

# The Herald of the Star



FEBRUARY, 1918

## *This Month's Special Features:*

War, Industry and Unrest.

*By E. J. Smith*

The Duties and Responsibilities of Citizenship.

*By Sir Arthur Chapman*

Russia, 1911—1918.

*By Princess Galitzine*

The Case for India.

*By Annie Besant*

In the Starlight, *by Lady Emily Lutyens*

The White Cross. An Appeal,  
*by Maria Montessori*

Poem: The Eternal Pity, *by E. A. W.*

Poem: The Abbé Sicard, *by G. R. G.*

Schools of To-morrow—II.,  
*by Josephine Ransom*

Books We Should Read.

Blind Citizens, *by Arthur Burgess*

International Bulletin.

Paracelsus, *by L.*

For the Children.

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# The Order of the Star in the East

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

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many 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 up.

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

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

- (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our 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.



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

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 6d. ; America, 15 cents ;  
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**P**EACE be to the North and South, to the East and West ;  
Peace be to all above and all below.  
Peace, all-embracing, all-pervading Peace.  
The Peace of quiet lakes, and hills, and woods ;  
The Peace of summer eves and moonlit nights ;  
The Peace of ocean calms and starry skies ;  
The Peace of faithful and contented hearts ;  
The Peace and blessings of the Holy Ones,  
Flow into me and out from me to all,  
Peace be from me to all, from each to all,  
In all three worlds dwelling,  
Peace ! Peace ! Peace !  
Nay, let there be no more of me and mine ;  
Let me but live a centre in the Peace ;  
Lose, whelm, forget, and merge myself in Peace—  
Peace, all-embracing, all-pervading Peace,  
Peace to all beings, everlasting Peace.

—From America.





# IN THE STARLIGHT

By LADY EMILY LUTYENS

*It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.*

A GREAT reform, pregnant with possibilities for the future, has been assured during the past week by the safe passage of the Reform Bill through the House of Lords, giving votes to 6,000,000 women. At the same moment the Congress of the United States of America has also passed an amendment granting the franchise to women, which, if endorsed by the Senate, is likely to become universal throughout all the States. Not only does this double event mark the peaceful conclusion of a long and arduous fight, but it ensures the political co-operation of women in the settling of all those great problems of reconstruction which will present themselves when the war is over. Furthermore, it establishes one of the great principles which must mark that new world, which is the equality of men and women, and it may therefore be said to be the first fruits of this terrible war, and a happy augury for the year which has just dawned, for there can be no doubt that every step taken in every country towards the practical realisation of the great principles of freedom and democracy for which this war is being fought bring us all nearer to the day of peace. As Mrs. Besant so truly expresses it in her fine presidential speech to the Indian Con-

gress, which we print in this issue of the HERALD:

For the true object of this war is to prove the evil of, and to destroy, autocracy and the enslavement of one nation by another, and to place on sure foundations the God-given right to self-rule and self-development of every nation, and the similar right of the individual, of the smaller self, so far as is consistent with the welfare of the larger self of the nation. . . . The new civilisation of righteousness and justice, and therefore of brotherhood, of ordered liberty, of peace, of happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears.

There is no doubt that with the opening of 1918 a new spirit is dawning upon the world and that the longing of all hearts for a "people's peace" seems nearer accomplishment. Let us try to recognise the important part that Russia is playing in this connection, clearing our minds from the prejudices fostered by the reactionary Press, who fear revolution a great deal more than they fear militarism. Russia, unarmed, discrowned, torn by famine and discord, is yet showing to the world how great is the moral force of an ideal. Russia, by her peaceful propaganda, is doing more to undermine the German armies than she could accomplish with her guns; Russia, with her open proclamation of the principles of "no annexations and self-determination for all



peoples," and her immediate practice of those principles, has done more to unmask the cynical selfishness of Imperialist ambitions than any diplomacy could reveal. Russia has the courage to stand unflinchingly for the principles she professes, armed only with the might of moral force, and already that force has wrought more than all her armies. So let us, Brothers of the Star in all lands, send our strong thoughts of love and trust to Russia in this hour of her martyrdom.

In the meanwhile the war follows its dreadful course, with its ever-increasing roll of dead and maimed, and the appalling spectre of famine looms already over the war-stricken nations.

We take the following statement from the *Cambridge Magazine* of December 29 :

#### BELGIUM

The *Gazette de Hollande*, in publishing a report made last spring by an American, Mr. Pate, on the condition of affairs in Belgium, says: "The people were living almost entirely on the ration given by the Commission for Relief in Belgium, and were in so weak and emaciated a condition that they had no power to resist even such illnesses as influenza. At Mons, a town of 30,000, the number of deaths recorded for the first quarter of 1917 was double that for 1916. The progress of tuberculosis in the populous and industrial parts of Belgium during the last few months has taken an alarming turn. Among more recent developments in Southern Belgium is the arrival of the French refugees . . . who make an additional demand on the already lacking native foodstuffs."

#### POLAND

Regarding Poland, *Politiken* says: "The hour has arrived that may prove fatal for this country and her despairing people . . . The question now is whether the country will succumb to famine, whether it will become a dead desert quite automatically and irretrievably lost. Famine is ravaging everywhere, and the people have therefore lost all power of resistance against epidemics. . . . Typhus and dysentery are raging everywhere. . . . The Polish people is now a people of human shadows—irretrievably lost everywhere where diseases attack. But even amidst the unlimited poverty and want there is one thing that stands out. I am thinking of the dying off of the children. . . . The children who do not get any food run about the streets searching for something edible, or gather in great flocks outside the barracks, in the hope that something may be left over for them from the canteens. In the streets of Warsaw and Lodz one sees children lying asleep in the middle of the footpaths; one sees them search the dustbins like starved dogs. . . . The want has been

so great that mothers have kept their children's dead bodies at home a whole week, concealing their death to the authorities in order to let the living during that short time have the benefit of the bread cards of the dead. And mothers have deserted their homes because they could no longer endure to see the sufferings of their dying children. . . . And where is help to come from? Where is active sympathy to be sought?"

#### FINLAND

We learn from the *Nation* (New York Independent): "The very latest news from Finland announces that already deaths from starvation have occurred there, and that the food situation looks hopeless. A large amount of grain was recently bought up in America and a sum paid in advance, but now the American Government has refused to allow its shipment. The Finns still hope that negotiations may prove successful, otherwise the deaths of thousands may be expected. During the war the people have suffered terribly from the scarcity of food, and this year the frosts have destroyed crops to the extent that they are now two-thirds below normal. The cattle have been killed to feed the Russian Army, and the people in the northern part of Finland have lived all summer on bark bread and fish. In a couple of weeks the lakes will be frozen, which means an end to the fish supply."

*Politiken* observes: "It is now becoming clear that if the war continues the fate impending on Finland must overtake the whole world. Cold, hunger, darkness, and misery will drag civilisation back to the Middle Ages."

#### LUXEMBOURG

The *Freie Zeitung* reports: "Tuberculosis is making rapid strides, 'hunger-typhoid' has made its appearance, and the death-rate, especially of children and those without means, is enormous. Everything is lacking, or is of an exorbitant price. . . ."

#### GREECE

The *Journal des Débats*, writing of Greece, says: "Among the difficulties which the Greek Government has at present to face, undoubtedly the most serious is the food problem. As time goes on the situation becomes more and more grave and almost desperate. Athens and the Piræus, as well as most of the provincial cities, have long since ceased to have enough to eat; in certain places, such as Samos, there are even reports of death by starvation. . . . Food-stuffs, such as rice, sugar, cereals, and dried vegetables, have almost entirely disappeared from the market."

The responsibility for this state of affairs is placed upon the Allies, as they requisitioned the Greek merchant fleet.

#### SERBIA

The *Journal de Genève* also blames the Allies for boasting of restoring the ancient glory of Serbia, and meanwhile leaving the inhabitants to starve. "But will there be any Serbians left to benefit thereby if nothing is done meanwhile to rescue this unhappy people, which is



dying of hunger and misery, to say nothing of the ravages of war?"

## ROUMANIA

The *Neue Zürcher Zeitung* says the Roumanian Government is in sore need of peace. "The country has reached the limit of exhaustion. . . . Its economic, and especially its sanitary, condition is worse than could even be imagined."

## TURKEY

Midhat Bey, in an interview with a correspondent of the *Daily News* in Geneva, stated: "The population of Constantinople in the main is starving, ill-clad, and to a large extent homeless. Clothing is unobtainable, and the poor go about or loll listlessly in their rags. Food of any nutritive value is unobtainable except by the Young Turk millionaires, who, partly by corruption and partly by the manufacture of munitions, have made enormous fortunes out of the war."

Is it any wonder that women desire to have their share in the building of a new world, if they are to be spared a repetition of the ghastly misery which men, in their unaided ignorance, have brought upon this fair earth?

\* \* \* \*

We have to record, with deepest regret, the death of Lieut. H. Whyte, who was killed at Jerusalem on December 23, just after being recommended for the Military Cross. A devoted Theosophist and Brother of the Star, his loss to us seems irreparable, but he has entered into Peace. A great and ever-growing company of the members of our Order are passing to the larger life, there to continue—under happier circumstances, let us hope—their work of preparation for the Coming of the World Teacher. May His blessing be with them wherever they go.

\* \* \* \*

Many of our readers will be interested in the following notice, another "sign of the times":

## INTERNATIONAL CHRISTIAN MEETING

In this time of deep and universal heart-searching many people are becoming increasingly convinced that neither arms nor politics can save civilisation from the risk of destruction, but that only Christ can bring healing to the world.

In England a Council was formed in July, 1917, of persons who, though holding different views with regard to the prosecution of the war, are yet united in their desire to bring about a meeting of Christian people from all lands. The Council includes members of various denomina-

tions, amongst whom are the Bishop of Peterborough, the Bishop of Southwark, Lord Parmoor, the Dean of St. Paul's, the Master of the Temple, the Warden of Keble College (Oxford), Dr. Estlin Carpenter, Mrs. Creighton, Rev. M. P. Davison, Canon Gamble, Dr. A. E. Garvie, Rev. R. C. Gillie, Dr. Horton, Mr. George Lansbury, Dr. Scott Lidgett, Mr. Francis Meynell, Rev. Thomas Phillips, and Mrs. Philip Snowden.

This Council defined its objects in a resolution passed at its first meeting, as follows:—

"This movement exists to promote an International Christian meeting of men and women from warring and neutral nations to wait upon God in order:

1. To find their unity in Christ and witness to it before the whole world.
2. To seek to create in themselves and in all Christian people the temper which shall ensure that the coming peace may be a true peace grounded in the love of God.
3. To discover what changes of mind are essential for an enduring peace, and whether such changes, which many believe can only be achieved by decisive military action, may not now be within our reach by some method open to faith; and, if so,
4. To consider what way that method can be brought into use."

There have been indications that in other countries, both belligerent and neutral, similar ideas are beginning to prevail. Information has reached England of a desire for a gathering of this kind felt among American Christians, and in Holland; there are also indications of the same spirit in Germany. Moreover, Archbishop Söderblom, of Sweden, acting with the Bishops of Norway and Denmark, invited representatives from belligerent and neutral nations to a meeting on December 14, the nature of which was defined in the invitation as follows:

"On this occasion there should, of course, be no discussion of the causes of the war, nor of the political conditions of peace. The task of the conference should be, without prejudice to national loyalty, that of taking up these complicated questions that have arisen concerning international Christian fellowship. Above all we would by prayer and mutual understanding strengthen the conviction of unity among all believers in Christ, weighing the duty of the Church to resist the passions of war and promote that temper which makes for justice and goodwill in the intercourse of nations."

Shortness of time and other difficulties made it impossible that this meeting could have the representative character aimed at, but it marks an important step in the direction of Christian unity, and is a preparation for a future gathering.

We must not assume too much from these various indications. It is easy to suppose the differences to be less than they are, but the conviction of the British Council is that the time has come for an effort to bring Christians to-



gether in belligerent and neutral countries in order that in fellowship they may realise their unity in Christ. Such a gathering would be an important factor in reshaping the world after the war—not, indeed, by laying down lines of political development—but by helping to create the temper in which alone we can secure an abiding peace. The British Council, therefore, seeks the co-operation of men and women in all Churches who believe in the leadership of Jesus Christ in all human affairs. To those who have this faith it would not be only the standing by while politicians try and fail and try again. They will want in some resolute and definite way to learn the mind of Christ and to be guided by His Holy Will. From this hope has arisen

the movement for an International Christian Meeting

All who are in sympathy are asked to send their names as Associates of the Council to the Hon. Secretary (Miss Marian E. Ellis), 77, Avenue Chambers, Vernon Place, Southampton Row, W.C. 1, from whom further copies of this leaflet can be obtained.

NOTE.—Since the above was written telegrams have been received from the meeting called by the Scandinavian Bishops at Upsala which indicate that a further meeting is in contemplation on April 14, “a non-political Church Conference for testifying spiritual Christian fellowship,” the invitation to which will include members of the Roman and Greek Churches.



# THE ETERNAL PITY

## I.

**T**HERE lay a soul in darkest grief;  
 Alone, alone, it lay.  
 And none might yield that soul relief,  
 For none there was who knew the spell  
 To make that stricken sufferer well,  
 And turn its night to day.

Yet the Eternal Pity brooded o'er it,  
 With patient eyes divine—  
 Brooded and mourn'd: “Alas! this child of Mine,  
 Is there no hand, no helper to restore it?”  
 But still that soul in anguish lay before It;  
 And still a world unheeding  
 Looked idly on its bleeding;  
 Or, if it turn'd to help, turn'd all in vain.  
 It had no skill, nor knew for so deep pain  
 The sovran anodyne.  
 And still that soul lay there,  
 In utter, dark despair—  
 Sobbing in deep despair.

## II.

And some came by who look'd with gaze austere,  
 And sigh'd and shook the head.  
 “Only its own sin could have brought it here.  
 This pain was earn'd!” they said.  
 And that was true. For others come and pause,  
 And of that tortur'd soul they ask the cause.  
 And when they heard, they fled.



But still the Eternal Pity, throned in heaven,  
Yearn'd o'er that soul in pain,  
And cried : " Is, then, My mercy all in vain?  
Long since, this erring soul have I forgiven,  
And all its sin by fiery pangs is shriven.  
Yet need I, for My pardon, one to bear it,  
To speak in human pity to this soul,  
That in its mortal anguish it may hear it,  
And once again be whole.  
A human hand, a human voice, I need  
To bring My balm to human hearts that bleed."  
Yet was there none to bear  
That message of good cheer.  
For each one, as he pass'd, deep in his heart  
To heaven gave praise  
That he was not as it ; and stood apart,  
And, thankful, went his ways.  
And still that soul lay there,  
In utter, dark despair—  
Sobbing in deep despair.

III.

At last came one who with a brother's eye  
Saw but a brother's pain.  
He ask'd not of the cause, but hasten'd nigh,  
And softly whisper'd : " Brother, it is I.  
Now may thy woe have end,  
For thou hast found a friend."  
And tenderly he rais'd him up again.

Then the Eternal Pity, throned in glory,  
Look'd down and smiled : " Behold, My act complete !  
All had I done, yet could not end the story  
Till Man had closed the tale with service sweet.  
Men claim My right of justice, in their blindness ;  
Yet, claiming that, reckon little of My kindness.  
Better it were, by far, that men should love,  
And leave all judgment to the Powers above.  
Unaided I can judge ; but without Man  
I cannot wholly bless.  
The crown of love, in heaven's Eternal Plan,  
Is human pitifulness.

E. A. W.





# WAR, INDUSTRY & UNREST

By E. J. SMITH

*Our readers will be glad to learn that the Chairman of the Bradford Board of Health has promised us other articles from his pen.*

## THE GREAT BEYOND

THE war is making a new heaven and a new earth. A new heaven because "the boys" are going there; those twentieth century heroes who, in fighting and dying for honour and justice and truth—whose lofty peaks are still far, far out of sight—are rolling the great world nearer to God. Those poignantly impressive armies of our own flesh and blood are investing "that bourn from which no traveller returns" with a new and abiding reality, as they forfeit youth, prospects, and life to lay broad and deep the indestructible foundations upon which the children of the future are to rear a nobler race. Those stalwart sons we love, but now revere, are bringing heaven nearer to earth and drawing earth nearer to heaven, as they bridge the gulf, prepare our welcome, and stretch out the hands we long with all our hearts once more to grasp. The work of those brave men, of hallowed memory, goes on without a break, for having made the supreme sacrifice here, they go to serve us there, and illumine that undiscovered country with inexpressible fascination and irresistible charm.

They are robbing death of its sting, turning our minds from the blackness of the night to the joy of the morning, and as we try to prove ourselves worthier of them and undertake the tasks they left unfinished we know that "All's well, and the lights are burning brightly."

For God is God, and right is right,  
And truth the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

## WHAT OF THE MORROW?

The war is making a new earth because we stand in the presence of a reconstruction that may be directed but cannot be stayed.

The old order, and the things for which it stands, are passing, and, whether we will or no, the new is rapidly working out the destiny of nations and fashioning results which must prove of stupendous import, not only to our children's children, but to those who must come long, long after them. The momentous and urgent question we are called upon to decide is whether we are going to ignore the mighty call of duty, and passively permit ourselves and our descendants to be enslaved by blind forces, or respond to the imperious obligation and be up and doing, that an otherwise irreparable disaster may be converted into an ordered and redeeming vehicle of blessing.

Such a supreme opportunity for weal or for woe has never occurred before, and, if it can only be purchased at such a staggering price, we pray it may never come again. That intensely saddening fact, however, only emphasises the sacred character of the task and the tremendous responsibility for every high-minded and intelligent man and woman, not only thinking—far too many are content with that negative contribution—but acting, here and now, according to the measure of the opportunity they have the power to create, and bringing to bear upon it every jot of ability, devotion, and enthusiasm of which, at their best, they are capable.

If we have the loyalty and courage to act—and it would not only be cowardice but treachery to refuse—we shall do well to discriminate between the things that elevate and purify and the glamour of those superficialities we have far too long been accustomed to value. Neither must the grave problems involved be approached through the circumscribing channels of class interest or party prejudice; conscience and judgment alone must be the determining factors, while the fatalistic attitude of assuming that



departures of a drastic and unprecedented character are unthinkable, because unusual, must be thrown to the winds, for from the very beginning the war has been demonstrating the feasibility of innumerable changes which, before it, were universally regarded as impossible. Why, indeed, should the unanswerable needs of peace and life not be as irresistible as the exactions of war and death? Let those who, for strictly selfish reasons, would have us revert to the worst features of the immediate past answer.

#### THE CURSE OF SELFISHNESS

It is unfortunately all too true that the modern discovery of the endless ways in which men can make money, and by so doing not only revel in corroding pleasures, but, irrespective of fitness, be pitchforked into positions of influence and power, has put a heavy premium on demoralising greed and created a sordid environment in which men who grovel loom larger than those who soar; but the bad old topsy-turvy days must be left behind, for—

New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of truth.

The terrible calamity that has overtaken the world is a wonderful revealer of the folly of looking down, and in the golden days that are coming men will turn their eyes to the hills and realise that we have not come into the world to work, but to live a richer and fuller life; and that, absolutely indispensable as work undoubtedly is, the measure of its justification rests strictly and alone, not upon the wealth it is capable of putting into the hands of a few men, but upon the degree in which it conforms to that God-ordained end. Will anyone venture to say that the present industrial system conforms even remotely to such a standard? When stripped of its plausible veneer, it rests upon the callous foundation of buying in the cheapest market and selling in the dearest, and is still closely allied in spirit, if not in form, to the inhuman policy of every man for himself and the devil take

the hindmost. There are, one is thankful to testify, many honourable exceptions, or the callousness of the system would long since have broken its own back! But it is no exaggeration to say that, generally speaking, neither masters nor men go out of their way to help each other, and that in far too many instances employers—acting on one of the fundamental canons of their faith—pay as little and demand as much as circumstances will permit. The same selfish short-sightedness is gripping like an epidemic an ever-increasing proportion of the employed, who respond by restricting output, cribbing time, and alternating between negative and positive forms of needless irritation and annoyance. Industry is in constant danger of falling between the two stools of these mutually destructive forces, and carrying with it the well-being of society. Indeed, the palpably dishonest, and obviously degrading, policy of continually exercising one's wits in order to "get at" each other is sowing bitterness and revenge that neither Free Trade, Tariff Reform, nor bounty-fed industries will ultimately be able to surmount, and proves conclusively that the time for drastic and far-reaching reconstruction has come—a fact which must either be frankly faced and grappled with, or our future will be ruined.

#### THE ONLY WAY

How is this British Juggernaut to which we are allowing ourselves to be blindly sacrificed to be subjugated? First, by clearly recognising that if a better way is to rise, Phoenix-like, out of the ashes of war, we shall have to transfer our minds from the making of money to the making of men, which alone can justify our existence. For that great purpose we need, as architects of the future, seers of visions and dreamers of dreams; but it will not be easy to persuade the nation to listen to men of lofty ideals and uplifting purpose. We have been in the habit of reserving our prizes for the captains of industry, who have consequently been amassing inordinate wealth, while those who have led onward and upward with



unflinching steps have passed on un-honoured and unsung. In the absence of good reasons for such a mean standard of values, we have been ready to justify our conduct by plausible excuses; but when these have been penetrated, it is impossible to deny that our thoughts have been focussed upon, and our energies directed to, those interests "where wealth accumulates and men decay."

The cumulative experience of the ages, which proves that life spent in selfish acquisition yields nothing more satisfying than pleasures that wane as men march towards the setting sun, has been deliberately and systematically ignored; while the aggregate testimony of time, demonstrating that life devoted to pouring the "milk of human kindness" into starved and troubled hearts, fills the days with fragrant memories that multiply as, with quiet confidence and implicit trust, men approach the "crossing of the bar," has failed to impress our selfish dispositions. To the extent to which character is purified and ennobled, we shall turn from getting to giving, and realising that men and the system under which they live act and react on each other, we shall avail ourselves of every opportunity of depriving the system of its temptations to selfishness and personal aggrandisement, that these well-defined tendencies may no longer petrify man's better nature and retard the progress of the race.

#### THE EXAMPLE TO FOLLOW

Strange as it may seem, we shall in that endeavour be walking in the footsteps of the arch exponents of individualism and the competitive system, for it is indeed significant that these great apostles of commercial strife are already marching towards co-operation in order to release business life from the cruel shackles of excess. This has taken the form of bank amalgamations, industrial combines, the regulation of prices, the exclusion of the middleman and kindred devices to eliminate overlapping, reduce needless expenditure, cut down extravagance and increase profits. At the same time the workers in separate branches and individual trades have been

forming and extending unions which in their turn have embraced local industries and ultimately become national in character. Why cannot these two great armies become one, by carrying a step further this mighty and universally recognised principle of co-operation, and throwing the golden bridge of union across the threatening and clearly defined chasm of opposing forces? Capital believes in it, though its actions are more eloquent and convincing than its words; labour has long since adopted it. Both are indispensable to every business. Why not make them partners in the concern, and let them share the profits that neither can make without the help of the other? Both testify to the tremendous advantages that have been and are accruing from their respective amalgamations; both realise that antagonism has brought them to the verge of disaster. Industrial peace means national as well as individual prosperity; industrial strife spells economic ruin to both, and in the presence of the greatest financial burden the world has ever known the continuance of such risks is madness. If ever there was a time in the nation's history when a long pull, a strong pull, and a pull altogether was absolutely indispensable, that time is surely now; and those who ignore or underestimate the tremendous forces that must be united in order to achieve that result incur a responsibility which no patriot would willingly share.

#### CO-OPERATION OR ANTAGONISM, WHICH?

Destroy war, and men will give up thinking in terms of blood and iron; transform industrialism until the well-being of each promotes the good of all, and it will bring blessings of peace, contentment, and prosperity, such as neither employers nor employed can extract from a system that under present circumstances deprives life of those attributes of mind and heart which alone make it worth living. Masters and men who are drawing together will accomplish more work and better in eight hours than those who are pulling in opposite directions can in ten. Thought brought to bear and money spent in mak-



ing the daily round and the common task less monotonous and more attractive is remuneratively invested, for human nature in all sorts and conditions of men is much alike all the world over. The trust of an employer begets the confidence of those who work for him, willingness to make reasonable concessions promotes readiness to give, and the spirit of mutual helpfulness replaces the strategy of destructive warfare with reciprocal respect. Co-operation that stops short of profit-sharing is robbed of the incentive that induces capital to take risks; and it is somewhat remarkable that the controllers of industry have not yet appreciated the fact that the profits which induce them to invest their money would be no less effective in inducing the workers to invest their labour, and to do it in the same thorough-going fashion. That would increase the returns sufficiently to meet the new concession, particularly as experience proved that success and profit were in proportion to the intelligence, skill, and energy expended. That is the high road to national and industrial prosperity, for concerns run on such lines would be able to compete successfully both at home and abroad with those conducted on the present disintegrating methods, which if not arrested threaten to lead us to do for ourselves what the enemy is making superhuman efforts to do for us.

Our doubts are traitors, and make us lose  
The good we oft might win by fearing to attempt.

Soap, cocoa, jam, gas, and other successful concerns have been far-seeing enough to attempt something more or less on these lines, and their prosperity is beyond question. Why do others hesitate in the face of the grave alternatives? Can any sane man or woman deny that the terribly ominous unrest at present running through the labour world is full of ugly possibilities and actually jeopardises that victory which the noblest heroes this country has ever produced have laid down their lives to win, and which if lost would overthrow and commandeer both capital and labour and postpone indefinitely the dawn of that new day for which our gallant sons have died?

#### THE ENEMY AT THE GATE

Nay, it must now be common knowledge that this "war to end war" is no longer a question of naval and military forces. Our wonderful men, whose resolution, spirit, and optimism put those at home to shame, can be trusted implicitly to see that gruesome business through. The skeleton in the cupboard is internal friction and bad blood, the Nemesis of greed amongst those who, if they would but compare their own lot of peace and safety with that of their defenders in the trenches, whose lives hang in the balance every minute of every one of the twenty-four hours of every day, would be better men. In the meantime, consciously or unconsciously, they constitute Germany's greatest ally, and the one upon which she relies to bring her victory—the enemy within the gate. Whoever is responsible for that "handwriting on the wall"—which he who runs may read—be they statesmen, speculators, agitators, employers, or employed, to whatever class they belong, whatever name they bear, or however laudable the purpose they seek to serve, are traitors to their country and their God, for they imperil every form of social, political, and industrial reconstruction, and pull down every uplifting possibility the future has in store for us. If they had their way their action would result in substituting for such meagre and hard-won reforms as our fathers bought at enormous sacrifice to themselves, and considerable advantage to us, whatever the callous hatred and studied revenge of the enemy thought fit to impose.

#### THE MEANING OF PRUSSIAN VICTORY

The character of the alternative may be estimated in the light of the Belgian atrocities, the slaughter of the crews of our merchantmen, and the internment camp barbarities. Indeed, to thus take deliberate advantage of the nation's necessity is to gamble with the lives of our own flesh and blood, to ignore the heart-breaking loss and suffering of our noble sons, and the prodigal outpouring of the nation's wealth, to trample Britain's future underfoot, and to write "Icha-



bod " over the world's prospects. Nay, it is to stab in the back those who stand between us and disaster, to prostitute heroism for blood money, and to ruthlessly enslave the unborn at the very time when it is in our power to bequeath to them a larger liberty. It is the betrayal of a sacred cause, hallowed by the supreme sacrifice made on our behalf by hundreds of thousands of brave men who are dearer to us than life itself; it is a colossal crime, an offence so heinous that punishment is incapable of purging it. Further, every fresh outburst adds thousands more to that noble army of martyrs, for it heartens the enemy, increases his morale, and multiplies his strength, convincing him that we are breaking up, and that consequently all he has to do is to hang on, and the victory he cannot win, either on land or sea, in the air above or the water beneath, will be won for him by the avaricious disposition and craven hearts of his enemies.

The opportunities for plunder provided by the war have let loose the grossest forms of cold, callous, and calculating selfishness, which stalks the land naked and unashamed, and the worst men in every walk of life are extracting from the nation's extremity every ounce of flesh their cruel ingenuity can wring. The shortsightedness of their greed is appalling, killing without knowing it the goose that lays the golden eggs. While their heartlessness is unfathomable, sacrificing the State and everyone in it, indeed, there are no boundaries beyond which they are not prepared to go; all may sink, fathers, brothers, and sons, if only they can swim.

#### THIS ONE THING I DO

It is absolutely incredible that even the most selfish men have not sufficient everyday common sense to realise the imperative necessity for the nation to stand

shoulder to shoulder under the standard of high purpose which was unfurled when we entered the war until an unqualified victory has been achieved. In the meantime it is both prudent and necessary that we should anticipate the future and carefully consider how its tremendous problems are to be solved, *when the time for action comes*, but that can never override the supreme duty of putting and keeping first things first. Until we have vanquished our foes we do not even know that we shall be permitted to determine the grave issues that await solution at home, or whether these will be determined for us by the victorious enemy abroad; but whatever may be in store for us we need not lose our heads or follow Nero's example of fiddling while Rome burns; our irrevocable duty is to deliberately adopt and tenaciously adhere to the motto, "*This one thing I do.*" Every thoughtful man and earnest woman should regard it as an intensely practical indication of patriotism to do everything that lies in his or her power to counteract the misguided, however well-meaning, efforts of those whose words and actions tend to create division, disloyalty, and danger at this crucial moment, not only in our own history, but also in that of the world. "When the boys come home," those six million soldiers or more, who have lived cheerfully and optimistically through the indescribable horrors of war, and left us to grumble without cause, they will be the determining factors in the great political, social, and industrial revolution that must follow. And we pray that the magnificent spirit of the trenches and the battleships—where rich and poor, learned and illiterate, employer and employed, have fought side by side—may prove to be the gracious "open sesame" to the mighty tasks of reconstruction and new life which their suffering and sacrifice have made possible.





# THE DUTIES AND RESPONSIBILITIES OF CITIZENSHIP

By SIR ARTHUR CHAPMAN

*Sir Arthur Chapman is fully qualified to explain to us the duties and powers of Local Authorities, having occupied the position of Chairman of the Surrey Education Committee for five years from 1903, and since that date he has filled the office of Chairman of the County Council. Under his able guidance the Surrey County Council has become one of the most progressive local authorities in England.*

THE influences of the war for good or for evil upon our national life are many and complex. There is scarcely any greater danger at the present moment than the power it possesses of diverting the minds of the great majority of men and women from taking an intelligent interest in, and making a close examination of, the silent revolution that is being brought about by Acts of Parliament, Government Regulations, or altered social conditions.

The Reform Bill, which will almost immediately be put upon the Statute Book, is going to give the vote to two million men and six million women who have never possessed it before; the effect of this measure is bound to be of a momentous character for good or for evil upon the welfare and happiness of the millions who inhabit the United Kingdom; whether the consequences which will flow from it are eventually good or bad will however depend not only upon the way in which the eight millions who are to be enfranchised and others exercise their privileges as voters, but also to a very large extent upon the attitude of the country as a whole towards the ideals of what is commonly called citizenship. There never was a time, consequently, when it was more important than it is at present that men and women of all classes should endeavour to understand what is meant by citizenship, or, in other

words, the responsibility of the individual towards the State, or the duties that each individual owes to the community to which he or she belongs.

We are being called upon to pass through a great ordeal. This ordeal has enabled many of us to realise, as we should scarcely have done otherwise, how much we had to be thankful for in times of peace, and to appreciate the privileges we have hitherto enjoyed as compared with those who lived in what are sometimes called "the good old times," owing to the many improvements that have been brought about in recent years, as exemplified in a more enlightened public conscience, greater acknowledgment of the needs of education, less drunkenness, less crime, less poverty, proper care of lunatics, old age pensions, higher wages, and many other things. It has, however, at the same time, unless I am much mistaken, opened our eyes as nothing else could have done to a realisation of how much remains in our national life of which we have reason to be ashamed, and of how much we still have to accomplish in a thousand ways, such as the promotion of temperance, better housing of the working classes, a fairer distribution of wealth, better education of the youth of the country, the care of mothers and infants, and the introduction of a higher standard of morals in every department of life, if we are to succeed, as I am hopeful that we may, in making England after the war a better,



cleaner, purer, and happier place to live in than it has ever been before.

The great majority of men and women are, I am afraid, still inclined to say "What have these things got to do with us? How can we possibly help them? It is the State that is responsible." That is an attitude of mind which is pernicious, not only to those who adopt it, but to the whole Community to which they belong. It is the bounden duty, and in the highest interest of each one of us, that we should, by our example or otherwise, try to eradicate it from our midst. The reasons which should compel us to take this action are obvious, and have only to be stated to be understood.

The State consists of individuals; therefore the success or failure of the State must ultimately depend upon the moral and intellectual qualities, upon the character and conduct of those who compose it. The State, after all, is just what we choose to make it. We can, none of us, escape responsibility in the matter by pleading ignorance, because we make the State good or bad as we are good or bad ourselves.

We may, I think, claim that the English people are, as a rule, kind-hearted and just by nature, and that, speaking generally, they are always willing to take into consideration any proposal that may be made for the common good; but they may be divided into certain classes: those who know hardly anything or care about anything except their own business or their own pleasure; those who know what ought to be done, but are selfish and apathetic; those who seem to think that for some inscrutable reason God intended that they alone should enjoy the good things of this world; and, lastly, the unselfish, who are prepared to devote their thoughts and their lives to the service of the Community to which they belong. None of these classes, except the last, appear to realise what are the rights of the State and what are the rights of the individual—in other words, the true meaning of citizenship—and it is therefore essential that we should, each one of us, do our utmost to bring about amongst all classes a better understanding than exists at pre-

sent of what those rights are. It is impossible to believe that many of those who have hitherto failed to do their duty towards the State will not be prevailed upon to alter their line of conduct if they once realise how imperative it is in their own interests, as well as in the interests of others, that they should do so.

Every English boy and girl is born to a great inheritance, the inheritance of being a member of the greatest Empire on God's earth. As such they have certain rights: the right to claim that they shall have the freest chance of saving their own souls, of making in the deepest and widest sense the best of themselves, physically, mentally, and spiritually, and the right of equality of consideration. With the exception of these the individual can claim no right which does not spring from the demands of social well-being.

The rights of the State are of a different kind. It is the duty of the State to make laws and regulations for the welfare of the Community, to treat all citizens with equal consideration, to dispense justice and to give protection to life and property; but it has the right to demand from the individual in return for these benefits implicit obedience, and, if it sees fit, sacrifices from individuals or particular sections of the Community in the interests of the whole. If we consider for a moment that we are all of us interdependent one upon another, and that interdependence is the law of human life, we shall see that it is only when the State possesses these rights that society can be held together, and that the Community can ever hope to be free and independent. If once it is realised that the individual owes everything to the State, the security of his life and property, his power to earn money and enjoy the fruit of his labour, the right to make the best that he can of the faculties that God has given him, it will be easy enough to understand that in return for these rights the individual incurs certain social obligations from which he cannot and should not be allowed to escape.

The following are some of the obligations which will be recognised by everyone as due in return for benefits received: the obligation to see that only men of the



highest character, possessing wisdom and experience, are chosen to direct the affairs of the State, whether in Parliament or local councils, in order that the State may dispense justice properly, may be fair and straight in its dealings with other States, and that the business of the Community shall be conducted in a spirit of absolute honesty; the obligation not to live only in his own individual or family life without any consideration for the needs of his fellow-men; the obligation to do nothing in his private life that shall be a stumbling-block to those amongst whom he lives; the obligation to carry out his duties to others, whether they be those of employers to workers, of workers to employers, of parent to child, or of child to parent; and, lastly, the obligation of social service, that is, the being willing to give of his or her best to the service of the State. It is only by making full use of the rights and privileges of citizenship that an individual can carry out these obligations.

To be a citizen in a democratic country such as England is to possess civil rights, and in most cases political ones also; but the mere possession of these rights does not make a man or a woman a citizen; it merely enables them to become one. It must never be forgotten that rights are not rewards or ends in themselves; they are advantages, opportunities, instruments, and men and women become citizens in truth and substance only when they make use of these opportunities. The real value of the rights must depend upon the use to which they are put. The right to vote, for instance, is a right of immense value if it is properly used; it enables a person who possesses it to have a share in choosing the people who are to direct those affairs in which as a member of the State he or she is deeply and vitally interested; they may be those with which Parliament has to deal or those with which county councils, district councils, town councils, or even parish councils are concerned. If the individual does not use this right he is not only neglecting a most sacred duty, but he is committing a crime against society, for he is not using the power that has been

given him to direct the affairs of the State; if he uses it carelessly or without knowledge, or merely for his own selfish interests, he is abusing his rights of citizenship. The same applies to the right that a man or woman possesses, or at any rate should possess, of making the fullest use of the power that God has given them. This right is of no value whatever unless it is properly used; on the other hand, if proper use is made of it, there is scarcely any limit to what it may not be able to achieve; *e.g.*, the power to enjoy all the things of this world that are worth enjoying, the privilege to be allowed to influence one's fellow-creatures, the respect and love of those amongst whom one lives, the satisfaction of knowing that one has at any rate endeavoured to do one's duty, and the ability to understand what is meant by such phrases as patriotism or duty to one's country.

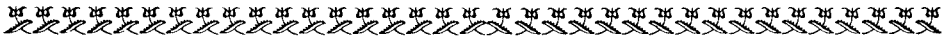
We are all rather apt to forget that as a nation we enjoy privileges which are denied to the inhabitants of many other countries: a constitution which safeguards our liberties, a Parliament, one house of which will now be elected on a broad Democratic basis, and so represent the wishes of the people with regard to the making of new laws or the alteration of old ones; a system of local government which is superior to that in any other part of the world, a system which is the keystone of our liberties, as it enables us to manage our own affairs by giving us the right of electing representatives whose duty it is to carry out the laws made by Parliament in our own districts. These are great privileges which if they are only properly used are capable of conferring untold blessings upon the whole Community; they cannot, however, be used properly without knowledge or without a considerable amount of self-sacrifice on the part of the individual; we cannot all of us be members of Parliament, nor can we all of us even be eligible to vote for them, but we can at any rate take the trouble to try to understand the arguments for or against any proposed legislation, and each in our own way influence public opinion in



what we believe to be the right direction. We cannot, again, each of us become members of local councils, but we can and ought in our own interests to make ourselves acquainted with the powers entrusted to those local councils, so that we may do our utmost to see that those powers are put into force and properly used. We owe a great debt of gratitude to the men and women who are willing to devote their leisure and abilities to the service of their fellow-creatures by serving on local councils, but I am afraid that the great majority of people in all classes of society are still inclined to stand aside and take no active part in the public work of the country. The responsibility for this state of things is, of course, very much greater in the case of those who possess wealth

or have leisure, but I am sanguine enough to hope that before many years are over, if we improve our system of education and ameliorate the conditions of the working classes, it will be considered a disgrace for any man or woman not to take a really active and intelligent part in the public life of the country.

I propose upon another occasion to deal in greater detail with the question of local government, and if possible to explain some of the powers possessed by local authorities in dealing with questions such as the education or health of the Community, in order that the readers of the *Herald of the Star* may at any rate know what can and should be done through their representatives to improve the conditions under which we live.



## MY CREED

Be cheerful!  
 For you can never know  
 How 'twill heal another's woe.  
 Be joyous!  
 For the sound of happy mirth  
 Oft means a paradise on earth.

Be kind!  
 For gracious words and generous deeds  
 Are better far than any creeds.  
 Be merciful!  
 For you can never tell  
 Why the tempted slipped—and fell.

Be thankful!  
 For the joys, the sorrows and the pain,  
 The blessed sunshine and the rain.  
 Be holy!  
 For the earnest prayers we say  
 Are step stones on the upward way.

Be glad!  
 For the enfranchised that we love;  
 Angels beckoning us to realms above.  
 Be patient!  
 For life is fleeting as a breath.  
 The guerdon is—what men call death.

F. M. RANKIN

# RUSSIA, 1911—1918

By BARBARA POUCHKINE

*Princess Galitzine is the National Representative of the Order of the Star in the East for Russia. The extreme interest at the present time of this peep at Russia, dated Petrograd, December, 1917, makes us take our report from its place in our "Bulletin" and publish it as an article.*

THE following is the first official Report that the National Representative for Russia has been able to send since the founding of the Order in Russia, in September, 1911. The first news of the Order were brought to Petrograd (then St. Petersburg) by Miss Nina de Gernet, who had been appointed National Representative of the Head for Russia. She has done the earliest pioneer work, visiting several Lodges and spreading the news of the Coming amid Theosophists. A group of them joined the Order at once, and were reinforced by fifteen to twenty members of the Order returning from the Genoa Congress, wearing already the Silver Star. One of them, a Star brother of three weeks' standing, as soon as he got to Russia turned, in an unaccountable way, at once into a bitter foe, left the T.S. and the Order, and published a pamphlet against both movements which had a wide circulation and influenced considerably the mind of the public, although at the same time it brought many an earnest member into the T.S. and the Order. Thus, from very first the Order was confronted by hostility and was put on its guard. It could not be legalised, as the St. Synod, the highest clerical authority of the time, would not have allowed it, as a heterodox movement; on the other hand, the Order, being so closely connected with the T.S., had to be exceedingly careful in its dealings, so as not to bring trouble on the T.S., at which the police authorities were looking very askance. So that we could not have regular meetings and had to rest content with informal "at homes" at the house of the

present National Representative, who lived then at Tsarskoe Selo, where a strict watch was kept on all the inhabitants, it being the residence of the ex-Imperial family. But this house was situated within a few yards of the precincts of the town, and being outside the ken of the local authorities, they did not bother about the people living in it and their ways, so that we could meet from time to time for a quiet talk. When, at the end of 1912, the Balkan War broke out, Miss de Gernet, proposing to go as a Sister of Mercy to Serbia, resigned her post, and the present National Representative was nominated in her place, these "at homes" went on during 1913 and 1914 till the European War began. No one was ever too busy or too tired for the thirty minutes' travel in the train from Petrograd, the walk from the station in the frost, and then . . . in the cosy little drawing-room a bit of reading, a few thoughts exchanged, and music in His Name. At times it was so reverently still and hushed in the room that it seemed that His blessing was really resting on the small group of pioneers gathered in the tiny cottage at the edge of the snow-laden field, silently dreaming of the day of His Coming and praying to be worthy to serve Him. Then the walk back to the station all together in the cold, starry night, with hearts strong and vivified, with faith and love burning anew.

Any outer activity was, of course, out of the question, and all our energy was pent up, stored, so to say, and accumulated for the day when active work on the physical plane would become possible. In the meantime our chief concern was to prepare ourselves inwardly for our work, to grow devoted, steadfast, and gentle,



and to work intensely on the mental plane, training ourselves to keep Him in our minds always, ever to carry the thought of Him and His Coming in our aura, so that it might contact those who could, perhaps unconsciously to themselves, respond to it. In Petrograd small groups met sometimes in two different parts of the town; groups were also formed in Moscow, Kieff, Kalonga, and Rostoff.

In February, 1914, the National Representative was asked by an acquaintance of hers, a prominent political man, to give at his house privately an address on some ethical or religious subject. I chose the subject of the Coming and spoke on it before an audience of some fifty persons—political men, writers, musicians (Scriabin among them), and clergymen. The lecture was followed by a hot discussion, which lasted till late into the night. Opinions were divided; some people sympathised with the idea, but the more energetic speakers sprang up in arms against it, and Mme. Ounkovsky and I had to face a regular assault. One of the priests, considered very liberal-minded, and who has been on that account out of favour with the Government, declared that the teaching of the Order was distinctly anti-Christian, as it spoke of love, while Christ had said that He had brought not peace, but a sword. At any rate, the audience was deeply stirred one way or another, and not one of them but was shaken out of his sleepy indifference. The result of this evening was a book, *Dark Powers*, by a well-known orthodox writer on religious subjects, Mr. Ladyjensky, who was present that evening, when he attacked very violently the T.S. and the Order. Being much read in Russia, he very kindly undertook the trouble to spread all over the country the message we could not propagate ourselves.

In 1914, just before the war, the atmosphere was so strained that we intuitively felt that extra caution was needed, and we decided to put an end to the private "At Homes" at the little out-of-the-way country house. We decided to break up into small groups of five, which would meet at the respective members' houses. But somehow this plan did not

work out, and the winter season 1914-1915 was practically a dead one as to physical plane work. But our energy was centred on individual mental work. We decided to leave the thought of the Lord's Coming: (1) In every means of conveyance we used—hansoms, trams, railway-carriages and the like; (2) in every public building we visited—schools, churches, offices, etc.; (3) with every letter we were writing; (4) with every person we were shaking hands with. I think this plan was more or less carried out by many members.

This standstill on the physical plane proved to be the death of the seed preceding its rebirth. At the end of 1915 I moved my home to Petrograd, where the first shadow of a Russian headquarters of the Order substantiated itself in the shape of a tiny study, exclusively dedicated to the work of the Star, and where every day at noon meditations were held. Members began to come in the evening once a week, first in small numbers, then more and more. The "At Homes" were resumed; we read and discussed our literature. Here we decided to begin publishing books, and in the spring printed two editions of *At the Feet of the Master*, a cheap one and a more expensive pocket edition, which was got up entirely by Star members, translation and the printing being done by members themselves, and the binding of blue hand-made linen with a star embroidered in silver, being prepared in Mme. Pogossky's establishment of peasant industries. And one evening the idea dawned upon us that it was time to begin our propaganda—to give concert-meditations. We chose carefully a series of lantern-slides representing, first, beautiful views, nature in all its forms; then mystic pictures; then pictures of the life of Christ, the Shepherds, the Wise Men from the East, several pictures from the HERALD, and so on. Each picture was accompanied by suitable music, rising gradually in devotional intensity. During the rehearsals the artists—all Star members—trained themselves to keep in mind the idea of His Coming, and to send it out in beautiful sounds. The other Star members present in the room did the same. We tried by a



collective effort to fill the hall with loving thoughts of Him and to reach the minds of the public through music and beauty. We gave with success two such concerts in a club for working-girls and to refugee children, and were to give a third one to criminal children on the day when the revolution broke out and freedom came . . . freedom to speak of Him, to tell people that He stands at the door waiting to come in and bless the world with His presence.

The first thing that was done in the name of the Star was to feed the soldiers who poured into Petrograd in tens of thousands. Because of the unexpectedness of the event nothing was organised as to their housing and food. On the second day of the revolution we arranged a tea-room for soldiers, and they kept coming in tired, hungry, cold, resting for a few minutes from the wild excitement of the streets, and perhaps feeling unconsciously the hushed calm of the Star-room next door. About eight hundred men came daily, and it was pathetic to see how these big, strong men, armed to the teeth, with guns lashed over their shoulders, obeyed without a word of protest a frail boy of twelve, who ranged them in a file on the staircase and made them wait their turn, as the small room could contain only twenty men. Silently and gravely they took their tea; no jeering, no laughing; a simple politeness and a hearty "Thank you, mother," on leaving; to which they got the invariable reply: "If you want to thank me truly, do not shed any blood."

And so a new era began for the Order of the Star in the East in Russia.

Now, what is the work we have done and the lessons we have learned in those five and a half silent, quiet years?

The chief work we have done was to accumulate energy. We have gathered inner force; we have concentrated it and now it tells, as will be seen later on. We have had time to think things over, to gather ourselves up for the leap, so to say, and we deemed ourselves more fortunate in this than our sister countries, who have had to step out at once into the world with their message—a world much less

prepared to lend an ear to it than it is now. Through quiet mental work we prepared the ground for further work.

Then we have learnt the lesson of *steadfastness*, for, I am happy to say, our members did not flag in their enthusiasm, however discouraging the outer circumstances were. We have learned thoroughly that "to stand still and to wait is also to serve." The quieter we were, the dearer grew the Star to us, and we just kept watch in the night round the fire in the forest, shielding it from view and at the same time not allowing it to burn low. And we took it as a great honour that we were entrusted with such a difficult mission—to shield and guard the Star in Russia. I cannot speak too highly of my dear brothers and sisters of the Star, who developed such prudence and self-control, such wise and clear understanding of their duty in these difficult circumstances, such true love for the idea, the Order and the Theosophical Society.

And gladly thankful were our hearts when, on March 11, 1917, the ship of the Star was safely run into port without damage for herself, nor for the Theosophical Society, nor for the crew.

Yes, blessed, blessed were those years of silence!

## II.

A new era began for the Order of the Star in the East in Russia at the hour when, twelve days after the Revolution broke out, on the 10/23rd March, 1917, five of us—Mme. Ounkovsky, Mme. Evdokimoff, Mr. Erassi, Mr. Tsyphine, and I—stood on a clear, frosty morning at the door of the new "Revolutionary" Prefect of Petrograd in a long queue of about a hundred people, awaiting our turn to be let in. No privileges now, no sending in of cards, which a few days earlier had opened at once every door. So we stood in the sparkling snow, in the bitter cold, with supremely warm and happy hearts, holding in our hands a paper in which we informed the Prefect that there existed in Russia the Order of the Star in the East, which proclaimed the Coming of a Great World-Teacher, and claimed recognition and freedom to spread the in-



effable news. When we were let in, before entering the offices we just stood still together in a corner of the staircase for a silent moment. The gentleman who received us read very attentively our rules, and said: "It is of good augury for Russia that the very first society which asks to be registered in free Russia is such a one as yours." It was exactly noon on the 10/23rd March, 1917. After further explanations and a little friendly talk, we left the room, and in our overflowing joy, with barbaric impulsiveness we just kissed each other *à la ronde* in the passage. I dare say the people going to and fro thought it a little strange, but . . . revolution is revolution, and queerer things than this have happened in those mad days.

On the next day we held our first official meeting—a regular meeting and no mistake (stiff rows of chairs, a special table and seat for the National Representative, and minutes, and all the uncomfortable paraphernalia of a formal affair). But I am ashamed to say that at the third time we despicably lapsed back into the former chats with people sitting on the floor—anywhere, for want of space; but now we chatted of lectures, propaganda, books, pamphlets, etc. All these plans were speedily put into practice. We published at once our rules, three pamphlets, and gave three lectures—one in Moscow and two in Petrograd.

Our lecture in Moscow, under the title, "Building a New Heaven and a New Earth"—the first public lecture given in Russia—was a peculiar one. Two or three days before, a book was issued by a very orthodox writer, containing a violent attack against the Order. It evidently prejudiced some clerical minds, as some people said, while buying their tickets, that this lecture could not be missed, as it was necessary to voice a protest against the Order. The house was full, and many people well known in Moscow were present—writers, dabblers in occultism, anthroposophists, representatives of a very orthodox circle of thought, and others. When the lecturer uttered the words, "Some people will call the Coming Teacher Imam Mahdi, others the

Bodhisattva, others again the Christ, or——" "The Antichrist!" suddenly thundered a voice from the public, and a tumult arose. Some cried shame on the lecturer and the Christians who listened to such words, others on the interrupter; but as the lecturer stood unmoved and absolutely self-possessed on the platform, the noise speedily subsided, and the lecture went on amid breathless attention. When the last word died a moment of hushed silence, and then the unexpected arrived. A gentleman stood up and excitedly shouted: "Comrades, the question is so vital that we must choose a chairman from our midst and discuss it at once." The public rushed to the platform, and pros and contras were shouted by excited voices. All this noise was so evidently initiated by a group of intolerant people in order to discredit the lecture that as soon as we could get a hearing we very firmly declined to discuss so sacred a matter in an atmosphere of violent excitement, and invited all who were really interested to come next day and talk the matter over with the National Representative. Nevertheless the noise went on. Some people called us antichrists for daring to spread such an idea, and cowards for declining to discuss the matter at once. Others, again, thanked us warmly for our policy, declaring themselves so deeply moved by our message that they wanted to take it away in their hearts and ponder over it in silence. Anyhow, we held firm and did not allow any discussion, leaving the platform when the tumult had subsided a little; but it lasted a full hour. While looking from the platform on the several hundred upturned faces, some excited, some disappointed, some deeply moved, I thought of hungry sheep clamouring for food.

This incident made us wonder if we had not begun our public activity too early, when the feverish passions after the Revolution had not yet cooled down. Still, we decided to make another venture at Petrograd—the heart of the Revolution—to test the attitude there. The lecture was given in one of the best halls, and fell on the evening of the full moon of May. It proved a great success. The hall was

beautifully decorated with a profusion of flowers; our Star musicians, Mme. Ounkovsky, Mme. Lvoff, and Mr. Lessman, gave us of their best. It was as if the tall white lilies lighted up the hall with their sweet purity, and, what with the beauty of our message, the whole evening was like a tender dream of His alighted in this spot of the earth. The public was deeply impressed. Without losing time, we arranged three evenings for inquirers and another lecture, "Brotherhood and Love—the Watchword of the Coming Age," with the same success.

During the next two months we had sixty-one lectures in a summer resort in the immediate neighbourhood of Petrograd, given by a Star brother, a quite young officer, in the park under an oak tree on the shore of a lake. Several hundred people attended every time.

We had also several lectures in provincial towns and villages, amongst them one in a very, very small place lost in the steppes. It was given in a theatre, and, as kerosene was scarce, one single little lamp lighted the hall. As the local Council of Soldiers' and Workers' Deputies had intimated their wish to attend the lecture and begged us to wait till their own meeting was over, the lecture began an hour later than due, the solitary little lamp went out, and the lecturer found herself delivering her lecture to an audience sitting in absolute darkness, herself lighted by a single candle vacillating in the draught. Nevertheless the people were moved and touched, and asked for more lectures on the subject.

For the autumn campaign in Petrograd we have planned a series of five lectures:

1. The Evolution of the Spirit and the Coming of World-Teachers.
2. The Larger Consciousness and the Coming Race.
3. Soon is the Saviour Coming.
4. Shall we know Him?
5. Ideals of the Future.

And two detached lectures on the Coming which were given from October till December.

Besides these big lectures we have had a series of smaller ones in different institu-

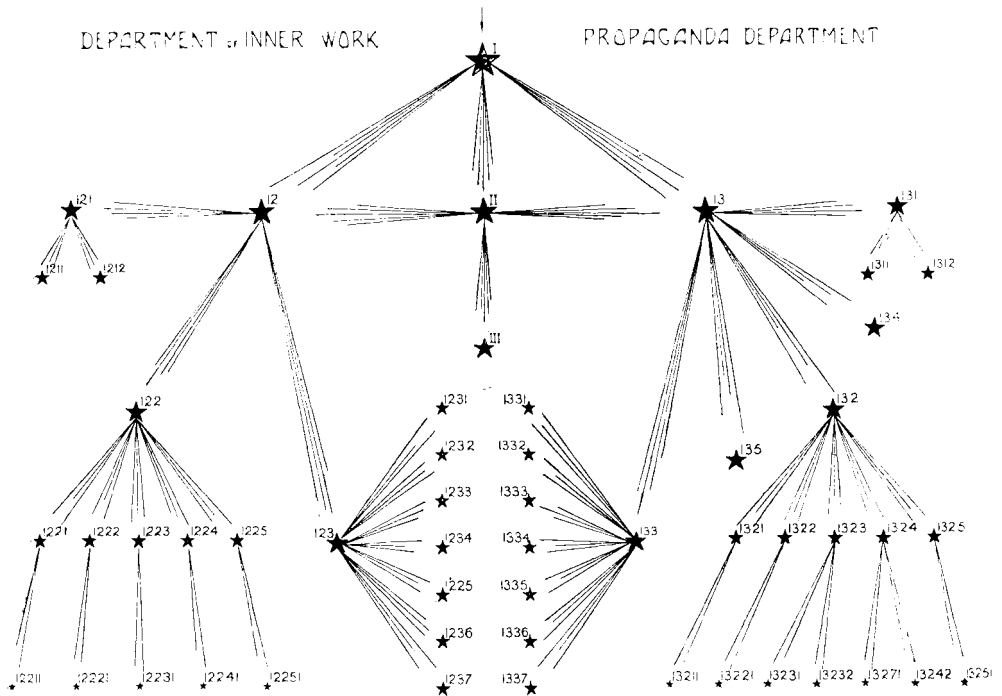
tions, private houses, etc. Every Sunday we have meetings for inquirers at headquarters. They are always well attended. From January till May, 1918, we propose to arrange so that every evening the message of His coming shall be proclaimed in some part of Petrograd to some audience, great or small. It won't be very difficult, as even now three, four, and sometimes five evenings are thus occupied. We are yet a small group in Petrograd, and times are terribly strained. People were afraid to go out, especially in the evening on the most troubled days, on which some of our lectures fell. But even when the attendance was small we did not desist. The events are so tragic, and people are losing their heads, but we think that just because the night is black, we must, as often as possible, as insistently as possible, proclaim the approach of the glorious day of His Coming; and people listen to us; the hearts are so weary, so desolate, so full of despair, that they drink in the words of hope, of *faith* in a beautiful future. We dare not be silent, however difficult the circumstances, and the Order gleams really like a bright star on our troubled skies. May the Lord bless our work and give us wisdom and inspiration to guide it aright.

Our publishing business is quickly expanding. We have printed four editions of *At the Feet of the Master*, some ten pamphlets, and Mr. Wodehouse's *A World Expectant*. For 1918 we are planning some more pamphlets, Mr. Irving Cooper's *The Great Awakening*, a magazine for members and another one for the public, *The Ideals of the Future*, on the lines of the HERALD OF THE STAR. Our literature is selling very well indeed.\* In January we will open a reading-room for the public. A children's club for street children is started, and functions already several weeks.

For our members we have classes, studying *At the Feet of the Master*, Mr. Jinarajadasa's books, our rules, and all sorts of questions connected with the Coming. Once a week we have devotional

\* Star members are selling our literature in trains and at street corners. We are also printing post-cards and calendars with the star and the words: "Soon is the Saviour coming."





DEPARTMENT OF INNER WORK

PROPAGANDA DEPARTMENT

- |  |                            |                                       |
|--|----------------------------|---------------------------------------|
|  | i. National Representative |                                       |
| 12. Head of the Department of Inner Work               | ii. Organizing Secretary   | 13. Head of Propaganda Department     |
|  | iii. Herald Committee      |                                       |
| 121. Council of Inner Department                       |                            | 131. Council of Propaganda Department |
| 1211. Literary Commission                              |                            | 1311. Literary Commission             |
| 1212. Lecture Commission                               |                            | 1312. Lecture Commission              |
| 122. Secretary of organizing groups                    |                            | 132. Secretary of organising groups   |
| 1221. Group for providing star members with literature | 1223. Housekeeping         | 1321. Publishing group                |
| 1222. Organization of meetings                         | 1224. Mental propaganda    | 1322. Lectures                        |
|  | 1225. Not organized        | 1323. Propaganda by things            |
| 123. Secretary of initiative groups                    |                            | 1324. Not organized                   |
| 1231. Convention group                                 | 1232. Not organized        | 1325. Not organized                   |
| 1232. Reading-room                                     | 1233. Not organized        |                                       |
| 1233. Group of mental work                             | 1234. Not organized        | 133. Secretary of initiative groups   |
| 1235. Not organized                                    |                            | 1331. Star colony                     |
| Workers  |                            | 1332. Star text-book                  |
|  |                            | 1333. Children's club                 |
|  |                            | 1334. Propaganda                      |
|  |                            | 1335. Not organized                   |
|  |                            | 134. Private Secretary                |
|  |                            | 135. Private Secretary                |
|  |                            | Workers                               |

meetings, and meditations are held at noon.

One of our members, Dr. Timofeevsky, has laid out a plan of the organisation of our work, which I send hereby. It is now in full swing, and proves to be fairly practical. The initiative groups are formed by members wishing to work out some plan of study or of propaganda amid peasants or prisoners, or some other idea of Star-work. The organising groups are carrying these plans into practice. Every plan worked out by an initiative group is laid by the secretary of the initiative groups before the head of the Propaganda Department or of the Department of Inner Work, as the case may be (by inner work I mean work within the Order itself), discussed in the respective councils, and submitted to the National Representative. If not approved by her it just falls through; if approved it is handed over to the secretary of the organising groups for execution by the corresponding group. A word of explanation of the numbers: each number represents the whole hierarchical ladder. If you strike out the last cipher, the number of the next higher officer remains.

So No. 13211—Workers of the Publishing group.

- 1321—Publishing group.
- 132—Secretary of Organising groups.
- 13—Head of Propaganda Department.
- 1—National Representative.

Or

No. 12211—Workers of group for providing members with literature.

- 1221—Group for providing members with literature.
- 122—Secretary of Organising groups.
- 12—Head of Department of Inner Work.
- 1—National Representative.

And so on with all the numbers.

No. 135 keeps the record of the new members, and all the work in the Order, so that every newly-arrived member is at

once informed of what is going on, and can at once find his place in the work.

The membership up to December was 254:

Petrograd .....	111*
Moscow .....	40
Kieff .....	40
Kalonga .....	20
Rostoff .....	11
Different towns .....	32
	254
Total .....	254

Small membership considering Russia's population of 180 millions. But what with the distances and the truly difficult times, only a very few places can be reached at all. We have decided to concentrate our small forces in Petrograd for this winter, as the centre of all the unrest. Next winter, when Petrograd will be more or less saturated, we will turn our special attention to the rest of the country, or to the important parts of it. But here we have sometimes to work in truly tragic surroundings. We have read lectures on days when every moment the mutiny of the Bolsheviks was expected, when people were lynched in broad daylight on the main thoroughfares, when the town was pervaded by an atmosphere of intolerable excitement and anxiety; and, inside the hall, heavenly music, the flower-clad platform—a dream of beauty—and words telling of the Great Teacher Who in His love for men will come Himself and teach us to be brothers indeed.

We had classes at headquarters while the Winter Palace was being besieged, and a few minutes after our devotional meeting was over, the man-of-war AURORA, at some five minutes' walk from headquarters, boomed out of her big guns at the Winter Palace, defended by women and boys. The contrast was, indeed, poignant: the utter peace of our Star-room and the hearts within it, *knowing* that, whatever happens, His coming is sure, and His blessed hand will heal all our wounds. And whatever happens, even if the night is still darker than it is, we will do our utmost to keep His Star burning brightly in the storm.

\* Thirty away at the front; about sixty active members.



# SCHOOLS OF TO-MORROW IN ENGLAND: II.

Arundale School, Letchworth, Herts

By *JOSEPHINE RANSOM*

**T**HREE years have passed since the first Theosophical School opened at Letchworth. Starting out with ideals, these three years have been devoted to the realisation of them. Success and failure have accompanied the effort, but to-day the school stands four-square upon foundations laid in experience and knowledge.

Brackenhill stands for the liberation of the imprisoned little ones, fast held, seemingly, in the grip of unmerciful law; Arundale School, Letchworth, for the de-

velopment of true individuality—that is, of the big eager splendours in each child, that need but the right outer expression through which to flow in ever more entrancing and generous measure.

Happily I was at the school on the 14th when the children returned from their holidays. Some of the boarders whose parents are not in this country spend their holidays at school. They had arranged a little play for the amusement of the returning scholars. At first elders had tried to help them with it, but interest died; then they

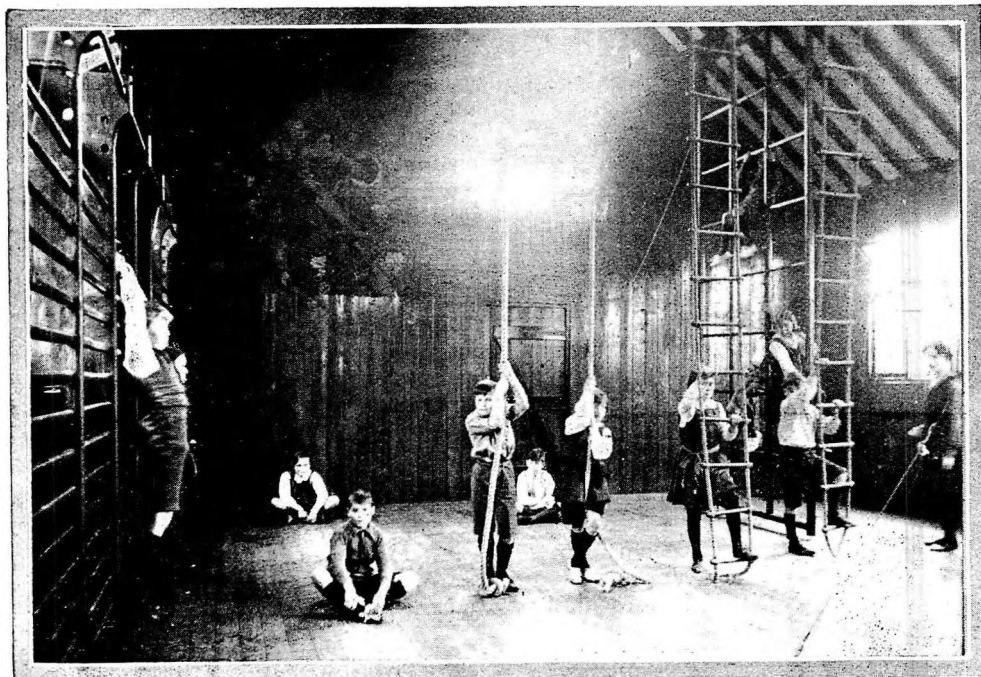


Photo by]

THE GYMNASIUM

[T. B. Latchmore, Hitchin

took it upon themselves to do everything, with the result that they produced the old familiar "Snowdrop" in a very delightful, amusing, and competent fashion, winning much applause. "How competent children are when left to themselves!" said one.

Miss Broughton-Head, the gymnasium and games mistress, showed me the fascinating graphs which record the weight and height of each child for the year. An odd fact is that nearly every child loses weight in the summer. She was emphatic about the effect of boys and girls playing together; it engenders a delightful spirit of comradeship, and the boys play a gentler game. Other schools like to play matches with them, and so far they have won all their matches save one. Even the little girls and boys play football together, but the older boys have a more strenuous game to themselves—perhaps the only thing they do not share with the girls. In the gymnasium they work together, and it is found that they stimulate and deeply interest one another. In this as in other work Miss Broughton-Head finds the real elements of self-discipline appear about the age of eleven.

Mr. van der Straeten takes the drawing and art and craft work. He, too, has ideals about the meaning and application of art. Two systems, he explains, he uses: (1) drawing; (2) scientific drawing. For the first he lets the children draw freely what they like, encouraging self-expression. For those who need suggestions he makes sketches for them to copy, and talks to them till they get to the point of self-expression, and then they are free to do as they wish. For the second, which is the training of hand and eye to accuracy, he teaches architecture, moulding, the development of arches, botany and the parts of plants, all with a view to precision and accuracy. In modelling he works again for self-expression, encouraging the children to make pots, etc., and colour them. At first Mr. van der Straeten thought he would have to give them ideas on ornamentation, but he was much impressed with the fact that all had something of their own to express that was valuable. He founded a Guild of Arts

and Crafts, the beautifying of the school being its immediate object—weaving material for curtains, etc., making mural decorations, wood-block cutting for the magazine, and so on. As art should be the uplifting of mankind, therefore membership in this Guild demands that the æsthetic and ethical part of the child should be developed through insistence upon beauty in behaviour, dress, movement. Any destructive work, any disfigurement of walls and desks, any untidiness of person and the member is disqualified and must seek re-election. They have a hand-press, too, under Mr. van der Straeten's direction, and the children produce a most creditable little illustrated magazine. Also they print charming designs, which they colour, to paste upon ugly and uninteresting note-books, and at once convert them into precious and carefully-handled possessions. Here, again, it was seen how absurd it was to set children to do this or that; they are teeming with ideas, which, if not allowed expression, stifle them—as is too often the case in ordinary schools, where the teacher does the work and the children copy.

Miss Barrié, the head mistress, had a good deal to say on the subject of self-discipline and self-government. This comes gradually to children, she thinks, till one day it bursts into realisation and action. Till then the teacher must bear a part in the growth, a little aloof, it is true, but always there ready to direct the growing effort. Form IV and V have a society they call by the quaint old word "Moot." They conduct their own business, have their own secretary, and their chief business is the welfare of the school. For example, some boys were using swear words. The matter came before the Moot, which decided that swearing must stop, the penalty for a culprit being Coventry. But how to find out who swore? Each boy who did so was to report himself! They would not have any of the ugly system of espionage. The boys actually did report themselves, and were sent to Coventry. One broke the spirit of the law by signals; he himself brought this up before the Moot for discussion, and it was



decided there should be no circumvention. A teacher is always present at the Moot, who upon appeal helps the discussions to clarity of decision, and who gains a most valuable insight into the minds and hearts of the eager debaters. The children themselves get absorbed in their discussion; they *feel* the right thing, and then gasp with delight when at last out of it all comes a flash of intellectual illumination or intui-

of her work, and the response they make is strangely thrilling all the time.

To talk to Dr. Armstrong Smith, the principal, is like going on a "joyous adventure" (one of his own phrases to describe examinations) into the heart of childhood. Only those who have watched the growth of the school from tiny beginnings will ever know just what enthusiasm and endeavour after the right Dr. Arm-



Photo by]

GUILDREY ARTS AND CRAFTS AT WORK [T. B. Latchmore, Hitchin.

tion. Class V, said Miss Barrie, had spontaneously become self-directive. They have the spontaneous spirit of study; then they work till they feel the need of tests, which the teacher readily sets for them.

Miss Dambergi has the musical training in her hands, using the excellent Yorke-Trotter method. From her, as from the other teachers, came the exclamation: "But it is such a delightful school to work in; one is encouraged, the children are so eager, they love their work, and one is free to do one's best!" To help the boys and girls to self-expression is the basis

strong Smith has put into his work. He promptly turns and hands on this recognition to his staff in every department, household and all. And he is right; his staff have seen eye to eye with him, and he with them, when essentials have been at issue, and so a fine spirit is among them of mutual help and encouragement.

Three main things go to true building of character, declares the Doctor: eradication of gossip, friendship, right relationships throughout the school. These three things he works for all the time. Gossip



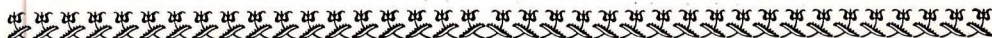
poisons human relations: cease from it, and the world is infinitely happier. "Gossip is idle talk which helps no one, and we *must* learn to leave it utterly alone." The effects of this are obvious in classrooms and playgrounds. It is responsible for that kindly spirit among the children, for that lack of despising, found far too frequently among boys and girls. It helps to make the right co-educational atmosphere that drew from Miss Alice Woods the comment that here was one of the schools where she found co-education properly carried out.

Acting on his ideal of true friendship, the Doctor has given absolute trust to the older ones who have their own "Den." Anyone abusing that trust forfeits their right to the happy atmosphere of the Den. Presently some form of prefectship will be necessary, and the prefect will, of course, need to enforce obedience to law. This is done in many schools by permitting the prefect the right to corporal punishment. But not so here. The Moot steps in and upholds the decisions of the prefect, if just, and penalises by isolation. The principal backs up the Moot. Disobedience with a warning is the first stage; the teacher tries dissuasion and helping the child, but disobedience continues; then he is regarded as morally contagious and is isolated. He is well treated, goes out with the teachers, but is allowed no contact whatever with the other children. He has a right good time, but is alone, apart from all the other active units in the school. Dr. Armstrong Smith quaintly confesses how at first he took advantage of this isolated child to "nag"; but he found it was not good. He explains the matter and then leaves it to the child to recover and confess the time of his own

cure. Not one single case of isolation failed to effect a cure; there have been no isolations for the last eight months.

It was found that the children were not quite up to the necessary standard of efficiency in class work. A system of certificates was arranged, which gave them the right to examine others after they had acquired a certain degree of accuracy. It pulled up the standard wonderfully, but now the system flags, for the boys and girls have outgrown it. The same with home lessons. In the Moot they voted for lessons to be set and labelled them "The Joyous Adventure for the Christmas Holidays." When the spirit moved them they opened the papers, set the time, gave their answers, and then perhaps compared them with what the books had to say. Complete trust in their integrity and honour seemingly no one even dreamed of betraying. Now an odd thing, which gives the true relation of brothers and sisters in a big family to the teachers and pupils, is shown in that the teachers, too, can acquire certificates. One has acquired several for memory tests, another for music. And this relation is increased yet more by the helpful attitude of the older to the younger, and perhaps backward, pupils.

Space does not permit of more about this Self-revealing school of to-morrow—of experiments in many directions, with concerts, music, art, manners, honesty, games, nature study, and life in general. One only knows that here goes on preparation of the hearts and minds and bodies of children to meet the new day that we believe to be dawning, to make of it a time of happy, inspired illumination to their own day and generation.





# BLIND CITIZENS

By ARTHUR BURGESS

*Mr. Burgess is Hon. Organising Secretary of the Servers of the Blind in England and Wales, organised under the Theosophical Order of Service.*

**I**N writing of the condition of those citizens of Great Britain who are blind, one is assailed by a deep desire for the pen of a Carlyle or a Johnson, that the words might be written with fire, blazing their way through the world, and so arousing the interest of its sighted citizens and enlisting their active support in removing one of the most appalling evils that could exist in the greatest century. Poverty is a tremendous problem, and one that the most ardent reformers sometimes despair of solving; but poverty through absolute incapacity should never be permitted in a country which claims to teach the laws of civilisation and Christianity.

It is impossible to deal in a restricted space in an adequate manner with so great a problem; but to have aroused any interest and active sympathy will have made worth while the touching of the outer fringe of the subject. The mass of material, the multiplicity of facts, are so vital and so valuable that the task of selecting the most significant is an extremely difficult one.

There are in Great Britain 16,850 blind males and 16,650 blind females. It must be remembered that owing to the great difficulty of obtaining returns and a hazy understanding of the term blindness, these figures are by no means complete. In fact, an entirely accurate census is quite impossible. But, incomplete as they are, the figures are convincing evidence of the urgent necessity for tackling the problem immediately in a thoroughly practical manner.

Where are these blind citizens, and what are they doing?

Of the 33,000 blind people, after subtracting from the total the aged, infirm, and juvenile, there are estimated to be 20,000 strong blind citizens, willing to work or capable of doing so. Of this

number the existing workshops, etc., account for only 4,000! What of the remainder?

A good percentage of the thousands attend the training homes, and, having been educated and trained, and taught to believe they are a valuable asset in the labour market, they are sent out to do the best they can for themselves. A very few, through the understanding sympathy and encouragement of friends, "make good." The rest—they inevitably sink lower and lower, after terrible privations, and eventually become inmates of the world's workhouses—or, more fortunately, perhaps, die.

In England and Wales alone 28 per cent. of the blind are in receipt of Poor Law Relief, which, pitifully inadequate as it is, yet debars them from other relief elsewhere.

The Departmental Committee appointed by Mr. Herbert Samuel in 1914 on behalf of the Government has just issued its Report, an intensely interesting document, which provides ample proof that voluntarism, much as it has accomplished, has failed to solve the problem; but still an attempt is made to perpetuate this evil by the recommendation that existing voluntary institutions be subsidised by grants from State funds. Instructive as the Report is, it is yet most unsatisfactory from the point of view of the blind people themselves by reason as much of its reservations as its recommendations.

All the material at hand goes to substantiate the claim that all aid should come from the State; that the education, training, and employment of all capable blind people should be in the hands of one of the Departments of State, and that the Government should also be responsible for the provision of *adequate* pensions for the aged and infirm blind. After devoting much time to the study of this question,



I find it an indisputable fact, of which constant proof is afforded, that however competent a blind person may be, he needs special facilities for securing employment and for adapting himself to the conditions of any employment he may obtain. Trade union wages are of no use to him, because he is much slower than the sighted workman. He needs an organisation sympathetic with his requirements, and with special knowledge of his needs and the means of meeting them. The Labour Exchanges, having no knowledge of this description, are entirely useless to him.

If the following scheme could be carried out, or one on improved lines, the problem of the blind citizens would be satisfactorily solved. At the same time the needs of the aged and infirm blind, whose neglect is a national scandal, would be recognised and met.

It is suggested :

A.

1. That every town have its own workshop, financed by the State, for all manual trades which blind people are able to undertake.

2. That there be founded, under Government control, with Headquarters in London, an Employment Bureau for the Blind. This might be attached to the general Labour Exchange organisation for purposes of administration, but should work independently.

3. That an agent be appointed for each county, a blind person being selected for the position wherever practicable.

4. That a census of blind people in each county be secured. This could be done without elaborate machinery, with the assistance of local Societies for the Blind.

5. That the following information be obtained from each person :

- (a) Name.
- (b) Address.
- (c) Sex.
- (d) Age.
- (e) Whether totally or partially blind.
- (f) Information respecting training received or special ability.

6. That every blind person in good health, without income or knowledge of a specific trade, be admitted into a local Training Hostel already in existence.

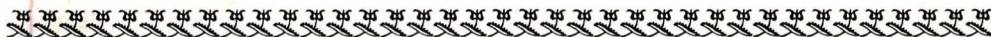
7. That the names and addresses of all firms willing to employ blind labour be registered at the Headquarters Bureau, which could then find work, in the same manner as the Labour Exchanges, the applicants for employment communicating either direct or through their county agents.

B.

1. That the Government obtain power to control the funds of the existing Societies for the Blind (which total over three million pounds), supplementing the amount thus obtained, and taking over the general responsibility for pensioning the necessitous blind.

2. That the Government retain (probably under the Local Government Board, with full powers of inspection) the *necessary* Training Homes and Hostels at present in existence, which should thus become State Institutions.

If something of this can be done, and soon, we shall have proved ourselves worthy of Nature's great gift of sight by having made smooth the path of those in darkness, and given them the most priceless of gifts—the power to “do for themselves.” And we can then justly lay claim to be one of the advanced nations, in the forefront of social reconstruction.



Holiness is an infinite compassion for others;  
Greatness is to take the common things of life and walk truly among them;  
Happiness is a great love and much serving.

OLIVE SCHREINER





# THE CASE FOR INDIA

*This is the Presidential Address delivered by Mrs. Annie Besant at the Thirty-Second Indian National Congress held at Calcutta, 26th December, 1917. It is important that all should digest this clear statement of India's aims. The audience was over 10,000, with an overflow meeting of some 6,000. Sir Rabindranath Tagore composed and recited an ode for the occasion.*

FELLOW-DELEGATES AND FRIENDS,

EVERYONE who has preceded me in this Chair has rendered his thanks in fitting terms for the gift which is truly said to be the highest that India has it in her power to bestow. It is the sign of her fullest love, trust, and approval, and the one whom she seats in that chair is, for his year of service, her chosen leader. But if my predecessors found fitting words for their gratitude, in what words can I voice mine, whose debt to you is so overwhelmingly greater than theirs? For the first time in Congress history, you have chosen as your President one who, when your choice was made, was under the heavy ban of Government displeasure, and who lay interned as a person dangerous to public safety. While I was humiliated, you crowned me with honour; while I was slandered, you believed in my integrity and good faith; while I was crushed under the heel of bureaucratic power, you acclaimed me as your leader; while I was silenced and unable to defend myself, you defended me, and won for me release. I was proud to serve in lowliest fashion, but you lifted me up and placed me before the world as your chosen representative. I have no words with which to thank you, no eloquence with which to repay my debt. My deeds must speak for me, for words are too poor. I turn your gift into service to the Motherland; I consecrate my life anew to her worship by action. All that I have and am, I lay on the Altar of the Mother, and together we shall cry, more by service than by words: VANDE MATARAM.

THE ARYAN ROOT OF LIBERTY

There is, perhaps, one value in your election of me in this crisis of India's

destiny, seeing that I have not the privilege to be Indian-born, but come from that little island in the northern seas which has been, in the West, the builder-up of free institutions. The Aryan emigrants, who spread over the lands of Europe, carried with them the seeds of liberty, sown in their blood in their Asian cradleland. Western historians trace the self-rule of the Saxon villages to their earlier prototypes in the East, and see the growth of English liberty as upspringing from the Aryan root of the free and self-contained village communities.

Its growth was crippled by Norman feudalism there, as its millennium-nourished security here was smothered by the East India Company. But in England it burst its shackles and nurtured a liberty-loving people and a free Commons' House. Here, it similarly bourgeoned out into the Congress activities, and more recently into those of the Muslim League, now together blossoming into Home Rule for India. The England of Milton, Cromwell, Sydney, Burke, Paine, Shelley, Wilberforce, Gladstone; the England that sheltered Mazzini, Kossuth, Kropotkin, Stepniak, and that welcomed Garibaldi; the England that is the enemy of tyranny, the foe of autocracy, the lover of freedom, that is the England I would fain here represent to you to-day. To-day, when India stands erect, no suppliant people, but a Nation, self-conscious, self-respecting, determined to be free; when she stretches out her hand to Britain and offers friendship, not subservience; co-operation not obedience; to-day let me: western-born but in spirit eastern, cradled in England but Indian by choice and adoption: let me stand as the symbol of union between Great Britain and India: a union of hearts and free choice, not of compulsion:



and therefore of a tie which cannot be broken, a tie of love and of mutual helpfulness, beneficial to both Nations and blessed by God.

#### GONE TO THE PEACE

India's great leader, Dadabhai Naoroji, has left his mortal body and is now one of the company of the Immortals, who watch over and aid India's progress. He is with W. C. Bonnerjee, and Ranade, and A. O. Hume, and Henry Cotton, and Pheroze Shah Mehta, and Gopal Krishna Gokhale: the great men who, in Swinburne's noble verse, are the stars which lead us to Liberty's altar:

These, O men, shall ye honour,  
Liberty only and these.

For thy sake and for all men's and mine,  
Brother, the crowns of them shine,  
Lighting the way to her shrine,  
That our eyes may be fastened upon her,  
That our hands may encompass her knees.

Not for me to praise him in feeble words of reverence or of homage. His deeds praise him, and his service to his country is his abiding glory. Our gratitude will be best paid by following in his footsteps, alike in his splendid courage and his unflinching devotion, so that we may win the Home Rule which he longed to see while with us, and shall see, ere long, from the other world of Life, in which he dwells to-day.

The Great War, into the whirlpool of which Nation after Nation has been drawn, has entered on its fourth year. The rigid censorship which has been established makes it impossible for any outside the circle of Governments to forecast its duration, but to me, speaking for a moment not as a politician but as a student of spiritual laws, to me its end is sure.

#### THE TRUE OBJECT OF THIS WAR

For the true object of this War is to prove the evil of, and to destroy, autocracy and the enslavement of one Nation by another, and to place on sure foundations the God-given Right to Self-Rule and Self-Development of every Nation, and the similar right of the Individual, of the smaller Self, so far as is consistent with the welfare of the larger Self of the

Nation. The forces which make for the prolongation of autocracy—the rule of one—and the even deadlier bureaucracy—the rule of a close body welded into an iron system—these have been gathered together in the Central Powers of Europe—as of old in Ravana—in order that they may be destroyed; for the New Age cannot be opened until the Old passes away. The new civilisation of Righteousness and Justice, and therefore of Brotherhood, of ordered Liberty, of Peace, of Happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears. Therefore is it necessary that the War shall be fought out to its appointed end, and that no premature peace shall leave its object unattained. Autocracy and bureaucracy must perish utterly, in East and West, and, in order that their germs may not re-sprout in the future, they must be discredited in the minds of men. They must be proved to be less efficient than the Governments of Free Peoples, even in their favourite work of War, and their iron machinery—which at first brings outer prosperity and success—must be shown to be less lasting and effective than the living and flexible organisations of democratic Peoples. They must be proved failures before the world, so that the glamour of superficial successes may be destroyed for ever. They have had their day and their place in evolution, and have done their educative work. Now they are out-of-date, unfit for survival, and must vanish away.

#### IT IS A WAR FOR FREEDOM

When Great Britain sprang to arms, it was in defence of the freedom of a small nation, guaranteed by treaties, and the great principles she proclaimed electrified India and the Dominions. They all sprang to her side without question, without delay; they heard the voice of old England, the soldier of Liberty, and it thrilled their hearts. All were unprepared, save the small territorial army of Great Britain, due to the genius and foresight of Lord Haldane, and the readily mobilised army of India, hurled into the fray by the swift decision of Lord Hardinge. The little



army of Britain fought for time; fought to stop the road to Paris, the heart of France; fought, falling back step by step, and gained the time it fought for, till India's sons stood on the soil of France, were flung to the front, rushed past the exhausted regiments who cheered them with failing breath, charged the advancing hosts, stopped the retreat, and joined the British army in forming that unbreakable line which wrestled to the death through two fearful winters—often, these soldiers of the tropics, waist-deep in freezing mud—and knew no surrender.

#### INDIA'S INSIGHT

India, with her clear vision, saw in Great Britain the champion of Freedom, in Germany the champion of Despotism. And she saw rightly. Rightly she stood by Great Britain, despite her own lack of freedom and the coercive legislation which outrivalled German despotism, knowing these to be temporary, because un-English, and therefore doomed to destruction; she spurned the lure of German gold and rejected German appeals to revolt. She offered men and money; her educated classes, her Vakils, offered themselves as Volunteers, pleaded to be accepted. Then the never-sleeping distrust of Anglo-India rejected the offer, pressed for money, rejected men. And, slowly, educated India sank back, depressed and disheartened, and a splendid opportunity for knitting together the two Nations was lost.

#### A PREDICTION

Early in the War I ventured to say that the War could not end until England recognised that autocracy and bureaucracy must perish in India as well as in Europe. The good Bishop of Calcutta, with a courage worthy of his free race, lately declared that it would be hypocritical to pray for victory over autocracy in Europe and to maintain it in India. Now it has been clearly and definitely declared that Self-Government is to be the objective of Great Britain in India, and that a substantial measure of it is to be given at once; when this promise is made good by the granting of the Reforms outlined last year in Lucknow, then the end

of the War will be in sight. For the War cannot end until the death-knell of autocracy is sounded.

Causes, with which I will deal presently and for which India was not responsible, have somewhat obscured the first eager expressions of India's sympathy, and have forced her thoughts largely towards her own position in the Empire. But that does not detract from the immense aid she has given, and is still giving.

#### INDIA'S PAST MILITARY AID

It must not be forgotten that long before the present War she had submitted — at first, while she had no power of remonstrance, and later, after 1885, despite the constant protests of Congress — to an ever-rising military expenditure, due partly to the amalgamation scheme of 1859, and partly to the cost of various wars beyond her frontiers, and to continual recurring frontier and trans-frontier expeditions, in which she had no real interest. They were sent out for supposed Imperial advantages, not for her own. . . .

Most of these were due to Imperial, not to Indian, policy, and many of the burdens imposed were protested against by the Government of India, while others were encouraged by ambitious Viceroys. I do not think that even this long list is complete.

Ever since the Government of India was taken over by the Crown, India has been regarded as an Imperial military asset and training ground, a position from which the jealousy of the East India Company had largely protected her, by insisting that the army it supported should be used for the defence and in the interests of India alone. Her value to the Empire for military purposes would not so seriously have injured at once her pride and her finances if the natural tendencies of her martial races had been permitted their previous scope; but the disarming of the people, twenty years after the assumption of the Government by the Crown, emasculated the Nation, and the elimination of races supposed to be unwarlike, or in some cases too warlike to be trusted, threw recruitment more and

more to the north, and lowered the physique of the Bengalis and Madrasis, on whom the Company had largely depended.

The superiority of the Punjab, on which Sir Michael O'Dwyer so vehemently insisted the other day, is an artificial superiority, created by the British system and policy; and the poor recruitment elsewhere, on which he laid offensive insistence, is due to the same system and policy which largely eliminated Bengalis, Madrasis, and Mahrattas from the army. In Bengal, however, the martial type has been revived, chiefly in consequence of what the Bengalis felt to be the intolerable insult of the high-handed Partition of Bengal by Lord Curzon. On this Gopal Krishna Gokhale said :

Bengal's heroic stand against the oppression of a harsh and uncontrolled bureaucracy has astonished and gratified all India. . . . All India owes a deep debt of gratitude to Bengal.

#### YOUNG INDIA

The spirit evoked showed itself in the youth of Bengal by a practical revolt, led by the elders, while it was confined to Swadeshi and Boycott, and rushing on, when it broke away from their authority, into conspiracy, assassination, and dacoity : as had happened in similar revolts with Young Italy, in the days of Mazzini, and with Young Russia in the days of Stepniak and Kropotkin. The results of their despair, necessarily met by the halter and penal servitude, had to be faced by Lord Hardinge and Lord Carmichael during the present war. Other results, happy instead of disastrous in their nature, was the development of grit and endurance of a high character, shown in the courage of the Bengal lads in the serious floods that have laid parts of the Province deep under water, and in their compassion and self-sacrifice in the relief of famine. Their services in the present war—the Ambulance Corps and the replacement of its *materiel* when the ship carrying it sank, with the splendid services rendered by it in Mesopotamia; the recruiting of a Bengali regiment for active service, 900 strong, with another 900 reserves to replace wastage, and recruiting

still going on—these are instances of the divine alchemy which brings the soul of good out of evil action, and consecrates to service the qualities evoked by rebellion.

#### TRUE STATESMANSHIP

In England, also, a similar result has been seen in a convict, released to go to the front, winning the Victoria Cross. It would be an act of statesmanship, as well as of divinest compassion, to offer to every prisoner and interned captive, held for political crime or on political suspicion, the opportunity of serving the Empire at the front. They might, if thought necessary, form a separate battalion or a separate regiment, under stricter supervision, and yet be given a chance of redeeming their reputation, for they are mostly very young.

The financial burden incurred in consequence of the above conflicts, and of other causes, now to be mentioned, would not have been so much resented, if it had been imposed by India on herself, and if her own sons had profited by her being used as a training ground for the Empire. But in this case, as in so many others, she has shared Imperial burdens, while not sharing Imperial freedom and power. Apart from this, the change which made the Army so ruinous a burden on the resources of the country was the system of "British reliefs," the using of India as a training ground for British regiments, and the transfer of the men thus trained, to be replaced by new ones under the short service system, the cost of the frequent transfers and their connected expenses being charged on the Indian revenues, while the whole advantage was reaped by Great Britain. On the short service system the Simla Army Commission declared :

The short service system recently introduced into the British Army has increased the cost and has materially reduced the efficiency of the British troops in India. We cannot resist the feeling that, in the introduction of this system, the interest of the Indian tax-payer was entirely left out of consideration.

The remark was certainly justified, for the short service system gave India only five years of the recruits she paid heavily for and trained, all the rest of the benefit



going to England. The latter was enabled, as the years went on, to enormously increase her Reserves, so that she has had 400,000 men trained in, and at the cost of, India.

#### THE INDIAN ARMY

In 1863 the Indian army consisted of 140,000 men, with 65,000 white officers. Great changes were made in 1885-1905, including the reorganisation under Lord Kitchener, who became Commander-in-Chief at the end of 1902. Even in this hasty review, I must not omit reference to the fact that Army Stores were drawn from Britain at enormous cost, while they should have been chiefly manufactured here, so that India might have profited by the expenditure. Lately under the necessities of War, factories have been turned to the production of munitions; but this should have been done long ago, so that India might have been enriched instead of exploited. The War has forced an investigation into her mineral resources that might have been made for her own sake, but Germany was allowed to monopolise the supply of minerals that India could have produced and worked up, and would have produced and worked up had she enjoyed Home Rule. India would have been richer, and the Empire safer, had she been a partner instead of a possession. But this side of the question will come under the matters directly affecting merchants, and we may venture to express a hope that the Government help extended to munition factories in time of War may be continued to industrial factories in time of Peace.

#### ITS COST

The net result of the various causes above-mentioned was that the expense of the Indian Army rose by leaps and bounds, until, before the War, India was expending £21,000,000 as against the £28,000,000 expended by the United Kingdom, while the wealthy Dominions of Canada and Australia were spending only  $1\frac{1}{2}$  and  $1\frac{1}{4}$  millions respectively. (I am not forgetting that the United Kingdom was expending over £51,000,000 on her Navy, while India

was free of that burden, save for a contribution of half a million.)

Since 1885, the Congress has constantly protested against the ever-increasing military expenditure, but the voice of the Congress was supposed to be the voice of sedition and of class ambition, instead of being, as it was, the voice of educated Indians, the most truly patriotic and loyal class of the population. In 1885, in the First Congress, Mr. P. Rangaiah Naidu pointed out that military expenditure had been £11,463,000 in 1857, and had risen to £16,975,750 in 1884. Mr. D. E. Wacha ascribed the growth to the amalgamation scheme of 1859, and remarked that the Company in 1856 had an army of 254,000 men at a cost of  $11\frac{1}{2}$  millions, while in 1884 the Crown had an army of only 181,000 men at a cost of 17 millions. The rise was largely due to the increased cost of the European regiments, overland transport service, stores, pensions, furlough allowances, and the like, most of them imposed despite the resistance of the Government of India, which complained that the changes were "made entirely, it may be said, from Imperial considerations, in which Indian interests have not been consulted or advanced." India paid nearly £700,000 a year, for instance, for "Home Depôts"—Home being England of course—in which lived some 20,000 to 22,000 British soldiers, on the plea that their regiments, not they, were serving in India. I cannot follow out the many increases cited by Mr. Wacha, but members can refer to his excellent speech.

Mr. Fawcett once remarked that when the East India Company was abolished

the English people became directly responsible for the Government of India. It cannot, I think, be denied that this responsibility has been so imperfectly discharged that in many respects the new system of Government compares unfavourably with the old. . . . There was at that time an independent control of expenditure which now seems to be almost entirely wanting.

Shortly after the Crown assumed the rule of India, Mr. Disraeli asked the House of Commons to regard India as "a great and solemn trust committed to it by an all wise and inscrutable Providence." Mr. George Yule, in the Fourth



Congress, remarked on this: "The 650 odd members had thrown the trust back upon the hands of Providence, to be looked after as Providence itself thinks best." Perhaps it is time that India should remember that Providence helps those who help themselves.

Year after year the Congress continued to remonstrate against the cost of the army, until in 1902, after all the futile protests of the intervening years, it condemned an increase of pay to British soldiers in India which placed an additional burden on the Indian revenues of £786,000 a year, and pointed out that the British garrison was unnecessarily numerous, as was shown by the withdrawal of large bodies of British soldiers for service in South Africa and China. The very next year Congress protested that the increasing military expenditure was not to secure India against internal disorder or external attack, but in order to carry out an Imperial policy; the Colonies contributed little or nothing to the Imperial Military Expenditure, while India bore the cost of about one-third of the whole British Army in addition to her own Indian troops. Surely these facts should be remembered when India's military services to the Empire are now being weighed.

#### AN UNEQUAL YOKE

In 1904 and 1905, the Congress declared that the then military expenditure was beyond India's power to bear, and in the latter year prayed that the additional ten millions sterling sanctioned for Lord Kitchener's reorganisation scheme might be devoted to education and the reduction of the burden on the raiyats. In 1908, the burdens imposed by the British War Office since 1859 were condemned, and in the next year it was pointed out that the military expenditure was nearly a third of the whole Indian revenue, and was starving Education and Sanitation.

Lord Kitchener's reorganisation scheme kept the Indian Army on a War footing, ready for immediate mobilisation, and on January 1, 1915, the regular army consisted of 247,000 men, of whom 75,000 were English; it was the money spent by India in maintaining this army for years

in readiness for War which made it possible for her to go to the help of Great Britain at the critical early period to which I alluded. She spent over £20 millions on the military services in 1914-15. In 1915-16 she spent £21.8 millions. In 1916-17 her military budget had risen to £22 millions, and it will probably be exceeded, as was the budget of the preceding year by £1 $\frac{2}{3}$  million.

Lord Hardinge, the last Viceroy of India, who is ever held in loving memory here for his sympathetic attitude towards Indian aspirations, made a masterly exposition of India's War services in the House of Lords on the third of last July. He emphasised her pre-War services, showing that though 19 $\frac{1}{4}$  millions sterling was fixed as a maximum by the Nicholson Committee, that amount had been exceeded in 11 out of the last 13 budgets, while his own last budget had risen to 22 millions. During these 13 years the revenue had been only between 48 and 58 millions, once rising to 60 millions. Could any fact speak more eloquently of India's War services than this proportion of military expenditure compared with her revenue?

#### INDIA'S PRESENT MILITARY AID

The Great War began on August 4th, and in that very month and in the early part of September, India sent an expeditionary force of three divisions—two infantry and one cavalry—and another cavalry division joined them in France in November. The first arrived, said Lord Hardinge, "in time to fill a gap that could not otherwise have been filled." He added pathetically: "There are very few survivors of those two splendid divisions of infantry." Truly, their homes are empty, but their sons shall enjoy in India the liberty for which their fathers died in France. Three more divisions were at once sent to guard the Indian frontier, while in September a mixed division was sent to East Africa, and in October and November two more divisions and a brigade of cavalry went to Egypt. A battalion of Indian infantry went to Mauritius, another to the Cameroons, and two to the Persian Gulf, while other Indian troops helped the Japanese in the capture



of Tsingtau. 210,000 Indians were thus sent overseas. The whole of these troops were fully armed and equipped, and in addition, during the first few weeks of the War, India sent to England from her magazines "70 million rounds of small-arm ammunition, 60,000 rifles, and more than 550 guns of the latest pattern and type."

In addition to these, Lord Hardinge speaks of sending to England

enormous quantities of material, . . . tents, boots, saddlery, clothing, &c., but every effort was made to meet the ever-increasing demands made by the War Office, and it may be stated without exaggeration that India was bled absolutely white during the first few weeks of the war.

It must not be forgotten, though Lord Hardinge has not reckoned it, that all wastage has been more than filled up, and 450,000 men represent this head; the increase in units has been 300,000, and including other military items India had placed in the field up to the end of 1916 over a million of men.

In addition to this a British force of 80,000 was sent from India, fully trained and equipped at Indian cost, India receiving in exchange, many months later, 34 Territorial battalions and 29 batteries, "unfit for immediate employment on the frontier or in Mesopotamia, until they had been entirely re-armed and equipped, and their training completed."

#### THE DEFENCE OF INDIA

Between the autumn of 1914 and the close of 1915, the defence of our own frontiers was a serious matter, and Lord Hardinge says:

The attitude of Afghanistan was for a long time doubtful, although I always had confidence in the personal loyalty of our ally the Amir; but I feared lest he might be overwhelmed by a wave of fanaticism, or by a successful Jihad of the tribes. . . . It suffices to mention that, although during the previous three years there had been no operations of any importance on the North-West frontier, there were, between November 29, 1914, and September 5, 1915, no less than seven serious attacks on the North-West frontier, all of which were effectively dealt with.

The military authorities had also to meet a German conspiracy early in 1915, 7,000 men arriving from Canada and the United States, having planned to seize

points of military vantage in the Panjab, and in December of the same year another German conspiracy in Bengal, necessitating military preparations on land, and also naval patrols in the Bay of Bengal.

Lord Hardinge has been much attacked by the Tory and Unionist Press in England and India, in England because of the Mesopotamia Report, in India because his love for India brought him hatred from Anglo-India. India has affirmed her confidence in him, and with India's verdict he may well rest satisfied.

I do not care to dwell on the Mesopotamia Commission and its condemnation of the bureaucratic system prevailing here. Lord Hardinge vindicated himself and India. The bureaucratic system remains undefended. I recall that bureaucratic inefficiency came out in even more startling fashion in connection with the Afghan War of 1878-79 and 1879-80. In February, 1880, the war charges were reported as under £4 millions, and the accounts showed a surplus of £2 millions. On April 8th the Government of India reported: "Outgoing for War very alarming, far exceeding estimate," and on the 13th April "it was announced that the cash balances had fallen in three months from thirteen crores to less than nine, owing to 'excessive Military drain' . . . On the following day (April 22) a despatch was sent out to the Viceroy, showing that there appeared a deficiency of not less than 5½ crores. This vast error was evidently due to an underestimate of war liabilities, which had led to such mis-information being laid before Parliament, and to the sudden discovery of inability to 'meet the usual drawings.'"

It seemed that the Government knew only the amount audited, not the amount spent. Payments were entered as "advances," though they were not recoverable, and "the great negligence was evidently that of the heads of departmental accounts." If such a mishap should occur under Home Rule, a few years hence—which heaven forbid—I shudder to think of the comments of the *Englishman* and the *Madras Mail* on the shocking inefficiency of Indian officials.

(To be continued.)



# PARACELSUS

By L.

*Along the line of Chemistry a promising road of investigation of the hidden forces of Nature opens out, and men who have the eye of the trained seer may point the way to important discoveries. It is recognised that to Paracelsus we are indebted for the knowledge of nitrogen gas.*

**T**HEOPHRASTUS BOMBAST VON HOHENHEIM, or, to call him by his better-known name, Paracelsus, was one of

the greatest helpers of mankind the world has ever seen.

Born in the year 1493 at Einsiedeln, near Zurich, of an ancient and noble family, Paracelsus early showed a leaning towards medicine and the occult sciences. His father, Dr. Wilhelm Von Hohenheim, was a distinguished physician, and his mother, prior to her marriage, held the post of matron to the Abbey Hospital not far from their home. The environment, therefore, in which he was reared was one pre-eminently suited to a youth whose aspirations led him to pursue the study of medicine and occultism.

Like many great souls, Theophrastus possessed a fragile, sickly body, and,

although he outgrew much of his childhood's delicacy, he was never a robust man. From his father he acquired the rudiments of alchemy, surgery and medicine, and

wrested from Nature those of her secret: that his youthful brain could assimilate. Until the age of sixteen, Dr. Wilhelm Von Hohenheim and the learned monks of the convent hard by were his sole instructors.

After a course of study at the University of Basle, he was placed under the tuition of the renowned Abbot Johann Trimethius (the teacher of Cornelius Agrippa), and from him he acquired a

deep insight into the hidden wonders of the Universe.

Paracelsus travelled extensively, visiting, at different periods of his life, Saxony, Poland, Bohemia, Prussia, Hungary, Portugal, Spain, Sweden, Denmark, Italy,



PARACELSUS, aged twenty-four

From the painting by SCOREL, 1517, now in the Louvre Gallery.

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and England—a marvellous achievement for the days when trains were unknown, and slow progress had to be made over bad roads and tracks, in the saddle or on foot. His visit to England included an inspection of the mines of Cumberland and Cornwall. He served as Army surgeon in the armies of Italy, Sweden, Denmark and Holland during the wars that were rife at that time, and gained through his wide range of experience in this capacity a profound knowledge of the treatment of wounds. He has justly been dubbed the Father of Surgery—for he revolutionised and purified this branch of medical science as thoroughly as he did that part of it embracing the administration of drugs.

“Travels,” said he, “developed a man, for knowledge is distributed throughout the world, and not confined to localities.”

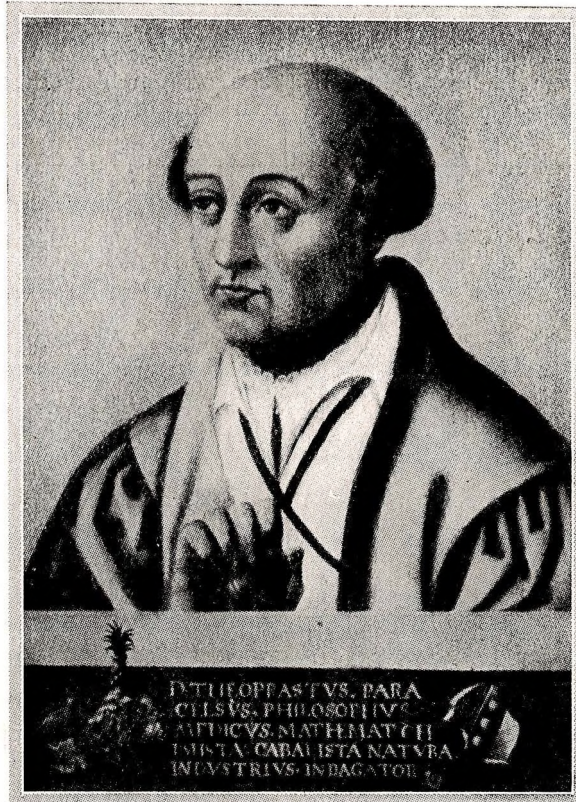
The year 1525 saw him installed at Basle as lecturer on medicines and surgery. But before long the bitter antagonism and violent jealousy of his medical *confrères* caused him to return to his roaming life. At Nuremberg in 1529 his cures so enraged the doctors of the neighbouring districts,

who denounced him as a charlatan, that in self-defence he besought the authorities to give into his care a number of incurable persons, so that he might have an opportunity to prove the truth of his teaching. The request was granted, and the archives of the city bear witness to the success he obtained in the treatment of these cases after all other methods had failed.

Notwithstanding this undeniable proof of his skill, the medical faculty continued their persecution, and Von Hohenheim took once again to the road, healing all those who chanced to cross his path.

So strenuous a life under these adverse conditions could not fail eventually to overtax the declining powers of his feeble frame, and in 1541 he breathed his last at the early age of 48.

No great man has ever been more grossly maligned and misrepresented, or so little understood, as the subject of this brief sketch. He shone out as a bright beacon light from amid the darkness enshrouding the collective medical mind of the day. To an intimate knowledge of the complex processes involved in the evolution of matter,



PARACELSVS

After the original painted in Nuremberg in 1529 or 1530, now in the Royal Gallery at Schleissheim, near Munich.

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he superadded an inner perception, the result of lofty spiritual unfoldment. This enabled him to perceive the underlying causes of disease, and thus to effect those remarkable cures that no other physician has been able to emulate either before or since his time. The British Pharmacopœia is enriched by many valuable discoveries which were the outcome of his master mind. To mention a few: zinc, laudanum, calomel, flower of sulphur, chloride of mercury, and various preparations of iron and antimony. He anticipated Mesmer in his knowledge of the powers of so-called mesmerism; practised the principles of Homœopathy, and was intimately acquainted with the healing properties of the magnet.

One of the secrets of the greatness of Paracelsus lay in his ability to abstract and absorb knowledge direct from Nature. He studied her profoundly; he read few books, but wrote many. For him the herbs of the field were

"signed" by the hand of God, and each had its special function in the healing of the sick. We find him patiently examining the effects of the various native remedies in use wherever he happened at the moment to be sojourning; the virtues or otherwise of the much vaunted cures of the gypsies, the draughts of the old countrywomen; all these were

brought under the keen edge of his dissecting analytical mind, to be put to future use if their power to heal were an actual fact and not a mere idle superstition. An extensive exploration of mines led him to make a special study of miners' diseases, and he has left to posterity an important work dealing with the subject.

The medical knowledge of the Middle Ages in Europe was sadly behind that of China and Egypt. The crude mixtures of drugs and herbs were improperly prepared and carelessly administered. Chaos reigned supreme. A rich harvest fell to the share of unscrupulous apothecaries, and the physicians blindly followed in the faulty footsteps of their predecessors. As a consequence, bitter persecution was meted out to this great healer of men who so vigorously stirred the mud and slime of the medical pond.

Paracelsus was so far in advance of the times in which he lived that the ignorant and material

minds of his fellow-workers failed utterly to appreciate his phenomenal skill and spiritual gifts. Through his knowledge of alchemy he compounded his potions and herbs in such a way that their vital energy was set free and the cruder substances of which they were formed discarded. His power to read the "signature" of each drug gave him the key to



PARACELSUS

After an engraving by HIRSCHVOGEL from a portrait taken at Laibach or Vienna when he was forty-seven years old.

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the cure of the disease. God, he said, had placed his "sign" upon every herb of the field, and only he who could read the symbol knew for what disorder the plant was designed. These "signatures" were veiled, although visible to those of lofty, spiritual attainment and understanding.

In all his scientific studies, Paracelsus ever searched for the hidden hand of God concealed in the metal, stone, and herb. He drew a distinction between diseases which were physical—diseases that were the outcome of a sordid mind or evil desires—and those issuing from a spiritual cause; in the latter case the affliction arose through a violation of the Divine Law, and a cure could not be effected until suffering had restored the balance and the evil had worked itself out on the plane of matter. Then, and then only, would God send a physician to heal the sick soul. Complaints produced by the forces of Nature operating directly upon the physical body of man and disturbing its equilibrium were analogous to the same forces acting upon the Universe and occasioning upheavals in the form of floods, tempests and earthquakes; illness resulting from a morbid mind and evil desire needed a physician to heal the soul as well as the body, and only a physician who could expand his consciousness and penetrate deeply into higher states of being was competent to be a healer of men—for such a one alone could discover the cause, and so, where possible, remove the disease.

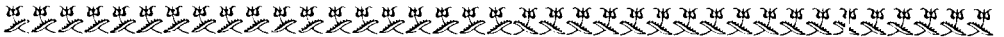
The piety of Paracelsus was remarkable and his faith in the supreme power of God sublime. All that the eye beheld revealed

and glorified His Eternal Being. The life that thrilled in animal and plant surged ceaselessly through metal and stone.

To-day modern science is beginning to accept this simple truth, and to-day modern thought is awakening to the fact that the teachings of this great and lofty soul contain a fund of mental wealth that cannot be surpassed or even equalled at the present time. The medical works of Paracelsus number forty-nine; those on Natural History, Philosophy and the Occult Sciences are numerous. While he brought the full powers of his intellect to bear upon the scientific problems that engaged and perplexed his mind, he never once lost sight of the Unseen Energy guiding the forces through which the Universal Life sought expression.

Poor in this world's riches but abounding in spiritual gifts, driven from city to city by the violence of his enemies, Paracelsus lived and died a wanderer upon the face of the earth. The outward events of his life, however, in nowise hindered his dauntless spirit from fulfilling the glorious purpose of his earthly sojourn, and that purpose was to heal the body and soul of man. To the humble and poor his services were given free, and long after his death they mourned his loss by pilgrimages to his grave.

Mankind is slowly awakening to the value and importance of the works handed down to posterity by this unrivalled surgeon and physician, and an honoured position is accorded them among the great volumes of great men. The name of Paracelsus is one that will live through the ages to come.





# THE WHITE CROSS

## AN APPEAL

*Was it not during a war that an Englishwoman created that admirable type of nurse which has persisted in times of peace and has spread throughout the world as a solace for the physical suffering of humanity? The type of nurse full of wisdom and gentleness, of science and of charity, whom we find to-day under the banner of the Red Cross.*

*And now the moment has come when the "Admirable teacher"—full of delicate perception in the treatment of the suffering spirit—should arise amidst the horrors of war; should gather together the children whose spiritual health is threatened, and heal them by means of education.*

*Can you see her, seeking among ensanguined fields, the little white crosses, the souls in peril, the new generation which is ready to perish, and carrying them into safety?*

*This is the moment! This is the cause which should inspire us to give all we have, with no thought of self.*

*Lift up the hearts that are cast down! Enrol for a new crusade, with the ardour of those who hear the voice that calls them to a mission.*

*Without self-love, without any object save that of gathering up the seed of the future, lest it be trampled underfoot, and securing the future of humanity.*

*Call forth all, unite all! Arm with the weapons of charity every person it may be given you to enlist in the cause!*

MARIA MONTESSORI

**A**N organisation under the name of "The White Cross"—a cross without a stain—is now being established in America, and its founder is no less a person than the great educationalist, Dr. Maria Montessori. In America it has been received with the utmost enthusiasm. It is a body—similar to the Red Cross—designed to treat the children of war; to gather up the new human generation, and to save it by a special method of education. Dr. Montessori, whose method, we all know, has a wonderfully calming influence on nervous children, suggests the preparing of teacher-nurses to go to the assistance of these depressed and terrified children, who are threatened with the perils of degeneration. The plan is to start a free course to prepare volunteers to undertake the intellectual care of children, and it will include First Aid, Knowledge of Nervous Diseases, Dietetics for Infants and Children, Isolation, Special Psychology, Domestic Science, Agriculture, Language, and a theoretical and intensely practical course in the Montessori Method as specially applied to these children, Dr. Montessori, who is giving her

services gratuitously, will prepare the White Cross workers, with the assistance of medical specialists in nervous diseases. The plan is then to send out working groups to France, Belgium, Serbia, Roumania, Russia and other European countries, each consisting of four to six persons—head, secretary, two teachers, and two outside workers. Each group would be located in places where refugees are already gathered (for Dr. Montessori is not trying to found new institutions but to supplement those already established, which are doing a vital but necessarily partial work in providing physical care).

It is not sufficient to build up the bodies of these unfortunate children and to leave their minds and spirits weakened and incapable of shouldering the heavy burdens which will fall upon them in the period of reconstruction; and the aim of these White Cross workers, who will be specially trained in mental hygiene, should be to restore these injured minds to normal activity and joy.

These groups of White Cross workers should then, as soon as they are in the field, prepare others, such as war widows

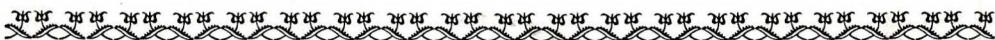


and orphan girls, and thus the work of this new society will multiply rapidly.

It seems that the possibilities of Dr. Montessori's inspiring plan are practically unlimited, and the organisers are very anxious to obtain the co-operation of all in England who are interested in this work, to ensure its success.

Dr. Montessori insists very strongly that we should not wait for the end of the war to begin this supremely important

work. She has already formed a Committee in America, and she and her collaborators earnestly desire to see similar Committees speedily established in all the Allied countries. To this end offers of voluntary aid and of funds are urgently needed. Those who are interested in the scheme are invited to communicate with C. A. Bang, Esq., 20, Bedford Street, London, W.C., who has promised to assist in the formation of a Committee.



## THE ABBÉ SICARD

By G. R. G.

*We who read the "Herald of the Star" to-day owe a debt of gratitude to all those who were light-bringers in a darker age. Not the least of these was the Abbé Sicard. Carlyle refers to him: "Saddest of all, Abbé Sicard goes, a priest who could not take the oath, but who could teach the deaf and dumb; in his section one man, he says, had a grudge at him; the man, at the fit hour, launches an arrest against him, which hits. In the Arsenal quarter there are dumb hearts making wail, with signs, with wild gestures; he their miraculous healer and speech-bringer is rapt away." The "Encyclopædia Britannica," however, says that he lived long after the Revolution, and gives no hint that he was guillotined.*

THEY crowded up as they saw him pass,  
 With twisted fingers and voiceless sign,  
 Mutely kneeling as if at Mass,  
 As he reached his hand to the ragged line.  
 Silent, they answered the silent cry,  
 Stretched their hands in their mute despair,  
 "God of the fatherless, shall he die?  
 Answer our dumb and terrible prayer!"

The Abbé Sicard has raised his head,  
 We knew his smile—he is smiling yet;  
 Bravely he follows where he is led,  
 Ours is the passionate, wild regret!  
 In the soundless silence we see him stand,  
 With his look of love that is half divine,  
 Reading the touch of each eager hand—  
 Only the Abbé can read our sign!

Up in the heavens where God shall wait,  
 To judge the souls as they enter in,  
 The Abbé Sicard will reach the gate,  
 And drop his burden of earthly sin.  
 "Answer for him"—so the word rings out—  
 "Ye naked and hungry he clothed and fed,  
 Ye faithless ones that he saved from doubt,  
 Ye doubting ones that he loved and led."



Answer! How should the Abbé know  
 The sound of the voices he never heard;  
 The sealed-up fountains that swiftly flow  
 As the Angel of God their stillness stirred?  
 How should he know the thrilling cry  
 That answers "*Adsum!*" to that command,  
 He who could read an eager eye,  
 And know the sign of a falling hand?

Silence! the answering cry is stilled,  
 Rolling back over one and all,  
 But the beautiful silence is stirred and thrilled  
 By the eloquent hands that mutely fall.  
 The love in our hearts we freely fling  
 At his feet whose love was to us divine.  
 Our new glad voices to God we bring—  
 But the Abbé Sicard will know our sign.

So in the silence we mutely stand,  
 We whom he saved, and loved, and led,  
 And we know that he reads each eager hand  
 By the turn of the beautiful, patient head;  
 See—he smiles as the silence grows,  
 As the quick hands reach from the broken line:  
 Our new, glad voices the Master knows—  
 But the Abbé Sicard can read our sign.

Answer, hands that he freed and filled!  
 Answer, eyes that he dried of tears,  
 Passionate hearts that he stirred and thrilled,  
 Pitiful hearts that have lost their fears!  
 Answer for him as he stands and waits,  
 With the patient droop of the silver head;  
 Open for him, ye golden gates!  
 We will follow where he has led.

Up to the God whom he bade us love,  
 Straight through the wine-press he trod alone:  
 Silently still we throng and move  
 To answer for him before the throne.  
 The beautiful silence wraps us in,  
 The breathless hush of our ragged line—  
 God, who made us, will judge our sin,  
 But only the Abbé will read our sign.



# BOOKS WE SHOULD READ

A MIRROR AND SOME IMAGES. IDEALS AND PRACTICES. GREEK IDEALS. A Study of Social Life. By C. Delisle Burns. London: G. Bell and Sons, Ltd. 1917. 5s. net.

**M**R. BURNS knows one of the secrets of critical clear-seeing. In this lucid exposition of the thought of ancient Greece he is careful to define "typical" as (1) "not what was most common," (2) but what was most characteristic, and what was intended half-consciously by many who could not have defined their ideals.\* In this definition and differentiation lies the lucid and sane criticism that soars above, dives beneath, surfaces and averages.

The root-principle and the fine flower of Greek idealism, as applied in practice, seem to have been the eternal truth that virtue (the blossom of manliness in man) consists in spontaneous excellence—*i. e.*, that good thoughts, feelings, actions, will exude naturally from a man at unity with himself, whose rhythm accentuates the individual, with no false syncopated stress on the ephemeral personal lights and shadows.

The chapters on Plato and Aristotle are most delightful reading and contain perhaps the most valuable essential elements of the book.

The ideal man, according to Aristotle,

\* From Prefaces.

with his three distinguishing attributes of "perfect self-control, greatness of spirit and intellectual insight," describes the average Athenian ideal of humanity, producing a being at once sound and sane, philosophical and practical. It is interesting to note how Plato and Aristotle alike lay stress on the truth that real excellence is the ability to use exceptional moments for the guidance or the elevation of a whole lifetime.

Perhaps Aristotle's ideal man may be defined as "the ideal gentleman," while Plato's is expressed in all that is connoted and contained in the word "philosopher." To Plato vice is disease, ignorance, deformity; love is the fire, wisdom the light, of life; lacking either, life is not, merely existence remains. The *Phaedrus* contains the apotheosis of Platonic teaching, the inspiration of a Master, the exaltation of love as a principle, transmuted essence of passion. Thus to Plato life was a divine adventure, to Aristotle a progressive education, and though the goal was identical, the disciplines are sufficiently diverse to suit the two most marked and generic types of men.

L. F.

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WILLIAM MORRIS, PROPHET. Longmans, Green and Co. 1s. net, cloth 2s. 6d. net.

**I** WANT to suggest that William Morris's *News From Nowhere* is a book which should be read to-day as a modern vision of the Kingdom of Heaven on earth, which might bring us back to the first faith, not only of the best in the Socialist movement of the nineteenth century, but even of the early Christians. The first thing that strikes one is that the people whom William Morris sees in his vision are beaming with

fellowship, just the kind of fellowship that is wanted for the dispersing of the nightmare of our present unjust society and the establishment of the Kingdom of Heaven. It shows also what simple and common-sense arrangements such a fellowship could make possible, if only men would have faith in it. It would make liberty, equality, and fraternity a reality.

Jesus said to Peter, "On this rock I



build my ecclesia." It is remarkable that Morris uses the same word for his self-governing unit, in which practically all the management of the common affairs is done. For Mote, or Moot, or Gemote, is the exact translation of ecclesia.

Wisely, Morris says nothing about religious forms, though he does mention a church, in which a harvest feast is prepared at which he found himself unfit to assist. How could he, of the nineteenth century—how can we, of the early twentieth—foretell the technique of worship of an age when the Kingdom has come in holy fellowship? The seer John could only say of the New Jerusalem, "I saw no temple therein." We can guess that they will work together in joy. They may, as Morris dreams, use the word of the New Testament and call each other "neighbour"; and we can dream that they will be governed by the "Unseen Hand" as the early Christians were, and that the Holy Spirit will shine through their faces and words and acts as in Morris's vision.

And what a fellowship! See, for instance, on p. 197, where the dreamer asks, "Is the house in question empty?" "No," said Walter; "but the man who lives there will go out of it, of course, when he hears that we want it."

Surely it is our duty to make the most

of this prophet to whom God spake almost in our own day, to make the most of his vision to convince ourselves and our fellow-men of what we are, or should be, aiming at, of what is within our grasp and quite practicable if only we have enough faith and if only we will "repent"—that is, change our minds. For this is his burning message to our day:

Go back again, now you have seen us, and your outward eyes have learned that, in spite of all the infallible maxims of your day, there is yet a time of rest in store for the world, when mastery has changed into fellowship—but not before. Go back again, then, and while you live you will see all round you people engaged in making others live lives which are not their own, while they themselves care nothing for their own real lives—men who hate life though they fear death. Go back and be the happier for having seen us, for having added a little hope to your struggle. Go on living while you may, striving, with whatsoever pain and labour needs must be, to build up little by little the new day of fellowship, and rest, and happiness (p. 247).

"Whatsoever pain and labour needs must be." Yes, William Morris does not promise that it will be easy. He promises pain and labour, as our Lord promised "much tribulation," in the transition, till we reach the "rest and happiness of complete Communism" (p. 218) of "happy and lovely folk, who had cast away riches and attained to wealth" (p. 234).

A. St. J.

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"THE NEW DEMOCRACY: ITS WORK AS A SPIRITUAL FORCE."  
NOTES ON "THE CHOICE BEFORE US." G. Lowes Dickinson.  
London: George Allen and Unwin, Ltd., Ruskin House, 40, Museum Street,  
W.C. 1.

Democracy is the whole sum of the arrangements whereby all the faculties of a nation are brought to bear upon its public life; and the representative system—itsself, no doubt, capable of and requiring much improvement—is the machinery by which the decisions thus reached are translated into action. Our present conduct of foreign affairs, even in countries otherwise democratic, is a survival from a different order; one where a nation was regarded as mere passive stuff from which a few men, with credentials held to be divine, should shape what figure they might choose. That order has passed away, with the conceptions on which it rested. A new order is struggling into life. And from the principles of the new order no department of

life can claim to be exempt.—("The Choice Before Us," p. 251.)

**T**HE Day of Democracy is at hand—a Democracy as defined by Mr. Dickinson, who combines the mind philosophic and political, in the truest sense of "political." That day is dead when the word "democracy" spelt havoc and unloosed the hounds and furies of mob-rule and anarchy. But that the peoples of the world, through their *representatives*, no longer *misrepresentatives*, should govern



the world, becomes an ever-increasing certainty. We are still too blinded and blackened with the smoke of battle to see clearly. For true vision demands light and clarity, wisdom and order, as accessories, before accurate sight can be registered within mental atmospheric regions.

Still, things are moving. Other sounds than those of guns reverberate through the atmosphere to-day, to those whose inner hearing is even partially developed. This book augurs well for the future, though many of its developments cannot be realised in one mortal span. Philosophers cultivate a dual sight, which should not induce either squinting or myopia, *pace* the scorners! But philosophers know that the majority follow the minority—this is an axiom. Every majority was once a minority; sometimes the mass-motion is so slow that by the time it has made up its mind *and* body to move, that specific mode of motion is no longer desirable! Still, it

has learnt another step in the dance of life, and variety of experience is invaluable, if only for its own sake.

The nature of *The Choice Before Us* resolves itself into a certainty that the world of the future must express either militarism rampant or educated democracy liberated, one or the other.

In a world of manifestation through duality, democracy must follow universal rhythm. Spiritual and mental expression must be given to that voice of the people, before it can echo forth again those tones of God that once thundered through the throats of thousands. Then once again it may be true—*Vox populi, vox Dei*. The new democracy is still in the making, here, as in Russia. The Russian people to-day are not parallel with the flower of Russian democratic genius—their nation is still in the melting-pot. France did not bring forth Jaurès as the immediate fruit of the revolution, but the gods work, “and ultimately wisdom is justified of, and in, her children. L. F.

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THE PARLIAMENT OF MAN. By M. A. Mügge (late of the B.E.F., France). Published by C. W. Daniel, Ltd., 3, Tudor Street, London, E.C. 4. Cloth, 6s. net, postage 5d.

**A** SHORT time ago it was my good fortune to peruse the most interesting book bearing the above as its title. The volume summarises and balances the various arguments for and against war as a means of settling disputes between nations, and puts forth a practical scheme for adoption by all nations in common which would ensure the permanent peace of the world.

The book has a threefold purpose: firstly, to survey all the more important arguments in favour of peace and those in favour of war; secondly, to point out the possibilities which lie before a Parliament of Man in respect of the great work it could do; thirdly, to indicate a few steps to be taken immediately after the present war, in order to bring within the scope of practical politics the establishment of such a central terrestrial autho-

riety. The author says that “it has been stated over and over again that war between States or nations has its natural justification in the absence of a Law Court endowed with sufficient executive power for the final settlement of their quarrels, and that although much to be desired from a humanitarian point of view, there is little prospect of a change without the establishment of a central authority.” Reviewing the past, he states “that during the last 3,400 years there has been one year of peace to every thirteen of war,” and that certainly is a large average.

I think readers of the *Herald* will be interested to know that the views of the writer coincide with those they themselves hold, and this comes out rather strikingly when he says: “Mightier than the sword is the idea. Everybody who desires that



from this welter shall emerge a better, a more stable structure of society, must admit that it is the duty of all the intellect not involved in the actual operations of war to take thought for the future. It is thought that distinguishes civilised man from the savage."

The constitution of the Parliament of Man forms a very interesting portion of the book.

This body is proposed to be composed of fifty States as members, consisting of an Upper House, a Lower House, and the Court, the members of the Upper House being styled Senators, of not less than thirty years of age. Each of these fifty States of the earth sends one representative with full and permanent ambassadorial power. Secondly, ex-presidents who have served their full term of office, and kings or rulers who have voluntarily resigned in favour of their successors, may, with the approval of their respective countries, become members of the Upper House as long as there are vacancies. Thirdly, every judge of the Court becomes, on retirement, automatically a member of the Upper House; these are denationised on appointment as judges, and are only concerned with the wider interests of the Community of States. A member of the Upper House has precedence over a member of the Lower House, and the official language is French. Each member draws £10,000 a year, and in this respect the Parliamentary expenditure amounts to two million pounds per annum.

The members of the Lower House are elected every ten years, and are called Deputies; but every two years one-fifth of the members retire and new members take their places. They are elected in proportion to population, one member for every four million inhabitants of the globe. On the basis of the present population of the earth, which is sixteen hundred millions, the number of representatives amount to four hundred. The official language is French, and each member draws £2,000 a year. The President receives £10,000 a year. In this manner Parliament expends £808,000 per annum.

The President of each House is to be of

a different nationality each year, and they must not be of the same nationality; they are equal in status.

When acting together they represent the chief authority of Parliament, their joint assent and signature being necessary before any Bill can become law. In this respect they are like the two consuls in ancient Rome, being the supreme magistrates in the Community of States.

The Court is composed of fifty judges, one for each State; they are eminent jurists and statesmen, men who know the world and sympathise with mankind. They hold office for fifteen years. The status of a judge is equal to that of a member of the Upper House, and they draw £10,000 a year. If on retirement there is no vacancy in the Upper House a pension of £10,000 is to be paid, and he (the judge) must wait until a vacancy occurs. Then his pension ceases. The Parliamentary expenditure for the upkeep of the Court cannot exceed £600,000 a year.

A terrestrial tax of £40,000,000 a year is levied by Parliament, which works out at sixpence per head per year of the planet's population.

In its functions this Parliament is superior to any of its predecessors, such as the Hague Conferences, etc. By its constitution it is composed of democratic elements combined with the conservative principles of aristocracy. The elective members of its Lower House represent the terrestrial democracy, and exercise a corrective influence over all transactions, while the Upper House, representing the best elements of heredity and intellectual aristocracy, is the guiding, advising, conserving part of the Parliament of Man.

As to the objects which the Parliament legislate upon. They include the policing of the planet, the regulation of international traffic, postal and telegraph affairs, international food distribution, the standardisation of time, weights, measures and coinage; statistics; arrangements of scientific congresses of universal importance; the annual fixing of tax contribution and the number of local police for individual States.

The extraordinary-objects of legislation

are the alleviation of national distress due to earthquakes and pestilences, adjustment of national and State frontiers, creation of new States, and changes in the Constitution.

The question of Woman's Suffrage is mentioned as having an all-round influence on national affairs and the great possibility of an indirect influence on international affairs. It is pointed out that woman would oppose war, except in self-defence; and she would ultimately imbue all municipal and international laws with the finer spirit of humanity, charity, and justice for which she has always been fighting, for if the grim Centaur of War is slain it will be by the sword of Justitia. In her book, *Women and Labour*, Olive Schreiner says woman will end war when her voice is heard fully and clearly in governance of States, because she knows the history of human flesh; she knows its cost. Men's bodies are our women's works of art.

The idea of political union is next dealt with, and the question is asked, Would the United States of America be as prosperous as they are if every member State of that great Federation could impose custom dues? It is Free Trade within their realm that, together with the absence of militarism, is the cause of America's enormous wealth.

Suggestions are made, such as a standard railway gauge, which would prove of great value for international through traffic. A uniform and cheaper rate for telegrams, letters, etc., is another suggestion, and the metric system of weights and measures should be adopted, following on which the International Office of Weights in Paris should endeavour to bring about the international standardisation of coinage.

Another suggestion is that the Press should be the Tribune of the People! To rise to that noble position it should insist on a first-class education for the new generation of journalists, and there should be a Chair for Journalism at every university. No one should be admitted to the profession without some thorough

knowledge of one or two foreign languages, of history and economics. It is finely stated that the journalist is a member of the highest guild, the guild of Plato's Guardians. An International newspaper is next mooted, and in connection with that a Peace Academy should be established at The Hague, which would be the scientific centre for the study of methods and means towards the realisation of the Parliament of Man. Statesmen, diplomatists, writers, and journalists should attend this academy for some terms. Here the most eminent pacifist specialists in international law, economics, statistics, history, and philosophy would investigate and lecture on all the numerous problems connected with the all-important subject, "The End of All War." Every student on returning to his country would become a centre of energetic propaganda, and the most gifted men should be sent to influence the heads of States. This Peace Academy would require considerable funds, but it is pointed out that if Great Britain, Germany, France, and Russia would annually grant one penny per head of their population for this purpose those four countries alone would raise a million pounds, and this Peace Budget would be quite sufficient to supply all the institutions mentioned. And the total amount of money thus spent within one year would be less than the sum paid for a single first-class battleship, and much less than the European nations spent within a few hours during the present war. New methods of teaching geography and history are introduced, and much stress is laid upon the necessity for every child to learn one foreign language at least.

Finally, our author introduces an excerpt from the *Novum Organum*, by Bacon, to the effect that "If our own age but knew its strength and chose to essay and exert it, much more might fairly be expected than from the ancient times, in as much as it is a more advanced age of the world, and stored and stocked with infinite experiments and observations."

G. W. B.



# INTERNATIONAL BULLETIN

## OUR CHIEF FESTIVAL

By *Lt. E. A. WODEHOUSE*

*General Secretary of the Order. An Address for January 11.*

BROTHERS OF THE STAR,—

Throughout the world, on this day, members of the Order of the Star in the East are celebrating the chief festival of the Order. It is well, therefore, on an occasion like this, to remind ourselves of that for which we stand, to reflect upon the purpose of the body to which we belong, and to renew our pledges of service.

The Order of the Star in the East was founded in order to prepare the way for that Great Teacher Who, its members believe, will shortly appear amongst them. This belief is the one condition of membership. The Order knows no restriction of religion or race. Consequently it numbers, amongst those who have enrolled themselves in its ranks, members of every great Faith and of almost every nationality. It is thus a truly representative body, standing for that quickened intuition in the great heart of Humanity, which is ever ready to catch, in advance, the first hints of any mighty and epoch-making Event in the spiritual history of man.

On this intuition our Order is based. Time alone can prove to the world that this premonition of ours is a true one. But for us, who have joined the Order, it has been strong enough to make us declare our open acceptance of what it tells us and our open allegiance to all that such acceptance entails. True it is that we have, as intellectual bulwarks to our intuition, certain ideas which seem, to us at least, completely reasonable. We believe, for example, that the spiritual history of mankind is by no means complete, and that it will be marked in the future by events as notable and as arresting as any which have happened in the past. And among these events we place the coming, from time to time, of

mighty Teachers, lifted high above ordinary humanity by reason of their spiritual greatness, to bring to the world what only They can bring. We believe that such Comings are necessary, in order to renew the freshness of Ideals which have become dulled and faded by the lapse of time; to remove the errors which the guardianship of Spiritual Truth by those who are imperfect must ever entail; and to re-adapt the eternal verities to the changing needs of the age. Such Teachers, we hold, are not in conflict with each other. They complete and fulfil each other. They do but carry on the same great work, which is the gradual enlightenment of humanity, the leading of it on from step to step in its age-long pilgrimage towards perfection.

Such is the general belief which we have as members of the Order. And to this we add the more special belief that the present time is one in which the appearance of such a mighty Teacher may be expected. And here, too, we feel that we may fortify our intuition by an appeal to observable facts. We see, in the world about us to-day, strong evidences of the dawn of a New Age. The old system of things is visibly breaking up around us. We are living in a time of the destruction of traditional forms. Whither exactly that destruction is leading us, we may not be able, at the moment, clearly to foresee. But at least, as members of the Order, we treasure the conviction that such periods of destruction are never final, but that they are assuredly the earnest and presage of a coming reconstruction. And we find support for that conviction to-day in the upwelling of a new and vigorous idealism, all the world over, which, flowing into many channels and watering many different fields of human life and action, bids fair, in the course of time, to effect a com-

plete change in the ordering of the life of mankind. In that Idealism we place our trust. Dark though the hour may be through which we are now passing, we believe that ultimately this new and generous Impulse must prevail. We see in it the first signs and hints of a Spiritual Revival which, as it gains strength and as outer conditions permit of its working, will give us what shall be veritably a New Age and a New World. And this faith permits us, even in the terrible times which we are now experiencing, to look with eyes of hope and confidence through the darkness of the present to the brightness of that which is to come.

In this great wave of resurgent Idealism, the Order of the Star in the East occupies a special place. It is designed to prepare the way for One Who, we believe, will be the supreme expression and the moulding and shaping force of those new Ideals, which are even now thrusting their way into the consciousness of men. That they require such a supreme expression, we sincerely believe; and history here is on our side. For history tells us that ideals must be focussed in personalities before they can become operative. The story of the advance of mankind is also the story of its leaders. And where the crisis is so great that its resolution stands, for ever afterwards, as the birth of a New Age or Dispensation, the Figure of such a leader is correspondingly mightier and more impressive. To this rank belong the great Founders of Religion; for every Religion is but the spiritual expression of a new impulse of Spiritual Life; and such an impulse, when it is of the first magnitude, ever marks the beginning of a New Age or Civilisation.

We then, who belong to this Order of the Star in the East, believe that a mighty Spiritual Impulse is at work in our world to-day; that it presages the dawn of a New Era; and that, for the inauguration of that Era, the Teacher and Leader will appear. The signs of the times suggest to us that His coming is not far off; and, believing this, we have banded ourselves together to do all that we can, in the time at our disposal, to

make the world ready for His advent, so that when He comes there may be, perhaps, somewhat less of difficulty in His way, somewhat less of opposition, than He might otherwise have experienced.

That, in the fewest possible words, sums up the purpose of the Order. There could be no nobler or more inspiring purpose, nor one which places us more directly at the very centre of the great world-movement which is now at work among men. It remains to ask ourselves how we may best achieve that purpose. What must we do, if we would really succeed in removing some of the difficulties from His path?

Our first duty is a clear one. We must familiarise the world with the possibility which is to us a matter of belief. The idea that great Teachers must continue, from time to time, to appear among men, is one which can be put clearly and reasonably. It has arguments to support it which, if rightly used, should appeal to any thinking and unbiassed mind. Members should be prepared, if questioned, to support their belief by an appeal to such arguments; for it is only through these that a link can be formed with minds which are accustomed to depend more upon reason than intuition.

It is probable that, when once this general idea has been accepted, the more special belief that the present is a time when one of these great Teachers may reasonably be expected will not be found difficult of acceptance; for the present crisis in the history of humanity is so obviously such a time. Any study of the Idealistic Movement of the age, however, which enables a member to obtain a more comprehensive grip of it will be very useful, as helping him to point out to the inquirer the general tendency of the Movement and the kind of re-ordered civilisation to which it seems to point.

Such is that part of our duty which belongs to what we call Propaganda. This, of its nature, must always be largely intellectual, the appeal of mind to mind. And we should remember here that Propaganda is dependent upon training and organisation. It is a matter of efficiency, of numbers, and of opportunities. No



member should be entrusted with the work who is not properly equipped for his task. On the other hand, the extent of our Propaganda depends entirely on the number of members at our disposal, thoroughly capable of carrying it out. And, even when we have a large number of such capable Propagandists, their opportunities for usefulness must depend upon the facilities provided for them by the organisation through which they work. This is the task of the various Star centres, of the larger groupings of the Order, and of the officers responsible for these. While the Propaganda is, and must be, largely intellectual in character, we must not forget that there are many who can be approached more directly by another kind of appeal. Some temperaments respond more readily to a stirring of the emotions; and, as for some the eyes of the mind have to be opened, so for others it is more necessary to open the eyes of the heart. For people of this kind—and indeed, on occasion, for others also—the Order of the Star in the East should provide Devotional Meetings. And an endeavour should be made to beautify and enrich these meetings in such a way as to give them the strongest possible kind of appeal. Music, literary beauty, orderliness and rhythm in the conduct of the meeting, harmony and beauty of surroundings—all these should be aimed at by those who would get the best effect out of such meetings. Nor should members be unwilling to adopt such simple forms of ceremonial, or such symbolism, as may help to bring home their message more vividly to those whom they wish to influence, and to impress it upon their hearts and imagination. We shall miss a great opportunity of service if we neglect the simple magic of “atmosphere.” This magic can be definitely studied, and the ability to use it depends upon practice and upon devotion. It would be well if, throughout the Order, there were a number of members, specially devoted to this form of work, capable of devising, writing and conducting what may be called a Devotional “Service” along Star lines. Members

will know themselves whether or no they feel adapted to this kind of work. It is, obviously, not a work for all. But it should not be neglected, and should be regarded as supplementary to the Propaganda of ideas. It is probable that an opening would be found for many members who do not feel themselves capable of the more intellectual kind of Propaganda and who at present do not quite know what to do, if this side of our work of preparation could be definitely developed.

So much for the work of Propaganda. The rest of our work may be divided into two heads.

In the first place we should remember that, in preparing for the coming of a Great Teacher, we must thoroughly attune ourselves to that great movement of Ideas which He will bring to fruition. It would be but a poor preparation if, while making ourselves ready for His coming, we should be unready for His work. The result would be that, at the best, we should be but uninstructed and incapable servants, when He actually comes and wishes to make use of us; at the worst, that we should reject Him after all. So that a very real duty falls upon us of putting ourselves in sympathetic touch with every form of Reconstructive Idealism which we feel to be upon the lines of His future work. Our intuitions should be sufficient guides here. However imperfect the forms in which such Idealism may happen to be expressing itself at present, by the aid of intuition we may get at the underlying principle, in each case, and decide whether or no it belongs to the Movement of Regeneration of which He will be the soul. Study, here, is one requisite; another is practical help, wherever possible. It would be a great thing if every Star member were actively engaged in some practical humanitarian work. Some day, we imagine, this will be the case; for when the Great Teacher comes, He will need to make us all into practical workers along some line or other. At present there are two possibilities open before us—either to engage in one or other of the activities which are

already at work in the world, or to initiate others of a more special kind, which have not yet secured workers in the outer world, but which we know, from those wiser than ourselves, will be required in the future.

The important point to remember is that, once a mould or form has been created, it can be indefinitely multiplied. With the coming of the Great Teacher, a mighty spiritual impulse will flow into the world. Work will become possible then on a scale which would be quite beyond our powers now. If, however, we can get things started even on a small scale, before He comes, they will be ready to His hand, when He needs them, and can be enlarged and multiplied at will. This is the justification of wide and varied effort, along many lines at the present time, however small each individual effort may be. We should be ready to experiment freely, to start things, to devise practical embodiments for our ideals. What matters is that the forms should exist, not that they should exist on an imposing scale. The reduplication of them, and the spreading of them (if approved) through the world, may be left to Him. Any ideal in education, in charity, in practical humanitarianism, may thus be practically experimented with by us, in the confidence that, if it be on the lines of His future work, the very starting of it will be directly useful to Him, for it will provide Him with a form into which He can breathe His life.

The second head, under which falls that part of our work which is not concerned with Propaganda, is that of the preparation of ourselves. As to the training of our characters, we have received from our teachers the fullest possible instructions as to what is required. Let us strive, as faithful servants of the Order, to realise those instructions in practice, looking upon our daily lives as even now consecrated to the Lord, to Whose service we have offered ourselves by becoming members of His Order. Let us endeavour to understand and to follow out, day by day, the high ideal embodied for us in our Declaration of Principles. Let these become *our* Principles, our own personal

rules of conduct, and not merely something which we repeat on special occasions.

And as we strive to mould our lives to the higher calling which we have voluntarily embraced, let us sometimes carry our imaginations forward into the future and try to realise, in thought, what the conditions are likely to be when the Great Teacher is actually amongst us. Shall we be willing to stand by Him then, in person, as we are now willing to stand by an idea? Let us realise how great will be the call upon our courage, how complete must be our disregard of the opinion of the world. No easy task it is to which we have set our hands, but one demanding high and heroic qualities. Let us, therefore, while there is still time, make ourselves strong, that, when the hour of trial comes, we may endure.

And, now, one last word. Let us remember that for Him, Who moulds the spiritual destinies of nations, the Order is a single instrument. He looks upon it as one, and will use it as one. Let us, then, be very careful lest we allow divisions to enter into our ranks; for to impair our unity is to impair our strength. Let us be as brothers working together, rejoicing in the privilege that is ours, and forgetting our smaller selves in the eager endeavour to pour out all our strength in the service of our Lord and Master.

## AMERICA

November 19th, 1917.

Number of members, U.S.A.	5,090
Number of members, Canada	332
	—
	5,422
Number of organised centres, U.S.A.	74
Number of organised centres, Canada	8
	—
	82

The work of our Star Order has progressed steadily in the United States and Canada this year. It has a reliable following of utterly devoted members, who are persistently carrying its message onwards, while a good stream of new members is strengthening our ranks. The work



done in the following departments may be noted :

*Leaflet Propaganda* has been used extensively, followed by copies of *At the Feet of the Master* and *The Herald* where interest in the leaflets warranted further literature. The members are systematically sending leaflets to ministers of all denominations, the names being obtained from the official year-books of the different denominations. Thirty thousand leaflets have been distributed this year.

*Press Articles* have been written by our members and accepted by a good many newspapers. The experience of the members who have worked in this department was most valuable at the time when news reached us of the unjust internment of our beloved Protector. Our writers at once prepared articles of protest, several of which were published in the papers, and which helped, we feel sure, in stimulating the sympathetic comment on her intern-

ment which was expressed in various parts of the United States.

Canada has appointed its own Organising Secretary, Miss Menzies, under whose care the Star section has leaped forward to much increased efficiency.

The visit and lectures of Bishop Wedgwood have marked another item in our year's work which has greatly helped our movement, his addresses drawing large audiences.

The fact of our nation's entering the war in this great struggle for the right has increased our duties, but also our opportunities; and naturally, therefore, departments have been started to aid and cheer our boys at the front. We have the prospect of increasing usefulness during the coming year, and we hope to be able to report many new steps undertaken.

MARJORIE TUTTLE,

National Representative for U.S.A.

# FOR THE CHILDREN

## THE CHERRY TREE

By L. M. G.

“WILL you take us under the big cherry tree and tell us a story, please?” asked a tired little voice one afternoon in May. “It is too hot to play any more, and we would like a nice Sunday story.”

“What do you call a Sunday story, little Nesta?”

“A Sunday story is about Heaven, where God lives.”

“But surely God lives in other places besides Heaven, doesn't He?”

“Perhaps He goes visiting sometimes; but that is where He lives when He is at home.”

“So Heaven is where God lives when He is at home; but is He not at home wherever He lives?” I queried. “Come, then, over here, and we'll see if we can find out some other places where God lives.”

“Now then, little ones, cuddle down with me in this lazy-chair, and look right up into the big cherry tree. What do we see?”

“Such a lovely sight of white blossom, hanging on slender stems; such beautiful little buds just opening their petals to peep down at us.”

“Every little flowret, every little bud, has God living in it. Now there is a little

breeze, just one of His whispers, and the petals come showering down on us to bury us like the 'Babes in the Wood,' until we fall asleep, dreaming that each delicate touch is one of God's kisses. And now we will dream we are up in the tree, in the midst of the lovely flowers.

"Hark! What is that beautiful music?"

"It is the song of the bees.

"Big bees, little bees. Buzz! buzz! buzz! All singing a joyous song, with God in their hearts.

"They come to the cherry tree, singing:

'Oh, cherry tree, give me some honey  
For the children waiting at home.'

"In each lovely white blossom, too, a tiny fairy dwells, who has to take care of the flower and prepare it to grow into a cherry.

"And when the bees come singing for honey, God, in the cherry tree, whispers to the fairies: 'Give.'

"But first there is a little task the fairies would like the bees to do for them; so they sing to the bees:

'Oh, bees, go bring me some pollen,  
Or the cherries never will come.'

"And God, in the heart of the bees, says, 'Go.'

"So the bees joyfully set to work and collect the pollen from other cherry trees, and bring it back to the fairies in our big tree, singing all the time:

"Give, give, give. We give to you and you give to us."

"The little flower-bells go 'Tinkle, tinkle,' and

'Take some honey, take some honey,  
Take home all you want,'

sing the fairies.

"Then the bees very busily collect the honey from the flowers, leaving a few waxen grains of pollen in each white blossom, and taking a little honey.

"Presently we see them fly away. But how heavily laden they are!

"Look at the little baskets which God has given them. They are on the hind legs, and are full to the brim with honey sweet.

"Off they fly to feed the baby bees, and then to put away some honey for a

winter store, to serve them when all the blossoms are gone and they can no longer go collecting.

"In the meanwhile the fairies are busy, too. They take the pollen the bees have brought and touch the hearts of the little flowers, as God has told them how, so that by-and-by the little cherries will form. Day by day they will grow bigger and bigger, and redder and redder, till they gleam so bright amongst the green leaves that 'something' else will come, singing:

'Oh, cherry tree, give me your fruit  
For my babies waiting at home.'

And God, in our hearts, will say: 'Yes; let the birdies have the fruit. We have had all the beauty of the flowers and the joy of the birds' music. Let them have the cherries.'

"Then our little fairies will polish up the fruit with the early dew, and we watch what will happen.

"Well, one fine morning we look out of window, and find that Mr. and Mrs. Jack Daw, Mr. and Mrs. Black-Bird, Mr. and Mrs. Missel-Thrush, and Mr. and Mrs. Chaffinch, with their children and sisters and brothers and cousins and uncles and aunts, have had a very early breakfast party, and nothing is left for us but cherry stones and a few unripe or damaged fruits they thought might give the children indigestion.

"But we won't mind a bit, because it is so lovely to give.

"By that time the fairies will all have changed houses and gone to live in other parts of the tree, for they have other work to do. They are never idle. There are the leaves to be kept in order all the summer through; and when autumn comes, and the leaves fall, they have to see that everything is snug and ready for the long winter sleep.

"Then how the cherry tree will rejoice that it has done its work so well, and given so much happiness!

"There, that's the end of the story. But now you know that God lives in our lovely cherry tree; and perhaps, and I really think it is true, the cherry tree is a little bit of Heaven."



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