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International Bulletin

OF THE

Order of the Star in the East

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Edited by the General Secretary of the Order, 16 Tavistock Square, London, W.C.

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No. 1.

Editorial

OUR International Bulletin of the Order of the Star in the East starts, it will be seen, quite modestly, as little more than a news-sheet of some sixteen pages. It will probably continue in this form throughout its first year until we see how far members of the Order are ready to support it. Possibly, if all goes well, it may assume ampler proportions next year, and may develop into a regular magazine. But it was thought well to inaugurate it on a scale commensurate with our means, and only to expand it when it becomes quite clear that we are justified in doing so. At the time of writing, subscriptions to the Bulletin have only just begun to come in. Indeed, it is almost too early to expect them. But we hope that, before this number goes to Press, we shall have received sufficient orders to enable us to look forward with confidence to the future of this little periodical.

As it is, the Bulletin will be seen to be more or less on the lines of the *Herald of the Star*, as it was in the old days when the Order was just beginning. The *Herald* was then written for members, as our outside propaganda had not yet begun. It contained a quarterly report, put together from the news sent in by the representatives of such Sections as were then existing. And, besides this, it

contained, as a rule, one or two short contributions from the leaders of the Order, such as the Protector, Mr. Leadbeater, and Mr. Jinarajadasa.

The present issue of the Bulletin closely resembles this. We have in it a letter from Mr. Arundale, who, we are glad to say, has consented to write a similar letter in each forthcoming number, and the addresses of the Protector and Mr. Jinarajadasa at the Bombay Star Convention. The bulk of the Bulletin is taken up, as it used to be in the early *Herald*, by a survey of the work of the Sections from the General Secretary's Office. Finally there are a few lines of suggestion as to future work, and some questions and answers concerning matters of interest to the Order at large.

This seems to us a simple and satisfactory plan on which to mould the Bulletin as a commencement. An international organ like this has two primary purposes to fulfil; it should inspire, and it should give information. While the space at our disposal is restricted, the inspiration should come primarily from the three or four persons best qualified to lead and direct us; and an effort will be made to include in each issue something from those of our number whose authority stands highest for the great majority

of our members. As for the news department, an effort will likewise be made to develop this as much as possible, because we have a feeling that this is what the Sections particularly need. Every Section is naturally anxious to hear what is going on in other Sections, and this pooling of news undoubtedly helps the work.

As time goes on, and as space serves, there are many other matters which could, with advantage, be included in our Bulletin. It should certainly become, in time, a Forum in which questions of importance to the Order can be generally discussed. Articles and correspondence should also be included, and there are other directions in which it might profitably be expanded. If, at present, our programme is rather a humble one, we ask our readers to understand that it is only because the position of the Bulletin is not yet assured, and prudence demands that we should start tentatively.

We hope, however, that members will do all that they can to support the Bulletin and to make its rapid growth, both in size and importance, possible. There is a very useful place for it to fill in the life of our Order, if only we allow it to do so, and much may grow out of it in the future. Even as it is, we hope that there are large numbers of members everywhere who will welcome it, seeing in its tender infancy only the promise of a powerful and vigorous maturity.

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Perhaps a word is called for here in connection with the financial demands which are, from time to time, made upon our members for various purposes. The Order, as is well known, has no entrance fee and no subscription; and it may therefore seem to be somewhat hard upon members, who join on this understanding, if they are to be expected to respond to a whole number of special appeals for funds.

We hope it will be very clearly understood that appeals of this kind contain, and are intended to contain, no kind of pressure, and that no member should feel that he or she has failed in a member's duty, if the giving of such financial help happens, for various reasons, to be impossible. Times are very hard everywhere just now; many of our members are poorly off; and it would be most unfair if any kind of financial conditions were to be imposed upon "good membership." The only reason for such appeals, as are made from time to time, is that any new

and important development of our work requires, as a rule, a certain amount of money to make it possible; and the only course, therefore, if it seems desirable that the work should be started, is to say what we propose to do and to ask for the necessary help. If the help be not forthcoming, then the work is naturally put aside or postponed. But there is never any kind of reproach involved in this. A few Star plans have already suffered this fate; and it is one of the contingencies which we have to expect.

Whatever help is given is always very gratefully received, and it is well understood that it is no want of willingness which prevents others from giving. So far, indeed, from Star members not having done their duty in this respect, it has been the common experience of Star officers, how generous the response has been—a generosity reflecting the utmost credit on the keenness of the Order. So that, in future, we hope all members will understand that, when an appeal is made, it is only an appeal to those who are able to give, in order to indicate to them a direction in which the help at their disposal can be usefully applied.

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One word, moreover, as to the relation of the Bulletin to the Sectional Magazines which are published now in so many countries. The Bulletin is not intended to interfere with, or to supersede these, and we hope that it will not be permitted to do. The Bulletin has its own sphere, and they have theirs; and the reasons which have prompted the publication of an organ for the Order as a whole, hold good equally of the Sectional organs within their own borders. So far from our having any idea of rendering the Sectional Magazine superfluous, it is our sincere hope that the time may soon come when every Section will have its own periodical, devoted to the Star work in its own country. Such a link between its members is most valuable, and no Section should delay longer than is necessary in starting such a paper.

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In conclusion, we ask the National Representatives of the Order everywhere to give us all the help they can in making the Bulletin a success. Correspondents to the Bulletin, in the various Sections, should send in their reports to 16 Tavistock Square, London, W.C., before May 15th, if they are to be in time for the next number.

A Letter from Headquarters

82 DRAYTON GARDENS,
LONDON, S.W.

MY DEAR FRIENDS,

In writing for the first time in the International Star Bulletin my thoughts naturally turn to the place the Order of the Star in the East will occupy when this great world war is over.

I think our members have the duty of trying to understand that the apparently opposed principles—opposed, at least, in the present circumstances—may be usefully reconciled in connection with the duty each member of the Order has towards humanity as a whole.

I often hear that this is not the time for the display of brotherhood, that love of country must, for the moment, mean hatred of the countries with whom we are at war; that we cannot whole-heartedly work for our own country unless we equally whole-heartedly condemn the countries opposed to us.

I quite agree that for people at a certain stage of development, and under certain exceptional conditions, hatred may be, if I may use the expression, a necessary virtue. I am prepared to admit that most people in most countries must inevitably come to the condition of believing that their adversaries have all the vices, while they themselves have all the virtues. It would probably be impossible for many people to work for their country as if they hated other countries, and yet actually have no hatred at all. It is therefore part of the evolution of a certain type of individual that he should in the present great crisis be blinded to the virtues of the country inimical to his own. He cannot throw himself heart and soul into one line of action without expressing his vitality and thoroughness in terms of hatred.

But we who are members of the Order of the Star in the East should have passed beyond this stage. We should be able to work most devotedly for our own country, and at the same time preserve that element of good-will which will be so highly needed when at last the warring nations are at peace. We must show ourselves to be not only patriotic, but to have achieved a wider range of consciousness whereby, while not being

less enthusiastic in our patriotism for our country, we do not need the impulse of hatred to make us do our duty.

It is doubtless our task to generate an amount of active work against our enemies, but it is equally our task to generate no hatred, and to achieve this, to many, apparent contradiction, is the task of members of the Order of the Star in the East at the present time.

Members of the Order belonging to neutral countries should have but little difficulty in accomplishing this duty. They will not have suffered as the warring nations have suffered, and they should even, at the present time, strive to enter into friendly relations with the members of the Order living in countries within the war zone. So that when the time comes they may be among the mutual friends who will be so badly needed at the beginning of peace.

It will take a very long time for the animosities created by the war to die down, but it will be part of the work of neutral nations, and especially of members of the Order of the Star in the East in neutral countries, to provide the central ground on which erstwhile enemies may learn to meet each other under the beneficent assistance from friends of both sides.

I consider that it will be the duty of the chief officials of our Order in Europe to meet immediately the war is over in order to decide how our Order shall take the lead in restoring friendly relations. For such a task is most appropriate to the Order of the Star in the East and the Theosophical Society. When such a council does meet it will have to be probably under the hospitality of some neutral Power, and I look to the members of the Order of the Star in the East in neutral countries to prepare the way, so that such a council may be able to accomplish far-reaching and lasting work.

Then again, members in neutral countries might very well make an effort to impress upon their fellow-members, who belong to the nations at war, the fact that the Great World Teacher will have a message for the whole of the world, and will take to Himself as His children all nations and all peoples. He does not judge

according to whether we are right or wrong, but according to our need. And whether Great Britain or Germany is right in the present war, both nations will need His blessing in the future. Indeed, there is even now much active work by way of preparation to be done by the members of neutral countries, and I hope that they are carefully considering the responsibility that lies upon them.

With regard to ourselves, we must hold fast to the imperious necessity of working for our country as if we hated our enemies, but actually not hating them. It is the old advice given in Mabel Collins' little book, "Light on the Path"—"Kill out ambition. . . . Work as those work who are ambitious."

It may be, of course, that some within our ranks have been so utterly overwhelmed by misfortune due to the war that they cannot dissociate their own misery from feelings of hatred to those whom they believe to have been its cause.

It is not my place to advise such as these. Speaking for myself, I can say with my whole heart, that, while I have felt it to be my duty to do all I can to help my country in her crisis, I have always been looking for the time when it will be possible once more to stretch the hands of friendship to our enemies and to assert with them the great principle of a common brotherhood.

Brotherhood does not cease because we have been injured or because other members of the family have committed grievous wrong. It is doubtless impossible for the majority of the members of our human family to take this view, nor would it possibly be our duty to suggest this view to them; but members of the

Order of the Star in the East must never forget that they are, in the present, the Great World Teacher's messengers, messengers not only to their own race, but to the whole world.

Some who read these lines may connect me with some of the many abusive epithets with which it is popular to label those who cannot see precisely as do the majority. There is no freedom of opinion now-a-days, no freedom of speech; and patriotism must be gross if it is to be appreciated in the outside world.

I do not think that I serve my country less because I find myself utterly unable to regard my enemies as hopeless savages. I feel quite certain that the Allies must win this war if the new age is to be a better age than the one now drawing to its close. It is obvious that the Central Powers feel equally convinced of their own high mission. Time alone can judge between them. Unless the war is a draw, which, if my own hypothesis is correct, is out of the question, one side must win. Let us, however, remember that part of the victory consists in the use we make of it, and that nation will have been deemed by posterity to have truly won which, after the war, was the first to speak the word of charity and of friendship.

Are we in our various countries getting ready for the time when peace shall come? Let a Conference of the Order of the Star in the East be one of the first Conferences to mark the coming together again of the warring peoples. It is for us to show the lead. Let us prepare to lead worthily by living worthily now.

Yours fraternally,

GEORGE S. ARUNDALE.

Mrs. Besant

News has just been received that the Protector of the Order is starting for England about May 7th, and will spend about two months there, returning in July. She

will carry on her Indian political campaign vigorously during her visit, and will lecture all over the country on the subject of Self-Government.

Star Convention in Bombay

28th December, 1915

DECEMBER 28th was, as usual, the date fixed for the annual Star meeting in connection with the Convention of the Theosophical Society. The Convention was held this year in Bombay, and there were two places of meeting; the larger meetings (such as Mrs. Besant's Public Lectures) taking place in a great *pandal* especially erected for the purpose, while the smaller meetings were held in the spacious drawing-room of China Baug, the house of Seth Ruttonjee Goculdas, a prominent Bombay Theosophist and Star member. The Star meeting was one of the latter, only members being admitted. But by 8.30 a.m., the hour fixed for the meeting, a very large number of members—drawn, as usual, from many different races and faiths—had assembled to commemorate the great Benares meeting of a few years ago, and to hear the addresses of our Protector and Mr. C. Jinarajadasa.

Mr. Jinarajadasa spoke first. He said:—

Brothers of the Star,

When, four years ago, there happened that wonderful event in our Order which we celebrate to-day, then for every Brother of the Star there began the great Day, the sunrise of which is now with us. There are some of you here who were not present then, and so let me very briefly tell you what happened.

In a hall like this, the members of the Order of the Star in the East came for the informal ceremony of receiving certificates at the hands of the Head of the Order. Everything was quite informal.

Then began a wonderful transformation. As the members went up with their Star or Order Certificates, soon after the first member went up, there came a feeling of tremendous Power in the room that is absolutely indescribable. In each heart it spoke its message—of intense devotion to some, of utmost peace and serenity to others, and to others of the power of beauty. There was only to be seen a most graceful boy of sixteen years receiving the certificates, and handing them to the members. But to anyone who was in harmony with the meeting, there was a mighty message of hope and peace and serenity. To all then present there was the discovery that the work of the Order of the Star in the East was not a dream, but a reality; though physical eyes could not see that, it was seen by the eyes of the spirit.

For those who could see with the eyes of the spirit, there were in the air great wonderful Devas, and in their midst was the Teacher of gods and men; and His strength was given to us all, and the Order of the Star in the East was accepted by Him as His Order. So from that time each who subscribes to our principles and wears a Star, visibly or invisibly,

is His. He was then with us, though not seen by our eyes; and if only we can live in His name, giving His message, He will be with us all the time.

Great Teachers had come time after time to the world and, as They gave Their message, They have prescribed certain qualifications which men must live, in order that Their spiritual message may abide in men with force. They prescribe a certain conduct in morality and certain qualifications, and the spiritual path of the Great Teachers is not an easy one. But what now the World Teacher asks of us is so little. He only expects of us one qualification, that we shall go forth as His messengers proclaiming His coming. He expects no perfect fulfilment of the virtues, nor the qualities of genius. He will accept us and abide with us if only we will fulfil the one requisite, that we go out into the world to proclaim His message.

There are some members so strongly impressed by the spiritual message of the Order, who feel their hearts opening to the Light, that they are apt to be self-centred; they do not sufficiently think of giving the message to others. Let me tell you a beautiful Christian legend, which says that a follower of the Christ, who had lived for Him on earth full of faith, at last died and went to heaven. He wore a crown of great beauty, but he found that on the crowns of some of the heavenly inhabitants there were splendid jewels that were not on his. So he went to the Lord and asked Him why it was there was this difference between him and those others. And the Lord answered:—

“I know thou hast believed on Me,
And life through Me is thine;
But where are all those glorious gems
That in thy crown should shine?
Thou seest yonder glorious throng
With stars on every brow;
For every soul they led to Me
They wear a jewel now.”

That is the heavenly crown that you must wear when He comes and greets you visibly. You must come with a band of believers and greet Him, saying: “Lord, here are these that are Thy servants, whom I have gathered to serve Thee.” If only you will think of that part of the message—of living the spirit of devotion and gentleness and steadfastness, not for yourself, but only in order that you may bring others to the sense of power and peace that has come to you—then that event that took place four years ago, that first wonder of wonders of this our century, will be an event that will be taking place in your hearts each day. That which happens to you now only in imagination and at times, a sensing of the power of the Lord of Love, will happen each day and each moment of time if you will live in the world as His messenger.

There is for you and for me a high privilege. It is of knowing that in all our difficulties and troubles of life, there is One with the light of the spirit of wisdom, an Elder Brother more tender than the tenderest of mothers, more full of strength than anyone that you or I know, Who stands

with us to help us, to encourage us, giving us His wisdom, His blessing, and His power, if only we will turn outwards into life and try to prepare the world for His coming.

We have partly succeeded in preparing the world, but what we have done is not one hundredth part of what must be done. In this land there are millions yet to whom the message must be given, that there will come a Lord of Love and Wisdom Who will set right all this evil in the world. Let us, then, Brothers, in the coming year, think what the Order means to us, its want of servants to prepare the world for Him, and remember that if only we will think of Him and the service of Him, He will ever abide with us; for that is the promise He gave four years ago, that He abides with whomsoever looks to Him and serves Him for the helping of his fellow-men.

Let us see that we are steadfast and devoted and gentle in all that we do, and that every one who is helped by us knows that we are members of the Order of the Star in the East, and that we work in His name steadfastly preparing the world. We shall then find that though we may seem to be the least in the world, though we may meet hostility, there is ever with us an invincible Warrior, Who prepares His own way. This is the great fact underlying our words that we are preparing His way. If He has come to great heights of love and compassion, it is only in order that He may lead you and me to that height; and He stands ever looking at us, knowing that we too some day shall be as He is. If only we can rightly understand the work that He has for us now, we shall understand that He prepares His own way through us. That is the privilege that you and I have as warriors of the Star, as they that have bowed in reverence before Him, that in our hearts He now lives, and when He is ready He will step forth out of our hearts to be worshipped by the whole world.

Mrs. Besant, who had come on straight from a political meeting, had only a few minutes at her disposal and spoke quite briefly. What she said, however, was, as ever, deeply impressive and went straight to the hearts of her listeners.

She spoke as follows:—

Brothers of the Star,

We have met here this morning on the anniversary, as you know, of that great meeting in Benares, where there was so great an outpouring of the power of the coming Lord. During the years that have passed since then we have had much of difficulty, much of struggle, but the certainty of the Coming, this has never wavered in our hearts. We see in every difficulty only an obstacle to be cleared away from the pathway of the coming Lord, and we are thankful and joyous that we have a share in that clearing away, in that making ready of the

path which those blessed feet shall tread.

(After speaking of the Head of the Order, she continued):—

Turning our minds then to the coming of the Great One, we realise that all the troubles of the present in the outer world, this terrible War, the hatreds and atrocities, that these also are all in the way of the preparation. It is necessary that the forces of disintegration should be scattered before the great incoming force of integration can find its appointed work. Hence for us this terrible War is only part of the Preparation. We do not look at it from the standpoint of slaughter. We look at it from the standpoint of the birth on the other side, and we see in these tens of thousands who are being slain those who are to come back again to serve Him when He comes, and help, in the first beauty of their youth, when He is again amongst us. Especially are they being born in those countries that up till now have been hostile to the Indian body; growing up now in Australia and New Zealand and in Canada, large numbers of those are just now being born into the world who will be ready to welcome Him when He comes with the message of salvation to the New Age of which He is the rising Sun.

What that great Teacher will do, what He will say when He comes, none may know save He Himself. Only we know that words of perfect wisdom, of perfect love will fall from lips that cannot speak aught but that Wisdom and that Love. We know that Frame will ray out the boundless compassion with which He meets the most ignorant, the most sinful, the most perverse, with all-pervading Power and all-embracing Love. We can tell from the character of Shri Krishna, from the character of the Christ, something of the beauty of the Lord of Compassion, who took the name Maitreya because it signifies the future Buddha of Love.

Such a One is the One for whom we wait; such a One the One for whom the world so anxiously is yearning; and ours the privilege to make a little preparation in so far as we may, that He may be welcomed on His Coming, that, where only units welcomed Him before, now thousands may be ready to acclaim Him. So that, if we can, we may imprison that Lord of Love amongst us for a longer period of time than the sad earth was able to keep Him on His earlier visit. We shall try to enchain Him by our love, to hold Him by our devotion, to keep Him a prisoner of love in this world that needs Him so sorely.

And those of you who have seen the gleaming light before the rest of the earthly brotherhood have been able to catch a glimpse of it, yours the high privilege of bringing others to realise that of which you have caught a vision. So that you shall indeed be a people blessed of the Lord, making His Way straight, His messengers from the mountains that shall tell the nations of the world of His Coming.

The Star in Many Lands

By the General Secretary

It was hardly to be expected that a complete set of reports from the Sections would be available for the first number of our Bulletin. The very idea of a Bulletin, first mooted in the January number of the *Herald of the Star*, will only just have reached some of our remoter brethren, while they will still be unaware that the project has actually materialised. Consequently, the matter at our disposal for our first number is somewhat incomplete. What there is of it, however, I propose to reproduce very briefly in the paragraphs which follow. In future, I hope that this section of the Bulletin may be so well served by our correspondents in many lands as to provide our members with a real bird's-eye view of the varied work of the Order throughout the world. Such a survey cannot fail to be stimulating, showing, as it will, the far-flung net of our organisation, and cheering us with the feeling that we are all brothers and co-workers, actively united in a common cause. It will also serve a further purpose; for it will help to emphasise what I may call the cosmopolitan, as distinguished from the sectional, point of view. Every Section, as we know, has its troubles and its difficulties. Things do not always go as all of us would wish them to do. An organisation and a work like ours cannot always escape criticism—cannot, moreover, always escape giving occasion for just criticism. What is, however, desirable is that such difficulties as may arise should be seen in their right proportion. It is easy to identify the Order with a particular Section of the Order, if one is living within that Section and sees nothing of its work in other lands. And so it sometimes happens that a member who is genuinely distressed about certain things which he sees in the carrying on of the Star work in his own country, is led into thinking that the whole Order is somehow involved in these causes of discontent. A reminder, from time to time, of the world-wide scope of the Order, of the existence of so many Sections, each with its own difficulties to face and its own problems to solve, may help to awaken a stronger faith in the destiny of the Order as a whole. We shall come to see that the Order of the

Star in the East is something far wider than any national organisation, and that it has, in truth, a world-wide destiny to fulfil. Consequently, nothing that is merely local (even in the larger sense) can touch it. Sections may have troubles; they may even be profoundly shaken; but the Order remains.

One other thought may be helpful here, while we are on this subject. Let us remember that we are, as yet, like pupils learning our task. A great deal of our work has to be done, comparatively speaking, in the dark. We do not yet know all that the Order means. There are undoubtedly possibilities before it, of which we do not dream. Work lies ahead of us, which at present we can hardly guess at. So that we cannot help sometimes making mistakes. Doubtless we often misinterpret our task. Quite certainly we underrate its importance. And because we have not yet that mighty central Leadership, which we shall have some day, we have to do the best we can with our imperfect vision and our very limited knowledge. All that we can do, at present, is to cling together, to work our hardest and to have a supreme faith in the destiny of the great fraternity to which we have the privilege to belong; and with those three weapons in our armoury we can, I think, go very far upon our appointed way.

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New Zealand

The first report in our budget for this quarter is from New Zealand, which, although the most distant of our Sections and at present ignorant of the birth of the Bulletin, has nevertheless happened to send in its news at a convenient time. The annual Star Conference, which had been arranged for the month of December, was given up at the last moment owing to the visit of Mr. Leadbeater to New Zealand, which necessitated other arrangements being made. No account has reached me of the way in which this visit went off, but one knows full well that it must have been looked upon by our New Zealand friends as a privilege and a delight, in view of which

the Conference will have been gladly foregone. The New Zealand Section has been much engaged in war-work of late, and news comes of an "Order of the Star in the East War Orphans' Guild," to help with gifts of clothing children whose fathers have fallen in the war. Good work too, along another line, seems to have been done by a Star literary group in Wellington, one object of which is to procure the insertion of suitable articles in local newspapers and to secure adequate Press reports of Star lectures. Miss C. W. Christie has, as usual, been very active as a lecturer, travelling far and wide in the course of her work; and one very admirable innovation she has achieved has been the obtaining of permission to carry the message of the Star to prisoners in gaols. The ordinary activities—such as meetings, study-classes, public lectures—seem to be carried on with energy throughout the Section, and the Wellington centre sends in a very attractive list of lectures for the summer session of last year. The only regrettable piece of news from New Zealand is that the sectional magazine, the *Halcyon*—an admirable little periodical which many of us in other lands had come to like and to look forward to—has been obliged to cease publication. Our New Zealand workers have, apparently, many financial burdens to meet, amongst others the raising of a sum for the purchase of Hilarion House, their headquarters, and the *Halcyon* has died from lack of the necessary sinews of war. Let us hope, however, that the death is only temporary and will be followed by a speedy reincarnation. Every Section ought, if possible, to have its own sectional organ; for it is difficult to see how the work can proceed really efficiently without it.

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India

India disseminates its news nowadays through its monthly leaflet, *Brothers of the Star*. This little organ, of only four pages in all, has the double quality of being both business-like and inspiring, and is admirably adapted for its purpose of keeping the members of the Section together and stimulating them to useful activity. Much has been done of late by Dr. Roche, on whom the chief burden of the Star work in India at present rests, to build up the Indian membership into an effective organisation; and one of the features of the December number of *Brothers of the Star* is an imposing list of local

groups, covering two whole pages of five columns each. I understand, moreover, that steps are being taken to make all these groups really active, and that reports will be sent in by their secretaries, periodically, to the Adyar headquarters. One activity, which should be of great value in India, is that of translating Star literature from English into the various vernaculars; and amongst other things (I see from the December number) there is shortly to be a translation, in Urdu and Hindi, of *Brothers of the Star*, issued monthly at Cawnpore. The guiding spirit of the vernacular translation department is Capt. E. G. Hart, always a keen and go-ahead Star worker. The War Meditation, which has for some time past been widely taken up by the Order in India, still continues, and I note another collective effort, which should do useful work, in the Speech Dedication, based on the teachings about gossip and careless speech in *At the Feet of the Master*. The Dedication, embodied in a number of excellent rules to which each member of it subscribes, was started at Adyar as far back as 1912, but is now, it seems, being actively revived as a kind of guild within the Star Order. As usual, a certain portion of the Theosophical Convention, in December, was given up to Star meetings, and December 28th was signalled by a gathering in commemoration of the great event of a few years ago. Mrs. Besant and Mr. Jinarajadasa both spoke at this meeting, and their addresses are reproduced in another part of this Bulletin. The Convention this year was in Bombay, a new field; and the activity of our Indian brothers in selling Star literature, etc., during the days of the Convention, must have introduced the message of the Order to many new minds and hearts.

Dr. Roche's invitation for one, or two, European Star workers to come over and help in the work in India (alluded to in the January *Herald of the Star*) is as yet, so far as I know, unanswered. There is very likely a difficulty about expense, since I gather that such workers can, for unavoidable reasons, receive no pecuniary assistance, either in the matter of the passage out to India or of board and lodging. The area of choice is thus very definitely limited. But it is to be hoped that, before very long, one or two of our friends, who are in a position to do so, will take advantage of this splendid opportunity. Perhaps it would be better if any one, who thought of offering himself or herself for the work, would write direct to

Dr. Rocke about it, and not to the General Secretary—as suggested in the January *Herald*—as Dr. Rocke is in possession of all the necessary facts.

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Jamaica

It is a far cry from India to Jamaica, both in respect of mileage and of membership of the Order. For, whereas India has now nearly 4,000 members, Jamaica has, at present, four. Jamaica is, moreover, not even a Section yet; a Section, consisting of four members, being hardly compatible with the dignity of the Order, although Iceland, one of our more recent Sections, has only a membership of about twenty. But I have received recently a very interesting letter from Mr. R. S. Briscoe, one of the four, and, I believe, the earliest of them to join the Order, telling me of the efforts that have been made on behalf of the Order during the past year. The first step was a letter about the Order, which was sent to one of the local papers. This awakened some interest; but of those interested only three joined—amongst them Mr. Redford, who has since done much to introduce the *Herald* and the books of the Head of the Order to the Jamaica public. The next venture was the bringing out of two little books, under the auspices of the Star, in aid of the Belgian Fund and the Purple Cross Service. Then followed a series of seven articles in the local Press on "The Religions of the British Empire," and another little Star book for the Blue and Purple Cross Funds. Finally, in order the better to prepare the way for the Star by the influence of thought, the little band of members determined to meditate regularly, creating a strong thought-form of the fact of the near-coming of the Great One, so that receptive minds here and there might be silently attuned to it. This little record of resolute endeavour, on the part of our friends in Jamaica, deserves to be noticed, as it shows just the spirit which is wanted in the Order; and we hope that all this effort will speedily meet with success. It cannot, of course, be wasted; for every force is effective, whether we actually see the results or not. So that there is good reason to expect that a Jamaican, or West Indian, Section will very shortly come into being. Meanwhile let us send our greetings to our four isolated companions and wish them well.

Germany

It was a pleasure to receive, some weeks ago, a Report from Germany of the work for 1915. That such a Report should have come in, in spite of the clash of nations on the battlefield, is a symbol of the spirit of the Star. For obvious reasons, the German Section has not much to report in the way of activities. "Activity as to meetings," writes Dr. Hübbe-Schleiden, "was, of course, not very vivid last year. In different places the regular meetings had to be neglected, because the Local Secretaries were serving in the Army or had to double or treble work in their professions in order to fill the vacant places of their colleagues." Nevertheless—and this is a fact which many Sections have reported—owing to the very nature of present conditions in Europe, there has been felt "a deeper interest, a clearer understanding of the Order and its meaning." In many places meetings continued to be held with accustomed regularity, and the membership, as a whole, has gone up. The *Lichtbringer*, which used to be the organ of the German Section, no longer appears; but its place is being temporarily supplied by a quarterly leaflet, which is being sent out, free of charge, to all members. Dr. Hübbe-Schleiden concludes his Report with an expression of hope and confidence in the future of the work. "After all," he writes, "we look hopefully and joyfully into the future, dark though the clouds may be which hang over us at present, thankful to be favoured with the knowledge of the certainty of the approaching light." It is a great boon, in these times, to be privileged to have a ground on which we can all meet. And, although the citizens of every nation are in honour bound to devote themselves to the service of the country to which they happen to belong, yet over and above these warring nationalities there shines even now the calm light of the Star, and in its radiance we shall all, one day, be united. The hope of the German Section is one with the hope of thousands of souls, whom circumstances have made, on the outer plane of the world's life, the enemies of Germany.

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Switzerland

Switzerland, although not actively engaged in the war, has felt its pressure. "Everybody," writes Mlle. Brandt, "has, in some measure, been thrown out of his usual task,"

and all this has had its effect on Star work. But, as in so many other cases, the work has taken on "a deeper and a clearer meaning." Everything, in her opinion, promises well for a future harvest. The Swiss Section has now its own Star room, of which Mlle. Brandt sends me a description, in the new headquarters of the Theosophical Society at Geneva. This is a convenient arrangement, so long as it is thoroughly agreeable to both of the organisations concerned; the fact that the T.S. has entrance subscriptions and annual dues, while the Order of the Star has neither, rather crippling the latter for a financially independent existence. But, of course, the possibility of the Order renting a portion of the T.S. headquarters for its own purposes in any country, must depend entirely upon mutual consent. Should the slightest feeling of doubt or misgiving, as to the suitability of the arrangement creep in—whether from the Star or the T.S. point of view—it is far better for the two bodies to have separate headquarters, even though the Order be forced thereby to house itself in a very humble way. But as long as everybody concerned is pleased, the union of the two in one building has everything to commend it. The Star Room at Geneva is already, in Mlle. Brandt's words, a "magnet," and should become more and more so with time. From sixty to eighty visitors attend the monthly meetings regularly; and these meetings are shortly to be made fortnightly. An effort is to be made to spread the knowledge of the Order and its ideals by inserting a few lines weekly in a paper which has a large circulation among the working classes, and a useful new propaganda pamphlet has recently been published.

Russia

The National Representative for Russia writes that, owing to the war, she cannot at present send in a Report. But the Order is nevertheless at work there, and Madame Poushchine promises, when the war is over, to send a full account of all that has been done during the past year or two. She thinks, rightly, that such an account should prove of great interest to our members. "Over here," she writes, "we, for our part, are glad and thankful for every bit of news concerning our friends." This is a point which should be remembered in all the Sections. Items of news, which may seem quite unimportant to members of the Section

to which they relate, are likely to be eagerly welcomed by dwellers in other Sections. For, as Madame Poushchine says, "Every small feature is significant and serves as a link between us." We need this detailed international exchange of news, and we shall all look forward to the National Representative's story of the work in Russia "after the war."

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Sweden

Star work in Sweden was helped much, last summer, by a new Theosophical Colony which has been established in that country, and members have been coming in slowly but regularly. Most of the new members are young, which promises well for the future. The monthly meetings in Stockholm are well attended, and it is satisfactory to hear that the local members seldom miss a meeting.

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Holland

A very satisfactory account of the work of the Order comes from Holland. 112 new members joined during the year 1915, bringing the total up to 729. The Section is divided into 20 Centres, each with its Local Secretary. The General Meetings of the Order, for which fixed dates are assigned, are usually held in Utrecht, and the attendance is good. Much was done during the year, in the way of propaganda, by public lectures. These, Mlle. Dijkgraaf informs me, generally draw a numerous audience, and often they have been given in churches. Speaking of one of these, given by herself in November last in the church of the Remonstrant Community in Amsterdam, she writes: "About 1400 people were present and heard our joyous message. Two well-known singers—Miss Tibs, soprano, and Baroness Repelær van Driel, alto—though not members of the Order, gave their music willingly, and that greatly added to the charm of the meeting. It seems that the lecture made a very deep impression, and the clergyman of the Community, who was present, preached on the same subject the next Sunday and stated that he had not only heard the lecture with great sympathy, but wished that every one could hear that message. The beautiful Invocation from Mrs. Besant, at the end, moved the public visibly, and many have asked our members whether that 'impressive prayer' could be learnt by heart, as they

had seldom heard anything so beautiful in these times. We are having it printed and illuminated, so that all who want it can buy it." Mr. Wiltemans spoke in den Helden, also in a church of the Remonstrants, and the report of his lecture appeared in the weekly paper of the Community. A Theosophical Summer School afforded an opportunity to the National Representative of interesting many new people in the message of the Order. At one of her lectures—on the subject of the war—twenty-four clergymen of different denominations were present. The Dutch Section has published four pamphlets, setting forth the position of the Order from different points of view, in relation to the events which are happening round us in the world to-day. Altogether, a very satisfactory Report.

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Denmark

The Danish Section found itself very much handicapped at one time by the lack of funds, due to the absence of any subscription in the Order. But recently it has tried the experiment of a box for voluntary donations in the Lodge room where the Members' Meetings take place. The response has been so satisfactory that much work, which could not formerly be attempted, can now be put in hand; and one of the first things done has been the translation of Star lectures by Mrs. Besant and Mr. Leadbeater, several free copies of which have been sent to every member for use in propaganda. It is pleasant to hear that Star meetings in Denmark "are always crowded," and we can well believe, as Fru Diderichsen remarks, that "the atmosphere, both mental and devotional, is pure and good."

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France

Madame Blech writes that, as is only to be expected, the whole of France is engrossed in war work, and that, consequently, there is practically nothing to report about the work of the Star. The Section has had to suspend the publication of its excellent *Bulletin de l'Ordre de l'Etoile* owing to lack of funds. "Our life," she says, "is in the war, and we can do little else." Madame Blech managed, however, to organise a meeting for January 11th—the first meeting held since the outbreak of war—and there will be another in April on the full-moon day. With the Representatives of so many other Sections, Madame Blech looks

forward to the revival of everything "after the war"; though, as she hints, with certain inevitable changes due to altered circumstances.

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Burma

There has just reached me a letter from Mrs. Hamilton, of Rangoon, addressed to Dr. Roche at Adyar, telling of some of her recent activities. Mrs. Hamilton is Secretary of the Servants of the Star in Rangoon, and would appear to be the ideal person for that office. She writes:—

"I got up a Christmas Tree for the children (our little Servants and their younger brothers and sisters), and send you a snapshot of them and a short account of it in the 'Rangoon Gazette,' as I know you are always interested in them. We, the Servants, and my sister, to whom I gave some of our cards to collect for us, got in between us about Rs. 2,725 towards the Serbian Orphanage, of which Queen Mary is the Patroness, and our children were presented with medals (on which I asked should be cut above the engraving a silver five-pointed star) by the Hon. Guy Rutledge, who has become interested in the Order of the Star in the East. I am sorry I have mislaid a letter from the American Consul's wife here, referring to "the splendid Order of the Star in the East," of which she said she had never heard before. I gave her some literature and used to have talks with her about it. I managed to get her and her husband, Mr. Moorhead, and Mr. Guy Rutledge to attend Mr. Jinarajadasa's lecture on "The Coming of a World Teacher," which they appreciated very much.

"I forgot to mention that the collectors' names are being sent in to Queen Mary and King Peter of Serbia, and the money from Burma, which amounted to over 6,000 Rs., goes to build a wing of the Orphanage in Burma's name.

"Mrs. Moorhead, who has gone to England, said she meant to bring to Lady Whitehead's notice and Madam Patchich, the Serbian Minister's wife, the work of our children's Order, and that she would write to me of it. . . . I find the message can be circulated best through children, as they talk to their friends in school and to their parents."

Dr. Roche comments on this letter: "I call this brilliant work simultaneously to employ and train the servants of the Star, help the Serbians, arrange a Christmas Tree

for children and, through the war service of the Servants of the Star, attract the delighted notice of English, American and Serbian notables to the Order of the Star in the East."

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The London Star Shop

The Star Shop, recently re-opened in new premises at 314 Regent Street, W., is now a flourishing institution and is doing good business. Books, pamphlets, pictures and statuettes are on sale, and there is a very comfortable library and reading room. Lady Emily Lutyens was "At Home" at the Shop on February 3rd to a great number of members and friends, and will be glad to welcome any enquirers every Thursday, from 3.30 p.m. Members are very pleased to have the Star Shop once more in existence after its temporary cessation; and those who remember the good work it did two years ago look forward to a repetition of this usefulness. Not only does its bright and attractive appearance draw in many passers-by, but it serves as a useful publicity agency for the Order and its message. There is always some one on hand to answer questions about the Order, and in this way the knowledge of it is widely disseminated. The new Shop is in many respects a great improvement on the old; its premises being much more spacious and imposing, and the conditions of its tenancy, we understand, more satisfactory.

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The Star Publishing Trust

One further name has been added to the Trust, namely that of Mr. G. S. Arundale, so that the Trustees now number six, all of them *ex-officio*. They are the Head of the Order (President of the Trust), the Private Secretary to the Head, the General Secretary, the National Representatives of England and Scotland, and Mr. W. M'Lellan, who will act as Printer and Publisher.

It was recently decided, in consultation, to limit the activities of the Trust, for the present, to the publication of the Bulletin and of a few pamphlets and leaflets. We have yet to see how far the Trust will be financially supported in the shape of an initial guarantee; and, until its foundation is secure in this respect, larger enterprises (such as the publication of books) cannot be ventured upon. The Bulletin seems to be already fairly well guaranteed, though any further help will be very welcome. Pamphlets

also, so far as past experience goes, seem to repay the cost of publication in the long run. So that the Trust can safely venture to commence its activities within certain necessary limits.

It has been found convenient to fix the official address of the Trust at 240 Hope Street, Glasgow, Scotland—Mr. M'Lellan's Printing Establishment—and this address will appear on all literature produced by the Trust. Would-be subscribers to the Bulletin can, in future, send their subscriptions, with names and addresses, direct to Mr. M'Lellan, instead of to the Editor of the Bulletin or their own National Representatives.

Further information about the Trust will appear from time to time in the Bulletin, instead of in the *Herald of the Star*.

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Our Protector's Work in India

Star members will like to hear a few words, before we close this section of our Bulletin, about the Indian work of our Protector. As is probably known to most of them, Mrs. Besant was working very hard all through the year 1915 on the organisation of the Home Rule League, a body gathered together from the whole of India to press the claim for self-government within the Empire after the war. The League was enthusiastically taken up over a great part of India, and the subject of its future became so important that it was set down as one of the chief matters of discussion at the Indian National Congress in December last. The outcome of the discussion was that the Congress, in its official and representative capacity, decided to identify itself actively with the policy of Home Rule and to be responsible for a general campaign, during the coming year, directed towards the educating of the Indian people up to the idea. As the Indian Moslem League had come, at the same time, to a similar decision, the two bodies are to work together, and a joint meeting of their two Committees is to be held about Easter time, in order to develop an organised scheme of practical work. Meanwhile the Home Rule League is in suspension, its functions having passed to these two more representative organisations; and I gather that the question of its revival is to be held over until it is seen what progress has been made, under the auspices of the two larger bodies, during the current year.

December, 1915, thus witnessed a notable development in Indian national life. The

Congress, which is largely a Hindu body, and the Moslem League have now united in a joint policy; while a further very important piece of unification was the final closing up of the split within the ranks of the Congress itself, which had existed since the regrettable Surat Congress of 1907.

That a very great part in these developments has been played by our Protector, everyone in India knows. She has worked, even for her, incredibly hard and in the face of enormous difficulties, and is now an acknowledged leader of Indian national life and aspirations throughout the length and breadth of the land. The recent opening of the Hindu University at Benares by Lord Hardinge is another witness to her far-reaching activities, for it is she who has been, throughout, a moving spirit in this admirable enterprise. Some day, when the history of the past quarter of a century in India comes to be written, it will be recognised how stupendous has been the personal contribution of Mrs. Besant to the Indian national renaissance. At present it is not easy to see these great things in due perspective; but we, who are allied in so many ways to Mrs. Besant's work and ideals, may well find in them only another cause, among so many, for the admiration and reverence which we feel for our great leader.

One word is called for here in relation to the work of our Order. There are some who find it difficult to trace the connection between our Protector's political work in India and that central expectation of the Order, which may be truly said to dominate the whole spiritual and occult outlook upon the world at the present time. The connection is really a vital one. In the first place, India has to play perhaps the leading part in the coming great spiritual revival, and, in order to prepare her for this task, the whole country has to be strongly vitalised, to be thoroughly permeated with ideals, and to recover her lost youth and energy. In this renaissance politics are only a part, but they are an essential part; for the life of a nation is one and indivisible, and a real re-birth must be a re-birth all along the line. In the second place, the British Empire has also a profoundly important part to play in the dawn of the New Order; and in order to do this, it too has to become thoroughly organic through all its limbs and members. So long as one part of it is atrophied, the health of the whole body must suffer; and that is why it is imperative that the currents of fresh

spiritual life, which are ere long to pulse through the Empire as a whole, should be free to course through the veins of India also.

The only terms on which the British Empire can go forward into the New Age, as one of the world-institutions of that Age, are that it should itself be a model of the higher and broader principles of life which the new era will usher in. The dawning Age will, as we are aware, be one of Brotherhood; and Brotherhood, as applied to empires and international relations, means a free confederation of peoples as members of a great family, in which each, though subordinate to the welfare of the whole, is yet left in perfect liberty to develop its own individual life and genius.

Mrs. Besant's work in India is thus a direct preparation for the coming Age, and her demands, both upon India herself and upon the Empire, are only those which she knows will be the inexorable demands of the world-spirit in the times which are at hand. India and Britain together—this is, and has always been, Mrs. Besant's watchword; for she knows how mighty is the work which that partnership is destined to achieve for the future of the human race. But she knows also that, for the perfect fulfilment of that partnership,—it must be an India, purged of lethargy and superstition and class divisions, animated by high and self-sacrificing ideals, restored to manhood and self-confidence, and in possession, once again, of her ancient spiritual birthright; while, as for Great Britain, it must be a Britain cleansed of the poison of race prejudice and commercial selfishness, faithful to its pledges, and ready to establish its future greatness on the sure foundation of justice and self-denial.

It is in this way that Mrs. Besant's Indian work is linked on to the coming of the great spiritual Teacher. Her present task is only a direct preparation, on a splendid scale, for the world-wide work which He will take in hand, when He comes; how direct, perhaps only those know who are very near to her counsels and her plans. For our Protector is not only a great leader in the outer world, but a great disciple in the inner world; and her far-reaching activities on the physical plane are but the carrying out of orders received from Those far greater Ones, who are the true Organisers and Leaders in the present preparation for the coming of the Lord.

The Work Before Us

By the Editor

A Leaflet Campaign

The question as to what is the exact nature of the work, which the Order of the Star is intended to do, is often asked by members. What this question really means, briefly, is: Should we, as members of the Order, throw ourselves into all the movements which are preparing for the New Age and so, indirectly, for the Coming Teacher? or have we a special and more limited piece of work to perform? For our own part, we should hold that, although members should give whatever help they can to any good movement, they should concentrate themselves first and foremost, as far as possible, on their special task; namely, of spreading the message of the near coming of the Master. This is the special piece of knowledge that has been entrusted to us, and which we owe it to the world to promulgate as widely as possible. And even if we throw our energies into other progressive movements, it should always be with the express aim of invigorating and inspiring those movements with this central Hope.

The difficulty is, however, that our membership is at present small, and that we run the risk of a diffusion of energy if we attempt too much. Speaking merely from the standpoint of personal opinion, we should be inclined to recommend to the Order a definite concentration, for a few years at least, on a world-wide Publicity Campaign; taking as its object the spreading of the simple fact of the expected Advent, together with a few well-chosen reasons for that expectation, and such brief information (as to Star literature, address of National Headquarters and Local Centre, and prospectus of Local Meetings) as would be helpful to anyone desiring to come into closer touch with the Order. All this could be embodied in a single four-page leaflet, if such leaflet were printed locally, or in two leaflets, if the main portion were printed at some central house and the local information added by the several Centres. The main leaflet could contain the statement

of the expectation of the Order and the reasons for it, a list of Star publications and the address of the National Headquarters, together with one or two blank forms of application for membership. The local leaflet (one page would be enough) would contain the address of the local Lodge or Centre, addresses of Local Officers, and a list of forthcoming meetings. This could be slipped into the envelope with the larger leaflet, and both distributed together in each place by local workers.

The reason why we mention leaflets as the most suitable form of propaganda, for this purpose, is that the Order has no time to wait until the world comes to it, but must take the initiative itself and force its message upon the world. Lectures and meetings suffer from the fact that only those attend them who wish to. The majority of people in a locality never hear of them; others are not sufficiently interested to attend. The same thing holds good of the purchase of Star literature. To be ready to spend money on this implies a certain amount of interest or curiosity already awakened. Our duty is obviously to arouse interest over a far wider area than this; and, in order to do so, we must bring the message of the Star to the very doors of as large a number of people as possible.

The only way to do this, it seems to us, is by the wholesale distribution of free literature; and that is why we advocate leaflets. The Order cannot afford to distribute its more expensive literature gratis, whereas by the expenditure of a few shillings a member could buy up enough leaflets to circularise his whole neighbourhood, almost a whole town.

The English Section is, we understand, about to embark upon an organised Leaflet Campaign, and it is a piece of work which has already been undertaken, to a limited extent, in other Sections. We strongly recommend that it be taken up wholesale by

all the Sections, and that this be made the special work of the Order for some time to come. Lectures, meetings of various sorts, and the sale of literature must, of course, also continue; for the function of these is to provide something further for those who, having learned of the existence of the Order and its expectation, wish to know more. But the casting of the net, in the first instance, over the widest possible area, must be done by the free distribution of leaflets, supplemented (wherever possible) by occasional notices in the Press. Only in this way can we reach the world at large.

A leaflet, of the kind suggested a few lines above, has already been circulated in the *Herald of the Star*, and most members will have seen it. The Star Publishing Trust is prepared to undertake the reprinting of this leaflet in any quantities required, and the English-speaking Sections of the Order might, if they care to, take this as their standard leaflet for propaganda purposes, and begin organising the machinery for its free distribution within their own countries. They could, of course, if more convenient, reprint it for themselves; and in any case the address of their National Headquarters would have to be inserted in it. But we understand that the Star Publishing Trust is willing to print special lots of the leaflet for the various Sections, introducing in each case the necessary changes. One advantage of procuring the leaflets from some central establishment will, of course, be cheapness; and we may mention here that Mr. M'Lellan's charges, per 1000, are some ten shillings less than those made for the original printing of the leaflet for the *Herald of the Star*.

Non-English-speaking Sections would naturally have to translate the leaflet; and, in doing so, they could introduce whatever modifications they thought necessary, in view of local conditions.

We sincerely hope that the Sections will see their way towards organising a far-reaching campaign of this kind. It will have the advantage of bringing our message to the notice of millions, and will give every member of the Order something to do. Each Section might start the campaign by ordering a certain number of leaflets out of its Sectional funds, and could let its members have these for nothing for purposes of distribution. Members, who can afford to do so, could supplement this initial effort by spending small sums themselves on the further purchase of leaflets.

If this kind of thing could be carried out steadily, on an organised plan, in all the Sections for the next couple of years, it might truly be said that the broad foundations of the work of the Order, as the messenger of the Great Teacher, had been laid. So that we hope that every Section, which can possibly do so, will co-operate with the English Section in furthering this plan.

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A League of Thought

The attention of Star members throughout the world is directed to the newly founded Householders' League of Thought, the object of which is to offer the aid of organised concentrated thought to the Powers behind the scenes which are fighting the great fight for the future of civilisation and for the triumph of the cause of Progress. The inspiration of this great Thought Campaign emanated, in the first instance, from the Protector of the Order, who considers that the whole tide of future events, and amongst these the duration of the war itself, might be profoundly influenced by such a consciously-directed stream of thought. Furthermore, she holds the matter to be urgent and would wish all, who can, to join together in this highly important piece of work. Things, she tells us, are just now in the balance, and the war may either be brought to a speedy and triumphant conclusion or drag on for years, leading to a general exhaustion of our civilisation and the necessity for a long period of darkness and disorder ere the new Order can be built up.

A leaflet, containing a brief announcement of the League and its objects, can be procured in any quantity from the Headquarters of the League in England, 314 Regent Street, London, W. There will also be on sale a pamphlet, "Can the War be ended by Thought?" which appears as an article in the *Herald of the Star* for March. Star members are urged to do all they can to secure the wide distribution of both the leaflet and the pamphlet, and to help, both by individual meditation and through organised meditation groups, in the forthcoming campaign. National Representatives are at liberty either to purchase copies of the leaflet and pamphlet from the above address, or to reprint both themselves. The latter would perhaps be the simpler course, as they could then substitute the address of their own Headquarters.

Questions and Answers

Q. What should be done in the case of a member who resigns shortly after joining the Order and then, a few months later, asks to be readmitted to membership?

A. The above question comes from one of the European Sections. This kind of thing is usually a matter of temperament, and the Order must take its members as they are, with their temperaments. Personally, we think that an ex-member, who wishes to rejoin, should be perfectly free to do so. As members of the Order, we have no right to keep him out; nor, for the matter of that, to criticise his conduct in resigning. Probably the difficulty which led to the resignation was an honest one; and, if this difficulty has now been cleared up, his membership should be the more firmly established in future. Taking the matter of membership quite generally, it may be said that no obstacle should be placed in the way of anyone who feels drawn by the message of the Star. It is not our business to stand between any human soul and the Coming Teacher, nor need we concern ourselves with the question as to whether he or she is likely to prove a useful member of the Order, from our point of view. There is only one type of exception to this. In one of the Sections a member recently used his membership for the purposes of an unscrupulous system of obtaining money from his fellow-members. He has been asked by his National Representative to resign. In such cases officers of the Order are right in using their authority. But ordinarily the doors of the Order should be closed against none who wish to enter it.

Q. So many other bodies are to-day giving out a message like that of our Order, that it would almost seem as though the Order were superfluous. Hundreds of Christian clergymen, for example, are predicting the Second Coming of Christ. Is there any need, under the circum-

stances, for a special organisation like the Order of the Star in the East?

A. Probably, if we could see the invisible workings of thought on its own plane, we should find that it has been largely due to the existence of our Order that the expectation has spread so widely of late. The Order has now been in existence for some five years, and has done not only a great deal of propaganda, but a great deal of thinking on the subject of the near coming of a Great Teacher. It is small wonder, therefore, if the thought thus generated and vitalised is being caught up by many who, perhaps, have never heard of the Order of the Star in the East. The same thing happens in the case of all movements which exist to spread an idea. Half of their work is done on the plane of thought. Apart from this, however, we should remember that the Order has another and more special task to perform. It is designed to be a body which shall not merely foretell the coming of the Master, but shall recognise Him when He comes. And, more than this, it is a body whose purpose it is definitely to train and organise a band of servants who shall be ready to His hand when the call comes. This practicality and definiteness of aim gives to our Order a place of its own in the great work of world-preparation and make it indispensable. The Order has to see the whole great Drama through, and has a part to play in every Act. The part, of course, will change with the passing Acts, but will always be essential. Probably, even when the Drama is over, it will be the Order, we are told, which will provide the nucleus of the future great organisation, and will be what may be described as the Church of the new dispensation. But all this is yet to come. As it is, we have a very special piece of work to accomplish before the Coming, and one which is not being, and perhaps could hardly be, performed by any other body.

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International Bulletin

OF THE

Order of the Star in the East

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No. 2.

Editorial

THE second number of the Bulletin has been produced under rather difficult circumstances, as the Editor is already engaged upon military duties, and there is some chance that the Printer and Publisher may at any moment have to turn his energies to other work. In the event of this latter contingency arising, the publication of the third number, in September, will become a formidable problem, and we should like our readers to be prepared in advance for the possibility (regrettable, though under certain circumstances, inevitable) of the third number having to be omitted; particularly as the Editor may then be in France. Everything will be done to prevent this misfortune, but in times like these one never knows what may happen.

In the event of the September number not appearing, one quarter of this year's subscription will, of course, be carried over to next year. The publication, or non-publication, of the number will be announced in the *Herald of the Star*.

One thing which would very much lighten the burden on the shoulders of both Editor and Printer would be the absolute assurance that the Sectional Reports, which have been so often asked for, will be sent in in good time for printing. That has not happened, in the case of the present number,

to the extent which we had hoped. We have now thirty-seven Sections in the Order, and out of these only eight have sent in reports, at the time of going to Press. This naturally adds much to the difficulty of editorial work and invests it with an uncertainty which, with a little more care on the part of the Sections, might well be avoided. We hope very much that in future things may be better than this. Such lack of organised co-operation is bad for the Order and helps to nullify the purpose for which the Bulletin was founded—namely, of getting the whole Order to work together as one body.

More subscribers are still needed for the Bulletin if it is to be made self-supporting, and we hope that all Sectional Officers will do their best to obtain them for us. We have perhaps become a little spoiled by the generosity which enables the *Herald of the Star* to carry on, whether it is supported by our members or not. The Bulletin is entirely our own venture and depends upon the support which we ourselves, as members, can give to it; and it is therefore very desirable that all, who can possibly do so, should try to send the small sum required for an annual subscription.

Sectional Reports for the next number should reach the Editor by August 15th at latest. Sections which have sent no report this time should make a special effort to let

us have some news of themselves before that date. The Bulletin will not have achieved its full purpose until it has become a complete record of the life of the Order everywhere, and a record which members can look for with certainty each quarter. Corres-

pondents should, by this time, have been appointed for all the Sections; and we hope that they will all send in their letters before the appointed date and so give us the help which will be so welcome in the strenuous conditions of the present time.

The Three Old Men

A Parable

NOW, it so happened that when those wonderful days for which the Brothers of the Star worked so arduously had come to their fulfilment, the Lord, our Elder Brother, moved among men, preaching and instructing, slowly establishing His Kingdom of Righteousness upon earth. At one place where He had called for volunteers to go forth as His missionaries, north and south and east and west, to all parts of the world, there responded to His call many men and women, boys and girls, and one old, old man. He was nearly ninety years old, keen-eyed and eager, but crippled with age, so that he could scarce move. Friends led him to the Lord, and he said :

“ Brother and Master, many long years I have waited for Your Coming, and now I have seen, and I am blessed. Would that I could have the greater blessing of carrying Your message far and wide, but I am old and my body no longer serves my will.”

The Lord looked on him with eyes of utmost friendliness, and said with a radiant smile :

“ You were not alone as you waited for my Coming? ”

“ No, Brother, two others waited with me, dear friends of mine; but death came to them before You came. They longed to see You, but their longing was denied. How blessed am I that I still live to see You.”

The Lord called up a lad of twelve that had volunteered to be His messenger, and addressed him :

“ Son, who are you and whence do you come? ”

“ Brother,” said the lad, “ I was one of the friends of this old man and I waited with him for Your Coming. But death called me. I longed for Your Coming, not that my eyes might see, but that the world might be blessed. When death came I committed myself to Your hands and said, ‘ In Thy Name.’ You sent me to be born again, at

once, after I died. Now I that was old am a boy, and am happy that, though young and lacking wisdom, I have strength to do Your work.”

Then there suddenly appeared an elderly man, that was not there before, and the Lord turned to him and said :

“ Brother, who are you and whence do you come? ”

The stranger then replied :

“ Lord and Friend, I was the other friend of this old man. Death called me too. But I determined that even if I died I would proclaim Your Coming to the dead until You came to us in the Land of Light. I have worked for You there these many years. I too am blessed and share my blessing with hundreds who are in my land. They now are round me here, and though these Brothers of Your Star in earthly bodies see them not, You see. We have waited for Your Coming, and we now are ready to do Your will in the lands either of the living or the dead, as You will.”

Then the Lord turned to that old, old man and said :

“ See, my Brother, you chose not wisely though well. You see Me indeed, but can do little to serve Me. These, your friends, both see Me and help Me in My work. It had been better that you had not longed so greatly to see Me with your mortal eyes. Your will kept alive your body, but it little serves you or Me now. Had you longed for My Coming for the world’s sake, and had trusted to My will, I had released you from your body long ere this, to work for Me now as these two friends of yours work to-day. Your failing body shall trouble you no longer. But when you return to work for Me, I shall have returned to whence I came. Yet, for that you have served Me in your way with your longing to see Me, take my blessing now and always.

C. JINARAJADASA.

A Letter from Headquarters

82 DRAYTON GARDENS,
LONDON, S.W.

MY DEAR FRIENDS,

You will probably remember that in my last letter to you I wrote about the desirability of holding a European, or possibly an International, Conference of the Order of the Star in the East as soon as the War is over. I received a most encouraging reply from Holland, in which our Dutch brethren express their desire to facilitate the holding of such a Conference in any way possible. They will be only too glad to act as hosts at the Conference if it is found possible to hold it, and I have therefore forwarded their letter to Lady Emily Lutyens, the National Representative for England and Wales, so that she may be able in the future to correspond with them. I think that members of the Order of the Star in the East all over the world ought from now to be thinking about this Conference and to be making arrangements to attend it, and to be considering subjects suitable for consideration. I would suggest that in every country a fund be raised for the purpose of this Conference, partly to help to defray the actual Conference expenses, and partly to provide for the travelling expenses of as many representatives as may be able to come. The greatest difficulty will be, of course, for members of countries outside Europe, but if each country were to create a fund there might be some possibility of helping those Sections whose expenses, owing to distance, would be exceptionally heavy. I think it would be a good plan if Holland could write an official letter to the National Representative of every Section, suggesting the holding of such a Conference and offering to provide the necessary Executive machinery. One of the Dutch members with organising capacity might be asked to act as Conference Secretary so as to co-ordinate the work, and the National Representative of each Section might send in to such a Conference Secretary a list of proposed subjects for discussion, at the same time asking for information with regard to travelling facilities and expenses, and so forth. It is, of course, impossible at present to suggest a date for this Conference, but it is clear that it should be held as soon as possible after official relations between

the various belligerent countries are resumed. At any rate, now is the time to begin.

By the time these lines reach the readers of the *Bulletin*, I expect, with the permission of torpedoes and mines, to have returned to India, partly in order to report to Mrs. Besant on the general position of our work here in England, and possibly to resume my own educational activities in Benares. It has been a great good fortune to me to have been living in England during the present crisis, partly because I have been able to see how strong and united are our various movements in the face of the great disruptive forces now surging through the world, and partly because I have been able to revive the comradeship of past lives with many whom I have met for the first time during this visit to England. I feel much more closely in touch with Star and Theosophical work than I have ever been before, and I am specially glad to notice how members, holding the most opposed political, religious and social views, are able to work together with harmonious energy for the coming of the great World Teacher and for the spreading of the principle of brotherhood. I cannot, of course, say much about the position of the Order of the Star in the East, but as regards the Theosophical Society I have had ample evidence of the fact that there is an ever-increasing demand for Theosophical knowledge as well as a rapidly increasing membership. Truths which have hitherto sufficed no longer suffice, and the truths of which the Theosophical Society has been the trustee for over forty years are now, at last, winning a much wider acceptance.

I feel sure that the same must be true with regard to that great central truth for which the Order of the Star in the East stands—the *knowledge* of the Coming of a great World Teacher. Every day that the war proceeds brings increasing evidence as to the reality of this knowledge. It becomes more and more clear that the presence of a Great One in our midst is the only solution to the present position. We need new standards now-a-days, and only *He* can establish them. I have elaborated these views in a little pamphlet entitled, "Theosophy: the Theosophical Society and Present Conditions," which may be obtained at 19 Tavistock Square, London, W.C. Going out to India

I shall be able to see how that great country has progressed under the pressure which acts throughout the world. I believe that she is, at least, alive to her immediate needs—some measure in fact of Self-Government. Her noble generosity in the Empire's service has shown her worthiness to receive the most ample recognition, and I feel sure that once the leaders of Indian thought express in no uncertain voice what they believe to be the needs of their Motherland, the Empire will thankfully seize the opportunity of recognising how ungrudgingly India took her place in the forefront of the battle. But all depends upon the younger generation, and I am most anxious to see whether, as a whole, the younger generation in India realises the future to which their country may rightly aspire. Our beloved Protector has been throwing herself, heart and soul, into the work for India's regeneration, and I am one of those who believe that the position of India, to a very considerable extent, will determine the time at which the great World Teacher will be able to come into our midst. India has ever been the home of the Elder Brethren, and an awakened India must be ready to listen to the voice of Him who shall bring the message to the New Age. At the present moment India still slumbers, but she is evidently stirring in her slumber, and I pray that she may be so aroused that both the great Empire to which she has the privilege of belonging, and the world at large, may be drawn nearer towards the unity of all, which is the ultimate goal of individuals, nations and Empires.

I am sometimes asked whether the Order of the Star in the East will not have accom-

plished its mission when the great World Teacher has come and has gone. It is perfectly true that we exist for the moment to prepare for His physical Coming into the world; but when He has delivered His message our Order will then become the vehicle for its expression from generation to generation. I hold that the Order will merely have begun its work when His visit is over. Then will be the time for His message to be co-ordinated, to be spread far and wide, and, possibly, for a kind of Church to be established in the same way as the Christian Church was founded after the coming of the Christ. I expect that the Church which may possibly grow out of the Order of the Star in the East will not be so much a Church for the propaganda of a special *form* of religion, as a home in which members of all religions can find a common unity. It may be that our Declaration of Principles will have to be altered, because we shall, obviously, have ceased to *expect* the great World Teacher when He is actually in our midst. It may be, also, that one of the signs of His presence among us will be the alteration of the first object of our Declaration, and that, when He is no longer physically among us, the Declaration of Objects which has brought us together will have to give place to an expression, as far as words can express them, of the great principles of life which He will have left among us.

My next letter to you will be from India, and I hope to be able to tell you much of our Indian work and of its prospects.

Fraternally yours,

G. S. ARUNDALE.

An Appeal

Captain E. G. Hart sends the following appeal from India:—

Apparently up to the present no efforts seem to have been made to spread our Message in China or in the Arabic-speaking countries, which, together, must comprise about 600,000,000 people, or nearly half of the population of the globe. In spite of numerous dialects in both these areas, printed leaflets would be understandable everywhere, it is believed. Now will not some among our members, in a position to do so, come forward and undertake to get a few of the more essential of our pamphlets and leaflets translated into those languages, others to finance the publication

of them, and a third lot to undertake their distribution? The last is not so difficult as it may seem at first sight—envelopes addressed to the "Leading Merchant, Nanking," the "Chief Doctor, Timbuctoo," the "Postmaster, Khartoum," etc., may quite possibly in many instances find a happy resting place, especially if each publication contains a request that it may be passed on, should the recipient not be interested.

Will those ready to help kindly write to Major E. G. Hart, S. and T.C., Ulsur Road, Bangalore, India, marking the letters and envelopes outside with the words Arabic or Chinese, as the case may be?

The Late James Alexander Allan

National Representative for Scotland.

JAMES A. ALLAN, the National Representative of the Order of the Star in the East in Scotland, died on Monday, 17th April, after a brief illness at the age of fifty-four. He was the grandson of Captain Alexander Allan, the founder of the Allan Line of steamships, who inaugurated the first regular service between Scotland and Canada. Like him, Mr. Allan gained a practical knowledge of sailing, and, while still young, secured his master's certificate. He was associated with the management of the Allan Line from 1884 until 1909, when he retired. Mr. Allan was recognised as a capable business man, with a specially intimate knowledge of all the conditions of the vast enterprise he helped to control, and among his employees his qualities of head and heart earned him high esteem. He was peculiarly sensitive to the sufferings of those in distress, and his philanthropy was exceptionally liberal and extensive.

He was a member of the Fabian Society, the Independent Labour Party, and the Clarion Scouts, but his association with the Socialist movement was not generally known until he was selected as a candidate for the Glasgow Town Council in the Socialist interest. His candidature attracted unusual interest, and the meetings he addressed were largely attended by persons from all quarters of the city who were curious to see and hear a wealthy capitalist in the rôle of Socialist advocate. In all the contests he was unsuccessful in securing a seat, but he never accounted his electoral defeats as failures, because he believed his mission to be that of educating public opinion in the establishment of more ideal conditions for the mass of the people. He was indeed a Christian Socialist in the wider sense, and by Socialists he was often charged with laying too much stress on Christian ethics as a basis of Socialist belief. Since identifying himself with the Order of the Star he was never known to conclude an address without proclaiming in earnest tones the Message of the Near Coming of the World Teacher. The motive behind all his work for the uplifting of the people and the building of the city beautiful, was that of Preparation for the Coming of the Lord. Thus to many the message has been pro-

claimed; and shall not the social service of his comrades constitute the training which shall enable his co-workers to recognise Him when He comes?

Mr. Allan was a most devoted member and Past President of the Glasgow Lodge of the Theosophical Society, and the movement there owes its excellent possibilities for service to his whole-hearted generosity. He had just completed a lecture tour of the North of England and also a visit to Belfast, under the auspices of the Society, shortly before his death, and numerous engagements throughout the country have had to be cancelled.

In addition to this, Mr. Allan was a man of many intellectual and artistic interests. The Repertory movement found in him a generous supporter. He was one of the founders of, and took a keen interest in, all the work of the Choral and Orchestral Union.

Evidence of his all-embracing sympathies and loving heart was seen on Friday afternoon, April 21st, when hundreds of his friends of every class in the community gathered at the Crematorium to pay their homage and respect to the great soul who had entered the larger life. The Crematorium accommodated only a fraction of the assembly, which included representatives of the many Societies with which he was associated. The service was conducted by the Rev. H. S. M'Clelland, B.A., B.D., of Trinity Congregational Church, and opened with the reading of selected passages from Edward Carpenter. Most inspiring was the singing, by the entire company inside and outside the Chapel, of Norman Macleod's hymn, "Courage, Brother, do not stumble"; and as we sang the words, "there's a star to guide the humble," the thoughts of members of the Order turned to that Star which had been a passion in his life.

The address by his friend, Rev. H. S. M'Clelland, from beginning to end, was most appropriate and sincere, and worthy of such an occasion. Confident that our comrade had entered upon a larger and more beautiful life, the entire proceedings were characterised by a quiet calm and strong

peace. Much as we would wish to give the whole of the Pastor's address, a few quotations must suffice. "James A. Allan," he said, "had long ago attained to that lofty spiritual plane, on which so few arrive, where it is clearly perceived that the liberating truth is this, that a man shall trust himself. There is a time in every man's education when, in the words of Emerson, he arrives at the conviction that envy is ignorance, that imitation is suicide; that he must accept himself for better or worse, and that though the wide universe is full of good, no kernal of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. To this high vantage ground James Allan has certainly attained. He was misunderstood by many; understood, I fear, by very few. It is the price every man must be prepared to pay who dares to defy public opinion! Is Christianity not commemorating this very day (Good Friday) the murder of its Founder for this very reason? As a result of this attitude our comrade found himself out of sympathy with orthodox Church life; 'I am not surprised,' said the pastor, 'at this; though I think the case would have stated more clearly by saying that the Churches were out of sympathy with him. How could you expect so self-reliant a man to sit at the feet of teachers who, however much they may desire to do it, are not allowed to utter one really new and spontaneous word? . . . Yet I claim him as a Christian and a Churchman . . . His name is not upon our Church roll, but its true faith was firmly fixed in his heart, and he most assuredly belonged to that Church which exists to express the life and spirit of the Christ. . . . Some of the things he did were so purely idealistic that men said

of him, 'he is beside himself,' little knowing how completely they were repeating a memorable scene in Galilee, when the Man thus spoken of was the immortal Nazarene. I do not think anyone, not even his bitterest opponents, would say that of him to-day. They would find other language for the same incidents, because they have seen with clearer vision. There is not one of you to-day who does not know that James Allan had learnt one of the greatest lessons of life, the truth of which the great Armageddon is slowly teaching us. We need to guard against the inversion of life-values. We are always in danger of getting totally absorbed in the process of life, to the utter forgetting of its divine purpose. Let us therefore pause for a moment, before the casket in which the frame we loved goes to its fiery trial, in silent thanksgiving to the Father of our Spirits for the gift of this brave unselfish soul, who cared, with such sacrificial service, for others, who strove so truly, and who sought with such sincerity after clear Truth, and gave of his best unto the world." The preacher then read a quotation from the *Song Celestial*, after which the Invocation to the Master of the Great White Lodge, so familiar to the members of the Order, and so dear to the heart of our friend, concluded a most inspiring service.

Thus has passed beyond our limited vision the familiar form of our first National Representative; and while we await the Coming of Earth's Greatest Messenger, we await also in calm confidence the advent of another of His servants who shall take up the work in the spirit of him whose presence we so much miss.

W. M'L.

In Memoriam J. A. A.

April 17th, 1916.

We ill could spare thee in such time as this,
 But He, whose wisdom ordereth all things
 well,
 He knoweth best, and still our faith shall
 tell
 Its beads in patience, knowing that it is
 His plan to take the strong that love shall
 miss
 No lack of service in the world of light;
 And we that trusted greatly in the night—
 Shall our hearts fail us in the Coming Bliss?

So out upon these waters sail afar,
 O captain, mighty captain, towards the
 Light,
 Thy own good deeds thy Pilot and thy Star.
 Storm hast thou known and now for thee the
 calm
 Night of the soul, but now no more the
 night,
 But such a peace as cometh when God's Lamb
 Revealeth the Great Love upon the Height.

ARTHUR MILLISE RAMSAY.

EAST KILBRIDE, 17th April, 1916.

The Star in Many Lands

By the General Secretary

Peru

Don José Melian, National Representative, writes from Buenos Aires, which he has been visiting from Lima, his own headquarters:—

“When I reported to you last, I believe I explained the situation we were in after the war, which proved to be a thorough disintegrator or destroyer of both of our lately created institutions in Peru, the Order of the Star in the East and the Lodge “Karma” of the T.S. We were then in a period of organisation, and it proved fatal; the greater number of the members came no more to the meetings, and there remained only a small group, who became the nucleus of both institutions; a nucleus which has, however, stood quite firm and is becoming stronger every day in purpose and union, and attending every Sunday the meetings in my office, as we had no other place; and so they have gone on the whole time, hoping that better times will come for us all as the present world crisis comes to an end.

“Quite recently there has happened in Peru what we might perhaps call a religious crisis, which may be considered a very important event in Peru’s history, of more occult than apparent results for the immediate future of this country.

“It must be stated that Peru was, I believe, the only Republic in S. America which had still retained the Catholic Religion, not only as the religion of the State, but also as the only religion admitted in the country, which, although a Republic, nevertheless enjoyed no religious liberty. More than once efforts have been made by some members of the Congress to put an end to this state of things, but every time they have been completely routed. Recently, after some years, another effort has been made, and fortunately, this time, with complete success, as it was carried by an overwhelming majority.

“The clergy, heading a very large group of the principal ladies of the country (of Lima), among them the wife and the mother of the President, Sr. José Pardi, made a tremendous scandal, and attempted to force

the Congress to annul the recent vote before it became law; but all their noise and efforts were useless. The Congress remained quite firm by an enormous majority, and even the President did not move a finger and, although he did not sanction the law, did not oppose it, and so, after the regulation number of days, it was duly proclaimed, and since November Peru reformed its Constitution proclaiming Liberty of Creeds. Time will show what occult influence this important event will have in the future of this country.”

* * *

United States of America

Statistics of Membership.—Our membership in Canada is 290; in the United States, 4,250; total, 4,540. We have 71 active Centres—6 in Canada and 75 in the States. The membership has increased 450 the last year.

Activities.—The general work of the American Section has been steadily and faithfully carried on, to a great extent by the organised Centres, under the Local Representatives and Secretaries, where members’ meetings and public lectures have been conducted; the former, theoretical—where discussions of ways and means of service are held and local conditions studied; the latter, the practical propaganda side, by means of talks and lectures.

Propaganda Department.—The Propaganda Department has been giving special attention to the isolated members, and the manager of this department has had many responses to her call for helpers in her three plans of distribution of leaflets—(1) the regular distribution of leaflets; (2) the furnishing of names and addresses of persons to be supplied; (3) the regular sending of small donations. This mutual interchange of labour and funds has made the work of this department possible.

Field Work.—Most of the organising of Centres and public lecturing has been done by Mr. Irving Cooper. We can usually, without knowing Mr. Cooper’s itinerary, follow him by the inflow of applications as he travels from city to city. Dr. J. N.

Wilkie, of Brooklyn, N.Y., and Local Representative of the New York Centre, has been doing excellent lecture work and has consented, in addition to his busy professional duties, to visit and lecture in neighbouring cities, making week-end trips.

The Herald of the Star.—The Herald Subscription and Propaganda Department has been organised by means of circular letters to the Centres; the manager has succeeded in securing sub-agents in nineteen cities, who have been responsible for the local propaganda work.

The Server.—The *Server*, our Sectional journal, has been gratefully received by our members, but on account of Post Office restrictions and our failure to receive second class entry, we may not be financially able to publish it as often as we had hoped.

The Springfield Conference.—The local Star Conference held at Springfield, Massachusetts, April 3rd, was not only a source of inspiration to the members, but proved a splendid opportunity for the distribution of propaganda literature. It followed the Conference of the Eastern Federation of Theosophical Lodges, which we have concluded is a plan beneficial to both organizations. The programme follows:—

11 a.m.—Public Lecture—"The Coming of a World Teacher," by Dr. J. N. Wilkie.

2.30 p.m.—Forum for Members. Chairman: Miss Spooner, Local Representative of Springfield.

Greetings from Star Centres (by letter from National Representative).

Discussion—"How can we best prepare the Way?"

Servants of the Star—Letter read from their Organising Secretary.

"Necessity of preparing Children for the Future," by Mrs. H. M. Schoepf.

Closing—Vocal Music—"To the Lord Maitreya," by Mrs. W. S. Fulton.

Meditation on the Reconstruction in the Service of the Great Teacher and thoughts of loyalty to the Protector and Head of the Order.

Benediction—"May the blessing of the Coming Lord rest upon us that we may go forth to the world in devotion, steadfastness, and gentleness."

Krotona.—The meetings at Headquarters (Krotona), under the direction of our National Representative, during the last year have been organised into three series of public lectures: first,—The Nationalities and the War—being a study of the great War from the viewpoint of each Nation, of their customs, and history-making epochs of the past; second,—a series on the Coming of the World Teacher—dealing with the Races, their Teachers, and the problems of to-day in preparing for His Coming; the third (which is now under way)—on Educational, Political, Social, and Religious improvement, has dealt with solutions to the various phases of American life from these four standpoints. These have included a lecture by Mr. J. Stitt Wilson, former Socialist Mayor of Berkeley, California, and first male graduate of the Montessori Training College in the United States, and "The Montessori Method of Education in Practice," by Mrs. Prudence Brown.

* * *

Brazil

The following Report has come in from Major Don Raymondo P. Seidl, National Representative for Brazil:—

J'ai l'honneur de vous presenter mon troisieme rapport. Le deuxieme a compris le mouvement de cette Section dans la periode de 19 Septembre, 1914, à 7 Fevrier, 1915. Celui-ci comprendra le mouvement entre la dernière date et le jour 18 Avril, la jour de la pleine lune de la Pâque.

A la date de mon dernier rapport nous avons seulement 215 membres, dont 56 entrés, par la intermediaire de la Section Française, avant que j'eusse eu l'honneur d'être nommé Representant au Bresil du notre Chef Veneré. Nous comptons maintenant 691 membres. Nous avons eu un surcroît de 476 membres dans une periode de 14 mois et 11 jours.

Demeurant en Portugal nous avons 17 membres inscrits à notre Section. Est-ce qu'il n'y aurait d'avantage a creer une Section Portugaise de l'Ordre?

Les membres demeurant au Brésil resident aux états brésiliens suivants: Amazonas, 80; Pará, 2; Maranhao, 14; Piauhy, 7; Rio Grande do Norte, 2; Ceará, 3; Pernambuco, 1; Sergipe, 1; Bahia, 110; Espirito Santo, 3; Rio de Janeiro, 1; S. Paulo, 232; Paraná, 1; S. Catharina, 3; Rio Grande do Sul, 182;

Minas Gerou, 7; et 26 à la ville de Rio de Janeiro.

Notre Section est servie par six Secrétaires Organisateurs—Mrs. Dr. Claudio de Rezende Rego Monteiro, Raymundo Damasceno Ferreira, Marcolino de Magalhaes, Commandante Joaquim Sarmanho, Benedicto Ribeiro et Paulino Diamico; et II secrétaires locaux pour les villes de Porto Alegre, Pelotas, Cachoeira, Passo Fundo, Bagé, Kiumpho, Pirajuhy, S. Paulo, Cinquista, Barreiras e Rio de Janeiro, où servent respectivement, M.M. Dr. Edmund V. Monteiro, Dr. Juvenal Augusto da Silva, Dr. Quintiliano Mello e Silva, Rodrigo Martinez, Francisco A. Xavier de Oliveira, Sabino A. Cunha Pinto, Antonio Argenton, Thomaz da Silva Junior, Ernesto Dantas Barboza, Dr. Juvenal da S. Pinto e Joad de Toledo.

Nous avons à la date de mon deuxième rapport 12 groupes de meditations en travail. Je crois que nous en avons maintenant quelques en de plus, mais je ne peux l'affirmer, par manque d'informations. Dans presque tous ces groupes on fait la meditation suivant la method adoptée en France.

Nous vous serions très reconnaissants si vous donniez d'instructions a cet égard. Les révés *A Alma*, *O Theosophista*, *O Amor*, et *A Boa Nova* continuent à divulguer des travaux sur la prochaine venue du Grand Instructeur Esprituel du Monde.

O Theosophista a donée une edition de 2000 exemplaires de la traduction de l' *Education as Service*.

Quelques groupes célèbrent leur réunion une fois par semaine; d'autres en font mensuelles.

Que Son nom soit béni,

RAYMONDO P. SEIDL,
Representant National au Bresil

* * *

The Spanish-American Sections

The following is an appreciative comment by the National Representative of the U.S.A. on the work of the Spanish-American Sections of the Order, which all members will read with pleasure:—

Of the exquisitely beautiful type of service contributed to our Star movement by the Spanish-American Sections of our Order, only one who has come intimately in touch with them can speak. Having been privileged to welcome at Krotona the too few travellers who have come from South America and Cuba, and receiving letters from

many a Southern brother, I cannot but be touched by the sweetness of spirit with which they work under difficulties. Isolated from our leaders not only by distance, but by barriers of language as well, they yet labour with unflagging zeal. From other departments at Krotona one hears invariable praise of the utter conscientiousness and courtesy of these colleagues who would unhesitatingly sacrifice much at even the lightest request.

Portuguese, French, and Spanish brothers of Central and South America, selfless band of artists, scholars, and mystics, so far away in outer life, how near must you be to the Inner Life of our movement—you to whom devotion is not merely a duty, but a passionate joy!

MARJORIE TUTTLE.

* * *

Scotland

In reporting upon the work of the Order in Scotland, we deeply regret to record the death of Mr. James A. Allan, the National Representative. By his passing away, our work is deprived of a directing hand that was strong, and the guidance of a brain that was always active, in helping and furthering the development of the Order. Mr. Allan was a man of many interests, to all of which he brought enthusiasm; but at the same time quietness and gentleness of manner were characteristic of the man. Among the many different activities in which Mr. Allan engaged, perhaps none appealed more to his heart and imagination than that of the Order of the Star. The Coming of the World Teacher was to him, as an intimate student of Socialism, a fact that would prove the solvent of the many troubles that threaten and afflict the peoples of the world to-day. To work with Mr. Allan as a colleague was a privilege, from which one learned how constantly his mind was given to devising fresh schemes, and formulating new plans, for the good of the Order. We reap the benefit of his forethought, in that his plans were well laid and are now being carried out by those in whose hands the work, in the meantime, is left. We cannot, however, replace the National Representative's personality in the completion of a series of lectures which he had commenced in the different places where the Order is established.

In these Centres the work is being steadily continued, showing results in growth of

membership, and a deepened interest in the principles for which we, as an Order, stand. A new Centre has been established in Aberdeen, and new members admitted from places in which, as yet, no Centre exists, who we trust may prove to be pioneers of the Order.

Our members in Dundee have engaged—as Star members—in Red Cross and War work, and are now, in common with other Centres, organising the distribution of Star literature, the last scheme initiated and made possible by Mr. Allan. He was deeply aware of the need for a greater publicity being obtained for the Order, and regarded this need, and its implied proclamation of our message, as urgent under existing conditions.

* * *

Germany

We are very sorry to inform our friends that the National Representative of Germany, Herr Dr. Hübbe-Schleiden, is still seriously ill and suffers a great deal; fortunately, he is nursed and looked after very well in an excellent hospital, so that in this respect at least nothing better can be desired. But, of course, he cannot do any work, and is unable to read or write; so, authorised by him, the undersigned Organising Secretary now conducts, as far as possible, the national as well as the international business of the Order of the Star in the East.

The Local Secretary, Herr Krojanke, Berlin, renounced his membership, and his office as Local Secretary therewith; no other Local Secretary has as yet been appointed in his stead.

Since the middle of March twelve new members have joined the Order of the Star in the East in Germany.

Further sums, large and small, have been either subscribed or sent in already for the guarantee fund of the *International Bulletin*.

Thanks to the suggestion of Herr Professor Dalal, Heidelberg, since December, 1915, a small number of members of the Order of the Star from Germany, Austria, Hungary, Bohemia have joined in the following meditation, 7 o'clock a.m. :—

“ May the Light from above, the Holy Light, pierce the darkness, free us from the ban, and give the German countries and their rulers the strength to see Peace, to receive the salvation, the approaching Prince of Peace.”

Since we made the meditation known in our quarterly pamphlet some more members have joined in it.

Meetings are held regularly, in some places weekly, as for instance in Dusseldorf and Hanover; in some monthly, as for instance in Hamburg; in some places irregularly, and in others none have been held at all, where circumstances are adverse.

The one great element of difficulty, as well as of encouragement, is, of course, this world-conflict. The difficulty is that it is a hindrance to meetings, that it excites confusion among the members and passion and hatred in general. But, as against this, it encourages members to try to make people feel the consolation of the great hope of the Star and its glad tidings and joyful message for the future. And even confusion, woe and passion help to clear the horizon by steadying the steadfast, by drawing together the devoted, and by encouraging and strengthening gentleness in its broadest meaning.

J. LUISE GUTTMANN,
Organising Secretary.

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Sweden

My report for these months, from January, is wholly good. The members here in Stockholm are almost always at the meetings and follow them with great interest. We had an especially nice Star meeting on the 15th of March with Norwegian and Danish members who were here for the founding of the Rosy Cross Temple. From Gothenburg I have had good news. The meetings are filled with both members and interested hearers who come to listen. These have not yet joined the Order, but after a while I am sure they will come in. We are now 195 members. Only one has resigned.

ELISABETH KUYLENSTIARNA.

* * *

India

Dr. Rocke, our exceedingly capable and hard-working Organising Secretary at the Adyar Headquarters, sends me the following letter, which shows how wonderfully the Indian work has been going ahead :—

“ We are eagerly waiting to see the first number of the Bulletin. I had hoped I could have shown it at Easter Convention (over to-day), but it has not appeared as yet. Mr. Aria is Secretary for the *Bulletin* as well as for the *Herald*.

“ I will perhaps enclose a rough proof of May *Brothers of the Star* for membership. We now have 81 Groups organised, many

of them have five officers—local Representative, local Secretary, and Secretaries for Women, Children (S.S.), and Villages and Vernaculars (these are quite separate from Vernacular Translations Secretaries).

“We have published in English 200,000 (50,000 of each) of our four leaflets during the last eight months, and distributed practically all amongst our groups, besides smaller quantities of other leaflets and pamphlets. These four leaflets have also been translated and published in fifteen Vernaculars (November 15 *Brothers of the Star* gives names), and distributed by the thousands.

“We have two Vernacular Star Magazines, one in Hindi and Urdu, one in Gujerati, besides *Brothers of the Star* in English. We have gained about 4000 new members (including Servants) in the last 18 months, but then a great deal of propaganda has been done, and the Vernacular Translation Secretaries and some of our Groups have done excellent work. We have about 15 very active Groups out of our total of 81. Just lately the Mohammedans are beginning to enquire, and a few have joined the Order already. Last year, 1915, was our Vernacular Year. This year we want to make a Muslims and Servants of the Star Year.

“Mr. Chas. Kerr is my only helper besides a paid clerk and Mrs. Aria. She has charge of the office work, and works steadily and most efficiently and is invaluable to the work, while Mr. Aria is solely responsible for the *Herald* and *Bulletin*, as well as being Treasurer to the Order. Two such very capable and reliable workers mean a great deal to the work, and Mrs. Kerr devotes most of her time to the office. Miss Bell has opened a Star Shop in Sydney, and is too busy there to return. Major E. G. Hart, of Bangalore, is Vernacular Translations Secretary, and to him is primarily due the good work accomplished in 15 Vernaculars by his ardent workers. Mr. Proctor, of South Africa, gives us an hour every day at the Star Office out of his scant leisure from his own work.

“I believe that many of our members—in Groups and individually—observe the Householders War League of Thought (given in February *Brothers of the Star*), and here at Adyar we have held it without intermission since October, 1914.

“More than 150 Indian Star members have joined the Speech Dedication.”

M. ROCKE.

Holland

The following is a recently received report from the Dutch Section:—

Statistics of Membership.—Compared to other years the member-roll has notably increased, as since January 37 members have joined the Order, whilst only 4 have resigned their membership.

Activities.—One of our members, Mr. H. van Ginkel, composed and distributed on a very large scale a propaganda-paper, *The Lightbearer*, appearing only once and containing brief accounts of currents of thought in religion, science, freemasonry, psychism, politics, etc., as seen in the light of Theosophy. He reached many people outside the Order and not yet acquainted with the general spiritual movements of our time. As a list was added of addresses where information or literature on the meaning of these different movements could be had, we received from even out-of-the-way places enquiries for information and literature about the Order of the Star.

Several *Lectures* were given during these months. For financial or for local reasons, these were either public and advertised in the newspapers, or private—in which case invitations were sent round to people supposed to be interested in our ideas. In Amsterdam, two public lectures were given by Mr. Kengen from Utrecht; in Arnhem, one private lecture by Miss Bayer; in Bussum, one public lecture by Mr. Wittemans from Belgium, and one private lecture by our Representative; in 't Gooi, one private lecture by the same; in den Haag, one public lecture by the same; in den Helder, one public lecture by Mr. van Manen; in Leiden, one public lecture by our Representative, and a private one by Mr. Wittemans; in Rotterdam, one private lecture by Mr. Kengen and one by Miss Slotboom; in Utrecht, one public lecture by Mr. Kengen; in Weesp, one private lecture by Miss Bayer. These lectures were generally well attended, and the Press published favourable reports.

Our members are looking forward to the official acceptance of our offer of hospitality to have the International Meeting of the Order, immediately after the war, in our country. We are all fully conscious of the great privilege it would be for our Section of the Order, and so we hope to do all we can in order to prove worthy of that trust.

Elements of Encouragement or of Difficulty.—Under this head I should like

to put forward a question that puzzles us with regard to the class of members who resign their membership. Most of them belong to the better classes, and already these are not so well represented as the working classes, including teachers, nurses, etc. Can it be that the struggle for material existence awakens a keener interest in the deeper side of life, whereas the wealthier class is more content to live on the surface

and enjoy the more favourable circumstances, without looking deeper into the reality of life? Or is it that we fail to strike the chord that will appeal to them, and awaken them out of their drowsiness? Has this difficulty been felt in other countries as well, or is it special to our country.

Fraternally yours,

D. BAYER.

Daily Thoughts of a Member of the Order

WHAT is demanded of the ordinary member of the Order of the Star in the East are three simple qualifications—devotion, steadfastness, gentleness.

To devote means to give, and devotion means a giving or offering. It means also to give by vow, or to pledge, that is, to make a sacred offering, a gift consecrate. When one's heart is devoted, or made consecrate, to a work or to a Holy Teacher, all one's thoughts, all one's actions and words, and the whole current of one's life become a gift consecrate to that object.

We speak of "unfailing devotion." That means that we never tire of offering, we never forget a daily act we have once dedicated, we never forsake the act of devotion for one of pleasure. "Love never wearies," it is never indifferent, and it never forgets.

Devotion is an aspect of love which includes respect, reverence, worship and adoration. Whilst compassion is love which stoops down to a lesser one, devotion reaches up to a greater one. So it is necessary, if we would cultivate this quality, to try and "recognise greatness wherever it is shown," and to worship it and co-operate with it. Then when we are with very great people, we shall more easily recognise and reverence their greatness, and we shall be more likely to recognise the Lord when He comes among us.

One way to develop this appreciation of greatness is to study great thoughts in written works, or in speeches and lectures by great people, and to try every day to formulate some noble and lofty thought of

our own. Another way is to contemplate a beautiful scene or picture, or a beautiful object, and try to feel the harmony of line and colour which make it beautiful. We may render ourselves responsive to greatness by trying also to sense the inspiration behind the works of great musicians and poets, and the rhythm in beautiful dancing. We can learn to sense greatness and awaken wonder by the great thoughts of philosophy, by the discoveries of science, or by heroic deeds and works of philanthropy. Great ideals of reform will awaken it, and admiration of the good qualities in our friends. If we wish to appreciate the good in others, we must get rid of prejudices and any rigidity of ideas in ourselves. All these things make it possible for us to feel devotion for an ideal or for a person.

The most important quality of devotion is constancy or faithfulness. That has always been pointed out as the test of true love—its power to endure. Faithfulness has been called the truth aspect of love, for truth is defined as that which is always the same, and that quality in love is its faithfulness. This is the last and highest test we can have of love or devotion.

Steadfastness means to "stand firm." You know the fable of the big oak tree and the small shrub, how the oak boasted of its strength and how the storm came and uprooted the proud, unyielding tree, whilst the small supple shrub remained firmly rooted in the ground. That fable shows us the sort of strength we need in order to stand firm. It is not the sort of strength we would call

force, not altogether either the strength which endures bravely, but rather the pliability of understanding, an understanding that will sway with the slightest breath of thought and feeling, that may also be bowed to the ground by the storm yet will not break. That is the real kind of strength, that which yields without breaking, not the kind of strength that is rigid, obstinate and proud. Some humble and gentle people in a crisis will show more real strength than the forceful and overbearing ones.

Another thing we are told: if you wish to stand firm you must build your house on a rock, not on a foundation of sand, so that when the storm comes it will not be washed away by the floods. That is to say, our devotion must be built on a true conviction that the Lord is coming to the world, and all the work we do must be built on our devotion to Him, not as a burdensome duty or with the thought of acquiring merit, but as a loving service done "in His Name." If we work from love it brings us joy, and we do not weary of service; and if our conviction is sincere, our love will not waver. So devotion is first necessary as a basis in order to stand firm.

What, then, are the things we must stand against? What are the things that may shake us? They are of two kinds: first, things from within us; secondly, things from outside. Of the first kind are sentimentality and emotionalism, for they are often mixed up with devotion and mistaken for it. Devotional people often find themselves under a glamour of feeling which inspires enthusiasm for a time and then gives place to deadness and weariness, because a reaction has set in. If we cannot help this, as so many of us cannot, we must be careful to stand firm and faithful while both the phases are working themselves out.

Another inward foe is doubt. Arguments may be brought forward by other people which may throw a shadow on your mind; or they may tell you that you have no solid ground for believing in the coming of the Supreme Teacher. But this ought not really to affect you, because your conviction in the first place was not based on reasons or arguments, but on something deeper, a perception which we call intuition. If, therefore, your conviction did not first arise from arguments, why should they have the power to shake it? Your intuition allowed the Light to filter through to your brain, and the arguments which darken it are only clouds over

the sun, and in time they will pass away.

The outside foes we have to stand against are opposition, ridicule, worldly calls, ill health, but if we "give all to love" we shall be able to stand firmly on that rock against every adverse wind.

Give all to Love;
Obey thy heart;
Friends, kindred, days,
Estate, good-fame,
Plans, credit and the Muse,—
Nothing refuse.*

Gentleness implies strength and not weakness. Weak people are gentle as long as they need make no effort; when they make an effort they are often rough because they cannot control their energy. The strong person is gentle because he has his energy in control, and tempers it to people and circumstances. The strong need to be gentle because they have more power to harm than the weak people. That is why gentleness is very necessary for those who are channels for higher and more powerful forces than the ordinary person is aware of.

The root of gentleness is understanding. "To understand all is to forgive all," and so when people hurt us, or do things of which we disapprove, instead of being hurt or annoyed, we should try to understand what may prompt them to act in that way. If we understand in the biggest way that we are all under a delusion, and that each one is trying to get things for himself, instead of working in the interest of others, because we are all one, then we shall be glad to let others have the things we want. Also, when we understand that people only hurt us in our vulnerable spots, our weaknesses, we can see that the blame is really ours more than theirs, and instead of being hurt or annoyed we should acknowledge our weakness. If we understand, too, that for every injury we receive we set the forces in operation ourselves in previous lives, and these people are only acting as karmic agents, we can go on forgiving endlessly and be glad the debt has been paid. We know the blame is really ours, and it is we who strike ourselves.

Gentleness is like the fine ether which passes unobstructed through all objects. It is therefore a perfect channel for His love, because it can pass into the inner nature, avoiding any rude shocks and unimpeded in its course. It insinuates soft fingers, binding

* "Give all to Love."—*Poems*, Emerson
(Geo. Routledge & Sons).

up wounds, unravelling tangled knots, and smoothing out rough surfaces.

Gentleness can be cultivated in two ways. You can study it and practice it as an ideal which you intellectually emulate. Or you can produce it in yourself by worshipping the beautiful. All kinds of love make us gentle, but perhaps none so much as the love of beauty. That is because the sense of beauty is one of the subtlest elements of our nature. It makes us wish to be peaceful and harmonious. Love of beauty gives refinement, and that means increase of gentleness. It makes us move harmoniously, speak harmoniously, dress harmoniously, and all these things increase our gentleness. The ideal for a man and woman has been crystallised in our words "gentleman" and "gentlewoman," which do not mean rank, wealth and position, but refinement of nature.

Gentleness was always considered an essential virtue of knighthood, and is synonymous with chivalry. The word "chivalry" is derived from the French word "chevalier," originally signifying "one who rides on horseback," but later standing for one who was supposed to possess the knightly virtues. Thus the title of knight or gentleman became the mark of rank placing a man on a certain status of nobility. Upon that ancient ideal of nobility, then, was based the modern idea of gentility.

Now there are two symbols of a knight: first, the sword, signifying courage and power; secondly, the shield, signifying protection. The quality of gentleness acts for a man's soul as the shield for the knight. It protects himself and others in a very definite way from malign influences. It is not a vague sentiment; it is a very real power. Try for yourself the effect, in your own life and that of others, of a chivalrous attitude; you will find it work miracles. You will first cease to blame others for their misdeeds or for their personal shortcomings; you will cease the unknighthly habit of blaming others for your own failures and weaknesses, which is

quite a common habit even with very good people. We try to trace the cause of our defects to some example or influence from outside, thus laying on others' shoulders the weight of our fault. On the other hand, by chivalrously shouldering all the blame of our own faults, and also the blame of other people's failings, we perform an act of charity, and can really protect others from themselves as well as from any injurious influence from ourselves. We must not blame others for our misfortunes, nor for any pain we have to suffer, nor bear any a grudge, nor ungraciously remember a debt owed to us. In this way we are behaving in the occult life as true knights, shielding others from many a wound and malign influences. In another way we can protect others against their own weaknesses. For, losing the sense of annoyance at another's fault, we are able to throw our own strength into the battle on his side, which we cannot do whilst we blame him. We can chivalrously refuse to dwell on the defects of others and, by thinking of the good in them, not only strengthen that goodness, but remove from their path the obstacles of our suspicion and distrust; thus love and sympathy will have a free and unobstructed passage to flow from us to them.

As members of this Order, we are not asked for special capacities, nor given any strict discipline, but merely to make these three qualities—devotion, steadfastness, gentleness—"prominent characteristics of our daily life." That is not devotion up to a certain point according as we feel inclined, steadfastness on occasions, and gentleness when we think of it; it means that our lives should be strongly marked by these virtues so that other people may be able to single us out as members of this Order from among the rest of the world because of our lives. We should cultivate these qualities, not only mildly and moderately, but in a marked degree. That is the way "so to live now that we may be worthy to know Him when He comes."

D. M. CODD.

Dr. Hübbe Schleiden

The sad news has just been received, after going to Press, of the death of Dr. Hübbe-Schleiden, National Representative for Germany from the date of the foundation of the Order in that country. Fraulein Guttman's report tells us of his serious illness, but we had hoped that this might not prove fatal. But Dr. Hübbe-Schleiden was advanced in

age; and perhaps for that reason it is well that he should have been released from a worn-out body and be free to return quickly to carry on his work for the cause. That he may be here when his Lord comes is the prayer of all who have admired his long and noble life of labour. More will be said of Dr. Hübbe-Schleiden in our next issue.

Correspondence

DEAR SIR,

It is very satisfying that the foundation of the International Bulletin of the Order has been realized so quickly. I am persuaded that its appearance will contribute to the strengthening of the unity of life within the Order. The war being finished all must be done to vivify the connection between the European Centre of the Order and the Sections in the different countries. Please allow me, therefore, to set forth to you a plan which would surely make the relations between "head and heart" and the members of the body of the Order more intimate:—

Each country should have a permanent Delegate in England, who would be the living link between the officers in England and those of his own country. He would have to play the same role as an Ambassador, accredited to a foreign court. As things are now, the contact between the Centre and the Sections is mainly a contact by correspondence. Periodical International Congresses, inspiring as they are, are, for the most part, not intense enough in their consequences to establish sufficiently lasting relations for effective co-operation. It seems to me very difficult for the English officers to deal intimately with each country, with its needs, demands and particular ties. It is just as difficult for the Sections to work in complete harmony with the Centre when the contact is maintained *only* by correspondence. It would be easier for members or officers of each Section to get interesting and important news or information if they could apply directly *in their own language* to one of their fellow-countrymen living in London, in permanent contact with the officers there. I think it would relieve the English officers, and be a great help for the members of the other countries.

Often an institution, though suitable enough for England, is not practicable for another country. The Delegate, knowing the character of his countrymen, could talk about it with the English officers, and suggest means and ways to obtain the desired results. The realization of this plan would develop the *internationalism* of the work of the Order, and quicken the unifying forces which are necessary for final success.

Perhaps this suggestion is still too vague,

and therefore impracticable. But if you agree to it, it would be best, I think, to publish my letter in the International Bulletin, that members of other countries could send their opinion.

I have written to you quite independently of my position as Organizing Secretary of the German Section. It is my *private* view I wish to put before you.

Yours sincerely,

AXEL VON FIELTZ.

DEAR SIR,

I have just received the first number of the International Bulletin. May I draw your attention to a slight mistake in the Dutch Report? It was not a *Theosophical* Summer School where the lecture on War was given, but the Summer School of the Woodbrookers in Holland—the Dutch Section of the English "Society of Woodbrookers," founded in 1903, and situated in Woodbrooke, near Birmingham, by John Wilhelm Rowntree. It is an institution for religious teaching, and its aim is expressed in these words: "To extend, in the Spirit of the Christ, His Kingdom of Love, to all who will help to promote the communion in the Spirit of the Universal Love, in which the Fatherhood of God and the Brotherhood of men can be realised by love." Its members meet with the desire to understand and appreciate, not merely to listen to, the views of all denominations in the Christian Church, hoping to find, in the essential teachings, a common ground on which they may all meet and so no longer be divided by the outer forms of religion. As I thought their ideals quite on Theosophical lines, I have regularly visited their summer meetings, and it was there that they invited me to lecture on "Theosophical Views on the War." The article, *Can the War be ended by Thought?* is already translated and in the course of printing, with slight omissions where we thought it better to leave out what is not easy to understand for non-members of the T.S. Also, the Householders' League will, I think, attract much sympathy amongst our members, and outside the Order too.

Believe me, with best wishes for the work of the Order in England.

Yours fraternally,

C. W. DIJKGRAAF
(Nat. Rep. for Holland).

*March
p. 11*

Questions and Answers

Q. How can isolated country members of the Star help to prepare way?

A. In an Order such as ours, it is not only desirable that the types and temperaments of its members should be as varied as possible, but also that their environment and circumstances should be varied. For in this way the message of the Order will make a wider appeal to the world in general.

Taking, as an example of one particular kind of environment, that of an isolated country member, let us consider for a moment how that member may be of use to the Order. For there must be many in our movement who are isolated, who can attend few, if any, Star meetings and rarely meet with other members.

To begin with, one member planted down by himself to represent, as it were, 10 or 20 square miles has a very great responsibility. He has to be a centre in himself, and his lamp must burn all the brighter because it is the only one for miles within sight. If one sees few people, there is rarely any chance of passing on the message to others, so one's enthusiasm and devotion must of necessity run into quite other channels.

If we put the Principles of the Order into practice in the true spirit, not merely in the letter, we should act as a regular host in ourselves. "We believe that a Great Teacher will soon appear in the world." Though we never for a moment doubt this, I am sure many have at times experienced a sense of unreality as regards the Coming. It is easy, or easier, to have enthusiasm when you meet others who are full of it, but it is another matter to keep one's light burning clear and bright when it has to shine all by itself.

Now it is only because we are identifying ourselves more with our physical bodies than our higher selves that we ever feel these sort of difficulties. All the members of the Star are in reality one large body, of which each member forms a tiny part, and every little act of service we render "in His Name," every ideal and aspiration that is ours, makes a difference to the Order as a whole.

It is very helpful in the midst of all the varied ideas that must and should arise in the mind with regard to the Coming, to take some one fundamental thought and continually take the mind back to that. For instance, we might ask ourselves: "Why is

the Great Teacher coming?" The answer would be: "In order to forward God's Plan." The Divine Plan is the first thing to keep in mind, and the relation of the Great Teacher to that Plan. He will come out into the world when the time is ripe, but in the meantime the more effort we throw out in preparing the way for Him, the more of the Plan He will be able to fulfil. There is, of course, a limit to our powers of working for Him, but do we always use to the full the power we already possess?

Not only shall we do all the work that falls to our hands to the best of our ability because it is done "in His Name," but also we shall endeavour to live continually in our Ideals and to make them vital and real: simply to be true to the best that is in us, and that surely will take all our strength to achieve.

Then there is the definite work we have undertaken to do daily to help to prepare for His coming, which, in the case of the isolated member, will mostly have to be carried out in the realm of thought, *i.e.*, by meditation. To give a regular time to this, as far as ordinary duties allow, even if it be only for a few minutes, will not only be of value as Star work, but will react upon the earnest member himself, filling him with an inner sense of the reality of the Coming.

There are various ways of taking this meditation, and probably each member will prefer to choose his own method, suitable to his temperament. A plan that greatly aids in keeping the attention is to create a thought of the Coming, associating the thought-form with one particular place, such as above the altar in a certain church, then imagining the whole building flooded with sapphire blue (the colour of the Order), and the five-pointed Star gleaming bright, say, near the East window. One can constantly reinforce this picture by simply thinking of it each day for a few minutes, and any receptive or sensitive person entering that church must, to some extent, be effected by it.

Our difficulty all along seems not so much to be "What can I do?" Is it not rather that we fail somehow to use all the means at our disposal? Because we have to stand alone for the time being, do not let our enthusiasm grow less. Rather let us think more about our responsibility, using all the power that is in us in the true "Star" spirit.

K. M. RIDGE.

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International Bulletin

OF THE

Order of the Star in the East

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Editorial

READERS of *The Bulletin* will be glad to find that the threatened omission of this its September number has proved unnecessary, for though its Editor left for France in the middle of July its Printer and Publisher is remaining at home. Before leaving, Lieutenant Wodehouse decided that this issue should be devoted to the report of the London Star Convention held in July, which includes addresses by Mr. C. Jinarajadasa.

Correspondents to *The Bulletin* should send in their Reports and other communications not later than the first week of November if they are to be in time for the December number. Orders and business communications from the Bulletin Secretaries should be sent direct to the Star Publishing Trust, 240 Hope Street, Glasgow, and not to the General Secretary.

The first number of this quarterly *Star Bulletin* is already out of print, and we fear that many subscribers have received No. 2 (June) only. This is the more unfortunate in that the editorial contributions of No. 1 (March) were of special interest, and we therefore invite Bulletin Secretaries of the different Sections who may not have had the first number to let us know how many copies they are still entitled to for their subscribers, and how many more, over and above this number, they would

undertake to purchase should it be decided to reprint the March issue.

We are sure that all Brothers of the Star gratefully join in "heartiest good wishes" to our General Secretary during his temporary absence. He will be greatly missed. The *Herald of the Star* of which he is sub-editor, this *Bulletin*, which he inaugurated and edits, the Leaflet Campaign, which he put forward in the first number of the *Bulletin* and to which he had previously contributed three Leaflets, namely, *The Order of the Star in the East*, *To the Passer-By*, *The Identity of the Coming Teacher*, and now his book, *A World Expectant*, all these are his work, while in his capacity as General Secretary to the Order he has helped officers of the different Sections by his letters of advice and encouragement, made the more valuable by reason of his close association with the Head of the Order. His book, *A World Expectant*, is a reprint of his valuable articles which appeared in the *Herald of the Star*, and deals with the subject from what may be called the outer point of view, omitting all reference to that which might startle or confuse the ordinary enquirer. It is filling a need long felt at the Depot, where "a Star book" is so often asked for, and is much in demand.

* * * *

It is very good news to read that the Sydney Committee has now arranged "for verbatim reports of all new public lectures delivered by Mr. Leadbeater during the ensuing year," and that "the series of ten or twelve addresses on the great religions which he is now delivering in Sydney will be published in book form from Adyar, and other series of lectures are to be similarly collected."

We would draw attention to the June number of **Theosophy in Australasia*, as it

contains, in addition to the Report of the Conference of the Order of the Star in the East held at Sydney, a remarkable address by Mr. Leadbeater, *The Hidden Side of the Work*, dealing with the real value of Conventions. This address would be suitable to read at the opening session of future Conventions.

M. E. ROCKE.

*A Monthly Magazine, 6s. per annum; Single Copy, 6d—from 164 Phillip Street, Sydney.

PERSONAL.—Before he left, Mr. Wodehouse asked me to locum for him as Editor of this paper and General Secretary of the Order during his temporary absence. He hoped he might be back before my return to India at end of November: and I gladly accepted, conditional to my not being wanted for War Service.—M. E. Roche.

The Coming of the World Teacher to the Individual

Notes of a Lecture delivered by Mr. C. JINARAJADASA, July 8th, 1916, to the Annual Convention of London Members of the Order of the Star in the East, at the Temporary Hall, Tavistock Square, W.C. The first few words were missed by the Reporter.

WE seek a great World Teacher. We believe He will come because we see signs of His coming all around us, and so, banded together, we proclaim this message of His Coming with love and peace for the whole world. The message we give is strange, because we say that He will come soon to the world. It is attractive to thousands, it is full of hope and light; but there are times when, though the message is so attractive, it seems hardly to be understood, and the reality fades away.

Now what we have to do is to see that the reality in the message we have once felt is retained by us all the time, every moment of the day. We proclaim that the Great Lord will come to the world, but unless before His great Coming to all men He has come into our lives first, our message will be only of the lips and not of the heart, not of our whole entire being. We must then so live, that He dwells with us, that we find Him now, years before He comes to the world visibly. That indeed is our high task, and it is only in the measure of our finding Him now that our work for the world will be successful. I want to speak to you this afternoon on how we shall find Him, where we shall find Him.

Where shall we find Him but where He is; and where is He? Is He in a heaven far away, is He somewhere among Himalayan hills, far away? In reality He is not far away, but very, very near. Let me show you where He is and where He may be found by everyone, that so, if we will open our eyes, we shall see Him.

There are many ways in which He is coming to us, and that is the first wonderful truth. If we can know that He is coming to us here, there, and elsewhere, surely, then, we shall be guided in our search for Him, for He seeks us in many places. And the first place where He seeks us is where there is pain and suffering. For He does not stand apart from humanity in a great glory and a beauty. He is the essence of humanity. All things that men hope for and dream about, all that men suffer, are known by Him. He does not stand far away in a heaven, but with us, wherever He is needed most.

Never a sign of pain or of pity,
Never a wail for weakness or for wrong,
Has not its archives in the Angels' city,
Finds not its echo in the endless song.

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Where men are suffering, He is there to stand by their side bearing their pain. And you can find Him there. In all the miserable conditions of our cities, in the hospitals, in the abode of the poor, where there is suffering, He will greet you if you go there longing to do something. It may be that you are a doctor, and can relieve pain, or you have money and can bring the means of relief. And if many of us have not these means of giving relief, yet is there not a word we can speak of comfort, not a smile we can give of tenderness, and are there not thoughts we can give of relief and healing and comfort? And when we do that, if only we will link our desire of serving human suffering with the thought that we do it in the Great Name of the Lord, if we smile a tender smile in His Name, if we give our gift of kindness in His Name, we shall find that He knows and He finds us. And equally is it when we have to bear our own pain and agony. He knows, and He stands by our side; but how shall we find Him though He stands by our side?

First by a deep sense of resignation, a deep realisation that there is somehow in some way the great will of God, the great life of the Universe being worked out through us just then, even though we are being held in a torture-chamber; that deep sense that comes in the fullest perfection to the Muhammadan when he says "Thy will be done." Equally too, when, being so resigned, offering no complaint that our evil sowings of the past come to us now in such sad reaping, we try to understand, to stand apart from the pain with our intuition and see something of the meaning of pain. For there is a great meaning, and that meaning is the unfolding of our own selves, is the cutting away, the tearing apart of all that limits the fuller realisation of ourselves. For like as within the block of marble is the great statue that the artist sees in his imagination, so in everyone of us there is the greatest of artists, God Himself. We are locked up within the great marble which is life, and He uses His mallet and chisel—pain, agony, trouble and toil—for it is He Himself, God, that is there. And if He Himself gives us back our toil, our evil, in pain, it is not we alone that suffer; He suffers equally with us. He is not a God away from men. He is ourselves, only He is that larger self of ours, that Self that shall live in the future in the perfect man. And He mysteriously co-operates with us in our dreams, as He, the

pain-giver, uses the mallet and the chisel of the pain that comes to us. If in these moments of utter weariness and pain we can be resigned and stand apart from the tragedy, and see something of the great gain for ourselves, then it is that the Great Teacher seeks us and we know Him.

He is then present wherever there is pain in humanity. He is also present wherever there is joy.

For one way that the best in ourselves can respond to the great life of God is through joy. So, wherever there is a sense of joy, there, too, He is seeking us. But it must be a joy that is sensed by us not with a personal satisfaction, but with an impersonal enthusiasm, the joy we feel because it is right to feel joyful, a joy we have not sought but which when it comes we accept with open arms, the joy we have in the tiny flower of the meadows, the joy we have when we see a child smile, the joy we have too in the great beauty of nature and art—that joy we have within is His life that all men are feeling as their joy.

It is said in Christianity that "the Word was God," and that Word it is that is flashing in all the beauties of life. It is beauty of God that is in the flower, in the human heart, the dream of the poet; but that beauty of God is manifesting in a fuller sense in the great Son of God who is the World Teacher. Wherever, then, we see joy and respond to it He will greet us, if we feel joy not for ourselves, but for the joy of mankind. And specially can we seek Him by trying to make children joyful so that their life, in the early years before the trouble of life is theirs, are years of intense joy and natural growth. We know how in Palestine children gathered round Him; earlier, in India, they tell us how all the other boys gathered round the Divine Cow-herd. And still it is the same. Still, in worlds invisible now and worlds visible later, we shall see that fact, that somehow, mysteriously, His purity—His grandeur and His wonder, too—He sees better reflected in the young gathered round Him than in ourselves, the elders. So if we can adapt ourselves to the lives of children, make them happy and bright, and change all the hard circumstances of education for them, then He shall be with us, for there will be times when He will flash Himself to you through the face of the child you have known perhaps for years and you will see not that child, but another Child that looks through and gives you His thanks.

And then through compassion we may find Him, and compassion is not a difficult thing for us who live in these sad cities of ours. Is there a moment when you do not see an opportunity ever open for helpful sympathy with actual suffering, for pity and regret at the failure, for pity that the splendid opportunities that are perhaps our own are not those of this man and that woman you see in the street; and where there is this deep compassion, where you live to share what you have, live to love, live as a warrior to destroy evil conditions in order that a fairer earth may be the abode of men, there, too, He is calling you.

And when, too, you have loved—not a love that makes you simply happy, but a love of such a kind as Browning described, that leaves the ground to lose itself in the sky, that will never give you satisfaction on earth—then He, the great Teacher, the Lord of Love is there. It is in His heart that all the dreams of lovers are being woven. He is the great song of Life, and our life, your life, all these lives are woven into His song, with here a discord from your life and mine, with there an addition to His great melody. And so wherever He seeks us, we may seek Him with the certainty of finding Him.

For He stands not to be worshipped of men, He stands as the great philanthropist, the great lover of men, and wherever men live and think and move and act, there He is thinking and moving and acting with them, if only they will give Him the opportunity to unite Himself with their labour. It is your privilege and mine so to organise our lives that we find Him by our side.

Where the artist dreams, know, too, that there is still the Great World Teacher trying to identify Himself with God. In the poet, in the mere lover dreaming of wonderful achievement, there He is with sympathy for each—there is the Great World Teacher standing by their side.

We must be as He is. That is not easy. No, it is very, very difficult seemingly at times; and yet, here is the mysterious paradox, it is not so difficult. For He is like ourselves. We are men with Him, for although He has achieved yet He, too, has long, long ago failed, and He knows. None of all those past things are forgotten by Him. There He stands knowing them all.

Now He stands as the Great High Priest of humanity, as the mediator between men and God, and if He is to come to us with His

fuller glory we too, to some extent, must be mediators between men and God. That is not an impossible task. Not the smallest child but can be to some extent a mediator. Does it not often happen when the smiling face of a child greets us that we join with the child and smile too? At that moment the child is a mediator, and as a mediator between God and man brings down God's smile to us from God. Let it so happen to everyone of us.

The Great World Teacher is the Mediator in several ways. First and foremost for all humanity He is the *Unifier*. It is He who mysteriously brings together all things. For, of course, His is the uttermost and most perfect devotion of all the world, truly is He called in India the Lord of Devotion, for He comes with a mystic note of devotion that you and I will not sense for a long time to come. He feels both with God and man. He is the Unifier. All dreams of devotion are as the undercurrents of His great devotion: the devotion of the man for God, of the human soul to its Maker, that is reflected in Him; but so, too, the devotion of the artist for his dream, of the philanthropist for his perfect scheme, and all these are in Him, and like sub-melodies they are being sounded in His great devotion.

And therefore it is that He stands as Unifier of all human aspiration. And you and I must be, like Him, unifiers, and that must be through our devotion. We must purify it, so that no thought of self comes in; we must seek for His coming not in order that we may be helped, but in order that there may be life and love in the world. We must try to feel the beauty of life, not in order that we may cast off our burden, but that the burden of men may become lighter. We must stand loyal to Him, and with a readiness of self-sacrifice try again and again. In these ways, steadfast in devotion, we shall find mysteriously that men find a comfort in us, that the workman with his trouble gets a little strength from us, and that the artist with his dream finds that we do somehow understand a little bit more. We shall find thus somehow growing in us more and more a spirit of unity, bringing everywhere a spirit of devotion as we work among men.

Again, the great Lord is the *Purifier*. For to Him come all the aspirations of men, and all the evil thoughts too. As the great High Priest of humanity, before He offers humanity to God, He must gather all

humanity, good and evil, together in Himself; but He offers only the good, only the perfect spirit of man, only the perfect divinity, retaining in His own mystic nature all the evil that comes from men. Each one of us must be the crucible of humanity, so that when men speak evil of us we retain the injury and give back only what is serviceable and helpful. Daily this must be, in all the circumstances of life, guarding our lips, our hands, our brain and its thoughts, giving back to men nothing but what would be consecrated by the Lord Himself. He is the great crucible, and if we, in our narrower and restricted life, will be a crucible too, He stands by us and will use our life.

Then He is a great *Burden-bearer*. It is He who stands for the whole world, and the world's burden is on His shoulders. The Master of Masters, the great LOGOS made flesh, He stands, and on His mystic personality rests all the travail of men, all their dreams and all their failures. And yet He bears the whole burden of humanity, and gives to men nothing but a smile and a benediction.

If, then, we are to find Him, we must be as He is, burden-bearers, with a willingness always to undertake labour for every cause of humanity, to go through year after year of toil and forgetfulness of our own hopes and dreams, so long as men's burdens are carried by us, and thereby we make it easier by a fraction of an ounce for all men. If we have that spirit in ourselves, then do we in our turn become burden-bearers, helping our brethren to feel their weight less, and helping our Great Brother too, for we take from Him something of our own burden that He has been carrying so long.

These are the ways of finding Him. It is in these methods that He comes to us. He will greet us through the pain of our neighbour, or through our own pain, through the joy we give to others, that we see in ourselves. He greets us through our own loves and dreams, through our philanthropic actions. And He seeks to come all the time for the whole world. But to you and to me in this hall, the Brothers of the Star, His coming can be made swifter; for we understand the mode of His magic. And His greatest magic now is His preparation, so that through us His work may be done. And He will come to the whole world if only we can throw ourselves in now with His mystical action, this action that is before Him, to change the world's circumstances, to influence men's

minds and hearts, so that when He comes there will be millions to accept Him. But if only you and I can identify ourselves with His action all the time then there will be no doubt as to Who He is and how and when He comes into our hearts.

And what better mode of bringing His mighty mystic action here and now within our hearts, than the words He once gave man in Palestine? You repeat them so often; repeat them again, and do it now in a new way. You have said them, and say them every day: "Our Father, which art in Heaven, hallowed be Thy name." Yes, but He is our Brother too, and His heaven is not far away; His life is flashing through us every day, and His Name is hallowed, for it is He that stands rejoicing with the great life of God, though there is also the evil, the grief of all men, in His consciousness.

"Thy kingdom come" we say. Not a far-off kingdom, but this kingdom which He is planning to bring to all men, a part of the great divine Plan, that He shall establish on earth for all men, for the first time in the history of humanity, truly the Kingdom of Righteousness on earth. When we say this, let us think of this kingdom He is going to bring to all men, and long for its achievement.

"Thy will be done in earth as it is in Heaven." Who can understand these words so well as we, for in that invisible world of His consciousness, in that mysterious Heaven-World that is here and not far away, He is flashing His inspiration; there no misery is nor tribulation, but one insistent joy, and He is there, flashing that joy on all His beloved children.

And that joy it is that He desires to give all men on earth. Always is it there in the Heaven-World; but it is so rarely that conditions may be arranged that something of heaven may be known here by men on earth. He has gathered His children of the Star for that, and we prepare ourselves for that service by doing His will here.

"Give us this day our daily bread." What is that daily bread all men require? Not earthly sustenance, but that bread of life which will make our hearts new each morning, and wake them to a new spring of life each day. For so hard are the conditions of life for all of us, that love it is that we require to make our load easier. That Love is everywhere, but we cannot see it.

If only our prayer were: "Teach us to see this love, this daily bread everywhere. For it is there for us, if only we will stretch out our hands to receive.

"And forgive us our trespasses as we forgive them that trespass against us." So difficult that, to forgive the trespass of the other, to understand why he trespassed—to understand and to forgive. That requires almost divine understanding, and yet—there is our Brother, the Great Brother, by our side to teach us. And so, if we will be taught by Him, He will teach us. He is teaching us. He has come into our lives and told us of Devotion, Steadfastness and Gentleness, and if we will only work for these great ideals, He will help us; and then we shall find He does forgive us our trespasses, and that the burden of our trespass goes, and much as we have to pay back to nature, the guilt has gone. For the Great Teacher has made our guilt His guilt, and He will unweave all the wrong and make it right.

"And lead us not into temptation." Temptations are on all sides to transgress the law of love, but He is with us to show us how to overcome them; we must never doubt that. As we work for Him and in His name, His strength is our strength.

"But deliver us from evil." It is love that delivers us from all evil, and His wealth of love is ours to transmute all evil power into good.

"For Thine is the kingdom, the power, and the glory." Yea, truly, since we seek most the great Kingdom of Love, it is His Kingdom we seek, and more and more it is ours as more and more we love. Our power to love is made to grow by Him as God's Mediator; our glory is His glory too, since we are His, and He is God's.

These are ways of finding Him. We need but to understand and say His prayer, to will that His Kingdom shall be established on earth, and determine and be steadfast for its establishment, and we shall find He knows our hearts and abides there.

The Coming of the Lord will not be necessarily to our eyes now, and we should not fully appreciate Him if He appeared merely to our eyes, for He is greater than our mind can grasp, greater even than can be fully sensed by our intuitions. And He will come to some, perhaps, as comes the day, slowly, with a slowly increasing light, and to others, as when the sun pierces into a dark room with full light; but come He

will, and you will know His presence. Let Him make Himself known to you in His own way. Go and do your work in His Name, and you will find always that more and more will come to you of His presence in your work; that as you speak to others, a greater, clearer message will come to you; as you write, more thoughts; as you organise, more plans; as you work for the beautiful, a greater realisation of beauty; you will find that as you try to do your work with your brain, you will sense more His presence and His Plan in your heart. For He is the Plan, and wherever you think of His Plan and try to achieve it, as the plan develops it is He that is the Plan who is with you. And it may be your privilege to feel His presence as you give His message, and suddenly then there will come a wonder; and even it maybe, as you try to relieve someone's suffering, there is something new given to your hand, and you are able to heal as you had never thought possible.

In many ways He will come, and that is the mightiest proof that this Order of the Star is His. We proclaim seemingly words, but these words are realities, for we proclaim that which is. And slowly, slowly, like a great dawn, there is His Coming nearer and nearer. For all these years it has been planned, and now the Coming has begun. If only we could co-operate with it a little, and go a little bit faster, we should, as we tell men of it, find Him speeding with us.

In these mysterious ways the Great Lord comes to the individual.

We are needed in the world, for the world needs an Elder Brother. For to so many millions in the world God is now far away, and they can only be comforted, not by the thought of Heaven, but by thought of Him on earth, not by the presence of a God, but of an Elder Brother, and it is that Elder Brother who is coming to all. And we must go and tell men, and in order that the message may not be of lips alone, He must have come in our lives first.

We must be purifiers, unifiers, and above all things burden-bearers; and as we meet together to think of Him and His Plan for men, let us once again lay our offering at His feet, that as He comes to the world we will go before Him as purifiers, unifiers, and burden-bearers, in advance of Him who is the Great Purifier, Unifier and Burden-bearer. Let that be the pledge we lay at His feet now and always.

Conference on the Work of the Order of the Star in the East

The Annual Convention of the London Members of the Order of the Star in the East was held July 6th to 8th, under the Presidency of Lady EMILY LUTYENS, and favoured with the presence of Mr. C. JINARAJADASA. Its Meeting of special interest to workers was the following Conference held in the Temporary Hall, Tavistock Square, on July 8th.

Opening Address and Review of Year's Work

Lady Emily Lutyens

I AM going to give you a brief review of the Order during the past year. The number of members on the English Register at the present moment is 3163, of which 1312 are Fellows of the Theosophical Society, and 1851 are not. This proportion of non-Fellows gives, I think, a complete answer to the question sometimes raised as to why there should be an Organisation, such as this Order, different from the Theosophical Society. You can see by these numbers how many we have who do not belong to the Theosophical Society. In London we have 725 members, and of these 259 are non-Fellows of the Theosophical Society. During the last six months 230 new members have joined, so that from the point of view of membership, I think we are making steady progress.

Special Activities

Our chief activity is, of course, the Star Depot or Shop, which has re-incarnated in a much better body. Miss Bloom, who has charge of it, has kindly written me a report of the progress of the Depot since its opening at Christmas, and I think you will be interested to hear it.

The Star Depot and its Work for the Order at 314 Regent Street, London

"The many members who never see this Depot at 314 Regent Street, London, wish to have an idea of what it is like. It is large and beautifully furnished, and over it are three floors, all utilized for the purposes of the Order. On the first floor is a double room, used as a Rest Room and Lending

Library, both open to the public. On the second floor are two rooms, one used as an office and one for meetings. The two rooms on the top floor are set aside for meditation. The blue colour characteristic of the Order has been followed in furnishing the rooms.

A constant remark of visitors to the Depot is of its happy restful feeling. A lady artist says she comes over from the Polytechnic opposite to look in the window for the sake of the peaceful feeling it gives her before she begins her daily work, and it always has the desired effect. Others come in for an explanation about the Order, and many of these express keen sympathy with our work. In fact there is a more general appreciation of it than there was in the original shop two years ago. A fair number of clergy and ministers of religion come in and show themselves sympathetic, often buying literature and pictures, and remarking on the beauty of the Depot. Several have joined the lending library, which is in constant use, and is being increased accordingly. Customers often say that they find here the note of universality which they have sought in vain elsewhere. One said she felt as if she had come from the tombs into sunshine and beauty. She knows individual clergymen who are in sympathy with the Order, though they dare not show it; and it seems to me that if only a nucleus could be formed of 20 or 30 clergymen who would openly support the Order, great benefit would follow both for it and the Church. The latter is already moving in the direction of Brotherhood in Religion, and a new book by a clergyman, entitled *The Fellowship of Silence*, sells well in the shop. The purpose of this book is to recommend combined meetings of various denominations for silent prayer, which has a profoundly harmonizing tendency, and in which, as the Editor (and part author) remarks, no heresy can be propagated. A lady who in the space of 18 months had lost husband and child, and had

found the consolations of orthodoxy insufficient, came across Mrs. Besant's *Autobiography*, and said it seemed to "open something in her brain" and she wanted to read more. She was directed to our old Depot, where she found exactly what she needed, and she then joined the Order.

A taxi-driver read our Principles carefully through in the window, and then came in and said: "Who is this new Teacher you're expecting? Will he be only religious, or will he be a political chap also?" Being told that He would deal probably with many matters, the visitor listened to a general explanation about the Order, and bought some literature. Since then he has returned for more, saying that it appeals to him, as he can understand it.

Rarely is any antipathy shown by those who come in. There is generally some one in the Depot to have a talk with any one who desires it; and enquirers seem to go away very satisfied with the information given, and they often buy books before leaving. The window is most attractive, with its blue curtain, flowers, books, pictures, and in the middle an excellent reproduction of the famous sculpture by Thorwaldsen, the Christ with hands outstretched in blessing. Inside the Depot is a large gilt statue of the Buddha, in an ancient shrine. The literature is representative of mysticism and of other religions besides Christianity.

A lady who came in said she had come out for a walk one morning, really meaning to go down Regent Street in the opposite direction, but all unconsciously her steps were directed towards the Depot, and when half way from Oxford Circus she felt a kind of magnetism drawing her somewhere. When she saw the Depot, she stopped immediately in front of it, and felt that this was the object towards which she had been drawn. She is very psychic, and she finds the atmosphere of the Depot perfect. She has now joined the library.

The financial part of the Depot is very satisfactory. We sell more books than any other article, but the best profit is made on pictures, of which a fair number is sold."

* * *

Mrs. Sisson, the Star Secretary for Nottingham, one of my most energetic workers, has started two very interesting activities:—

(1) **The Seekers of the Star** for people who are not yet quite ready to join the Order

(see page 47). In less than a year 30 people have joined "The Seekers of the Star," and I think this is a very good work to have initiated.

(2) The other activity Mrs. Sisson has started is a **Boy Scout Troop**—the "Order of the Star in the East Troop." She had some difficulty at first with the Scout Master, who complained about the name, but Mrs. Sisson said quite firmly, "I am willing to disband the Troop, but if I keep it I shall keep the name which means so much to me," so he gave in.

The other day I was lecturing in Nottingham, and the Star Scouts lined up the staircase and saluted me in quite a military fashion! I was able to compliment them on how still they sat during my lecture. I should like to recommend these activities to other members here.

Then I have in mind some work in the East End. I have been talking the matter over with some members who are very sympathetic, and we think that it would be a good idea to establish Rest Rooms, forming a Star in the East Centre for Peace and Rest.

We have had the great advantage during the last two months of having had Mrs. Drummond as an Organiser, and I hope she may be able to continue her work for the Order. Those present at the Kensington Town Hall on Friday, July 7th, will have realised how splendidly that meeting was organised. I am sure that you will be glad to hear that after all the expenses of that meeting have been paid, we shall have a profit of about £15. We too often make the mistake of not charging for seats at meetings, and Star Secretaries might well try the experiment in other places of expending some money in advertisement and then charging for seats. I think you will find that people are often more interested in that for which they pay than in that which is offered to them for nothing.

Mr. Mann has also been doing very good work travelling about the country giving help in the way of organisation, and I have had many letters from members saying how his visits have inspired them to fresh endeavour. With these two efficient helpers I hope that the organisation of our Order will soon be placed upon a thoroughly satisfactory basis.

I feel sure the time has now come when we should no longer be content to hold merely devotional meetings, but should try and become more definite in purpose and

more efficient in our methods of training ourselves for the great purpose which lies before this Order. What could we not accomplish with so many members all over the country if we could be organised as a body of trained workers?

* * *

Organisation Work in London

Mrs. F. Drummond

Mrs. Drummond spoke of creating machinery to develop the practical side. Her work is to "Organise London," and secretaries can do the same thing in the country on the same simple plan. One important thing is to pass every experience on to others; make a note of every little detail in your work, that others may read and be helped. Mrs. Drummond first set to work to get to know people, and then grouped them together under seven secretaries. So London is divided into seven groups. Then she wrote and asked each Group to lend a room for Group meetings. This was always lent, and members were so glad to meet and get to know each other personally. Lady Emily told Mrs. Drummond at first that she wants the Order to be a big family, and the members to get into personal touch with each other. They must meet together to talk and to gather strength. The duties of the Secretaries in London are to arrange the borrowing of rooms from members. No finance is necessary, so no treasurers have been chosen. To personally call on members saves postage, and is far more efficacious. All the secretaries meet once a month to discuss a plan of work for the following month. In this way the same thing will be done at the same time everywhere in London. The written word is very important, and we have no end of excellent Star literature, though not many good speakers. We must distribute the literature *ourselves*. The Star is fortunate in possessing such a splendid instrument as the *The Herald of the Star*, but this instrument is not used as it should be. It must be in the hands of those who educate, and members must canvas shops, libraries, etc., to sell our official magazine. We spend too much time in getting and not enough in giving. We must build on a different basis, and must work in a business-like way. Group Secretaries should themselves distribute the *Herald*. One of these London Groups, Streatham, within a fortnight of its

formation actually took a hall, had a public meeting themselves, with Miss Codd as lecturer, and at once gained three new members.

* * *

Work in the Provinces

Mr. W. Mann

Mr. W. Mann, dealing with the question of "Work in the Provinces," said he had recently had the privilege of visiting some twenty Star Centres in various parts of the country, and it was evident from what he had seen on these occasions that a great deal of valuable work was being done unobtrusively by individual members. It was interesting to note how the Centres, though, of course, they had certain main features in common, yet, owing to differences in local conditions, each offered some special characteristic of experiment and development. In most Centres there were two or three members connected with other organisations of a progressive kind—say the Workers' Educational Association, an Adult School, a Socialist Sunday School, a Co-operative Society, the W.S.P.U., a Trade Union, a Church or Chapel, and so on—and also quite frequently a member, or members, serving on some local public body. In these ways there were being established many important channels for the spreading of the Message of the Order in terms of outside thought and endeavour, and many opportunities thus taken, at first privately, had in a number of instances developed into wider *public* ones for the helping forward of the great Plan. In most of the Centres, too, there were members wishful to make a special effort, under guidance from Headquarters, to train and equip themselves by study and by social service "in His Name," to help in more definite ways to prepare for the Coming of the World Teacher. There was no doubt that if these members could be put and kept in closer and more constant association with one another, in a general practical plan suggested by Headquarters, but leaving plenty of scope for initiative in its application by Centres to local conditions, the work of the Order would go forward with steadily increasing momentum and effect. The problem from the organising point of view was how to devise lines of activity which would at the same time help the members and Centres to realise in a living way their

unity of spirit and effort in the great Plan, and suggest methods of training and service which, while not too complex to obscure that central unity, would yet gradually provide channels for the practical spreading of the Star message in every district where Star Centres were formed. To accomplish this, definite steps were being taken, in the "organising survey" which Headquarters was making of Centres throughout the country, and in the scheme being devised for workers on "Study and Training for Service," on the lines spoken of recently by Mr. Jinarajadasa, which would shortly be communicated to every member.

* * *

Masonry and the Message of the Order of the Star

Mons. Delville

Mons. Delville (Belgium) said he was very much impressed to hear, from what had been said by previous speakers, of the splendid work that was being done in England to spread the message of the Order. The country which he had the honour to be representing was one where, owing to powerful clerical influences of one sort and another, they were not in a position to realise all that had been realised here. The members there were, however, doing what they could—or had been before the War—in ways analogous to those that had been dealt with in that morning's conference; but to these he wanted to add a suggestion as to one other possible way of giving the Star message. There existed in the world an important organisation, a most powerful organisation, and one which was really the basis of many organisations—Freemasonry, perhaps the outside organisation which, with its conception of the Great Architect of the Universe and a hierarchy of workers for human service, most nearly approached that conception of a great divine Plan which inspired the Order of the Star in the East. There were hundreds of thousands of masons all over the world, an immense moral force in many countries, working all the time for the welfare of humanity, in a true spiritual bond of fellowship irrespective of distinctions of class or outer position, in accordance with principles which were the ethical essence of those inculcated by the various religions.

He would like to propose to them that the Order of the Star in the East should take steps to give its message to this great body. What was wanted was not merely a pamphlet, but a fuller appeal carefully thought out from that particular point of view, and he would suggest that the matter be made the concern of a special group of freemasons, so that something practical with regard to it might be undertaken without delay after the War.

* * *

International Co-operation

Baroness d'Asbeck

The Baroness Melline d'Asbeck said that she wanted to speak to them about a plan that some of them interested in the international side of the work had been making. The plan was one of co-operation between the members of the Order in France and members in England in a sort of *Entente Cordiale*—it was also hoped to deal with Theosophical matters, though at present they had discussed the plan mainly along Star lines. The conclusions they had come to were, of course, now only quite preliminary; but they felt that members of the Order, while studying, as they had to do, the problems of the present time, must understand those problems not only as seen in their own countries, but also their aspects in other countries, and as they affected international life. They thought, too, that the matter was worthy of attention all the more just now, because the War was not only making these problems more pressing, but also making international co-operation more feasible. Among ways in which this co-operation might be possible in the Order of the Star, was that of visits of members in one country to those in other countries. Each country had its own characteristic note to contribute to the coming harmony. Her French friends and herself had found, for instance, that the organisation side of the work was strong in England, and they felt that if English members of the Order, equipped along that line and able to speak French, could go over to France and tell the members there of English methods of Star work, they might give most useful and stimulating help to the Order in France. It had also been suggested that it might, after the War, be possible to organise "coast-town conferences" in both countries between French and English members.

The Herald of the Star

Mr. Baillie Weaver

Mr. Baillie Weaver said he need not dilate upon the excellence of the *Herald*. But excellent as it was, it might be better, and would be better, if Mr. Wodehouse, the Sub-Editor, and himself who looked after the business side, were properly backed up by the members of the Order. There might be better articles. It was possible to get them. He had in view an artistic poster which would make everyone passing it say: "That is a good poster! I wonder what Society or body or paper is responsible for that?" Those were the little things which attracted people's attention, and did first-class propaganda work. They had an idea of inducing persons who had gardens in the suburbs to put up a board there with the poster: this might give considerable results. They were not properly backed. Members knew the *Herald* was carried on at a very heavy loss. Were it not for the most munificent private backing, they would have to shut down and stop publication. He was doing his best to reduce the cost on the present basis, and had succeeded to some extent, and but for war conditions could reduce probably still more, but with all his efforts, with the present lack of backing, he could not make the *Herald* pay its way. He did not want to make a great profit, but just wanted the *Herald* to pay its way. But even that very modest ideal it would be impossible to reach unless the members of the Order did their part. There was no excuse for lack of effort by the members. The *Herald* was their organ for the purpose of informing, encouraging, stimulating them, and therefore should be backed. But that was not the only reason, and perhaps not the most

important reason for their support. The *Herald* was an excellent means of propaganda among outside people. He wondered how many other Societies had as good an instrument? There was an outside public ready to buy the *Herald* (that was proved by the sale of the single copies), and that outside public bought the magazine because it liked it. When a number was good more copies were sold, and when less good, less copies were sold; which showed there was a public ready to buy the magazine simply on its merits. And those people, as they read, would be gradually interested in the Cause, and the message the *Herald* was designed to deliver—people who otherwise would not have heard of it. The better the magazine was, the more that public would grow, and the more the message would be spread. The more Star members backed the magazine, the better would the magazine become, and the more encouraged, enterprising, etc., would the persons responsible for its production become. It was one of the first duties of the member of the Order of the Star in the East to support the *Herald* in every way possible, to buy more copies, to sell more copies, to make it better known. He thought the organisation recently devised, as explained by Mrs. Drummond, would help, but it would not help as much as it might, unless every member helped to *make it effective*.

Lady Emily said she had received a telegram from Mdlle. Dijkgraaf (Holland), expressing regret that she had not been able to attend the meeting. Lady Emily then closed the Conference on the Work of the Order saying she thought she could not do better than close it on the note of international sympathy and help.

"Coming events cast their shadows before." That might well be a motto of this Order. Mighty Ones are preparing for the Coming, and He Himself, the great Lord, the real Head of the movement, awaits the moment. There are many who know the time is ripe through their intuitions, though they cannot argue about it. The real cause of the expectation on the part of an individual is at times beyond all argument, and it is because the mighty thoughts of the Great Ones ray out and meet the aspirations of the man, reacting as conviction on his lower mind. Surely it is not irreverent to believe that He, the Great World Teacher, gives His blessing, and is very close to those who seek to prepare His way. T. H. MARTYN. (Star Conference, Sydney).

The World Teacher as the Source of all Mysticism

Notes of an Address by Mr. C. JINARAJADASA, delivered at the Portman Rooms, London, July 8th, 1916

SOME of you may not be aware that we are holding a convention of the London members of the Order of the Star in the East, with the beliefs of the members of which my address this evening necessarily largely deals.

Now, this Order proclaims the coming to the world soon of a Great World Teacher. It says that the present world-problem, with all its turmoil and disturbance and unrestfulness, is a symptom of a great event that will happen presently, the Coming of a Teacher who will found civilisation on a firm and truly brotherly basis.

Our work is that of proclaiming His Coming, and trying to make people understand they can help His work even before He is with us in His own personality, by trying to prepare their own hearts, and trying already to do all that they do in His Name and as part of His preparation. Now, in this work we find a great response from the world at large. In all lands and all religions we find a certain number of people who eagerly listen to the message that there is Someone to come. Many feel with a deep intuitive response that this is the truth. They all remember traditions in their own religions about a Coming: the Christian about the coming of the Christ, the Buddhist about the coming of a great Bodhisattva, the Muhammadan about the coming of a Mahdi, and so on.

Some, then, of a deeply religious nature, respond with their whole inner convictions. Others there are not specially religious, who yet feel the faith arising in them, because it seems impossible for civilisation to go much further unless we are to avoid for the future the warfare of the brute. And so the signs of the times point to the coming of Something which will give a real basis to civilisation.

The Message of the Order of the Star in the East, then, is on that broad basis, and we leave it to the consciousness of each individual to specify it himself in his own way. We say, let the Great Teacher come,

and then all will find what is the name He bears. The proof that it is He will be that all you have hoped and dreamed of will be in Him.

Now, there is another part of this work of the Order of the Star in the East upon which we do not especially insist, but which gives a great deal of illumination to the whole world-problem of spirituality, and that is the conception of World-Teachers and Their rôle towards humanity. As we look around we see many religions in the world, and we know that many have existed in the past. Why should there be religion after religion? What lies at the back of this striving of humanity to realise something of the nature of God? Now, here we apply a conception of this spiritual problem of the world, that is most inspiring in the light of the teaching that there will come to the world a World Teacher.

We hold—though this is not an orthodox official belief of the Order—that all the destiny of humanity concerning its spiritual side is divinely guided, that men do not struggle from darkness to light in a hopeless way, but there is a divine Plan. From the far-off days when the savage felt the first dawning consciousness of devotion to God, to those when we worship Him in Church, or by listening to such music as we have had to-day, there has been a religious development after a divine Plan.

Now, part of this Plan involves the guiding of all humanity under the leadership of great Teachers, and during the many, many ages that men live upon the earth there come special great Teachers that can be called World Teachers, because Their Message is not to be confined to any one religion, but fructifies in all religions.

It is this mystery of the World Teacher that is fascinating, but is perhaps to some difficult to grasp. Let me try to make it clear to you. Imagine all humanity on one side, and on the other side the magnificence of God. And when you look at the two there seems almost a gap. Now, imagine there

comes into the gap Someone who has in His nature something of man and something of God, a wonderful Personality between man and God, who can give to humanity all the teaching it requires about God, and can guide men to Him.

This work, then, of the Intermediary is always to bring the realisation of God nearer and nearer to the children of men. Now, the way He does it is interesting. As He is so near to God, all the wisdom of God, all the magnificence of knowledge God must possess about us and His creation, is the possession of this World Teacher. He stands, then, the Head of a great spiritualising department of the world. And so standing, He works methodically through the ages, for time is of no account to Him in His age-long plans. Living, then, as Intermediary between man and God, His great function is to spiritualise men's natures. Now, this is not to be done by one mode of religion, giving men thoughts about God, but in every possible way, by refining their feelings, making them more devotional, more artistic, more philosophical, more brotherly, and thus in wonderful ways to make to grow the seeds of divinity in men.

So then, working as the Master of spirituality, He works in a definite way. As the Head of a department, He has under Him His lieutenants and He works with His lieutenants—this is the method of His work. Time and again He sends His own lieutenants to proclaim His message, suited to the time and place. It was said beautifully:—

“ God sends His teachers unto every age,
To every race and every clime of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.”

And so, for many thousands of years, He gives His message through them, and guides their work, but at times, when circumstances permit it, He comes Himself. Let me tell you what He did one time when He came. His work for the sunken continent of Atlantis we little know of. Some fragments of His teaching still remain. In “Light on the Path” we have some faint fragments of a teaching of long ago. And then we come to see the work of this Teacher I am speaking of, in more modern times.

He came as Vyasa and gave to the Hindus the great doctrine of the immanence of God in man—that man and God are one, that man

is not a mere expression of God, but very God of very God—there we have one part of the teaching of that World Teacher.

And then, later, He came to Egypt, and gave the great doctrine of the Light, that lighteth every dark place, that is the soul of man, the symbol of the great God Himself. He was Thoth, Hermes the thrice-greatest.

Then again, in ancient Persia, when He taught the mystery of purification by fire, through that inner mystic fire within our natures, so that all that was dross might be burned out in a great fire of sacrifice, He came as Zoroaster.

In Greece He came as the great Lord of Harmony, Orpheus, and taught a way of harmonising our natures, by putting ourselves into tune with Nature, visible and invisible.

Now, all these modes were only partial revelations of the great mystery of man and of God. But He revealed because it was His work to reveal, and He revealed according to the great divine Plan. Just as a flower opens, so there came this Teaching.

Then there came His last offering of all, when He came as the Buddha, and then He came to give a World-religion, whereas before He had given religions to particular peoples. But as His work came to culmination He gave a great religion that should influence all peoples, the world-religion of Buddhism, a magnificent flower offered by Him to God, and that was the ending of His work.

When, then, He came to the end of the particular work given to Him to do in the great Plan, then there was ready by His side His successor, ready to enter upon His work. Some six centuries before Christ we see His work, when suddenly, in the ancient cities of Greece, we see how a unity developed, and men felt a unity between art and government and philosophy and music and dancing.

Then He came to India, and gave there, as Shri Krishna, the next great phase of His message, the road of devotion, swift as lightning, from the human heart to God.

Then in Palestine, as Christ, He gave the message of self-sacrifice, of martyrdom for God.

Thenceforth He has been watching, guiding; for the World Teacher stands always behind all teaching, and it is because of that fact that I have given as the title of this brief talk: “The World Teacher as the Source of all Mysticism.”

For what is mysticism? When in the world there comes winter, and snow is everywhere on the ground and on the trees, yet, if you have eyes to look, under every leafless twig there are hidden the leaves that are to come, and before the winter goes all is made ready for the spring, so it is, too, in life: there come the periods when civilisations flourish, but also the day of decadence, when civilisations must perish and go. But also, then, there are being woven the buds of the new civilisation. And that is mysticism, that which realises the eternity of things, when outwardly all things seem impermanent. It is this mysticism that comes in religion, in the poets, in the artists, in every type of dreamer, above all, in those who are impatient with the orthodox dreams, in religion, science and art. Wherever you have unorthodoxy, that is the sign that you have a new Spring, with signs of the breaking up of civilisation, signs of the new times, signs that the Great Teacher is at work weaving new vestures for humanity.

Look abroad to-day, and what do you see? A world dying, not only to the West, but to the East too. And underneath all this ghastly tragedy, what is there of the future? Well, that is the message of the Order of the Star of the East, the message that under all this misery, both for victors and vanquished, there is being fashioned a greater happiness than humanity has ever had. Why? Because that is part of the World Plan, because the World Teacher requires new modes of expression, new channels, and these new channels are in the fashioning, and would not be possible but for the breaking down of all our civilisation. We realise that the old ideas of patriotism, of political economy, of internal politics, of the relations between men and women, and all the old ideas of education, must go. We realise we are standing at a world-crisis. But there are buds of spring being woven even now.

What are those buds of spring that herald the Coming of the Teacher? You see them in the unrest of the artist and the dreamer, sensing something to come, seeking the future, hardly knowing which way to travel, yet certain that there is a future; and so we have all these experiments in music, in painting, in sculpture, and also in education.

Now, under all this unrest there is One who lives the great life of the world. And we, too, must have this inner life, this

sanctification, this seeing of a great Star which dazzles. In all nations there is apparent this mystic life of the world, in poets like Tagore, in the Irish poets, in men who talk of town-planning, in the great dreams of federation of the world. This is the great dreaming of the mysticism of the world. Science also is leaving its materialism. There is a great mystic robe being woven for God and humanity by the Master Weaver. He it is who is the World Teacher.

It was said by Goethe :

“ Thus at the great roaring loom of time I ply,
And weave for God the great garment thou seest
Him by.”

There stands by us the great Weaver, who weaves for men the beautiful garment they shall put on for God. And if men could only know, as they dream, that there is beside them the mightiest Dreamer, who achieves because it is divine to achieve, what a world it could be for all workers!

Now, that is our message to the artist, the philanthropist, to the man and woman of everyday affairs, who yet cannot help dreaming of beauty, that there can stand beside them a mighty Dreamer. That is a message for the whole world, of a wonderful spring that is dawning, a message which will be better understood perhaps in the few years that are still to come.

What of the conditions in this land “ when the boys come home ” from the war, conditions between men and women? We who are members of the Order of the Star in the East can understand and so say that behind it all there is a Master of the mystical life, in whose hands all the threads are held, in whose hands the future is sure; that though we must pass through darkness, yet there will be a dawn. And we shall not merely be pious wishers for this dawn, but we can know it, and go about the world and try to give the signs of its certainty, each with a message of bright hope and glory to come. The world needs that message. There is indeed a wonderful mystic life going through the world, a life that, like water trickling through the ground, makes growth and life possible.

We shall have to build up again all cities and nations; but only in so far as there is in the heart of man, woman and child, a mystic life, will that be possible. So we proclaim that there is a mighty Dreamer, an

Elder Brother of men and women, ready to dream with them, One who is a mediator, mediating between the statesman and God, the poet and God, the house-holder and God.

There is, then, a great wonderful mystery in life, and there is no need greater in these days than to know something of it. And this mystery is being accomplished in each one of us. We work not for ourselves, but for the future, and we feel that the great mystical

life is being lived, not by ourselves, but by Someone greater. Faulty and limited as we are, treading these dark ways of life, there holds our hands this Great One Who makes life great. Ours is the message that the whole world requires, and it is our part to stand in the world to-day, not only to dream of that spring and summer, but to see it, and work for it, showing it forth to others, living it in our own lives.

The Seekers of the Star

*“From the unreal lead me to the real.
From darkness lead me to light.
From death lead me to Immortality.”*

Objects

1. The “ Seekers of the Star ” Society is intended to act as a preparation for joining the Order of the Star in the East.
2. To promote a wider Spirit of Brotherhood.
3. To engender Tolerance.
4. To practise Discrimination.

Obligations of Membership

1. We do not deny the possibility of the Great World Teacher coming soon again to teach mankind, and we feel that there is great need for further Spiritual understanding in the world at the present time.
2. We intend to do our utmost to learn all we can about the Great World Teacher.
3. We refuse to be narrow-minded on any subject.
4. We will endeavour to become more and more Gentle in our Thoughts, Words, and Actions, and each day we will ask* for guidance and more Light.

The following are a few books recommended for study:—

At the Feet of the Master, by J. Krishnamurti.

The Great Teachers, by Herbert Whyte.

Esoteric Christianity, by Mrs. Annie Besant.

The Changing World, by Mrs. Annie Besant.

The Masters, by Mrs. Annie Besant.

In His Name, by C. Jinarajadasa.

The “ Seekers of the Star ” (Nottingham), hold a Devotional Meeting and Address each Wednesday afternoon from 3.30 to 6 o'clock. After these Meetings a cup of tea and a bun may be had for 1d. For fuller information apply at The Star Room, 30 Wheeler Gate, Nottingham.

The above room is open for enquirers, each Tuesday and Saturday morning, from 11 a.m. to 12.30 p.m. The books mentioned on this leaflet, and others, may be borrowed from the Library at this address. Books may also be purchased.

Members are asked to pay a subscription of 4/4 a year to cover expenses. This may be paid 1d weekly.

The badge of the “ Seekers of the Star ” is a small Blue Cross with a rose coloured five pointed Star in the centre (6d each).

The Form of Application states: “ I wish to join the Society of the Seekers of the Star, and I fully accept its obligations.”

* In the original the words “ the Master Jesus ” occur here, as the Society was started in a Christian country.

Questions and Answers

Q. A problem has come up in our work which we are unable to solve. It hinges on the word "believe" in our first principle. Our Mrs. X. cannot conscientiously accept the principles, because she wishes to be perfectly honest, and she says she has not a convincing belief as to whether He is coming or not. But she hopes it, and longs for it with her whole being. And she certainly is one of the most loyal and faithful workers for the Star cause that we have without being a member. She asks whether there is any way by which individuals of her type may come into the work, may feel that they belong? She asks not for herself alone, but believes that there may be many who would gladly join and work whole-heartedly, but who are too honest to carelessly subscribe themselves to what would, for them, be an untruth. She calls attention to the fact that the "Servants of the Star" organisation has such a second provision for members who "do not share this particular belief," but that the age limit, 21, bars her from entering that.

A. The above question has just reached us from a non-European Section. An English Local Secretary solved this difficulty when it arose in her district, by calling such enquirers "Seekers of the Star" and forming them into a preparatory organisation, to which she herself acts as Organising Secretary with a local Advisory Council, and the National Representative as Protector. We give its syllabus on page 47, and would suggest that this plan could be followed by a Local Secretary anywhere who found it needful, and whose National Representative chose to approve and to act as Protector.

A central organisation would not seem to be necessary, both because there are probably not many who desire to be connected with the Order while questioning the very object of its existence, and because it would not be wise to emphasize any difficulty over the word "believe," lest this should tend to induce hyper-sensitiveness of conscience, or increase the natural tendency to shrink from the declaration of the soul.

Belief is not knowledge and should not be confused as such. Intuitional apprehension of the truth of the message may bring many members in to the Order, but there must be many others who, when they join at least, have not this certainty. And even those who have it may experience times of doubt when the whole idea seems highly improbable. Each one will define the words "I believe," for himself. On the personal equation turns largely the ability to use the words. But it would be well to remember Maeterlinck's advice where he says:

"We should endeavour to move in advance of ourselves. If at this moment you think or say something that is too beautiful to be true in you—if you have endeavoured but to think or say it to-day, on the morrow it will be true. We must try to be more beautiful than ourselves; we shall never distance our soul."

Turning to an etymological dictionary (Chambers') we see that the derivation of the word "believe," is from the Anglo-Saxon, *lyfan*, to give leave. And "believe" is defined as *to give leave to; to give approval or assent to; to credit; to trust in; to be firmly persuaded of anything; to exercise faith; to think or suppose*. While Lloyd's Encyclopædic Dictionary defines the word thus: *To accept as true, not on one's personal knowledge, but on the testimony of others, or reasonings which appear more or less conclusive. It is used when the assent to the statement or proposition is of a very firm character, and also when it is weak and wavering.*

The Servants of the Star with its second division is perhaps hardly a parallel case, as there are many young people unable to join the Order because their parents would not approve, to whom this second division gives an opportunity of still keeping in touch. But it would not appear to be much used, for in India only some three or four out of 2,046 Servants have joined the Second Division, while in England it would seem to be ignored altogether. We do not know whether the same is true of other countries, not having the figures at the moment.

M. E. R.

05

International Bulletin

— OF THE —

Order of the Star in the East

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No. 4.

From the Editor

DEAR FRIENDS,

The chances of war have enabled me, quite unexpectedly, to edit this fourth number of our International Bulletin. On September 15th, the first day of the second big advance on the Somme, a bullet (presumably, of a sniper) went through my right foot, and I arrived in London on the 19th, where I had the good fortune to be sent to a most comfortable Hospital for officers at Aldford House, 26 Park Lane,—a Hospital created and supported by the generosity of the Hon. Mrs. Guest. I left Hospital after about three weeks, and have since then been on sick leave, mostly in London; and, though still a bit lame, am able to get about. I have often thought, when remembering some of the wounds I have seen, how lucky any man is who gets off with a wound which is neither permanently disabling nor permanently disfiguring. Some of the poor fellows one has come across have nothing to look forward to now, for the rest of their days, but a long uselessness—cut off from all possibility of taking up their work of former days, and often, alas! from most of their old interests. And, when one sees them, one feels almost ashamed of being lucky.

Several things made a deep impression on me out at the Front. Perhaps one of the deepest was that of the incredible ugliness

which modern warfare is able to inflict upon the face of Nature. Those who have seen the photographs of so-called "villages" or "woods" in the fighting area, which appear from time to time in the illustrated papers, will have some faint idea of what this ugliness can be. But it is far worse when one sees the actual thing. Imagine a district where, for miles and miles, the ground has been so ploughed up by shells that not even a blade of grass has survived! It is like nothing so much as a huge, barren sea-shore, whose sand has for some reason become untidy. Then, it is extremely rare to see a complete tree. Nearly every tree is simply a splintered trunk—no branches, much less any leaves—; and the effect of these shattered, upward-pointing fingers, by moonlight, is very weird. While as for the "villages"—it is literally true that, in many cases, even by daylight, one could stand where a comfortable and prosperous village had once been, and never know that such a thing had existed. Those who have never been there imagine, most likely, heaps of ruins. Not a bit of it! A village, in the Somme area at least, is very lucky if a single brick survives to hint of its former existence. Curiously enough, for some obscure reason, it is the planks and boards which seem to survive more than the bricks or stones. An ex-village, if fairly well preserved, looks like a collection of carpenter's dumps.

Another vivid experience is that of being under shell-fire at night. You see nothing, you can only hear; and after quite a short time the ear becomes so skilful that it can tell, within a few yards, before the shell arrives, where it is going to fall. The peculiar *crescendo* of a shell, as it comes towards you—you can hear it, perhaps, for three or four seconds before it drops—is, I imagine, one of the things which eat most deeply into one's subconscious self: and, long after one has got far out of the shell area, any sound which at all resembles it causes an instantaneous, instinctive reaction. Lying in Hospital, I remember how the sound of a motor-bus coming up Park Lane had this effect on me. A sharp explosion would leave one undisturbed. It is the long-drawn-out *crescendo* which touches up the nervous Elemental within!

Delicacy forbids me to say much about smells. But when I suggest that, in certain districts, one breathes, eats, drinks and absorbs a subtle atmosphere of decay, without a moment's cessation, enough will have been said to hint at this very unpleasant side of warfare.

No, war is a very ugly thing, in every sense of the word: and I think that it is its ugliness, more than anything else, which brings home to one its unnaturalness. It makes such a mess of Nature! And the only part of physical Nature which it cannot touch—the sky—seems to look down in reproach on the whole thing. The contrast between a bright blue sky up above and the hideousness and desolation down below is one which does not only strike the eye. It strikes deeper than that. And sooner or later we must have a world on which even the brightest sky can look down with approval.

I cannot leave this passing reference to what I have seen without a word of what I can only call affectionate reverence for the men one sees at work out there. The type of courage which the British Tommy, at least, exemplifies, is not of the consciously heroic order. It seems to be something more wonderful than that. It is the courage of simply carrying on as if nothing particular were happening. "All in the day's work" seems to be its motto; and it is all the more impressive to the reflective mind, from being so natural and unconscious. Perhaps nobody impressed me more, from this point of view, than the stretcher-bearers, who stroll about picking up wounded—even in the hottest shell-fire—as if such a thing as a 9.2 H.E.

shell never existed. I was also much struck by the impartiality of their ministrations. I remember seeing two, who spent quite an hour helping along a badly wounded German, who was so exhausted that he could only go a few yards at a time. German prisoners are largely commandeered as stretcher-bearers; and two of them, as a matter of fact, helped my own two stretcher-bearers to carry me to the Dressing Station. I cannot omit, here, a word of tribute to their coolness and disregard of danger—for we had a nasty time getting there.

When one gets home (if I may be allowed to unburden myself on these matters a little longer) one is very conscious, at first, of the contrast between the raw, elemental strenuousness of the life out there and the sheltered "mechanicality" of a life running automatically along the grooves marked out for it by a complex and stereotyped civilisation. And at first one hates the grooves. I could not help feeling this, for a time, about the grooves along which even our own work—whether it be Star, or Theosophical, work—runs. The round of meetings and lectures, the perpetual dealing with life through the medium of the spoken or written word, and not with the closer touch of raw fact; and, perhaps more than all, the absence of "fight" in the movement, as it now is, came home to one rather forcibly at first. It was like coming straight from a long walk on a keen, windy, March day into a warm room, where the windows had not been opened. One envied Mrs. Besant her long life of big fights, with the exhilarating stimulus of opposition and the "open-air-ness" of her work: and one could not help feeling that, in relation to the Theosophical Movement and to the Star Movement also (for that lies at the back of all her present activities), she was really *living*.

That was, in a large measure, a first reaction—perhaps, partially physical. Having simmered down somewhat since then, I am able to see the value of meetings and lectures; also of that teaching, on the plane of ideas, of which our work must always so largely consist. But I still think that we shall not really go ahead until we get something of the spirit which actuates an Army in warfare. We need the keen, bracing air of opposition and danger. We want a few mental and emotional 9.2's dropping amongst us to rally us together and give us a sense of reality in the whole thing. Perhaps also (who knows?) we need a few casualties!

Undoubtedly all this will come—must come, ere long : perhaps before the coming of the Great Teacher, perhaps only when He is with us. But in any case we cannot avoid it. It is something which we must all expect and (shall I say?) look forward to. Somehow or other we have got to become an Army, before we shall be of much use. And—to be quite candid—I feel that this is what our movement lacks at present. It has enormous difficulties to overcome, one must admit. It is scattered over many lands, and co-ordination of activity is not easy. To use military phraseology, it has, at present, Tactics but no Strategy. Sooner or later we must have Strategy too. We have to deal with a World-Problem: we need a World-Plan. The Order should have an intelligent, and well-thought-out scheme of combined action; to be locally applied (i.e., tactically) in accordance with local conditions. Could it but have this, it would at once become both powerful and effective.

One thing more is essential. In the Army the great thing which every Senior Officer is eternally impressing upon both Junior Officers and men, is the necessity of cultivating "the spirit of the offensive." Troops are good or bad, according as they have this or not. It is the pride of the best regiments that, wherever they are, they give the enemy no rest. We should have this too. Our enemy is the unnecessary evil in the world—the cruelty, the misery, the want, the ignorance, the thoughtlessness, of which we see such a quite unnecessary amount all around us. What we need is to cultivate "the spirit of the offensive" towards all this and give it no respite. For once this spirit begins to live in the Order, the latter will be well on the high-road towards becoming what it is meant to be in the near future—namely, not a mere Society, still less an academic Society, but an Army, drilled, disciplined, high-spirited and courageous. We want to be worthy of our Commander-in-Chief!

And now to business. I have to let you know that, on the strong recommendation of Mr. Jinarajadasa, who has recently been in England, certain changes are to take place in connection with the *Herald of the Star*, which will, indirectly, affect the *Bulletin* also.

During the time of my Sub-Editorship, the general plan was to make the *Herald* essentially a magazine for the outside reader:

—not too much propaganda, the avoidance of excessive reference to domestic affairs, a standard of general interest; and so forth. This had its advantages, so far as the general public was concerned; but for members it had certain disadvantages. The *Herald* did not keep them in touch with the Movement as much as was, perhaps, advisable. Perhaps, too, it had not the influence upon the internal life of the Order, which, as the Order's representative organ, it ought to have had. The changes, now proposed, are designed to remedy this. The *Herald of the Star* will, in future, be a magazine primarily for members of the Order; and the *International Bulletin* (which, as we know, was started to supply to members what the *Herald* lacked) will, from henceforth, be incorporated with it, and will contain, each month, whatever news is to hand about Star activities in various parts of the world.

In a way, this change must make a greater demand upon those responsible for the Star organisation. To keep up a supply of news, steady enough to fill a certain number of pages in the *Herald* each month, is a larger order than merely meeting the needs of a Quarterly. And Officers, in the various countries, must somehow rise to the demand. Let me remind all concerned, once more, of the ideal of an Army. An Army could not work without a whole elaborate system of Reports between the various units composing it. So is it with our Order. We have to keep up the *liaison* between our various Divisions and Brigades, or else we shall have no cohesion and no purpose. The providing of frequent and intelligent Reports is one of the first ways in which we can learn to become a really organised body. I, therefore, trust all Officers, who have this responsibility as part of their duties, to play up and do their best.

Lady Emily Lutyens is now Sub-Editor of the *Herald*, assisted by an Editorial Board of some eight or nine persons; and all contributions, inquiries, etc., should now be addressed to her. All *Business Communications* (however)—subscriptions, the ordering of copies, etc.—should be addressed to the Business Manager, 1 Upper Woburn Place, London, W.C. Much trouble will be avoided if correspondents will see that their letters are addressed to the right person.

The present number of the *Bulletin*, it will be seen, contains no Order news (at least, at the moment of writing this, it is my intention that it should contain none). I have a certain

number of Sectional Reports to hand, but am keeping them in order to assure the *Herald* of a certain amount of material to carry it over the first month or two of next year. I hope very much that fresh material will begin coming in as soon as Sectional Officers have received this number of the *Bulletin*. The best plan, I think, would be for every Sectional Officer—particularly those in the more remote countries—to sit down and

compile a fresh Report the moment he sees his last one in print. This would work out very well, as a standing rule, and would serve to keep up a steady flow of news.

And now, with warmest greetings to all fellow-members,

Your friend and co-worker,

E. A. WODEHOUSE,
General Secretary.

NOTE.—Since the *Bulletin* is now to become part of the *Herald of the Star*, there will, of course, be no longer any Subscription. The *Herald* Subscription will cover both, and it is sincerely hoped that our Subscribers who do not already subscribe to the *Herald* will now do so, and thus keep in living touch with the inner spirit and outward manifestation of the world-wide work of the Order. An effort was made to supply four issues to each Subscriber, but this was found impossible under the new arrangement, and to those Members who have not received their due, sincere thanks are tendered for so generously foregoing their claim upon the Trust. One more point. Owing to the uncertainty of my movements, it will be safer for National Representatives to address all their Reports directly to Lady EMILY LUTYENS, Sub-Editor of the *Herald*.

The Lamp of Service

Did We but know—Ah! then how hearts would leap
 In passion of swift service! Yet how slow
 Toils their dull beat to-day! How idly go
 The feet that then would run! How gross a sleep
 Lies heavy on us! Slumbrous watch we keep:
 Yet, sleeping murmur, "Lord, 'twould not be so,
 Had we but knowledge. Ne'er would torpor steep
 Our faint and flagging limbs, did we but know."
 Comes answer swift, "Ye slumbering hearts, awake!
The Spirit knows. 'Tis only brains are dull;
 Only a slacken'd, untun'd sense doth make
 The outward of your days so cold and null.
 Serve eagerly; be strenuous for My sake:
 And lo! all sudden, shall your light be full!"

E. A. W.

The future life of the world is through Brotherhood, and all men are called to prepare its way. . . . We all shall share in a bitter reaping, some more and some less. Yet let us not be dismayed thereby. For if we have been called upon to destroy, we are called upon to construct too. It is the construction that is the special duty of the Brothers of the Star; the plan has been made by the Grand Architect, and on it is written at the four cardinal points Brother, Brother, Brother, and Brother. In our own lives we must be the Brother to all that lives; yea, though our own beloveds are slain and anger rises in our heart against those that slew them.—From "THE MESSAGE OF THE FUTURE," by C. JINARAJADASA, M.A.

The Star Publishing Trust

MANY of our members will be interested to know of the progress of the Trust, which practically commenced its work in March last with the first issue of the *International Bulletin*. As well as issuing this quarterly, we have placed the following publications on the market, viz:—*A World Expectant*, by E. A. Wodehouse; *Signs of the Times* and *The Great War and the Coming Civilization*, by Lady Emily Lutyens, and *The Message of the Future*, by C. Jinarajadasa. The *Bulletin* had an increasing circulation, and it is expected that the income and expenditure connected with this publication will almost balance. The capital raised by donations to Trust amounts to £246, being made up of one contribution of £100 and the remainder in small sums. The work undertaken has involved an expenditure of approximately £150 more than our capital, and therefore we are now face to face with two alternatives—either we must raise additional capital or realise our stock. The latter is undoubtedly the best plan, for if even a proportion of our members took an interest in the sale of our literature, we could clear our stock in a short time, thus not only having the books in circulation spreading the message of the Order, but also placing the Trust in the position of having sufficient funds to enable it to undertake the publication of further literature. If everyone did a little, either by securing a copy of the publications or by making them known, our editions would soon be exhausted. Owing to war costs it has been a very trying time for Publishers; but we did not anticipate freedom from difficulties, for it is ever true that pioneers as well as followers must be prepared to take up their burden joyfully and enthusiastically. Realising the need of the world to-day, may each one also realise the high honour of sharing in the work by spreading, through the printed page, the Message of His Coming.

W. M'LELLAN.

Let me add to the foregoing appeal from Mr. M'Lellan the reminder that the Star Publishing Trust was, as was pointed out at the time, started merely as an experiment. It was felt to be needed; but, at the same

time, we realised that it could only justify itself by success. If it be found that the Trust, as a business concern, does not pay its way, the only thing to do will be to close it down. This, I am sure all members will agree, would be a pity; for it would show that the Order is not prepared, at present at least, to support an institution involving responsibilities of this kind. And it would be the greater pity because, if the necessary support were evenly distributed over the Order, the burden on the individual member would be infinitesimal.

The real remedy for present difficulties is to take a wide and well-reasoned view of the Order and its work. Do not let us slip unconsciously into a cessation of effort, nor allow our sense of realisation to be deadened by custom. The Order is but beginning its work. The great Event is yet to come. Each day that passes brings us nearer to It. Our efforts should, therefore, become more active and definite as time goes on.

The Trust has a great work to do. It is clear how important it is to have a Publishing Business entirely devoted to the preparation of the way for the Great Teacher. The possibilities of such an undertaking are immeasurable, and have only to be utilised. Let us, therefore, try to prevent the decease of a laudable enterprise of this kind.

It may perhaps be well to remind members that the money, produced by the sale of the works published by the Trust, all goes to the Trust itself and not to the authors; so that they have no personal financial interest in its success. Also, I think, members should know that Mr. M'Lellan (although I expect he would rather this were not mentioned) has generously promoted much of the work of the Trust at his own risk, and all work in connection with the management of the Trust has been voluntary.

The coming year will show us more definitely how things stand with regard to the Trust, and what kind of support it may expect from the Order as a whole. I am sure all our members will join me in the hope that we may not have to record a disappointment.

E. A. WODEHOUSE.

On Study and Training for Service

Unrevised Notes of a Lecture by
 :: C. JINARAJADASA, M.A. ::

AFTER a few words of greeting, and congratulation upon the new building in which the meeting was taking place, the dissemination of ideas which it had already accomplished and might accomplish in the years which lay ahead, Mr. Jinarajadasa said:

I want to speak to you this afternoon about *definite methods* of training suitable to a certain number who will offer themselves as special volunteers in this work of the Order of the Star in the East. By the conditions of things we shall have hundreds of thousands who will respond to the message of the Order. In all places where it shall be spoken there will be very little difficulty for people to believe in the possibility of the Coming of a Great World Teacher. If one can present to them the great problems of our chaotic present civilisation, and show that no solution is to be found in science and modern dreams of philanthropy, then people will be ready enough to believe that Someone should come with a great message of re-construction.

There are thousands who will join the Order but not so very many hundreds who can, by ability or other considerations, offer themselves as workers. On the other hand, there is this curious thing about the Star organisation, that there are many hundreds who would like to co-operate in a definite way. That being so we may plan as a body about what work these shall do.

I have gathered that there are some who will, in their own hearts, enrol themselves as volunteers for the service of the Teacher when He comes.

Now, we must not merely have faith in a Teacher, but *some positive capacity* with which to serve Him. For He comes to usher in a new civilisation, and that means that He will require thousands of workers. Now, if we can anticipate on general lines the method of His work, and prepare ourselves to be His staff corps, then, when the call comes from Him, He will find gathering round Him in all lands hundreds of workers equipped to help in various departments.

We cannot all spend much time in preparation; we are privileged in that He will accept us with our limitations, if we offer whatever

services we can offer; for He knows our difficulties better than we do ourselves. If we will only train our capacity to serve Him in His work, He will use that capacity now and when He comes.

There are *certain definite lines in the work of preparation*. These fall into two broad main divisions: *external* and *internal*.

I shall speak first of the internal work, because this is specially important. Through it we have to open a channel in our hearts for the power of the Teacher, and widen that channel when it is once established.

When dealing with such a message as this, it can only be stated to the mind in certain ways. We must feel in our minds that *this belief is a great inner reality*; we must sense a great flow of vitality continually from the Lord Himself. The more we can sense this, the more we can link with Him our message to the world—to serve which He is coming—the stronger and stronger every day will the link grow.

(1) *We have to organise our spiritual life*. We have to make our meetings, where the Brothers of the Star come together, and also our inner meetings, have a certain definiteness. The meetings of our Brothers of the Star must not be merely intellectual meetings, but must be also very strongly of a devotional type. Not the ordinary devotional type, but an intensely “manly” devotion that shall not need the ordinary outer trimmings of service and ritual, and so on; a devotion that feels the realities of the spiritual life in a plane almost transcending ordinary emotions, where there shall play round us intuitions, rather than mere emotional influences.

(2) As an international Order we cannot proclaim any particular method of worship; yet I think we must keep in mind that we may help by *some simple form of ritual*, by the giving of the invocation, and so on—such as will enable us to form round us a certain “atmosphere.” That is the great thing which is required in our Star meetings.

If we are to cultivate that inner life, we ought to bring round us something less of the lecture-room, and a little more of a body of people meeting in a sacred ceremony. I

mention that because in your individual groups you may, by some form of music, invocation, reading, etc., bring about that feeling of intense devotion to the Lord which should be the atmosphere of those meetings. But no law can be laid down. We must keep open that inner channel.

The External Work is of two kinds: (1) spreading the message of His Coming, and (2) preparing ourselves to co-operate in the Lord's work.

About the first I need not here say much. That is being very well done in the normal work of the Order. But I have some ideas to put before you on the second—preparing for the work of the Lord.

We must train ourselves—not our devotion and our intuition, that can be done by the inner work I have already spoken of—but our capacity to work in the outer world, so that we may come into that world not as mere dreamers, as prophets, as John-the-Baptists, but as those who can help to *do the work*.

(1) *Lecturing*. If one has any kind of lecturing ability, one should train that ability, try to perfect it in every possible way, pronounce our words better, enunciate so that one is audible to large audiences as well as to small ones, think out ideas—there are all kinds of methods to be learnt if one is to be a lecturer.

Presently we must have in our Star work here a committee or directing group that will plan out courses of study suitable to what I am going to speak about.

(2) *Literature*. Many people are able to write excellently, who cannot stand up and talk to an audience. Along this side much has to be done, not merely in the way of proclaiming the Coming (that is the work of the Order, and I am now speaking of the work of our "volunteers"), but in picking out the threads of the various work being done in the world, in books, etc., and weaving it into more of a pattern.

If you look into the world of books to-day you will find that a certain percentage (increasing, however) deals with this reconstruction of which we in the Order are thinking, that men are talking about all kinds of problems—the Poor Law, Child Education, etc. Now, if you have a literary turn, the thing to do would be to write articles that contact these lines of thought, in the way, for instance, Mr. Wodehouse has done; to write books which shall have a certain connection with literature along lines of vitalism,

or re-construction, in any one of dozens of ways. That is, the one who has a literary gift must also organise his literary work. He must know how to write, but also what to write. Our Study Committee must outline courses of study, say on Poor Law—so that our volunteers may learn, not only what it is, but study how it may be changed, so that the great law of love may become the predominant thing in its administration.

The other day I looked into a book on this matter of the administration of the Poor Law. The fundamental thing which one who has the message of the Coming sees, is that all these laws have about them a certain cold-bloodedness. What we have to do is not to be fantastic, not merely to talk of a Golden Age, and so on, but to try to organise life so that the Law of Love may have more play.

For instance, one notices to-day many women as bus-conductors, who have to work on their buses without any provision being made for them to rest, through the device of a spring-seat, say. Yet, why should it be necessary that a brother or a sister should be looked upon as a mere mechanical automaton in this way? It is about these little things we must be busy, and talk of in our literature. We need not so much deal with the great broad principles of reconstruction—that is only for a few—but we can take up the ways—especially in a country like this—in which our message is to be applied in the different departments of our social life.

(3) *The Press*. In this department we need a great deal of organisation. We have to know first the type of things which shall be sent out. But I think that if we can present things in the way they require, many journals will insert what we send. We must have a bureau that shall file all kinds of information concerning the Press, not only in this country, but all over the world. You must have some special individual who will volunteer to learn that special Press work.

You must establish one central department which shall take up the direction of the training of "volunteers," so that after a few years there shall be a special "Staff Corps" to be used for the Lord's work when He comes.

(4) Often simple things like learning shorthand and typewriting will be useful. For we must not forget that when the Lord comes He will throw Himself into line with modern developments and will use labour-

saving devices, to set free as much as possible human energy—will get work done by a machine. Although there are horrible things in this age of machinery, one thing is fairly clear, and that is that the future will be an age of machinery. We must understand this and equip ourselves with all that is best and use those methods which, besides being mechanical, also emphasize the dignity of the human soul.

I have often found in travelling about, in spite of the prevalence of commercialism, that there are many fine inventions which will get their true use later in the great days of re-construction (such, for instance, as multi-copying devices, filing devices—in America, recently, there was a whole course of lectures given on these systems of organising life).

Or suppose someone comes to our future Central Office of the Star, who wants to help us with the Library work. Well, there are almost certainly, in every town of any size, special courses of study available whereby in one winter, say, he could find out many useful things about that.

Or say a worker is interested in the welfare of children. There are many courses whereby, studying an hour or two a week, one might learn many things along that line. Suppose one should take, say, a special course for nurses. See, what will be the condition of things for such an one later, who is equipped for looking after children—who not only loves them, but knows something about the laws of their hygiene. Suppose the Lord requires someone who will look after that side of His work and message. Now, there are thousands who may have the devotion, but the person who knows something about, say, the care of children in a clinic, can be used, and could be made, in fact, the head of some little organisation in that department. We must know the way to go about making ourselves equipped.

We should also inform ourselves as to the main lines of the big work of re-organisation that will have to be done in the world.

For instance, Religion. That we can leave mainly to the Theosophical Society. As Star members, except the few who are specially called upon to work with religious organisations, we might turn our attention to other fields of re-construction. Of these there are many.

The great thing, perhaps, is this *Problem of the Poor*. We have a high civilisation, with art and all kinds of beautiful things, but

when we actually go into our streets, when we see the poor, the beggars—not merely nominally begging, or we know their condition—we cannot help thinking that the Lord, when He comes, will say: "I gave you a teaching; what have you done with it? Is this the result after all?" We may reply, "Lord, many of us have tried to carry out the teaching, but conditions are so difficult." This He will realise, but will say that we must try, nevertheless, to change these things. We have to examine why, in a country so rich, there is this awful poverty, so that you have two million people continually on the verge of starvation. The causes are many, but we have to understand something about the matter, so that when the Lord comes, and goes into the matter, enquiring of us about our laws, our work-houses, how many there are, what they have done, and so on, there may be workers who will be ready to supply information on these points. Already the re-constructors have done a certain amount for the modification of the Poor Law. One or other of us should know of the authorities upon the subject who can be appealed to, who could conduct at times an elementary course on the matter and talk to others about it, say, at a Convention of the Star.

Then, other lines along which re-organisation will have to come are in our *Factory System* (here women could do useful work), in the direction of *Co-operation and Profit-sharing*, in our solutions of the *Race Problem*—on these and many other matters we must have among our workers some with specialist knowledge and equipment.

In all this work of the training and formation of our Star Volunteers we shall be almost a kind of University—students studying at a Spiritual University, who shall later be able to come out equipped to change the world's destiny. And we must work so as to be in touch with other parts of the world. One department we should have which should be in touch with all kinds of organisations for social reform; in touch with Congresses, with the papers read there, and we ourselves, indeed, should be there represented. (One of the very early ideas was that we should take part as an Order of the Star in the East in any congress where great problems of re-construction were dealt with).

Our idea will always be to bring about a reformation of existing conditions and methods, so that brotherly love may more

and more prevail in all departments. If any object that this would be mere sentiment, that is merely because they have not yet tried to live their brotherhood. The moment you begin to apply brotherhood, then there comes a pure and spiritual flow of life. If only we throw ourselves into the work with this great spirit of brotherhood, and renounce everything that stands in the way of the realisation of this great principle, then slowly we shall find that brotherhood, instead of being mere sentiment, will be the greatest capital we have to work with.

So, if we have a representative at a Races Congress, at a Congress dealing with Women's Suffrage, or Child Welfare, we can contribute something original. For we have each one of us the gift of a little faculty we did not have before—for this one great wisdom is pouring itself through the hearts and minds of all who are committed to this great work of the future.

Let me try to make clear this matter of the outer work further. As reformers we must know more or less the Problem of Re-construction in its general aspect, and then, also, more or less what changes have to be made. A University, theoretically, is supposed to be a place where you come to a central standpoint about things. It has been said that a really cultured man should know something about everything and more or less everything about some one thing. That is what a University, by intercourse with other students, by study, should do for you. When you have finished your University education you have a general idea of culture, and at the same time there has been aroused in you a special love for some particular kind of work; so that after you leave you begin to specialize, say, on classics or science or business.

Like that it should be with regard to us as Star Volunteers. Have first a general idea of Re-construction, thinking not merely of a religious reformation or mere social reformation but a re-construction of the art world, of spiritual activities, of the material world, of the world of commerce, and so on. But before this is possible, we must know what is being done and what has yet to be done. Thus the Star Volunteer will have to attend various lecture courses—it may be, here at our own place—and thus, later, after two or three years' work on the general question, there will arise in him a desire to work in some special direction.

Finally, I want to make clear this. I have

spoken a great deal about the work of self-training. Now this, directed outward to bring about changes in the world around, is most intimately linked to our inner life. We must not think that because we attend a dry course of lectures the work is unspiritual, materialistic. The moment you attend, say, a course on child hygiene for the sake of the great Lord when He comes, you will find you have there a certain undercurrent of devotion to the Lord, that there is a certain undercurrent of fascination and your imagination begins to play, and you will see more in the lecture perhaps than the lecturer himself.

Our outer work will begin to grow only when our inner life begins to become stronger. But also on the other hand if we are busy in the outer world, in His Name, He will look after the inner training, so that after a period of strenuous dry work in the outer world, when you come back to the inner world for a little "spiritual holiday," you will find it more beautiful than ever before.

He is the Great Brother, and wherever there is one of you going about trying to know what brotherhood is in all these departments of life, trying to bring about brotherhood with His help, you will find that He is living the inner life for you, and you are brought into an inner life with Him. Remember how, in the ceremony of the Mass, all are united for the time in the Life of Christ. Similarly is it with any Brother of the Star who goes about work in the outer world, training himself to be of greater service for the work of the Lord when He comes. In some curious way we can leave our inner life alone, so long as we dedicate ourselves to the work.

Yet, we must give that inner life to others; when people come to our meetings we must give it to them. But you cannot give the spiritual touch unless you have it. He will give it you if you are dedicated to Him.

We have now the great possibility and privilege of enrolling ourselves as Volunteers for the Great Plan. We must keep this in mind, organising ourselves to make, as it were, a central institute where the Brothers of the Star are looked after by those who are their leaders.

Offer yourself as a Volunteer. Do not think because you are old that you cannot offer. Remember that when the great Lord comes He will work in all worlds, He will work on other planes, and if you are out of the body there will be plenty of work to be

done on the astral plane—there are ten times as many there to be helped as there are here—so, if you feel the desire, volunteer. Do not let us feel envious of the younger people who will have to do the brilliant work here in the outer world.

Pass on from the first step, which is faith in His Coming, to the next step, which is to take the oath of service in His work. Take the privilege of these years in front of you, organize your time and your energy, so that you may be one who has clear knowledge and clear ability; let your devotion not be

vague but a devotion organised so that the great work may be done!

Brothers, we have much to do, and a wonderful work—wonderful because, while surrounded by this outer world, we have our abode in the inner world, and can, if we will, make ourselves the inner companions of the Lord Himself, and, whatever is being done outwardly, live with Him in that inner world.

That is what the world wants, the opportunity of living in the presence of the great Son of God, by going out into the world and finding out what has been done and what is yet to be done, in His Name.

What Justification Have We for Our Belief in the Coming of a World Teacher?

An Extract from the Unrevised Notes of a Lecture by
C. JINARAJADASA, M.A.

THE message of the Star is so fundamental for the welfare of the world that it is not surprising that you have people of all religions and nations listening to it, and joining the Order. When one looks into the history of thought, where so many opinions are developing, people often would like to know which particular kind of thought can be considered as truest, since that is not likely to be proved false in human experience. For instance, there has been in the past, again and again, this thought of the Coming. You will find in Christian traditions, during the last few centuries, that various people have proclaimed the Coming of Christ. Now, in what way can we who possess this idea be considered as having more truth than these our predecessors? I think one of the most striking ways of finding out the intrinsic truth of an idea outside our experience, is to see whether that idea is being anticipated by others in the world with experience different from our own. If you find, then, that a certain great thought is being anticipated by others, you have a suggestive indication that the future is being revealed by the present. You will find that in history there are always movements which are fore-runners.

Now, wherever you go, all over the world,

wherever the message of the Order is proclaimed, you have a certain number of individuals taking it up with avidity. If it were only the Christ Who was being proclaimed, you would not be surprised that Christians should take up the idea in large numbers; but if you find that other faiths accept also the message of the Coming of a great World Teacher, then you have in our Order the remarkable picture of numbers of people professing their own particular beliefs, yet aspiring together for one event in the future. By this analogy, then, we have justification that there is in our belief more truth than there has been in similar beliefs in the past; and you will find in history that all such great events have been anticipated in this way.

But what is the position in our own lives? The truth for us is not from our thought, but in ourselves. How can we small individuals be certain about a thing that is in the future? We must understand ourselves, not as mere mentalities, but as spiritual individualities. We are apt to rely too much on the judgments of our ordinary experience, apt to think that the only firm and stable bases of judgment are our conventions and habitual ways of thinking. That is not so. You will find that some of the most decisive things in your

experience have been evolved from your own inner mystical life. The things of greatest consequence in your life have been not justified by your reason, but have been justified afterwards by results. So, we are living a curious double life, an outer life of experience, and an inner life in a world of knowledge.

How can we know that this truth is not a hallucination, but the most splendid of realities?

One way, perhaps the hardest, is so to change our natures that the Great Teacher comes to us in ourselves before coming to the world outside. The very remarkable power of the Order of the Star in the East lies in the fact that, though without any dogma, it yet gives to each individual, who likes to take it on trust, a method of proof which is individual: that is, by changing your character in such a way as to know that the great Lord of the world is already come in the shrine of your own heart. Then, though it may take a decade or more for Him to come in the outer world, yet you will know beforehand, you will be a precursor.

How may we know this? By proclaiming the great word of love and gentleness. We have said that this is to be the keynote of the coming civilisation. It is necessary not merely to try to purify our natures, and to do the hard work that has to be done; we have to try also to keep in mind the coming of the great Teacher, and to be pure not merely because we desire to purify ourselves, but because we wish to give a pure channel for the passing of His force. Thus, you shall vanquish temptation in His Name, and somehow there will come into you greater power to resist temptation, and there will spring up in you a strength and compassion which is not your own.

Now, if an individual can do that, then he knows, by intimate proof, that this great message of the coming of the World Teacher is not an illusion, but the greatest of realities.

You see, then, that as we do the work, telling the world, through our methods of organisation, of the Coming, there is also to each of us an inner path, on which we train our characters in such ways that this sympathy for a world regeneration shall not be a mere theory, but a reality substantiated by our own experience within.

We have always had these ways in other religions, but many will tell you that only after they have linked their spiritual aspiration to a Great One has their religion become a reality.

There has, then, to dwell always in our heart a ray of the Star. And when once that mysterious change has happened, you can stand forth to the world, having behind you that great power of the Star of Love, to change your life and that of others.

And one more beautiful thing: there is no single man, woman or child, of whatever condition or capacity, but can become a little ray of this great Star of Love. Even in the most savage conditions will the power of this great Star be operative.

And so we have a type of religion based on a broad universal platform, seeing one life for all, and acknowledging no barrier save that which each individual makes by thoughts of ungentleness and separation.

If only we will try, in the outer world, to show forth the characteristics of devotion, steadfastness and gentleness, then the Great One, Who will show forth those perfectly, will use us in His work. Go out into life and make use of every opportunity to make yourself and your life gentle, devoted, and steadfast.

There is also an ideal that is profoundly respected by all true ladies and gentlemen, and that is the ideal of hospitality. Go east and west, north and south, everywhere you will find that there is this wonderful ideal, and there is not the poorest but recognises it, and when a person comes as a guest, gives of his best to that guest. Now, let that be the ideal in act to every one. As we go about, as we meet our friend, as we meet even our foe, let us consider him for the moment as our guest, before whom we can but offer the best that we have, before whom no ungentle thing shall be said, and no criticism of whom shall be heard. Let us live that ideal, and perhaps we shall find as we treat a fellow-man as a guest, that we have, for a time, a greater Guest than he.

From "THE MESSAGE OF THE FUTURE," by C. JINARAJADASA, M.A.

Our Special Work of the Future

Unrevised Notes of a Lecture by
 :: C. JINARAJADASA, M.A. ::

LADY Emily Lutyens has told you of the general methods of organisation we need to develop. I wish to confine myself to the other side of the topic, to what might be called the more mystical conception of our work.

We are a small body as yet, though in the last five years we have accomplished a great deal. But there is so much to be done that it is well we should, in our inner lives and from our inner standpoint, organise ourselves with precision, so that what little we are able to do we may do with no waste of energy and with a clear aim.

Considering, then, our work as Star workers, not merely as those who believe in a Coming, but as those who desire to organise ourselves to be efficient workers, one of the most important elements is to understand the great problem of reconstruction—not to have a sentimental sympathy with the suffering side of it—there are thousands who do sympathise with the aims and objects of all the Societies working in that direction—but the definite understanding by the mind of what are the evils and how they shall be abolished.

Now, certain problems must be got out of the way before there can be anything of a real Coming. Consider the exploitation of labour in commerce, the condition of the children of the poor, or the hundred and one things heard of again and again from our Star platforms—all of which must be dealt with.

The Star worker should not have merely a general knowledge of a subject, but know precisely what is the problem in actual fact. Suppose, for instance, it is a question of child welfare. The Star worker should have a clear idea of the problem, as shown by statistics, should see the largeness of the problem, how it has been dealt with so far, and what conditions have still to be changed. Or take education. It is very important that we should think of this problem, in order that we may help to change to some extent the unspiritual ideal there. For that, we must know what are the dreams of modern educationists, and know precisely—not as mere sentimentalists but as practical students—the difficulties, the things to be

achieved, the work already planned by others, and what we ourselves can do to bring about better results.

The lines of work along which we have to be active you already know (you have only to look at *The Herald of the Star* to see them); but there is one element necessary, perhaps, for some of us to realise: we must not be diffident because we are not so capable as outside workers. We have a special capability because we believe in the Coming of a Great Teacher; and if there is a desire on our part to do the best we can, our diffidence need not stand in the way of our inspiring others. Though we ourselves cannot sometimes do much, we can be made the pivot of forces which will affect others. So we must recognise that now is an occasion when we must put this natural drawing-back of ourselves into the flame of sacrifice, and try to do something in the Name of the Lord. He will do the guiding, and if the instrument be ever so feeble, nevertheless it will be made by Him an instrument.

So far as outer work is concerned, then, we have to understand the problems in definite scientific ways. Of study courses for this purpose, of University lectures, and so on, I have already spoken elsewhere. Those matters others can carry on and develop more fully. Passing on from that, I would like to deal with the *training of our inner character*, so that we may sense the great Plan that has been put into operation. You are all aware that, in one of its aspects, the Order of the Star in the East is an undemocratic organisation. That is, the various officials are not appointed by the members, that there is a sort of hierarchy. I am not one who wishes to insist on that side of the work, but will point out that in this Order, for the sake of efficiency, and of inner guidance, there is this choice taking place. And much as the various officers may make mistakes, there is in them a deeper wisdom and intuition about the lines that should be adopted for the work, than there is in those not so appointed. Therefore we should try to carry out orders given, though, as a matter of fact, no orders have been given as orders. I am putting things thus bluntly simply because it is imperative that

you should realise the great importance of swift co-operation on the part of members of the Order in the carrying out of the Plan.

I cannot tell you whom you should obey. You must use your own intuition to see whether you should carry out an order even if given only as a request. If we can thus co-operate in the larger things, and so secure a greater knowledge and efficiency in details, we shall succeed better than if we persist in the carrying out of our own little plan. I say this because, if some of us working in the inner circles could depend upon the co-operation of those working with us, there would be swifter results produced.

And we must not forget that it is an aim of our being Brothers of the Star to inspire all other workers—all other workers, that is, who do not belong to our particular body. We ought to train ourselves to look at every worker for human reform more than in a mere spirit of fellowship, but with a deep mystical feeling that that worker is a Brother of the Star, though he may know nothing of the Star. For we are in a world-crisis, and the Great Lord who is going to come is giving out on all sides, like a great sun, His rays of Wisdom, and if anywhere anyone is dreaming of re-construction, into that dream the Great Lord enters. We must therefore realise this great fellowship of workers. It is true that in our Order we are given certain privileges of sensing more fully His Plan, of being inspired in a particular way because we are Brothers of the Star and also of His Wisdom. And so we must develop in ourselves the ability to look at another worker, eliminate those things in which we differ, and pick out that part of his work which is in the Lord's Plan. And as we do so we can be made channels for the influencing of other organisations. This is very important because the work of the Order of the Star in the East is a far more important thing than just what is done by the official Order.

We have to gain the ability to see, not men and women at work, but a soul at work. That is the great characteristic of anyone who works in the Order of the Star. He can talk to any reformer, to anyone who dreams of doing something noble, and tell him of the way in which that work enters into the Plan.

And so, loyal as we are to our own organisation, we must not forget that one part of our work is broad sympathy with all organisations. It is because of that

that such an organisation as the Star Shop is useful. The spirit described to you as prevailing there is useful to everyone, that spirit of sympathy and willingness to co-operate with every person.

For, as I mentioned, the great Plan is in the air everywhere, and we must be ready with our intuition to see the hand of the Lord on all sides. There is something of His great Plan behind this ghastly war. Who knows what tiny part of His Plan may not be apparent in some reform suggested in Parliament, in some Labour congress? For this great Plan is trying to burst through into men's minds everywhere.

Now, we do stand as a nucleus in that Plan, but also to be made a channel for the influence that we can bring to people, that shall make them co-operate, make them Brothers in the Great Plan, though perhaps not of the Star. There should be in all of us a certain spirit of contemplation, so that we begin to see more and more of this vast Plan.

The help to see the Plan may come in a direct method by reading *The Herald of the Star*, and we have so to develop that magazine that it shall be the voice of the Great Plan, so that through the plans and dreams of its writers, perhaps yet to come, the Great Plan may find realisation on paper. But the Plan is everywhere, and I want all our members to feel something of that, to sense that.

As to methods of work, there are others more capable of talking to you on that; but I do want to bring to your attention this profound mystical feature of our work. The power of our Order depends upon that, upon the fact that we can draw upon an inexhaustible reservoir of mystical power, without which we could not succeed. We must try, therefore, to keep about us something of that spirit of mystical co-operation, an obedience of the spirit to an inner command, which is in reality the impression of its own great desire.

We must organise as we go into the future, for in the twentieth century we cannot succeed without organisation; but if only we have the inner spirit the outer body grows of its own accord, and rises from one achievement to another.

One further thing—in spite of the emphasis I have laid upon this contemplative side of our work—and that is, the need there is for us to do various kinds of outer work, and to make known the sense of brotherhood where it has not yet begun to be felt. Many organisations will be required to carry out

the great Re-construction; but if we see some way of doing something to help, we must not hesitate to begin now to do it, in His Name. Later on there will come others to take it over. We must remember that, wherever there is any kind of misery, it is our duty to alleviate it, not as mere philanthropists, but as precursors of the Lord, and so that we may start work which others will take over later, leaving us free for still other work.

In all our outer lectures and writings and activities our aim should be to sense the Plan, and to help as workers to remove suffering. For if we do this—handicapped though we are by the lack of ability, lack of means, and by the position we occupy—we can yet be made a pivot on which a great and wonderful Re-construction will turn.

That is the privilege of each worker of the Star, even though with no gift, even though

through lack of capacity, he may fail. Yet through him there may shine out a greater capacity to rouse in others some perception of the Great Plan.

And that is what I want to put before you as one important feature of our work: the coherence of the Order as a definite mystical body pledged to the great work of the Lord. For what He wants is an instrument for His work, and that the whole world may be helped through that channel. Let us help as that channel.

Therefore, I have spoken these few words on the contemplative side of our work. For if only we can realise that each of the workers of the Star is in a small way a representative of that Mightiest of Workers Who is to come, then we can be the channel of His Life, of Him Who is the Lord and Teacher of Men.

To One Whom We Revere

Gentle, yet strong; unfetter'd, yet controll'd;
 Pensive, yet swift to action; eloquent
 Yet O, how silent! Heart how innocent,
 Yet, in its very childlikeness, how old!
 Stern, and yet pitiful; in caution bold;
 —O Queen of Contrasts! how divinely blent
 Seemeth to us each several element
 In that resultant compound of bright gold!
 Dream I, or do I see shown forth in thee,
 Within a single nature's mortal span,
 Something of Nature's own immensity?
 And dost thou live the Symbol of a Plan,
 Which one day shall a whole world's life set free
 Within the being of Perfected Man?

E. A. W.

Nations to-day have both the brains and the means to banish from their national life each denial of Brotherhood; only one thing is lacking—the spirit of Love which proclaims not only a love of God in a heaven, but also a love of Him in His children in mine and in factory, in prison and in slum.

When we feel a little of real Brotherhood we shall know that to tolerate the causes of pain to our neighbour is an injury of him from ourselves. We shall then talk less of Brotherhood and Ideals, and delight more in being a brother to elder and younger alike, and take a supreme joy in love in little things. And when, in a few brief years, the Great Brother comes and asks, "Little Brother, what did you do in My name and for Me?" we shall then be able to look up and smile and say, "Great Brother, I loved men in little things."

From "THE MESSAGE OF THE FUTURE," by C. JINARAJADASA, M.A.

A New Star Book

WE are shortly expecting another book which states the message from the inner standpoint, and should meet the need of those other enquirers who say: "Give me a book which will tell me *all* about it." When they read our pamphlets, further questions inevitably arise to which they want answers; and it is better that we reply to such questions ourselves, even though it be to give more than seems necessary, than that we leave these points to be answered by ignorant outsiders or opponents. In Anglican and Roman Churches in London to-day may be found pamphlets written against the Order of the Star in the East, as well as against Theosophy. These are on sale near the door with the other pamphlets of the Church, set out in rack or on table with a box below for the pennies. They are written in a spirit of miscomprehension and consequent misconstruction, and are absurd to anyone who knows the subject; and, therefore, it would seem better to state concisely what we do mean on all these points rather than to ignore them as better not emphasized

because non-essentials. It was with this in view that a compilation of extracts, answering the questions which usually arise in connection with the Star Message, has been made from the writings of Mrs. Besant and Mr. C. W. Leadbeater—mostly from the recent lectures of Mr. Leadbeater—under the title, *Ineffable News*, and published last August by the Theosophical Publishing House, Adyar, Madras, price Re. 1 in India, and 1/6 elsewhere. We understand that the first edition will number 500 copies only, of which the Star Depots at 86 Hunter Street, Sydney, and at 314 Regent Street, London, have ordered all but 50 copies, which remain available for India and elsewhere. Orders for single copies or more should therefore be sent at once to these respective addresses. The book is intended to introduce the message to thoughtful people as well as for intelligent enquirers, and should act as a reference to workers. The cover is a coloured design which should give the book a Christmas sale.

Nature's Joy

Visioning, thro' Wordsworth's eye, the daffodils
 That laugh'd and danc'd beside that Northern lake,
 I ask'd my soul what Joy it is, doth make
 Nature so glad.—It bubbleth in bright rills;
 And, I am sure, naught else doth move the hills,
 When we do say they smile!—When blossoms shake,
 'Tis with such laughter; and the tear-drop fills
 Eyes of all flowers but for gladness' sake.
 —O, darkly, darkly, from afar I know
 That freely to live out the present hour
 With thought unchain'd to self—to let life flow
 Even as it lists, spontaneous—is the Power
 Which, could our hearts but grasp it, would bestow,
 Even on us too, bright Nature's happy dower.

E. A. W.

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