden horizon. We have no twilight here, in India. Suddenly there is darkness and absolute silence.

I returned home, to my room to think about my friends on the road. Life is very strange, joyous and disquieting. Our work lies in the outside world, not so much in closed rooms, in supposed exclusive meetings, among petty cliques. All these are very boring and tiresome, however wonderful we may think them to be. It does not consist simply in the study of what we comfortably call "our own literature," nor in seeing always the same faces. All these things make us narrow, in our emotions and our outlook upon life. If we cling to them we lose our contact with the world and our interests become limited and self-centred, instead of being vast and all-embracing. We should throw open all our windows and let the fresh air come in; for then we shall be far happier.

\* \* \* \*

It is a very strange world. Only the other day, I had a letter from one of my greatest and most respected friends. Mr. H. Baillie-Weaver. In it he was sympathising with me over the passing away of my brother. That was the last letter I had from him and before I could answer it, he himself had passed away. What a difference between anticipation and reality.

We three were and are extraordinarily good friends—Mr. Baillie-Weaver, my brother and myself. We used to discuss every kind of topic and he used to listen, I remember, to our dogmatic assertions, with amused interest, and he used the soft pedal in controlling us with care and consideration, whenever it was necessary, which used to be pretty often. His vast experience, along so many lines, was a good guide to us and my brother and myself always wished to follow that road which the sign-post indicated. He was so very human, so understanding and so sympathetic. Whenever he wanted to

say anything rather hard, he said it so nicely and so politely. We did not mind being rebuked by him. We used to laugh so often together about many things and it was really a delight for both of us to be with him. He used to be a first-class 'raconteur' and I can remember, even now, how we three used to laugh.

We met him in 1915, I think, and he then officially took charge of us, of our education, etc. Some part of the holidays we spent together, in their country house, and we two acted as his gardeners and we ran, I remember, a gas motor which pumped up water to the house. We learnt so many practical things in that charming, peaceful house and among those, the great art of polishing shoes! That art is always with me. We read many books together. He knew French so well that he undertook to help me and we read a few French books together during that particular holiday. As my brother and myself were, and are, still instinctively pacifists, we used to get all the strong arguments in its favour from him, for he was a very great pacifist.

Ever since I can remember, Mr. Baillie-Weaver was always connected with the Star in one way or another. He was always kind to the HERALD and those who worked in that very anxious office. When Baron van Pallandt van Eerde desired to transfer his vast estate for the purposes of the Star, Mr. Baillie-Weaver, though he was not particularly well then, spent hours with lawyers and ourselves, discussing ways and means of settling it without causing trouble either to the Baron or to the Star. Those were memorable and happy days, spent in the Castle of Eerde. I could relate many more interesting and amusing incidents but none of them would convey to those who did not know him, the human and affectionate side. He was so human that my brother and I always found comfort in him and a sympathy of a very great understanding.

He and my brother are having, I know, a very interesting time. They will be able, more than ever, to help the Star.

Life is but a passing dream but they are enjoying the real beauty of life.

J. KRISHNAMURTI.

# The Great Strike

By EMILY LUTYENS.

**E**NGLAND has been passing through one of the most serious crises in her history. The rights and wrongs of the question which brought about a general strike cannot wisely be discussed in the pages of the HERALD, but as Members of the Order, it is our business to draw a lesson from every passing event, to see, if possible, its bearing on our beliefs.

This crisis has demonstrated anew to what heights men can rise when they are led by some big ideal which is greater than themselves. It also affords a sad commentary on human nature, that it needs a war, or a strike (which is only another form of war), or some other great disaster to force men to display qualities which would make the wheels of life run far more smoothly if they could be shewn forth in normal times. Directly a call comes which is sufficiently urgent to make men and women forget their petty personalities they remember that they are brothers and they find a new happiness in the remembering. During the strike members of the various Unions threw up their work, imperilled their future, faced suffering for those nearest and dearest to them, in order to stand by their comrades in the industrial strife. On the other side millions came forward at the call of the Government and offered themselves to serve in all and any capacity to keep the essential services going. The owners of cars took up weary men and women tramping to work. Distinctions of class and sex and occupation were abolished and a sense of unity embraced all in one vast friendliness.

Is all this spirit of kindness to disappear with the conclusion of the strike, or can it be kept alive and harnessed to constructive effort and work for the common good?

Is it not just this spirit, inherent in human nature, which the Great Teacher will use in His work of reconstruction?

Is it not our business, as members of the Order, to try and recapture it, and turn it to the work of preparation for His Coming.

Again, recent events have proved how thankful people are to be called out of the drear monotony of everyday life, by any excitement or change, even if it be unpleasant. It is a sad proof, if any were needed, of the dreariness of most people's lives. How are we going to change all that? How are we going to help the vast majority whose lives are constricted and circumscribed, to widen their horizon and to grow bigger and happier? How are we going to make them realise that life is a great and glorious adventure, leading on to undreamt of heights of attainment?

I would suggest to my fellow members of the Order that we should try more often to use our imagination to realise what life must be to those who do not know of the Coming of the Great Teacher. Around us in the world is much sorrow and suffering, trouble and strife. We can meet it clamly when it comes our way, because we know that it is all part of the preparation of the world for the coming of its Helper. But what of those who do not know? Imagine yourselves back into that state of darkness where the light of the Star has never pierced. Then you will know how those others feel, and you will long to help them by spreading more widely the "good tidings of great joy" which we possess. There is no other balm for the wounds of humanity, no other hope for the solution of its problems. Let us become more earnest and more efficient in spreading through the world the great truth which makes life glorious and wonderful for us. Let us make use of every display of kindness and good feeling we see around us. As George Macdonald says:

"Love alone is wisdom, love alone is power, and when love seems to fail it is where self has stepped between and dulled the potency of its rays."

## Appeal of the Churches.

### "A POSSIBLE CONCORDAT."

(From the "Times" of Saturday, May 8th, 1926.)

After full conference with leaders of the Christian Churches in this country, the Archbishop of Canterbury desires to make public the following expression of considered opinion:—

Representatives of the Christian Churches in England are convinced that a real settlement will only be achieved in a spirit of fellowship and co-operation for the common good, and not as a result of war. Realising that the longer the present struggle persists the greater will be the suffering and loss, they earnestly request that all the parties concerned in this dispute will agree to resume negotiations undeterred by obstacles which have been created by the events of the last few days. If it should seem to be incumbent on us to suggest a definite line of approach, we would submit, as the basis of a possible Concordat, a return to the status quo of Friday last. We cannot but believe in the possibility of a successful issue. Our proposal should be interpreted as involving simultaneously and concurrently—(1) The cancellation on the part of the T.U.C. of the General Strike; (2) Renewal by the Government of its offer of assistance to the Coal Industry for a short definite period; (3) The withdrawal on the part of the mine owners of the new wages scale recently issued.

\* \* \* \*

### MESSAGE TO ROMAN CATHOLICS.

The "Times," May 10th.

#### CARDINAL BOURNE ON THE CHALLENGE TO AUTHORITY.

At High Mass in Westminster Cathedral, Cardinal Bourne made the following declaration:—

The time through which we are passing is of an exceptional character and the present strike is of a nature quite unlike any others which have preceded it. It is necessary that Catholics should have clearly before their minds the moral principles which are involved.

(1) There is no moral justification for a general strike of this character. It is a direct challenge to lawfully constituted authority and inflicts, without adequate reason, immense discomfort and injury on millions of our fellow countrymen. It is, therefore, a sin against the obedience which we owe to God, Who is the source of that authority, and against the charity and brotherly love which are due to our brethren.

(2) All are bound to uphold and assist the Government, which is the lawfully constituted authority of the country and represents therefore, in its own appointed sphere, the authority of God Himself.

(3) As God alone can guide both rulers and ruled to wise and successful understanding, it is the duty of all to pray earnestly and constantly for His guidance, that the day may be hastened when these unhappy conflicts shall terminate in a just and lasting peace.



# The Coming of the Christ

*An address delivered by the Rt. Rev. C. W. Leadbeater in reply to the question: "When we are asked if the World-Teacher has come, what shall we answer?"*

I THINK you should refer the questioners to the carefully worded reply which our great President has already given to a similar demand made by some international newspaper agency, and published in her own journal, "New India," on the Coming of the Christ.

The coming of the Christ is not to us what ordinary Christians expect it to be. So if you answer such a query with a plain "Yes," or "No," they will only misunderstand you. They think of the Christ as appearing in the clouds of heaven with power and great glory. They expect all kinds of phenomena in connection with His coming, that the heavens will roll up as a scroll and that the end of the world will be at hand, or at least the end of the present state of affairs. They differ very largely as to detail, but I think they expect the Christ to come down in visible form accompanied by His angels. It is not reported where He will arrive, but at any rate all the world is somehow to know it. The world is round—however, we will not go into all that. But that is the sort of thing they expect, a very dramatic happening. Then comes a Day of Judgment in which some people come out pleasantly, but only a few. The great majority do not get on quite so comfortably.

That is not at all our idea of the coming of the Christ. Our belief is that He Who comes is the great World-Teacher Who has visited the world before and will do so yet again in the future whenever His people need Him. It is said in the Hindu scriptures, "When there is need of Me, when the world is evil, then will I Myself come forth."

And so we expect Him to come not to destroy the world but to improve matters. The required condition seems to be in evidence to-day; the world is certainly evil enough, and He considers that the time is ripe for His return.

But how will He come? Certainly not in that dramatic way. He will come to us to teach. In order to do that fully He chooses to take a vehicle on the physical plane. I once asked my own Master, "Will that occupation of the body be continuous?"; for there have been many occupations in the past which were not continuous. My Master smiled and said to me. "You have travelled across America by railway, have you not?" "Yes," I said, "several times." "Do you think that the World-Teacher would wish to occupy a body during that journey?" I saw the point at once. We had better realize that the World-teacher is the busiest person in the world. He is all the time inspiring people in many different directions. He is doing what He can, not with one religion only but with all religions. He is the Minister of Religion and of Spiritual Education in the Hierarchy of the world, and He will not give up one jot or one tittle of that work because at the same time He happens to be using a physical body down here. Since, therefore, He will still have to attend to the work of that Office, it is probable that His visits here may often be brief. It is five days' journey across America and it is five days' journey also from Perth to Sydney. The World-Teacher would not occupy during such a transit the body which he is to use. He will pass, we may presume, from great town to great town, and in the meantime the

present occupant of that body will have to hold it and look after it. When He came to the great town He would call together His people perhaps, and speak through his vehicle; He would occupy it for an hour or two as might be wanted and would then go back to His work, leaving His disciple to take charge of the body. That is the kind of Coming that I take it we must expect, though I know it is very much less dramatic and it does not sound so satisfying as the more spectacular events expected by the orthodox. Let us be very thankful that the World-Teacher should come at all, and that when He comes He should condescend to give us His help and His teaching.

When a Great One takes possession of a vehicle, He has to get used to it or rather He has to make the vehicle used to Him. It cannot be done all at once. You all know, I think, something of the vehicle which the Lord has announced His intention of using this time. I have seen him use that vehicle on several occasions already. The first one, I remember was on the 28th December, 1911, in Benares. There could be no shadow of doubt or question to those who could see that the vehicle was occupied by the World-Teacher Himself on this occasion. Very little was said, practically nothing; but the people who had to go to Him fell prostrate before Him, so strong was the power out-poured.

Again, at this Jubilee Convention of the Theosophical Society, I have seen that same vehicle used more than once; but only for a few minutes each time, by the same mighty Personage. We may and in the future expect that to happen more and more frequently, probably for longer periods. But it seems to me that in the very nature of the case our common-sense tells us that such a Coming must be gradual, and that it will always be of this nature. That is to say, there will be an occupation of the vehicle, a speaking through it when necessary, but there will be many intermediate periods when the vehicle will not be used. I think myself that the Coming will be progressive; that we shall have more and more teaching, perhaps with shorter intervals between

His appearances and that the Teacher will stay for longer periods at each time. I hope that this time when He comes the occupation of the body may last very much longer than the three years which was all that they allowed Him in Palestine. Three years they gave Him there, and then they killed His body; I wonder what will happen this time?

Thus when a man says, "The Lord has come," from one point of view it might be said that he is right, because the body has been used. But I think we should mislead people who hold the ideas of that more orthodox Coming if we said that He was born on such-and-such a day. I feel rather strongly myself that we should try to make not only our beliefs but our presentation of those beliefs very calm and firm and strong, and not sensational in any way. If we were to say at this moment that the Christ has come, we should to some extent mislead people. That is my own feeling in the matter. I wrote something on this subject last Christmas in a publication which many of our Members have seen recently, because there was at that time some doubt and hesitation, and the minds of many were somewhat disturbed by the passing away of one who had been very important in the work. That person has not passed away very far; he was very much in evidence during the Jubilee Convention; he contributed a great many useful ideas which some of the rest of us were very glad to accept and put forth. We did not say so at the time because that would sound sensational, and I do not think we want hysteria in connection with Theosophy. Perhaps I am too cautious. I do not know; I have seen a great deal of rabid sensationalism in connection with what they call revival meetings. I have seen enormous excitement at many of those, but it is evanescent, and presently it dies down without in most cases doing very much good. Theosophy to me is a thing so sacred that I should not like to profane it by tremendous excitement.

I would rather go more slowly and more steadily. It is undignified to be hysterical. Do not let us have anything of that kind among us. Therefore when we are asked

whether the Christ has come, we should explain the case; for if we say, "Yes, He has come," we do not mean what the orthodox people expect us to mean by that Coming, and if we say "No, He has not," then again we should be to some extent misleading them, because what we really mean is that the Coming is in process of fulfilment. Yet if we said that to them in these very words, they would not understand us. On the whole it is better to avoid questions of that sort; but we can certainly say in reply to the question as to whether the Christ has come, "Not in

the sense in which you now mean," and then we might try to explain the facts to the questioner. He will probably think it all very dull, and would much prefer much more sensational and dramatic Coming—the sky rolling up like a scroll and so on according to the orthodox ideas. But after all we must tell the Truth, and if we can put this less sensational but more reasonable point of view to people, perhaps some of them will accept it, and so be brought to understand and appreciate the glorious reality.

### International Correspondence League.

A short paragraph published in half a dozen Star Magazines in various foreign countries respecting the work of the I.C.L. has brought an interesting batch of applications from Star members in different parts of the world, who wish to exchange an occasional letter with their fellow-members in this country. Some of these far-away friends live in isolated districts and the sending of a chatty letter or the exchange of ideas on Star or other subjects of mutual interest means a real touch of brotherly kindness. One of these would be correspondents writing from Texas, U.S.A., writes:—

"I shall be glad to correspond with someone who writes the only language I know (English). I am alone on a small farm in Texas and have much time to read and write."

Will Star members who have all the advantage of public meetings, lectures and social intercourse with the leaders of thought in the Theosophical and Star movements give up one hour per month, in order to write a friendly letter and cheer the loneliness, of their brothers and sisters in other parts of the world who are deprived of such advantages as they possess? Mr. Peter Mylles, 28, West View, Letchworth, Herts, is correspondence Secretary of the I.C.L.

# Address to the Self-Preparation Groups

BY THE RT. REV. G. S. ARUNDALE.

I SHOULD like first of all to lay stress on the immensely added responsibility which is upon every member of the Order of the Star in the East, and specially therefore upon every member of the Self-Preparation Groups throughout the world, as a result of all of the events with which you are acquainted, which have recently been taking place here at Adyar. As I think has been said, we no longer so much speak about the Coming of the great World-Teacher, or we should not so much speak of the Coming as, it seems to me, about the beginning of His ministry. I should not like to say that the beginning of His ministry may not have been before this particular time. It is however perfectly clear probably to all of us here present that a very definite epoch in that ministry can be regarded as having dated from Star Day, December 20th, and from this Convention generally.

Now that is a very serious matter for all of us. We are no longer so much preparing the way for His coming, although it is of course true that in many senses He has still to come. We are now more engaged, if I may say so with all reverence, in standing shoulder to shoulder with Him in His great mission. I have been thinking of that a good deal myself, trying to understand the effect that this very wonderful fact should have upon the whole of one's conduct in the outer world. It seems to me that under the circumstances, specially speaking to members of the Self-Preparation Group, one quality is required, one specific quality, and that is the quality of courage. I venture to think that there is not one of us who ought not to have the courage to come more into the open than so far he has come. Not one of us but should learn to be more uncompromising in relation to the truths which he already knows, and in relation to the truths which have come to him

during the last few weeks. We have to stand up in the outer world and proclaim, wisely of course, but nevertheless definitely, what we know. At least, I feel that to be my duty. It is not altogether easy for some people. It is too easy for other people. Some people find it difficult to reach the pitch of being uncompromising; some people on the other hand are so aggressively uncompromising that they do more harm than good. So to that courage and eagerness to be uncompromising there must be very clear, very sane, very calm, I was going to say cold, wisdom.

It is less a matter of emotion than of science. Most of you will probably have read the statement made by the editor of *New India* in a recent issue of that journal, regarding the event of Star day. Let me read it to you.

In this statement you have something which is calm and clear, sane obviously, something which is logical if people are prepared to be logical, and not prejudiced beforehand. Very few people indeed are prepared to be logical, but if a person is prepared to be logical, and refuses to allow himself to be carried away by his personal feelings, he will be able to read that statement and say: "Well at all events there is commonsense in it. We are comparing that which happens to-day with that which we know has happened frequently before. It is not anything new; it is rare, but not new. It is not something all of a sudden being invented out of our heads. These things have happened before; they are happening again. That is all."

So I ask everyone of you to have the very necessary wise, calm courage, because such courage is immensely needed at the present time; but see to it, I repeat, that that courage is wise and intelligent, so that people realize that when they have to deal with members of the Order of

the Star in the East they are not dealing with a number of highly unbalanced emotional people, but with commonsense people who know their business and do it. That does not mean that we have to kill out the emotions, but we must use them so that they help and serve our work.

A particular reason for this calmness lies in the fact that every step taken forward by the great World-Teacher coming into His world inevitably involves efforts on the part of those forces which are ever antagonistic to all spiritual advance. We talk of the dark powers; we could talk of ignorance; it does not much matter what name we give to the opposition. As the great Teacher moves forward into His world, you must inevitably expect the difficulties, for the time being at any rate, to increase; that is inevitable. I myself imagine, I think I have good reason to imagine, that we shall not find the work in the outer world easier because of Adyar, 1925. I do not expect that we shall find it easier. I was going to say (I hope I shall not be misunderstood), that I do not want to find it easier. But I do want to be sure that I am going to add the wisdom and the courage which is necessary, so that I may meet these difficulties, and, to the extent in which it lies in my individual power, help transmute or overcome them. We may expect a load of opposition. There may be a newspaper campaign. There may be all kinds of difficulties put in our way. Every effort may be made to throw mud upon us, to discount us in every way. So be it. Perhaps I shall not be misunderstood if I say "so much the better," provided we have acquired calm and wise courage never to be depressed or disheartened, to keep alive the memory of the realities which we know in our hearts, and to draw on these realities at all times.

You do not any of you just now wonder whether these things are or are not true. You know they are. Well, don't start wondering in the future. Be sure of yourselves and go forward quietly and strongly. Each one of you, the more the great Teacher comes into His world, becomes more definitely His representative wherever you may happen to be. How-

ever much He may have His chosen vehicle, He also has His chosen channels, and every member of the Order of the Star in the East is more or less of a channel, and every member of the Self-Preparation Group should be still more a channel wherever he lives. I venture specially to congratulate those of you who live rather lonely lives away from your fellow members. When you are in a group together it is much easier. In many ways it is much easier for those who live at Adyar or Benares or Sydney, or any of the great centres. They support each other; they lean upon each other, and upon their leaders. But for those of you who live much alone the difficulties are greater, but with those difficulties the opportunities are greater, and let it never be forgotten that each member of the Self-Preparation Group must know himself the Lord's representative wherever he goes.

Now of course many of you, most of you, probably will be inclined to wonder what line you should take in your outer work. "Well, what am I to do?" Your duty has already been summed up for you in our Head's phrase "Live nobly." There is not very much to be said after that, for if a person lives nobly, he lives. If a person does not live nobly, the less nobly he lives, the less he lives. So you must try to live up to the highest that you know. Each person has his own standard, and each person will have his own difficulties and lapses. I have many lapses myself, and I take it for granted, perhaps somewhat impertinently, that other people have their lapses too. The lapses come and the lapses go, but the effort must go on without ceasing. So your first duty is to live nobly, and that specially means to live in the spirit of the dignity of your office as a channel for the Lord. It means dignified living. One must never find oneself living in an undignified manner. When I say one must never do it, I do not doubt that one does find oneself sometimes so living, but it must happen less and less.

But apart from that need for living nobly, which as I say includes practically everything, the general tendencies which it will be wise for you to follow you will

gain for example in the messages which from time to time the Head will send to you, in the editorial notes which you will read in *The Herald of the Star*, and in other messages which may come from the Head himself, or possibly from one or other of our Protectors. Keep an eye on these things, they will help you. They will give you hints as to the way in which the Star wind must blow, because these three are specially near to the Lord—these three will sense more than any of the rest of us can hope to sense, the Lord's wishes. And I hope that you will all be wise enough to listen to what they say, to read what they write, and to brood over it and see how far you yourselves are harmonious to all that you may hear or read. Adjust yourselves continually to the utterances, to the addresses, and then endeavour to carry out in the outer world the implications which the addresses and the written words may give to you. Read between the lines what is wanted; try to find it out, and then carry it out. I do urge you very strongly, since you will not any of you be able to have, at least most of you will not be able to have, the personal touch with the Head for example, I urge you very strongly to keep in touch in other ways, so that you may continually know where you are and where you should be. In that way you will probably be able to find yourselves far more full of force and vitality because you will be preparing your channel along the right lines. You will be seeing to it that the flow of the force is in the right direction. You will be making yourselves clean and pure for the reception of the Lord's influence. And it ought to be possible, if our Self-Preparation Groups do their duty and lead the dedicated life, whatever that may mean to each individually, it ought to be possible for us to transcend even the physical wireless and reflect in some measure simultaneously the utterances given by the Lord through His vehicle in various parts of the world. When He speaks a whole flood of force travels all over the world. It is not force which remains within a small area; its waves travel infinitely far. It is His force, not ours. Wherever we are we ought to be able to

sense a ripple of that force, if we are in tune, if we are listening. Hence I believe that if we mean business, the Self-Preparation Groups all over the world as individuals could reproduce to a no inconsiderable extent the spirit of the Lord's utterances. Very remarkable from the outer world standpoint, but from ours we are one body corporate. Wherever we are we form, perhaps not a heavenly man, but an earthly man with something of heavenliness about him. We are one being, and we ought to be able therefore to feel the force as it is sent down into us no matter at what part of that individual we may be. Only, as I said, it means that we must be in tune, in sympathy, in harmony. It means that we must be in the spirit of the way in which things are moving. And it means we must be sufficiently masters of ourselves, so that we are able to listen, so that our ears are not by any means continually occupied by the noises which we ourselves are making, the noises of our own opinions, the noises of our own prejudices and views. These things are always dinning in our ears so that we cannot hear anything else, and they might very well prevent us from hearing the voice of the Lord Himself. But if we are endeavouring to listen, and if we have our opinions and our prejudices and our conceptions, whatever they may be, subordinate to the needs of the work, well, then, I venture to think that each one of us wherever we are will be able to catch His whisper above not only our loudest song of individuality, but above all the strident tones of the world around us.

Therefore regard yourselves as increasingly dedicated to the Lord's service on account of the privileges which have come to us during this Convention. There has been an added dedication of each one of us. We must be worthy of that dedication, we must use that dedication. We must see to it that that dedication becomes increasingly fulfilled in each one of us. It involves wise, calm, intelligent courage; it involves self-control; it involves continual listening to the notes of the spirit instead of being so constantly as many of us are, overwhelmed by the noise of the flesh.

And so, as you leave Adyar and go to take up your posts in various parts, some of you in India, some of you in other parts of the world, remember who you are, remember Whom you represent. Have no fear of difficulties. The Lord is with you in all your difficulties. He will help you to triumph over them in His own good time. Have strength; have patience; have courage; have gentleness; but never doubt, still less deny, the truths which have been given to you here and now in order that the whole world may become familiar with them, sometimes rejecting them no doubt, but eventually, because of us, accepting them and living in happiness because of such acceptance. We must endeavour to realize our privileges. It is not easy. So much do we love the normal lives, so much are we concerned with the ordinary everyday things of life

that it is not easy to realize that we have outstanding privileges, outstanding opportunities, that we are set apart for the service of the world. These privileges have come to us for one simple reason only, and that is that we are capable of using them. If we were not capable of using them, they would not come to us. They do not come to us for ourselves, but for the service of the world, and since we are capable of using these privileges, since we are capable of standing and facing the world if need be, since we are capable of being faithful soldiers of our King, since we have these capacities in us, let us use them wisely and to the full. Then to the privileges which we already have, in due course others shall be added to them as the Lord comes year by year into more continuous touch with His world.

## Informal Talks

By J. KRISHNAMURTI.

### VI.

J.K.—Yesterday, a friend of mine here asked me: "Can I get near the Masters if I am very serious?" I think he had better answer the question himself. I think what he meant to convey was, supposing he were to be absolutely serious all day, serious in thought, in purpose, in mood, would he get near the Master? I do not think he would. You must have humour with it. If you were only serious you would miss something that was essential and you would be one-sided.

J.N.—Seriousness isn't a virtue, but a natural accompaniment of age.

J.K.—Seriousness in the sense of meaning business would be alright; but not in the sense of having a long face. If you went humorously about it, you would get there much quicker.

We were talking yesterday about being happy—how essential it is to feel happy. Unless you feel it intensely and keep it all day long, you will find it very difficult to get near the Masters.

We all suffer at times from a kind of loneliness and we should utilise that loneliness to make ourselves happy. You know the Master must feel utterly lonely,

but what tremendous strength there must be at the same time. Imagine a tree standing all alone by itself when there is a tremendous gale. Its roots must be firm and its branches must be strong. It should be likewise with us. You can understand how Mrs. Besant must be feeling. There is hardly anyone in the world who is as great as she is—nobody who is her equal, who can be with her and talk and joke with her. You are, some of you, married, others going to be married. But sometime you must become lonely. As you know it is one of the stages of the Path to be utterly alone, when you will have no friends and no one to help you. And we must all be prepared to be sometimes lonely. It gives one more stamina, more grit to do things. It makes one much more impersonal, also such a conception of loneliness makes one happier. You know that M. A. de Manziarly went away yesterday to Pekin. He must have had some unhappy feelings at leaving here. I felt as though I were going away myself, but through such separations one learns that after all absence does not matter. You almost become a part of

your friend who goes away. His loneliness becomes your loneliness and his happiness your happiness. You develop happiness by feeling for others. Yesterday I felt tremendously strongly for A. de M. when he went away, though inside, I felt perfectly happy.

The Master must feel one with everybody. We cannot feel that to the same extent, but if we had imagination—imagination of the right kind, I mean—we should be always happy. It all comes back to one thing, how seriously, how happily and yet seriously we take the whole affair. If we were strong, if our desire were strong enough to enable us to stick to one thing, to go along in one direction, towards the Master or somebody great like that, I do not think we should have any difficulty about being happy.

---

Y.P.—On this path you must be happy as well as unhappy; you must be strong as well as weak, using weakness in the right sense. There must be a balance of qualities.

---

J.K.—How are you going to get that balance? That is what is important, and I do not know how to make it concrete enough so that we can understand.

Then again, there is another point: How are we all going to get to the height? It is no good my brother getting there or my getting there alone. We must all get there together. It is much more fun, much more delightful, individually and collectively. How then are we to get to the mountain top? I think the only way is by making the Masters a reality, by feeling about them and believing in Them intensely; and for that you must have a certain amount of blind faith. You must be able to force yourself into a certain mould which They have for each one of us. We must find out for ourselves into what particular pattern we must shape ourselves in order to become useful to the Masters. For that is after all what counts. We can see the mould, the pattern into which each one of us has to

fit, whether we are artists, musicians, devotees, or anything else.

There must be a pattern for all, and you can only discover your own particular mould by, first of all, finding out if you really believe in the Master, and what particular role in life you are going to play towards Him. He must have some particular work which He intends you to perform—education, printing, music and so on. I am talking about something which I do not know to be a fact, but it is only what I think. I am trying to discover how A.B., C.W.L., and others have got there and are perfectly happy in their condition, instead of saying to themselves: "Oh what a bore it all is. I wish I was out of it all." They must have fitted into a certain groove, a groove which the Master has dug for them; this is, in other words, what their ego himself wants. I feel it has been worked out in me, but I find it difficult to express it. Take the Ego of somebody advanced. He must see his path fairly clearly before him. He knows the pattern and he is going to sacrifice everything to fit himself into it. He is going to force every quality, every action of his to be in conformity with it. He must, to a certain extent, know what the Master wants of him, what his particular evolution is to be according to the desire of the Master, and he is going to work out the pattern of that plan on the physical plane.

With each one of us the Ego must know to a certain extent the plan, and he can only do his work if we are not in too negative nor too positive a condition, neither too emotional nor too mental, nor too happy and not too unhappy. You must be in a kind of pliable condition. We can only do that by dissociating ourselves entirely from our bodies and by treating them as instruments for our use. At the present moment we all feel that the body and ourselves are one, and cannot be dissociated. The body wants something and we think that we want it too. You should try to realise that the body is something outside of you, like that lamp over there. At present, there is too strong an identification with the body. It is the same thing with our emotions



and our affections, in fact with everything we do with life. There is too much of the 'I' in it.

You can imagine how the Master must look upon the whole affair. He is watching it all from the outside and directing His affection, etc., from outside, quite impersonally, with a purpose. The general of an army does not consider the feelings of one particular individual in the army. All he is thinking about is the general plan which he has with a view to the success of his army as a whole. Whether a particular unfortunate private fits in with it or not does not matter.

It is the same with us. We are the privates, each one of us, and there is a general outside. He wants us to follow His direction and fit into a definite plan. We shall either fit in with ease and deliberation, or else we shall be forced into it, or go under. The plan is that we should become disciples. I am putting it crudely, but that is how I feel about it. It must be that the Master wants us to be like Him; and every step that we take or do not take matters in the sense that we are, or are not, consciously following the path that each one of us feels within, as lying before him, that is attaining the path of discipleship.

We can only get nearer to the Master, nearer to His point of view, if we have Him constantly with us, ever present in our consciousness. Let us put a mirror in front of us, so that we may see reflected in it not only our ugly actions, but the Master by our side. Then we shall alter not from day to day, but from second to second. We may all become Initiates, etc., in a thousand years or so, but that is so long. We must watch ourselves from morning till night, whatever we are doing—cycling, walking, talking, printing or anything you like. It is when we are least on the look out that we do things wrong. When playing games, for instance, one often notices a kind of *laisser-*

*allez* or "let it alone" attitude. As R.R. said the other day, games bring out all the complexes in us. If you are observant, you take hold of yourself and change, and the whole day that should be our attitude, we ought to have that desire all the time. It must be like a wound that is always hurting.

As I said, it would be so much easier if we were all living together and watched each other's actions, and if you could come up to me to say, "Krishna, you have not done such and such a thing. You were not kind to so and so." We are not in such a position. We all have our work and we cannot keep together, fortunately or unfortunately. There is no one to be after us all the time, a guide who will tell us whenever we do anything wrong, who will not be satisfied until the change in us has come about.

You can only change in that manner when you feel strongly about it. You must feel so strongly that you must be willing to throw yourself out of the window with the excitement of it. (Please do not do it in a literal sense!) You must feel adventurous about it and you will get there. We have not the desire to take a leap in the dark and see what happens, taking the consequences whether good or bad. You may get drowned, but what of it? What matters is the desire, the enthusiasm, the keenness to accomplish. We should all do it if we were asked to do it, but nobody is going to ask us. Besides who would? That is none of their business. You must do it yourself. Take the risk, and if you fall and hurt yourself, never mind; you come up again. If you land nicely, so much the better. You have not that desire, and that is the trouble. "Kill out desire," we say, which is true; but the desire to be like the Master must not be killed out, because that is the only desire that keeps us and nourishes us from day to day.

# From the General Secretary

## STAR COUNSELLORS AND NATIONAL REPRESENTATIVES.

**A**LITTLE confusion seems to have arisen in the minds of some members about the respective position and powers of the Star Counsellors and the National Representatives. The appointment of three Counsellors was announced in the *March Herald*. It may be well to explain that the Star Counsellors are appointed yearly by the head of the Order, and have no executive functions at all. Their chief work will be to inspire the general work in the various sections within their jurisdiction, and to help in the co-ordination of the Star activities. While they are responsible to the Head directly, they will naturally co-operate with the National Representative of each country and carry out the general policy planned out by him. The National Representative has entire control of the work of his own section, and he is the direct representative of the Head of the Order. But it is hoped that through the Star Counsellors he will help in bringing about a closer unity between the various sections.

\* \* \* \*

## STAR HEADQUARTERS—ADYAR.

I am glad to announce that it has at last been possible to establish our International Headquarters at Adyar. Our office is now the well-known Octagonal River Bungalow quite close to the Central buildings of the Theosophical Society. Our present home is only a temporary one, for we hope soon a Star Headquarters will be built, which will be worthy of the Order and adequate for our purposes. I have had great assistance from Mr. A. Steinacker who has devoted himself utterly to this work, ever since he came to Adyar for the Jubilee Convention. His help has been invaluable and I am deeply grateful to him.

\* \* \* \*

## THE TWO STAR MANUALS.

The Manual for the International Self-Preparation Group has been published and is now on sale to all members and inquirers. I hope every member of the Group will secure a copy for himself, as it contains all the information required for the work of this inner movement of the Order of the Star in the East. The cost of the Manual will be fixed by each National Representative in the currency of his own country. Will members kindly get their copies from their own National Representative and not apply to the General Secretary?

The Second Manual—for the Order—will be published before the end of this month. It is the *latest* book of information for inquirers, and contains the most important facts about the purpose of our movement and the work of the Order. We hope that National Representatives all over the world will find it of great help for propaganda.

\* \* \* \*

## STAR FINANCE.

Certain decisions were taken by the Star Council during the Jubilee Convention at Adyar, with regard to the finances of the Order. The International Star Headquarters do not naturally interfere with the internal affairs of the various National Sections and the important decisions really refer to the International Fund. The efficiency of our organisation and its far-reaching usefulness will depend largely upon the support given to it by our members all over the world; and we hope that while the work of the Order in each country will be well supported, members will not forget the very great importance of linking up the various Sections into one organic international unity.

Would members kindly note that:

(1) The General Secretary of the Order is also the International Treasurer and all

business communications relating to finance should be addressed to the General Secretary-Treasurer, International Star Headquarters, Adyar, Madras, India, or Eerde, Ommen, Holland. The General Secretary-Treasurer is *only* concerned with the finances of the Order and all that relates to the organisation of the Central Headquarters both at Eerde and at Adyar.

(2) It has been decided that, henceforth, no individual or Section should make a world-wide appeal for funds, unless express permission of the Head has been obtained for such an appeal. Every National Representative is entirely free to plan out and realise various schemes of work, for his own country, provided this does not involve the collection of funds outside his own territory.

(3) The financial year of the Order runs from the 1st May to the 30th April.

(4) Henceforth the collections made on the 11th of January will be used by each National Representative for the work of the Order in his own section and will not be given over to the International Fund.

The main source of income of the International Fund will be the result of the efforts made during the Self-Denial Month, May. As the birthday of Krishnaji occurs in May we have decided to make this month the starting point for all our activities for the year.

An audited and detailed financial statement will appear in the *Herald* from time to time, so that members may feel a live interest not only in the spiritual aspect of our work but also in our business transactions.

\* \* \* \*

#### SELF-DENIAL MONTH.

Bishop Arundale has written in the March *Herald* a brisk article explaining the significance of Self-Denial, to be inaugurated in May throughout the world. His bulletins, we hope, have appeared in all the various sectional magazines of the Order in the different countries. It is not necessary to repeat ourselves, for every member of the Order has by this time fully recognised the great importance of helping the work of preparation for the Coming of the Great Teacher. Nor is it wise to preach to the converted, for all of us will undoubtedly do the very best we

can to make the Self-Denial Month a huge success.

The budget for the coming year (1926-27) is a very moderate one, and does not involve ambitious schemes. The main items of expenditure relate to: (1) the establishment of the International Headquarters at Adyar and Eerde; (2) the vastly increased publications as a result of the growing literary activity of the Head and (3) to certain emergency expenses connected with our work. Of course, the travelling expenses of the Head of the Order must be recognised as the *most* useful and important items, for the life and vitality of the Order necessarily depend a very great deal on the tremendous inspiration which Krishnaji gives to all who come in touch with him. During the last few weeks he has received many invitations from different countries in Europe, and the acceptance of even a few of them would bring financial disaster to a moderately rich man and our Head cannot be called rich! So I would urge our members and all who are interested in the great work of our Order to do their utmost to help us realise the plans of work for the year by generous response to Bishop Arundale's appeal.\*

\* \* \* \*

#### PRAYER FOR PEACE.

Krishnaji has received a letter from one of the American members of the Executive Committee of the Women's League for International Peace and Freedom, asking him whether the Order of the Star in the East might not join in the efforts made by several of the Peace movements, to bring about real international good feeling by means of a prayer for peace said all over the world at noon each day. Krishnaji thinks this idea is a very good one and that there may be many members of our Order who may like to take it up. The writer of the letter suggests that the prayer might be in the following words "All mighty Spirit, fill our hearts with eternal love and peace."

D. RAJAGOPALACHARYA,  
General Secretary.

\*To whom and where the money should be sent when the collections are made, will be announced later in the *Herald*.



# The Star Congress, 1926

5th International Congress of the Order of the Star  
in the East. Ommen, July 23rd—30th, 1926

The next Congress will be held again at Ommen from July 23rd (arrival before Dinner) to 30th (departure before or after Lunch). We are in great hopes that both our Head and our Protector will be present.

ARRIVALS: To take place Friday 23rd July, before 6 p.m. or Saturday 24th July before noon.

PRELIMINARY PROGRAMME: (Subject to changes).

FRIDAY 23rd:           Afternoon   Arrivals.  
                          6 p.m.       Dinner.  
                          Evening     Free.

SATURDAY 24th:       8-30 a.m.   Meditation.  
                          9            Breakfast.  
                          Morning     Free.  
                          1 p.m.       Lunch.  
                          3            Opening of Congress.  
                          6            Dinner.  
                          8            Music.  
                          8-30        Camp Fire.

SUNDAY 25th: (Full moon: 5.13 a.m. Greenwich Time: 6.33 a.m. Dutch Summertime).  
                          9 a.m.       Meditation.  
                          9-30        Breakfast.  
                          10-30       Address.  
                          1 p.m.       Lunch.  
                          2-30        Public Lecture.  
                          6            Dinner.  
                          8            Music.  
                          8-30        Camp Fire.

MONDAY 26th, TUESDAY 27th, WEDNESDAY 28th, THURSDAY 29th:  
                          8-30 a.m.   Meditation.  
                          9            Breakfast.  
                          10           Address.  
                          1 p.m.       Lunch.  
                          Afternoon   Free.  
                          6 p.m.       Dinner.  
                          8            Music.  
                          8-30        Campfire (with, on Thursday, closing of Congress);

FRIDAY 30th:           8 a.m.       Meditation.  
                          8-30        Breakfast (or earlier for early departure).  
                          Morning     Departures.  
                          12-15 p.m.   Lunch.  
                          Afternoon   Departures.

CONGRESS PRICE: F 30.—(Dutch Florins) for the 7 days including Registration Fee, board (dinner on Friday 23rd, and lunch on Friday 30th incl.) and lodging in tent, including also campbeds and straw palliasses, which will be provided for *everybody* this year, without further expense.

INCREASES: For Registration after May 1st\* extra of .. F2  
 For Registering after June 1st\* till June 15th .. F5.  
 Registrations for board and lodging received after June 15th\* by the *National Representative* can not be accepted.  
 For those not staying and not boarding in Camp: Registration Fee F4.  
 Increase for registration after May 1st\* .. .. F2.  
 Increase for registration after June 1st\* .. .. F5.

FOOD IN CAMP FOR VISITORS (only on Sunday 25th):

Breakfast .. .. .. F1.  
 Lunch .. .. .. F2.  
 Dinner .. .. .. F2.  
 (Notice to be given before July 20th).

HOTELS: F3. per diem extra, including Breakfast which however may also be taken in Camp.

\*N.B.—The date on which the letter containing the full amount of Congress money is received by the *National Representative* is treated as the date of application.

SPECIAL TENTS: As we have again hired and bought a considerable number of small tents, we are sure that those registering in time will get the accommodation asked for.

Any profit on this item is used to buy again new tents so that in a few years it will, we hope, be possible to procure a much larger amount of this special accommodation, probably at lower prices.

The following extras will be charged:

SMALL TENTS.				LARGE TENTS.			
For 1 person:	F3.00	each person	<i>per diem</i>	F 8.00	each person	<i>per diem</i> .	
.. 2 ..	F2.50	.. ..	.. ..	F 4.00	.. ..	.. ..	.. ..
.. 3 ..	F2.00	.. ..	.. ..	F 3.00	.. ..	.. ..	.. ..
.. 4 ..	F1.00	.. ..	.. ..	F 2.00	.. ..	.. ..	.. ..

PAYMENT OF EXTRAS: The extras for special tents and hotels have to be sent together with the Congress money to the *National Representative*. If in a few exceptional cases the special accommodation should not be available the money will be refunded on Members' arrival in Camp.

CONDITIONAL REGISTRATION: If a member makes the special accommodation (tent or hotel) a *condition* for coming to Camp, this should be clearly mentioned to the *National Representative*. In case it cannot be procured, communication will be sent to the member without delay and the money refunded.

WITHDRAWALS: If cancelling before June 1st: F25.00 will be refunded.  
 .. .. .. 15th: F15.00 will be refunded.  
 .. .. .. after .. 15th no restitution.

Amounts to be restituted will only be remitted after the Camp is over.

OWN TENTS: Members who bring their own tents will please mention this fact to the *National Representative* when registering. For such members the Congress price will be F28.00 instead of F30.00. If own tents are sent in advance they should reach Ommen not later than July 15th.

OWN MENAGE CAMP: Distance to Camp will be further than last year.

COST: F8.00 including Registration Fee.  
 If registered after May 1st. F2.00 extra.  
 If registered after June 1st. F5.00 extra.  
 No registration will be accepted after June 15th.

**SANITARY ARRANGEMENTS:** As about 1500 members are expected instead of 800 as in 1925, the sanitary Installation will be extended by adding about three times the number of ladies' Showerbaths (thus making it about 4 times in all) and doubling the Gentlemen's Showerbaths. The Ladies' Showerbaths will be arranged in the form of a square with the separate washing basins in the centre so that privacy (lacking last year for the latter) will be secured.

The water pressure will be raised so that none of last year's troubles have to be feared.

**STAYING ON AFTER CAMP:** Arrangements will be made this year for members wishing to stay on in Camp after the closing, for one week. Cost for board and lodging (including camp bed and straw palliasso): F35.00 up to 7 days. This wish should reach the National Representative *before June 1st*, and the money should accompany the letter.

Probably for this late Camp special tents of 1, 2 or 3 persons can be provided, *without* extra charges.

**TRAIN CONNECTIONS:** Will be better this year, the day of arrival not being a Sunday. Announcements will follow as soon as the summer railway services are out. If the number of participants comes to what is expected, it will probably be possible to arrange for cheap special through-trains on 2 or 3 lines.

**TRAVELLING AND CAMP FUND:** There is a fund for assisting the countries with a sub-normal rate of exchange towards the travelling and camp-expenses. Members willing to contribute are requested to send their gifts to the National Representative,

**CAMP OUTFIT:** We advise members who have not camped yet to peruse the 1924 and 1925 HERALDS (mainly April, May, June and July numbers) to get an idea of what is wanted.

**BLANKETS** can only be given in exceptional cases. It is not possible to have stocks large enough to provide for everybody.

**SUGGESTIONS FOR 1926 CAMP** will be appreciated and followed up as far as possible.

**CORRESPONDENCE:** All enquiries and requests to be addressed to the *National Representatives* only. The Camp Office cannot answer members individually.

**LUGGAGE:** All luggage registered should be marked "Ommen (O)" and labelled with member's name. Personal (hand) luggage also to be labelled.

**LUGGAGE SENT IN ADVANCE:** has to arrive in Ommen before July 15th and should be marked "Franco Bestelgoed, Starcamp, Ommen (O)," Holland) with again member's name clearly marked as despatcher.

**SOME SUGGESTIONS TO MEMBERS:** Col. Call invented last year's *only* Camp rule: **BE CONSIDERATE.**

Of course all Star members want to follow this rule, but sometimes the ways of following it differ. For instance, asking in the kitchen for lost spoons or in the Office for lost husbands is *not* considerate, though we greatly sympathised with the sad loss.

We will not say anything about not appearing for corvee or night watch or removing street lanterns for private use, as it would recall a few strong words which involuntarily materialised on the subject.

This happened also when members were found to have interchanged accommodation causing a kind of unpleasant crossword puzzle.

The Camp management hopes to be more considerate in having a regular enquiry department at stated hours and better arrangements for the post, in trying to make the water flow more freely in the sanitary departments and—if possible—less freely in Camp etc., etc.

**PALLIASSES:** As sleeping on straw is not always pleasant and the camp-beds are very comfortable, the greater part of the campbeds will be provided with a kind of heavy cloth to sleep on, a certain number of palliasses remaining available for those preferring them.

**CORVEE:** As the participation in the corvée was rather unsatisfactory many members staying away and this making it harder for the others, we would be glad to have beforehand names of volunteers for corvée during a few hours of the day (*not* during lecture hours) f. i. :

7. —10 A.M. or  
12.15—3 P.M. or  
5. —8 P.M.

Will members willing to serve in this way send in their names to the Camp management, Ommen (O.) Holland?

**LATE COMERS:** Last year the Camp office registered a good many late comers. As this really is not fair on the Staff who should be free for the general camp work by that time and moreover makes estimates for supplies, etc., useless, we advise members to note the date at which registrations close. Members coming to camp without having registered, trusting to good luck, will not be provided for.

**NON-MEMBERS:** It has become known that last year a few non-members camping somewhere near the Starcamp abused the hospitality of the Star camp. Will Star members, noticing such a case, please inform the Camp bureau at once?

**LATE CAMP:** For several reasons it has been found impracticable to arrange the late Camp for members wishing to stay on, so that we beg to consider our respective notices as cancelled.

THE CAMP-MANAGEMENT,  
OMMEN (O).

### Receipts from the International Treasurer during the month of April, 1926.

CUBA £4 .. .. . fls. 47.56

P. M. COCHIUS, Leerdam.



## Books of the Month

‘IN THE WAY OF HEAVEN.’ Edited by Theodore Besterman. (Methuen and Co., 5s.).

‘EVOLUTION AND CREATION.’ By Sir Oliver Lodge, F.R.S. (Hodder and Stoughton, 3s. 6d. net).

**M**R. THEODORE BESTERMAN has collected into a little book rather more than a hundred passages relating to immortality, and he tells us that the compilation is intended for those who believe in a continuity of life uninterrupted by physical death. He has sought to collect from the sacred Scriptures the varied beliefs relating to such a continuing life and to this end he has drawn upon Buddhism, Christianity, Confucianism, Hinduism, Judaism, Mahommedanism, Taoism and Zoroastrianism.

Some of the quotations are very brief, just one sentence; at the end of the book a long series of notes gives a reference to every quotation. It might have been better if the reference to the source had been given on each page, without prejudice to the notes at the end, but the point is a small one and there is no doubt that a deep faith and a large measure of discretion have gone to the compilation. We have here the views of some of the world's greatest thinkers upon the problems that concern us most deeply on our journey through life, and such a work can only be helpful. The special value to the Western reader lies, I incline to think, in the introduction to the Chinese philosophers. Some of the most striking passages belong to the teachings of Confucius or the Taoists. There are four portraits of the perfect man, one taken from the Psalms, another from the Sermon on the Mount, a third from Thi Shang and the fourth from the Mahabharata, and for the sake of these four alone—they come at the end of the book—the discerning reader should be satisfied with his purchase.

Mr. Besterman is an extremely painstaking worker and those who have followed his work can hardly avoid the conviction that he is likely to become in years before us one of the leading interpreters of the wisdom of the East to the Western world.

\* \* \* \*

In some chapters of his ‘Evolution and Creation’ Sir Oliver Lodge has embodied the Huxley Lecture delivered at Charing Cross Hospital last December and some of his mid day talks on evolution at Christ Church, Westminster. All who are engaged in fighting materialism owe a debt to Sir Oliver who in the face of much indignant opposition and not a little ridicule, has followed the truth without fear, and has refused to consider the susceptibilities of those among his colleagues whose receptive capacity has very definite and unfortunate limits. He has never given direct acceptance to the teaching of Theosophy but those who read ‘Evolution and Creation’ will find that this leader of scientific thought arrives by a road of his own at conclusions accepted by those who have studied such works as ‘The Secret Doctrine,’ ‘The Ancient Wisdom’ and ‘The Growth of the Soul.’ Perhaps the best way to bring this undoubted truth home is to quote freely from the book. In the prologue the author says that to him creation appears to be an eternal process always going on and that the history of this planet is merely an episode in the Cosmic scheme. He considers that the great philosophers of old time are in a sense the physicists to-day and that the present outlook of men of science impresses them with a sense of the

constant activity of some beneficent Power. The progress of creation he regards as eternal.

Following this, comes the statement that will be of extraordinary interest to those who accept the Theosophical view of creation. He postulates the following evolutionary changes.

- (1) An ether full of intrinsic circulation.
- (2) The knotting of parts or specks of it into electric charges.
- (3) The falling together of these charges so as to constitute atoms of matter.
- (4) The agglomeration of matter into great clouds endowed with rotation.

Thence come creation of planets and finally the shrinking and darkening of the stars which ultimately disappear, leaving once more the primary forces, ether and radiation, so that the whole process can be repeated.

Writing on evolution in general, he reminds his readers of Huxley's view that a materialistic philosophy has its limits and that it could not account for consciousness. He tells us further that infallibility is not our portion, we are unable to apprehend the whole truth of things and we have to persevere through blunders. He pays equal tribute to science and inspiration, holding that the thoughts of great thinkers, seers, saints and prophets provide one avenue of truth, while science provides another. He considers that these scientific enquiries in which he has so long been engaged are deeply Christian in their tendency. "I believe," he tells us "that inspiration exists and is a reality. . . . We are not the only beings in the universe. There are those who know far more than we do, who can see further ahead and further back. How we get into touch with them we do not know. . . . There are doubtless many ways."

He tells us that we know to-day very much more than we knew even twenty years ago and one of the most important items of our knowledge is that the world is built up of two units and two only.

They are two elements of electric charge, positive and negative, united by a third, sometimes called the ether.

In the course of his book there are many interesting comments which, while they have no direct bearing on the central subject, are of very considerable general interest. For example, he tells us that the sun consumes four million tons of its own matter every second, and yet it will take one hundred and fifty thousand million years to lose one per cent. of its substance. He dates the history of the universe back to two hundred million million years, when the nebulae were formed, and he takes us, so to speak, out of the dimension of time into the realm of mathematics, for these figures are no more than mathematical expressions and can have no real significance to any among us. He writes of the ultra violet rays sent to us from the sun, and points out how we should benefit by a full supply, and how we keep them from us by our unwisdom in allowing great cities to be overhung with palls of smoke.

In the chapter called Cosmical Speculation, he makes the statement that angered so many of his fellow scientists. Speaking of man he says "If, *as I know*, death is not the end of him there may be infinite progress in store." It was this statement that impelled a fellow member of the Royal Society to write and say that Sir Oliver should either resign his membership or prove his words, a letter that suggests the possibility of becoming a member of the Royal Society without bringing to it any intuitive faculty.

Sir Oliver declares that some of our four handed animals are literally our blood relations according to the flesh, and that the human body is inherited from the rest of the animal kingdom. Talking of flowers he asks why the flower should be beautiful instead of merely gaudy, since a gaudy flower would do all that is necessary to attract fertilizing insects. He comes to the conclusion that beauty is an attribute that must have extreme significance not to be explained by utilitarian ideas. The element of beauty must, in short, be one of the contributing causes of the value of existence. He concludes this part of his discourse with a sentence

so beautiful that I quote it in full.

“And to many it has seemed that the beauty lavished on the world around us, the beauty of mountains and sunset and lake and forest, and of everything we see when we look with appreciative eyes at a landscape—away from the spoiling influence of half-finished and incomplete human activities—is a sign and demonstration of the Joy of the Creator in the Universe which by long and patient process has been caused to come into being.”

Later he returns to his belief in immortality, telling us that what went on before the earth was formed we all try to follow, what goes on after that, we may live to see in our own individuality, since there is evidence that we are no ephemeral beings. The eye of faith discerns the presence of a controlling, dominating, guiding, transcendent and yet immanent Power. In his own way he senses the special act that created egoic consciousness, and he finds that man is still in process of development and in the morning of his time. He sums the present condition up in the following sentence—“The world is like a builder’s yard in which an edifice is rising that may ultimately be beautiful, satisfactory, complete; but now it is covered with scaffolding, its features can hardly be discerned, a mass of builders’ material and apparent rubbish is lying around; all which however has its part to play, and is a necessary stage in the development of the ultimate fabric.”

He finds that we have become conscious helpers in the work of evolution, the reins are partly in our hands, the rise of mankind may be helped by our own exertions, our own good will, our perceptions, aspirations and efforts. So we become in a way co-operators with the Deity and bring his great, patient, long-suffering scheme along.

We look forward to the time when

humanity will become one family, full of help for one another, overcoming the difficulties of material existence with the power of brotherly love. In this way we shall bring the Kingdom of Heaven down to earth.

While he does not speak of reincarnation, he talks of us as standing on the shoulders of those who have gone before, reaping the fruits of their weakness and of their strength. Finally, he assures us once again that we are immortal beings, with a great destiny before each individual one of us, that we have helpers round us with whom it is possible to hold communion, that we may appeal to our Elder Brother, the Christ. Apparently Sir Oliver is not conscious of any of the great Hierarchy.

Finally, he concludes that life is well worth while, and sounds the full chord of the evolutionary purpose behind it.

“The Path is sometimes dark and we are far from home, but the way has been illuminated. We know the way. We slip and fall, but we know the right path. We all know it if we are not willfully blind to the light. We know the Way, and the Truth, and the Life. Help, and all necessary knowledge, have been and will be given. Other feet have trodden the path before us, we have only to follow. Some indeed are privileged not to follow but to guide. For on this variously illuminated way we are permitted to act as partial helpers, and so to take our share, our infinitesimal but still needed and asked-for share, in the great and age-long process of the Evolution of Man.”

Is it too much to suggest, in the light of these quotations, that whether in the Lodges of the Theosophical Society or the Order of the Star, this book “Evolution and Creation” should find an honoured place?

# The Bow in the Clouds

*A Cycle of Spiritual Monologues.*

By H. ORSMOND ANDERTON.

## IX. MARY.

**N**AY, nay, my son, grieve not:  
I go at length  
To Him, my best-beloved,  
mine own, mine own,  
My Son, my Lord! Nay thou, His very  
friend,  
Why should'st thou weep when from this  
prison-house  
At last I break, and go to those dear arms?  
Dost thou not yearn to Him?—e'en thou,  
His loved one—  
To have thy head again upon His breast,  
And feel His arms about thee? And if  
thou,  
How should not I, His mother? Of my  
flesh  
The very flesh wherein He walked, and  
breathed,  
And spoke, and worked His work. Yet  
in that land—  
That dim unknown—those far abiding-  
places—  
Shall we be like enough to what we are  
To feel the very, very bliss we crave for?  
His arms about me—shall I know that  
more?  
Or will it be some strange and shadowy  
love,  
Some unfamiliar mockery of that  
Rapt paradise—His presence, touch, and  
voice?  
Nay, pardon, Son, the doubt: that must  
be best  
Which Thou preparest for us with Thy  
God.  
Yet mortal frailty clings about me still  
As when I yielded—even I, Thy mother—  
Who knew Thee, loved Thee—nay, I  
knew Thee not:  
I knew not all Thou wast, nor ever shall:  
I yielded to the cold and cruel doubt,  
I hearkened to their lying words, and came  
To take Thee home and nurse Thee back  
to health.  
'He is beside Himself'—so the tale ran.  
Demented with the rapture and the vision  
Thou mightest be, perchance—did I  
believe it?

Nay, in my soul of souls I knew 'twas  
false;  
And when Thy calm, pure voice thrilled  
thro' the crowd:—  
'Who doth My Father's will is child of  
God—  
'My brother, sister, mother'—at that  
word  
I knew Thou spakest truth and I had  
sinned  
In want of faith—yea, even I, Thy  
mother!  
Then when, at eve, apart we ate together  
And talked of home, and all those small  
sweet things  
That make life dear, Thy look, Thy kiss of  
greeting,  
Were they not heaven?—no shadow of  
reproach—  
Nothing to mar the gladness of our love!  
Nay, pardon, son! I live in those past  
scenes:  
Yet my mind wanders not: lo! I am here,  
Lying upon the bed beside the window:  
Yonder, Capernaum nestles by the lake  
Whose marge so oft His blessed feet have  
trod.  
Yea John—my gift-son—making thee my  
son,  
He made thee too His brother; do not  
grieve;  
My heart is filled with joy—I go to Him—  
I go to Him—to Joseph, and—to Him.  
Thou hast fulfilled thy charge, and tended  
me  
As tho' my very son: I go to Him,  
And I will tell Him, tho' He sees—He  
sees.  
And when thou comest after, then what  
gladness!  
When He and I stand there to welcome  
thee,  
His brother-friend beloved—I His mother,  
And He our Lord and Master—son and  
friend—  
My babe—The Crucified—Messiah—  
Child—  
Nay, let me wander on! My soul sits loose

Hovering upon the verge of this frail nest  
We call 'mortality,' and deem our life,  
Tho' 'tis but husk and wrapping to our  
life.

Yea, as this mortal tide falls slack and  
ebbs,

The veil of cloud rolls back that dims the  
past—

The fringes of the veil that hides  
the future

Tremble, and glimpses of the love  
and glory

Shine thro'—irradiate the past and  
present,

Till in one glance I see before, behind:

I see my life rolled out—past, present,  
future—

Live in one timeless blending of the three.

\* \* \* \* \*

Nay, leave me, dear one: fold His flock in  
peace,

And let their prayers for me soar up to  
heaven:

Nay, I am not alone—He, He is with me.

\* \* \* \* \*

Rush back on me those agonies of prayer  
When Joseph wooed me with sweet man-  
like ways

To merge my maidenhood in twofold life.  
Rush back on me his wrestlings with God  
Lest evil mingle with his virgin-love.

Sweeps o'er my soul that mighty wave of  
prayer—

The ecstatic exaltation of our life

Into the life supernal—as we lay

Imploring that our throbbing human love  
Might be kept pure from any sin of sense—

Might take no taint from human, fleshly  
act—

Nor sully that which should be borne of us.  
And that pure Presence which o'er-

shadowed us

Purged clean our souls in heavenly light  
and fire

Until we felt God's very breath breathe  
thro' us.

Then when I felt the stirring life within,  
The visionary blaze—and seraph-voice:—

'Hail Mary! Blessed art thou among  
women!

'Bearing The Blessèd to the world of  
men!'

And in a trance, rapt to the highest  
heaven,

I knelt adoring in a flood of prayer

For grace to serve unstained The Holy  
One.

Again I dwell in those sweet months and  
years

When Thou wert babe, and child, and  
playful boy—

The brooding prayers that I might see and  
know

When to that awful moment Thou  
should'st come

When conscious choice first challenged  
Thy young soul—

Self-will or God's: the sweet desire or  
right.

Yea, once again I live thro' that dear  
scene—

A calm, pure eve: Thou watchest the  
white shavings

Curling knee-deep beneath Thy father's  
plane:

I enter soft, and touch Thy curly head

To call my lamb to fold: Thou lookest  
round,

And, prattling some broken, infant words,  
Turnest again to watch, with roguish  
smile.

Then in a flash the knowledge surges o'er  
me—

Here is the choice—here is the branching  
road

Where all man's millions take the fatal  
step.

I tremble, tremble, and my heart in  
prayer

Wells forth for Thee, for me, that by  
God's help

I may have wisdom to direct Thy feet.

Now as I pray I lay my hand upon Thee

Saying:—'Come, dear one; mother deems  
it best.'

Thy wondering gaze seeks to my brimming  
eyes:

I pray, and pray, not speaking, and Thy  
look,

Troubled and changed, tells of Thy first  
dim struggle,

While Joseph breathless waits. My heart  
stands still

With agonised suspense and yearning  
prayer,

Till with a smile Thou liftest Thy dear  
lips

To me to kiss, and stretching out Thine  
arms,

Flingest them round me murmuring  
happily.  
Then heaven was about me as I bore Thee  
To Thy small cot, a-swoon with thankful  
rapture  
For that great danger past—the first  
choice true  
Where others fail—will, vision, thereby  
stronger  
For the next trial. Oh the prayers! the joy!  
As one by one those wrestlings came upon  
Thee  
And left Thee victor, sinless and un-  
stained—  
Pure heart, pure vision—pure in will,  
flesh, soul.

So thro' Thy lovely childhood till the days  
When first Thou wentest to Jerusalem  
To keep with us the holy Passover.  
Laborious wert Thou ever at Thy toil,  
Yet full of reverie, of questionings,  
Brooding on prophecies and matters  
strange  
Which in the school Thou learnedst from  
the scribes.  
And when the Feast was o'er, the sacrifice  
Duly performed—that morning ne'er can  
fade  
From out my memory—Joseph and I,  
Journeying with our kinsfolk, deem that  
Thou  
Art sporting with Thy cousins by the way.  
But oh the anguish! when at noon siesta  
Thou comest not for food and blessed  
sleep  
Tho' they, not having seen Thy face,  
draw nigh.  
Sorrowing, we search the blazing, dusty  
road.  
But Thou, all lesser things forgot, deep-  
brooding  
The Law, The Prophecies, the ways of  
God,  
Rapt by the exaltation of that season—  
Thy first approach unto the Holy City—  
Hast wandered, dreaming, to the Temple  
precincts;  
And there at eve we find Thee hanging  
rapt  
Upon the lips of Jonathan the Scribe.  
Now at my voice:—'Son, why hast dealt  
thus with us?  
'Come to thy father's house: we sought  
Thee sorrowing'—

The dream falls from Thee, and, with  
glad embrace:—  
'Pardon, O Mother'! Wherefore need ye  
seek me?  
'Wist ye not I must seek My Father's  
House?  
'The day of travel fled over me  
'Unwitting, as I pondered holy things.'  
So humbly didst Thou turn and fare with  
us,  
Obedient in all; till, last, when Joseph  
Was gathered to his fathers in his prime,  
Thro' long laborious years, by patient  
toil,  
Didst Thou support the home—Thy  
brothers, sisters,  
And I, Thy mother, fed by Thy dear  
hands.  
No restless striving for a wider life:  
To Thee that quiet nook seemed world  
enough:  
Nor did we hear of yearnings to be gone  
And raise the flame of prophecy in Israel—  
Tho' in mine ear at times Thou pouredst  
forth  
Thy soul's deep thirst, and commune  
with Thy Father—  
Till James, Thy brother, was of age and  
skill  
To take the burden up and nourish us.  
Then through the Essenes didst thou  
undergo  
Initiation to the Mysteries;  
Till at John's preaching did Thy stainless  
soul  
Yearn unto baptism to that heavenly  
kingdom.  
But he, Thy cousin, faltering and abashed,  
Quailed at Thy sinless coming: how should  
he  
Presume to prophesy in Thy pure pres-  
ence?  
How should he—wrestler with the doubts  
of sin—  
Intrude upon Thy realm of inward peace!  
Then as he yielded, and from Jordan's  
flood  
Thou didst arise, washed, yet no whit the  
cleaner,  
On Thee and him at once the vision  
flashed—  
The Holy One—the Dove—The Heavenly  
Radiance—  
The Voice:—'My Son, in Whom I am well  
pleased.

Ah none save I can know in what a desert  
 Of doubt and struggle then Thy prophet-  
 soul  
 Grappled with sin, and pain, and human  
 frailty—  
 Grappled the problems of Messiah-hood:  
 Nay, nor yet I, tho' something Thou  
 didst shew me.  
 Thy new-found powers on nature tempted  
 Thee:  
 They were a trust, not given for Thine  
 ease:  
 Thou with the weakest, humblest,  
 would'st be equal.  
 Thy very trust and Sonship tempted Thee:  
 'Twas Thine to wait God's call, not seek  
 out peril.  
 Thy yearning over suffering tempted Thee:  
 Thy Father's will stood first, men's  
 sorrows next:  
 So only could Man's Sorrow be assuaged.  
 No sign in heaven, no force to overawe,  
 Could turn men's hearts: and, for man-  
 kind's salvation,  
 Their hearts must be renewed to seek  
 God's will.  
 Was all a dream?—Thou peered'st thro'  
 the mists,  
 Groping aghast—God's call, or self-  
 delusion?  
 Then the light dawned:—'The end is in  
 God's hand:  
 'I work my work, treading from day to  
 day  
 'Where the hand points: the issue rests  
 with Him.'  
 And in that trust thenceforth—that fixed  
 assurance—  
 Thou lived'st Thy life, and in the light  
 thereof  
 We see Law's cramping cage fade, open  
 out,  
 Giving us freer space for wider life  
 In that new consciousness that we are kin  
 Unto The Highest—children of His  
 Spirit—  
 Not potsherds merely, moulded by His  
 hands.  
 Yea, and in that deep trust, in faith  
 heroic,  
 Thou trod'st Thy path, sublime, un-  
 faltering,  
 To shame and torture—yea, the bitter  
 cross.  
 Ah! greater love and trust therein Thou  
 shewed'st

Than if, as in a chart, all things stood  
 clear:  
 No bitter trial then had'st Thou endured  
 Such as poor groping mortals needs must  
 bear.  
 Yea for Thou art, unto the uttermost,  
 Embodied trust and love and holy will  
 Toward Him, Thy God and Father—  
 Thou His Son—  
 My joy, my rapture, whiles Thou wert  
 mine own,  
 My grief, my yearning, when Thou wert  
 from me,  
 A sword thrust thro' my heart when, on  
 the cross,  
 Thou gazed'st on my grief, and deep  
 compassion  
 O'erwhelmèd briefly Thy sore agony,  
 And in faint accents Thou bequeathed'st  
 me  
 To him, Thy loved disciple, in whose  
 house  
 As his own mother, thenceforth do I  
 dwell.

Ah those black days and nights! when  
 earth seemed empty,  
 The heavens seemed to grin in mockery,  
 And God Himself seemed dead since Thou  
 wert dead;  
 Till in the garden, by the empty tomb,  
 Again Thy presence flashed upon my  
 spirit:  
 I knew Thee near—I heard Thy tender  
 tones—  
 I saw Thee, felt Thee, heard Thee—very  
 Love.  
 The Hell of black despair was rent asunder  
 By such a rapture-blaze of love and glory  
 As well nigh brake my throbbing heart  
 in twain  
 And loved me into fuller love and life.  
 For love—yea, very love—is all—is all:  
 The less of love we have, the less of life:  
 The more of love we have, the more of  
 life:  
 For love is life, and Thou, the Lord of  
 Love,  
 Art Lord of Life, to Whom at last I go,  
 My Son, my Lord, into Our Father's  
 presence!  
 Farewell O son! Farewell to earth and  
 all!  
 Jesus! My Son! My Loved One! Yea,  
 I come!

THE END.

# New Ways for Health

No. 3.—ASTRO-DIAGNOSIS AND ASTRO-PROGNOSIS.

By J. ALLEN PATTREIOUEX.

**A**STROLOGY is an old science practised very extensively, if we are to believe the records, thousands upon thousands of years ago, but which has, of late, fallen into disrepute. For one reason, this is probably because many of its practitioners were not so fully informed on the subject as they should have been and hence guesses and suppositions took the place of exact statements, the result being that the public began to regard all such practitioners as mere quacks and charlatans. Another reason has been that in this materialistic age, people are incredulous that the stars and planets could ever have anything to do with the destinies of individuals. Nevertheless, it is a well attested fact that this is the case and those who are proficient in the art of reading the signs as indicated by the movements of the heavenly bodies, can tell very many wonderfully accurate things respecting the life, character and eventualities of those individuals whose destinies they are called upon to enquire into. Perhaps in the whole realm of astrology, which touches human life and endeavour at every part,—there is no more serviceable section of it than which has to do with the imparting of information concerning the health or disease of the human frame, i.e. "Medical Astrology" as it is termed. The twelve houses of the Zodiac have each a respective affinity for, and influence upon, a certain part of the human frame, and similarly with the planets moving through those twelve houses, they also affect the different parts of the body in certain definite ways. Thus, Aries, the first house of the Zodiac, governs externally the head and face, internally, the brain, and structurally, the cranium and facial bones. Again, the planet Mercury, is said to rule over the brain and mind, so, as a consequence, the nervous system, tongue, speech,

hands, etc., are under the influence of this planet. This may be taken as an illustration of how the planets and the various Zodiacal houses effect not only the physical body, but likewise, the mental and emotional bodies of individuals, since in turn, each of the planets—in which are included the sun and moon—and each of the twelve houses, have their definite specific effect. This effect again works either as a "benefic" or "malefic," according to how the planets, etc., are aspected. That is, in one case, when "benefic," they are working for harmony and health and in the other case, then "malefic," they are working towards disharmony and disease.

At the hands of a competent astrologer, one who has given close attention to the medical side of the subject, an illuminating flood of light can often be thrown upon cases of a complex or peculiar nature. It has been the good fortune of the writer, to come into contact with one or two of these medical astrologers and he has, at times, submitted cases to them which have been of a perplexing nature, and the help he has derived from the information so received, has been considerable. So striking and so helpful have these benefits been, that he feels it would be of service to the readers of this magazine, interested as he knows them to be in all matters appertaining to "New Ways for Health," to acquaint them with certain details which show how serviceable can become the science of astrology in enabling one to correctly diagnose disease and also to indicate, with a fair degree of accuracy its probable course and termination. Thus the heading for this article "Astro Diagnosis and Astro-Prognosis," the diagnosis revealing the underlying causes, and the prognosis, showing the probable course and termination of the disease.

At the outset we must bear in mind the



truth of the statement that "the stars impel but do not compel." These influences are about us all the time but man, having been granted free will, can use that will to either work with or against the influences. These may be of such a powerful nature that only the men of very strongest will could possibly hope to stand against them. That is the reason why with peoples of low evolution and weak will, it is usually possible to better predict what such persons will do under any given astrological influences than it is with persons of more determined will and a higher place in evolution. We have, therefore, to remember, all the time in dealing with this important subject, that the will of the individual concerned has vitally to be taken into consideration. If certain hopeful features in a horoscope are pointed out—I mean now more particularly in respect to influences working for health and vigour—and the individual concerned endeavours wholeheartedly to work with those influences, much greater progress towards a cure would be made possible than otherwise. Similarly, should there be influences working for ill-health, but the native does his utmost to fight against such influences, then here again there will not be the same grave tendencies to ill-health and sickness as there would have been otherwise. Here comes in one of the great values of a horoscope drawn up along astro-medical lines. It enables the native, and those about him, to know when influences for good or ill are operating, and if for good to use every possible means at that time, in the ways of treatment; if for evil to take every possible precaution to mitigate that evil. It has another effect also, for it enables both the practitioner and patient to understand more clearly, something of the working of natural law, in sickness and ill-health; to abide with patience for the evil influences to pass and to look forward with steady optimism to the oncoming of better astrological conditions.

Another great feature in medical astrology, adding to its value, lies in the fact that it claims to reveal the underlying cause or causes of the disease. In the

ordinary treatment of disease, especially in the Allopathic system, it is often the symptoms which are treated and not the disease. The symptoms may be many and varied, but may all have one common origin and that origin lie entirely remote from the symptoms. It is quite a possibility, therefore, and indeed often occurs, that in treating only the symptoms the case is being treated wrongly. As a consequence, not only is progress delayed, but the treatment so rendered might actually make the patient worse. As an illustration we might, for instance, have a person suffering from headaches. The headache is the symptom and the treatment rendered may be that of treating the head, where, of course, the pain lies. But very often such headaches arise in consequence of a deranged condition of the stomach, or the liver, and it is the stomach or the liver which should be treated and not the head only. Now in medical astrology this distinction is quite vividly pointed out and the real underlying causes, however marked they may be by symptoms, are brought to light. Another evil attendant upon the treatment of symptoms is that, in the ordinary way, in endeavouring to rid the body of these symptoms, suppression takes the place of elimination. This suppression is due to the kind of treatment rendered whereby the poisons through the use of strong drugs or paralysing re-agents etc., are driven back again into the system. Now if a clear indication of the causes is obtained, it will be evident that symptoms and the treatment thereof, will take, in one sense, a secondary place, concentration being brought to bear upon the treatment of the *underlying causes*. Hence the value of an astro-medical diagnosis, on these two counts alone, is again exhibited.

It may be asked at this stage, "How can we ascertain the causes?" Astro-medically we ascertain these causes by a reading of the horoscope, that is, the birth horoscope and the progressed horoscope. The birth horoscope is, of course, that which is cast for the time when the native was born. The progressed horoscope is that which shows the

operation of the heavenly bodies upon the particular individual at any given time, either now, in the present, in the past, or in the immediate future—from the date of birth. By this means, therefore, one can not only regard the present influences but can look back into the past and away forward into the future. Is there any other method of diagnosis at the command of the ordinary practitioner, I would ask, which is able to do this?

Now the causes of disease can be of two kinds, immediate and remote. Both are one in essence, since disease is a result of wrong habits of life, either in thought, feeling or action. The remote causes of disease are obtainable, more particularly, from an inquiry into the birth horoscope, whilst to some extent, it is true to say that the immediate causes are ascertainable from an inquiry into the progressed horoscope. I say, to some extent, because this latter statement needs considerable qualifying, since present habits of life are due, not only to what we may have developed in this life by present actions, but also to the character we bring with us and upon which the present habits are built. That present character, we know, is the result of a past life or lives. The progressed horoscope, therefore, in reality gives us the causes from a past life or lives, plus the causes towards disease operative as a result of habits developed in this life. Perhaps one or two illustrations will better suffice to explain my meaning here.

A youth of 17 was suffering from profound melancholia and general debility. He used to occupy his time writing letters to his parents stating he was going to die as he was too wicked to live and begging their forgiveness. He appeared to be incapable of arousing himself or taking any interest in the ordinary events and circumstances of life. He was a very great source of anxiety to his parents and when brought to me, seemed to be almost in the last stages of inertia and hopelessness. Amongst other things I had a horoscope drawn up which threw a flood of light upon the real causes of his condition. It was pointed out to me that the

nature of the complaint was due to the malefic astrological influences through which he was passing at the time and that these, in turn, had their roots in the past. For the information was volunteered that, judging from the horoscope and circumstances connected with his life, this youth, in his past life, and about the time he was now suffering so acutely, had committed suicide. He was now, therefore, passing through this time of great trial and testing because of that past act, but solely with the idea of enabling him to pay back his debt to the past and to learn his lesson; namely, to overcome his depression and gloom by sheer effort of the will so that never again could circumstances be so strong and his will so weak as to compel him to take his own life.

Take another case, that of a lady patient suffering from severe breast troubles. The astrologer when consulted, on going in to this case, stated that judging from the particular astrological influences shown as operating in that horoscope, this trouble also had its roots in the past. It was ventured as an opinion of the astrologer that probably in the days gone by, this particular lady had ordered the breasts to be cut off of one of her slaves and now, as a result is paying the karma of that past act. It may be argued, of course, that to attribute such causes is purely inferential. On that score, the writer does not feel competent to judge, but he understands there have been cases where clairvoyant investigation into a past life, or lives of the individual concerned have clearly shown that inferences, say like the above, have some foundation in fact. It must not by any means be inferred that every severe breast trouble has, as its cause, a past infraction of the law of Love of such a nature as is here suggested. Causes of disease are many and various and no one theory of origination can account for them all, even where the disease takes the same form. Besides, even in this case, the above was only advanced as a suggested—not actual—cause.

So these causes, with their roots in the past as illustrated above, show themselves now in mental, emotional or physical

disturbances, or weaknesses, of the present personality. Astrology again points out where these particular weaknesses lie such as in the physical body. Thus a case which the writer had occasion to be reported upon by a medical astrologer of his acquaintance, runs somewhat thus. "On careful weighing up this case, I find that there are no planets in the airy and watery suns; on the other hand the fiery earthy elements are occupied. There are six planets in the fiery triplicity which suggests there is too much of the heating element in this person, which has depleted the nervous force and also caused the burning up of the necessary fluidic watery element. *There is certainly an acid diathesis which is the basic cause of the trouble.* This native has Mars in conjunction with Uranus in the Virgo (intestinal) sign, showing that the trouble originates in the intestines. Mars is in bad aspect to the Moon in Aries which governs the head. The malefic Saturn is also in the head sign: this, no doubt, has produced a toxic condition in the head, a reflex from the intestinal tract. This influence of Saturn and an afflicted Moon in Aries, produces a morbid mental state which is a vital factor, I consider, in the production of the present trouble in the thorax."

It will be readily realized, from the above illustration, how clearly a diagnosis of this nature shows up the underlying cause and inherent weaknesses of the individual. Not only does medical astrology do this but it also points the way to a course of treatment which is directed to remedying the causes and likely to be more effective than much of the "hit and miss" methods in vogue at the present day. Take for instance, the above illustration and note what is further suggested in respect to treatment. "The mental condition is the first to have corrected, for that is where the worse planet is, namely, Saturn the destroyer. Then Mars, in the intestinal area, is the next." The astrologer then goes on to point out how this should be done and advocates the use of Biochemic remedies as helping towards that end. This again is a useful illustration as to the part that Astrology

plays in helping along any particular form of treatment. Bio-chemistry, it may be stated, is a form of treatment by means of which certain of the twelve cell salts are administered to the body, varying according to the particular disease. The body, it is stated, is, from a chemical point of view, built up of twelve chemical salts and in this particular form of astrological medication, the human body is regarded as an epitome of the cosmos, whilst each sign of the zodiac is represented by twelve functions of the body in relation to the position of the sun at birth. It is affirmed that the cell salt corresponding with this sign,—this sign of the zodiac and this particular function of the body—is consumed more readily than the other salts (i.e., the sign that the Sun is in at the birth of the native.) Hence this particular cell salt is needed to be supplied in extra amount, in order to make good the deficiency, caused by the Sun's influence at that particular time, which is in the form of extra consumption of the particular cell salt.

But much other information in respect to treatment, apart from this method of Biochemic medication, can also be obtained. Again taking the illustration cited above, it is noticed that there is much of the heating element in this horoscope. Hence, too much heat treatment is here contra-indicated. On the other hand, warm ablutions, followed by cold,—or if the vitality is not too low—cold water treatment alone, is indicated. Again the lack of watery element in the system as shown in this horoscope is a sign for the need of water treatment, both internally and externally. Further, the horoscope points to congestion and heart in the intestinal tract and so methods should be adopted, by water and other indicated treatments, to get rid of that congested condition. The particular kinds of food necessary for the individual to take can also be indicated from the same source. Thus heating foods would be contra-indicated, whilst liquid foods, together with the constant sipping of cold water, should be helpful. The typical Saturnian mentality could be helped to be changed by the use of certain Bio-

chemic remedies and the addition of phosphorous foods to the dietary. Though not specifically mentioned in relation to this horoscope, it is also a feature of medical astrology, for herbs to be supplied which are stated to be ruled by the different planets, so that such herbs would be astrologically appropriate to the native and the disease they are suffering from.

There is again another advantage and this in respect to prognosis of the case is being treated. As stated above, the astrological influences operating at any given time, can be calculated out by a competent astrologer and so, by this means, one can look forward into the future and estimate what the chances may be in respect to the ultimate recovery or otherwise of a person suffering from sickness or disease. The writer has had one or two striking illustrations of this in his experience. One case particularly which he remembers was that of a lady who came to him suffering from a large non-malignant growth in the abdomen. Three operations had already been performed. As a result of this the growth had been removed but only for a period. Each time it has grown again. At the date of interview with the writer, this growth was as large, or larger, than it had ever been. In addition to placing the patient under treatment the writer also had a horoscope drawn up of this case. This horoscope indicated that, on account of certain favourable influences at present operating, the patient would be able to carry on—as indeed she is doing, and going about her occupation. Yet the nature of the influences in the future, are such that it is a very questionable fact as to whether the native will pull through. It was stated that this illness, which is now chronic, commenced in or about the year 1913, that the abdominal region generally, is threatened, and a possibility of the heart and back also. The native has, however, immense vitality and resisting power and would thus conquer things which would kill other people. The nature of the treatment also was indicated, such as radiation, electricity, short journeys, changes, etc., because of the corresponding beneficial astrological influences at

work during the present time. It was emphasized that this treatment should be brought into operation *within the next two years*, so that the native would be prepared to meet, and if possible, overcome, the serious malefic influences coming into operation after that date. In fact it was stated that it will be a matter of ten to twelve years or more, before these malefic influences will have passed away. On hearing this, the writer at once recommended the patient to take immediate steps to avail herself of a certain special form of treatment obtainable in the neighbourhood, and thus to take advantage of the present favourable astrological influences. If it had not been for this knowledge, it is quite certain this lady would not have undergone this special treatment.

Another helpful factor is that the influences operating from day to day, or week by week, or month by month, can also be ascertained and worked with, or against. One very important matter here is that dealing with the date of operations. It is most important that if an operation of a serious nature is to be performed, it should be only undertaken when favouring astrological influences are at work. It is a well ascertained fact that patients who undergo operations at such times as accord with helpful astrological influences have, in the main, made good recovery; whilst those persons who have undertaken operations when the influences work adverse, have found that the way to recovery has been difficult and prolonged—if indeed, they have recovered at all. On somewhat similar lines to this and one which can prove very helpful, there may likewise be indicated such matters as the dates for taking up fresh forms of treatment; for going on journeys or starting holidays; removal to more healthful surroundings, etc., etc.

There is one other matter in connection with medical astrology which is worth bearing in mind since it throws light upon what otherwise may seem inexplicable. Probably most of my readers have known or heard at some time or other, of cases which have recovered when left to themselves and for no apparent reason save the lapse of time. The reason has been in all

probability that the native has now passed from under malefic influences—which have possibly been the cause of the trouble—to benefic influences and under their genial operations the patient has got well. It is a well-attested fact that in many cases, though treatment will serve to alleviate the trouble, if the evil astrological influences are still operative, the patient is likely to be ill all the time, no matter what may be done. On the other hand let good influences supervene and, though the patient may do nothing whatever, better health will result.

My readers will doubtless by this time have obtained some idea of the usefulness of this science from its medical side. Its great and outstanding feature is that it deals with each case *in an individual manner* since the individual causes are

sought for and often found. The individual weaknesses and diseases arising therefrom are brought to light and methods of treatment on exact individual lines, are indicated. These are the features which differentiate it from most other branches in the healing art, for the writer believes it quite true to say that no other method of treatment lends itself so completely for utilisation along such personal and individualistic lines. Now the trend of modern healing is more particularly towards the treatment of the individual, as an individual, and not of the treatment of disease in general. The writer ventures to express the opinion that, in the days to come, medical astrology will be used more and more as a means by which such individualistic methods of diagnosis and treatment can be applied.

## Krishnaji

By OSCAR KOLLERSTROM.

**K**RISHNAJI is a supreme mystic, but he is also an artist. It is to the interaction of these two main parts of his character that his dignity and simplicity are due. They are the manifestations of pure spirituality through his artistic nature. Perhaps we should define and then afterwards explain a little of what we mean by the words mystic and artist, and then we shall be in a better position to see how the above statements apply to Krishnaji.

An artist is one who expresses the best in himself in creating physical beauty. He perceives something which "inspires" him and then projects in on to canvas. The happening in his consciousness which is covered by the word "inspired" is not really due to the physical perception, for it is but an accident of an inner perception on the part of the ego of the ultimate Reality—the conception in the mind of the Logos, which is the cause of the existence of the mere physical form perceived by the artist's physical eyes. His inspiration consists of a vision of the Divine Life behind the mere form, the contact with which so stimulates his whole being that the artist becomes potent to create: he expresses himself, he gives to the world what he can of his reaction to this contact with Divinity. The very highest type of artist, however, goes beyond this. The true type reveals to the world not his reaction to the Vision Splendid, but something of the vision itself—he expresses something of God. An artist at this level, however, is one who is verging on the mystic.

The mystic is one who touches the life of God directly; he purifies utterly his bodies and personality and lays them open to the Divine Power which comes from his highest self as a result of its union with God, for his spirit has been rapt up into a contemplation of God's secret Beauty and

drawn by an irresistible love into a burning union with It. According to the facet of that Divine Loveliness which he has approached he is either caught up into the Flame of Creation or merged forever in the everlasting peace of the Divine Darkness; or perhaps the soul loses herself in the white peace of Eternity or is clasped to the breast of her Saviour—her Master. When the soul is drawn back to the body and the ecstasy is finished, the mystic is so charged that he must create—build on earth after the pattern of the heaven in which he found his Master enthroned.

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem,  
In England's green and pleasant land."  
—*W. Blake.*

Thus the mystic expresses his highest self, the self which has been deified. But this process of Deification may be so complete that the individual self is altogether caught up into Deity and instead of its reinforcing the body, God Himself incarnates—not deified soul, but Deity alone. That is the mightiest mysticism, the mysticism exemplified by Jesus Who became the Christ. Though but the briefest sketch, the above will suffice for our purpose as a definition of the words artist and mystic and of what we may call the Supreme Mystic—such an one as the Christ.

We must now explain a little of what mysticism is and show Krishnaji's life as a manifestation of it. All mystics pass through three great stages: purification, illumination and deification, or purgation, contemplation and unification; but this path is preceded by a spiritual awakening which serves to turn the man in the direction of spirituality. This is generally a very glorious though short-lived period—

the time in which he first glimpses the glory of the mountain-tops and feels the guiding hand of divine destiny. It is a happy realization of "the otherness of things," the fact that there is more in this mortal world than the death of forms. This time of joy gives him the impetus needed to carry him through the difficulties of the path of purification, for that is always a time of great pain, where favourite illusions must be cast aside, when the soul must be stripped of the garments of pretence and be able to stand bare and alone in the biting winds of doubt and scepticism. There follows the second stage, that of illumination, a period of contemplation of Divinity and of raptures which bear the soul up to the very feet of God, though not as yet to actual union with Him, for that belongs to the third stage. Before this, the goal of the mystic's life, can be achieved, the period of contemplation must be completed by the usually short but ghastly "Dark Night" of the Soul, its Gethsemane; but then dawns the beauty of that "light that never was on sea, or land," and drawn up by its effulgent beams, the soul is caught into the ecstasy of perfect union which I have described as the central feature of mysticism. Then for the first time the soul knows peace, "for all that is not one must ever suffer with the wound of absence," and "whoever in love's city enters finds but room for one."

The result of this consummation is seen in the crowning fulness of the mystic's work. These three stages are universally characteristic of mysticism, but they do not always follow one another in time, and often overlap to a considerable degree.

In the lucid simplicity and dignified beauty of his book, "*At the Feet of the Master*," we see simple evidence of an unusually splendid awakening on the part of Krishnaji. If further evidence were wanted, this statement could be more than amply supported by a description of the Epiphany of the 28th December, 1911, year by year commemorated by the Brothers of the Star.

That the difficulties of the way of purgation did not pass him by is recorded

in the lines of pain drawn on his face and in his thin, ascetic body, the body which seems all but worn away under the stress of its purification, like a sword that is worn thin on the stone.

The clue to understanding the pain of the struggle lies in a realization of the fact that it was a struggle between Krishnaji, the Supreme Mystic, and Krishnaji the artist. The artist in him would have him be just his natural self in personal ways, and would have him create for himself. And consider for a moment what he might not achieve with all his magnificent powers turned to the creation of art or perhaps a new social order! Krishnaji is an artist; the very body he has made for himself is beautiful, and the necessity of the beautiful is the theme of so many of his talks—talks which themselves throb with the presence of a beauty that amazes. He might be a great artist, save that the Supreme Mystic in him says: "No, not that way; wait, a greater destiny is at hand." And so because of this inhibition Krishnaji is an artist who cannot express himself. Watch him as he speaks, like a leaf in a great wind his whole body trembles with that which it cannot say. Beautiful as is his message, how much lovelier, how much more splendid is that which he cannot tell; so that his real message is contacted only by the few. I have seen many go day after day to where his heavenly pearls were spilled, and perhaps but two or three have caught their radiance.

Those of us who are artists or have something in life which we would create, fill the cups of our beings with the water of our own human knowledge, the energy of our own creative power. But Krishnaji must empty the cup of his being that it may be filled with the divine wine of Christ's most holy Blood. He must deny not alone his bodies, but his very self—his self that is so potent to create, even without the overshadowing. But the Supreme Mystic in him, his highest self, has constructed his bodies so that they must render themselves up as vehicles for Divinity. In support of this I may quote the statement of a very clever astrologer who pointed out to me that one of the most

outstanding facts about Krishnaji's horoscope was its tension, and therefore the consequent difficulty for him to express himself. Instead of being creative in the outer world, the whole of his artist's soul must be turned to the shaping and the polishing of the cup of his being that millions may drink therefrom.

For a more complete understanding of him let us change the simile and think of him as a brush in the hand of our Lord the Christ, with which the picture of the world's life may be repainted. He is thus an instrument in the Divine Hand and cannot himself be a creator in any particular art. He must deny that to himself in order that with him as the instrument a Divine *Avatara* may be the greatest of all artists, with life as His medium of expression instead of paint or a block of stone. This is Krishnaji's sacrifice.

This self-abnegation of the mystic is achieved through poverty, and still today every true mystic must be wedded to that bride. In medieval times that meant the physical taking up of the begging bowl. To-day the renunciation must be just as complete, the poverty just as full, though the method be different. In order that we may live in the world and contact it more closely to the end that we may render it greater service, we wear the clothes of civilisation and retain many of its habits; but though physically retained they must be actually renounced. We must be independent of everything, be able to go without all and yet miss nothing; we must be unattached to the outer things of life. The soul must be able to stand naked and clean before its Maker.

This same principle of the stripping away of all that is unnecessary is seen in true art. Simplicity and dignity is

achieved by this technique. You may see this to perfection in the world of modern art in Dutch architecture, which achieves singular perfection by reason of its simplicity, its rhythm and rationality. It is simple because every line, every brick which is not necessary is felt only by reason of its absence. It is beautiful not by reason of its ornamentation, but only by the manifestation of the simple rhythm which marks all real art. Its rationality is also a stripping of ornamentations and deceptions, for the rationalistic method in architecture is to let the outside elevation speak naturally of the internal construction. The facade does not hide but reveals the construction and plan of the building; thus making the whole to tend towards a simplicity stripped of the unnecessary and false—the true perfection of poverty. I would rather see a building stark in its plainness than rich with false ornamentation which had no real cause or justification. But Dutch architecture is not stark and ugly, but beautiful by reason of its dignified simplicity.

This principle of doing away with the false and unnecessary things is the same process on a smaller scale as that which takes place in the mystic as seen in psycho-analysis. The analyst takes all our conceptions and ruthlessly shows us how valueless they are and on what false foundations so many of them rest. For example, psycho-analysis makes a patient realize how his herd-notions of morality are founded on his fear, and that it is because of this rather than his good nature that he practices his morality. All false supports are taken away and the man is forced to take up the position of being a law unto himself, for he has faced reality and cannot live by pretence. Thus he is thrown back on himself, something within himself, and the outer forms are stripped away.



# Order of the Star in the East, International Fund.

## INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR 1925.

EXPENDITURE.	INCOME.
<b>GENERAL EXPENSES:</b>	<b>DONATIONS TO THE INTERNATIONAL FUND</b> <span style="float: right;">f 7301.08</span>
Accountancy and Administration .. f 620.10	<b>BOOKS AND PAMPHLETS:</b>
Office necessities, Postage, Traveling expenses, Bankers Costs, etc. <span style="float: right;">169.10</span>	Sold and received in 1925 .. .. f 96.14
f 789.29	Invoiced, not yet received .. .. 75.35
<b>BOOKS AND PAMPHLETS:</b>	171.49
Book-value of books and pamphlets sold in 1925.. .. . f 88.06	<b>PHOTOGRAPHS</b> .. .. . 28.49
Freight, Postage, Insurance and Packing on the same .. .. 73.20	<b>INTEREST</b> .. .. . 150.29
Depreciation Books and pamphlets on hand .. .. . 1367.91	<b>PROFIT ON EXCHANGE</b> .. .. . 49.59
1529.17	
<b>BALANCE:</b>	
Being excess of Income over Expenditure for the year 1925 .. .. 5382.48	
f 7700.94	f 7700.94

### BALANCE SHEET.

<b>CAPITAL-ACCOUNT OF THE INTERNATIONAL FUND:</b>	
Balance January 1st, 1925 .. .. f 10248.78	
Excess of Income over Expenditure for the year 1925 as detailed above <span style="float: right;">5382.48</span>	
f 15631.26	
<b>CREDITORS</b> .. .. . 83.40	
f 15714.66	

Audited and found correct:  
Rotterdam,

March 24th, 1926.

JOH. E. VAN KOETSVELD,  
*Auditor.*

Member of the Netherlands Institute of Accountants.

### DECEMBER 31ST, 1925.

<b>CASH BALANCE:</b>	
At the Creiet-and Deposito-Kas, Utrecht .. .. .	f 11923.20
<b>DEBTORS:</b>	
For Books and Pamphlets invoiced in 1924, not yet received .. .. f	1622.06
For books and Pamphlets invoiced in 1925 not yet received .. ..	75.66
To be received from the Eerde-Foundation .. .. .	557.10
2254.82	
<b>BOOKS AND PAMPHLETS:</b>	
Stock on hand .. .. .	1536.64
f 15714.66	

Leerdam,  
March, 1925.

P. M. COCHIUS,  
*Int. Treasurer.*

# A Member's Diary

THE COMING OF THE WORLD TEACHER—BIRTH CONTROL—NERVOUS SYSTEM  
IN PLANTS—THE FUTURE OF WIRELESS.

**I**N a few days now, Kriahnaji will be with us here in London. He is coming almost directly (staying a few days in Paris on his way from Marseilles) from Ootacamund, a beautiful spot—in distance a night's journey from Adyar—where he has been spending a few peaceful weeks with one or two friends.

In this time of National Crisis though which England is still passing, it is difficult to turn one's thoughts to anything other than the strike and all the intensive suffering that it involves and endless increasing bitterness between Employer and Employed—which is bitterness between man and man. But through the cloud that has been thrown over the country, there gleams, inexpressibly comforting, the knowledge of Krishnaji's near presence. His being here is not, of course, going in any way to alter existing conditions—but he stands for the Great Teacher and bears with him His message of peace and hope to mankind.

This strike in England is only a glaring instance of the great misery with which the whole world is at present racked. It may be asked, doubtfully, how even the World Teacher Him self will be able to unravel the successive intricate tangles into which the interminable struggles of men shape themselves; as, in the game of cat's cradle, the piece of string is changed into a never ending variety of patterns. But it is a fact that the success of His Coming depends largely upon the strength and support of His disciples. We, as Star Members, must form ourselves into a great chain of people, linked unflinchingly together round the whole world, and we, knowing the tremendous part that is to be played by each one of us, must make ourselves stronger, have all our own weaknesses and troubles surmounted and cast into the shadows by the one tremendous, predominant desire to serve Him. As a chain is as strong as its weakest link—so the power to make His Coming a success or a comparative failure rests with every individual—according to his own strength or weakness.

\* \* \* \*

**I**T is interesting to notice how over and over again in history, the fate of the pioneer is persecution, while the cause he advocates is adopted without difficulty by a succeeding generation. A striking example of this is shown by the fact that fifty years ago Dr. Besant and Mr. Bradlaugh were ostracised for advocating birth control, and recently Lord

Buckmaster moved a resolution in the House of Lords asking the Government to withdraw the restrictive orders which prevented doctors in maternity centres giving the necessary information to poor mothers, to enable them to limit their families. This resolution was carried by 57 to 44. This whole question is of great importance from the point of view of the interests of the race. If information about birth control could be extended to all classes it would be a step forward, in that at present the work of carrying on the race is left for the most part in the hands of those most unfit for this great national duty, and the sickly, diseased and underfed are reproducing at a rate nearly double that of anyone else. The fact that birth control is already very largely exercised by the well-to-do makes it imperative that the knowledge should be extended to the less fortunate. But at the same time the idea of motherhood as a sacred vocation, motherhood for the sake of the race, needs to be more universally inculcated. Women, still under the novel influence of their emancipation, in their eagerness to adopt masculine professions, are apt to forget the significance of their own glorious heritage. Motherhood is as much a vocation as anything else and needs as much training. There are as few real mothers in the world as there are real artists.

\* \* \* \*

**S**IR JAGADIS CHANDRA BOSE, F.R.S., the great Indian scientist, gave, the other day a thrillingly interesting lecture at University College, University of London, on the Nervous System of Plants. His lecture was illustrated by lantern slides and he also gave a few experimental demonstrations. It was almost impossible, he said, to procure the right flowers for these experiments, which gave rise to some very scathing remarks on the part of Sir Jagadis concerning our English climate—remarks which were justified as there happened that day to be a thick pea-soup fog.

The purpose of the lecture was to show that the nervous system in plants was the same as that in animals and human beings. Just as a scientist measures the reflex action of an animal so can he measure the reflex action of a plant. Sir Jagadis has invented an instrument by which the plant measures its own reflex action, proving that a plant is more sensitive than the lower animals: it is less so than the higher animals. Another interesting fact is that fat

# THE THEOSOPHICAL BOOKSHOP

43, GREAT PORTLAND STREET, LONDON, W.1.

NEW BOOKS AND REPRINTS READY OR IN THE PRESS FROM

## The Theosophical Publishing House Ltd.

- HEREDITY AND REINCARNATION. By D. STEVENSON HOWELL. Just out.  
Paper 1s. net. Cloth 2s. 6d. net.
- MEATLESS MEALS MADE EASY. By F. E. I. MILLS. Boards 1s. net.
- THE APOCALYPSE AND INITIATION. By DAISY E. GROVE. Ready immediately.  
4s. 6d. net.
- THE TEMPLE OF LABOUR. By MAUD MACCARTHY. In the Press.  
Paper 3s. net, Cloth 5s. net.
- THE COMING OF THE WORLD TEACHER. By ANNIE BESANT, D.L.  
The lectures on the above to be delivered at the Queen's Hall, in June, will be published at 6d. each as soon as possible after each lecture.
- FROM PIONEER TO POET. By ISABELLE M. PAGAN. 12s. 6d. net.  
The reprint of this standard astrological work is now ready.

### NEW PHOTOGRAPH OF DR. BESANT.

Grey Matt, Boudoir Photograph .. .. .	8 in. x 6 in. ..	15/-
Do. Cabinet size .. .. .	6 in. x 4 in. ..	7/6
Photogravure Engraving .. .. .	8 in. x 6 in. ..	3/-
Do. Cabinet size .. .. .	6 in. x 4 in. ..	2/6

POSTCARD PHOTOGRAPHS of J. Krishnamurti, Bishop C. W. Leadbeater, C. Jinarajadasa, Bishop Arundale, Mrs. Arundale, Bishop Wedgwood, Rev. Oscar Kollerstrom, H. P. Blavatsky, Col. Olcott, Le Comte de St. Germain. 9d. each.  
Above photographs size 1in. by 1½in. 6d. each.

# EUSTACE MILES LECTURES

ON PRACTICAL SUBJECTS

EVERY THURSDAY at 3-45 and 6-15 p.m.

- June 3. Mrs. St. Hill on: "MORE ABOUT SCIENTIFIC PALMISTRY," at 3-45 p.m.  
Mr. Eustace Miles on: "OUR FIVE HEREDITIES," at 6-15 p.m.
- .. 10. Miss Catherine Brown, M.C.A. (late Principal of the Eustace Miles School of Cookery), on: "CONSERVATIVE COOKERY AND ITS IMPORTANCE"—with Recipes. At 3-45 p.m. Questions answered.  
Mr. Eustace Miles on: "THE FRUIT CRAZE," at 6-15 p.m.
- .. 17. Madame Bishop Anderson on: "PSYCHIC GIFTS," at 3-45 p.m.  
Mr. Eustace Miles on: "MALNUTRITION," at 6-15 p.m.
- .. 24. Miss Hylda Rhodes, B-es-Ls. (Mrs. C. E. Ball), on: "THE VALUE AND MEANING OF COLOUR," at 3-45 p.m.  
Mr. Eustace Miles, "ABOUT WALKING AND HOLIDAYS," at 6-15 p.m.

IN THE

Green Salon at 40, Chandos St., Charing Cross, W.C.2.

ADMISSION 1/-.

N.B.—All who attend any lecture by Mr. EUSTACE MILES will be given free a SUMMARY of that Lecture, and are invited to ask questions when the Lecture is over.

A List will be sent free to any name and address:

juicy plants are sluggish and insensitive, and that they have very little reflex action: which is much the same in the case of fat animals and fat people.

The great interest in this theory from our point of view is, firstly, that in contrast to the old idea that the life of plants differed essentially from that of animals, Sir Jagadis really upholds unknowingly the Theosophical idea that it is one divine life permeating the whole of nature. Secondly, as plants react in the same way as animals, it is highly possible that plant life may come in time to take the place of animal life in regard to vivisection—in which case no cruelty would be involved as plants feel no definite pain owing to the fact that they can have absolutely no fore-knowledge of what may happen to them and no power of expectancy.

\* \* \* \*

ONE of the few industries which received a boom owing to the general strike was the making of wireless sets. Many people who had hitherto regarded the wireless as an unnecessary luxury came to look upon it as a necessity, and it certainly helped to counteract rumour and panic.

There is a very terrible side to our mechanical age which is likely to increase as the years go by. We are already threatened that as the knowledge of wireless is increased a young child will learn his letters by wireless means, and, growing, will attend school and university without leaving home. He will learn tongues by direct intercourse with foreign lands, and choose his career after extensive investigations into the different openings made possible by international intercourse.

#### HIS FRIENDS.

He will have his companions and social life just as any present-day lad might, but his friends will include many of other nationalities whom he will probably never approach in the flesh,

though knowing each well by (wireless) sight.

Follow his career into business. He becomes a financier on the (wireless) stock exchange. His broker is in instant communication with him, of course by wireless. Wireless communication will be to the business world of the future what the telephone is to it now—but without the irritation which the personal equation induces.

His interests are world-wide, his control reaches to the furthest corners of the earth, his daily business associates are recruited from quarters thousands of miles removed from each other.

All this tremendous traffic through the ether will have to be controlled by the "policeman of the ether." He will have difficult problems to tackle and domestic troubles to settle which may involve questions of world finance, as, for instance, if he gets a complaint from the housewives in a certain district that someone is jamming their dish-washing wave length so that all the domestic contrivances have been put out of order, and on investigation finds that our financier has encroached on the wave length allocated to the housewife, for the purpose of putting through some nefarious speculation.

His wireless observation officers would need to handle such a situation with tact.

## Holidays in Holland

Sea and country. Vegetarians and others may spend quiet yet interesting holidays at Noordwijk-aan-See.

Woodland scenery, 15 minutes from sea. International lawn-tennis and golf matches. Within easy reach of Leyden, the famous tulip fields and The Hague.

Terms: 4 guilders per day per person.  
5 guilders during August.

Apply early to:—

"Duijnwijk," Noordwijkerhout,  
Holland.

## THE STANDARD ASTROLOGICAL TEXT BOOKS

15/- each (Postage 1/- each  
book extra.)

**ASTROLOGY FOR ALL:** Simple and instructive, no calculations.

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

**HOW TO JUDGE A NATIVITY:** Complete rule for judgments.

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

**THE PROGRESSED HOROSCOPE:** Showing your tendencies at a glance.

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

**ESOTERIC ASTROLOGY:** Showing the inner side of Astrology.

**PRACTICAL ASTROLOGY:** Alan Leo, 5s. Postage 6d.

## BOOKS by Mrs. LEO

(Postage 6d. each book extra):—

**RAYS OF TRUTH,** 5/-

**ASTROLOGICAL ESSAYS,** 5/-

**THE LIFE AND WORK OF ALAN LEO,** 6/-

**THE ROMANCE OF THE STARS,** 3/6

**PLANETARY INFLUENCES,** 1/-

These Prices are nett.

Please note the address and send direct to:—

'MODERN ASTROLOGY' Office  
IMPERIAL BUILDINGS, LUDGATE CIRCUS  
LONDON, E.C.

# THE THEOSOPHICAL BOOKSHOP

43, GREAT PORTLAND STREET, LONDON, W.1.

NEW BOOKS AND REPRINTS READY OR IN THE PRESS FROM

## The Theosophical Publishing House Ltd.

- HEREDITY AND REINCARNATION. By D. STEVENSON HOWELL. Just out.  
Paper 1s. net. Cloth 2s. 6d. net.
- MEATLESS MEALS MADE EASY. By F. E. I. MILLS. Boards 1s. net.
- THE APOCALYPSE AND INITIATION. By DAISY E. GROVE. Ready immediately.  
4s. 6d. net.
- THE TEMPLE OF LABOUR. By MAUD MACCARTHY. In the Press.  
Paper 3s. net, Cloth 5s. net.
- THE COMING OF THE WORLD TEACHER. By ANNIE BESANT, D.L.  
The lectures on the above to be delivered at the Queen's Hall, in June, will be published at 6d. each as soon as possible after each lecture.
- FROM PIONEER TO POET. By ISABELLE M. PAGAN. 12s. 6d. net.  
The reprint of this standard astrological work is now ready.

### NEW PHOTOGRAPH OF DR. BESANT.

Grey Matt, Boudoir Photograph .. .. .	8 in. x 6 in. ..	15/-
Do. Cabinet size .. .. .	6 in. x 4 in. ..	7/6
Photogravure Engraving .. .. .	8 in. x 6 in. ..	3/-
Do. Cabinet size .. .. .	6 in. x 4 in. ..	2/6

POSTCARD PHOTOGRAPHS of J. Krishnamurti, Bishop C. W. Leadbeater, C. Jinarajadasa, Bishop Arundale, Mrs. Arundale, Bishop Wedgwood, Rev. Oscar Kollerstrom, H. P. Blavatsky, Col. Olcott, Le Comte de St. Germain. 9d. each.  
Above photographs size 1in. by 1½in. 6d. each.

# EUSTACE MILES LECTURES

ON PRACTICAL SUBJECTS

EVERY THURSDAY at 3-45 and 6-15 p.m.

- June 3. Mrs. St. Hill on: "MORE ABOUT SCIENTIFIC PALMISTRY," at 3-45 p.m.  
Mr. Eustace Miles on: "OUR FIVE HEREDITIES," at 6-15 p.m.
- .. 10. Miss Catherine Brown, M.C.A. (late Principal of the Eustace Miles School of Cookery), on: "CONSERVATIVE COOKERY AND ITS IMPORTANCE"—with Recipes. At 3-45 p.m. Questions answered.  
Mr. Eustace Miles on: "THE FRUIT CRAZE," at 6-15 p.m.
- .. 17. Madame Bishop Anderson on: "PSYCHIC GIFTS," at 3-45 p.m.  
Mr. Eustace Miles on: "MALNUTRITION," at 6-15 p.m.
- .. 24. Miss Hylda Rhodes, B-es-Ls. (Mrs. C. E. Ball), on: "THE VALUE AND MEANING OF COLOUR," at 3-45 p.m.  
Mr. Eustace Miles, "ABOUT WALKING AND HOLIDAYS," at 6-15 p.m.

IN THE

Green Salon at 40, Chandos St., Charing Cross, W.C.2.

ADMISSION 1/-.

N.B.—All who attend any lecture by Mr. EUSTACE MILES will be given free a SUMMARY of that Lecture, and are invited to ask questions when the Lecture is over.

A List will be sent free to any name and address:

# THE LIBERAL CATHOLIC

Published MONTHLY in Australia, Great Britain and the United States.

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

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

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

In AMERICA—2041, Argyle Ave., Los Angeles, Ca. 11., U.S.A.

In AUSTRALASIA and other Countries The Business Manager, Box 5, Killara Post Office, N.S.W., Australia  
Subscription—6/6 per annum and 1/- postage. 8d. per copy. In the United States, \$1.50 post free.

# The Theosophist

Edited by ANNIE BESANT, D.L.

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

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

9½ × 6¼ inches.

136 pp. Illustrated.

Annual Subscription:

Rupees

11 4 0

For all Countries outside British India, Ceylon and Burma.

POST FREE.

## THE THEOSOPHICAL PUBLISHING HOUSE

38, GREAT ORMOND STREET, LONDON, W.C.1; 826, OAKDALE AVENUE, CHICAGO, ILL; and ADYAR, MADRAS, INDIA.

# The Theosophical Society in England.

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

HEADQUARTERS LIBRARY AND READING ROOM open Daily, for Members and Library Subscribers (except Sunday), 11 a.m. to 7 p.m.

Public Lecture Halls: MORTIMER HALLS, 93, Mortimer Street, London, W.1.

PUBLIC LECTURES, Sundays, 7 p.m., Wednesdays 8 p.m. *Beginners' Class*, Wednesday, 6-30.

## THE THEOSOPHICAL REVIEW.

*A Monthly Journal of Brotherhood, Religion, Occultism and the Arts.*

PRICE SIXPENCE.

ANNUAL SUBSCRIPTION 7s. 6d.

Everyone should read

# "THE OCCULT REVIEW"

Monthly 1/- net, *Founded 20 years ago*, Post free 13/6 per ann.

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

SEND FOR RIDER'S CATALOGUE OF PUBLICATIONS covering a wide field and including works on New Thought, Mysticism, Psychological Research, Occult Philosophy, Freemasonry, Astrology, Alchemy, Hypnotism, Mental Pathology and Therapeutics.

London: RIDER & CO., Paternoster House, E.C.4,

## THE "HERALD" PROFESSIONAL CARDS

NORMAL SIGHT  
WITHOUT GLASSES  
(DR. BATES' METHOD)

**Miss K. Beswick**

*Consultation by  
Appointment only.*

Tel: Mayfair 1269.

62, BROOK STREET,  
W.1.

NORMAL SIGHT  
WITHOUT GLASSES  
(DR. BATES' METHOD)

**M. E. Gore, M.D.**

*By Appointment only*

51 MAIN STREET  
ORANGE, N.J.

NORMAL EYESIGHT  
WITHOUT GLASSES

**Mr. C. S. Price**

*By Appointment*                      62, BROOK STREET,  
LONDON, W.1;

**Telephone—Grosvenor 2240.**

**J. Allen Patreiuex, F.N.C.A.,**

*(Fellow, Nature Cure Assoc.)*

Therapeutic Institute, 18 King's Road, Sedgley Park, Manchester. Dr. Starr White's Ultra Red Ray Therapy and Pulsoidal Therapy, "Dowsing" Radiant Heat, "Greville" Thermal, Colour Therapy, High Candle Power, Massage, Osteopathy, Hydro-therapy, Electro-Therapy, Herbalism, Dietetics, Psycho-Therapy, Eye Treatment without glasses, etc. Tariff sent. First consultation free.

### SUNLIGHT & ELECTRIC THERAPEUTIC NATURE TREATMENT LTD.,

(8, Francis St., Victoria, S.W.1. next A. & N. stores.)

#### SUNLIGHT FOR HEALTH.

Skin, Nerve, Tissue, Blood, Debility,  
Medical Electricity, Massage.

Sunlight Treatment as applied in Switzerland,  
Berlin, Munich and other Continental Health  
Clinics.                      Under qualified direction.

THREE TREATMENTS FOR ONE GUINEA.

Telephone Vic 5615                      HILDA M. SIMMONS, F.T.S.  
or write for particulars.                      Principal.

Telephone: Mayfair 8768

**Mr. J. H. Charles**

CHIROPODIST

2, MANCHESTER STREET,  
MANCHESTER SQUARE, W.1

*Near to "Wallace Collection" and to "Baker St."*

**William Thomas Pavitt**

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

17, HANOVER SQUARE, W. 1.

**The Women's Printing Society, Ltd.**

81 & 85, Brick Street, Piccadilly, W.1., under-  
takes Printing of all kinds, including pamphlets,  
periodicals, cards, etc. Estimates given.

Tel: Grosvenor 1942.

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

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

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

**BEXHILL-ON-SEA.** Above Theosophical premises  
 Furnished Bed-sitting rooms, without Board, cooking facilities for Vegetarians. Near sea-bathing, recreation grounds, etc. Apply — J. L. CATHER, 40, Wickham Avenue, Bexhill-on-Sea

**TO LET**  
 Simply furnished, two large, pleasant rooms in Brighton, to quiet people from June 12th—July 31st. Terms mod. No attendance. Charwoman obtainable. Near trams and buses. Apply by letter only, Miss BUTCHER, 17, Compton Avenue, Brighton.

**Life's Chart—The Hand**  
 Being a Lecture Broadcast from Marconi House, London, by G. W. CHILD, Lecturer and Consultant. 12 pp. and Cover. Ad. post free. Interviews by appointment. Interesting literature post free on application.  
**G. W. CHILD** 6, Netherford Road, CLAPHAM, LONDON, S.W.4.  
 Telephone: BATTERSEA 1008.

**EUNICE B. PETRIE**  
 Health Food Stores,  
 139, Church St., Kensington, W.8.  
 Phone: Park 5183.

**HYGEIA HOUSE.**  
 37/39, Warrington Cres., Maida Hill, London, W.9. Famous for comfort and convenience. 12 mins. from Piccadilly. Excellent catering (exclusively vegetarian). Separate tables, individual attention. Gas fire in each bedroom. Four acres of ornamental grounds. Single room from 50/-.  
 Apply Mr. and Mrs. Whitfield for tariff.

Let us learn French in beautiful Neuchâtel  
 Mountains, Lake, Woods, University, School of Commerce.  
**Miss EMILY RUESCH, F.T.S.**  
 22 Rue 1er Mars, Neuchâtel, (Switzerland)  
 Guest House for ladies only. Terms £2.

**The Glade Garden School**  
**GRASMERE ROAD, BROMLEY, KENT**  
 Modern Day & Boarding School. Co-Educational. Montessori Dept. Margaret Morris Dancing. Carpentry. Pottery and Other Crafts. Special Arrangements for Outside Students, Adults and Children in Art and Craft Subjects

**PAIGNTON, SOUTH DEVON.**  
 VEGETARIAN GUEST HOUSE.  
 Good position. Sunny. One minute from Goodrington Beach. Quiet. Safe bathing. Separate tables. Terms from £2 10s.  
 THE MISSES STAATS, Beach Hurst.

**Godshill Park, Isle of Wight.**  
**VEGETARIAN GUEST HOUSE.**  
 Large old country house and garden, 200 ft. up. Tennis, croquet. Delightful scenery and climate. Central heating. Home grown vegetables. Large library. Terms reduced in Winter.—Mrs. WYNNE

**South Devon for Sunshine**  
 F.T.S. receives a few paying guests in her charming bungalow house. Good garden. Facing South and open sea. Food reform diet.  
**KINGSDOWN, TEIGNMOUTH**

**2 Jevington Gardens, EASTBOURNE**  
*The well-known Vegetarian Guest House,*  
 Best locality, central. Large, bright rooms  
 Wireless.  
**Mrs. HILDA M. ROGERS (Cookery Diploma)**

**AN IDEAL GUEST HOUSE**  
 16 and 17, Norfolk Terrace, BRIGHTON  
 Mr. and Mrs. Massingham have added the adjoining house, and now have 4 large reception rooms including dining room to seat 60. All Bedrooms Hot and Cold Water, Gas Fires, etc. Write for Tariff. TERMS MODERATE AND INCLUSIVE.

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

**PEACEHAVEN**  
**ON THE DOWNS BY THE SEA**  
**VEGETARIAN GUESTS** received in BUNGA-LOW HOME. Terms £2 12s. 6d. Reduction for two sharing room. There is an excellent bus service between Brighton and Newhaven, and many interesting Downland villages are within easy reach.—Mrs. MILLS, Southdown Avenue, Peacehaven, nr. Newhaven, Sussex.

**HURSTDENE Nutfield Rd. REDHILL SURREY.** Phone: 454 Redhill.  
**AN IDEAL FOOD REFORM GUEST HOUSE** for tired Town Dwellers. Open-air Chalets, Tennis, restful Garden. Daily Char-a-Banc Tours to all parts of Surrey, also to Brighton, Hastings and Eastbourne. Good Train service. Twenty-one miles from London. Gas fires in bedrooms. Miss BARDSLEY

**COTSWOLD HILLS**  
**FOOD REFORM HOLIDAY HOME, 600 ft.** above sea level. Delightful scenery and woods; invigorating air.—Apply prospectus, Miss Francée Jeans, Pitchcombe, nr. Stroud, Glos.



## "GORSE CLIFF" Milford-on-Sea, Hants

Sole Proprietor—HAROLD W. GODDARD.

**I**DEAL vegetarian guest house, overlooking English Channel and Isle of Wight. Climate bracing, with a maximum of sunshine. All modern conveniences. Central heating. Hot and cold water in bedrooms, etc. Excellent tariff. Fired and unfired food. Sea-bathing. Tennis. Croquet. Billiards. Excursions arranged to places of interest. Motor buses from Southampton to Bournemouth pass the gate at frequent intervals. Garage accommodation.

For terms and particulars apply:—*THE WARDEN, Gorse Cliff, Milford-on-Sea, Hants.*  
Telephone:—56, Milford-on-Sea. Telegrams:—Gorsecliff, Milford-on-Sea.

## WELCOME TO "WARRIEWOOD"

PARK AVENUE, VENTNOR, I.W.

This is a recently opened Vegetarian Guest Home, situated in the loveliest part of Ventnor. It is opposite the beautiful pleasure gardens and park, and only 3 minutes from the sea.

**ATTRACTIONS.** Charabanc tours round the Island; generous luncheons packed for picnic parties; home-made bread, cakes, pastry, fruit and nut cakes, etc.; excellent library of advanced and light literature; billiards, wireless, etc., etc.

Everything is done to make visitors' holidays happy in every way, and the beautiful surroundings inside and out, combine in making "Warriewood" a most attractive holiday centre.

The journey from London is an easy one, and takes only 3½ hours.

Terms from 3 guineas (plus 10% advance for July and August).

Apply Mrs. McDougald, Proprietress. Telegrams "Warriewood" Ventnor.

## FORTUNE'S WELL.

The first VEGETARIAN GUEST HOUSE in England on Star Land, administered by Trustees on behalf of the Order of the Star in the East. Primarily intended as a RETREAT for WORKERS in the Order, but open to Non-Members, also. Situated in the heart of the COTSWOLDS, it is an ideal place for a really quiet holiday amid glorious scenery.

**NOW OPEN**

Terms strictly moderate. Accommodation limited. Book early. Apply:—*THE SECRETARY, Fortune's Well, Shepscombe, near Stroud, Glos.*

## The Fellowship Club

51 and 52, LANCASTER GATE, W.2.

An exclusively vegetarian Residential Club. Includes fine lecture, library and reading rooms in addition to drawing-room, lounge (wireless) and dining-room. Partial board, breakfast and dinner and full board Sundays. Single room from £2 15s. 6d.; double from £5 10s. Apply Managersess. (Tel. 7697 Paddington). For information as to Club Membership, lectures and library, apply to the Organizing Secretary, 52, Lancaster Gate, W.2.

## Christian Mystic Lodge.

President—Mrs. DAISY GROVE, Author of "The Mystery Teaching of the Bible."

**OBJECTS:**

*The interpretation of Theosophy in terms of Christianity and Christianity in terms of Theosophy.*  
**PUBLIC LECTURES Alternate Mondays, at 52, Lancaster Gate, W.2 at 5-30.**

**STUDY CIRCLE** for F.T.S. only, conducted by Miss VIOLET M. FIRTH (Dion Fortune) on alternate Mondays at 5-30 at 3, Queensborough Terrace, Bayswater. *Particulars and Syllabus from Mr. E. H. HOMAN, 3, Queensborough Terrace, W.2. 'Phone: PARK 7217.*

The Proceedings of the Lodge are issued monthly. Annual Subscription 2/6. May be obtained CAPT. MUIRSON BLAKE, "Mon Abri," Chorley Wood, Herts.

## "LILY HURST"

HEALTH CULTURE HYDRO

95, UPPER TULSE HILL, S.W.2

*Terms from 2½ guineas per week.*

NON MEAT CUISINE

OPEN AIR SOLARIUM

RADIANT HEAT AND LIGHT BATHS

W. S. HENDRY.

'Phone: Streatham 3045.

# The Order of the Star in the East.

---

**T**HE HERALD OF THE STAR is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on another page.

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

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

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

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

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

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

## TO ADVANCED THINKERS AND HUMANITARIANS.

*These preparations, entirely free from all Animal and deleterious Chemical and coloring substances, are now put on the Western market as used in India by Princes, Priests, and the Orthodox Sects, being specially prepared from secret ancient formulæ, and are Guaranteed Ritually Pure and free from all ANIMAL Contamination.*

### Sylvia's Cernoline

Reg.  
HEALS LIKE MAGIC

For

**Eczema, Abscesses,  
Burns, Wounds, Piles,  
Ringworm, Stings,  
etc.**

Is specially recom-  
mended for Piles,  
And All Inflamed Parts

*Cernoline will save you  
endless pain.*

*Always keep a supply  
ready.*

In pots, 1/9 and 3/-

### Sylvoline Skin Vitalizer

Reg.

Builds up the fallen  
tissue, removing all  
lines, wrinkles, etc.,  
from face and neck,  
giving that smooth skin  
and clear complexion  
that is the heritage of  
youth. Wonderful as  
a cleansing cream. The  
finest day and night  
cream, is germ proof,  
and will not promote  
hair growth.

**SPECIAL NOTE.**—In cases  
of Sunburn, SKIN VITALI-  
ZER will be found to allay  
all irritation and prevent the  
skin from peeling and freck-  
ling. Should be used before  
and after shaving.

In pots, 1/3 and 2/6

### Sylvia's Nugalin

Reg.

For

**Neuritis, Rheumatism,  
Sciatica, Lumbago, all  
Strains and Sprains,  
Colds & Sore Throat.**

This wonderful salve has  
given results far beyond  
expectations in serious  
cases of Neuritis.

Rubbed into Chest and  
Throat will prevent Pneu-  
monia;

Excellent for tired feet  
and joints,

In pots, 1/9 and 3/-

You will find this Guarantee



in all Cernoline preparations

SOLD AT THE "STAR" SHOP, 61, BAKER STREET

### Cernoline Soap (MEDICATED)

A Pure Olive Oil Soap combining all  
the elements of Cernoline. Antiseptic and  
soothing. Specially recommended for  
allaying irritation arising from Eczema,  
etc. Excellent for bath, diffusing Pine  
oil extracts.

10d. per tablet,

Box of three tablets, 2/4

### Sylvoline Skin Vitalizing Soap

A delicately perfumed Pure Olive Oil  
Soap giving that velvety softness of the  
skin necessary to a Perfect Complexion.  
Suitable for children and most delicate  
skins.

10d. per tablet,

Box of three tablets, 2/4

WE SELL CONTENTS AND NOT FANCY POTS.

Numerous Testimonials of "Cernoline Preparations" from all parts of the world.

Obtainable from Army and Navy Stores, Civil Service Association, John Barker's, Ltd., Harrod's,  
Whiteley's, Selfridge's, Marshall & Snelgrove's, Derry & Toms', Barnes', Schoolbred's, Harries', Boots,  
etc., Chemists, and all leading HEALTH FOOD STORES and Depots throughout Great Britain, or direct  
(post free in Great Britain, Foreign post extra) from the Manufacturers:—

**CERNOLINE, Ltd., 21, Golden Square, Piccadilly Circus,  
LONDON, W.1.**

Phone, 6177 Gerard,

Cables, Cernoline, London.